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SAMUEL BAGSTER.

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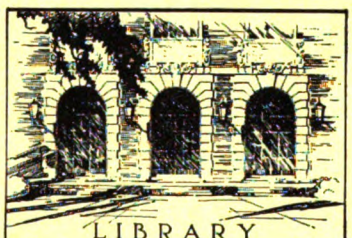
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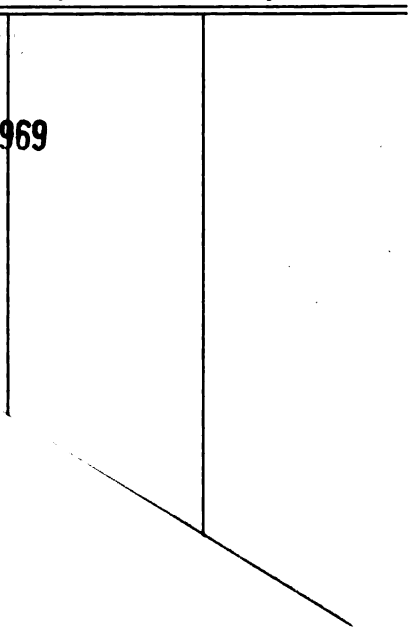

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CHRISTIAN LITERATURE

AND

REVIEW OF THE CHURCHES

VOL. XI

MAY, 1894, TO OCTOBER, 1894

THE CHRISTIAN LITERATURE CO.
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CHRISTIAN LITERATURE

AND

THE REVIEW OF THE CHURCHES.

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MAY, 1894.

No. 7.
No. 7.

THE AMERICAN CHURCHES.

BY AMORY H. BRADFORD.

"The Kingdom."

The Northwestern Congregationalist has changed its name and, to a certain extent, its character, and will be known henceforward as *The Kingdom*. Its managing editor will be Mr. H. W. Gleason, and its associate editors President George A. Gates, Professors G. D. Herron and Jesse Macy, and the Revs. Thomas C. Hall, L. L. West, Josiah Strong, B. Fay Mills, J. P. Coyle, G. D. Black. The Department of Christian Sociology will be edited by Professor John R. Commons, of Indiana State University, while the Rev. J. Newton Brown will have the Department of Congregational Work and Fellowship. The intention is to make the paper representative of what is known as "Applied Christianity," of which President Gates and Professor Herron have been, perhaps, the most prominent exponents, and of which Dr. Strong's last book, "The New Era," offers perhaps the best general statement. The first number of the new paper begins with an admirable editorial by President Gates on "The Movement for the Kingdom." We have nothing but praise for those who are emphasizing so strongly the Kingdom of God. We believe that in the main they are right. The only point which we feel at all inclined to criticise is the apparent thought that there is anything specially new in this movement. It is the old temperance reform and the old abolition reform in a new dress. In the Church in all generations there have been those who have given the first place to doctrine and to an intellectual type of preaching; and there has been another class who, with passionate earnestness, have called upon all Christians to rise and follow Christ. Neither in the United States nor in England has there been any time in recent years when there has not been a large number of noble Christians calling the Church to higher ideals and more perfect consecration. We say again the only unfortunate thing about this movement is the assumption that it is new. As some of us see the years passing more and more swiftly it is a great joy to realize that as the younger men come on, with all the enthusiasm and audacity of youth, they are recognizing what others have seen with equal clearness and advocated with equal earnestness. *The Kingdom* will stand for nothing new, but we believe it will stand for everything that is good. It means simply that a number of the younger men have caught a clearer vision than *they* have seen before of the fact that Christianity is a life; that Christians are called to the service of humanity in the spirit of Jesus Christ. Just now attention is focussed on the social system in which we are living; in other times other evils have been attacked. We have no sympathy whatever with those individuals and periodicals which are decrying the importance of the work which the editors of *The Kingdom* and their fellow laborers are trying to do. There is no more encouraging sign of spiritual life in our time than they are offering us. We do think that they have unintentionally given reason for the supposition that they imagine that they have entered an untrodden field. That mistake, even if the opinion is held, can easily be pardoned in view of the splendid enthusiasm which they are manifesting. The more frequently Christians are called to realize the importance of the Kingdom; that spirit is more than form; that life must make its own methods of work; and that the essential thing for every man is to get into touch with the spirit of God, the sooner the work which our Master came to do will be completed. We extend our best wishes to *The Kingdom*, and our greetings to its editors as fellow-workers in a field in which there are already many equally consecrated and prophetic spirits fully devoted to the advancement of that kingdom which is "the realization of righteousness in the life of humanity."

The Question of Unity.

About the time that this number of THE REVIEW OF THE CHURCHES appears there will be issued by the Christian Literature Company, of New York, a little book entitled "The Question of Unity; or, Many Voices Concerning the Historic Episcopate." It will consist of a symposium on Prof. Shields' book, which appeared in a recent number

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of this REVIEW; the reply of Prof. Shields, which appeared in a subsequent number, and a preface by the editor of the REVIEW. We do not know of any other publication that offers as much in the way of suggestion on this subject as will be found in this booklet. It will contain statements of the views of such men as Drs. Huntington and Satterlee, of the Episcopal Church; Cuyler, Ecob, Shields, of the Presbyterian; Abbott, Stimson, Gates, of the Congregational; Boardman, of the Baptist; Crooks, of the Methodist; and many others. This statement will be our answer to the many inquiries which have come to us concerning this symposium. We have felt that the articles were worthy of preservation, and take great pleasure in announcing that the book is now ready for the public.

NEW JERSEY CONGREGATIONALISTS AND CHURCH UNION.

One of the most important deliverances concerning Church Union which has yet appeared was adopted on the 18th of April by the New Jersey State Association of Congregationalists. It speaks for itself, and does not need any comment from the editor of this REVIEW, since his name appears as chairman of the Committee making the report. We, therefore, print it in full, as indicating the attitude of many Congregationalists toward this subject, which is now occupying so large a share of public attention. It is proper to say that most of this paper was prepared by the Rev. William Hayes Ward, D.D., editor of *The Independent*, and also that in its final form, after alteration and amendment, as the report of the Committee, it was adopted most enthusiastically. No other action of the Association received such hearty endorsement. This paper will be sent to the various State Associations, and afterward to the National Council, and we hope will be the means of securing a thoroughly representative utterance on the subject of Church Union from the Congregational Churches of the United States.

RESOLUTIONS ADOPTED BY THE NEW JERSEY STATE ASSOCIATION OF CONGREGATIONAL CHURCHES.

Whereas, The spiritual unity and acknowledged fellowship of all bodies which seek to maintain discipleship of Christ is an object to be aimed at only second to the discipling of all men to Christ our Lord; and, whereas, the visible corporate unity of such Christian bodies will be the best evidence to their own consciousness and to the world of their spiritual unity; and whereas, such formal and corporate unity can only be secured by much preliminary consultation between various Christian bodies in which they shall make propositions to each other looking to this end; and whereas the honorable examlpe of such propositions has been already set pre-eminently by our brethren of the Protestant Episcopal Church in the United States of America, and our brethren known as the Disciples of Christ, therefore, by way of suggestion to other representative bodies of the Congregational churches, and for their consideration, the Congregational Associaiton of New Jersey offers the following suggestions, looking to corporate union of the Congregational body of churches with other denominations:

The doctrinal basis of such union must be the Holy Scriptures, as containing the only authoritative revelation of God and of His son Jesus Christ, the divine Savior and supreme Teacher of the world. The teachings of the Holy Scriptures have been formulated many times in various creeds and catechisms, which all contain the simple, essential facts of the Christian faith; and especially in what is called the Apostles' Creed, which deserves peculiar honor for its antiquity and simplicity. The central teaching of Jesus Christ is the law of supreme love to God and equal love to man.

Christ has gathered His disciples into churches, which ought to be united in recognized universal fellowship. To these churches He has given the ordinances of baptism and the Lord's Supper. These churches are to be taught and directed by persons chosen and ordained as teachers and ministers, under the various names of bishops, pastors, elders or presbyters, and deacons. The liberty of each Christian to interpret for himself the Holy Scriptures, and of each local body of Christians to maintain their chosen manner of worship and to direct their own affairs, cannot be infringed upon; any corporate union must make allowance for the liberty of the individual conscience and the rights of the local congregation.

We believe that already the great body of Protestant Christians recognize that church unity will find no serious bar in the different interpretations of the Bible on doctrinal questions. The chief difficulty will be found to arise between denominations representing different forms of church government.

I. The Protestant Episcopal Church, having proposed union on the basis of the four propositions of the Chicago-Lambeth articles, we believe that the Congregational churches can accept unity on this basis, if these articles can be interpreted with such latitude as to allow to the terms used the various interpretations admitted by the contracting parties. The first article, the acceptance of the Holy Scriptures "as containing all things necessary to salvation, and as being the rule and ultimate standard of faith," is one upon which we also would insist. The second article recognizes two of the early creeds of the Church

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as containing the essential doctrines of the Christian faith. While regarding only the Holy Scriptures as authoritative, we also pay especial honor to these ancient creeds and accept them as "a sufficient statement of the Christian Faith." The third article requires the acceptance of baptism and the Lord's Supper, "administered with unfailing use of our Lord's words of institution, and of the elements ordained by him." As this is the habit of our churches it can be accepted without difficulty. The fourth article requires the Historic Episcopate, with necessary local adaptations. This article is phrased with a happy indefiniteness purposely to allow latitude of interpretation and embrace the different views of the Episcopate prevailing in the Protestant Episcopal Church. It also carefully avoids terms imposing a diocesan Episcopate or any theory of Episcopal succession. Inasmuch as the view of the Historic Episcopate prevails among us which holds the Episcopate to have been originally over the local church, and inasmuch as this view also has large prevalence among scholars of the Anglican and American Episcopal Churches, this article can be accepted by the Congregational churches, if interpreted in such a way as to give liberty to views of the Historic Episcopate prevailing in both bodies. If, however, as perhaps a majority of our Protestant Episcopal brethren will insist, by Historic Episcopate is meant the Diocesan Episcopate, we are willing to treat for unity on this interpretation. We could extend our system of missionary superintendents so that it shall become general, and so that their supervision shall cover all our territory; and we could ordain them as superintending bishops, without local charge, over the territory occupied in part by our local bishops, and might give them such responsible duties as can be performed without interference with the local churches and local bishops. We could when desired invite their bishops to unite with us in the ordination of our bishops and other ministers. This we could do, not because we believe the system necessary, but for the sake of meeting our brethren and accommodating our practice to theirs; and we think it could be done without interfering with the independence of our churches. We would, therefore, favor negotiation with the Protestant Episcopal Church on these terms, and earnestly hope that our next National Council will appoint a committee to correspond with the duly appointed representatives of that Church.

2. What we have proposed as a means of union with the Protestant Episcopal Church applies equally to some other denominations having a similar diocesan Episcopacy, and may equally be offered to the denominations belonging to the Methodist Episcopal family. We, therefore, favor negotiation with these bodies on the same terms.

3. We turn next to the family of Reformed or Presbyterian churches, with which our relations in the past have been somewhat closer. They have recognized our ministers and our churches as validly constituted, and we have equally recognized theirs. To them we offer the general principles already laid down. We think some form of union can be devised which will not interfere with the methods prevalent on either side, and which will at the same time have a tendency to bring about ultimate unity. We have in mind an alliance more intimate and effective than that which now unites the denominations represented in the Council of the Reformed Churches. Such an alliance might provide for regular meetings of representatives of all the bodies united, which should decide on the methods of conducting foreign and home mission work, provide for the consolidation or discontinuance of competing churches on the same field, and plan for common work in theological education and in evangelistic efforts. Such an alliance would use its influence for the organic union of the denominations of which it is composed. We invite our brethren of the Reformed Churches to join with us in the formation of such an alliance.

4. With much hope and assurance would we also approach the question of union with certain other denominations of our general faith, and of our form of Congregational government. To all such we would offer one common platform, the Holy Scriptures, with liberty of interpretation; and independence of the local churches, with fellowship between them. Of these denominations the chief are the Northern Baptists, the Southern Baptists, the colored Baptists, the Disciples, the Christians, and the Free Baptists. To these, perhaps, should be added a number of Lutheran denominations. We could unite with the Disciples of Christ on the basis of their three propositions, viz: 1. The primitive faith 2. The primitive sacraments. 3. The primitive life—provided liberty of interpretation be allowed. We cannot disguise the fact that the insistence of the Northern, Southern, and Colored Baptists and the Disciples on immersion only, and their rejection of infant baptism or consecration, is so imperative that it seems to form a serious barrier to union with us on the basis of liberty of interpretation of the Scriptures, and of practice accordingly. Whenever they may be willing to grant such liberty of interpretation and communion we shall be most happy to unite with them.

We turn, then, to the Free Baptists and the Christians. Believing that they hold the same general faith with us, and that they will not exclude us from their fellowship on account of our honest understanding of Scripture and Christian liberty, we hereby profess that it is our desire

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that an organic union of our three bodies may be accomplished on such terms as shall do no violence to the customs or faith of any of them. We desire that in such a union they should maintain their teaching as to the manner and subjects of baptism, and we do declare to them that we are under bondage to no creed, Lutheran, Calvinistic or Armenian, and that our only authority is found in the Holy Scriptures. We will not seek that they should be so absorbed into our fellowship that they should lose their inherited history; and we do not ask that they should sink their names or give up their loved organizations or vested interests. In our longing for unity, we desire to accept any terms which they in the exercise of their conscientious rights and their Christian affection could ask. And to this end we invite correspondence with them.

In brief, we propose to the various Protestant Churches of the United States a union or alliance, based on:—

1. The acceptance of the Scriptures of the Old and New Testaments, inspired by the Holy Spirit, as containing all things necessary to salvation, and as being the rule and ultimate standard of Christian Faith.

2. Discipleship of Jesus Christ, the divine Savior and Teacher of the world.

3. The Church of Christ ordained by Him to preach His Gospel to the world.

4. Liberty of conscience in the interpretation of the Scriptures and in the administration of the Church.

Such an alliance of these Churches should have regular meetings of their representatives, and should have for its objects, among others,

1. Mutual acquaintance and fellowship.

2. Co-operation in foreign and domestic missions.

3. The prevention of rivalries between competing Churches in the same field.

4. The ultimate organic union of the whole visible body of Christ.

Voted: That this paper be communicated to other State Associations and Conferences, and to the National Council, for their consideration and action.

AMORY H. BRADFORD,
WM. HAYES WARD,
STEPHEN M. NEWMAN,
FRITZ W. BALDWIN,
CORNELIUS H. PATTON,
DANIEL A. WATERS,
THEODORE F. SEWARD.

The Chicago-Lambeth Articles and the Reformed Episcopal Church.

We have received the following letter concerning our recent symposium on the paper of Professor Shields on "The Historic Episco-

We desire to have our readers give this letter the attention which we think it deserves. It is as follows:

UNIVERSITY OF CHICAGO,
CHICAGO, ILL., April 5, 1894.

DEAR SIR: In reading the many responses to your questions respecting the overtures from Chicago and Lambeth, an interesting question arose in my mind. The Reformed Protestant Episcopal Church of America accepts all four of the proposals made by the Protestant Episcopal Church; why, then, does not the Protestant Episcopal Church invite the members of the Reformed Church, some of whom she excommunicated, back to the fold? If the only barrier to the much desired reunion of Christendom is the refusal of Christians to accept the Lambeth Articles, this does not, and never has existed in the case of the Reformed Protestant Episcopal Church. What hinders the reunion of these two sects?

Fraternally,
ALFRED W. WISHART.

Remarks on the Above.

We do not know exactly what reply would be made to the letter of Mr. Wishart. We might have sent it to some prominent authority in the Protestant Episcopal Church for answer. The questions which it contains we have ourselves asked more than once, and it always seemed as if the replies we received were evasions. There can be no doubt but what the ministry of the Reformed Episcopal Church are in the line of the Apostolic Succession and the Historic Episcopate. If the Protestant Episcopal Church declines to exchange pulpits and to co-operate with ministers of the Reformed Episcopal on the ground that they are not in the succession it seems to us that there is no valid reason for the assumption that they themselves are in the succession, since at the time of Henry the Eighth, the Church in England was excommunicated, and the power which had given ordination to the ministers of the Church in England withdrew that ordination. The English Church, in other words, was in the same relation to the Roman that the Reformed Episcopal Church in this country is to the Protestant Episcopal Church. If the authorities of the Protestant Episcopal Church are ready to recognize all who have Episcopal ordination according to their own definitions they must recognize the Reformed Episcopal Church; and, indeed, there is no valid reason, that we know, why these two sects are not re-united. If, on the other hand, the Protestant Episcopal Church repudiates the ordination of the ministers of the Reformed Episcopal Church, it practically repudiates that of its own, since the Mother Church placed the Englis h Church under its ban after the action of Henry the Eighth and those associated with him. The letter of Mr. Wishart is worthy of consideration, and if any of

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our readers in the Protestant Episcopal Church choose to answer his questions we shall be glad to publish a reply in these columns, reserving to ourselves, of course, the privilege of selecting that reply which may seem to us the ablest and fairest, in case more than one should be received.

Dr. Boardman in Philadelphia. An event of more than ordinary interest was the complimentary dinner tendered to the Rev. George Dana Boardman, D.D., who is soon to retire from the pastorate of the First Baptist Church in Philadelphia. The dinner was given by the Baptist Social Union of that city, and the meeting was one of the largest ever held by that Union. Among those present were prominent representatives of various churches in Philadelphia, as well as of his own denomination, while letters of appreciation and regard were sent by Bishop Whitaker, of the Protestant Episcopal Church; Bishop Foss, of the Methodist Episcopal Church, and others equally distinguished. Addresses were made by Judge Armstrong, who presided; the Rev. H. L. Wayland, D.D., Rev. H. Clay Trumbull, D.D., who spoke as a Congregationalist, and by Dr Boardman. Dr. Boardman's address was full of profound appreciation of the honor which had been given him and the truths which he had endeavored to emphasize during his ministry. One passage, in which he spoke of the difference between charity and love, was peculiarly eloquent. We should be glad to quote the whole of it if space permitted. The concluding sentence was: "In short, while charity obeys the second law of the table, loving her neighbor as herself, love obeys both tables, first loving the Lord her God with all her heart, and then by necessity loving her neighbor as herself; for God is not charity, but God is love, and being love God is of course charitable." We do not know whether Dr. Boardman has determined on what his future shall be. He is to be one of the lecturers before the American Institute of Christian Philosophy at Chautauqua this summer, and there are various rumors of professorial chairs having been tendered to him. Of one thing, however, all may be sure, and that is that such a man will not cease his ministry until his pen is still and his voice hushed.

"The Peoples and the Churches of the Cities." Dr. H. K. Carroll is increasing the obligation of the American churches to him by the way in which he is using the facts which he gathered as superintendent of that department of the census which concerns religious affairs. He has begun a series of articles in *The Christian Advocate* on the subject at the head of this paragraph. It is a study in statistics. We transfer to this column some of the most interesting facts. According to the Census of 1890 nearly eighteen and one-quarter of our sixty and one-half millions of inhabitants are residents of cities of 8,000 population and upwards. In no decade of our history was the gain of the urban population so great as in the last. The fifty principal cities, with a population of 57,000 and upwards, are distributed among twenty-three states, which include both the older and newer commonwealths. An analysis of the returns from all the said cities, with a population of 200,000 or more, sixteen in number, gives the following facts: In four of these cities 40% to 42% are foreign born; in six, 30% to 40%; in three, 20% to 30%; in New York 42% were foreign born, and in Chicago and Detroit, 40%. These figures do not include children born in this country of foreign-born parents. New York has about 640,000 foreign-born population; Chicago 450,000, Philadelphia 270,000, Brooklyn 262,000, Boston 158,000. The way the population is distributed is also interesting. New York has nearly 238,000 Germans; it also has the largest population of Irish, while Chicago is fifth on the list. New York leads in the number of Germans, Irish, Scotch, Swiss, Russian, Hungarian, French, Italian, Spanish, Greek and Turkish elements. These are only a few sample facts taken from a valuable article. They give a hint of what must be the nature of Christian work in our country. Every pastor of a down-down church in one of our great cities is not only a minister in the home field but as distinctly a foreign missionary as any one who goes abroad. These conditions are not growing less complicated, but each year more so. It is hard to prophesy what the future will be, but there can be no doubt about one thing, and that is, that the methods of earlier times are not adapted to the work which the Church has before it in the present. The problems facing Jonathan Edwards were no more like those facing a pastor in New York and Chicago to-day than the Massachusetts forests were like the Bowery in New York or the Scandinavian and Polish districts in Chicago.

Are Missions Played Out? Over and over again during the past few years travelers have returned from brief visits in foreign lands where most of their time has been spent on railways and in hotels, with the astonishing assertion that the foreign missionary work was a failure. It has been asserted concerning China, Japan, India and all other countries to South Africa. Every now and then some new candidate for the applause of unbelievers rises and solemnly warns the Church that Christians are throwing away their money: that heathen are better than Christians; that there is more need of a mission from Turkey to the United States than

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vice versa. In most instances these assertions are absolutely valueless, for they come from those who never visit the mission fields, and who, though they have been in the lands where the missionaries labored. have obtained their information from prejudiced rather than competent witnesses. Just now there is a revival of this cry against missions, caused by addresses which have been given in various parts of this country by delegates to the Parliament of Religions. The chief among these is probably Swami Vivekananda, a man of much power, and doubtless of much earnestness, but everything he says is necessarily discounted at the start by the simple knowledge of the fact that he is a Hindu monk. It would be as well to expect an appreciation of Protestantism from one of the most bigoted of the Jesuits. Vivekananda may be an able and good man, but he is not a competent witness concerning what the missionaries have done for India. In a recent number of the *Detroit Free Press* there is published a series of letters between him and the Rev. Robert A. Hume, the well-known missionary to India. No one can read that correspondence without seeing at once how prejudiced the Indian is, and how all the facts are on the side of the missionary. We do not believe we say this because of any prejudice, but simply because, after a careful reading, it is impossible to come to any other conclusion. Our missionaries are not perfect men, but in most cases they are able, consecrated and learned men. They carry to the lands to which they go better facilities for education, clearer knowledge of spiritual truth, a larger outlook on life, and a gospel for the body as well as for the soul. They may be open to many criticisms, but for any one to declare that they have failed, or that they have not distinctly and gloriously succeeded, is to show ignorance of facts which are freely recognized by unprejudiced witnesses, and even by those who have been prejudiced against Christianity in the lands in which they have labored. Some people are always ready to receive with open hearts anything which comes from a distant land and to condemn without a hearing that which bears the name of Christian. Such persons will not read this paragraph. Of those who will read it some may honestly wonder whether there is not some reason for the assertion of the Hindu monk. We believe the more carefully they investigate and the wider their knowledge the surer they will be that the missionaries of the Cross were never doing better work, and that they are swiftly and very surely carrying a real gospel to all classes and conditions in the lands in which they labor.

A VOICE FROM JAPAN.

To the Editor of CHRISTIAN LITERATURE:

Without appearing too sanguine one may express genuine joy at the widespread interest taken in the subject of Christian union. And I am sure I voice the mind of the missionary fraternity when I say that we would be helped in our work beyond calculation if something would be done to remove from before the face of the people we have come to bless and save the innumerable sects.

From some experience in studying the question I have learned something. I have my convictions as to the way out of the difficulty. But I have my doubts and uncertainties also. I seek for light. In the very briefest language I may state my faith and skepticism concerning the question, and ask for any light any one may offer.

If the present state of Christianity is unsatisfactory to Christian people—and it certainly is—the very first questions which would seem naturally suggested to the mind would be, "How have we come into this *fix?* and from what better condition have we come? and then, how can we get back there?" It is manifest that in a peculiar way we advance here by taking a *backward step.*

If we simply travel back along the highway we have come, we shall find that our apostasy commenced in councils, synods, conferences, conventions, etc., and has been perpetuated by the decrees, creeds, confessions, etc., issued by these assemblies. Let us speak in the very simplest language. Are these not the actual facts of history? Can this be denied? If general eclesiastical assemblies held after the apostolic age split the Church, and made continuous this division, what help ought this fact to be to us when we face the question of restoring unity? What bearing ought it to have on the further existence of any organization other than the Church?

I mean that the very danger of falling into what we have fallen into, viz., sectarianism, was in the simple thing of holding large and general assemblies. If we take pains to search the records of councils and synods this will be apparent. It is such a rare thing for an ecumenical assembly to be held without doing some legislation, and utterly impossible for such an assembly to legislate without transgressing the laws of Christ.

I ask for light on this question: Has not the very holding of general assemblies been the beginning of temptations to sectarianism, and has it not been through general assemblies that sectarianism has been fostered and perpetuated?

From what ideal of Christianity have we come into this deplorable condition? From the apostolic ideal. But the apostolic ideal knew nothing of general assemblies. There was no temptation in that direction to apostatize. And there could

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be no apostasy where there was no temptation. Is it possible for sectarianism to arise in any other way than through general councils? I do not mean by sectarianism a faction in a congregation. The apostolic ideal was exclusively the *independent congregation* ideal. Is this not the longed-for haven from which we have been enticed? Did the apostolic church know anything of "The Apostles' Creed?" of the "Historic Episcopate?" or the "Nicene Creed?" Should the apostolic ideal now know anything of "The Apostles' Creed?" "Nicene Creed?" or the "Historic Episcopate?" Was not the inspired word, either oral or written, the *only* statement of the Christian faith? If, then, we are to ever realize the same unity that the apostolic church had, it must be realized in the same way that it did; for I can conceive of no better way than that indicated by inspiration. Is not, then, the apostolic ideal the one for which we are striving? I ask for light on this point.

If the foregoing be correct, then my last question is in order. How can we get back there? The answer comes at once, without the least particle of speculation and philosophizing. We must simply undo what we have done. What have we done, and are still doing? We have established councils, synods, conferences, etc., and are still holding these assemblies every year. We must adjourn the general assemblies *sine die*. It may seem a foolish suggestion to offer, but has any one ever thought what would be the effect if every individual congregation in Christendom would send up its delegate to the next convention instructed to vote for the discontinuance of synod, council, conference, etc.? Such a going around and call-making, and congratulation, and fraternal greeting, and inviting-out-to-dinner, and exchange of pulpit! Why, no such times, blessed and spiritual, could be testified to since the days of the apostles.

Let such an action be enough. It is *all* that *can* be done in a general way. What follows is in the hands of the individual congregations. Let them be exhorted to cleave unto the word of God, and live and act according to its plain teachings. United words of charity and philanthropy need not suffer the least check. They are really beyond the narrow lines of the denomination any way.

I believe it would not be treason at all even for any congregation of any denomination to withdraw its participation in Councils, Synods, etc. In fact this way may be the first step taken. It would be difficult to get many congregations to act at the same time. In truth, no *single* congregation is going to act in this matter till it thinks more of the followers of Jesus than it does of the followers of men. Educate! educate! It seems to me that there is only one way of duty for the *individual* man or congregation which have reached this broad plain of Christian unity, and that is to act, without waiting to see which way others are going to act. Your advanced action may be the very signal for which others have been waiting. And what if others *do not* follow? In any way others may act, by your action the forces of union have been strengthened, and your conscience is better at ease.

Educate, I say. I offer, not as a creed of union, what it may be hoped each congregation will ultimately work out for itself; and when they do so we shall see that ideal, apostolic unity. I give chapter and verse for what I here propose as the goal towards which the congregation should press forward.

I. That the Old and New Testaments contain the only authentic revelation which God is said to have made to man. Rom. xvi: 25, 26.

*Now unto him who has power to establish you,
According to my joyful message,
Even the proclamation of Jesus Christ,
According to a revelation of a mystery,
In remote-age times kept secret,
But made manifest just now,
Through means also of prophetic scriptures,
According to an appointment of the age-abiding God,
Unto obedience of faith,
Unto all the Gentiles made known:—

Acts iv.: 12—And salvation is in no one else; neither, in fact, is there a name, of another kind, under the heavens—that which has been given among men, in which we must needs be saved.

II. That the writings of the inspired disciples are our only authority, or creed, in matters of faith and practice:

Matt. xxviii: 18–20—And Jesus, coming near, spake to them, saying:—

Given to me was all authority in heaven and on the earth: going, therefore, disciple ye all the nations, immersing them unto the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things as many as I myself commanded you, and, behold! I am with you, all the days, until the conclusion of the age.

Jos. I: 27.—Religious observance, pure and undefiled with our God and Father, is this: To be visiting orphans and widows in their tribulation; unspotted, to be keeping himself from the world.

III. That any penitent believer who confesses Jesus called Christ to be the Son of God, and who is immersed, should be received, without doubtful disputations, unto any congregation of Christian believers:

Mark xvi: 15, 16.—And he said to them, going

*I give Rotherham's critical translation of Tregelles' text, a purer text than the Received.

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into all the world, proclaim ye the joyful message to all the creation: he who believes and is immersed shall be saved, but he who disbelieves shall be condemned.

Acts viii: 12, 36–38.—But, when they believed in Philip, delivering-the-joyful-message concerning the kingdom of God and the name of Jesus Christ, they were being immersed, both men and women.

Rom. vi: 3–6—Or, are ye ignorant, that we, as many as were immersed into Jesus Christ, into his death were immersed?

We were jointly-buried, therefore, with him, through our immersion unto his death; in order that, just as Christ was raised from among the dead through the glory of the Father, thus we also in newness of life might walk. For, if we have come to be of joint growth in the likeness of His death, certainly we shall be in that of His resurrection also.

IV. That human creeds, names, and ordinances, being inimical to the unity of the churches of Christ, should be renounced, and that Christians should be one in order that the world may believe.

Rev. xxii., 18, 19.—I bear witness unto every one hearing the words of the prophecy of this scroll. If, perchance, anyone lay aught upon them God will lay upon him the plagues that are written in this scroll, and if perchance any one take away from the words of the scroll of this prophecy, God will take away his part from the tree of life, and out of the holy city, even from the things which are written in this scroll.

I. Cor. i., 11-13; vii., 19.—For it was signified to me, concerning you, my brethren, by the friends of Chloe, that strifes among you there are. But I mean this, that each one of you is saying: I, indeed, am of Paul; but I, of Apollus; but I, of Cephus. But I, Christ. Has the Christ become divided? Was Paul crucified in your behalf? Or, into the name of Paul were ye immersed?

The circumcision is nothing, and the uncircumcision is nothing. On the contrary, a keeping of God's commandments is every thing.

John xvii., 21.—In order that all may be one, according as Thou, Father, in me, and I in Thee, in order that they, too, in us may be, in order that the world may have faith that thou didst send me forth.

Not as a basis of union do I suggest the above, but simply to indicate what each individual congregation should work towards in order that free passage and brotherly intercourse may be established between all congregations. What is genuine coin in one congregation should not be counterfeit in another congregation. I opine that the above would pass as genuine and acceptable coin in all churches, and that on the points touched nothing else will. Am I correct?

Is the following not true? Christian union will be realized when there exists no ecclesiastical organization other than the congregation, fed and watched over by the divinely commanded officers.

E. SNODGRASS.

Tokyo, Japan.

THE BOOK OF JONAH: ITS AUTHORSHIP AND DATE OF COMPOSITION.

BY REV. JOHN KENNEDY, M.A., D.D.

(From The Thinker, April, 1894.)

The question of the authorship of the Book of Jonah and of the date of its composition is of practical importance only so far as it bears on another question—the question of the historicity and historic trustworthiness of the narrative which it contains. If these questions were independent of each other, the matter of authorship and time of composition might be relegated to professed or professional critics, and left in their hands. But if it be found that the two questions are very closely connected, and have mutual bearings, the Christian *people* are entitled to know the reasons *pro* and *con.*; and I, for one, believe that they are quite capable of judging for themselves.

As to any argument which may be drawn from the language and style of the book, if space permitted me to quote from Dr. Samuel Davidson, Dr. Pusey, Dr. Henderson, Dr. Driver, Dr. Douglas, A. S. Aglen (in Bishop Ellicott's Bible), Archdeacon T. T. Perowne, and Dr. C. von Orelli—confining myself to authors within the reach of English readers—it would be seen that I am justified in concluding that "the question of date is, in very slight degree, one of language." Professor Cheyne said long ago that "the linguistic argument is not often of primary importance in the higher criticism of the Old Testament.

The dates assigned to the composition of the Book of Jonah are as many almost as the critics who deny its historical character; and it would be difficult to discover any principal by which these critics are ruled or guided to their conclusions, except it be in the case of many the desire to get away as far as possible from the lifetime of Jonah the prophet of the days of Jeroboam II. Some are content to find the origin of the book *about* the time of the Exile; the greater part *after* the Exile—some soon after, others long after. For example, Dr. Driver: "A date in the fifth century before Christ will probably not be far from the truth," *i. e.*, before B C. 400. Dr. C. H. H. Wright: "Shortly after the governorship of Zerubbabel," which began B. C. 536. A writer in the

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Expositor: "Jonah lived 450 or 500 years before the book was written"—written, therefore, about B. C. 350 or 300. A. S. Aglen: "The existence of the book before the probable composition of the Book of Tobit, about B. C. 180, extremely doubtful." Professor Cheyne: "Tobit cannot have been the first of the romantic form of literature"—Jonah probably before it.

Dr. C. von Orelli differs from all these writers in rejecting entirely the theory which would explain the book as an allegory. He regards the mission of Jonah as historical, and even "epoch-making;" but as to the composition of the book, he says, "We shall do best to think of the last Chaldean or first Persian age." The "last Chaldean age" was the age of the Babylonian exile, and the "first Persian age" began with Cyrus, when Babylon was taken, B. C. 538, and may be said to have lasted two hundred years. He rejects the theory that the book was written only in the Maccabean age, which may be said to begin about B. C. 166.

It will be observed that all these writers, except Orelli, assign the book to periods *after* the return from Babylon, ranging from the fifth to the second century before Christ. And Orelli differs from them only in supposing that it may have been written *before* the end of the Exile.

Now let me call attention to certain dates which have an important bearing on the subject.

The first return of the exiles, under Zerubbabel, took place B. C. 536; the second return, under Ezra, B. C. 458. The destruction of Nineveh, which used to be assigned to between B.C. 625 and 600, is now assigned, on good grounds, to B.C. 606, that is, seventy years before Zerubbabel was commissioned by Cyrus, and a hundred and forty-eight years before Ezra was commissioned by Darius. I ask particular attention to these dates.

The destruction of Nineveh by the combined forces of Cyaxares, the King of the Medes, and Nabopolassar (Nebuchadnezzar's father), King of Babylon, was not the mere overthrow of its power and its subjection to Babylon. The city was laid waste, its monuments destroyed, and its inhabitants scattered or carried into activity. In the tragic story of the fall and ruin of empires there is nothing more remarkable than the speedy and total disappearance of this great city. It is not mentioned in the Babylonian cuneiform inscriptions after its capture. About a hundred and fifty years after its destruction (B.C. 450), *i.e.*, about the time of Ezra's return, Herodotus must have passed very near its site, if he did not pass over it, on his way to Babylon, apparently all unconscious of the historic region which he traversed. Beyond the fact that Nineveh was on the Tigris, he knows little more. Equally conclusive proof of its condition is afforded by Xenophon, who, with the ten thousand Greeks, encamped during his retreat on or very near its site, in B.C. 401. Its very name had been forgotten; at least, he does not seem to have been acquainted with it.

The importance of these facts lies in this—that they prove that *Ninevah was not in existence at the dates to which critics assign the composition of the Book of Jonah;* yea, had gone out of existence long before the very earliest of them—two hundred years, three hundred years, and even four hundred years before some of them. Now turn to the Book of Jonah, and if any critical impression can be trusted, we are surely justified in saying that it must have been written *before Ninevah had ceased to be a city*[1], and had passed away so entirely that its very site had ceased to bear its name; and not in the midst of circumstances historical, political and social, so entirely different from those of the age of Jonah as were those of the age of the Exile, or the ages following both in Palestine and in Babylon.

There is nothing which modern critics insist on more urgently than that we are entitled to expect to find some correspondence between a book and the age to which it professes to belong—some reflection, from the pages of the book, of the age of its origin, in style, habit of thought, or incidental reference. And although this principle of criticism is often carried to extremes which amount to little less than a *reductio ad absurdum*, is true in the main and may contribute to the detection of the false or the confirmation of the true. Let the Book of Jonah be subjected to this test. The most eager searcher for some indication in it, even the most casual, of Babylon and the days of the Chaldean empire; of Babylon and the days of the Persian empire; of Jewish men, prophets, or scribes, or rulers; of the Jewish people and their circumstances,—in these times, or times after, will find none. If he puts his finger on a word or a construction here or there, which he inclines to think belongs to a post-Exilic age, he will find himself confronted not only with critics who believe that the book was written in the days of Jonah, but with critics who believe otherwise, who hold that any linguistic peculiarities which may be found in the book are not inconsistent with a North Palestinian origin of the age of Jonah. As to any more substantial trace of a Chaldean, or Persian, or later age, there is none.

But not only is this negative conclusion justified by an examination of the book, we may safely

1 We sometimes meet with an incidental reference to the words, "Now Ninevah *was* a great city" (ch. iii. 4), as if the past tense implied that Ninevah existed no longer. But most commentators think it of so little importance that they pass it by without remark. And even those who think that the book was written long after the destruction of Ninevah confess that this past tense, in the description of the city, is no sufficient evidence that the writer meant to say that the city was a thing of the past.

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reach a positive conclusion. It is generally admitted that both the substance and the coloring of the book are in keeping with the age and circumstances which the book presupposes. To prove this, or even to illustrate it adequately, would require many pages. Enough at present that it is not seriously denied. Questions may be asked about some of the events which it narrates, and they can be answered; but my contention is independent of them. Look at the book again. The author writes as one who was familiar with Ninevah and its ways—and all that he says of these has been abundantly corroborated—and he represents Ninevah, not as a city which had been out of existence for two hundred or four hundred years, but as then existent, and, to use modern phrase, as actually having got a fresh lease of possession from the God of heaven. Two hundred years after Jonah preached the preaching which God bade him, Ninevah was actually destroyed. No repentance could save it now. Prophets had foretold its doom, notably Nahum, of whose one written prophecy this is the one theme. And the destruction of the Assyrian capital was an event of so much interest to Israel that this prophet, seeing it afar off, exclaims exultantly, "Behold upon the mountains the feet of Him that bringeth good tidings, that publisheth peace! O, Judah, keep thy solemn feasts, perform thy vows, for the wicked one shall no more pass through thee; he is utterly cut off" (ch. i. 15). The men of the post-Exilic age had only to visit the banks of the Tigris, as Herodotus and Xenophon had done, to see with their own eyes with what thoroughness the providence of God had fulfilled the words of His servant. But their age was not the age, nor as the age, of Jonah, who visited Ninevah two hundred years before its destruction, or of Nahum, who foretold its doom some fifty or sixty years before it was accomplished. We know somewhat of the Exilic age through the Books of Ezekiel and Daniel, and much of the post-Exilic age from Ezra and Nehemiah and the three last prophets—Haggai, Zachariah and Malachi. Now let the "narrator" of the mission of Jonah be a man of these times, and we have to account for two wonders—first, how he so entirely separated himself from the condition of things around him as they were in the days of the latest prophets, as not to betray by the slightest sign that he had the least acquaintance with what was engrossing the mind and heart of that age; and secondly, how, without any aid but that of traditions which had survived the changes of some hundreds of years, he could reproduce—I might say re-create—a history of Jonah's mission so entirely conformable to the age and the circumstances in which it took place—and that without even adding to the story the great fact that, although Nineveh was spared in the days of Jonah, that great and wicked and oppressive city had long since perished, and its temples and palaces were now covered by the sands of the desert.

I would not limit the power of "Inspiration," but on this theory we must confess to something of a double miracle of an unusual order. For, be it observed, we have not to do here with an abstract question of morals or religion, the treatment of which might have no concern with the writer's environment; nor have we to do with the prediction of a great event hundreds of years in the future, in the delivery of which the Divine Spirit might raise the author out of himself and out of all his circumstances. We have to do with terrestrial and historical events, past and present; and we have to suppose an Inspiration which so overbore, overruled and restrained the natural freedom and action of the narrator's mind, that he might as well have lived in another age. And this further miracle must be assumed—that Inspiration so transported the narrator into a former age, and revealed to him events and circumstances which took place in that age, that he was able to record them as if he had lived in the midst of them, and had known nothing of the age that followed.

The argument which I state thus briefly tells against every theory respecting the book which assigns its composition to a period hundreds of years after the time of Jonah's alleged mission to Nineveh, and generations after the city had suffered the foretold doom of an "utter end of the place thereof" (Nah. i., 8). An allegory, whatever might be the genius of its author, could not fail to betray the time and some of the environments of its origin. While a history based on some traditional fragments, and written with a "didactic" purpose in relation to the age of its composition, could scarcely help being full of evidence of the circumstances of its origin.

If the book is a truthful history, the problem of the time of its composition is of easy solution. Von Orelli calls "the first mission of a prophet of the true God to a center of the heathen world" an "*epoch-making event*," and, repeating this well-chosen expression, he characterizes "the mission of Jonah to Nineveh" as "epoch-making in the old covenant." Now, can we suppose it possible that the history of this epoch-making event should remain unwritten for two hundred years—the "late Chaldean period" being the earliest suggested by Orelli—or three or four hundred, as suggested by others; and that it should be written at any of these remote periods, as it has been written in a way which, as I have endeavored to show, involves assumptions respecting the Inspiration of the writer for which no parallel can be found in the Biblical

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records? Other epoch-making events and missions were recorded at times when it was possible to record them faithfully—the redemption from Egypt and the mission of Moses; the mission of Elijah and the then crisis through which Israel was passing; the epoch of the destruction of the Jewish state, and the prophetic ministries which preceded it; and the epoch of the restoration, with which the names of Zerubbabel, Ezra and Nehemiah are associated. The epoch-making mission of Jonah followed immediately upon the epoch-making mission of Elijah. How should the latter be recorded so fully and circumstantially, and the former be left untold, except so far as vague memories of it might float down on the traditions of ages? We may safely appeal to the analogies of Old Testament history in support of the conclusion that, if the mission of Jonah was epoch-making, the history of it must be traced to the period of its occurrence, and not left to what, in human speech, we may call "the chances of a future age."

The term "didactic" is repeated by one writer after another as if it held within it an occult argument against the early writing of the book, if not against its proper historicity. The Book of Jonah *is* didactic. But what book of Holy Scripture is not didactic? All Bible history is written with a didactic end and purpose, and not for the mere sake of preserving historical information. But for the most part the spiritual teaching is to be found in the facts that are recorded, and not formally deduced from them by the writers. It is so with Jonah; and in this it is far less didactic in form than almost all the other prophetic books. Whereas you find Isaiah, Micah, Jeremiah, Ezekiel, Hosea, Amos and others, including the three last, with earnest iteration, teaching truth, inculcating duty, and denouncing sin—in other words, whereas you find the books of these prophets didactic in form, as well as in an original underlying purpose, the Book of Jonah is absolutely without one moralizing sentence from beginning to end. It tells facts, and leaves the facts to speak for themselves. And this they do. The mission of Jonah, coming immediately after that of Elijah, and the demonstration on Mount Carmel that Jehovah is God alone, was designed, so far as Israel was concerned, to teach that God is not the God of the Jews only, but of the Gentiles also. In this consists its didactic character, and in this we find an argument for holding that the mission and the book were contemporaneous, and not separated by hundreds of years; the lesson of the mission and the lesson of the book being one, and both being very specially germane to the stage of Divine revelation which we find in the age which immediately succeeded the ministries of Elijah and Elisha.

I object to the dating of the composition of the Book of Jonah long years after the destruction of Nineveh, and even after the Babylonian exile, on other grounds, to one of which I may refer in a sentence or two. To this late period after the days of the Biblical prophets, and to authors whose names, if they ever existed, have perished from history, and even from tradition, modern criticism relegates the composition of large portions of the Old Testament, which are thus rooted out of the times and environment in which we find them in the Bible, and transplanted into times and environments of which we know next to nothing. Scriptures are thus taken from where we can study them for ourselves, and hidden where the critic can deal with them in the dark very much as he pleases.

But there is one point on which we may insist. The critics whom I have specially in view, whether they be allegorists pure and simple, or whether they acknowledge a substratum of fact in the story, speak of the book as "inspired," and therefore entitled to a place in the "canon." If the book be inspired, its author must have been inspired, and therefore a *prophet* in the proper sense of the word. Now, the prophets were not obscure and unknown individuals, but public characters, whose office had been acknowledged by the community in which they lived. Delitzsch says, "Among the canonical books of the prophets are found only the writings of those who, in virtue of special gifts and calling, were commissioned publicly, whether by word of mouth or by writing, to proclaim the word of God." Now, where shall we find an inspired man, a prophet, in the post-Exilian centuries, who wrote or put the seal of his authority upon the Book of Jonah? Dean Stanley says (in his nineteenth lecture on the *Jewish Church*), with perfect accuracy, "With Malachi the succession of prophets, which had continued unbroken from the time of Samuel, terminates, and a host of legends, Jewish and Mussulman, commemorate the extinction of the prophetic gift. . . . . The religion of the Old Testament dispensation was fully revealed and constituted; not prophets were needed to declare it, but scribes to expound and defend it." Criticism has made no discovery since the days of Dean Stanley to invalidate this statement,

If the Book of Jonah is historical, as we believe it is,—if it contains a true history of a mission on which this prophet was sent to Nineveh, it must be traced ultimately to Jonah himself. Tradition might preserve for a long period the bare fact of such a mission; the fact, too, of the miracle of the great fish, and the fact even of the repentance of the Ninevites—at least to a period preceding the destruction of Nineveh. But it could not preserve the minute details which we find both in

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the beginning and in the end of the book, and, without a special miracle, could not help mixing up with the facts matter that was legendary. Written materials alone could enable a narrator of post-Exilic times to write the book as we have it; and such materials must have been based, in their turn, on information supplied by Jonah himself.

There is one objection to the supposition that Jonah himself wrote the book, which still turns up now and then, on which Dr. Pusey made a pertinent remark long ago: "It is strange that at any time beyond the babyhood of criticism any argument should be drawn from the fact that the prophet writes of himself in the third person. Manly criticism has been ashamed to use the argument as to the *Commentaries* of Cæsar or the *Anabasis* of Xenophon."

But we are reminded that the book does not claim to have been written by Jonah; to which objection it is sufficient answer that it does not disclaim to have been written by Jonah. If the objection is valid, it will tell against every prophetic book, and against almost every page in every prophetic book. Prophetic books tell us of discourses and predictions uttered by prophetic men; but they do not tell us who recorded these discourses and predictions on the prophetic page, with the exception of Jeremiah and his amanuensis, Baruch (ch. xxxvi.). And even in this case, with regard to the greater part of the Book of Jeremiah, we have to ask the question which we ask in other cases: Who could have recorded visions of which none but the prophets themselves were conscious, or Divine communications ("the word of the Lord") of which none but themselves had any knowledge, but the prophets who were favored with these visions and communications; or amanuenses like Baruch, who acted only as their hands in the mechanical operation of writing (Jer. xxxvi. 4)? In the Book of Jonah there are Divine communications of which none but Jonah himself could have primary knowledge; and if these are truthfully reported the report of them must have come from the prophet himself.

The opinion that the book must be traced in the last instance to Jonah himself is strengthened by the character of the book, its tone, its limitations, and its alleged omissions. It is not a history of the man, the prophet, but of his mission to Nineveh; and nothing respecting the man is introduced into it except what bears on that mission. In the rigid absence of all extraneous matter, and the honest, unvarnished report of the prophet's conduct, we have evidence that the prophet himself must be credited with the recital of the story. The character of Old Testament history is often cited as evidence of its truth. The Jews, as a people, were as vainglorious as any other people; and they had a reason of their own for exalting themselves above others, for they were a peculiar people, chosen of God to serve His great purposes in the world. Among the names most distinguished and honored, both of God and man, in their history, are Abraham, Jacob, David, and Solomon. And yet there is no glorifying of these favored ones; there is "an almost ostentatious exhibition of what was evil in them."

Bearing this in mind, we come very near to a clear conviction as to the authorship of the book of Jonah. 1. We are not at all surprised that Jonah should act the part ascribed to him in the book, remembering how other men, called by God to a high place and function in His kingdom, fell into grievous sin. 2. We should be greatly surprised to find any one inspired of God ascribing to Jonah, for the purpose of an allegory, the unworthy part ascribed to him in the book, if there was no ground for it in fact; just as we should be surprised to find a moralist, for the sake of pointing a moral, ascribing to David in an allegory the shameful part which dishonors his name, if there were no grounds for it in fact. 3. We should be surprised if so important a mission as that of Jonah to Nineveh did not find a place in prophetic history, and if, in finding a place, it were not told in the plain and impartial spirit which distinguishes the whole inspired history of the nation.

Was it not, then, morally fitting that Jonah himself should tell the tale? He was still a prophet of the Lord. He tried to run away from the unwelcome task to which he was called; but his Master would not let him; and he went at last to preach the preaching with which he was charged. His spirit in the end was too like what it was in the beginning. But the Lord did not cast him off; He reasoned with him as a master reasons with a servant. And with this act of Divine condescension the story ends. Nothing remained to be done now, but that, as a prophet, he should faithfully record the work which he had accomplished with so little honor to himself, but with so much benefit to others. It was not for him to think of the self-humiliation which the task involved. It may have been rather a satisfaction to be constrained thus to sacrifice his own credit to the glory of the Lord whom he confessed, even in the hour of his flight from His service, to be Jehovah, the God of heaven, who made the sea and the dry land.

The carefully collected facts recorded in Dr. Carroll's article on "The Stability of the Great Religious Sects" in the *Forum* will be, to many people, a great surprise. There is a general opinion that the religious bodies are disintegrating, and that the old creeds or forumlaries are largely obsolescent. On the contrary, Mr. Carroll asserts that "the belief in Jesus as Son of God and equal with God was never stronger or clearer" than it is to-day.

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LITERARY DEPARTMENT.

BOOK REVIEWS.

CONDUCTED BY REV. CHARLES GILLETT, LIBRARIAN OF UNION THEOLOGICAL SEMINARY.

THE LIFE OF PUSEY.

(Second Notice.)

"Parker refers to his 'suicidal practice' at this date of 'reading sixteen or seventeen hours a day.' This was, no doubt, an exaggerated estimate, but Jelf writes at the time that 'Pusey reads most desperately, and it is as much as I can do to make him take an hour s exercise.' Pusey himself describes his later under-graduate life at Christ Church as having been that of 'a reading automaton who might by patience be made a human being.'"

This resolution had its natural effect. Pusey went up to Oxford an accurate and tasteful scholar. There he used his time well, with the almost inevitable results when his appearance in the schools came on—

"He was examined *vivo voce* by the Rev. John Keble, who had taken a double first class just twelve years before. 'I never knew,' Keble once said, 'how Pindar might be put into English until I heard Pusey construe him in his examination.' Of his examination another anecdote was told to Professor Farrar, of Durham, by the Rev. G. Porter, Fellow of Queen's College, who was the senior examiner.

"'On the *viva voce* day,' writes Professor Farrar, 'to keep Pusey employed Porter set him to write an oration on some subject which I forgot to illustrate, the use of the *topoi* in Aristotle's Rhetoric, Book II, 23. Pusey wrote an oratorical essay, I forget whether in English or Latin. Porter said that in the essay he had embodied and used every one of the twenty-nine *topoi*. Porter predicted his greatness at that time—as I was afterwards told—and always regarded him as the man of the greatest ability that he had ever examined or known. He placed him far above Newman. Herein, of course, he was wrong, the two minds really being incommensurable.'"

The customary continental tour followed; then Pusey went back to Oxford, and aiming high, sat for an Oriel Fellowship. He had already met Newman in College Hall.

"Newman first saw him dining, as a stranger, at Oriel high table, when a guest of his Eton friend Jelf, and as a future candidate, as it was reported, for a fellowship. Newman used to speak in after life of his first introduction to one with whom eventually he was so closely united, and to 'the blessing of whose long friendship and example,' as he said in the dedication to him of his first volume of sermons, he had owed so much. His light curly head of hair was damp with the cold water which his headaches made necessary for his comfort; he walked fast with a young manner of carrying himself, and stood rather bowed, looking up from under his eyebrows, his shoulders rounded, and his bachelor gown not buttoned at the elbow, but hanging loose over his wrists. His countenance was very sweet, and he spoke little."

The examination again revealed the diffidence of Pusey.

"During the examination Pusey had one of his bad headaches and broke down. He tore up his essay, saying there was no good in going on with it. Jenkyns picked up the bits, put them together, and showed the essay to the Fellows. It was a capital essay.

"On Easter Monday things were even worse. After an hour's unsuccessful effort he wrote a letter begging to retire from the examination, and left the hall.

"'The Fellows, however,' writes the Rev. C. J. Plumer, 'thinking it a pity that one who had shown so great promise should be lost to the College, requested me, who had some previous acquaintance with Pusey, to go over to his lodgings and persuade him to revoke his decision. I did so, and the result was that Pusey persevered.'"

After his election to Oriel Pusey set himself to the study of theology in Germany. This was a period of immense importance to Pusey and the English Church. Brought up in the closest contact with personal religion, the plunge into the cold Rationalistic treatment of theology by many of the German teachers shocked him deeply.

"'I can remember,' he said in May, 1878, 'the room in Gottingen in which I was sitting when the real condition of religious thought in Germany flashed upon me. I said to myself, "This will all come upon us in England; and how utterly unprepared for it we are!" From that time I determined to devote myself more earnestly to the Old Testament, as the field in which Ratlonalism seemed to be most successful.'"

To this contact with Germany, then, we owe the life-long devotion of Pusey to those principles of Biblical criticism which it has become the fashion to call conservative. To this also may be traced in no small degree Pusey's ultimate adhesion to the principles of Newman and Keble. In the controversy with Mr. Rose on this subject, his position, owing very largely to his own language, was misunderstood, and a series of letters addressed to a friend were published in the *Record* of April, 1841, more fully to explain his position. The ardor with which Pusey threw himself into theological and linguistic studies had, however, another and most important bearing on his own future.

At twenty-eight he was offered by the Duke of Wellington the Regius Professorship of Hebrew. He was still only in deacon's orders, but in learning and capacity vindicated the Premier's choice. With characteristic industry he threw himself into the work of his office, and toiled so incessantly that his health gave way. The sickness marked, however, another stage in the formation of his character; it was, we are told, "the moral lever which raised him from the atmosphere of Bonn and Berlin to that of the Oxford of later years." The industry which was from the first so decided a feature in Pusey's character was of the utmost value to Tractarians. His vast stores of learning were from the first made available for the varied service of the cause, and in the appeal to antiquity such an ally was quite invaluable. He had the capacity for turning to present use the erudition which in some minds is little more than lumber. As one phase of the conflict was displaced by another, as in succeeding years new difficulties had to be met, Pusey was always ready. He was a leader, but also one of those leaders who are the servants of all. There is one other side of his character to which emphatic testimony is borne in this book; we mean his personal piety. It is always manifest: in his boyhood, in his correspondence with Miss Barker before their marriage, in his thoughts at ordination, in his German experiences, in his early days with the Tractarians, and in the after years which followed the death of his wife. It is pathetically illustrated in the letter to his niece given in Volume I, pp. 315-6, with the postcript, "As I am very busy your Aunt Marie printed this for you. She would have done it sooner only God thought it best for her that she should be ill, so she could not do it," and in his description (in a letter to his brother William) of the last illness of Alice Wooten. It is illustrated in his constant acts of self-denial, such as the sale of his Arabic library that he might help church building and his care for St. Saviour's, Leeds. Without his wonderful industry, he could not have helped his party as he did; without his personal

piety, he would never have touched their imaginations and made them seek that aid.

In regard to Pusey's relations to the Oxford Movement, Dr. Lidden gives due weight to the value of his literary work. It was no mere incident, it had a most serious influence upon the character and prospects of the Movement.

"That the *Library of the Fathers* exerted no little influence on the Oxford Movement is probably less apparent to the world at large than to those who were, in whatever sense, behind the scenes. It was at once an encouraging and a steadying influence; it made thoughtful adherents of the Movement feel that the Fathers were behind them, and with the Fathers that ancient undivided Church whom the Fathers represented. But it also kept before their minds the fact that the Fathers were, in several respects, unlike the moderns, not only in the English Church, but also in the Church of Rome. And above all, it reminded men of a type of life and thought which all good men in their best moments would have been glad to make their own."

Dr. Lidden gives 1840 as the time at which "Puseyism," having been "almost exclusively doctrinal," became intimately connected with "the revival of the ceremonial which had expressed these doctrines in the pre-Reformation Church." In writing to Mr. Russell in this year, Pusey, with great astuteness, suggests caution in the advice:

"As far as externals will contribute to greater reverence, it were far better and far more influential to begin with that which is farthest removed from self. One of the prejudices against Catholicity is its supposed exaltation of the priesthood; it were better to wait till the simplicity of the priest's dress were out of keeping with the beauty and decoration of the church and the altar, so that when it came to be enriched it should seem to be forced upon us; not to begin with ourselves. It were better far to begin with painted windows, rich altar cloths, or communion plate."

At the same time Pusey saw clearly that the new principles were in some danger from men taking them up in a contentious spirit:

"I should be sorry needlessly to pain you by speaking of yourself or your friends, but I cannot think that either they or you are adequately impressed with the responsibility of your situation; they (from what I have heard) have taken up shreds and patches of the Catholic system, without troubling themselves with its realities, its duties, its self-denial, its reverence; and they are really in the way to cause good to be evil spoken of, and have done so already. It is tricking up an idol, and that idol, self; not serving God. I must pain you by so writing, and I am sorry to do so; but I really feel that I cannot write strong enough, if by any means this veil could be torn off your friends' eyes, and they taught to act as men who have to give account of their several actions before the judgment seat of Christ, and so act reverently and soberly, not amuse themselves (for it is nothing better) with holy things."

THE CHRISTIAN SOCIETY.

The problems which beset society show no signs of becoming fewer or less perplexing. The solutions offered have been born of more or less honest purpose to abate the incongruities and injustices by which we are surrounded. With socialism one need have no sympathy, and we have none, and it is exceedingly questionable whether the taint which attaches to the word does not still attach to it when it is qualified by the term "Christian." The name which has been used by Dr. George D. Herron, in his recent volume, *The Christian Society*, is a great improvement in terminology, and it points to the ultimate goal toward which the Church should move. But the advocates of this movement must not make the mistake of preaching something which in law-making is called "class legislation." The general impression is that the "message of Jesus to men of wealth" makes up the burden of the preaching of Dr. Herron. There is no doubt that those men who have acquired wealth have opportunities and duties which do not attach to the mass, but they do not relish constant scolding and exhortation. Something must be left to their own consciences. Philanthropy is a privilege and a duty, and to the honor of our Christianity it is widely practiced. But this message alone is one-sided. It is like strengthening the wall by painting its exterior. The foundation of Christian society must be laid lower down than the visible surface. It is a question of procedure, not of fundamental belief. One may hold as firmly as Dr. Herron to the view that Christianity is capable of producing an ideal state of society, while yet differing from him fundamentally as to some of his contentions. When society becomes permeated with the law of Christian love, socialism will die a quick death. The present social system entails some unjust and severe distinctions, but it is not responsible for all of the misery and wretchedness that abound. On this point the testimony of the Protestant ministers of New York during the past winter is of greatest significance. Not a case of destitution was reported among their communicants! What does this signify? What other than that practical Christianity is a good thing even for the world that now is? What does it imply other than that the message of Jesus belongs primarily and with special force to the common people? Fault with a social system will cease when it is seen that the improvident and the self-indulgent are the ones who suffer the results of their own sin. The humble missionary who labors to reclaim men is a truer Christian socialist and benefactor than the one whose burden is to the rich alone. If one would labor for improvement in accordance with nature and common sense, one must begin at the bottom, not at the top. Before God men are men irrespective of social position or the accident of wealth. These are human distinctions and merely affect outward duties which will be heeded or neglected according to the state of the human heart. That must be right first. (F. H. Revell Co., New York and Chicago, $1.00.)

CONSOLATION.

Not long since an eminent Englishman, a prominent lecturer in a London "ethical" society, sent forth a volume which outlined some of the duties and privileges of such societies and their members. But when he came to speak of the desolation and distress which one meets everywhere he felt called upon to urge the necessity for sympathy and for the expression of a human fellow-feeling. High as that is, akin to the divine, higher he could not rise. By way of justification he spoke disparagingly of the consolation which the orthodox preacher has to offer. In some respects his criticism was correct when he said that the more of humanity the man has the more effective will be his words. He might have gone on and with more or less of justice have shown that the consolation which is offered by one who holds forth the notion that suffering is the direct infliction of a higher being, is one which awakens in men a consciousness and feeling that the statement is a simple contradiction in terms, a logical inconsistency, a mockery of human faith and trust. This is what has now been done by a man of warmest Christian faith and belief, a man whose heart bleeds with the sight of misery, one who weeps with those who weep. He repudiates the notion that the New Testament teaches any such inconsistent doctrines. Suffering is the result of sin, death is the result of an alienation for which man is responsible, and the evils of humanity pain the divine heart because they evidence departure from the divine will and purpose of love. Here is a consolation which derives its efficacy from divine

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fellowship, which sees the brightness of God's face, which makes pure through "chastening," which teaches through discipline. It is a thought which makes prayer whole-souled and hearty, which takes away the spirit of rebellion and brings the sufferer heart to heart with a loving father. The volume before us, *Does God Send Trouble?* is one which should be read by every minister and Christian in the land that he may learn to distinguish "between Christian tradition and Christian truth" in this vital and important matter. Those who are called to say words of comfort need it, and those who need comfort will appreciate just such words. It is scarcely possible to commend the book too highly, a book which comes almost as a revelation into minds accustomed to the old round of consolatory phrases which sound so empty when put to the supreme test. (Boston and New York: Houghton, Mifflin & Co. $1.00.)

The Expositor's Bible Series continues to lengthen its cords. A new volume has come to hand which is one of the most important in the whole series. It deals with the book which ranks first in doctrinal contents and which has been the battleground of many a theological controversy. With regard to a well-known commentary on the Epistle to the Romans a reviewer said: "We have no difficulty in understanding what Dr. ——— means, but, oh! for some help to understand what Paul meant." The same criticism cannot be applied to *The Epistle of St. Paul to the Romans*, by Handley C. G. Moule, M.A., Principal of Ridley Hall, Cambridge. He has even run the risk of making poor English or of proposing a fresh translation of verses and phrases, translations which he himself feels called upon to characterize as "rough and formless," in order that by this means he may make the meaning of the author stand forth with all possible vividness. In addition to the running commentary upon the Epistle, the author has added notes upon some of the important points connected with the exegesis and criticism. As a whole the volume must take its place as one of the most valuable and useful of the series. (New York: A. C. Armstrong, 1894. $1.50.)

One always takes pleasure in recording a good book, and a book is good when it accomplishes a good end in a good way. Before us are two additional volumes of Dr. Alexander Maclaren's Bible Class Expositions, covering *The Gospel of St. Mark* and *The Gospel of St. Luke*. They are clearly and suggestively written, being somewhat of the nature of a series of expository sermons rather than of strict commentary. To the readers of the *Sunday School Times* its pages will have a somewhat familiar appearance, since the expositions were first prepared for it as commentaries on the International Sunday School Lessons. For a wider circle they are now sent forth in permanent form as a welcome addition to popular Biblical literature. (New York: Armstrong. $1.00.)

For homiletical crutches we have no sympathy, and for those who depend upon them a profound pity. But some things may be useful as suggestive of independent thought, while at the same time dangerous as enticing to dependence. In the former relation attention may be called to a recent volume by Mr. and Mrs. George C. Needham, entitled *Broken Bread for Serving Disciples*. It consists of three dozen outlines of "gospel talks," or evangelical sermons, which are good of their sort, and as free from objectionable features as any which we have seen. in that they are suggestive rather than exhaustive. (F. H. Revell Co.: New York and Chicago. $1.00.)

Dr. Arthur T. Pierson has sent out a little book which will be found useful and suggestive, under the title, *The Bible in Private and Public*. It deals with the study of the Bible and gives hints to those whose privilege it is to teach its message to others. To ministers it has some excellent words of advice as to the public reading of the Scriptures and the laws of expression. To a good many people the book will appeal. (F. H. Revell Co.: New York and Chicago. 25c.)

Brave Little Holland and What She Taught Us. By William Elliot Griffis. Dr. Griffis is an enthusiast in everything which concerns the Dutch, and has prepared himself to write a larger history of Holland. He has given us in this volume a connected story written in simple language and designed for young people. But the book has a wider mission, and will supply old and young alike with much valuable and well digested information concerning the rise and growth of Holland, its influence upon Europe, and its moulding power in colonies upon the other side of the globe. The book is ably written, illustrated with pertinent engravings, and will fill a useful place in every library. (Houghton, Mifflin & Co.) (*Observer.*)

The Youth's Companion, an illustrated weekly paper for young people and the family. (Volume LXVI. 1893. Boston, Mass. Perry Mason & Co.) The bound volume of the *Youth's Companion* for 1893 is probably the most interesting and valuable annual for the young which has appeared. This volume is particularly worthy of preservation on account of the World's Fair number which forms a part of it and which gives a series of illustrations very complete and beautiful in all respects.

The American Church History Series. Vol. II. A History of the Methodist Church (South), The United Presbyterian Church, The Cumberland Presbyterian Church and the Presbyterian Church (South) in the United States. By Prof. Gross Alexander, D. D.; James B. Scouller, D. D.; Prof. R. V. Foster, D. D. and Prof. T. C. Johnson, D. D. New York: The Christian Literature Company. 1894.

Prof. Thomas Corey Johnson, who contributes the fourth section of this scholarly work, is one of the strong young men to whom the Southern Presbyterian Church looks to perpetuate her glory and her influence when the fathers have passed away. Coming of a sturdy Scotch stock and reared amid the mighty mountains of West Virginia, he is possessed of a strong individuality that occasionally manifests itself in a ruggedness of style that refuses to yield to the moulding influences of culture, and, like the rocky outcrop of his own mountainsides, reveals the massive strength that lies beneath the beauty of the surface. Dr. Johnson graduated at Hampden Sidney College, Va., with the highest honors of his class, in 1882. He spent one year at the University of Virginia, where he graduated in the schools of Latin, Greek and mathematics—one of the exceptional feats of that institution. His theological course he took at Union Theological Seminary, and devoted a year to Semitic studies under Prof. Todd at Yale. While serving as instructor in Greek and Hebrew exegesis at the Austin Theological School, Texas, he pursued the university course in philosophy under Dr. Dabney, and so thoroughly mastered it that he was able to step into the place of this greatest of Southern teachers when he was for months laid aside by illness. He is now filling the chair of Church History and Polity in Union Theological Seminary, and it was a happy choice that devolved upon him the work of adequately settling before the world the history of his own Church. He has successfully realized the aim of the promoters of this important series of giving a history upon the basis of the broadest investigation of the facts and treated by the most scientific method.

As a separate organization the history of the Southern Presbyterian Church (as it is popularly called) begins in 1861. But the history of its churches, presbyteries and synods, of its people and institutions goes back to the roots of our country's history. The fuller treatment of that earlier period is, of course, included in the history of the larger organization of which it formed a part. But our author has done well in packing into six intro-

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ductory pages a rapid survey of that earlier history and of the state of the Church in 1861. Yet even for our author's purpose this survey would be very inadequate did we not catch glimpses in subsequent pages of the growth of its institutions, and of its influence in the whole Church before the division. Yet we think Dr. Johnson might, without immodesty, have mentioned the incalculable influence of the South in giving to the Church Dr. Archibald Alexander, the Assembly's first professor of theology, and have dwelt more strongly upon the debt due to Southern orthodoxy and Southern leaders in giving the victory to the old school party in the struggles of 1836–37. Dr. Johnson well says: "No considerable part of the Church elsewhere surpassed the South in all that goes to make intelligent and honest Presbyterianism. It had been a happy, a blessed portion of the Church of God."

Our author is unsparing in his characterization of the immediate cause of the division—the notorious Spring resolutions. But he represents them only as they appeared to the calmer souls at the North; and is just enough to attribute them to the extraordinary excitement of the hour, in "an atmosphere surcharged with the war spirit." For the painful effect that these resolutions produced both North and South, for the energetic measures taken by the Southern Presbyteries to save their Church from disintegration and their benevolent operations from prostration, for the meeting of the first Assembly, with its historic scenes, heroic faith and noble presentation of its cause to the world, for these things we must refer the reader to Dr. Johnson's own graphic pages, in which he enables us by constant citation from the original sources to read the history through our own eyes.

It is surely an encouraging sign of the times when a church historian concerns himself so largely not with the formal history of the church as it appears in its councils and caucus, but with the living organism at work for its Adorable Head. Nearly one-third of the 170 pages of this history are devoted to a minute description of the agencies through which the Southern Church is seeking to do the work entrusted to it, and its efforts to solve its practical problems. From the beginning it has endeavored to realize in its own organization the principle for which its leaders had contended before the division—that the church itself was sufficient for the work committed to it, and should carry on that work through its own agencies, created by it and responsible to it. There are few sublimer spectacles in history than that of a beleaguered church, with the fires of war raging round it, calmly organizing far-reaching agencies for bringing the world to the feet of the Prince of Peace. The phenomenal growth of the Church under the operation of these principles, and their rapid spread among other churches, is of itself a powerful argument for their soundness. While here and there the reader may differ from our author as to some question of policy, the only defect in this admirably compendious statement is one of omission. While there are other references to the Assembly of 1893, Dr. Johnson fails to mention that that Assembly revolutionized its Home Mission system, committing to the older synods and presbyteries the entire responsibility for the work within their bounds, and putting the Assembly work on a distinctly missionary basis for extending the Church upon the frontiers. It is hoped that this will obviate the friction, of which the writer speaks, between the general and local evangelistic agencies.

We cannot follow our author through his picture of our religious life and worship, in which he has drawn in the light and shade with an impartial hand, nor through his discussion of our relation to other churches. In his attitude towards union with the Northern Church, he correctly represents the best sentiment of the Church at the present time, although there are many that pray for a speedy removal of barriers, and who see signs of progress toward that consummation.

We have noticed very few errors. On page 378 we should read 1866 for 1867, and "Walnut street" for "Wall street" on page 461. The publishers have done their work in the elegant manner characteristic of all their publications. PEYTON H. HOGE.

THE LIFE OF CATHERINE BOOTH, THE MOTHER OF THE SALVATION ARMY.*

Mrs. Catherine Booth, the mother of the Salvation Army, was one of the most remarkable women of the century. She seems to have been born to be a Christian leader. At twelve years of age she was secretary of the Juvenile Temperance Society, and an energetic worker in behalf of total abstinence. At the age of fourteen she was greatly influenced by Finney's lectures on Theology, and his doctrine of Christian Perfection, and this influence remained with her throughout her life, so that essentially Finney's views constitute the Theology of the Salvation Army. It is a remarkable fact that his views of Christian Perfection should find such little appreciation in his own country, and become in another generation the characteristic doctrine of a great religious organization. Although Mrs. Booth was brought up in the Wesleyan body, she early came into conflict with ecclesiasticism, and at the age of twenty-two was expelled from the Church on account of her adherence to the reforming movement in that body. After her marriage with the Rev. Wm. Booth she became his helpmeet in all kinds of religious work, but it was not without a severe struggle that she overcame her reluctance to speak in public. Long resisting the solicitations of her husband, and her own sense of duty, she finally, of her own accord, under the influence of the Spirit, arose in her husband's chapel and related her experience, and her resolution to yield to her sense of duty, and preach the Gospel. She immediately had great success, and wherever she went she was heard gladly by multitudes. Through all her subsequent life she preached in the largest halls of Great Britain, and has probably been listened to by more people than any other preacher of our age, unless it be Spurgeon.

Mrs. Booth and her husband were early called to evangelistic work, and both of them pursued it with such remarkable success that they felt it their duty to abandon the ordinary work of a settled ministry. This brought them into conflict with the ecclesiasticism of the New Connection Methodists, with which body they had worked for some years. An attempt at compromise was made, but, like most compromises, it failed, and in 1861 they resigned their connection with this body of Methodists, and went into independent evangelistic work. They were eagerly sought after as evangelists, and labored with great success in different parts of England.

The Salvation Army was born of the experiences of several years of labor among the lowest classes of London.

The Christian Mission was an organization under which the Booths labored for a long time. But the greater part of the fruits of their labors were lost to them by the lack of discipline and organization. The more aggressive members of the Mission advertised themselves for awhile as the Hallelujah Army. The name Salvation Army was proposed by Mr. Booth in 1877 as a substitute for Volunteer Army, which had been proposed by another. At first the Christian Mission and the Salvation Army were synonymous terms, but in a very short time the Salvation Army became so popular that the other name was discarded. It was the name Salvation Army that suggested the titles of the officers, so that in a very short time elder, class leader, and evangelist,

*By F. de L. Tucker. 2 volumes. Fleming H. Revell Company, N.Y.

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gave place to colonel, captain, lieutenant, etc., and so by a natural evolution the Rev. Mr. Booth became General Booth.

The Salvation Army at once began a very rapid development which has continued to the present time. It is safe to say that no religious organization has ever accomplished so much in so short a time.

Mrs. Booth was rightly named the mother of the Army. Her influence in it was not even second to that of her husband. It is doubtless owing to her influence that the Army is officered by such a large number of able and brilliant women. It is a common remark that the women of the Army average much higher in ability and efficiency than the men. It is a very significant fact that all her children have become officers in the Army, and that all have the same spirit and views as their parents. More than one of them is fully equal to the parents in ability and zeal. It is sometimes complained of the Army that it is too much under the government of the Booth family, and that there is too much of the tyranny of the Booth dynasty. This is a criticism which on the surface might appear to be just, but on the other hand it ought to be said that it would be difficult to find any one who could take the place of the Marechale in France, of Bramwell Booth in London, or of Ballington Booth in New York. When the Army has developed any officers who are abler and more efficient than the Booth children then it will be time enough to talk of giving them an equal rank with them, or of supplying their place. It is a rare experience for a Christian mother to have so many children carrying on the work which her husband and herself have instituted. This in itself justifies her title for she is the mother of those who have proved themselves to be worthy of being the chief officers in the Army.

The two volumes contain a large amount of material for the history of the Army, as well as the life of its mother. There are not a few literary blemishes. The material has not been sufficiently digested, it has not been put into the best literary form, it might have been condensed into half the space with great advantage to its quality and power; but there is a warm glow of filial affection and Christian love in the volumes which makes them exceedingly interesting and attractive, and the reader is willing to condone all the literary blemishes.

CHARLES A. BRIGGS.

Union Theological Seminary.

DR. JACOBS' HISTORY OF THE EVANGELICAL LUTHERAN CHURCH IN THE UNITED STATES.*

The American Society of Church History, founded by that eminent historian of the Church, the Rev. Dr. Philip Schaff, its first president, at its annual meeting held in the city of Washington, D. C., Dec. 31, 1890, resolved to undertake the preparation of a series of denominational histories which would constitute together an American Church History. It took this important step at the suggestion of its president, who believed that in this way it would be possible to prepare a "uniform series properly covering the entire field of American church history."

It appointed a General Editorial Committee, consisting of the Rev. Philip Schaff, D.D., L.L.D.; Rt. Rev. Henry C. Potter, D.D., L.L.D.; Rev. Geo. T. Fisher, D.D., L.L.D.; Bishop John F. Hurst, D.D., L.L.D.; Rev. E. G. Wolf, D.D.; Henry C. Vedder, M.A., and Rev. Samuel M. Jackson, D.D., L.L.D., to have general supervision of the work, and to appoint the writers of these histories.

The committee resolved that the series should consist of twelve octavo volumes of from 400 to 500 pages each; one volume being devoted to each of the largest and oldest communions in America, and five volumes to the smaller bodies.

The general editors informed us that their "plan provides that the different authors shall execute their labors in the spirit of conscientious Christian scholarship, with loyalty to their respective communions and fraternal regard to all other portions of Christ's kingdom. Each author is expected to base his work on critical study of the sources, to indicate his authorities, to give a classified list of literature, to trace his church to its roots in Europe, to exhibit its growth, its work at home and abroad, and to present a clear view of its present condition and relation to other Christian churches. The style will be scholarly, yet popular and interesting, so as to attract intelligent readers of all classes and creeds."

We have taken these words from the *Prospectus*, which contains the assignments. Volume I, on "The Religious Forces of the United States," by H. K. Carroll, L.L.D., editor of the *Independent*, Superintendent Church Statistics United States Census, etc., worthily opened the series. The second volume was to be the history of the Baptists, the third, that of the Congregationalists, and the fourth, that of the Lutherans.

As the fourth was the first that was ready for the printer, Dr. Jacobs' History of the Evangelical Lutheran Church in the United States happens to be the first of the series of histories. Without being designed by the committee or the author, the history of the American branch of what has been called the Mother-Church of the Reformation, which is still the largest division of the Protestant host, and in this country numbers over a million and three hundred thousand communicants, is the first to meet the eyes of the public. The General Committee made a wise selection in appointing Dr. Jacobs, whose standing as a theologian is generally recognized, not only in his own denomination but in the theological world. His services as professor in Pennsylvania College, Gettysburg, and in the Lutheran Theological Seminary at Philadelphia, and his familiarity with the sources of the history of his own church as well as the fruits of his scholarship given to the world in his edition of the *Book of Concord; The Lutheran Movement in England, etc., etc.*, pointed him out as one most admirably qualified to prepare a history on the lines laid down by the General Committee. A careful examination of this handsome volume of 539 pages has satisfied us that the author has "based his work on a critical study of the sources," and has "traced his church to its roots in Europe." He has been very careful "to indicate his authorities," and has given "a classified list of literature" covering seven pages.

The volume begins with an introduction with the title "What Is Lutheranism?" The author evidently prepared it for those not of his own communion, and in these seventeen pages gives a very clear and concise statement of the distinctive doctrines and usages of his church.

The opening sentences of this introduction show how earnestly he has striven to carry out the plan of the Editorial Committee, and at the same time enable us to appreciate the greatness of his task. He says: "If the principle be correct that the biography of a man cannot be properly written without tracing his ancestry and examining the influences that have contributed, long before his birth, to the formation of his character, it is no less true that the past history and the present condition of the various Christian denominations of America cannot be rightly understood unless we recur to their sources in Europe and analyze the individual factors that have entered into their life before they reached this country. As no communion can be absolutely sundered from its past history, the historical standpoint must always be the basis of all enduring practical work. . . . The Lutheran Church in America cannot be understood,

*A History of the Evangelical Lutheran Church in the United States. By Henry Eyster Jacobs, Norton Professor of Systematic Theology in the Lutheran Theological Seminary in Philadelphia. New York: The Christian Literature Company: 1893. 8vo, pp. xvi., 539. $2.50.

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therefore, without an acquaintance with the Lutheran Church in the centers from which it has originated. The history of the Lutheran Church in America actually begins with the Reformation."

He divides the history into five periods: I. The sources and origination of the Lutheran Church in America; II. The first attempts at organization; III. Deterioration; IV. Revival and expansion; V. Reorganization.

The simple statement that the eleven chapters of the *first* period, covering almost 200 pages, are devoted to the tracing of the sources of the Lu heran Church in Holland, Sweden and Germany, and its beginnings in the New Netherlands, New Sweden, Pennsylvania and Georgia, shows how carefully and thoroughly the author has studied the foundations and beginnings. This part of the volume is of special value and interest to English readers, as many of these important facts are here for the first time published in their language.

In the second period he gives an admirable account of the life and labors of Henry Melchior Muhlenberg—generally called the Patriarch of the Lutheran Church in America—and of his co-laborers, down to 1787, the year of Muhlenberg's death.

The narrative of this period extends to page 306, and is crowded with matter of vital importance, which the author could not omit. But when he had reached that point he had not much more than two hundred pages left in which to give a satisfactory account of the history of his church, from the death of Muhlenberg to the present time.

But he has accomplished his task as fully as it was possible under the circumstances.

Dr. Jacobs has executed his labors "in the spirit of conscientious Christian scholarship, with loyalty to his own communion, and fraternal regard to all other portions of Christ's Kingdom." While the reader has no difficulty in discovering to which wing of the Lutheran Church the author belongs, he cannot fail to be impressed with his manifest effort to be perfectly fair and impartial in his presentation of the facts at his command. He has industriously gathered all the historical material within his reach, and has conscientiously striven to present it to his readers. He has carefully drawn his own conclusions, and frankly expressed his convictions, and the facts which he has set before his readers will enable them to judge of the correctness of those conclusions and convictions. We believe that the American Society of Church History has every reason to be satisfied with this opening volume of American Church History, which the Christian Literature Company has published in a very attractive form, and that Lutherans, as well as others, will look upon it as a standard work. Its style is "scholarly, yet popular and interesting," and is well calculated "to attract intelligent readers of all classes and creeds."

If the other volumes, now in preparation, are equally successful, we shall, in due season, have "a series of denominational histories which will constitute together an American Church History." G. F. KROTEL.

New York.

ROBERTSON'S EARLY RELIGION OF ISRAEL.*

The substance of this book was delivered as the Baird Lecture in the spring of 1889. The material has been re-arranged, however, and expanded into a volume of xiv, 524 pages, full pages of text containing 33 lines with 10 words on an average to the line. The author's argument is not presented concisely, but is elaborated in great detail, not being intended particularly for scholars but for the ordinary intelligent reader of the English Bible.

In the introduction, our author gives his plan, claiming that there are two theories of the History of Israel—that of the Biblical writers and that of modern critics—and that the fact that discussion has passed from the comparatively indifferent matter of the genuineness of books to the question of the reconstruction of the history, renders it of prime importance that English students make a careful examination of the evidence, which it is his aim so to collect as to enable the reader to arrive at just conclusions. He states that the modern theory is now a "completed whole" which can be brought to the test of admitted phenomena and facts, and that certain circumstances render it comparatively easy at the present time to hold in abeyance any prepossessions to which the reader may have been accustomed because "the heat of controversy in regard to many points in dispute has so far subsided that it has become possible to look calmly at certain conclusions, the bare enunciation of which not long ago stirred up angry feelings. The claim of criticism to deal with such questions has been acknowledged, and ordinary people are able without passion to consider the arguments which are urged in support of theories which may be very much at variance with received views."

After a preliminary chapter upon the religious character of the History of Israel the point of which is that "the History of Israel resolves itself into a history of the religion; and the problem of the history is to explain the possession by this people of a faith and practice which distinguished them from their neighbors, and made them the religious teachers of the world," the author defines his two contending theories of the history, called by him the Biblical theory and the Modern theory, separating from the first theory any opinion in regard to the Mosaic authorship of the Pentateuch, traditional adherence to which he thinks has caused no little confusion in discussion over the credibility and historical value of the books. According to Professor Robertson the books of the Old Testament are of one tenor and testify that the people of Israel from the time of Abraham stood in a peculiar relation to God, received from Him special intimations of His will and character, and were peculiarly guided in their national existence and growth, and that the Sinaitic legislation was given as laid down in the Pentateuch at the time therein indicated, though until Ezra's time it was never actually carried out, owing to the sinfulness of the people. In opposition to this he states the modern theory generally to maintain that a number of wandering tribes came from the desert, found a settlement in Canaan, and like the races around them had their national God, Jahaveh, and possessed certain traditions, variously accounted for, of their origin and of the manner in which He had become their national God; but their religious faith and observances were much like those of the nations around them. Custom grew into law, legend was made into history, etc. The Biblical books which relate the history to the eighth century B. C., received their present shape long after the events, and only from the early pieces contained in them and by inference can we get a true view of the earlier history, since the books have been colored throughout by the ideas of the times in which the writers lived. To the prophets we are indebted for the ethic monotheism of the Old Testament, and the law was an attempt to frame a norm for the guidance of Israel in the truth they had taught. After defining these theories, Professor Robertson says that the theory is to be chosen that best accounts for phenomena that are admitted, and he specifies "the persistence of the Israelitish race and religion, the early consolidation of the people around their religious faith, and the power of this faith to produce two of the greatest religions of the world, Christianity and Mohammedanism."

*The Early Religion of Israel, as set forth by Biblical writers and by modern critical historians. The Baird Lecture for 1889. By James Robertson, D.D., Professor of Oriental Languages in the University of Glasgow. New York: Randolph. 1892. 8vo. $3.00.

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Our author's first step is to separate those documents that are acknowledged to belong to the eighth and ninth pre-Christian centuries, and to contain reliable history, and his claim is that these documents in the finish of the language and as religious products with a religious vocabulary imply an antecedent literature of the same sort with instruction in religion; and he thinks that since the art of writing was known, great national occasions, such as the period of Moses Samuel, David and Solomon, would certainly call for writing and religious instruction.

Professor Robertson next looks for facts of history that are presupposed in Amos and Hosea and finds: (1) The Exodus and special religious privileges; (2) The preeminence of Judah and of King David; (3) The unfaithfulness of Israel; (4) Hope for Israel; (5) A familiarity with the patriarchal stories of Genesis; and he insists that those documents have not been manipulated, and that they prove that there had existed in Israel an ideal religion side by side with the perverted actual one.

The limits of this review forbid following the author in his attempt to refute the arguments of the critics that the religion of Israel was much like that of their neighbors, notably in the names of the Deity, in the dwelling place of the Deity, and in visible representations of the Deity, though a single point will be referred to later on. The review must pass also his argument with Kuenen and others upon the development of the idea of Ethic Monotheism in Israel, with the simple remark that he does not seem to meet satisfactorily the arguments presented by these critics.

In the chapter on Authoritative Institutions, their date and their basis; on The Three Codes and The Law Books, Professor Robertson, in the judgment of the writer, makes his freshest and best contribution to the subject he discusses. His chief point is that the constant association of the levitical system of law with Moses proves that it must date from the time of Moses, while numberless modifications may have been made in practice after the origination of the laws; and while in the details of this argument there are some statements that it is difficult if not impossible to accept, the main position is a strong one. Particularly strong is he in his exposition of the method followed by Hebrew writers of using the direct form of quotation in places where it is clear that they are using their own language and not that of the historical personage of whom they may be speaking.

The book bears in all its parts marks of the candor and earnestness of the writer. It shows, however, very plainly that he makes such admissions as the facts compel somewhat unwillingly, and there is manifest here and there a halting and variable tendency. More than once, after admitting some point made by a critic, he appears to react from it as if it was something disagreeable for him to contemplate, or as if he had conceded something against his will and had misgivings about it. His use of the term Biblical and anti-Biblical is not a happy one. If he is not afraid of the results of a scientific criticism his words are calculated to arouse fear in others, when in a concluding chapter he expresses the possibility that those who accept the modern view of the Israelitish history may have to give up the historical view of the Life of Christ, and he raises the ubiquitous question of Inspiration as if any question of the method of Inspiration had a feather's weight to do with the question of Israelitish history. The present writer has discovered in more than one instance, as he thinks, a tendency, after admitting that a critical view contains some truth, though not accepted in its extreme form, to use evidence making against the extreme position as if it were valid against the entire theory of the critic. The argument concerning sacred places and religious customs proceeds upon the assumption that the critics base their conclusions upon the *absence* of certain institutions that are mentioned in the Pentateuch, while the truth is that it is the *presence* of a cultus contrary to that laid down in the Pentateuch which leads them to their conclusions. Concerning the use of the names of other deities in Israel, Professor Robertson claims that the names from the beginning remained mere appellatives in Hebrew. This is pure assumption. To a reader who expects that as much can be positively learned from Amos and Hosea as Professor Robertson claims to find in them, the book will prove a disappointment, but to one who will take what good nuggets he can pick up here and there, it will bring satisfaction. It is certainly a work of real merit.

CHARLES RUFUS BROWN.

The Newton Theological Institution.

The Human and Its Relation to the Divine. By Theodore F. Wright Ph.D., Philadelphia. J. B. Lippincott Co. 12mo, pp. 271.

The author, writing, as he says, in the spirit of Swedenborg, endeavors "to solve, by means within the reach of all, the problems which present themselves to him who seeks to know man and his relation to God, hoping thus to be of some use in resisting the tendency of studious minds to cast off faith, and in leaving them to build on firm foundations houses which shall be both sanctuaries and fortresses." (p. 4.) The results of this endeavor are stated at the close of the volume as follows: "'That we do know' is the distinct and permanent self, its recipiency, its re-agency, its free agency, its inheritance which affects but does not determine its acts, its trinal form, its relations testifying of the Divine, its immortality,—aspects which are fully presented in the teaching of the Christ,—in whom we have certain knowledge of God and spirit and matter." (p. 271.) The magnitude of the undertaking and the importance of the conclusions are impressive, but the actual performance is another matter. The book consists largely of quotations from the most heterogeneous array of writers and epitomes of arguments that seem to be put together like the variegated odds and ends of a crazy quilt. Of the author's ability to deal sharply with profound philosophical problems, a single illustration may suffice. In the third chapter, which treats of the "self in consciousness," quotations from nearly fifty writers are adduced to support the view that the self is "distinct and permanent." Last in the list is Prof. James, whose elaborate discussion in the "Principles of Psychology" (here cited as "New Psychology") ences in the very opposite conclusion that the "self of consciousness," at least, for psychological purposes, is nothing but the "passing thought." This, to the author, is naturally "not a thoroughly satisfactory ending;" but he finds that Prof. James is on his side none the less. For what does James say about the basis of our personality? He subscribes to the view of Ribot, that it is "that feeling of our vitality which, because it is so perpetually present, remains in the background of our consciousness." "Here," writes Mr. Wright, commenting on this familiar doctrine of sensationalistic psychology, "what he means by the personality, or, at least, by its basis, is apparently what Kant's term, 'the original transcendental unity of apperception' means." This is a union of empirical psychology and logical *Erkenntnisstheorie* with a vengeance. But the writer proceeds: "And what is meant by such expressions as 'a man and his moods.' or Goethe's saying, 'I will be lord over myself.'" Such egregious confessions show only too clearly that a taste for speculation, wide reading and good intentions are not sufficient to qualify one to attempt to base the certainties of faith on the "firm foundations" of metaphysics. The author's idea of speculation seems throughout quite too much of the sort expressed in what he says of freedom: "It is in the *acknowledgment* of man's true place in creation . . . that his freedom of agency is *vindicated*." (Italics ours.)

H. N. GARDINER.

Northampton, Mass.

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REVIEW OF PERIODICAL LITERATURE.

ABBREVIATIONS OF TITLES USED IN THIS RECORD.

Af. M. E. R.	African M. E. Church Review. (Quarterly.)
Bapt. Q.	Baptist Quarterly Review.
Bib. S.	Bibliotheca Sacra. (Quarterly.)
Bib. W.	The Biblical World.
Can. M. R.	Canadian Methodist Review. (Bi-monthly.)
Char. R.	Charities Review.
Chr. L.	Christian Literature and Review of the Churches.
Chr. T.	Christian Thought. (Bi-monthly.)
Ex.	Expositor.
Ex. T.	Expository Times.
Good W.	Good Words.
Hom. R.	Homiletic Review.
Kath. M.	Katholischen Missionen.
Luth. C. R.	Lutheran Church Review.
Luth. Q.	Lutheran Quarterly.
Meth. R.	Methodist Review. (Bi-monthly.)
Miss. H.	Missionary Herald.
Miss. R.	Missionary Review.
New Chr. Q.	New Christian Quarterly.
Newb. H. M.	Newbery House Magazine.
New W.	The New World. (Quarterly.)
Our D.	Our Day. (Bi-monthly.)
Prot. Ep. R.	Protestant Episcopal Review.
Pre. M.	Preacher's Magazine.
Presb. Q.	Presbyterian Quarterly.
Presb. Ref. R.	Presbyterian and Reformed Review. (Quarterly.)
Ref. Q.	Reformed Quarterly Review.
R. R. R.	Religious Review of Reviews.
Think.	The Thinker.
Treas.	The Treasury.
Yale R.	The Yale Review. (Quarterly.)

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Parker, Gilbert. Three commandments in the vulgar tongue.

Strachey, Sir Edward. Talk at a country house. Taking leave; Emile Souvestre; Edward Lear; Retrospect.

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Foster, William Prescott. The heart of the world.

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Cole, Timothy. Old Dutch masters; Aelbert Cuyp.
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Dole, Nathan Haskell. Love and Maytime.
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Harrington, Mark W. The advent of spring.
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Nelson, Dorothy E. Her concert.
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AND

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JUNE, 1894.

No. 2.
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THE AMERICAN CHURCHES.

IN this department we usually take no notice of what occurs in Great Britain, leaving that to the English editors, but, as Americans, we are interested in many events which occur there, and now and then desire to express our appreciation of men and movements. The fact that Doctor Joseph Parker has completed a quarter of a century of service in the City Temple of London interests a far larger company than those who are able personally to express their appreciation of him and of his work. In a very true sense he belongs to the American churches as to the English.

Joseph Parker's Silver Wedding.

On the 10th of May, the twenty-fifth anniversary of the settlement of Joseph Parker, D.D., over the City Temple in London, was appropriately celebrated. A testimonial was presented to him. to which contributions were made by Doctor Parker's many friends in Great Britain and various parts of the world. This celebration was an event of more than ordinary importance. Joseph Parker is without doubt the most conspicuous figure in English Nonconformity. A very different man from Charles H. Spurgeon, he is intellectually, at least in the opinion of most who were acquainted with both men, greatly the superior. He possesses some mannerisms which are disliked by many people, but, on the whole, is one of the noblest figures in the world's pulpit—a poet, an orator, a great expounder of the Bible, a man of tireless industry, a friend of the people, a leader in all true reforms, a preacher whose voice in behalf of righteousness has never failed, and to those who know him in his private life a man of greatest kindness and generosity. He was born at Hexam-on-Tyne, April 9, 1830, and was educated at the University College, London. His father was a Northumbrian stone-cutter. His first parish was at Banbury, where he remained five years; his second in Cavendish Chapel, Manchester, where he remained eleven years. He was settled in London in 1869. His present church, which is one of the features of the metropolis, is located on Holburn Viaduct. He was Chairman of the Congregational Union of England and Wales in 1884, which is the highest position in the gift of English Congregationalists. Doctor Parker is a voluminous author. His "People's Bible," in twenty-five volumes, represents his preaching for many years. In his pulpit he has expounded the Bible from Genesis to Revelation. His other books, such as "The Paraclete," "Ecce Deus," "Ad Clerum," and "The Old Sword," are well known. Theologically he may be called an eclectic. No man is more devoted to the Bible, and no one more responsive to modern thought. He is thoroughly independent. In personal appearance Doctor Parker is a tall, broad-shouldered, lion-visaged man. He is now about sixty-four years of age. In politics he is a liberal, in the contest between Church and state an advanced advocate of disestablishment, a total abstainer, and an advocate of the poor man's rights in all legitimate contests against oppression. No one can understand what Doctor Parker's work has been who has not studied it. His church is in the heart of the business part of the city. All the other churches in that vicinity are comparatively empty; his building, which seats 2,500, is always full. His Thursday noon service is usually attended by from 1,500 to 2,000 people. He has probably done more to influence the life and mould the thinking of the average minister than almost any other man in England or America. We are not unmindful of the criticisms made upon him—they are not more numerous than are made on most public men and no better founded—but in our opinion the man is so much greater than his mannerisms that there is no need of reference to them at this time. For twenty-five years, in the throbbing centre of the world's business life, his pulpit has uttered a constant and persua-

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sive message in favor of righteousness and the kingdom of God. His home is in Lyndhurst Gardens, Hampstead, some miles from his church. Those who have been permitted to enter it and enjoy the hospitality which is dispensed in such a gracious and queenly way by the companion of Doctor Parker in all his toils and travels, will need no reminder of the charming domestic life that is behind the public ministry. It was fitting and proper that those among whom he has labored so successfully for twenty-five years should unite in recognizing Doctor Parker's work in London. The testimonial which was presented to him was, however, but a very inadequate recognition of the debt of gratitude felt by many men in many lands. May his quarter century of service be extended to a Jubilee!

Bishop Seymour and Bishop Brooks.

In the last issue of this Review there was a reference to the Bishop of Springfield and his relation to the late Bishop Brooks which has called forth a letter from the former. It should be noticed, however, that the reference to Bishop Seymour was not made in that part of the Review which is edited in this country. It came from the other side. None the less, however, we are glad to do our part toward correcting what may be a false impression, and we know no better way of doing it than by allowing Bishop Seymour to speak for himself, which we do in the following letter:

MAY 15, 1894.

DEAR SIR: I address you upon a single point, and my interest in it is not so much personal as it is general.

On page 18 of the May number of CHRISTIAN LITERATURE, etc., I am referred to under this description: "The Bishop of Springfield known to the readers of this Review as the bitter assailant of Bishop Phillips Brooks."

I submit that this statement, and it covers the Review too, presents me in an attitude which I never occupied towards Bishop Brooks.

I never felt, nor so far as I know, ever expressed the slightest bitterness towards him personally.

On the contrary my feelings towards him were friendly, as will be seen in my brief review of his career printed for distribution, a copy of which I enclose, and which I venture to ask you to do me the honor and kindness to read.

My contention was and is that Doctor Phillips Brooks' position as a man, whose baptism was very doubtful, and whose avowed beliefs in his published writings were absolutely irreconcilable with the fundamental principle of the teaching of the standards of the Protestant Episcopal Church, was disqualified from taking the oath of conformity and receiving consecration.

In making known my position, and doing all in my power to stop, if I can, the violence done to truth and good morals in admitting to our episcopate men who openly repudiate by word and deed the essential doctrines of our Church, I may have laid myself open to the allegation of bitterness, but its direction was not towards him, who was the subject of the controversy, but towards those who espoused his cause, and seem to have made him believe that he could lawfully and safely take that awful oath, pledging him by soul and heart and lip to accept and hold and teach and protect as truth, what he had avowed up to the date of his consecration he did not accept. In the brief time allowed him to manifest his position after he became a Bishop, he showed that he was the same in mind as he had been before. The placing me in a false position is a very small matter, too small to deserve notice, but the principle involved in the mistake is of the very greatest importance.

I am satisfied that it is a mistake, that there is no desire to do me injustice, and hence I do not seek redress for myself, but I crave for the sake of the cause of truth and righteousness that the real issue may be made clear and manifest to all.

Respectfully yours,

GEORGE F. SEYMOUR.

Episcopalian and Reformed Episcopalian.

In our last number we published a letter from Alfred W. Wishart, of the University of Chicago, in which he said that the Reformed Protestant Episcopal Church of America accepts all four of the Chicago-Lambeth Proposals, and then asked why the Protestant Episcopal Church does not invite the members of the Reformed Church, some of whom she excommunicated, to return to the fold?" In reply we have received the following letter from G. Woolsey Hodge, General Secretary of the Church Unity Society of Philadelphia.

MR. EDITOR: You ask in your last issue why "the Protestant Episcopal Church does not invite the members of the Re-

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formed Episcopal Church back to the fold?" She most lovingly does so, and quite a number individually have accepted the invitation and returned. But she cannot accomplish a reunion with the whole of the Reformed body unless the latter is willing to unite.

The Episcopal Church did not force the members of the Reformed Church out of her fold. Not a canon, or rubric, or requirement of the Church had in any way been altered or made between the time of their ordination, or admission, into the Church and their leaving it, which could in any way be construed as the cause of their leaving. They left, not because their own liberty was abridged, but because they would not stay in a communion which allowed the same liberty to others as they claimed for themselves.

Most gladly would the Episcopal Church enter into any negotiations with a view to their return, were there any willingness on their part to do so. But naturally those who have been the last to separate will be the least likely at present to return.

The question, therefore, which you address to your "readers in the Protestant Episcopal Church," should be put to those in the Reformed Church. Truly yours,

G. Woolsey Hodge,
General Secretary of the Church Unity Society.
Philadelphia, May 16, 1894.

Remarks on the Above. An interesting question arises in connection with the above correspondence, which is not answered in the letter of Doctor Hodge. Surely the Bishops of the Reformed Episcopal Church are in the line of the historic episcopate; they have received their ordination from the same source as, for instance, Bishop Seymour or Bishop Potter. If, now, a group of Presbyterian churches should desire to realize the unity suggested by the Lambeth Proposals, but should prefer to receive their episcopate from a Bishop of the Reformed Episcopal Church, would that be recognized as valid and regular by the Protestant Episcopal Church? We express no opinion concerning it, but can see no reason why ordination from one Bishop would not be as regular as from the other.

The New Jersey Declaration. The reception given to the declaration concerning Church Unity by the Congressional Association of New Jersey has far exceeded what was anticipated by those who prepared the report. This report was published in full in the May number of this Review. In less than a month from the time when the action was taken, four State Associations of Congregational Churches had adopted the report as their own, namely: those of Indiana, Ohio, Pennsylvania, and Kansas, and other associations, without waiting for the formal communication from the New Jersey committee, have already given it a place upon their docket. As was to be expected, many have misunderstood its significance, and read into it what surely it does not contain — a surrender of Congregational principles. We cannot understand how any one could read this declaration with ordinary care and come to any such conclusion. Its special emphasis is upon the fact that union must begin among those who hold the same general polity. It expresses the willingness of the New Jersey churches to confer with their brethren of the Episcopal Church on the basis of the Chicago-Lambeth Proposals, and also declares that there could be no objection to the adoption of those proposals, provided the interpretation which is given to them in both denominations is fairly respected. Perhaps the most significant statement which has been made on this subject was at the General Assembly by the venerable Doctor Smith, of Baltimore, Chairman of the Assembly's Committee on Church Union, in which he said that the New Jersey Declaration was one of the most important documents on the subject which has appeared during the last two hundred years. Those who prepared the report were not foolish enough to imagine that they had spoken the final word, but they did hope that they might secure among Congregationalists due consideration of this subject. Unless we are mistaken, in that respect, at least they will not be disappointed. The ideal basis of unity is probably not yet in sight. The Church will be united as the result of a long process of growth. Only vital unity is desirable. The attention which the subject is receiving is a most encouraging sign as to what the ultimate outcome will be.

The General Assembly. The General Assembly of the Presbyterian Church has come and gone and done the work which it was expected to do. Before it met it was clearly stated what the programme would be, and that programme has been carried out in every respect. Practically a ban has been put upon thorough

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theological education in the denomination, and one of the most gifted men in the whole body, a man whose spirit was beyond criticism, and whose Christian character and bearing were in strange contrast with that of many who were prosecuting him, has been condemned by a majority of four to one. Nine-tenths of those voting against him had not the slightest idea of the merits of the question concerning which they were voting. Some very interesting events occurred at that General Assembly which may not get into print, one of which we reproduce here. While Professor Smith was making his plea, the presidents of three of the most prominent Baptist theological seminaries in the United States were sitting on the platform. They were reported, on what we believe to be unimpeachable authority, to have said afterward that the address of Professor Smith was absolutely convincing. They were competent judges, and all conservatives, and in private conversation at least, if they are not incorrectly reported, they acquitted, but the farmers and grocers convicted. Dr. D. R. Breed, of Chicago, who is nothing if not straightforward and manly, hit the nail squarely on the head in his address against Professor Smith, when he said it was not a question of the Bible, but of the Standards. Indeed it has seemed to us that there were no more manly addresses delivered than those by Dr. Breed, on the conservative side, and Dr. Hillis on the liberal. The saddest part of the whole business is that so large a number were willing to stultify their consciences enough to vote about a subject of which they were ignorant. Of course the end is not yet, but we fear that one of the most prominent professors of Princeton was right when he said after the meeting in Washington, "The mistake of the liberals is that they do not realize that they have met a Waterloo defeat." The Assembly was largely composed of unknown and untried men. Few of the old leaders were at the front or even present. Not one of the great cities of the country was represented by its conspicuous pastors. In a few instances, like Chicago, one or two prominent men were on the delegation, but as a whole the Assembly was composed of men hitherto unknown. Another curious feature in its composition was the prominence of that form of Presbyterianism which has its home in Kentucky. If we remember correctly the last three moderators of the General Assembly have been graduates of Danville, namely, Drs. Young, Craig, and Mutchmore. The action of the Assembly concerning the seminaries cannot be otherwise than disastrous to sound, scholarly study of the Bible. The Assembly at its best is often only a mass meeting. It is no disrespect to it to say that it may now and then be stampeded by an eloquent man. Theological education can never prosper where professors are given so little freedom, and where the most learned men in the church are often made responsible to the most ignorant. What will be the future of the liberal party—that party represented by almost all the strong men in our large cities—we will not predict. One thing, however, is certain—either they must leave the Presbyterian Church, or else that Church will be put in the awkward position of being obliged to endure those who in public and in private repudiate its action, denounce its decisions, and defy its authority. Hundreds of the ablest and best men in the Church are doing that to-day. Will they be allowed to continue? or, will they be willing to continue? These are interesting questions. We give to our readers an extract from the report adopted concerning the control of the theological seminaries. It is as follows:

The Majority Report.

The action of the Assembly taken directs that all of the seminaries of the Church shall be requested to make the following changes in their charters:

First—(a) That all of their funds and property subject to the terms and conditions of existing or specific tracts shall be declared to be held by them in trust for the Presbyterian Church for the purposes of theological education according to the standard of said Church, and that no part of the funds and property so held in trust shall be used for any other purpose than for theological education in the doctrines set forth in the standards of the Presbyterian Church in the United States of America; (b) that the election of the trustees, directors, or commissioners, or whatever the bodies governing the teaching or property shall be called, shall be subject to the approval of the next succeeding General Assembly, and that no election shall take effect until approved by the General Assembly; (c) that the election, appointment, or transfer of all professors and teachers in all seminaries shall be submitted to the next succeeding General Assembly for its approval, and that no such election, appointment, or transfer shall take effect, nor shall any professor or teacher be inducted into office until his election, appointment, or transfer shall have been approved

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by the said General Assembly, and that all of said professors and teachers shall be either ministers or members in good standing of the Presbyterian Church in the United States of America; (d) that in the event of the violation of any of the terms of said amendments, or the misuse or the diversion of the funds or property held by them, then the General Assembly shall be empowered to provide against such violation of the provisions of said charters and for the enforcement of the same, and for the protection of the trusts on which said property and funds are held, in such manner and in the name of such person or corporation as it may direct by resolution certified by its clerk in any civil court having jurisdiction over the corporations whose charters are so amended.

Second—That all seminaries hereafter established or organized shall contain in their charters the foregoing provisions as an essential part thereof before they shall be recognized as in connection with the Presbyterian Church in the United States of America.

Third — That the General Assembly, having adopted the foregoing resolutions, appoint a committee of fifteen persons to confer with the various seminaries, with a view to securing their approval of said resolutions and their consent to said changes in their charters, and for the purpose of aiding them by counsel and otherwise in securing the necessary changes and amendments to the respective charters herein recommended, it being understood that the adoption of said resolutions is without impairment of any of the rights of the General Assembly or of said seminaries that may have accrued by the compact of 1870, and said committee to make report to the next General Assembly for final action on this whole subject by the Assembly.

As reported in the daily press 94 of the 116 votes cast in the negative came from the Synod of New York, and 11 of the remainder came from Ohio. Only half a dozen New Jersey men voted in the minority. The large Synod of Pennsylvania stood 75 to 8 in favor of the report. The entire New York City delegation present voted for the report.

Religion in Texas. The title of this paragraph is taken from one of the most prominent of our daily papers, and is an editorial on recent events which have occurred in Texas, as they are described by a Houston paper. The Texan paper says: "If Bishop Kinsolving and Rector Aves want to mix niggers and white people in religion, or any other kind of social equality, they have come to the wrong place. Such John Brownism will not be tolerated, and for the sake of peace they are advised to leave Texas. The best plan is to fire them both out of the community." The circumstances which evoked this strange outburst of malignity are reported to have been as follows: Doctor Aves, the rector of a prominent church, invited a colored man, the Rev. Mr. Thompson, to a place in the chancel during an evening service. Mr. Thompson is charged with no crime except his color. When he appeared in front of the altar it is said that a large number of persons left the church, and that for some days afterward the community was in a state of great excitement. We should hesitate to believe such things if we did not know that similar incidents have occurred elsewhere and repeatedly for many years. If they were political events we should not refer to them in these columns, but when those who bear the name of "Christian" are so utterly unmindful of all that constitute the Christian character, and so utterly forgetful of the fundamental principle of the doctrine of Christ, every one who has the slightest influence ought to raise his voice in indignant protest. We know very well that these malcontents who found a champion in the Houston paper are not the Episcopal Church; that is far more worthily represented by Bishop Kinsolving and Rector Aves. Doctor Kinsolving is one of the strong men of our time, both intellectually and physically. He will not easily be frightened from the discharge of his duty, and, unless we have wrongly estimated him, will not be driven from his post by any such absurd measures as have been directed against him. This incident serves once more to bring up the old question as to what constitutes Christianity, and whether that can be the true church of Christ which makes prominent a creed and a ritual, but forgets brotherhood; and whether any man can be a Christian who satisfies himself with assuming the name while he forgets every distinctive principle for which the Master lived and died. We hope that Bishop Kinsolving will fight his battle to the end. It is the old battle of Christ against the Pharisees. There is sad need in many parts of our country of leaders who are really Christians, and who cannot be intimidated by selfishness and wickedness.

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The Theological Seminaries.

This is the season for the anniversaries of the theological seminaries, and already many of the most prominent have ceased their work for the year and graduated large classes of young men who are looking toward the ministry as their lifework. Union and Princeton, the Congregational and Presbyterian seminaries in Chicago, Rochester and Newton among the Baptists, Drew among the Methodists, Pacific among the Congregationalists, and doubtless still others, have held their commencements. These events vary little from year to year in interest or importance except for the students themselves. In three or four instances, however, there have been events which require special mention. Princeton has inaugurated a Professor of Biblical Theology, Dr. Vos, of whom great things are expected. Pacific Seminary has chosen as its President the Rev. Doctor J. K. McLean, pastor of one of the strongest churches on the Pacific coast, and, greatly to the delight of the friends of the seminary, he has accepted the position. Chicago Theological Seminary elected as Professor of Systematic Theology the Rev. James Denny, of Scotland, who made a profound impression by a course of lectures recently delivered in that city. In some respects he is considered very orthodox, but being in sympathy with the present critical movement in the study of the Scriptures five of the directors voted against his election. Probably the most important utterance at any of the seminaries this year was the superb address of Doctor Charles H. Parkhurst, at Union Seminary, on "The Ministry and Municipal Government." The address was full of the characteristic thought and style of Doctor Parkhurst, delivered with the greatest intensity, and produced a profound impression. No one could have heard it, realizing that everything which he advised others to do Doctor Parkhurst had already done himself, without feeling that the sphere of the Christian ministry was not narrowing but rather enlarging. His tribute to the power of the pulpit was one of the finest passages in his magnificent address. He does not believe that it is growing less, but rather that it is daily increasing. Before this Review reaches our readers most of the other seminaries will have completed their work for the year.

A Great Editor Gone.

Few editors of religious papers in this country in recent years have exerted a stronger influence than Edward Bright, D.D., who may be said to have made the *Examiner* what it is. He died on the 17th of May. For many years he had been one of the most positive forces in the Baptist denomination in the United States. The funeral services were held at the Fifth Avenue Baptist Church, and conducted by its pastor, the Rev. Doctor Faunce, assisted by Doctors Edward Judson and H. M. Saunders. Before offering the final prayer Doctor Faunce read a brief autobiography which Doctor Bright had dictated to his wife and to which he had affixed his initials. It is as follows:

"October 6, 1885.—This is my birthday. I was born on this day of 1808 in my father's farm-house near Kington, a market town of Herefordshire, England.

"It was at Kington I went to school and to Sunday-school, my father and mother being members of a little Baptist church at that place. When I was eleven years old my father came to this country with all his family. I have found this a pleasant world to live in, and my health is now so good that it seems like a dream that I should have seen so many birthdays. Surely goodness and mercy *have followed me* all the days of my life.—E. B."

Doctor Bright's various fields of labor were as pastor in Homer, N. Y., Secretary of the Missionary Union, and Editor of the *Examiner*. He was in all his career very conservative, and intensely loyal to Baptist principles. Few men of our time have impressed themselves more deeply upon the people by whom they were surrounded. His true monument will be in the paper which he founded and which he left without a superior among the Baptist papers of the country or the world.

A Compromise Christian Union.

The April number of the new *Christian Quarterly*, which is the organ of the denomination known as the Disciples of Christ, has a valuable article with the title at the head of this paragraph. The article is worthy of more general attention than it will receive from those who are usually readers of the Review. The author aims to answer the inquiry whether it is possible to realize Christian union on the basis of a compromise. His first question is, Would it be right? and his answer, This would depend upon several considerations—first, whether the error would be fatal, like denying that Jesus is the Christ. His conclusion is that no such compromise could be made. On the other hand, there might be compromise concerning anything which is not

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essential to salvation. He says that to deny or affirm the doctrine of open or close communion is not a sin unto spiritual death; neither is an honest error as to the action or design of baptism. Speaking for his own denomination, he says: "Our ignorance and lack of obedience may not relate to the same commandments as those in other religious bodies, but if our failures relate to commands of equal magnitude we are equally guilty with them." Second, there might be compromise if all the religious bodies would cordially agree to take the Word of God as their only guide in determining the questions at issue, all accepting that, and working together. They would find in work the true solvent of their difficulties. He says a very few decades of such loving labor, earnest prayer, and Bible-reading would probably do more to remove obstructions to Christian union, that now seem immovable, than all the pugilistic encounters that might occur throughout the twentieth century. But perhaps the most striking part of the essay is the one in which the author shows that the differences between the Jew and the Gentile churches in Apostolic times were far greater than those now existing among the various denominations. If the Jewish and Gentile Christians could work together in unity, why may not Baptists, Presbyterians, Methodists, Congregationalists, and Episcopalians? He even indicates his belief that there was more error in the Apostolic churches than in some of those in modern times; and yet they co-operated. The Jerusalem church did not allow the one sacrifice for sin to displace confidence in circumcision; the Corinthian church entirely misunderstood the sacrament of the Supper; and yet we are proud of our lineage. The conclusion of this part of the essay is as follows: "It is plain that the answer must come from the question whether we would thereby temporarily compromise truth more than the Apostles did, as the instances above given may decide." He believes that the study of the Scriptures, and the Scriptures alone, would bring the desired result. To a further inquiry as to whether this plan would succeed, he gives an affirmative answer—first, because any number of honest scholars studying the same book would naturally imbibe the same truths; and second, because the coming generation would feel under less obligation to cleave unto what their fathers taught, if not in the Word of God. We can imagine that some may say that the churches *are* taking the Bible for their only authority. The reply would necessarily be that that is not true. In most of the denominations the ultimate appeal is not to the Scriptures, but to the creeds. The case of Professor Briggs has never been tried in its relation to the Bible; the General Assembly assumes that its standards are infallible, and summons the Professor to that bar. The writer of the article to which we have referred, Mr. Thomas Munnell, would have the creeds themselves honestly and impartially brought once more to the Bible; but would have no definite decision reached until the denominations for a long time had worked together, with the creeds out of sight and the Bible in the forefront. We are inclined to think that he is not unduly confident of what the effect would be. This article is especially noteworthy as coming from a denomination which puts so much emphasis upon baptism by immersion.

EVOLUTION AND CHRISTIANITY.

I.

BY PROFESSOR HENRY DRUMMOND.

From *The British Weekly* (London), May 3, 1894.

[We reprint the following article, by permission from the official report of the World's Parliament of Religions at Chicago.]

No more fit theme could be chosen for discussion at this congress than the relation of Christianity and evolution. Evolution—and by that I do not mean Darwinism, which is not yet proved, nor Spencerianism, which is incomplete, nor Weismannism, which is in the hottest fires of criticism, but evolution as a great category of thought is the supreme word of the nineteenth century. More than that, it is the greatest generalization the world has ever known.

The mere presence of this doctrine to science has reacted as by an electric induction on every surrounding circle of thought.

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Whether we like it or not, whether we shun the change, or court it, or dread it, it has come, and we must set ourselves to meet it. No truth now can remain unaffected by evolution. We can no longer take out a doctrine in this century or in that, bottle it like a vintage, and store it in our creeds. We see truth now as a profound ocean still, but with a slow and ever-rising tide. Theology must reckon with this tide. We can store this truth in our vessels, for the formulation of doctrine must never stop; but the vessels, with their mouths open, must remain in the ocean. If we take them out the tide cannot rise in them, and we shall only have stagnant doctrines rotting in a dead theology.

To the student of God's ways, who reverently marks His progressive revelation and scans the horizon for each new fulfilment, the field of science under the influence of this great doctrine, presents just now a spectacle of bewildering interest. To say that he regards it with expectation is feebly to realize the dignity and import of the time. He looks at science with awe. It is the thing that is moving, unfolding. It is the breaking of a fresh seal. It is the new chapter of the world's history. What it contains for Christianity, or against it, he knows not. What it will do, or undo—for in the fulfilling it may undo—he cannot tell. The plot is just at its thickest as he opens the page; the problems are more in number and more intricate than they have ever been before, and he waits almost with excitement for the next development.

And yet this attitude of Christianity towards science is as free from false hope as it is from false fear. It has no false fear, for it knows the strange fact that this plot is always at its thickest; and its hope of a quick solution is without extravagance, for it has learned the slowness of God's unfolding and His patient tempering of revelation to the young world which has to bear the strain. But for all this, we cannot open this new and closely written page as if it had little to give us. With nature as God's work; with man, God's finest instrument, as its investigator; with a multitude of the finest of these fine instruments, in laboratory, field, and study, hourly engaged upon this book, exploring, deciphering, sifting, and verifying—it is impossible that there should not be a solid, original, and ever-increasing gain.

The idea of gain for religion to be made out of its relations with science is almost a new thing. Its realization with whatever partial success is by far the most striking feature of the present situation. The intercourse between these two, until very recently, was remote, suspicious, and strained. After the first great quarrel—for they began the centuries hand in hand—the question of religion to science was the peremptory one: "How dare you speak at all?" Then, as science held to its right to speak, the question became more pungent: "What new menace to our creed does your latest discovery portend?" By and by both grew wiser, and the coarser conflict ceased. For a time we find religion suggesting a compromise, and asking simply what particular adjustments to its latest hypothesis science would demand. But all that is changed. We do not now speak of the right to be heard, or of menaces to our faith, or even of compromises. Our question is a maturer one—we ask what *contribution* science has to bestow, what good gift the wise men are bringing now to lay at the feet of our Christ.

To survey the field, therefore, for the mere purpose of celebrating the triumphs of religion and science is, let us hope, an extinct method. True science is as much a care of true theology as any branch of truth, and if it is necessary for a few moments to approach the subject partly in an apologetic attitude, the final object is to show, not how certain old theological conceptions have saved their skins in recent conflicts, but that they have come out of the struggle enriched, purified, and enlarged.

I. The first fact to be registered is that evolution has swept over the doctrine of creation and left it untouched, except for the better. The stages in the advance here are easily noted. Working in its own field, science made the discovery of how God made the world. To science itself this discovery was as startling and as unexpected as it has ever been to theology. Exactly fifty years ago Mr. Darwin wrote in dismay to Hooker that the old theory of specific creation—that God made all species apart and introduced them into the world one by one—was melting away before his eyes. He unburdens the thought, as he says in his letter, almost "as if he were confessing a murder." But so entirely has the world bowed to the weight of the facts before which even Darwin trembled, that one of the last books on Darwinism, by so religious a mind as that of Mr. Alfred Russell Wallace, contains in its opening chapter these words: "The whole scientific and literary world, even the whole educated public, accept as a matter of common knowledge the origin of species from other

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allied species, by the ordinary process of natural birth. The idea of special creation, or any other exceptional mode of production, is absolutely extinct." Theology, after a period of hesitation, accepted this version on the whole. The hesitation was not due, as is often supposed, to prejudice. What theology waited for was what science itself was waiting for—the arrival of the proof.

That the doctrine of evolution is proved yet, no one will assert. That in some of its forms it is never likely to be proved, many are even convinced. It will be time for theology to be unanimous about it when science is unanimous about it. Yet it would be idle not to record the fact that in a general form it has received the widest assent from modern theology. And there is nothing here but gain. If science is satisfied, even in a general way, with its theory of evolution as the method of creation, "assent" is a cold word with which those whose business it is to know and love the ways of God should welcome it. It is needless at this time of day to point out the surpassing grandeur of the new conception. How it has filled the Christian imagination and kindled to enthusiasm the soberest scientific minds from Darwin downwards is known to every one. For that splendid hypothesis we cannot be too grateful to science; and that theology can only enrich itself, which gives it even temporary place in its doctrine of creation. The theory of evolution fills a gap at the very beginning of our religion; and no one who looks now at the transcendent spectacle of the world's past as disclosed by science, will deny that it has filled it worthily. Yet, after all, its beauty is not the part of its contribution to Christianity which one emphasizes here. Scientific theology required a new view, though it did not require it to come in so magnificent a form. What it needed was a credible presentation, in view especially of astronomy, geology, palæontology, and biology. These, as we have said, had made the former theory simply untenable. And science has supplied theology with a theory which the intellect can accept, and which for the devout mind leaves everything more worthy of worship than before.

As to the time-honored question of the relation of that theory to the Book of Genesis, it may surely be said that theology has now no longer any difficulty. The long and interesting era of the "reconcilers" is to be looked upon as past. That was a necessary era. With the older views of revelation there was no alternative but to harmonize the Mosaic cosmogony with palæontology. And no more gallant or able attempts were ever made to bridge an apparently serious gulf than were the "Reconciliations" of Hugh Miller and Chalmers, of Kurtz and Guyot, and the band of brilliant men who spent themselves over this great apology. But the solution, when it came, reached us from quite another quarter.

For, wholly apart from this problem, theology meantime was advancing in new directions. The science of Biblical criticism was born. The doctrine of evolution, casting its transforming light over every branch of knowledge, came in time to be applied to the literature and doctrine of the Old Testament. Under the new light the problem of the reconciliation of Genesis and science simply disappeared. The two things lay in different regions, no bridge was necessary and none was called for. Genesis was not a scientific but a religious book, and there being no science there, for theologians to put it there, or "reconcile" as if it were there, was seen to be a mistake. This new position is as impregnable as it is final. Genesis is a presentation of one or two great elementary truths to the childhood of the world. It can only be read aright in the spirit in which it was written, with its original purpose in view and its original audience. Dating from the childhood of the world, written for children, and for that child-spirit in man which remains unchanged by time, it takes color and shape accordingly. Its object is purely religious, the point being not how certain things were made—which is a question for science which the revealer of truth has everywhere left to science—but that God made them. It is not dedicated to science, but to the soul. It is a sublime theology, a hymn of creation, given in view of idolatry or polytheism, telling the worshipful youth of the earth that the heavens and the earth and every flying and creeping thing were made by God.

This conclusion, and it cannot be too widely asserted, is now a commonplace with scientific theology. The misfortune is that, with the broken state of the churches, there is no one to announce in the name of theology that this controversy is at an end. The theological world needs nothing as much just now as a clearing-house, a register office, a something akin to the ancient councils, where the legitimate gains of theological science may be registered, the new advances chronicled, popular errors

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exploded, and authoritative announcements made of the exact position of affairs. The waste of time both to friends and foes—to friends in laboriously proving what is settled, to foes in ingloriously slaying the slain—is a serious hindrance to the progress of truth; and could any council have dealt with this controversy, let us say, as a British Association with Bathybius—the religious world would be spared such paltry spectacles as Mr. Huxley annihilating Mr. Gladstone in presence of a blaspheming enemy, over a problem which, to real theology, is non-existent. Probably nine-tenths of the "modern attacks" upon religion from the side of science are assaults upon positions which theological science has itself discredited, but whose disclaimers, for want of a suitable platform to announce them from, have not been heard.

OLD TESTAMENT CRITICISM.

From *The Quarterly Review* (London), April, 1894.

ART. V.—1. *Christus Comprobator; or, the Testimony of Christ to the Old Testament.* Seven Addresses by C. J. Ellicott, D.D., Bishop of Gloucester and Bristol. Fifth Edition. London, 1893.

2. *The Old Testament in the Jewish Church.* A Course of Lectures on Biblical Criticism. By W. Robertson Smith. Second Edition. London and Edinburgh, 1892.

3. *The Early Religion of Israel.* The Baird Lecture for 1889. By James Robbertson, D.D., Professor of Oriental Languages in the University of Glasgow. Third Edition. Edinburgh and London, 1892.

4. *Lectures on the Origin and Growth of Religion as illustrated by the Religion of the Ancient Hebrews.* By C. G. Montefiore. London and Edinburgh, 1892.

5. *Old Testament Theology. The Religion of Revelation in its Pre-Christian Stage of Development.* By Dr. Herman Schultz, Professor of Theology in the University of Göttingen. Translated by the Rev. J. A. Paterson. 2 vols. Edinburgh, 1892.

6. *The Higher Criticism of the Hexateuch.* By Charles Augustus Briggs, D.D., Professor of Biblical Theology. New York, 1893.

7. *Prolegomena to the History of Israel.* By Julius Wellhausen, Professor of Oriental Languages in the University of Marburg. Translated by T. Sutherland Black and Allan Menzies. Edinburgh, 1885.

8. *Die Composition des Hexateuchs und historischen Bücher des Alten Testaments.* Von J. Wellhausen. Zweiter Druck. Berlin, 1889.

9. *Handbuch zum Alten Testament.* Genesis—Josua von Dr. August Dillmann (especially Introduction to first part, 1892, and Appendix to third part, "Ueber die Composition des Hexateuchs," 1886).

10. *The Origin and Composition of the Hexateuch.* By A. Kuenen, Professor of Theology at Leiden. Translated from the Dutch by Philip H. Wicksteed, M.A. London, 1886.

11. *Geschichte der Hebräer.* Von R. Kittel. Gotha, 1888–92.

12. *Die Geschichte des alttestamentlichen Priestertums untersucht.* Von W. W. Graf Baudissin. Leipzig, 1889.

13. *Einleitung in den Hexateuch.* Von Lic. Dr. H. Holzinger. I. Text; II. Tabellen. Freiburg und Leipzig, 1893.

14. *Les Sources du Pentateuque.* Par Alexandre Westphal. Paris, Vol. I. 1888, Vol. II. 1892.

15. *The General Introductions*, especially those of Driver, De Wette-Schrader, Bleek-Wellhausen, Vatke-Preiss, Riehm-Brandt, Cornill, and König.

SYNOPSIS.

THIS article on Old Testament Criticism is a very serious attempt, by one capable of the task, at estimating the present position of the controversy, and affording churchmen some guidance at a time when the conflict of opinions is apt to cause distress. It is not difficult to see in which direction the writer's sympathies lie; but equally we discern a sense of responsibility to the unlearned, which we could wish were preserved on all hands. Bishop Ellicott has declared that the whole matter is for the Christian "foreclosed by the definite statements of our Lord;" our essayist, or reviewer, differs from his lordship, and sets out with the purpose of asking: 1. What is the traditional theory of the church? 2. What is the analytical theory? and 3. How far is modification of received opinion rendered necessary by the proved results of criticism? The Bishop's view of "tradition" is considered imperfect because

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it fails "to keep prominent the important distinction between the active and passive senses of the term tradition;" yet we confess that any more satisfactory view is wanting in the review. The outcome of a brief examination of the Old Testament writings is said to be that "down to about the year B.C. 300 there is no external proof whatever of the Mosaic authorship of the Pentateuch, nor indeed of its existence as a writing," and "if we press the statements of the Pentateuch itself as to its own authority, the result is to obtain a declaration that the bulk of it is not Mosaic." Examination of the Apocrypha yields no different verdict, nor do pre-Christian sources give us "authoritative tradition as to the origin of Old Testament Scriptures, and still less . . . as to the Mosaic authorship of the Pentateuch." The writer gives no hint as to the kind of expression he considers the books of the Old Testament ought to have contained for the satisfaction of critics, nor does he show that other canonical books than those of the Pentateuch fulfil his desire for definite claim to authorship. That belief in the Mosaic authorship had "grown up" by the time of Philo and Josephus is admitted, its origin cannot be traced; but neither is there any motive suggested for the attribution, a point which the reviewer has failed to notice, and thus creates the suspicion of an animus which we find elsewhere. Concerning our Lord's words, the reviewer insists that his "use of the commonly accepted terms to indicate the books of the Old Testament was not simply compliance with custom, but was the employment as the medium of thought of the only recognized symbols which could possibly convey that thought;" and, if so, all doctrinal questions may be dismissed, and no appeal to His witness can properly be made. Our Lord was not slow to correct erroneous inferences, whether popular or sectarian, from the Old Testament Books; and though, as the instances of correction concerned moral questions, it may be replied that the authorship of the Pentateuch had no moral bearing in His sight, and the commonly received opinion was sufficiently near the truth for His purpose, yet the task before the reviewer and the critics is to show that the development of the Pentateuch was so absolutely true to the lines of the Mosaic fragments that the whole might be consistently called the work of Moses Our Lord rebuked certain false applications of Biblical statements; reason would suppose that the wrong use, if wrong, of an authoritative name would also have received correction. On the other hand, if the Pentateuch is an amplification we have it with Divine approbation. No other conclusion seems possible.

In noticing the evidence of the post-Christian period the reviewer passes without remark the curious fact that the early deniers of Mosaic authorship were heretical, and he does not hesitate to write the following remarkable statement: "There seems, indeed, good reason to believe that Rabbinic Judaism, when driven by the forces of Christianity into the straits of a defensive position forged as one of her last weapons the authority of Moses as the writer of all the books of the Law, and that the Church, which had at first accepted from the Synagogue Moses as the great law-giver, accepted from the Talmud Moses as the infallible scribe." It is unnecessary for us to comment upon this sentence, further than to ask whether a church which had been instructed by One who "beginning from Moses and all the prophets interpreted to them in all the Scriptures the things concerning Himself" can rightly be said to have "accepted Moses from the Synagogue?" It may be our stupidity, but, in a writer who criticises episcopal looseness of expression, we looked for exactness; we hope the words quoted are only evidences of want of care in selection. Passing over the interesting section on the early critics, Maes, Simon, etc., we come to the conclusions "established or probable." There are seventeen of them, and they but summarize the position we have already indicated, though we advise our readers to look at them carefully. The next inquiry is, how far the results of the analytical theory have been established? Again we must pass over the mention of names and works to give the conclusion, which is as follows: "If we ask how far the 'analytical theory' is consistent with the facts, it seems clear that only one answer can be given. We may admit that there is much to be said for it, that this has been said with conspicuous ability; and, except in rare instances, with conspicuous fairness; that this ability and fairness have won the adhesion of many who have competent knowledge of one side of the question, and of some who have competent knowledge of both; but we must add that there is much, very much to be said *per contra*, and that in its contention the case is NOT PROVEN, is not indeed in the present state of our knowledge provable." What, then, are churchmen to do? Are they in Sunday-schools and Bible-classes to follow the advice of one expert, and tell their children that the Higher Critics say this and that? The reviewer suggests: (1) That the most reverential care should be taken how we use the authority of the Divine Revealer of Truth in deciding a matter of fact which is within the limits of human knowledge. (2) That as God inspired not books but men, if it could be proved that part of the Pentateuch is in its present form post-Exilic, this would not affect the substance, which must have existed in earlier written and oral forms. (3) Remember the cognate distinction between authorship and authority, and (4) scientifically investigate facts and welcome progress in knowledge. Do not claim at the very bulwark of our faith traditional statements which the Church has never made her own.

We will add only one word in conclusion: If the Church has never made any traditional statement her own on this question, is there not evidence that whenever ecclesiastical authority has had occasion to deal with "higher critics" the tendency, to say no more, has been to establish the traditional belief in the Mosaic authorship of the Pentateuch, making allowance for redactions and errors in tranmission?—*The Church Times* (London).

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A BISHOP of the English Church who is entitled, by the dignity of his position and the reverence due to his years, by his accurate scholarship and his widely extended reading, by his anxious earnestness to defend his own position and his courteous fairness in stating that of his opponents, to the most respectful attention of his readers, has lately addressed his clergy on the trustworthiness of the Scriptures of the Old Testament and has told them that,

"independently of the sort of general feeling that the time has come when the discussion of such a subject cannot profitably be delayed, there are probably few of us who would not agree in the more particular conviction that recent circumstances have now made this discussion positively imperative, and of the most vital and urgent necessity." *

And this opinion of the Bishop's seems to have been very generally shared. Old Testament criticism has been in the air. We have had not only the solemn episcopal charge and the learned professorial treatise, not only the discussion in theological reviews and so-called religious newspapers, but almost every pulpit has given its utterance, and the secular press has both expressed and testified to the force of these currents of thought.

We are perhaps almost alone in our silence upon the subject; and if such silence needs justification, we offer it in the fact that an investigation which is intended to be adequate would require a fulness of space which we could not afford, and technical details which are not consistent with the character of our pages; and also in the fact that the battle has been so fierce and the din and confusion of the war so great, that it has been hitherto difficult for an impartial looker-on to preserve entire freedom from heat and prejudice, or to track accurately the fortunes of the contending forces. We are not sure indeed that even now it is possible for us to do so, but the time has, we think, come when the attempt may fairly be made; and our readers have the right to expect at least some notice of a question which is occupying so much of general attention.

The principle which will guide us—indeed the only principle which is tenable in any such investigation—is expressed in the words of the learned prelate from whom we have already quoted: "Few will deny that it is desirable that both sides should fairly be heard." † The plan of the campaign and the results of the struggle are moreover to be judged of as they are expressed in the despatches of the generals on either side, and not from the hasty deed of some raw volunteer, or from the party feeling of some untrained special correspondent. It would be very easy to quote alike from writers on the attacking or defensive sides hasty expressions, ill-considered arguments, confident assertions of their own powers, and equally confident assertions of the impotence of their foes; it would not be difficult to quote instances of imputations of ignorance, prejudice, dishonesty, wilful blindness to clear light, inconsistency with the office or profession of the writer. We have indeed made out, but we will spare our readers the pain of looking at, a not inconsiderable list of such expressions; but as we read them and think of the names attached to them, the pulpits from which they were spoken, the pages on which they were written, we are confident that their authors will in days of fuller knowledge and hours of calmer reflection wish that they had never been uttered:

"Non tali auxilio, nec defensoribus istis
Tempus eget; non, si ipse meus nunc adforet Hector."

In our application of the principle which we have adopted, we propose to confine our thoughts to a smaller area than that which engaged the Bishop's attention, for he had many pages at command, while we have but few; and we feel bound to look at the question from many points of view, while his special purpose was to show that the whole matter was for the Christian at least foreclosed by the definite statements of our Lord—an argument with which we shall feel compelled to express our respectful disagreement. While his work and some others, the titles of which are placed at the head of this article, deal with the Old Testament as a whole, we shall confine ourselves therefore for the present to the Pentateuch and Book of Joshua, or, as it is now becoming general, though not in our opinion strictly correct, to call these books, the Hexateuch.‡ But we gladly accept from the Bishop the terms "traditional theory" and "analytical theory" as convenient and roughly accurate short expressions for the older and commonly accepted

* "Christus Comprobator," pp. 7-8.

† Ibid., Prefatory Notice.

‡ Cf. *infra*, p. 407.

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view of the Old Testament Scriptures on the one hand, and the newer results of the so-called "higher criticism" on the other.

Our task then will be to inquire: (1) What is the "traditional theory," and how far is it firmly established? (2) What is the "analytical theory," and how far is it consistent with all the facts? (3) How far, if at all, is it necessary that our commonly received opinions should be modified by the proved results of fuller knowledge?

1. In seeking an answer to our first question, it will be convenient to find our point of departure in the Bishop's definition, which is the most careful as well as the most recent, and in general opinion—at least in this country—probably the most authoritative, statement of it:

"We begin, then, by defining what we mean by the term that we are using—the traditional view of the Old Testament. We mean that view of the contents, their authorship, and their trustworthiness, that prevailed in the Jewish Church after the final formation of the Canon of the Old Testament—that is clearly to be recognized in the New Testament—and has continued in the Christian Church, with but little substantial modification, to this nineteenth century of salvation." *

In the immediate context of this formal definition the Bishop speaks of

"that traditional view of the characteristics and composition of the Old Teatament, which, with some modifications, has existed for two and twenty centuries; and which, we may very confidently say, will substantially remain to the end. Modifications there may be. Each age as it passes suggests, it may be, some rectifications. Each period of controversy like the present necessitates a closer study, both of matter and of language, and consequently a clearer perception of those details in which surer knowledge enables us to introduce rectifications and corrections. These modifications we may expect, but subversive changes in the estimate of the true nature of Holy Scripture, such as those which we are now invited to accept, will never enter into the *credenda* of the Catholic Church." †

Now we cannot suppose that it escaped the attention of those who heard these words from the venerable prelate, or that it has been unobserved by some of the many readers of the various editions in which they have since been printed, that these statements are not free from some confusion of thought, and that in particular they fail to keep prominent the important distinction between the active and passive senses of the term *tradition*—between the process, that is, by which the accepted doctrine of the Jewish and Christian Churches has been handed down to us, and that doctrine itself. If "each age as it passes" is to suggest "some rectifications," then the fact that the "traditional view" comes to us through the history of two and twenty centuries weakens rather than strengthens its original force, for

"mobilitate viget viresque acquirit eundo;"

and our present "rectified" view has no sufficient claim to be part of the "*credenda* of the Catholic Church," for the well-known Vincentian rule is

"quod ubique quod semper, quod ab omnibus creditum est. Hoc est etenim vere proprieque catholicum."

To claim that a truth was accepted at a time when there was full knowledge of the subject and every opportunity of forming an opinion, and has been handed down to us without modification, and therefore that it should be accepted by us, is one thing; to assert that from the first it was subject to correction, that there was no day of clear knowledge from which we have received it, but that it comes to us from the twilight and has constantly had fresh light thrown upon it up to the present, and will with increase of knowledge have still more light which will necessitate still further modifications, is quite another thing. And these two views are contradictory and cannot be properly combined, as they are combined, if we rightly understand the passages before us. Reason may indeed examine the claims which tradition has upon our acceptance, may track it to its sources and test its origin, but to tamper with tradition is to destroy it. Counsel will naturally examine evidence, get to the root of it, see that it really is evidence, contend, it may be, that a portion of it is not, base arguments upon the portion which is; but the counsel who would be bold enough to "rectify" his witnesses would not be likely to gain his verdict from an intelligent jury.

It is true that in the view which we are examining, care is taken to distinguish between the details of the tradition which are constantly fluctuating, and the substance which is to remain to the end. But questions at once arise as to what are details

* "Christus Comprobator," p. 39. † Ibid., pp. 38-9.

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and what is substance. Who is to determine? When the Bishop comes to a more formal statement of his "rectified traditional view," it is as follows:

"The rectified Traditional view may be conveniently expressed under the following formulated statements:

"We have full reason for believing—

"1. That the Book of Genesis was *compiled* by Moses—in its earlier chapters from primeval documents,* which may have been brought by Abraham from Chaldæa, and in its later chapters (except parts of xxxvi.), from family records of a distinctly contemporaneous origin, which we may reasonably believe to have been preserved in the families of the successive patriarchs as the archives of their race. That these should have been accessible to the divinely appointed leader of the race, himself a man of known learning,† that he should have arranged them and illustrated them by contemporary notes, is a supposition so reasonable, that, though no more than a supposition, it may be accepted at least as more plausible than any other which has yet been advanced.

"2. That, of the four remaining Books of the Pentateuch, the first, the Book of Exodus, as the autobiographical character of large portions of it seems clearly to indicate, was *written* by Moses, or, at least, under his immediate direction and authority. That the Book of Leviticus, as containing the statutes and ordinances for the most part expressly stated to have been revealed to Moses, must, if not actually written by him, have been compiled by authorized scribes under his immediate supervision. That the Book of Numbers, as containing more mixed material, may be considered to have been compiled—in part from the legislative revelation made directly to Moses, in part from contemporary records made by Moses in obedience to God's command,‡ in part from documentary annals including references to books § that may have been compiled during the lengthened abode in the wilderness—but all, as the tenor of the whole Book, and its concluding verse seem distinctly to imply, under the authority and general oversight of Moses. . . . Finally, that the Book of Deuteronomy, containing as it does, not without notes of time and place, the addresses of the closing days of the inspired legislator (which we may regard as having been specially recorded and preserved by official writers‖), assumed its present form, as one passage seems in some degree to suggest,** under the hand of Joshua."††

And so on with Joshua and the remaining Books of the Old Testament. We must, however, refrain from further quotation, and these extracts will suffice to show what the "rectified" view is, and cover the part of the subject which is both the most debated and also that to which our present notice is confined.

Now it occurs at once to our thought that this view is indeed highly "rectified," but that it is not quite clear what claim it has to be considered "traditional." It speaks now of "full reason," now of "supposition"; here we read "seems clearly to indicate," here "must . . . have been compiled," "may have been compiled"; here "as the tenor of the whole Book and its concluding verse seem distinctly to imply," here "as one passage seems in some degree to suggest." But all this and much more of the same kind belongs not to tradition but to reason, not to objective evidence but to subjective argument. We are at once placed upon the plane of the so-called "higher criticism" itself: the evidence is drawn from the contents of the books, not from any authoritative statement about them—it comes from within, not from without, and we think it may justly be called "analytical" rather than "traditional." Its basis is in the appeal to reason, a position which we are very far from deprecating; but we must point out that he who appeals to Cæsar must be content to go to Cæsar. He cannot claim to plead in the courts of Reason, and then fall back upon the hereditary privilege of Tradition. To the courts of Reason we shall return hereafter, when we shall have before us the pleas on either side. Meanwhile we must seek to make out on surer lines than those of "rectified tradition" what Tradition has to teach us. We shall find the answer to a large extent made out for us in several of the works which we are considering, and in a specially convenient form in the pages of Westphal and Holzinger.

What then is the tradition as to the authorship of the Books of the Law which "has existed for two-and-twenty centuries"? It is to be noted, before this question can be answered, that we are

* Here follows a note to show that there may have been documents extant at the early date referred to.
† Acts vii. 22.
‡ Numb. xxxiii. 2; see also Exod. xvii. 14.
§ Numb. xxi. 14, 27.

‖ See Girdlestone, "Foundations of the Bible," pp. 21, 24. London, 1890.
** Deut. xxxiii. 44.
†† "Christus Comprobator," pp. 46-8.

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placed by this period at a date more than a thousand years later than that of Moses. During this interval were composed nearly all the post-Mosaic Books of the Old Testament, and it is natural to ask what they tell us of the authorship of the Books of the Law. Too much stress must not be laid upon the *argumentum ex silentio*, and, when the indications are so slight, too much importance must not be attached to them; but at the same time it cannot be regarded as insignificant that the general resultant from the only passages which refer to the authorship of the Law is, that they not only make no reference to Moses, when such a reference would have been natural if the writer had held Moses to be the author, but that they imply more than one author. What impression is naturally formed by one who has no preconceived theory on the subject when he reads these words in the Second Book of Kings?

"Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets." [1]

Or these from the prophecy of Zechariah?

"lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets." [2]

Or these from the Book of Ezra?

"for we have forsaken thy commandments, which thou hast commanded by thy servants the prophets . . ." [3]

followed as they are by a quotation from Deuteronomy.[4]

We find, on the other hand, express mention of Moses in the prophecy of Isaiah:

"Then remembered he the days of old, [? Moses and] his people. . . . That led them by the right hand of Moses with his glorious arm." [5]

But he is named not as an author, but as a leader of the people. By Jeremiah Moses is coupled with Samuel, not as a writer, but as an intercessor for Israel.[6] By Micah he is similarly grouped with Aaron and Miriam.[7] By Hosea he is referred to without being named as "a prophet" by whom "the Lord brought Israel out of Egypt." [8] It is not until the post-Exilic Malachi that we find any mention in the Prophets of the "law of Moses my servant," [9] and only in the prayer of Daniel do we read, "as it is *written* in the law of Moses," [10] though even this falls far short of asserting that the law was written by Moses.

If we turn to the Historical Books, we find in the Kings clear knowledge of a written law of Moses,[11] but the references are confined to Deuteronomy, and there is no statement of authorship. The composite Chronicles-Ezra-Nehemiah, which in our English Bibles appear as four Books, but in Hebrew as two only, and form probably one continuous work, imply knowledge of our Pentateuch and of a written codex, and perhaps also of Mosaic authorship of some portions of them; [12] but the present form of this composite work cannot with certainty be dated earlier than B.C. 332, and is possibly to be dated at least half a century later. A comparison of the statements by the Chronicler with the original in the History on which it is based, is suggestive. Both quote, *e.g.* in the account of Amaziah, a passage in Deuteronomy; [13] but the History prefaces it with the formula, "according unto that which is written in the book of the law of Moses," [14] which in the Chronicle becomes, "as it is written in the law, in the book of Moses." [15] A comparison of the accounts of Josiah's reform is still more instructive. In the History the statement is simply, "I have found the book of the law in the house of the Lord," [16] *i.e.* the substance but not the present form of Deuteronomy; in the Chronicle this statement is repeated, but with an added preface, "Hilkiah the priest found a book of the law of the Lord given by Moses." [17]

The outcome of all this is that down to about the year B.C. 300 there is no external proof whatever of the Mosaic authorship of the Pentateuch, nor indeed of its existence as a writing.

Nor does the Pentateuch, when it comes into existence in its present form, make any

[1] 2 Kings xvii. 13.
[2] Zech. vii. 12.
[3] Ezra ix. 10, 11.
[4] Deut. vii. 3.
[5] Is. lxiii. 11, 12.
[6] Jer. xv. 1.
[7] Mic. vi. 4.
[8] Hos. xii. 13.
[9] Mal. iv. 4; cf. iii. 7.
[10] Dan. ix. 12, 13.
[11] 1 Kings ii. 3; 2 Kings xiv. 6, xxi. 8, xxiii. 25. Cf. 2 Kings x. 31; xvii. 13, 34, 37.
[12] 1 Chron. i. 1-9; 2 Chron. xxiii. 18, xxv. 4, xxx. 16, xxxiii. 8.
[13] Deut. xxiv. 16.
[14] 2 Kings xiv. 6.
[15] 2 Chron. xxv. 4.
[16] 2 Kings xxii. 8.
[17] 2 Chron. xxxiv. 14.

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claim to be considered the writing or the work of Moses. It makes no such claim for the whole; it makes no such claim for any separate Book. There has never existed a Hebrew or Greek title for the Pentateuch, or any one of its five parts, which attributes it in any sense to Moses. So far from this being the case, when we come to portions which Moses was specially directed to write down or did write down, attention is directed to this fact as an exception to the general rule;* so that if we press the statements of the Pentateuch itself as to its own authorship, the result is to obtain a declaration that the bulk of it is not Mosaic.

The learned prelate, whose work has led us to make the foregoing remarks, does not indeed assert that anywhere in the Pentateuch itself, or in any other writing of the Old Testament, is there even the germ of the tradition which he rightly says "may in substance be recognized as dating from the time of the Apocrypha."† But he does not seem to us to realize the force of the admission which he necessarily makes. "To begin with . . . the time of the Apocrypha" is to hang the chain too low. It is fixed, not in the solid beam, but in the plaster with which later centuries have covered the beam; and it is therefore supported only as long as no weight is made to depend from it. And how significant is this absence of any beam to which the chain can be attached! It is *a priori* possible that the Mosaic authorship of the Pentateuch should be, in these last days of the nineteenth Christian century, a cardinal doctrine of our faith, which it is all-important that we should accept; and yet that one of the most learned prelates of our day should be able to discover no trace of the doctrine in the whole range of the Old Testament Scriptures, extending over a thousand years, though passage after passage occurs where, had it been held and had it been thought important, it must have been stated?

And if we examine the plaster which covers the beam, we find at once that it cannot hold. We are referred to the scriptures of the Apocrypha, though an authority, which our author would at once acknowledge to be binding upon himself as well as upon the clergy to whom his remarks were first addressed, directs us that these are Books which "the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine."‡ But not to lay any stress upon this, let us ask what does the Apocrypha really teach us as to the Mosaic authorship of the Pentateuch, or of any portion of it? Our author quotes or refers to six passages.§ We confess that we turned to them with almost impatient expectation of learning something which we did not know before. We cannot, however, find in five of them any reference, direct or indirect, to Moses, or to any author of any Book. They are adduced to prove that which is not questioned. In the sixth the Bishop finds a special ascription of sacredness "to the Mosaic law and to its author, into whose soul Wisdom herself vouchsafed to enter." We shrink from discussing the meaning of words with so high an authority, but we ask our readers to study the verse which is quoted—and we here reprint it with that which precedes and follows it:

"She delivered the righteous people and blameless seed from the nation that oppressed them. She entered into the soul of the servant of the Lord, and withstood dreadful kings in wonders and signs; rendered to the righteous a reward of their labors, guided them in a marvellous way, and was unto them for a cover by day, and a light of stars in the night season."

We ask them to study the whole of this grand description of Wisdom in action,‖ and determine whether there is any ground for interpreting it of writing or authorship in any sense.

We must confess also that we are as much surprised at the absence of verses of the Apocrypha which are not quoted as at the presence of those which are. Our author might have quoted a passage in which "the law which Moses commanded us" is clearly identified with Wisdom,¶ though even this falls far short of any assertion of direct Mosaic authorship. Moreover, if the Apocrypha is to be adduced in evidence, it seems natural that we should be directed not to verses in 1 Esdras which makes no reference to authorship, but to the familiar passage in 2 Esdras,** which gives a detailed account of how the law, having been destroyed by fire, was with many other books reproduced under the Divine guidance, not by Moses, but by Ezra. There is

* Exod. xvii. 14, xxiv. 3, xxxiv. 27; Numb. xxxiii. 2; Deut. xxvii. 8, xxxi. 9, 24.

† "Christus Comprobator," p. 40.

‡ Articles of Religion, vi.

§ Ecclus. i., Prologue; 1 Macc. xii. 9; Wisd. x. 16; Eccles. (*sic*, but Ecclus. must be meant) xlviii. 25; 1 Esdras i. 47; Wisd. vii. 27.

‖ Capp. x. and xi.

¶ Ecclus. xxiv. 23, interpreted by the preceding verses of the same chapter.

** Capp. xiv. and xv.

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much in this vision which is mere fulness of Oriental phantasy. It takes its place with the parallel story of the pseudo-Aristean origin of the LXX., as part of the efflorescence with which a too luxurious soil has covered the truth which it has produced; but it does not follow that the vision is to be wholly rejected. In any case it represents an actual tradition coming to us from the date of the Apocryphal writings, and the only tradition which those writings assert or support.

If we follow the custom of our best Anglican divines, we shall in a matter of this kind lay great stress on a *catena patrum*. "Esdras," it is stated in a passage which is wrongly attributed to St. Augustine, but it is not the less valuable as evidence of opinions commonly held, "Dei sacerdos, combustam a Chaldæis in archivis templi restituit legem. Nempe qui eodem spiritu quo ante scripta fuerat plenus fuerit;" * and this view is more or less distinctly asserted by Irenæus and Tertullian, by Chrysostom and Basil.† We have sought without success for any patristic support for the application of the texts quoted by our author to the Mosaic authorship of the Pentateuch.

Nor is this the only plaster covering into which the chain of tradition has been fixed instead of in the beam itself. The Bishop whose arguments we are following does not refer to the "Men of the Great Synagogue." It is to be presumed that he attaches little importance to the tradition which is said to have been handed down by them; it may be that he is not convinced that the men themselves ever really existed, and that he therefore passes over them in silence. If this be so, we are to a large extent in agreement with him; but if what may be called the Greek or Alexandrian stream of tradition, lost though it is in the deserts, is accepted as evidence of the authorship of the Hebrew Scriptures, it seems right to place by the side of it the Jewish or Rabbin stream, which can scarcely be thought less clear or less authoritative. It is true that we have no proof of the existence of this tradition earlier than the Talmud, but the opening sentences of the *Pirke Aboth*‡ declare in express words, that "Moses received the law on Sinai and handed it on to Joshua; Joshua to the elders; the elders to the prophets; the prophets to the men of the Great Synagogue; . . . Simon the Just, one of the last of the Great Synagogue, to Antigonus of Socho"; while another Rabbinic maxim informs us that "the men of the Great Synagogue wrote Ezekiel, the Twelve Prophets, Daniel, and Esther; and Ezra wrote his own Book and the genealogies in the Chronicles down to his own name." § Argument is not needed to show that these statements are entirely untrustworthy; and the outcome of a critical examination of the pre-Christian sources—whether Hebrew or Greek—is that they give us no authoritative tradition as to the origin of the Old Testament Scriptures, and still less do they supply any such tradition as to the Mosaic authorship of the Pentateuch.

When we come to the next link in the Bishop's chain—the evidence of Philo and Josephus—the witness to the Mosaic authorship becomes clear and undoubted. His statements indeed, and the references which support them, fail to do justice to his position, and it is much more forcibly stated by many other writers.‖ But Philo and Josephus do not in any case carry us back further than the Judaism of the first Christian century. Neither of them is a writer of critical weight, and neither of them gives any authority for his statements. They accept and re-state the views which were commonly held in the Græco-Jewish circles in which they moved, not shrinking from, though wondering at, the statement that Moses wrote the account of his own death and burial at the close of Deuteronomy.¶ That in the period which is roughly indicated by the three centuries before Christ, there grew up a widespread belief—widespread but by no means universal, as we have seen and shall see—that the Pentateuch was written by Moses, is admitted on all hands. What those who formed and taught this belief first meant by it, is by no means certain. It is difficult, perhaps impossible with our Western nineteenth-century ideas of authorship and books, to place ourselves in the position of the Jewish scribes two thousand years ago; but it cannot in any case be proved that by the term "Book of Moses," or "written by Moses," was meant anything more than

* "De mirabilibus Script.," ii. 33; Ed. Benedict, iii., App. p. 26.

† Cf. catena in Ryle's "Canon of the Old Testament," Excursus A, which, however, does not include St. Augustine. The passage is quoted in Westphal, "Les Sources du Pentateuque," i. 17, without any hint that it is not genuine. This is one of several instances which we have noted of the need, in reading M. Westphal's interesting book, of careful verification of references. If the tract can be traced to British ground, for which there is strong internal evidence, it shows how widely the tradition was accepted.

‡ i. 1, 2.

§ "Baba Bathra," 15 a.

‖ Cf., *e.g.*, Holzinger, "Hexateuch," pp. 9, 10.

¶ Philo, "De Vita Mosis," iii. *ad fin.*; ed. Mangey, ii. 179. Josephus, "Antiq.," i. 18, 26, and iv. 326.

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that Moses was the central figure of the book, as in the parallel case of "Book of Joshua," which no one holds to have been written by Joshua. Nor can we trace the steps by which this belief was generated and established. That portions of the Law were, in the strictest sense, written by Moses, *i.e.* by his own hand or under his immediate direction, is admitted; that portions were transmitted orally, and other portions committed to writing for the use of the priests only, is in a high degree probable; that other portions were written later, and that, without any intention whatever to deceive, these were added to the collection of MSS. which had now become known as the Law, and named from Moses, the central Lawgiver; and that the whole had passed through more than one series of editorial emendations, is at least in accord with the circumstances. To speak as some have spoken of such an extension of the term "Law," or of the attribution of the name "Moses" to portions which are in the spirit of the "Law" and of "Moses," and for this reason became identified with him and with his work, as "pious fraud" or "forgery," is entirely to misunderstand the period and the people. And those who by the use of such terms seek to defend the Holy Scriptures, are drawing from its sheath a double-edged sword which may inflict most serious wounds on the arms that seek to wield it.

In the teaching of our Lord we reach a crisis in the course of tradition which is indicated by the title of the work which we are considering—"Christus Comprobator." If the Christus has really given a decisive utterance on this question, then for the Christian it is finally closed. There can be no appeal. Doubts as to the correctness of the utterance are not consistent with whole-hearted allegiance to the Master's claims. The Bishop devotes to this subject the chief part of his work, and prefaces it by an inquiry as to the rightfulness and the validity of the appeal.

LITERARY DEPARTMENT.

BOOK REVIEWS.

CONDUCTED BY REV. CHARLES R. GILLETT, LIBRARIAN OF UNION THEOLOGICAL SEMINARY.

LIFE OF PUSEY.*

Third Notice.

THIS is but natural, for already the drift of the Movement towards Rome had become alarmingly apparent. There is something pathetic about the repeated evidence of Pusey's efforts to hold back Newman and others from the final plunge into the lap of Rome. He was led to defend the Reformation against Newman, and rather laboriously to find points of agreement with him. He resentfully complains that he and his friends are singled out as black sheep, and hints that this will drive them to Rome—a singular argument amply discredited by the events of late years. For what was once called "Puseyism" has long ceased to incur Episcopal displeasure; yet it yields a yearly harvest of perverts to Rome. But even while thus complaining he was seeking to bolster up his own adhesion to the English Church by numbering the many proofs he believed he saw of new life in the Church at home and abroad. This was early in 1843. Then came Pusey's famous sermon, "The Holy Eucharist: a Comfort to the Penitent." The scene is thus described by Mozley:

"The audience listened with the attention it always does to Dr. Pusey, and then the audience went away. There were the usual effects of edification and admiration produced. The remarks upon it were pretty much the same as usual; it was pronounced a useful sermon, an eloquent sermon, a striking sermon, a beautiful sermon. Some said it was a long sermon, others said that it was no longer than usual. It was, of course, said to contain high doctrinal views on the subject treated of; but as all Dr. Pusey's sermons contain high views, there was nothing to draw attention in this remark. In short, it was one of Dr. Pusey's sermons; the audience recognized that fact, went home, were perfectly at their ease, thought nothing more about it—the reverential impression excepted, of course, which that preacher's discourses always leave on the mind—when all on a sudden comes, like a clap of thunder on the ear, the news that the Board of Heresy is summoned to sit on Dr. Pusey."

The somewhat complicated history of this event is here told for the first time in detail. The facts are, however, important rather in their result than in themselves. They precipitated the crisis; Seager, his

* "Life of Edward Bouverie Pusey." By H. P. Liddon. Edited and prepared for publication by the Rev. J. O. Johnston and the Rev. R. J. Wilson. In four volumes. Vols. I and II. London, Longmans, Green & Co. $4.50 per volume.

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Hebrew lecturer, went over to Rome, and then, after many more struggles on Pusey's part, Newman himself. Dr. Liddon must himself interpret in his own way this crisis:

"To those who did not know Pusey, his attitude towards Newman during the years 1844 and 1845 may have appeared unintelligible. Pusey's own unshaken and unshakable faith in the English Church warranted him in taking what in any other less sure of his ground would have been liberties with his own position. He could not at first bring himself to think that Newman would ever desert a cause the claims of which appeared to himself to be so entirely unassailable by controversy. When at last it was forced upon him that Newman would become a Roman Catholic, he endeavored to reconcile his own unswerving love of and deference for Newman with his absolute faith in the Presence of Christ with the English Church, by the supposition that Newman was, at any rate for a time, the subject of a special call or deputation, having for its object the promotion of some great blessing and improvement in the Roman Church; and, therefore, that his secession was no more entitled to general imitation than was the mission of the prophet Jonah to Nineveh. He could not even bring himself to allow that Newman was doing wrong, though he held that it would have been wrong indeed in himself or any other member of the English Church to follow his example. Such a position is, of course, open to obvious criticism; but the heart has a logic of its own, which is often, in point of courage and generosity, more than a match for that of the bare understanding. It was so in this case. Pusey accompanied his friend as far as his conscience would allow; even when he could no longer agree with him, he clung, as it were, to his hand, with unabated friendship which many mistook for agreement. When, however, Newman at last took the final step, Pusey drew back and parted from him, with deep sorrow of heart, but with absolutely unimpaired convictions. He quietly resumed those general duties to the Church at large imposed on him by God's providence—duties which had now become far more burdensome by the loss of his dear friend and great associate."

Amidst those "general duties" the *Life* for the present leaves Pusey.

We have said nothing hitherto as to the literary characteristics of the work. It is a triumph over difficulties, for despite the constant interruption of the narrative by letters it is always clear and readable. As a contribution to ecclesiastical history and as a personal tribute to a career of extraordinary influence it is not likely to be surpassed—unless it be by itself. For two other volumes are promised at an early date.

CHRISTIANITY AND EVOLUTION. By James Iverach, M.A., D.D., Professor of Apologetics, and Exegesis of the Gospels in the Free College, Aberdeen. New York, Thomas Whittaker, 2 and 3 Bible House, 1894. Pp. 232. Price 75 cts.

This neat little volume is the fourteenth in that excellent series of biblical studies known as *The Theological Educator*. The volumes of this series already issued all treated topics more or less distinctly biblical or theological. The volume before us takes up a much-debated subject, which lies in the borderland between science and revelation. For nearly a generation the claims of natural evolution have been before the world, and its principles have been applied to almost every department of human inquiry. Darwin, Huxley, and Haeckel have applied these principles to biology and anthropology, Herbert Spencer, Tylor, and Romanes have endeavored to solve the problems of psychology and ethics by means of evolution, while Spencer and Fiske have sought to explain the facts of religion in the same way.

It was evident that the relations of evolution (even if it be nothing more than a working scientific hypothesis) and Christianity would sooner or later come up for discussion. The evolutionist at times seemed to think that his new-found laws destroyed the Christian system altogether, while the theologian sometimes began to tremble for the ark of God. Of late years the evolutionist has been taking much more cautious ground, and the theologian has been able to make a most effective defence of the foundations of theistic belief, and of divine revelation. It has been shown that atheistic or materialistic evolution is quite untenable, and that theistic evolution may be, if allowed as a fitting term at all, merely a new name for an old form of belief.

It is a great satisfaction in these circumstances to read a treatment of this burning question like that which our author has given us. His plan of treatment is simple and clear, as the following chapter titles will show: Evolution and Beginnings, Evolution and Law, Nature and Intelligi-

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bility, The Strife Against Purpose, Evolution and Creation, Organic Evolution, Super-Organic Evolution, Evolution and Psychology, Evolution and Ethics, Evolution and Religion. These titles also show how comprehensive the range of the discussion is, and it also makes it impossible to give detailed review of the questions raised in the limits at our disposal in this notice.

Our author shows that evolution, whether in the hands of Spencer, Pearson, or Huxley, cannot account for the beginnings of things, and he also shows that it is not inconsistent with law, indeed must presuppose it. He also shows very finely that nature is. intelligible, and consequently cannot be the product of blind force, but must be caused by intelligence.

The facts of purpose are not explicable by chance, and so theology, our author shows, is not destroyed by evolution; and so in like manner he argues that creation and evolution are not inconsistent. Here perhaps, as also in the two able chapters on organic evolution, our author concedes too much to the evolutionist. To admit that organic evolution is virtually proved is, in our judgment, going beyond the evidence in the case. To allow that it is a very useful working hypothesis is about as far as we feel that the evidence allows us to venture, and on the side of science our verdict would still be *not proven*.

The chapters on the bearing of evolution on the higher realms of existence are, to our mind, the best in the book. The inadequacy of the evolutionary principle to explain the facts of mind, of morals, and of religion is very finely brought out. Here writers like Spencer, Weismann, Huxley, Romanes, and Wallace are handled with large intelligence and clear insight by our author. In every higher realm of being and activity he shows that these are factors which cannot have come alone from the lower. We have read these concluding chapters with very much satisfaction, and commend them, as indeed the whole discussion of our author, to the earnest attention of all who wish to reach strong, sound views upon this perplexing subject.

In closing this brief notice we make two remarks of a general nature suggested by our perusal of this able little treatise.

First, we have noticed again and again that in the writings in support of evolution there is much ambiguity and confusion in the use of terms. The term *evolution* itself is used in many *senses*, so *selection* and *heredity*, as well as other terms, are ill-defined. But to our minds the most striking instance of confusion is the use of the term *species* in Darwin's great work on "The Origin of Species." We are simply stating the fact in case when we say that nowhere does Darwin define this term, and everywhere he seems to use it as interchangeable with *variety*. Theologians may not be free from fault in the use of their terms, but exact science is inexcusable if it uses its terms ambiguously, or fails to define them.

Secondly, we have also been impressed with the way in which the natural evolutionists ignore the law of causation. They can, without any hesitation, rise from lower to higher forms of existence, and yet never dream of providing a cause for the production of the higher. Either the *process* is suddenly endowed with *causal* agency, or we have an effect in the higher for which no cause has been provided from the terms of the lower. Thus materialistic evolution gets the vital from the non-vital, the mental from the non-mental, and so on to the highest forms of being, and cannot, in the nature of the case, announce a cause for the change, or for the new factors in the higher forms of being.

The theistic evolutionist is not open to this charge, for the divine causality is at hand in his theory, but for him evolution is merely the natural history of the process which the divine causality produces.

FRANCIS R. BEATTIE.

Louisville, Ky.

GOD'S CITY.*

"AND He said, Whereunto shall we liken the Kingdom of Heaven? Or with what comparison shall we compare it?" Canon Holland replies by comparing it to a city. In this he is in line with many worthy men of all the Christian ages. *De Civitate Dei* has been the form under which many within the Kingdom have conceived of it, both before and since the days of Augustine of Hippo. St. Paul thought of it as a building of stones after the fashion of a gorgeous temple to God. The Seer saw it come down out of heaven in the likeness of a new city of Jerusalem. Thomas of Celano sang of

"Jerusalem the golden, with milk and honey blest,
The sweet and blessed country, the home of God's elect,
The sweet and blessed country that eager hearts expect."

* "The Coming of the Kingdom," by Henry Scott Holland, D.D. Longmans, Green & Co., London and New York.

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But it is worthy of serious thought that this is precisely one of the things to which the Master did not liken or compare his Kingdom. He never compared it with a city or a political state. The reason is plain—it would have been scientifically inexact to do so. This political conception of the Kingdom did take possession of the Christian consciousness very early, and has maintained itself with strange tenacity, but it is hardly, if at all, compatible with the comparisons which He himself made. The essential qualities of a city have little in common with those of a lump of yeast. A political empire has little resemblance to a vineyard.

And yet it is not hard to see how the municipo-political notion gained its place. The disciples were Hebrews. The Hebrew idea of religion, an idea inherited and fixed through forty generations, was that religion was an affair of a commonwealth. When the Hebrew became a Christian all he did was to change the boundaries of his ideal commonwealth. Religion was still conceived by him as the possession of a political organization. From his hands the Roman took the notion, and bettered his instructor's teaching. Roman legal conceptions wove themselves into the very fabric of Western Christianity.

Now, a state or a city has boundaries which cannot be mistaken. Its frontier is clearly marked. One knows precisely where it begins and where it ends. There can never be any doubt in any instance whether one is within it or outside it. It has its clearly defined terms and conditions of citizenship. There is no room for doubt here. One is either a citizen, or he is not. It has its formulated laws, for the breach of which ignorance is neither excuse or palliation. It has its courts and legal machinery, which are for its citizens and for no one beside. It will throw its arm of protection about its own citizen, and will definitely refuse to protect any alien. All these things it must be and do, or else it is not a state.

But it is evident that these are not the qualities of the Kingdom of God. That kingdom directly reverses the requirements of a political kingdom. It has no boundaries. It cannot be said with certainty in any case whether one is a citizen of it or is not. The mode of entrance to it has nothing in common with a naturalization proceeding. It does not confine either the operation of its laws or the ægis of its protection to its own citizens. One looks in vain for any institution which is conterminous with the Kingdom of Heaven.

This distress has led men to seek relief from it in two empty imaginings. One is the fiction of a "Primitive Church," and the other is the fiction of "The Church Invisible." They are fictions both. One cannot point to any place or time in the past wherein the Church came any more nearly coinciding with the Kingdom of God than it does to-day. As for the fancy of an "Invisible Church," it is not worth contending about.

It would seem that the time had come to re-examine the force of the word "Kingdom" as it was upon the lips of the Master. In common speech we use the word in another sense entirely. We speak of the "Animal Kingdom," the "Vegetable Kingdom," a "Biological Kingdom." This would seem to have been our Lord's mode of speech. Take, for example, the Animal Kingdom. The phrase is indefinite, because the facts contained within it are indefinite. The kingdom has no clearly defined frontier. Its individuals enter it, not by a legal, but by a vital process. Its laws and phenomena do not confine themselves to its own area. They have to do with all things and all forces. It is multitudinous, complex, contradictory. Its characteristic quality is the presence of that protean thing which we call Life. It defies definition, but it asserts itself to the senses and the understanding. It is like leaven, like a vine and branches, like salt and animal tissue, like seed and soil, like the grain the shoot and the ear, like a mustard seed and stock and branches. It is like the Kingdom of Heaven.

The excellent thing about this book of Canon Holland is that he escapes from the political conception of the Kingdom and passes on into the biological conception of it. It can hardly be said that he does so consciously. But he does so because he is a modern man. One can hardly avoid contrasting him with that other great Canon of St. Paul's, Dr. Liddon. Canon Liddon's conception of Religion and Philosophy was dominated by that mechanical exactness which has now passed or is passing away. Formerly the educated world, including the pulpit, was logical, now it is biological. Canon Liddon's weapon was dialectics. He wielded it like a *petit maitre*. The modern world distrusts syllogisms. It has seen too many things proved and disproved with equal conclusiveness that way. It has discerned that the processes and forces of actual life are so subtle and complicated

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and interwoven that the student must not be eager to arrange them finally in orderly sequence. He looks at them all as a whole, patiently, allows them to make their impression upon him, and then tries to describe the impression thus produced. This is the temper of Canon Holland. Taking all things into consideration he is probably the greatest English preacher, and he is in some ways very great indeed, greatest in that he is able to speak to the generation to which he preaches in that tongue in which it was born.

S. D. M'CONNELL.

Philadelphia, Whitsuntide, 1894.

THE ATLANTIC MONTHLY for June contains: "Philip and His Wife," Margaret Deland; "A Summer in the Scillies," J. William White; "The Grave-digger," Bliss Carman; "The End of Tortoni's," Stoddard Dewey; "Behind Hymettus," J. Irving Manatt; "The Nooning Tree," Kate Douglas Wiggin; "Ingonish, by Land and Sea," Frank Bolles; "Hamburg's New Sanitary Impulse," Albert Shaw; "Limitation," John B. Tabb; "At the Opra di li Puti," Elizabeth Cavazza; "American Railways and American Cities," Henry J. Fletcher; "The Scope of the Normal School," M. V. O'Shea; "Some Letters and Conversations of Thomas Carlyle," Sir Edward Strachey.

THE June CENTURY contains: "A Cumberland Vendetta," John Fox, Jr.; "One Summer Evening," Charles H. Davis; "Across Asia on a Bicycle," Thomas Gaskell Allen, Jr., and William Lewis Sachtleben; "Apollo and Daphne," Sarah King Wiley; "Field Notes," John Burroughs; "The Loosened Cord," Alexander W. Drake; "Edison's Invention of the Kineto-Phonograph," Antonia and W. K. L. Dickson; "Old Dutch Masters," Timothy Cole; "Visible Sound," Ellen Knight Bradford; "A Loan of Half-Orphans," Thomas A. Janvier; "Icebergs," W. P. Foster; "Pudd'nhead Wilson," Mark Twain; "Huntington House," Edmund Clarence Stedman; "Tissot's Illustrations of the Gospels," Theodore Stanton; "The Mother of Ivan Tourguéneff," Hjalmar Hjorth Boyesen; "Maurice Boutet de Monvel," Will H. Low; "On a Mission for Kossuth," W. J. Stillman; "The Nesting-Place," Edith M. Thomas; "Bookbindings of the Present," Brander Matthews; "The Magic Egg," Frank R. Stockton; The Government of German Cities," Albert Shaw; "The Consular Service and the Spoils System," Eleven ex-Ministers of the United States.

HARPER'S MAGAZINE for June contains: "The City of Homes," Charles Belmont Davis; "A Kentucky Cardinal," James Lane Allen; "Vignettes of Manhattan," Brander Matthews; "My First Visit to New England," William Dean Howells; "French Diplomacy Under the Third Republic," Mr. De Blowitz; "Trilby, a novel, Part 6," George Du Maurier; "A Waitress," C. F. Woolson; "The Japanese Spring," Alfred Parsons; "Little Big Horn Medicine," Owen Wister; "Memories of Wendell Phillips," George W. Smalley; "God's Ravens," Hamlin Garland.

THE contents of June LIPPINCOTT'S are: "The Wonder-Witch," M. G. McClelland; "Sea Island Cotton Respun," Dora E. W. Pratt; "The Passing of the Essay," Agnes Repplier; "The Rumpety Case," Anna Fuller; "The New Northwest Passage to the Orient," J. Macdonald Oxley; "The Trespasser," Gilbert Parker; "Two in the 'Other Half,'" E. Ogden Hays; "Hot Work on the Pampas," Morgan S. Edmunds; "My First Literary Acquaintances," R. H. Stoddard.

THE contents of June SCRIBNER'S are: "Maximilian and Mexico," John Heard, Jr.; "The Lighthouse," Philip Gilbert Hamerton; "The Dog," N. S. Shaler; "A Portion of the Tempest," Mary Tappan Wright; "The Story of a Beautiful Thing," Frances Hodgson Burnett; "Life," Edith Wharton; "John March, Southerner," George W. Cable; "American Game Fishes," Leroy Milton Yale; "A Pound of Cure, a story of Monte Carlo," William Henry Bishop; "The Future of the Wounded in War," Archibald Forbes.

SUBJECT INDEX TO THEOLOGICAL PERIODICALS.

ABBREVIATIONS OF TITLES USED IN THIS RECORD.

Af. M. E. R.	African M. E. Church Review. (Quarterly.)
Bapt. Q.	Baptist Quarterly Review.
Bib. S.	Bibliotheca Sacra. (Quarterly.)
Bib. W.	The Biblical World.
Can. M. R.	Canadian Methodist Review. (Bi-monthly.)
Char. R.	Charities Review.
Chr. L.	Christian Literature and Review of the Churches.
Chr. T.	Christian Thought. (Bi-monthly.)
Ex.	Expositor.
Ex. T.	Expository Times.
Good W.	Good Words.
Hom. R.	Homiletic Review.
Kath. M.	Katholischen Missionen.
Luth. C. R.	Lutheran Church Review.
Luth. Q.	Lutheran Quarterly.
Meth. R.	Methodist Review. (Bi-monthly.)
Miss. H.	Missionary Herald.
Miss. R.	Missionary Review.
New Chr. Q.	New Christian Quarterly.
Newb. H. M.	Newbery House Magazine.
New W.	The New World. (Quarterly.)
Our D.	Our Day. (Bi-monthly.)
Prot. Ep. R.	Protestant Episcopal Review.
Pre. M.	Preacher's Magazine.
Presb. Q.	Presbyterian Quarterly.
Presb.Ref.R.	Presbyterian and Reformed Review. (Quarterly.)
Ref Q.	Reformed Quarterly Review.
R R. R.	Religious Review of Reviews.
Think.	The Thinker.
Treas.	The Treasury.
Yale R.	The Yale Review. (Quarterly.)

Unless otherwise specified all references are to the May number of periodicals.

Acts, Galatia of the (F. H. Chase). Ex.

Albanian Preacher, First Protestant (J. W. Baird). MissH.

American Churches (A. H. Bradford). ChrL.

American Protestant Association (J. J. Blackshear). Treas.

Apocalypse of St. Peter (J. M. Garnett). Prot EpR.

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Atonement (J. Cook). OurD.
Atonement, Vicarious (J. S. Banks). Think.
Bâbis in Persia (M. Y. De Goeze). MissR.
Bible, Minister's Use of His (H. T. Forster). PreM.
Christianity, Cosmopolitan, in the Twentieth Century (J. B. Donaldson). OurD.
Christianity, St. Paul's Conception of (A. B. Bruce). Ex.
Christian Unity, Voice from Japan (E. Snodgrass). ChrL.
Church Congress, Free (R. Westrope). ChrL.
Church Missionary Society, After Twenty Years. MissR.
Civilizations, Hebrew Legend of, in the Light of Recent Discovery (W. St. C. Boscawen). ExT.
Clark, Bishop, Reminiscences. ProtEpR.
Conscience (H. Graham). MethR.
Covenanters, Principles of the (J. M. Foster). OurD.
Criticism, Old Testament, Christianity and (W. T. Smith). BibW.
Dante Alighieri and the "New Life" (L. O. Kuhns). MethR.
Deluge, Antediluvians and the (J. W. Dawson). Ex.
Epworth League, Opportunities and perils of the (E. A. Schell). MethR.
Evolution and Creation (T. G. Bonney). Think.
Faith, Pre-eminence of (F. N. Upham). MethR.
Faith and Duty (G. G. Findlay). PreM.
Faith the Sixth Sense (J. Watson). Ex.
Galatians, Recent Critical Attack on (C. W. Rishell). MethR.
Genesis v. Long-lived Antediluvians (W. R. Harper). BibW.
Gifford Lectures, Prof. Pfleiderer's, Edinburgh Reply to (J. Orr). Think.
Gospel, Isles and the (H. Macmillan). Think.
Hawaii, Shall We Annex (J. Cook). OurD.
Hinduism's Points of Contact with Christianity (M. M. Snell). BibW.
Infallibility, Inconvenient (J. B. Thomas). Treas.
Isaiah, Theology of (A. B. Davidson). ExT.
Itinerancy, Removal of the Time Limit (E. W. Caswell). MethR.
Jainism (J. Robson). MissR.
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Japan, Protestant Missionary Work in, for the Year 1893 (H. Loomis). MissH.
Japanese New Theology, Crudity of (J. L. Atkinson). OurD.
Jeremiah, Book of, Four Periods of the (G. Douglas). Think.
Jesus Christ, Ethical Teaching of, On Some Objection to the (M. Dods). Ex.
Jonah, Book of (J. Kennedy). ChrLit.
Judgment—Knowledge—Love (H. J. Foster). Think.
Justice, An Attempt to Give (A. Eilvart). CharR.
Keswick at Home (C. G. Moore). ExT.
Livingstone, David (E. S. Hinks). ProtEpR.
Malaysia (W. F. Oldham). MissR.
Marash Station, Central Turkey, Sketch of (M. A. Proctor). MissH.
Mark's, Saint, Gospel and its Ending (C. Taylor). Think.
Mars' Hill, Twice on (R. T. Stevenson). MethR.
Missionaries, How it Affects the MissH.
Missions, True Charm and Power of (A. T. Pierson). MissR.
Mohammedan Mystics (D. S. Margoliouth). Think.
Moses: His Life and its Lessons (M. G. Pearse). PreM.
Nevius, Rev. John L. (G. Reid). MissR.
Parable of the Seed Growing Secretly (J. E. H. Thompson). Think.
Paraclete, The (J. Robson). ExT.
Pastoral Epistles, Internal Evidence on the Authorship of the (W. Warren). Think.
Preacher and Secular Studies (J. O. Murray). HomR.
Preaching, Subjective Conditions Essential to the Highest Power in (W. Swindells). MethR.
Prophecy, Evidential Value of (W. G. Blaikie). HomR.
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Smith, William Robertson (S. D. F. Salmond). ExT.
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Society, Individual and Social Factors of Redemption of (C. J. Wood). ProtEpR.
Specialist, Reign of the, in Our Schools (V. Wilker). MethR.
Student Volunteer Convention in Detroit (D. L. Pierson). MissR.
Sunday-School, Bible in the (W. G. Fennell). BibW.
Theism, Christian, Peerlessness of (J. Cook). OurD.
Unemployed, Five Months' Work for the, in New York City (J. S. Lowell). CharR.
Variation, Materials for the Study of (A. Macalister). Ex.
Visiting, Friendly, the True Charity (A. K. Norton). CharR.
Wilderness, Rest in the (B. Whiteford). Ex.

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Hinduism's Points of Contact with Christianity.
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CHRISTIAN LITERATURE

AND

THE REVIEW OF THE CHURCHES.

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THE AMERICAN CHURCHES.

Some Objections to Church Unity.

In our enthusiasm for the unification of American Christendom, and later of the whole world, we must not forget the difficulties in the way. In the paragraphs which follow we shall try to give expression to some of those difficulties. Our statement of them must not be regarded as a belief that they are insuperable; on the other hand, we are firmly convinced that they are not insuperable, but we confess that we do not as yet see the way by which many of them are to be removed, and do not believe that any proposition yet made looking toward the unity of the Church is final, or meets all the requirements. The danger of the present discussion is that many may pin their faith too implicitly to some one special deliverance. The Chicago-Lambeth Articles have the merit of definiteness. Their chief value is that they offer something around which the discussion may revolve. In them there are without doubt some of the elements which will enter into the final solution of the problem, but we doubt if any one believes that they are the ultimate expression of the conditions of Church unity. They are not so regarded by those who formulated them. They are not an ultimatum; they are propositions for consideration. In the intensity of our conviction that something ought to be done to unify the Church we must not forget that it is possible to make conditions which will be worse than those which now exist. We shall therefore mention a few of the difficulties in the way, not with a view of complicating the discussion, but rather with the hope of contributing a little toward the solution of the problem.

Diversity Essential to Life.

Many have no faith that anything will promote the unity of the Church which is not the direct result of the spiritual growth of the people. It is their conviction that all expedients are in the nature of human mechanisms, and that they hinder rather than help the attainment of the ultimate object. The objection is not against the unity of the Church, but against all known schemes for promoting it. They have one answer to all those who make propositions—"When the Master's time has come, and he has taken possession of the hearts of His people, there will be not only spiritual but external unity, the unity of the Divine life." Moreover, they say, and with great reason also, that the Divine life always manifests itself in diversity, and that while rivalry and contention seem to be unfortunate, they are essential to the progress of the kingdom of God. The attempt to compress the Divine life into any ecclesiastical moulds will in the nature of things result only in harm. It would be foolish for any to shut their eyes to the force of these objections. The life of God in nature manifests itself in a million different forms; the life of the spirit must manifest itself in the same diversity; and those who raise this objection are entirely right when they say that any attempts at mechanical unity must fail. They are wrong only so far as they neglect to notice that growth itself may be promoted by human means. The life of God in nature manifests itself in waving forests and bending fields of grain, but the efforts of man may do much to help the growth of the forests, and to hasten the wealth of the harvests. So man may co-operate with God in promoting the unity of the Church. It is for him to remember, however, that he is dealing with life. Where there is vitality there must be growth. The life of the spirit will know no human limitations. We may co-operate with that spirit, but we can never decide what forms it shall assume.

The Political Objection.

Others feel, and with great reason, that any plans looking toward the unity of the Church, if successful, would result in the addition of what would be practically an-

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another political institution. They point to the Episcopal Church in the United States and to the Methodist Episcopal Church, and ask if the progress of the kingdom can be really advanced by such institutions, into which of necessity are introduced so many political methods. When a Bishop is to be elected the friends of one candidate and of another canvass for votes. Many of the most prominent members of the Methodist Episcopal Church are outspoken in their denunciation of the evils inseparable from their system, and we all know that more than one election in the Protestant Episcopal Church has been won by methods which were anything but spiritual. Instead of looking for the direction of the Spirit in the choice of a leader, the chances of candidates are canvassed and all sorts of inducements used to secure votes. Now, our friends say, if we are to have the episcopate the result will be inevitably that many of the bishops will be elected by methods which will not be an honor to the Christian name. Again we are obliged to confess that they are right. This we believe to be one of the most serious objections to the Lambeth proposals. Human nature has not yet been so far transformed as to promise any great hope that only spiritual methods would be used for the election of those who would occupy Episcopal positions. "Better leave things as they are; better have apparent disorganization, with all its evils of rivalry and extravagance, than to have the methods which will be introduced by the new system." Nothing which has yet been said has met this objection. It is a real one, but we do not believe that it is insuperable.

What will be Gained?

Not a few persons are asking, What will really be gained by the proposed unity of the Church? On the one hand we are pointed to the Roman Catholic Church, and told that in that we see an example of what unity will do. In the United States, for instance, the whole Church moves as one army. The country is divided into dioceses, and the Bishop in each diocese is nominally supreme. But many persons doubt whether there is more real unity in the Roman Catholic Church than in Protestant Churches. There is more formal unity, but there are just as great differences of doctrinal belief, and there is no more harmony among those appointed to administer ecclesiastical affairs. No denomination in the United States during the past two years has been more divided and distracted than the Roman, and to point to it as an example of what should be has little influence with most Protestants. We are told that unity will come with the Bishop, "one Bishop for one State," for instance. He would be supreme in certain spheres of action. Theoretically there is no doubt but what that is true; practically, very many question whether it would be true, whether, with human nature as it is and freedom of conscience guaranteed, the power of the Bishop would long be recognized as binding. If for a little while there was that unity for which we are striving, would it be more than temporary? Would it be long before the same divisions would come again? Those who emphasize this difficulty imagine that the advocates of Church union believe that it is to be accomplished quickly and by mechanical means. If the kind of unity which could be manufactured by legislation were meant there would be reason in this objection; but if that unity which results only from the growth of the spirit of Christ in the hearts of men is intended this objection has little weight, for by the very supposition of the advocates of Church union it can never be realized until first Christians themselves have become possessed of the spirit of Christ.

A Mistake.

Many imagine that the whole discussion is but a ruse on the part of Anglicans and American Episcopalians for promoting the interests of their own denomination. On every hand we hear the cry, "We cannot renounce our own ordination." "Episcopacy has itself failed." "Why should we be told that that is the only means by which union may be consummated?" Not uncommonly do we hear the remark, "The Episcopalians are not perfectly fair; they do not mean just what they say." If the Chicago-Lambeth Propositions imply that all are to become Episcopalians there would be reason for the question to which we have referred, but as we understand it it is not a question of any becoming Episcopalians, but of all Christians combining on certain fundamental propositions. That combination can be realized only as there are included in the propositions the distinguishing features of the different denominations. For instance, Congregationalists could never unite on any basis which ignored the rights of the local church, or the privilege which each individual and each church possess of coming into direct relation with the Divine Spirit: Baptists could never unite on any basis which did not have as one of its conditions

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what they call the "Believers' Baptism:" to Episcopalians the Historic Episcopate holds the same place as Believers' Baptism with the Baptists. If, now, we understand the position of the Anglicans and Episcopalians they say in effect that to them the Episcopate is sacred, just as Baptists say "Believers' Baptism" is sacred. They do not think of the Episcopate as belonging to them, but rather as an institution in the Church of God on the earth. It is a serious mistake to complicate this discussion by unjust insinuations. Undoubtedly there are Episcopalians who are Churchmen before they are Christians, but the same may be said of members of other denominations. The Chicago-Lambeth Propositions were issued in perfect good faith, and they ought to receive candid consideration.

To What Use? What is the use of all this discussion? Are we any nearer Christian unity than we were a quarter of a century ago? Is there any likelihood in our time of any beneficent result from this agitation? We reply, because of the imperfection of human nature, and the unregenerate condition of large numbers of those who are in the churches, many of whom presume to be spiritual leaders, we do not suppose that the object for which we are working will be speedily realized; but we know that the more men think about the present distracted and divided condition of Christendom the more dissatisfied they will be with it; the more frequently they are brought face to face with the fact that there is awful extravagance in the administration of the Church, both as to money and to men, the more unwilling they will be to have continued the present ecclesiastical order. All our missionary treasuries are in a deplorable condition; debts are rolling up with amazing rapidity. Why? Because of the hard times? Yes; and yet if the times were just as hard as they are those debts would entirely disappear if our missionary societies were operated as they would be if there were but one Church instead of many denominations. The appeal goes out constantly for more men. That appeal would not need to be urgent if there were the economy in the use of men which would inevitably result in a united Church. To the question, To what use? we reply: The creation of dissatisfaction with things as they are. The more men think about this problem, the more quickly they will come to some satisfactory conclusion. Instead of standing off and criticising one another the various denominations ought to be asking, What can we give up in order that we may enter into closer fellowship with our brethren of other denominations? For ourselves we cannot help feeling that there is something amusing in the almost tragic earnestness of those who profess to stand for great principles, but who, not infrequently, forget all about their principles and work together for the evangelization and moral improvement of the world. Baptists, Episcopalians, Congregationalists and Presbyterians cannot tell each other apart in the Young Men's Christian Association. When they leave these convocations, where they are happy in their unity, and go off to their separate tents, the spectacle is, to thinking men, hardly less ridiculous. When Mr. Moody leads a great evangelistic campaign no one asks whether he has been ordained, or immersed, or believes in Election, but all work together under his leadership, because the power of God is manifested in him. That fact shows that there might be unity, and that there will be unity just as soon as those who bear the name of Christ begin to do the things that are essential to the work of Christ.

Dr. Faunce and Church Unity. One of the strongest of the young men in the Baptist Church of the United States is Dr. W. H. P. Faunce, of the Fifth Avenue Church in New York. He recently preached a sermon on the suggestive subject, "The Disciples a Barrier." In it he proceeds to show how the disciples of the Lord often keep men from Christ: first, by identifying Christ with a dogmatic system, and so exalting dogma above life; second, by their useless divisions into sects and parties; and, third, by the unloveliness of their lives. The second division of the sermon was especially strong and timely. In it Dr. Faunce comes squarely to the position of those who are advocating Church unity. He says, and well says, "The maxim 'Each man for himself' has long since broken down in the industrial world; is it not time for it to break down in the Christian world? . . . Loyalty to Christ does not mean obstinacy and bitterness toward one another. The Zion of all who love Him will not come through conventions and resolutions and platforms and Lambeth Proposals; it will come of its own accord when our love to Him is deeper than our love of self, and our hearts are so pure that we can look through His eyes." Those are strong and true words. Dr. Faunce recognizes the difficulty and the scandal of a divided Christen-

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dom. In our opinion he sees clearly the direction in which relief must come.

Summer Schools. The list of Summer Schools is so great that we cannot even enumerate them here. Among the most prominent of course are those at Chautauqua, Ocean Grove, and Northfield. In addition are the numerous Chautauquas in various parts of the country, and especially "The School of the Kingdom" to be held at Grinnell, Iowa. This School will be under the leadership of President Gates and Professor Herron, and will be what its name indicates—a School of the Kingdom, putting especial emphasis upon what is known at that institution as "Applied Christianity." One of the chief departments at Chautauqua this year will be devoted to the course of lectures of the American Institute of Christian Philosophy. We give that programme in full in these columns, since it is in line with the objects which this Review is seeking to promote. It is as follows:

I. THE INCARNATION.

July 5. (*a*) Philosophically considered, Rev. Lewis Lampman, D.D., Newark, N. J.
July 5. Conference on subject of the morning.
July 6. (*b*) Biblically considered; Prof. G. T. Purves, D.D., Princeton Theological Seminary.
July 6. (*c*) Historically considered: President C. D. Hartranft, D.D., Hartford Theological Seminary.

II. THE CHURCH.

July 7. (*a*) The Doctrine of the Church; Rev. Geo. Dana Boardman, D.D., First Baptist Church, Philadelphia.
July 7. Conference on the subject of the morning.
July 8. Sermon; Rev. M. D. Hoge, D.D., Second Presbyterian Church, Richmond, Va.
July 9. (*b*) The Church and the Problems of Science and Philosophy, Rev. H. M. MacCracken, D.D., Chancellor of University of New York.
July 9. (*c*) The Church and the Problems of Modern Society; Prof. Graham Taylor, D.D., Chicago Theological Seminary.

ANNUAL MEETING OF THE INSTITUTE.

July 10. PRESIDENT'S ADDRESS:—"The Return to Christ;" Rev. Amory H. Bradford, D.D.

III. THE REUNION OF CHRISTENDOM.

July 11. (*a*) As it appears to an Episcopalian; Dean George Hodges, D.D., Episcopal Theological Seminary, Cambridge.
July 11. (*b*) As it appears to a Presbyterian; President H. M. Booth, D.D., Auburn Theological Seminary.
July 12. (*c*) As it appears to a Congregationalist; President W. G. Ballantine, D.D., Oberlin College.
(*d*) As it appears to a Disciple of Christ; B. B. Tyler, D.D., New York.
General Conference on the Unification of Christendom, with various eminent speakers.

While the President's address will be on "The Return to Christ," the subject is so large that he has been obliged to limit it to Christ's teaching concerning the Kingdom of God in its relation to the Church. This institution has had many excellent schools in the past, but never one which has promised more than that to be held in July.

The American Home Missionary Society. The chief means for promoting the extension of Congregational Churches in the United States is known as The American Home Missionary Society. It was originally a union society, but gradually as the denominational spirit grew, other denominations withdrew and formed their own societies. Consequently this Society has been left in the hands of the Congregationalists; indeed, it now bears the Congregational name. Its anniversary has just been held at Omaha, in the church of which Dr. Joseph T. Duryea is pastor. In common with almost all the missionary societies of the country it has suffered seriously because of the hard times, but the outlook is not altogether discouraging, and the splendid fidelity of the workers is a cause for great congratulation. The sermon was preached by the Rev. Dr. S. E. Herrick of Boston. The President of this Society is Major-General O. O. Howard, U. S. A. General Howard has proved himself a most admirable President. He keeps the programme moving with the precision of a military commander, while he infuses into all its parts the fire and spiritual devotion so characteristic of all that he does. The next meeting of this Society will be at Saratoga. All the ministers of the Congregational churches owe it to the cause to make sure that special effort is made for the reduction of the debt which has been necessarily incurred. There ought to be no retrenchment in missions until there has been retrenchment in every other department of our ecclesiastical life.

New Dioceses. The Committee of the Protestant Episcopal Church of New York to whom the subject was referred has made public a plan for the creation of two new dioceses in the State of New York. The growth of the Episcopal Church in New York has rendered such a course nec-

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essary. We sometimes hear it stated that this denomination has grown faster than any other. That is not true. The Methodist Episcopal Church and the Baptist have both far outstripped it. In the country as a whole the Episcopal and the Congregational churches keep very closely together, but in New York the growth of the Episcopal Church has been much more rapid, and this growth has necessitated the creation of two new dioceses. There is no suggestion yet as to who will be called to fill the episcopal positions. The demand, however, on the present Bishops has become so great that some such step has been made imperative. All denominations of Christians must rejoice in every step forward by any one of their number. The fact that they do so rejoice is indication that the day of division is slowly but surely ending, and the day of harmony and co-operation surely coming.

Presbyterian Theological Seminaries.

At the time that the action of the General Assembly was taken concerning the control of the Seminaries it was said that all the Seminaries would gradually accept the rule of the Assembly. Possibly that prediction will be verified, but just now it does not seem probable. Very strong protests have come from several of the Seminaries, especially from Auburn, while it is freely stated that neither Princeton, Alleghany nor McCormick will easily surrender their liberty to the control of the mass-meeting which the Assembly always is. We make no prediction ourselves, but simply chronicle the fact that these predictions are freely made by those eminent in the councils of the various institutions. Of course it is within the power of the Presbyterian Church to determine for itself how it will promote theological education; it is also the privilege of every thinking man to determine for himself to what limitations he will submit. We cannot for ourselves understand how it is possible for those whose first fealty must be to the truth to submit their intellectual processes to the authority of any man or set of men, and we do not believe that the action which was taken at Saratoga, even if it is approved by most of the Seminaries, will long be recognized as the will of the Church. We have too much faith in the free spirit which Presbyterians have inherited as a sacred legacy from the past. Calvin's fundamental doctrine was that each individual soul comes into direct relations with the Spirit of God, and looks to that Spirit for leadership. If Calvin was correct neither Pope nor Assembly should be recognized as possessing the right to dictate either the teaching or thinking of those who are to be the future preachers. The action of the Assembly concerning the Theological Seminaries was, to our mind, far more important and perilous than its action concerning Professor Smith. The future will determine whether the Church as a whole will be willing to submit to a policy which in its very nature is so distinctly a step backward.

A Free Labor Exchange.

One of the most practical movements in the line of Christian work which we have recently seen is that which is known as the "Free Labor Exchange" of the New York Employment Society. The promoters of that work recognize that it is almost hopeless to try to convert men to a higher life if they are left without work. The first condition of conversion often is the chance to work for a livelihood. In recognition of this principle The New York Employment Society has been incorporated, and an office opened at No. 25 Clinton Place. The object of the Society will be to procure work for the deserving unemployed without expense to the employer or employee, and generally to carry on lines of work designed to better the condition of the laboring classes. The president, and perhaps the most active mover in this Society, is the Rev. John B. Devins, of Hope Chapel, whose long service among the poor of New York admirably fits him for his work. On the executive committee we notice such well-known names as Logan C. Murray, Dr. W. S. Rainsford, Dr. M. J. Lavelle, of St. Patrick's Cathedral, Dr. Faunce, of the Fifth Avenue Baptist Church, Robert C. Cornell, W J. Washburn, and Frederick Maiden. As we study the finance committee, we notice on it a Presbyterian, an Episcopalian, a Roman Catholic, a Baptist, a Methodist, a Congregationalist, and a Jew. That is pretty near practical Christian union, since all are organized to do Christ's work. The treasurer of the Society is John P. Townsend, President of the Bowery Savings Bank, 130 Bowery. The ways in which this cause may be helped are by becoming members of the Society, and by sending to its office applications for labor. The more positions offered the more efficient will be the service. In such ways as these, in such institutions as the Pawn Society, of which Dr. Greer is the recognized head, and in the social settlements, like that at Rivington Street, and the Whittier House in Jersey

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City, are Christian people proving that they believe the kingdom of heaven must come on the earth. There is vastly more applied Christianity in our time than many persons seem to imagine.

American Sunday-School Union.

One of the oldest and most useful of the Sunday-school organizations of this country is the American Sunday-School Union. Its seventieth anniversary was celebrated in the Harvard Congregational Church of Brookline, Mass., May 27. The Rev. Dr. Thomas, pastor of the church, presided, and heartily commended the work. The Rev. Dr. J. N. Crowell, of Philadelphia, in his address said that there had been a large increase over previous years in the number of schools under the care of this society. The Secretary for New England, the Rev. A. P. Foster, D.D., said that not less than twenty-five missionaries are now supported, in whole or in part, by contributions from New England. These missionaries are most of them on the frontier, but some of them are in New England. Dr. Foster very strongly depicted the destitution in the out-districts in New England, which, he said, is coming to quite equal anything that can be found in the West. The Rev. Dr. W. W. Newton, of Pittsfield, was listened to with peculiar interest, because everything that he says is interesting, and because of the regard which his father, Dr. Richard Newton, of Philadelphia, has always had for this association. He spoke of the importance of reaching the waste places of the land by such work as can be better done by the Sunday-School Union than by sectarian effort. He said that "the Church as an army is too much on parade; it should leave its barracks and go out for aggressive work." The Rev. Dr. Gregg, of Brooklyn, answered the question, "What Good Thing can be said of the Sunday-School Union?" and concluded his address by saying that his argument for the work of the Union rested on four bases: "The beauty and fascination of a grand altruism; the fact that the child is the key that unlocks the door of the home and the heart; the great need of the child in the neglected and outlying districts of our American frontiers, and the demands of a broad patriotism." We should go farther, and say that the best work of the Union is in minimizing the importance of denominations and exalting the necessity of Christian union.

NOTE.

Because of circumstances personal to myself my editorial relations to this Review will cease with the present number. While the publishers will discontinue the department known as "The American Churches" they will continue the Review in other respects unchanged. It is a pleasure for me to acknowledge the uniform courtesy which I have always received from the publishers, and also to tender my hearty thanks to my many readers who have so kindly and frequently expressed their appreciation of the department conducted by me. AMORY H. BRADFORD.

EVOLUTION AND CHRISTIANITY.

II.

BY PROFESSOR HENRY DRUMMOND.

From *The British Weekly* (London), May 10, 1894.

[We reprint the following article, by permission from the official report of the World's Parliament of Religions at Chicago.]

Evolution has swept over the Church's conception of origins and left it also untouched except for the better. The method of creation is one thing, the question of origins is another. There is only one theory of the method of creation in the field, and that is evolution; but there is only one theory of origins in the field, and that is creation. Instead of abolishing a creative hand, in short, as is sometimes supposed, evolution demands it. All that Mr. Darwin worked at was the origin of species; he discovered nothing new, and professed to know nothing new, about the origin either of matter or of life. Nothing is more ignorant than the attempt to pit evolution or natural law against creation, as if the one excluded the other. The Christian apologist who tries to refute objections founded upon their supposed antagonism is engaged in a wholly superfluous task. Evolution instead of being opposed to creation assumes creation. Law is not the cause of the order of the world, but the expression

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of it—so far from accounting for the origin of the world, it is one of the chief things whose origin has to be accounted for. Evolution only professes to offer an account of the development of the world, but it does not profess either to account for it, or for itself.

The neutrality of evolution here has been again and again asserted by its chief exponents, and the fact ought to take a place in all future discussion of the subject. Mr. Huxley's words alone should be sufficient to set the theological mind at rest. "The doctrine of evolution," he writes, "is neither theistic nor anti-theistic. It has no more to do with theism than the first book of Euclid has. It does not even come in contact with theism considered as a scientific doctrine." "Behind the co-operating forces of nature," says Weissman, "which aim at a purpose, we must admit a cause . . . inconceivable in its nature, of which we can say only one thing with certainity, that it must be theological."

Far too lightly, in the past, have religious minds been wont to assume the irreligiousness of scientific thought. Scientific thought, as scientific thought, can neither be religious nor irreligious, yet when the pure man of science speaks a pure word of science—a neutral and colorless word—because he has failed to put in the theological color he has been branded as an infidel. It must not escape notice, in any summing up of the present situation, how scientific men have themselves repudiated this charge. It is not denied that some have given ground for it by explicit utterance—even by blatant, insolent, and vulgar utterance. But far more, and among them those who are currently supposed to stand foremost in the opposing ranks, have expressly denounced it and gone out of their way to denounce it.

Professor Tyndall says, "I have noticed during years of self-observation that it is not in hours of *clearness* and *vigor* that atheism commends itself to my mind; that in the hours of stronger and healthier thought it ever dissolves and disappears, as offering no solution of the mystery in which we dwell and of which we form part."

Apart from that, it may well be that some of the protest of science against theism is directed not against a true theism, but against those superstitions and irrational forms which it is the business of science, in whatever department, to expose. What Tyndall calls a "fierce and distorted theism," and which elsewhere he does not spare, is as much the enemy of Christianity as of science; and if science can help Christianity to destroy it, it does well. What we have really to fight against is both unfounded belief and unfounded unbelief; and there is perhaps just as much of the one as of the other afloat in current literature. "In these days," says Ruskin, "you have to guard against the fatalist darkness of the two opposite prides: the pride of faith, which imagines that the nature of the Deity can be defined by its convictions, and the pride of science, which imagines that the energy of Deity can be explained by its analysis."

The question as to the proportion of scientific men who take the Christian side is too foreign to the present theme to call for remark; but as a matter of fact there is probably no more real unbelief among men of science than among men of any other profession. The numbering of heads here is not a system that one fancies, but as it is a line often taken on the opposite side, and seems to have a weight with certain minds, I record here, in passing, the following authorized statement by a well-known Fellow of the Royal Society of London:

"I have known the British Association under forty-one different presidents—all leading men of science, with the exception of two or three appointed on other grounds. On looking over these forty-one names, I count twenty who, judged by their private utterances or private communications, are men of Christian belief and character, while, judged by the same test, only four disbelieve in any divine revelation. Of the remaining seventeen, some have possibly been religious men, and others may have been opponents; but it is fair to suppose that the greater part have given no very serious thought to the subject. I do not mean to say that all these twenty have been men of much spirituality, and certainly some of them have not been classed as 'orthodox,' but the figures at least indicate that religious faith rather than unbelief has characterized the leading men of the Association."

But to return. Instead of robbing the world of a God, science has done more than all the philosophies and natural theologies of the past to sustain and enrich the theistic conception. Thus: (1) It has made it impossible for the world ever to worship any other God. The sun, for instance, and the stars have been "found out." Science has shown us exactly what they are. No man can worship them any more. If science has not by

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searching found out God, it has not found any other God, or anything the least like God that might continue to be even a conceivable object of worship in a scientific age. (2) By searching, though it has not found God, it has found a place for God. At the back of all phenomena science posits God. As never before, from the purely physical side, there is room in the world for God; there is a license to any one who can name this name to affirm, to speak out, to introduce to the world the object of his faith. Aud the gain here is distinct. Hitherto, theology held it as an almost untested dogma that God created the world. That dogma has now passed through the fiercest of crucibles and comes out untarnished. A permission to go on, a license from the best of modern science to resume the old belief, is at least something.

(3) By vastly extending our knowledge of creation, science has given us a more God-like God. The new-found energies in the world demand a will, and an ever-present will. God no longer made the world and withdrew; he pervades the whole. Appearing at special crises, according to the old view, he was to be conceived of as the non-resident God, the occasional wonder-worker. Now he is always there. Science has nothing finer to offer Christianity than this exaltation of its supreme conception —God. Is it too much to say that in a practical age like the present, when the idea and practice of worship tend to be forgotten, God should wish to reveal himself afresh in ever more striking ways? Is it too much to say that at this distance from creation, with the eye of theology resting largely upon the incarnation and work of the Man Christ Jesus, the Almighty should design with more and more impressiveness to utter himself as the Wonderful, the Counsellor, the Great and Mighty God? Whether this be so or not, it is certain that every step of science discloses the attributes of the Almighty with a growing magnificence. The author of "Natural Religion" tells us that "the average scientific man worships just at present a more awful, and as it were a greater, deity than the average Christian." Certain it is that the Christian view and the scientific view together form a conception of the object of worship, such as the world in its highest inspiration never reached before. The old student of natural theology rose from his contemplation of design in nature with heightened feelings of the wisdom, goodness and power of the Almighty. But never before had the attributes of eternity, and immensity, and infinity, clothed themselves with language so majestic in its sublimity.

III. Evolution has swept over the argument from design and left it unchanged except for the better. In its old form, it is as well to admit squarely, this argument has been swept away. To it as to the doctrine of special creation, the work of the later naturalists has proved absolutely fatal. But the same hand that destroyed, fulfilled, and this beautiful and serviceable argument has lately received such a rehabilitation from evolution as to promise for it a new lease of life and usefulness. Darwin has not written a chapter that is not full of teleology. The "design" is there still, less in the part than in the whole, less in the parts than in the relations of the parts; and though the time is not quite ripe yet for the full re-statement of the venable argument, it is clear we are to have it with us again invested with profounder significance. It is of this that Mr. Huxley, after showing that the old argument is scientifically untenable, writes: "It is necessary to remember that there is a wider teleology which is not touched by the doctrine of evolution, but is actually based upon the fundamental proposition of evolution."

Passing away from these older and more familiar problems, let me indicate lastly, and in a few closing words, one or two of the more recently disclosed points of contact. Not a few theological doctrines, and some of supreme significance, are for the first time beginning to feel the effect of the new standpoint; and though it were premature to claim actual theological contribution from this direction, one cannot fail to notice where the rays are striking and to prophesy that before another half century is past a theological advance of moment may result. The adjustments already made, it will be observed, have come exactly where all theological reconstruction must begin, with the foundation truths, the doctrines of God, creation and providence. Advances in due order and all along the line from these upward are what one might further and next expect. With suggestions in some of these newer directions the whole field of theology is already alive, and the opportunity now offered to theological science for a reconstruction or illumination of many of its most important doctrines has never been surpassed in hopefulness or interest.

Under the next view, for instance, the

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whole question of the Incarnation is beginning to assume a fresh development. Instead of standing alone, an isolated phenomena, its profound relations to the whole scheme of nature are opening up. The question of revelation is undergoing a similar expansion. The whole order and scheme of nature, the books of science, the course of human history, are seen to be only parts of the manifold revelation of God. As to the specific revelation, the Old and New Testament Scriptures, evolution has already given the world what amounts to a new Bible. Its peculiarity is that in its form it is like the world in which it is found. It is a word, but its root is now known, and we have other words from the same root. Its substance is still the unchanged language of heaven, yet it is written in a familiar tongue. The new Bible is a book whose parts, though not of unequal value, are seen to be of different kinds of value, where the casual is distinguished from the essential, the local from the universal, the subordinate from the primal end. This Bible is not a book which has been made; it has grown. Hence it is no longer a mere word-book, nor a compendium of doctrines, but a nursery of growing truths. It is not an even plane of proof-texts without proportion or emphasis, or light and shade; but a revelation varied as nature with the divine in its hidden parts, in its spirit, its tendencies, its obscurities, and its omissions. Like nature, it has successive strata, and valley, and hill-top, and atmosphere, and rivers which are flowing still, and here and there a place which is desert, and fossils, too, whose crude forms are the stepping-stones to higher things. It is a record of inspired deeds, as well as of inspired words, an ascending series of inspired facts in a matrix of human history. This is not the product of any destructive movement, nor is this transformed book in any sense a mutilated Bible. All this has taken place, it may be, without the elimination of a book or the loss of an important word. It is simply the transformation by a method whose main warrant is that the book lends itself to it.

Other questions are moving just now, but one has only time to name them. The doctrine of immortality, the relation of the person of Christ to evolution, and the modes of operation of the Holy Spirit, are attracting attention, and lines of new thought are already at the suggestion stage. Not least in interest also is a possible contribution from science on some of the more practical problems of soteriology, and the doctrine of sin. On the last point the suggestion of evolution that sin may be the relic of the animal past of man, the undestroyed residuum of the animal and the savage—ranks at least as a hypothesis, and with proper safeguards may one day yield some glimmering light to theology on its oldest and darkest problem. If this partial suggestion, and at present it is nothing more, can be followed out to any purpose, the result will be of much greater than speculative interest. For if science can help us in any way to know how sin came into the world, it may help us better to know how to get it out. Even to diagnose it more thoroughly will be a gain. Sin is not a theme to be expounded only through the medium of proof-texts; it is to be studied from the life, to be watched biologically, and followed out through all its psychological states. A more accurate analysis, a better understanding of its genesis and nature, may modify some at least of the attempts now being made to get rid of it, whether in the national or individual life, which are as futile as they are unscientific. But the time is not ripe to speak with other than the greatest caution and humility of these still tremendous problems.

OLD TESTAMENT CRITICISM.

II.

From *The Quarterly Review* (London), April, 1894.

"Have we a right to make such an appeal? Is the subject of the composition and of the historical credibility of the Books of the Old Testament a subject on which we can, with propriety, appeal to the teaching of our blessed Lord?"

Is the appeal valid?

"Does the doctrine of the Two Natures permit us to ascribe to our Lord in His human nature an intuitive and unerring knowledge in matters relating to the Old Testament, which belong to the general domain of research and criticism? Or, to put this really momentous question in another form: Was the limitation of our Lord's humanity, and the degree of what is technically called his *kenosis*, of such a nature that his knowledge in regard of the authorship and composition of the Books

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of the Old Testament was no greater than that of the masters of Israel of His own time?" *

The second question, which is rightly described as "momentous," leads to a "reiteration and reinforcement of the holy doctrine of the Two Natures." This is to enter upon one of the most subtle difficulties of theological science, if it be not rather a mystery which transcends human thought. Circumstances have made it prominent in these last days, but we are not sure that fresh light has been cast upon it. Our present author arrives at conclusions which are to him beyond doubt—they are summed up in the term "Christus Comprobator"; but writers not less thoughtful, not less learned, not less reverent, have arrived at very different conclusions. To discuss these conclusions would be beyond our present purpose, but it may be instructive to compare the simple scriptural statements:

"And Jesus increased in wisdom and stature, and in favor with God and man."†

"But of that day and that hour knoweth no man, and not the angels which are in heaven, neither the Son, but the Father."‡

"Wherefore in all things it behoved Him to be made like unto His brethren § . . . in all points tempted like as we are, yet without sin." ‖

with an early attempt to express in words what some among us are still expressing in other words:

"The writer tells us that to the doctors and elders the child Jesus 'explained the books and the law, and the precepts, and the statutes, and the mysteries which are contained in the books of the prophets—things which the understanding of no creature attains to. . . . And a philosopher who was then present, a skilful astronomer, asked the Lord Jesus whether He had studied astronomy. And the Lord Jesus answered him, and explained the number of the spheres and of the heavenly bodies, their natures and operations; their aspect, triangular, square, and sextile; their course, direct and retrograde; the twenty-fourths, and sixtieths of twenty-fourths, and other things beyond the reach of reason. There was also among those philosophers one very skilled in treating of natural science, and he asked the Lord Jesus whether He had studied medicine. And He in reply explained to him physics and metaphysics, hyperphysics and hypophysics, the powers likewise and humors of the body, and the effects of the same, . . . and other things beyond the reach of any created intellect.'" *

Who will doubt which of these pictures is the more naturally human, which of them is the more essentially Divine?

We very much regret to find ourselves on this fundamental question at issue with one to whom the Church has so often been indebted as the present Bishop of Gloucester and Bristol, and it is a real relief to us to be able to express our dissent from his views in words of the late Bishop of Carlisle, to which we are referred with an adverse comment, though they also form part of a Bishop's Charge to the clergy of his diocese. Dr. Harvey Goodwin is reported to have said:

"It is in a certain sense easy to hold the two truths in the manner in which they are enunciated in the Creeds of the Church; it is possible to illustrate the harmony of them by saying that 'as the reasonable soul and flesh is one man, so God and Man is one Christ;' it is possible to expand the doctrine devotionally, to draw from it many comfortable thoughts, to find in it ever clearer and more-blessed answers to the questions which press themselves upon the thoughtful mind; but when we go beyond this, when we treat the mystery of the human and the Divine in Christ as a truth out of which we can draw logical conclusions, saying that such or such propositions *must* be true, because Jesus Christ was God as well as Man, then it seems to me that we go beyond the bounds of safe reasoning, and are liable to fall into error. St. Luke tells us that the child Jesus grew in wisdom as well as in stature; and we are safe, therefore, in believing that the Lord developed from babyhood into manhood in the manner indicated. But should we have dared to assert this growth if we had not had direct authority for the assertion? Should we not rather have been tempted to say that to grow in wisdom as a child grows was incompatible with the truth that Jesus Christ was essentially Divine?

"Looking upon the question thus, I confess that I feel great fear when I see the

* "Christus Comprobator," p. 90.
† Luke ii. 52.
‡ Mark xiii. 32.
§ Heb. ii. 17.
‖ Heb. iv. 15.

* "Arabic Gospel of the Infancy," capp. l.-lii., quoted by Dr. Plummer in "Expositor," July, 1891, p. 6.

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authority of our Lord dragged into human controversy upon matters of literature or history. If our Lord speaks of a certain document as the work of Moses, or of another as the work of David, according to the current language of His time, I think that His words ought not to be quoted as deciding a modern controversy as to authorship. We have no right to argue that in virtue of His Divine nature He *must* have known the truth, and that He *could* not have said anything which was opposed to the truth. Reasoning of this kind appears to some persons incontrovertible; to me it appears delusive and dangerous—delusive, because it implies that we know the nature of the limitations imposed upon Himself by the Son of God when He condescended to become man; dangerous, because we imperil a doctrine of supreme importance by submitting it to a test to which there is no proof that it ought ever to have been subjected." *

Nor is Dr. Harvey Goodwin the only Bishop who is somewhat severely criticised by Dr. Ellicott. The present Bishop of Manchester is placed among those whose "confusion of thought on this subject is simply portentous," † though his remarks were addressed to the University of Cambridge, and may be taken, therefore, to represent his deliberate and carefully worded convictions; and as to a note which he added when the sermon was published, and in which he asserted, "perhaps a little recklessly, that just as the Lord said to the man who came to Him about the division of the inheritance, 'Who made Me a judge or a divider over you?' so the Lord would have said in reply to a question about the age or author of a passage in the Old Testament: 'Who commissioned Me to resolve difficulties in historical criticism?'"—we are told that "the assertion is scarcely even superficially plausible." The form of this assertion is not one which we should ourselves have chosen; but, that the assertion itself represents a true position, and that on this momentous subject the opinions of the two Northern prelates will prevail in face of the condemnation of them pronounced by their brother of the South, we are fully convinced.

If we are ourselves to chose words in which we think that the true position is most happily expressed, we will bring them across two centuries. As long ago as 1685 Jean le Clerc (Clericus) published at Amsterdam a reply to Père Simon, in which he says, ". . . On dira peut-être, que Jésus Christ et les Apôtres citent souvent le Pentateuque sous le nom de Moïse, et que leur autorité doit être d'un pluis grand poids, que toutes nos conjectures. Mais Jésus Christ et ses Apôtres n'étaient pas venus au monde, pour enseigner la Critique aux Juifs, il ne faut pas s'étonner, s'ils parlent selon l'opinion commune. Il leur importait peu que ce fut Moïse ou un autre, pourvu que l'Histoire fut véritable. . . ." * Quite so; and if so, then the quotations from our Lord's words are irrelevant to any argument as to the *authorship* of the Books of the Pentateuch. If the Palestinian use of the period was to speak of them as "the law of Moses," or to quote them with the prefix "Moses said," and if the Divine Teacher uses them in the course of His own teaching, He naturally assumes the foundation which was common to Himself and His hearers. He uses the only name for these writings which was known to them; but upon the correctness of that name makes neither assertion nor negation. Just as He conformed to the ritual and customs of the period, just as He wore the usual dress of the period, just as He spoke the language which the people understood, so did He, when referring to the Old Testament writings, refer to them in the only way which would have conveyed His meaning to His hearers. Nor is this compliance with the language of the time confined to the method of general reference; it extends to such a minute detail as the technical name for a "section" of the Hebrew Bible as "The Bush." † This principle of compliance with custom is expressed indeed more than once, as in the payment of the *didrachma*, "Then are the children free. Notwithstanding, lest we should offend them, . . . give unto them for me and thee." ‡ But we wish to insist upon the point that the use of the commonly accepted terms to indicate the Books of the Old Testament was not simply compliance with custom, but was the employment as the medium of thought of the only recognized symbols which could possibly convey that thought. If this be so, then all discussions of the deep doctrinal questions which are bound up with the "Two Natures," all questions of limited omniscience, all ques-

* "Guardian," July 23, 1890, p. 1163.

† "Christus Comprobator," p. 97.

* "Sentimens de quelques théologiens de Hollande sur l'Histoire Critique du Vieux Testament," composé par P. Richard Simon de l'Oratoire. Amsterdam, 1685.

† Mark xii. 26; Luke xx. 37.

‡ Matt. xvii. 26, 27.

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tions of accommodation of language, may be dismissed from our consideration of Christ's witness to the Mosaic authorship of the Pentateuch; for if this be so, our Lord made no statement whatever upon the subject, and to His witness no appeal can properly be made.

And that this is so seems to us to be certain, not only from the very nature of the case, but also from the fact that, as far as we know, there is no evidence that the early Church regarded our Lord's teaching as having any bearing on the question. If there had been such evidence, we feel sure that a scholar of Dr. Ellicott's erudition must have known it; and if he had known it, its production was of the first importance to his statement of the case. On the other hand, there seems to be much to show that the Fathers did not accept any strict view of the Mosaic authorship of the Pentateuch. Witness, for example, the persistence of the legend of the Fourth Book of Esdras, to which we have already referred, and which may be traced down to the Reformation.* Or is it conceivable, to take another example, that the question should have been regarded as decided by our Lord's statements when Jerome wrote, "Sive Mosem dicere volueris auctorem Pentateuchi, sive Esram ejusdem instauratorem operis, non recuso"?† Or, to go back to the second century, is it conceivable, if the general feeling of the Church was decisively in favor of the Mosaic authorship, and if the words of the Divine Founder were considered to be a final verdict on the question, that the "Clementine Homilies" should represent Peter as saying:

"The law of God was given by Moses, without writing, to seventy wise men, to be handed down, that the government might be carried on by succession. But after that Moses was taken up, it was written by some one, but not by Moses. For in the law itself it is written, 'And Moses died; and they buried him near the house of Phogor, and no one knows his sepulchre till this day.' But how could Moses write that Moses died? And whereas in the time after Moses, about five hundred years or thereabouts, it is found lying in the temple which was built, and after about five hundred years more it is carried away, and being burnt in the time of Nebuchadnezzar, it is destroyed; and thus being written after Moses, and often lost; even this shows the foreknowledge of Moses, because he, foreseeing its disappearance, did not write it; but those who wrote it, being convicted of ignorance through their not foreseeing its disappearance, were not prophets"?*

The result then of our inquiry for a definite and authoritative "tradition" asserting the Mosaic authorship of the Pentateuch is, that we do not find such a tradition either in the pre-Christian period, or in the teaching of our Lord. What we do find is, that, side by side with other traditions asserting different origins, there sprang up in the course of the three centuries preceding the Christian era, a habit of speaking first of one part and gradually of the whole of the five Books of the Law as the work of the great law-giver Moses; but there is no evidence that it was intended by this to assert that the Books were in our modern sense written by Moses. There is on the other hand considerable evidence to the contrary, from analogy and from the literary habits of the period and the people. The Palestinian use in the first century was naturally adopted by our Lord and passed into the early Church as one of the legacies from the synagogue; but the early Church was concerned with preaching the living Word and establishing the kingdom of God, and questions of criticism or of authorship of the Books of the Old Testament had no place in its thoughts. Its own Divine Founder had left no written record of law or teaching; and when from many oral and written accounts of His life and work, four stood out pre-eminently as bearing the power of inspiration, they received also the stamp of authority. A churchman of the second or third century would have been little troubled if he had been told that what Tatian, one of his own bishops, had done in producing a Harmony—a *Diatessaron*—of the four Gospels, this an Ezra or other scribe had done in producing the "Law of Moses" by harmonizing four or more records which had been received in his time.

We have so far been guided in our course of thought by the Charges of the Bishop of Gloucester and Bristol, though, to our unfeigned regret, we have found ourselves obliged, in almost every essential point, to dissent from the conclusions at which he has arrived, and which he has most solemnly asserted. He will pardon us if after earn-

* Cf. *supra*, p. 385, and see a valuable Excursus in Ryle, "The Canon of the Old Testament," pp. 239–250.

† "Adv. Helvid.," iv. 2 and 134.

* We quote from Dr. Schaff's convenient reprint of the Edinburgh edition of "The Ante-Nicene Fathers," vol. viii. p. 247. For the original Greek see Lagarde, "Clementina," 1865, p. 49.

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est thought we have come to the conclusion, for the reasons which we have given, that to assert in a matter of criticism that "Christus" is the "Comprobator" is to claim for the "Christus" a function which He never claimed for Himself, and which His Church has never claimed for Him; and a function which, so far as we dare judge, He would have declined for Himself, and which His Church by her silence, when the assertion would have been obviously fit if it had been justifiable, has declined for Him.

For the post-Christian period the Bishop gives no guidance, as from his point of view there is no place for further inquiry; but with the conviction that our Lord left the question, as He found it, perfectly open, we must ask whether the Church, or any consensus of competent persons, has pronounced a decisive verdict.

We have already seen that two other streams of tradition—one flowing through the Fourth Book of Esdras, the other representing the so-called "Great Synagogue"—meet us in the early Christian centuries; and that, in so far as the early Christian Fathers refer to the Pentateuch at all, it is for the most part without any statement of its exclusively Mosaic authorship. It would indeed be difficult to quote any passage which definitely asserts it, and this silence, though it should not be unduly pressed, is at least deserving of our careful consideration; while in sects of the second century, as far removed from each other as the Judaic Nazarites * on the one hand, and the Gnostic Ptolemæans† on the other, it is distinctly asserted that the Pentateuch is not Mosaic.

But what the Christian Fathers were slow to assert, Rabbinic tradition soon learned to affirm, with a definiteness and a positiveness which were in direct ratio to the distance from all possible sources of information, and in inverse ratio to any possible knowledge or accuracy. To the question, "Who wrote it?" the Talmud gave a definite answer: "Moses wrote his book, the 'section' about Balaam (Numb. xxii.–xxiv.) and Job. Joshua wrote his book and eight verses of the Law (Deut. xxxiv. 3–12)," * to which was added the anathema that he who thought otherwise should be excluded from Paradise;† though not a few passages of the Talmud itself admit that the Mosaic authorship of the Pentateuch in the strict sense is not undisputed.‡ There seems indeed good reason to believe that Rabbinic Judaism, when driven by the forces of Christianity into the straits of a defensive position, forged as one of her last weapons the authority of Moses as the writer of all the Books of the Law, and that the Church, which had at first accepted from the Synagogue Moses as the great Lawgiver, accepted from the Talmud Moses as the infallible scribe.

And as Judaism furnished this defence for the Law, so it is from the heart of Judaism that there came the first suspicions that it is not impregnable. We are told indeed by no less an authority than the Hebrew bibliophile and Christian pastor, Wolf, that after the sect of the Nazarites, "**non inventus est inter Judæos, quod sciam, ullus, ante Aben Esram, qui in suspicionem negatæ Mosaicæ scriptionis fuerit vocatus. Ille autem Aben Esra, Spinosa interprete, pro ingenii sui libertate in commentariis suis super Deutoronomii l. 1. primus, quamvis subobscure, negare id ausus est.**"§

But this is not quite accurate, inasmuch as Aben Esra himself quotes, though only to criticise severely and reject the opinion of a certain Rabbi *Yizchak*, that Genesis xxxvi. 31 was written in the time of Jehoshaphat.‖ But it was without doubt the use made by another child of Judaism, Baruch (Benedictus) de Spinoza, of enigmatical expressions in Aben Esra himself, which first led the way for the later critical attack. Wolf thinks that Spinoza has read his own thoughts into the riddles of Aben Esra; but it is difficult to understand what is meant by such comments as "If you only understand the mystery of the twelve; also 'and Moses wrote,' and 'the Canaanite was then in the land,' 'in the mount of the Lord it shall be revealed,' 'and his bedstead was an iron bedstead,' you will discover the truth," without coming to the conclusion

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* τὰς δε τῆς Πεντατεύχου γραφὰς οὐκ εἶναι Μωϋσέως δογματίζουσιν. (Damascenus, "De Hær." 19; Le Quien, ii. 80.) . . . αὐτὴν δὲ οὐ παρεδέχετο τὴν Πεντάτευχον, ἀλλὰ ὡμολόγει μὲν τὸν Μωϋσέα, καὶ ὅτι ἐδέξατο νομοθεσίαν ἐπίστευεν, οὐ ταύτην δέ φησιν, ἀλλ' ἑτέραν. (Epiphanius, "Adv. Hær." i. 18; Oehler, ii. 1. 92.)

† Εἰς τε γὰρ αὐτὸν τὸν θεὸν καὶ τὴν τούτου νομοθεσίαν διαιρεῖται· διαιρεῖται δὲ καὶ εἰς τὸν Μωσέα . . . . καὶ εἰς τοὺς πρεσβυτέρους τοῦ λαοῦ διαιρεῖται, οἱ πρῶτοι εὑρισκονται ἐντολάς τινας ἐνθέντες ἰδίας. (Epiph., "Adv. Hær." xxxiii.; Oehler, ii. 1. 402–4.)

* "Baba Bathra," 14 b and 15 a.

† "Sanhedrin," Westphal, i. 25. Cf. "... *de scriptore Pentateuchi*; quem fere omnes Mosen esse crediderunt, imo adeo pertinaciter defenderunt Pharisæi, ut eum hæreticum habuerint, qui aliud visus est sentire." (Spinoza, "Tract. Theol. Polit.," viii., ed. Bruder, vol. iii. p. 125.)

‡ Diestel, "Geschichte des Alten Testaments," p. 38.

§ "Bibliotheca Hebræa, ii. 64.

‖ Aben Esra, Comm. on Genesis xxxvi. 31; Buxtorf's Rabbinic Bible.

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that Spinoza is justified in the opinion that Aben Esra adopted this method of expressing convictions which he dared not express openly from fear of exclusion from the Synagogue;* and this view is supported by Aben Esra's sententious comment on Gen. xii. 6, "He who understands will keep silence." Such criticism of the Hebrew Scriptures as there was at all, was in the dark ages necessarily confined to the sons of Judaism, Hebrew or Christian, for the Hebrew language was almost unknown beyond its confines. For this reason the Renaissance brought little fresh life to this branch of knowledge; and the Reformation, both for this reason and more still because its interests were theological and not critical, passed over it lightly; but Carlstadt contributed to the study of the Canon a short but striking essay, in which, after an examination of the difficulties that stand in the way of accepting the Mosaic authorship of the Pentateuch or that of Ezra, he concludes, "Ex his autem nunc adductis autorem historiæ Mosaicæ scriptorem incertum esse et latentem probavi, neque inter Judæos convenire."† The hesitating Reformer, Carlstadt, was followed by the bolder Roman, André Maes, a Belgian by birth and nation, and a Jesuit by profession, but of wide renown as an Oriental as well as a classical scholar, and counting among his honors that of having been the first to see the true value of the Codex Vaticanus. He published a commentary on the Book of Joshua,‡ in which he speaks of the Jewish opinion of its authorship as "futilis commentitiaque," and takes occasion to assert of the Pentateuch:

"Quin ipsum Mosis opus, quod vocant Πενταteυχον, longo post Mosem tempore, interjectis saltem hic illic verborum et sententiarum clausulis veluti sarcitum atque omnino explicatius redditum esse, conjecturæ bonæ afferi facile possunt."

In the path thus opened, there followed, now with more, now with less firm step, the Jesuits Pereira, Maldonatus, and Pineda in Spain, Bonfrère in the Netherlands, Petavius and Serrarius in France, the Dutch Jew Spinoza, the French Calvinist Peyrère, the English philosopher Hobbes. They are important chiefly as showing how widespread was the attack on the Rabbinic defence, as soon as the growth of knowledge and the art of printing made it possible that an attack should be made, and how misleading it is to speak of an unbroken and everywhere accepted tradition of Mosaic authorship.

But in 1685 there appeared at Rotterdam a "Critical History of the Old Testament," by the renowned Oratorian, Simon,*—a work which far more than any other of the seventeenth century both shows what the streams of tradition and inquiry had been in the past, and shaped their courses for the future. The work was known indeed some seven years earlier, and an English translation by "a person of quality" (probably Richard, the son of John Hampden) had appeared in 1682. The explanation is that the work was completed and approved in 1678, but was kept back on account of its dedication to the King. A few copies passed into circulation, and the attention of Bossuet among others was drawn to the work. In conjunction with the Jansenists he was able to have the whole edition, with the exception of the few copies already in private hands, suppressed and destroyed. From one of these Elzevier published an edition in 1679; but the work was revised and the complete edition issued in 1685. The English translation contains three sets of the dedicatory verses common at this period, which indicate the impression which the book made and the state of public opinion on its subjects. One or two extracts will prove instructive:

"The sacred Oracles may well endure
Th' exactest search, of their own truth secure;
Though at this Piece some noisy Zelots bawl,
And to their aid a numerous Faction call
With stretch'd out arms, as if the Ark could fall:
Yet wiser heads will think so firm it stands,
That were it shook, 'twould need no mortal hands.

R. D.

* * * * * *

"To Vindicate the Sacred Books, a New,
But onely Certain Method, you pursue,
And shewing Th' are Corrupted, prove 'em True.

N. T."

Father Simon had, as he tells us in his Preface, very unusual opportunities of pre-

* See especially Spinoza, "Tract. Theol. Polit.," cap. viii. *ut supra*: "In quo ostenditur Pentateuchon et libros Josuæ, Judicum, Rut, Samuëlis et Regum, non esse autographa."

† "De Canonicis Scripturis libellus," D. Andreæ Bodenstein Carolstadii Sacræ Theologiæ Doctoris et Archidiaconi Wittenbergensis, 1520, § 89, p. 371 of Credner's "Zur Geschichte des Kanon's," where the whole essay is reprinted. Cf. Credner's Preface to it which invites attention to the hitherto unnoticed doubts in the school of Nisibis in the sixth century (p. 308), and the questions raised in the Ἀντικειμένων of Julian of Toledo (†690), and by Singulf, a pupil of Alcuin (†804, pp. 310-315).

‡ "Josuæ imperatoris historia illustrata atque explidata," ab Andrea Masio, 1574.

* "Histoire Critique du Vieux Testament," par le R. P. Richard Simon, Prêtre de la Congrégation de l'Oratoire. Rotterdam, 1685.

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paring this work in uninterrupted leisure, in command of the Oriental treasures of the library of the Oratory, and in access to learned persons who placed their stores at his disposal. He had already given evidence of his own wide scholarship and special knowledge of Jewish subjects. And he is conscious of the importance of freedom from prejudice as well as of its rarity:

"But after all I found that no one had hitherto throughly search'd into the Criticism of the Scripture; every one has commonly spoke according to his prejudices. The Jews, for example, who consulted onely their Authors, have had but very slender Knowledge herein, and they have contented themselves with admiring what they understood not. As for the Christians, most of the Fathers have been so much prejudic'd in favour of the ancient Translations of the Church, that they have wholly neglected the Hebrew Text, besides that they have not had all the necessary helps for the through examining of what belongs to the Criticism of the Bible.

"As for the Writers of our times, whether Catholicks or Protestants, I have found none who were wholly free from prejudice. The two Buxtorfs, who have got much reputation, especially amongst the Protestants, have in most of their Works onely shewn that they were biass'd in favour of the Rabbins opinions, without having consulted any other Authours. Father Morin on the contrary was prejudic'd against the Rabbins before he had read them, and under pretence of defending the ancient Translations of the Church, he has collected all the proofs he could find to destroy the originals of the Bible." *

It would be unkind to the memory of a man who has the great merit of having placed the whole question on the plane of a problem of literary history, and has himself, if we include in our range of view the whole series of his works, the first claim to be called the father of Biblical criticism, to suggest that, conscious as he is of the prejudices of others, his own work is not wholly free from "tendency"; but in any case we may note that the chief results of his criticism on the Pentateuch are to answer Spinoza, and to show that the growing Protestant doctrine of a Book religion cannot bear the weight which is placed upon it. He agrees with Spinoza in holding that a number of passages in the Pentateuch cannot be by Moses, and he is prepared even to abandon the unity of the composition; but he saves the historic truth by falling back, as many had done before him, notably the great Spanish Rabbi Abrabanel, and perhaps even Josephus,† on the theory of archivists and public annalists who were inspired to add to and correct the sacred writings which they preserved. We must not, however, be tempted from our special purpose of finding and ascertaining whether there is a fixed and trustworthy tradition asserting the Mosaic authorship of the Pentateuch. It is clear that the weighty instance of Father Simon is as much opposed to it as that of Spinoza himself.

In the extended controversy which arose upon the publication of Father Simon's views, one work demands a passing notice. The famous Jean Le Clerc, to whose treatise we have already made reference,* presents to us professedly the free conversation of three or four friends. These *Sentimens*, while for the most part they are a severe criticism on Father Simon from the point of view of Dutch Protestants, agree with him in thinking the Mosaic authorship to be impossible, and add that all the conditions of the problem are fulfilled by supposing that the arrangement of the Pentateuch was the work of the priests referred to in Kings xvii. 29:

"Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land."

In a later work,† Le Clerc took a position which was to a large extent a withdrawal of his earlier views. The chief portions of the five Books, and in any case the laws of Exodus, Leviticus, Numbers, and Deuteronomy, are Mosaic, but he still admits that there are additions and passages which cannot be explained.

The next important writer on our subject is by common consent regarded as the founder of modern criticism of the Pentateuch. We have reached then a dividing line, and, before we cross it, may take account of the results at which we have arrived, and ask how far they answer our first question, "What is the 'traditional theory,' and how far is it firmly established?" We are of course fully conscious that we have reached these results—or rather must appear to our readers to have reached them—by leaps and bounds, and not by the technical investigation and minute inquiries which the problem demands. But what can we do? We are writing an article, not a treatise; our pages will not bear the burden of the Schools, and we are dealing in some twenty pages with a his-

* Author's Preface. English Translation.
† Cf. "Contra Apionem," i. 6. 2.

* *Supra*, p. 391.
† "Genesis, sive Mosis prophetæ liber primus," ex translatione J. Clerici, 1693.

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tory which comes through more than thirty centuries. How far our results are justified time will show; but it is due to the reader to whom they may seem to be hasty generalizations, to assure him that they are based upon many years of study of the subject. We suggest, then, that the following results are either established or are in the highest degree probable:

I. That neither the Pentateuch, nor any separate book contained in it, claims for itself that it was as a whole written by Moses.

II. That no such claim is made in any one of the later canonical books of the Old Testament.

III. That no such claim is made in any one of the apocryphal books of the Old Testament.

IV. That no such claim is made, nor is any assertion of any kind made as to the authorship of these books, or any of them, by our Lord Jesus Christ.

V. That no such claim has been made by any Apostolic or sub-Apostolic writer.

VI. That no such claim has been made by any Council, Œcumenical, National, or Provincial.

VII. That no such claim has been made by a *consensus Patrum*, nor yet by any Father of the Church, speaking with authority.

VIII. That it is claimed in the Pentateuch that certain portions were written immediately or mediately by Moses.

IX. That this claim is recognized in the later books of the Old Testament.

X. That in the period between the Old and the New Testaments, side by side with other traditions, it became customary to speak of the whole by the name of Moses, who was the recognized author of the nucleus, and the great figure which gave the Law which dominated the life of the nation.

XI. That this implied neither *suppressio veri* nor *suggestio falsi*, but was in accord with the genius of the race and the custom of the period.

XII. That Philo and Josephus speak of the Mosaic authorship in this sense, not implying a critical opinion, but expressing the current belief of Judaism in the first Christian century.

XIII. That our Lord and the Apostles accept and use the current terms in the current sense, and that they passed into the language of the Church in the same sense.

XIV. That there is patristic evidence that these terms were not used to imply Mosaic authorship in the strict sense.

XV. That the first clear ascription to Moses of direct authorship is in the Talmud, in a passage which makes other assertions that throw doubt upon this one, and in a work which contains statements that are incompatible with it.

XVI. That when discussion became possible, Jews and Christians, Catholics and Protestants, regarded the question as one to be determined by the evidence of the books themselves, and if to some extent shielded, yet not precluded by authority or tradition from the tests of criticism.

XVII. That after the Reformation, when the position of Protestantism logically demanded an infallible book, as the position of Romanism demanded an infallible pope, and a rigid doctrine of verbal inspiration hitherto unknown to the Church gained a hold among Protestant divines, there arose also a claim that Moses was not only the authority, but also the author of the books known by his name: but that this opinion never became part of the creed of Christendom, or even of the public confession of any Church.

2. Our next duty is to inquire how far the alleged results of modern criticism, or to use the term which we have adopted from the Bishop of Gloucester and Bristol, the "analytical theory," have been established.

Passing by, with a mere mention of their names, the great pioneers in this analysis—Astruc, Eichhorn, Geddes, Vater, De Wette, Ewald, Vatke, George, Hupfeld, Reuss—and referring any reader who would clothe these names with the life and work of those who bore them, to the "Introductions," or Canon Cheyne's charmingly, but not always judicially, written sketches,* we must pause for a moment to read this extract from a letter written on November 12, 1866, by Graf, the pupil of Reus, to Kuenen, of Leiden:

"La priorité de l'Élohiste sur le Jéhoviste a été jusqu'à présent tellement hors de doute ou plutôt admise comme une sorte d'axiome, que la preuve du contraire produirait une véritable révolution dans la critique du Pentateuque, principalement de la Genèse; mais je ne manquerai pas dorénavant de considérer le Pentateuque sous ce point de vue, pour parvenir à me former une conviction raisonnée par rapport à cette priorité." †

"At last, in the course of a casual visit to Göttingen in the summer of 1867, I learned through Ritschl that Karl Heinrich Graf placed the Law later than the Prophets, and, almost without knowing his rea-

* "Founders of Old Testament Criticism," 1893.

† "Hexateuch," ed. Wicksteed, p. xxiv.

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sons for the hypothesis, I was prepared to accept it." * Such are the words in which Julius Wellhausen tells of a suggestion which, like a spark igniting a train, touched the force that more than any other was to bring about the revolution of which Graf had spoken; for since 1876, when Wellhausen first published his work on the "Composition of the Hexateuch," † the Grafian theory has taken altogether a new position among critics, strengthened as it has been by Wellhausen's later editions of this essay, and especially by his "History of Israel," ‡ and by the work of Kuenen which began earlier and has continued on independent lines, now anticipating, now confirming, but throughout in general harmony with Wellhausen's results.

Another spark kindled at Göttingen fired a train which had still more important results in spreading this revolution among English-speaking peoples. Mr. Robertson Smith, who had been called in 1870, in the twenty-fourth year of his age, from being assistant to the Edinburgh chair of Physics, to fill the chair of Hebrew in the Free Church College, Aberdeen, was also among the friends of Ritschl and Lagarde, and wisely studied at Göttingen after he began to teach at Aberdeen. His article "Bible" in the new edition of the "Encyclopædia Britannica" (1875) was practically the first presentation in English of Graf's theory.

* "History of Israel," Eng. trans., 1885, p. 3.

† "Die Composition des Hexateuchs: Jahrbücher für deutsche Theologie," xxi. und xxii.

‡ "Geschichte Israels," 1878; "Prolegomena zur Geschichte Israels," 1883 and 1886.

LITERARY DEPARTMENT.

BOOK REVIEWS.

CONDUCTED BY REV. CHARLES R. GILLETT, LIBRARIAN OF UNION THEOLOGICAL SEMINARY.

BARROWS' PARLIAMENT OF RELIGIONS.

WHAT was the Parliament of Religions of last year? Was it "a master-piece of Satan," a betrayal of the Christian trust, an uncovering of the city of the Lord and its treasures to the eyes of the Babylonians? Or was it a drawing together of men with a common purpose, a council of war among soldiers in a common campaign? The reader will answer this question according to his understanding of Christianity. If the great work of the Gospel is to bring men to correct religious opinions, then it certainly seems a failure in duty when its representatives meet on terms of equality with those who are not only in error, but are persistent and aggressive in their error. If, on the other hand, the mission of the Gospel is to bring men into right relations with God, it appears to be eminently consonant with that mission for Christ's followers to confer with other children of the heavenly Father who are honestly, albeit in Christian belief imperfectly and often mistakenly, seeking the same end.

One thing at any rate these handsome volumes of Doctor Barrows* make very plain: there was no surrender of Christian principle at the Parliament other than that possibly involved in the very fact of the gathering itself. The banner of the cross was not furled in the least out of deference to hostile eyes. While full liberty of speech was most properly given to Jews and Orientals, in Christian utterance there was a clear, distinctive note, and that note was Christ. It was struck first by the audience, which, catching at the opening the notes of the Old Hundredth tune as they pealed forth from the organ, did not wait to be led into the psalm of that name, but in vast chorus struck into Bishop Ken's most Christian doxology. The Christian note sounded again in the chairman's opening address, and perpetually throughout the sessions. It rang out clearly in the words of Doctor Lyman Abbott, "We are glad to know what they (the Jewish and Oriental representatives) have to tell us, but what we are gladdest of all about is that we can tell them what we have found in our search, and that we have found the Christ;" as it did also in the closing paper of the Parliament by Doctor George D. Boardman, who maintained that "Jesus Christ is the true centre of gravity, and it is only as the forces of mankind are pivoted on him that they are in balance." The last

* "The World's Parliament of Religions," edited by the Rev. John Henry Barrows, D.D. 2 volumes. The Parliament Publishing Co., Chicago.

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words of Doctor Barrows, the chairman, were: "Jesus Christ the savior of the world," and the closing sentences of President Bonney were the song of the herald angels of our Lord.

These volumes will make a valuable addition to a pastor's library. They are divided into three parts, namely: The history of the Parliament; Introduction to the Parliament papers; and The Parliament papers themselves. They are abundantly and even richly illustrated, and well printed on good paper. Much that is in them will be of interest for immediate reading, and as much more perhaps will for some time be of value for reference. The busy pastor will find in these 1,600 pages facts regarding the prevailing religions in missionary lands for which he will often search in vain in missionary literature, and find with difficulty, if at all, in his general library.

The student of comparative religion will doubtless find much here that is quite elementary and more or less that is diffuse, and will perhaps be tempted to turn away impatiently to the terser, and in Christian opinion profounder, works of Western expounders of ethnic faiths. Yet these volumes have much valuable materials for him also. Papers by Orientals there are in them at once scholarly and showing an unexpected command of vigorous English; and in these, as likewise in the more elementary ones, is given the seldom printed "other side" of Eastern cults, the side of those who believe in them. The best Occidental exposition of Buddhism or Confucianism is *ex parte*. In these volumes the Oriental case is in evidence, and without that a judicial conclusion is impossible.

It is time that both pastor and scholar heeded the caution contained in the hyperbolical refusal of Doctor Legge, the veteran missionary (as quoted by Doctor Le W. Bacon), to visit the missionary congress. His objection was that "he would be compelled to listen to a continual violation of the Ninth Commandment against those who would have no opportunity to defend themselves." It is simply human to misunderstand those with whom we are not in sympathy. This natural misunderstanding ceases to be excusable when we refuse to avail ourselves of means at hand for correcting our vision and gaining a true perspective. For example, Doctor George F. Pentecost, on the platform of the Parliament (see p. 143), charged that there were thousands of temples in India in which were throngs of immoral priestesses, women who "were prostitutes because they were priestesses, and priestesses because they were prostitutes." It is not in order to repeat this charge now until one has reckoned with the reply of the alert, intellectual looking representative of the Jains, Mr. V. A. Gaudhi, of Bombay. He said, in part:

I repeat now, what I repeat every day, that these abuses are not from religion, but in spite of religion, as in every other country. . . . There are a few Hindu temples in southern India where women singers are employed to sing on certain occasions. Some of them are of dubious character, and the Hindu society feels it, and is trying its best to remove the evil. These women are never allowed to enter the main body of the temple, and as for their being priestesses, there is not one woman priest from the Himalayas to Cape Cormorini.

Our views of the marriage of widows will probably not be changed materially by arguments for the Hindu system; but, before we denounce that system in a sweeping way, it is only right that we listen to the Hindu side. It is given on page 322 by Professor M. N. D'vivedi, and, curiously enough, has its echoes in the utterances of some worthy people in the Occident. In abstract matters, also, these modern wise men from the East present boldly and strongly the issue which they take with the West. Witness Professor D'vivedi's challenge of monotheism on page 318, and his justification of the Purânas in the face of Western Orientalists on page 326.

It is not only the Orient, however, that is here in evidence. Christianity is placed before us, and that not only by its champions, but as seen from without. Mr. John Stuart Mill thought it was his peculiar privilege so to see it, owing to his non-Christian education; but he and those like him are in part products of Christianity, notwithstanding. A generation or two back, their life-stream flowed in Christian channels, and in their own time it has been conditioned by Christian surroundings. In these pages the Western reader may see Christianity through the eyes of those whose whole vital heritage is non-Christian, and whose environment has been prevailingly so. For example, the good-natured, but shrewd comments of the Honorable Pung Kwang Yu, of the Chinese Legation at Washington (pp. 424 ff.), and his kindly but thoughtful criticisms of Christian missions in China (pp. 434 ff.), are decidedly

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calculated to broaden the Christian outlook, and to carry Christian thought down to fundamental truths. To some, these ethnic comments on our faith will doubtless be unpleasant reading. They indicate an unlooked-for strength of intellect and opinion in the Oriental systems. Indeed, it appears that those of us who hoped that the visitors to the Parliament and the Fair from the far East would be deeply impressed with the superiority of Christianity are to be largely disappointed. We forgot that the thousand and one grog-shops of Chicago—to say nothing of other American cities—with their attendant disorder and crime, might make more impression on these visitors than either the myriad quiet forms of good in our land, or the evils in their own lands, to which familiarity had rendered them partially insensible. It is a little disconcerting at first to hear the young Brahman, Mr. Narasima, rate the Parliament high as a means "of showing Christendom its sins." Yet it is the belief of many able missionaries that the Parliament will make for the progress of the Gospel, nevertheless, and in a deeper and more lasting way, than a passing impression. Contact with vigorous, spiritual Christianity by other religions is always a new spiritual impulse to them; and to strengthen the spiritual life, to quicken the religious thirst, is to waken the highest part of the nature, whose needs, increasing and becoming more imperious as it develops, can never be truly satisfied by the intermittent streams of ethnic cults, streams whose waters fail in times of greatest extremity. Let the human spirit awake to its real needs, and its thirst will in time bring it to the Christ, though perhaps not altogether the Christ of the schools, or of Western ecclesiasticism.

Of course, only a suggestion can be made in this notice of the stores contained in these ample volumes. Little need be said of the Christian and Jewish contributions. Naturally, they are of unequal merit, but not a few of them are of great merit. We are accustomed to look for good things from such men as Doctors Lyman Abbott, Munger, and Gladden; Professors Schaff, Briggs, and Wilkinson; President Washburn, of Constantinople; Doctor E. E. Hale, and Rabbi Gottheil, Cardinal Gibbons and Bishop Keane; and we are not disappointed in them, as they appear in these pages.

W. F. COOLEY.

CHATHAM, N. J.

THE LOWELL LECTURES.

DR. HENRY DRUMMOND'S Lowell Lectures on *The Ascent of Man* is a very interesting and instructive volume. His thesis is that all modern thinking is along the lines of the prevailing theory of evolution and that it is unwise to ignore the general trend. His contention is that the theory of evolution as proclaimed at first, and as generally held even now, is "out of focus," in that it fails to take into consideration all of the facts that are pertinent. Over against Darwin's "struggle for life" and "descent of man" he sets what he calls the "struggle for the life of others" and the "ascent of man" from lower to higher stages of being, feeling, thinking and acting. He thus sets in contrast with the selfishness of the individual the altruistic principle which is deserving of consideration and investigation as a constituent part of even animal instinct. Nutrition and the struggle for life, reproduction and the struggle for the life of others, are the two functions of all animal being, and they continually interact. The exclusion of the latter is sufficient to substantiate the lack of "focus" which Dr. Drummond charges. He contends also that a true *scientific* investigation of the problem must be broad enough to comprehend all mental and moral elements which the highest forms of life present. To refuse to do so must vitiate the results of such theory and is simply to ignore problems that are as worthy, nay, more worthy of evolution than those which concern the body alone. The course of the argument is shown by the various chapter headings, as follows: evolution in general; the missing factor in correct theories; why was evolution the method chosen?; evolution and sociology; the ascent of the body; the scaffolding left in the body; the arrest of the body; the dawn of mind; the evolution of language; the struggle for life; the struggle for the life of others; the evolution of a mother; the evolution of a father; involution.

The book is attractive in appearance, well bound, and printed on excellent paper from good type. The author of "Natural Law in the Spiritual World" needs no commendation as to either style or matter, and his latest work will be welcomed by a wide circle of readers. (New York: James Pott & Co. Pp. xi., 346. $2.00.)

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TENNYSON.*

THIS is not a *life* of Mr. Tennyson in the common biographical sense of the term life. The author tells us little or nothing of the outward relations or fortunes of the child of the Lincolnshire clergyman, or those of the maturing or of the mellow-aged man, as he gathered to himself the reverence and love of cultivated and refined natures the world round, won by the music and the wisdom of his affluent verse; dying full of honors as the noblest and most endeared Englishman of his time—to these or to such matters we have scarcely a distant allusion in this book.

Yet the writer does give us in its pages the life of the poet Tennyson in the truest and highest sense of the word—the inner, hidden life of thought and emotion, of sportive fancies, of sublime imaginings, of communings with invincible powers, of meditations upon the meanings and the mysteries of things, of sympathy with all sweet experiences, of sorrow for suffering souls, of love for all fair forms in nature and for all things lovable in human life. This *inward, intellectual, spiritual* life of Mr. Alfred Tennyson, Mr. Stopford Brooke does disclose and delineate for us in his noble book; which result is obtained by a close, analytical chronological study of the poems of the late English laureate, from his first application to verse-making as a youth to his unrivalled mastery in the art as seen in the productions of his fully developed genius. With a painstaking application to his subject, with rare insight into the subtleties he presumes to expound, and with the sympathy so necessary in the study of character, our author traces, in a style most apt for such work, the growth and enrichment of Mr. Tennyson's mind and heart through his long literary career; illuminating his critical work by happy citations from the poems he is expounding; so revealing the true life of the poet to our apprehensions and sensibilities, not entertaining us merely with external incidents with which biography is usually so much occupied. Close students of Tennyson's writings may therefore find worthy reward for the applying of thoughtful attention to the book we are here commending, knowing whereof we speak. Even those who were favored with direct and frequent personal intercourse with the poet—and the favor was afforded to few—could not have known what manner of man he was, inwardly and essentially, as we may know through this searching analysis and study of Mr. Stopford A. Brooke. For all lovers of Tennyson—and they are multitudinous—there are new beauties brought out of their hiding-places by this writer; while well-known allusions and images receive new applications in so many instances that the volumes so long endeared to us will have a fresh interest for us from the light and the inspiration we may get from this latest and ablest commentator.

But before the study of the poems is entered upon and followed in the order of their appearing, we have an elaborate introduction in three parts. In the first of these our author gives us his estimate of Mr. Tennyson as an artist, and of his art work, emphasizing *simplicity, sincerity, honesty, or fidelity to the truth of things*, as a characteristic of his creations, from which comes his "clearness in thought, in expression, and in representations of the outward world, one of the first and greatest things an artist can attain," as his expositor holds. Then, the high moral tone and aim of our poet's work are held up to admiration, the sense of being entrusted with a sacred commission that ever possessed Tennyson—which supplemented his native dignity of character and his stately bearing; all the tasks he took in hand, being conscientiously and reverentially accomplished. And then, what is obvious to all readers of his verses, be the theme lowly or lofty, Tennyson's fervent and devout love of beauty, which his eye and his heart detect in hidden retreats, and in unlikely things and places; with his fine ear for musical cadences in singing of beauty to a world enchanted by his songs. Ever faithful to beauty and to love was our poet; beauty awakening love ever, in all pure, sensitive souls; the true artist laboring unremittingly in shaping expression for the worthy telling of beauty and love; in the cherishing of which sacred passion, and in devotion to this divine ministry, Tennyson ranks with the greatest of those so inspired of Heaven; the author of the book under notice here being witness.

But we wrong him by hasty epitomizing. Such pages cannot be condensed into sentences.

"Tennyson's Relation to Christianity" is next treated, which seems alien in a treatise on poetry; or it needed not, surely, that the matter should have been thus formally and boldly obtruded upon the reader's attention. Yet should it be borne in mind that Tennyson wrestles with stubborn problems in philosophic theology in places; notably

* "Tennyson: His Art and Relations to Modern Life." By Stopford A. Brooke, M.A. New York: G. P. Putnam's Sons. $1.75.

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in "In Memoriam," in "The Two Voices," and in other of his effusions.

And then we have "Tennyson's Relation to Social Politics" discussed, and copiously illustrated, in the last of the three parts into which Mr. Brooke divides his introduction; his treatment of the subject being full of light, and of fresh interest, not only for students of Tennyson as a poet, but for the many among us who are occupied with questions of social organization and administration.

In a review proper these points might be opened out, but here we are confined to a little space. Enough if by this notice we move readers to betake themselves to the study of Mr. Stopford A. Brooke's exposition of the great themes he has so worthily handled. J. H. RYLANCE.

DARWINISM.

ANOTHER work of somewhat similar tenor is *Darwinism: Workmen and Work*, by Dr. James Hutchison Stirling. It consists of a study of Charles Darwin, his father, Dr. Robert Waring Darwin, and his grandfather, Dr. Erasmus Darwin. The object of the author is to delineate the theory of evolution as formulated by the Darwins, giving the antecedents of the theorists, the natural history of the hypothesis and its actual contents. His object in thus subjecting the matter to exhaustive examination is to submit a contribution to the refutation of the theory. The qualifications of the author to deal with the philosophical aspects of the matter are beyond question, and if thorough knowledge and acquaintance with the Darwinian writings can give the scientific qualification, the author is amply equipped for his task. From any point of view the book constitutes a valuable addition to the literature of the subject, and must be consulted by students of Darwin's theory. The author continually reminds his readers that there are several theories of evolution, and that the differences consist mainly in the belief in the preliminary divine involution which determined the results of the subsequent evolution. These parts of the book are striking and suggestive. (Imported by Charles Scribner's Sons. $3.50.)

NEW TESTAMENT CRITICISM.

DOUBTLESS "criticism" has many sins to answer for. In the hands of its exponents it certainly often runs to extremes which carry the seeds of their one destruction within themselves. Recognized authorities there are, and their contributions when taken together constitute actual additions to the sum of real knowledge, the one eliminating the errors of his fellow. Before us is a volume which comes from a new pen, and it is in line with several other books by well-known men. *The Life and Teaching of Jesus*, with a sub-title: "A critical analysis of the source of the gospels, together with a study of the sayings of Jesus," by Arthur Kenyon Rogers, is the title of the work. The author is indebted to the books of such men as Weiss, Wendt, Stevens, and many others, but there is no specific acknowledgment except in a single reference to Weiss in the appendix. The book contains no foot-notes and no references to the parallel literature. In this respect it does not bear a scholarly appearance. Examination shows frequent clumsy expressions and many offences against rhetorical finish. The author's main recommendation is that he has studied his authorities Bible in hand and that he has expressed the views which have been matured through such study. But it is quite beyond doubt that his conclusions are such as will fail to recommend themselves to the great mass of men. His presuppositions and prejudices are controlling, and they color his whole discussion. The system which he follows gives an eclectic New Testament, which has lost many things that one misses with reluctance. As an illustration of the extremes to which criticism in unaccustomed hands may go, the book is fairly good, but as a contribution to the whole theme it is scarcely possible to say as much except in so far as it reflects the views of other men. (Putnam's Sons. $1.75.)

EXPOSITORY.

WE have received another volume of Dr. Alexander Maclaren's Bible Class Expositions prepared originally for *The Sunday School Times*, and now published in book form. The expositions cover those portions of *The Gospel of St. John* which were used in the International Lessons and therefore do not embrace the whole of John's Gospel. We do not need to commend the volume specially, for those who admire Dr. Maclaren's writing will be assured that in these pages they will find a multitude of suggestive hints which will fully repay purchase and perusal. The volume is neatly bound and printed. (N. Y.: A. C. Armstrong & Son, 1894. $1.00.)

Two additional volumes in the Expositor's Bible series are before us, each being

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a second volume, one *The Second Book of Kings*, by Archdeacon F. W. Farrar, D.D., F.R.S., and the other *The Second Epistle to the Corinthians*, by James Denney, B.D. In good part the former volume resolves itself into a history of the period, and only in comparatively few places does the text lend itself to homiletical exposition. Significant of the author's well-known position in regard to the Scripture and its inspiration, is his quotation, used as a sort of motto, of the words of the Bishop of Derry: "Theories of inspiration which impaginate the Everlasting Spirit and make each verse a cluster of objectless and mechanical miracles, and not seriously believed by any one; the Bible itself abides in its endless power and unexhausted truth. All that is not of asbestos is being burned away by the restless fires of thought and criticism. That which remains is enough, and it is indestructible." Being illustrated by contemporary or collateral materials, the volume becomes one of the most useful of those comprised in the series. Mr. Denney's work covers the Second Epistle of Paul to the Corinthians in twenty-eight subjects that are derived directly from the text. Foot-notes are added which explain difficult passages in the text, and the volume as a whole is a wholesome piece of expository writing. It suggests lines of thought but does not make the process of thinking unnecessary or superfluous. Books of this sort are to be welcomed as valuable additions to religious literature, because they are helpful without being ennervating. (Armstrong & Son. $1.50 each.)

JULY MAGAZINES.

THE contents of THE ATLANTIC MONTHLY for July are: "Philip and His Wife," Margaret Deland; "Letters of Sidney Lanier," William R. Thayer; "The City on the Housetops;" "Pontiac's Lookout," Mary Hartwell Catherwood; "Al Mamoun," Clinton Scollard; "The Home of Glooscap," Frank Bolles; "Lucretius," R. Y. Tyrrell; "On the Beach at Daytona," Bradford Torrey; "The Red Bridal," Lafcadio Hearn; "The Mayor and the City," Harvey N. Shepard; "To-Morrows and To-Morrows," Stuart Sterne; "Coleridge's Introduction to the Lake District," Myron B. Benton; "On leaving Winchester:" MDCCCXCI. Louise Imogen Guiney; "In the Dozy Hours," Agnes Repplier; "Monetary Reform in Santo Domingo," J. Laurence Laughlin; "Baroness Tautphœus," M. L. Thompson.

THE July CENTURY contains: "Coasting by Sorrento and Amalfi," F. Marion Crawford; "The Highroad from Salerno to Sorrento," J. Howe Adams; "Franz Schubert," Antonín Dvorák: "Where Goest Thou?" Edith M. Thomas; "The Evolution of a Battle-Ship," Albert Franklin Matthews; "Susanna," Nannie A. Cox; "The Star-Spangled Banner," John C. Carpenter; "Old Dutch Masters: Jacob Van Ruisdael," Timothy Cole; "A Cumberland Vendetta," Part II., John Fox, Jr.; "A Dream," Hildegarde Hawthorne; "Present-Day Papers," Charles Dudley Warner; "What German Cities Do for Their Citizens," Albert Shaw;" "Across Asia on a Bicycle," Thomas Gaskell Allen, Jr. and William Lewis Sachtleben; "Love in Idleness," F. Marion Crawford; "An Unexpected Legacy," Alice Turner; "Superstitions of the Sea," J. D. Jerrold Kelley; "The Passing of Day," John Vance Cheney; "A Bachelor Maid," Mrs. Burton Harrison: "Painting at the Fair," John C. Van Dyke; "A German Comic Paper," William D. Ellwanger and Charles Mulford Robinson; "Celebrating the Fourth in Antwerp," George Wharton Edwards; "Her Mother's Success," Viola Roseboro'; "Sleep and Death," Henry Tyrrell.

HARPER'S MAGAZINE for July contains: "The Golden House," Charles Dudley Warner; "The Harvard and Yale Boat-Race," W. A. Brooks; "The Evening Party," Grace King; "The President at Home, Henry Loomis Nelson; "Specimen Jones," Owen Wister; The Storage Battery of the Air," Alexander McAdie; "Ebb and Flow," Eva Anstruther; Vignettes of Manhattan," Brander Matthews; "My First Visit to New England," William Dean Howells; Un Mauvais Quart d'Heure," Charles Stanley Reinhart; An Australian's Impression of America," Miss C. H. Spence; "The United States Naval Gun Factory," Commander Theodore F. Jewell, U. S. N.; "Trilby," George Du Maurier; "Snap-Shots at the Olden Times," Charles D. Deshler; "In Fly-Time," Robert Grant.

LIPPINCOTT'S MAGAZINE for July contains: "Captain Close," Captain Charles King;" "The Conscience Fund," Francis Leon Chrisman; "A Roman Nurse," Ellen Olney Kirk; "At Marrini's," Richard Hamilton Potts; "Mill Girls," Elizabeth Morris; "A Mess of Pottage," Louise Stockton; "A Scattered Sect: The Army of the Lord," H. V. Brown; "A Case of Hoodoo," William Cecil Elam.

JULY SCRIBNER'S contains: "The North Shore of Massachusetts," Robert Grant; "By the Sea," Anne Mayo Maclean; "The Gettysburg Week," Philip Schaff, D.D.; "Among the Tarahumaris," Carl Lumholtz; "John March, Southerner," George W. Cable; "The French in Holland," Philip Gilbert Hamerton; "A Man Without a Memory," William Henry Shelton; "Beasts of Burden," N. S. Shaler; "The Workingman," Octave Thanet; "The Sleep," M. L. Van Vorst; "The New York Tenement-House Evil and Its Cure," Ernest Flagg; "Mirage," Graham R. Tomson; "Aut Cæsar, Aut Nihil," Agnes Repplier; "An Ally of Mr. Cross," John J. a'Becket.

THE contents of MCCLURE'S MAGAZINE for July are: "The Heraldry of The Plains," Alice Mac Gown; "Told in Confidence," Celia Eliza Shute; "Human Documents," Series of Portraits of Lord Aberdeen, Lady Aberdeen and Capt. Charles King; "Alphonse Daudet at Home," R. H. Sherard; "An Ingenue of the Sierras," Bret Harte; "Homestead, As Seen By One Of Its Workmen," L. W.; "The Revolt of The—" Robert Barr; "A Chemical Detective Bureau," Ida M. Tarbell; "The Ebb Tide," Robert Louis Stevenson and Lloyd Osbourne.

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SUBJECT INDEX TO THEOLOGICAL PERIODICALS.

ABBREVIATIONS OF TITLES USED IN THIS RECORD.

Af. M. E. R.	African M. E. Church Review. (Quarterly.)
Bapt. Q.	Baptist Quarterly Review.
Bib. S.	Bibliotheca Sacra. (Quarterly.)
Bib. W.	The Biblical World.
Can. M. R.	Canadian Methodist Review. (Bi-monthly.)
Char. R.	Charities Review.
Chr. L.	Christian Literature and Review of the Churches.
Chr. T.	Christian Thought. (Bi-monthly.)
Ex.	Expositor.
Ex. T.	Expository Times.
Good W.	Good Words.
Hom. R.	Homiletic Review.
Kath. M.	Katholischen Missionen.
Luth. C. R.	Lutheran Church Review.
Luth. Q.	Lutheran Quarterly.
Meth. R.	Methodist Review. (Bi-monthly.)
Miss. H.	Missionary Herald.
Miss. R.	Missionary Review.
New Chr. Q.	New Christian Quarterly.
Newb. H. M.	Newbery House Magazine.
New W.	The New World. (Quarterly.)
Our D.	Our Day. (Bi-monthly.)
Prot. Ep. R.	Protestant Episcopal Review.
Pre. M.	Preacher's Magazine.
Presb. Q.	Presbyterian Quarterly.
Presb. Ref. R.	Presbyterian and Reformed Review. (Quarterly.)
Ref. Q.	Reformed Quarterly Review.
R. R. R.	Religious Review of Reviews.
Think.	The Thinker.
Treas.	The Treasury.
Yale R.	The Yale Review. (Quarterly.)

American churches (A. H. Bradford). Chr.L.11 (Je'94) 25a–31a.

Annual conference boundaries (A. M. Phillips). Can.M.R.6 (Je'94) 261–66.

Antinomianism (B. Harte). Treas.12 (Je'94) 141–43.

Apostles' Creed, Some controverted articles of the (H. B. Swete). Think.5 (Je'94) 525–32.

Asia, Across the backbone of (H. Lansdell). GoodW.35 (Je'94) 373–79.

Atonement in modern theology (W. Warren). Think.5 (Je'94) 523–25.

Belief, Hindrances to (S. E. Keeble). Think.5 (Je'94) 516–22.

Bible, Religious and historical uses of the (F. C. Porter). NewW.3 (Je'94) 250–60.

Bible and science (J. W. Dawson). Ex.54 (Je'94) 440–51.

Chinese, Our duty to the American (C. R. Hager). Miss.H.90 (Je'94) 242–43.

Christ, Imitation of (A. M. Fairbairn). Pre.M.4 (Je'94) 241–46.

Christian Endeavor work, Practical, and its relation to the Church (S. G. Shannon). Treas. 12 (Je'94) 157–58.

Christianity, Naturalness of (J. Stalker). Good W.35 (Je'94) 429–32.

Christianity, St. Paul's conception of (A. B. Bruce). Ex.54 (Je'94) 416–29.

Church at home (G. L. Mackay). Miss.R.7 (Je'94) 421–24.

Churches, How the, are adapting themselves to the altered conditions of life (J. Strong). Chr.L.11 (Je'94) 99–102.

Churches, Influences of the, on the masses (T. C. Collings). Chr.L.11 (Je'94) 87–95.

Criticism, Baur's New Testament, in the light of the present (H. Holtzmann). NewW.3 (Je'94) 201–17.

Criticism, Higher, and the verdict of the monuments (A. Macalister). Ex.54 (Je'94) 401–16.

Criticism, Old Testament. Chr.L.11 (Je'94) 34a–42a.

Democracy and the poet (N. P. Gilman). New W.3 (Je'94) 311–28.

Egypt, Last treasure from (C. M. Cobern). Hom. R.27 (Je'94) 487–95.

Episcopalian polity (W. Kirkus). NewW.3 (Je'94) 260–74.

Evolution and Christianity (H. Drummond). Chr.L.11 (Je'94) 31a–34a.

Evolution and creation (T. G. Bonney). Think.5 (Je'94) 533–39.

Freedmen, Some features of work among the (E. Beardsley and Miss Hatch). Miss.R.7 (Je'94) 436–41.

God, Idea of, in the world's religions (J. Wier). Can.M.R.6 (Je'94) 199–208.

Hausaland association, Central Soudan (J. Johnson). Miss.R.7 (Je'94) 441–43.

Holy spirit outside the Christian Church (T. Sims). Can.M.R.6 (Je'94) 209–18.

Isaiah, Theology of (A. B. Davidson). Ex.T.5 (Je'94) 391–96.

Japan, Christian work in (H. Loomis). Miss.H.90 (Je'94) 240–42.

Jesus Christ, Resurrection and ascension of (E. E. Harding). Ex.T.5 (Je'94) 404–05.

Jesus Christ, Were the sufferings of, penal (M. Randles). Can.M.R.6 (Je'94) 233–48.

Job, Book of (B. Duhm). NewW.3 (Je'94) 328–44.

Kelpius, John, pietist (F. H. Williams). NewW.3 (Je'94) 218–32.

Kepler. (R. Ball.) GoodW.35 (Je'94) 403–10.

Kitty alone. Story. (S. B. Gould). GoodW.35 (Je'94) 361–73.

Levant, Strategic import of missions in the (J. S. Dennis). Miss.H.90 (Je'94) 233–37.

Livingstone's body-guard, Susie and Chuma (A. T. Pierson). Miss.R.7 (Je'94) 401–04.

Luke vii. 2, Identity of Cornelius and the unnamed centurion of (W. J. Deane and H. B. Swete). Think.5 (Je'94) 505–16.

Lynching, horrors of (C. F. Aked). Chr.L.11 (Je'94) 96–98.

Matter. (E. M. Caillard). Good W.35 (Je'94) 379–83.

Medical work in the Western Turkey mission (W. S. Dodd). Miss.H.90 (Je'94) 238–39.

Miracles, Evidential value of (M. Dods). Hom. R.27 (Je'94) 483–87.

Mission fields, Unoccupied, of the world (J. Donglass). Miss.R.7 (Je'94) 404–12.

Missionary educational question (J. N. Cushing). Miss.R.7 (Je'94) 432–36.

Moses: his life and its lessons (M. G. Pearse). Pre.M.4 (Je'94) 247–50.

Mystics and saints (P. T. Forsyth). Ex.T.5 (Je'94) 401–04.

Omnibus: out and at home (A. R. Buckland). GoodW.35 (Je'94) 397–402.

Parable of the carpenters (J. Stalker). Treas.12 (Je'94) 121–26.

Pastoral epistles, Internal evidence on the authorship of the (W. Warren). Think.5 (Je'94) 492–500.

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Paul and the Gospels (J. S. Banks). Ex.T.5 (Je'94) 413-15.
Pauline teaching of the Person of Christ (O. Cone). NewW.3 (Je'94) 274-95.
Pessimism, Significance of (R. A. Holland, Jr.) NewW.3 (Je'94) 295-311.
Poet, Democracy and the (N. P. Gilman). New W.3 (Je'94) 311-28.
Prayer, Story of, answered (W. S. Walton). Miss. R.7 (Je'94) 424-31.
Preaching, Plea for divisions in (S. E. Keeble). Pre.M.4 (Je'94) 262-65.
Preaching, Some qualifications for successful (T. Waugh). Pre.M.4 (Je'94) 251-59.
Psychic phenomena and physical laws (T. Lindsay). Can.M.R.6 (Je'94) 249-60.
Real Presence (J. B. Remensnyder). Hom.R.27 (Je'94) 500-09.
Redemption, Creation waiting for (G. Philip). Ex.T.5. (Je'94) 415-16.
Religious equality in England, Movement for (E. Porritt). NewW.3 (Je'94) 233-50.
Rembrandt and his work (J. M. Gray). Good W.35 (Je'94) 383-91.
Rum-trade, Christendom's, with Africa (F. B. Noble). Miss.R.7 (Je'94) 412-21.
Second coming of Christ, New Testament teaching on the (J. A. Beet). Ex.54 (Je'94) 430-39.
Shushan, the palace (W. H. Ward). Hom.R.27 (Je'94) 509-11.
Smith, Dr. Robertson, at Cambridge (N. McLean). Ex 54 (Je'94) 462-70.
Socialism, Christianity and (J. W. Dickinson). Can.M.R.6 (Je'94) 218-32.
Song, Worth of Christian (B. F. Hallock). Treas. 12 (Je'94) 143-46.
Sun dance (C. C. Bateman). Hom.R.27 (Je'94) 564-66.
Sunday-school. Teacher and the class (R. F. Horton). Pre.M.4 (Je'94) 259-62.
Synoptic problem (P. J. Gloag). Think.5 (Je'94) 487-92.
Vocation—avocation—vacation (T. W. Hunt). Hom.R.27 (Je'94) 495-99.
Word of God (J. H. Bernard). Think.5 (Je'94) 500-06.
Zechariah, Parables of (J. Stalker). Ex.T.5 (Je'94) 405-09.

CONTENTS OF RELIGIOUS PERIODICALS.

The Canadian Methodist Review.

Toronto, May-June, 1894.

Idea of God in the world's religions.
Holy spirit outside the Christian Church.
Christianity and socialism.
Were the sufferings of Christ penal?
Psychic phenomena and physical laws.
Annual Conference boundaries.

Christian Literature.

New York, June, 1894.

American churches.
Evolution and Christianity.
Old Testament criticism.
Influence of the churches on the masses.
Horrors of lynching.
How the churches are adapting themselves to the altered conditions of life.

The Expositor.

London, June, 1894.

Higher criticism and the verdict of the monuments.
St. Paul's conception of Christianity.
New Testament teaching on the second coming of Christ.
Bible and science.
Dr. Robertson Smith at Cambridge.

The Expository Times.

Edinburgh, June, 1894.

Theology of Isaiah.
Mystics and saints.
Resurrection and ascension of Jesus Christ.
Parables of Zechariah.
St. Paul and the Gospels.
Creation waiting for redemption.

Good Words.

London, June, 1894.

Kitty alone.
Across the backbone of Asia.
Matter.
Rembrandt and his work.
Omnibus: out and at home.
Kepler.
Naturalness of Christianity.

The Homiletic Review.

New York, June, 1894.

Evidential value of miracles.
Last treasure from Egypt.
Vocation—avocation—vacation.
Real presence.
Shushan, the palace.
Sun dance.

The Missionary Herald.

Boston, June, 1894.

Strategic import of missions in the Levant.
Medical work in the Western Turkey mission.
Christian work in Japan.
Our duty to the American Chinese.

The Missionary Review.

New York, June, 1894.

Susi and Chuma, Livingstone's body-guard.
Unoccupied mission fields of the world.
Christendom's rum-trade with Africa.
Church at home.
Story of answered prayer.
Missionary educational question.
Some features of work among the Freedmen.
Central Soudan Hausaland Association.

The New World.

Boston, June, 1894.

Baur's New Testament criticism in the light of the present.
John Kelpius, pietist.
Movement for religious equality in England.
Religious and the historical uses of the Bible.
Episcopalian polity.
Pauline teaching of the Person of Christ.
Significance of pessimism.
Democracy and the poet.
Book of Job.

The Preachers' Magazine.

New York, June, 1894.

Imitation of Christ.
Moses: his life and its lessons.
Some qualifications for successful preaching.

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Teacher and the class.
Plea for divisions in preaching.

The Thinker.

New York, June, 1894.

Synoptic problem.
Internal evidence on the authorship of the pastoral epistles.
Word of God.
Identity of Cornelius and the unnamed centurion of Luke vii. 2.
Hindrances to belief.
Atonement in modern theology.
Some controverted articles of the Apostles' Creed.
Evolution and creation.

The Treasury.

New York, June, 1894.

Parable of the carpenters.
Antinomianism.
Worth of Christian song.
Practical Christian Endeavor work, and its relation to the Church.

RECORD OF THEOLOGICAL BOOKS.

OUTLINE OF CLASSIFICATIONS.

I. Exegetical Theology.
II. Historical Theology.
  1. Biblical and Jewish.
  2. Post Biblical.
  3. Other Religions.
III. Systematic Theology.
IV. Practical Theology.
  1. Industrial Experience.
  2. The Family, Society, The State.
  3. The Church.
  4. Sermons and Preaching.
  5. Foreign Missions.
V. Bibliography, Encyclopædia Essays.

I.—Exegetical Theology.

a. *American and English.*

Anecdota Oxoniensia. The Earliest Translation of the Old Testament into the Basque Language by Pierre d'Urte of St. Jean de Luz. Ed., L. Thomas. Lond., H. Frowde, 1894. 4°, 18s. 6d.

Bennett, W. H. The Books of Chronicles. Lond., Hodder, 1894. 470 p., 8°, 7s. 6d. (Expositor's Bible.)

Butler, W. J. Meditations on the hundred and nineteenth psalm. Lond., Skeffington, 1894. 192 p., 8°, 3s. 6d.

Dansk, E. The drama of the Apocalypse. Lond., T. F. Unwin, 1894. 8°, 6s.

Denney, James. The second epistle to the Corinthians. N. Y., Armstrong, 1894. 7+387 p., 12°, (Expositors' Bible [new] 7th ser.) $1.50.

Farrar, F. W. The second book of Kings. N. Y., Armstrong, 1894. 12+496 p. (Expositors' Bible), $1.50.

Fenton, F. St. Paul's Epistles in modern English. Lond., Digby & L., 1894. 1s.

Harper, R. F. Assyrian and Babylonian letters belonging to the K collection of the British Museum. Lond., Luzac, 1894. 2., 16 p. pl., 8°, *net*, 25s.

Jowett, B. Epistles of St. Paul to the Thessalonians, Galatians, and Romans. Tr. and Commentary. 3d ed. Ed. and condensed by L. Campbell. Lond., Murray, 1894. 450 p., 8°, *net*, 7s. 6d.

Jowett, B. Epistles of St. Paul to the Thessalonians, Galatians, and Romans. Essays and Dissertations. Ed., L. Campbell. Lond., Murray, 1894. 412 p., *net*, 7s. 6d.

Laurie, T. Assyrian echoes of the word. N. Y., American Tract. Soc., [1894]. c. 380 p. il. 8°, $2.

Maclaren, Alex., *D.D.* The gospel of St. John. N. Y., Armstrong, 1894. 5+231 p. 12°, (Bible class expositions.) $1.

Paul's letter to the Colossians written A.D. 63; transcribed by J. M. Pascoe. N. Y., Hunt & Eaton, 1894. 2-46 p., 20 c. (The book of books ser.)

Sayce, Archibald H. The higher criticism and the verdict of the monuments. N. Y., Young & Co., 1894. 10+575 p. 8°, $3.50.

Schell, Edwin A. Twenty-six lessons in inductive Bible study; prepared for the Epworth League. 2*d ser.*, 1894. Cin., O., Cranston & Curts, 1894. 57 p. 12°, pap., 15 c.

Smith, G. A. The historical geography of the Holy Land, especially in relation to the history of Israel and of the early church. With 6 maps. Lond., Hodder, 1894. 710 p. 8°, 15s.

Machir b. Abba Mari, (Sæc. XII.), the Yalkut on Isaiah. Edited for the first time from an unique ms. of the library of Leyden and annotated by J. Spira. (In hebr.) Berlin. Wien, Ch. D. Lippe, 1894. VII, XXX, 258 p., *net*, M. 40. Lond., Luzac, "295" p., 10s. 6d.)

Trench, Maria, *comp.* Verba verbi Dei: the words of our Lord and Saviour, Jesus Christ, harmonized. N. Y., Longmans, Green & Co., 1894. 32+196 p. 12°, $1.50.

Tristram, H. B. Eastern customs in Bible lands. Lond., Hodder, 1894. 260 p., 8°, 5 s.

Wedgwood, Julia. The message of Israel in the light of modern criticism. Lond., Isbister. 310 p. 8°, 7s. 6d.

Williamson, G. C. The money of the Bible. N. Y. and Chic., Revell, 1894. 96 p., 12°, (Bypaths of Bible knowledge, no. 20.)

b. *Other.*

Evangile de Notre-Seigneur Jésus-Christ selon saint Matthieu, d'après la version revue par J. F. Ostervald. Nancy, Berger-Levrault. Paris, 58, rue de Glichy (1893), 1894. 106 p. 32°. (Also Marc, 69 p.; Luc, 114 p.; Jean, 85 p.)

Gess, Wolfg. Frdr. Bibelstudien üb. Evangelium Johannis, Cap. 13-17. 5. Aufl. Basel, R. Reich, 1894. VIII, 306 p. 8°, 3.20 M.

Hahn, G. L. Das Evangelium des Lucas. Erklärt v. (VI u. S. 337-715.) Breslau, E. Morgenstern, Verl. 8°.
  II, 2, 1894. VI, 337-715 p.

Maronier, J. M. Het. Paaschfeest. Arnheim, 1894. 4-131 p., 8°, 3.10 M.

Mayniel, P. Livre des lamentations (thèse). Montauban, imp. Granié, 1894. 154 p., 8°.

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Nowack, W., *ed.* Handkommentar zum Alten Testament. III. Abth. Die prophet. Bücher. Göttingen, Vandenhoeck & Ruprecht, 8°.
III, 2. Das Buch Daniel, übers. u. erklärt v. Senior Hauptpast. Geo. Behrmann, 1894. LI, 84 p., 2.80 M.

Oppert, J. La plus ancienne inscription sémitique jusqu'ici connue. Chalon-sur-Saône, impr, Marceau. Paris, libr. Leroux, 1894. 7 p., 4°, (Extr. de la Rev. d'assyriologie.)

Schrift, die heilige, des Alten Testaments, in Verbindung m. Proff. Bæthgen, Guthe, Kamphaufen u. A. übers. u. hrsg. v. Prof. E. Kautzsch. 10. Lfg., 2 il. (Schluss-) Beilagen. Freiburg i. B., J. C. B. Mohr, 1894. Cp., 12 M.

Strack, Herm., u. Zöckler, O. Kurzgefasster Kommentar zu den hl. Schriften Alten u. Neuen Testamentes, sowie zu den Apokryphen. Hrsg. Herm. Strack u. Otto Zöckler. B. Neues Testament. 2. Abtlg.: Das Evangelium nach Johannes u. die Apostelgeschichte, ausgelegt v. Proff. D.D. Ernst Ch. Luthardt u. Otto Zöckler. 2. Aufl. München, C. H. Beck, 1894. XIII, 324 p., 8°, 5 M.

Sommer, J. L. Die epistolischen Perikopen des Kirchenjahres, exegetisch u. homiletisch behandelt. 4. Aufl. Lpz., A. Deichert Nachf. 8°, 7 Lfgn. a M. 1.20.

Testamentum, novum, graece, ad antiquissimos testes denuo recensuit, apparatum criticum apposuit Const. Tischendorf. Ed. VIII. critica maior. Vol. III. Prolegomena scripsit Casp. Renatus Gregory additis curis Ezrae Abbot. Pars ultima. L., J. C. Hinrichs' Verl., 1894. XI, 801–1426 p., 8°. 13.50 and 17.50 M.

Volck, Wilh. Was lernen wir aus der Geschichte der Auslegung der hl. Schrift. 2 Vorträge. Jurjew, E. J. Karow, 1894. 40 p., 8°, 1 M.

Weiss, Bernh. Das Neue Testament. Textkritische Untersuchg. u. Textherstellg. 1. Tl.: Apostelgeschichte, Katholische Briefe, Apokalypse. Leip., Hinrichs. III, 313; VI, 230 u. VI, 225 p., 8°, 20 M.

Winer's, Geo. Benedict, Grammatik des neutestamentlichen Sprachidioms. 8. Aufl., neu bearb. v. P. W. Schmiedel. 1. Thl. Einleitung u. Formenlehre. Göttingen, Vandenhoeck & Ruprecht, 1894. XVI, 144 p. 8°, 2.60 M.

Zeller, H. Biclisches Wörterbuch f. das christliche Folk, hrsg. v. H. Zeller. 3. Aufl. Neue (Titel-) Ausg. Berlin (1886), Reuther & Reichard. (XII, 724; XXIII, 663 p. m. 6 Kartenbeilagen, 7 M.

II.—HISTORICAL THEOLOGY.

1. BIBLICAL AND JEWISH.

(Including Biblical Theology.)

a. *American and English.*

Curtis, Anson Bartie. Back to the Old Testament for the message of the New: an effort to connect more closely the testaments, to which is added a series of papers on various Old Testament books and subjects. Bost., Universalist Pub. House, 1894. 325 p. 12°, *net*, $1.

Gallagher, Mason. Was the Apostle Peter ever at Rome? A critical examination of the evidence and arguments presented on both sides of the question; introd. by J. Hall. N. Y., Hunt & Eaton, 1894. c. 13+249 p. 12°, $1.

Kayserling, M. Christopher Columbus and the participation of the Jews in the Spanish and Portuguese discoveries. C. Grossy. N. Y., Longmans, 1894. c. 13+189 p. 12°, $1.25.

Milman, H. H. History of the Jews. Lond., Routledge, 1894. 8°, 1s. (*Hearth and Home Library.*)

Moore, R. Braden. Old tabernacle theology for New Testament times. Phil., Presb. Bd. of Pub., [1894.] 440 p. 8°, $3.

Notovitch, N. The unknown life of Jesus Christ, from Buddhistic records; tr. by J. H. Connelly and L. Landsberg. N. Y., Dillingham, 1894. 5–288 p. 12°, $1.50.

Rogers, Arthur Kenyon. The life and teachings of Jesus: a critical analysis of the sources of the gospel, together with a study of the sayings of Jesus. N. Y., Putnam, 1894. 5+354 p. 12°, $1.75.

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IV.—PRACTICAL THEOLOGY.

1. INDIVIDUAL EXPERIENCE.

(Including Devotional Works, Experiential Theology, etc.)

a. *American and English.*

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Discipleship: the Scheme of Christianity. Lond., Williams & N., 1894, 8°, 2s. 6d.

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Lord's Prayer illustrated by the Lord's life. By A. T. M. Ed. by Rev. A. G. Munro-Mengens. Lond., Christian Knowledge Soc., 1894, 16°, 6d.

Marsh, F. E. Emblems of the Holy Spirit. Lond., W. G. Wheeler, 1894. 16°, 1s.

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CHRISTIAN LITERATURE

AND

THE REVIEW OF THE CHURCHES.

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OLD TESTAMENT CRITICISM.

III.

From *The Quarterly Review* (London), April, 1894.

In 1880 he was deprived of his chair in Aberdeen. His reply, due to "the invitation of some six hundred prominent Free Churchmen in Edinburgh and Glasgow, who deemed it better that the Scottish public should have an opportunity of understanding the position of the newer criticism than that they should condemn it unheard,"* was "The Old Testament in the Jewish Church," † followed by "The Prophets of Israel" (1882). These works are lectures, and were delivered to large audiences. They are, therefore, popular presentations and give in a large degree the results attained by Kuenen and Wellhausen, but they are based throughout on full knowledge and independent investigation. They are moreover free from the cold naturalism of Kuenen and the irreverence of Wellhausen; and while these men shocked the religious consciousness by such bold assertions as "of religions the Israelitish is to us one, not less, but also not more;" "Judaism and Christianity belong indeed to the foremost religions, but between them both and all other religions there is no specific difference," ‡ Robertson Smith satisfied it by the assurance that the new criticism did but make the Old Testament more living and real, and that it was in the fullest sense consistent with the principles of Evangelical religion. Later works are now in the hands of English readers, especially the valuable collection and investigation of facts in Doctor Driver's "Introduction"; but as the student who wishes to master the present Pentateuchal question must start from Wellhausen's "Composition" on the one hand and Dillmann's "Appendix" on the other, so the ordinary reader will find the strongest but least technical statement of the case on either side in these "Lectures" of Doctor Robertson Smith, and in the "Baird Lecture" for 1889 by Doctor James Robertson.

It is no part of our present purpose to examine at any length the arguments which are now put forward in the name of the "higher criticism," or those upon which stress is laid in reply; and if we were to make the attempt, it would be obviously impossible for us to accomplish it; but we may perhaps claim space in which to state summarily the chief tendencies of thought. The following outline is necessarily imperfect, but it is, we believe, substantially correct:

1. It is regarded as scarcely doubtful that

(*a*) there are four documents in our present Pentateuch: the First Elohist or Priestly Codex, the Second Elohist, the Jehovist, the Deuteronomist;

(*b*) each of these documents existed as an independent writing before incorporation into the Pentateuch;

(*c*) in their main features these documents can be distinctly traced, and, while there is much diversity in details, there is practical unanimity as to the main outlines of their contents; *

(*d*) there are in Pentateuchal legislation at least three distinct codes of laws: the covenant (judicial) code, Ex. xx.–xxiv., xxxiv.; the prophetic, parenetic, popular code of Deuteronomy; the esoteric priestly code, of which the centre is Leviticus. These codes show characteristics of their history, their date, their purpose, and exhibit clear stages of development from the simple to the complex.

* Preface, ed. 2, p. ix.

† Ed. 1, 1881; ed. 2, 1892.

‡ Kuenen, "Godsdienst," §§ 5-13: "Ons Standpunt."

* See especially the Tables added as an appendix to Holzinger's "Einleitung." The amalgamation of J E is, however, so complete that it is often impossible to determine the elements.

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2. It is further held, but with less agreement, that—

(*a*) the literature and history alike make it impossible to regard the Pentateuchal legislation as one whole, and they can only be understood on the assumption that the Deuteronomic and Priests' Codes did not exist or were not known, the one before the reign of Josiah, the other before the Exile. The literature is silent about them, and the history presents frequent violations of them, or unconsciousness of them, by persons who were the representatives of God to the people;

(*b*) the Books of Judges and Samuel are written by one who knows the Book of the Covenant, but not the Deuteronomic or Priestly Code. The Books of Kings are written by one who knows and is imbued with the spirit of the Deuteronomic Code, but is ignorant of the Priestly; the Books of Chronicles by one who interprets the history by the Priestly Code;

(*c*) the prophet Ezekiel—the great priest of the Exile—occupies common ground between the Deuteronomic and Priestly Codes, and furnishes the basis for the later legislation;

(*d*) as with the legislation and the institutions, so with the theological ideas. There is throughout the literature and the history a clearly traceable development corresponding with and confirming the general evolution.

3. The dates of the four great documents are, for those who accept the foregoing propositions, roughly as follows:

(1.) The Jehovist, at the end of the ninth or beginning of the eighth century B.C.

(2.) The Elohist, that is, the second Elohist of Hupfeld, which has now in the school of Graf, become the first, probably some fifty years later.

These documents are conveniently known by the symbols J and E respectively; and were later—after perhaps a hundred years—amalgamated with editorial modifications into one document known as J E, *i.e.* the great prophetic *History Book*.

(3.) The Deuteronomist followed soon after the amalgamation of J and E, not later than B.C. 621. The obvious symbol for it is D.

(4.) The Priestly Codex, *i.e.* the first Elohist, now become last, in the first quarter of the fifth century B.C. It is referred to as P or P C, and by Wellhausen as Q (quatour), from the not very happy idea that it contains four covenants.

There are of course many modifications of these documents, which come to us, it may be, from schools rather than from individual writers, and the later works, such as those of Cornill and Holzinger, abound with symbols which represent them. There are also many questions about each of them which are not solved, perhaps are insoluble to the satisfaction of the critics themselves. They are dealt with in almost every modern treatise on the subject, but for our purpose this mere outline must suffice. We ought however to add (to prevent confusion in a field in which it is not always easily avoided) that Dillmann and those who follow him use for four great documents the symbols A = P = Priests' Codex or First Elohist; B = E = Second Elohist, it being in his opinion doubtful whether A or B is really the older, but certain that B or E is older than J; C = J, the Jehovist; D = the Deuteronomist.

Now, if we enter with statements such as these and the mass of minute technical evidence on which they are based, into the courts of Reason and ask for a verdict upon them, we shall at once meet with the obvious objection that we are dealing with matters that to a large extent are unknown and probably unknowable. When similar questions are raised about the Gospels, we meet with complexities which make it doubtful whether any really profitable results can be expected; but here they are multiplied a hundredfold. It is difficult enough to walk with anything like certain tread in the historic twilight of the first Christian centuries. Who shall walk firmly in the historic darkness of the Mosaic period, illumined as it is only by stars which make the darkness visible? The child of the nineteenth century finds it almost impossible to transplant himself to the first. How shall he cross the barriers of language, custom, habits, modes of thought, varieties of feeling, which rise like mountains between the nineteenth century after and the fourteenth century before Christ?

It is further obvious to remark that many experts in analysis are brought into court when they should be still in the laboratory. They speak about results; they should speak of tendencies. The analyses are not complete. We are asked

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to give a verdict on matters of fact when the evidence consists of provisional hypotheses; or, to change the metaphor, we are asked to believe that a new skeleton key which opens a lock because it is made for the purpose, is therefore the original key which came from the maker's hands.

And when all this mass of hypotheses is placed in evidence, it is found to contain elements so contradictory that our confidence in the methods and the instruments employed must be considerably shaken. Our own summary of the result of criticism may give some faint idea of how vast this mass is, and how contradictory are its elements. The waves come and the waves recede, and the impression made upon the rock of our ignorance, though we would fain believe that it is real, is one that is not to be measured by days or even by years. That the criticism of this generation has marked a true progress in our conceptions of the Old Testament, and has clothed with life many bones which were very dry, we most thankfully acknowledge; but we find ourselves involuntarily smiling as wave after wave comes beating in, often with crest and splash, as though everything must yield before it. We have no desire to lay undue stress upon the manifest and abounding contradictions which have been the outcome of these critical inquiries. Changes of opinion are often improvements of opinion. Third thoughts which are fuller inductions are better than either the hasty generalizations of first thoughts or the exceptions of second thoughts. But amid the jubilant cries of victory all along the line, which meet us in a chorus of many voices which are youthful, and of some that experience might have warned, we must plead that men who seek to be wise should sometimes look backward, and should sometimes look forward.

This century has seen four dominant theories of Pentateuchal criticism — the documentary, the fragmentary, the supplementary, the evolutionary or renewed documentary—each supported by the authority of great men, and showing how almost resistless a theory can become, when the facts are sufficiently remote and uncertain, and when a mind sufficiently able devotes itself to inventing a theory which shall explain as many of the facts as it can and mould those which it cannot. At different periods in this century each of these theories has appeared to its supporters to be the final solution. It seems but as yesterday when the brilliant genius of Stanley charmed so many, and alarmed perhaps more, by presenting to us in his own fascinating style the results of the investigations of Ewald; or the critical inquiries of Colenso suggested to Kuenen the untrustworthiness of the First Elohist. But meanwhile we have been told that this "Book of Origins" is now the earliest and now the latest of all the documents of the Pentateuch, and that it is even both earliest and latest; and told this, moreover, by masters in modern research who have used all the instruments of internal evidence to prove their assertions true. Or to take another from the many examples which surround us. The real father of Wellhausen's teaching is the Hegelian Vatke; for does he not tell us, "My inquiry proceeds on a broader basis than that of Graf, and comes nearer to that of Vatke, from whom indeed I gratefully acknowledge myself to have learnt best and most"* and now the shade of Vatke himself tells us that he had long abandoned the views with which he inspired Wellhausen, and that the First Elohist which he had taught men to place not earlier than the Captivity is really to be placed before Deuteronomy, which is *not* Josiah's newly found Law Book! Taking Dillmann's symbols and order of documents A B C D, Wellhausen learns from Vatke that the true order is C B D A, and now one of Vatke's pupils gives us his "Lectures," † which declare that the true order is C A B D. We smile at the past from the vantage-ground of present knowledge. What will the future say to our knowledge? We will not prophesy, but we may record. One of old said: *οἰδαμεν ὁτι πάντες γνῶσιν ἐχομεν. ἡ γνῶσις φυσιοῖ.*

Nor are there wanting indications that our present views will undergo important modifications. It required a century from the time of Astruc to develop the Second Elohist. Before another half-century is added, a second Jehovist will perhaps stand out quite as clearly.‡ Young men now sometimes astonish their elders by speaking familiarly of the Hexateuch, but there already seems good reason for believing that the documents of the earlier books can be traced much beyond the Book of Joshua.§ And, not to mention the wilder flights of Maurice Vernes and others, which the more

* "History of Israel," p. 13.

† "Enleitung nach Vorlesungen von G. G. S. Preiss,' 1886.

‡ Cf. Bruston, "Les deux Jéhovistes," 1885; Westphal, "Les Sources du Pentateuque," i. 225.

§ Budde, "Die Bücher Richter u. Samuel," 1890.

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serious critics disavow, a scholar who has claims to be heard is already urging upon us that the whole fabric of modern criticism is tottering, because it is based upon a corrupt text; and that the true key to the problem is in the fact that, besides the ancient law-book (Deut. iv. 45—xxviii. 69) discovered by Hilkiah, there was another law-book which had never been lost.*

An independent investigation cannot moreover fail to observe that there is very important expert evidence against the theory which we are sometimes told is adopted by every scholar of note—the adoption of which, indeed, has in some quarters come to be regarded as the test of admission into the higher ranks of Old Testament criticism. If we were asked to name the first commentator on the Pentateuch, we should without hesitation say—and most men would say with us—Dillmann; if the most acute and widely-read of Semitic scholars, Nöldeke; if the author of the ablest recent *History of the Hebrews*, Kittel; if the writer of the most thoughtful monograph on the *Old Testament Priesthood*, Baudissin; if the strongest advocate of the principles of *wissenschaftliche Theologie*, Hilgenfeld: and these men, writing from very different points of view, and being wholly independent witnesses, unite in telling us that it is impossible to admit the central postulate of the Wellhausen theory—that the Priests' Codex is later than the Exile. Prominent among the experts for the English student there will naturally come the Professor of Oriental Languages in the University of Glasgow, to whose Baird Lecture† we have already referred, and who writes with a full and personal knowledge of the East which is so rare among Westerns. The reader who begins this book is not likely to omit any portion of it, but we specially commend a study of the sixth chapter, commencing with the apposite quotation from Emerson, "I greet you at the beginning of a great career, which yet must have had a long foreground somewhere for such a start," and ending with the statement, "I confess that it is extremely difficult for me, not only to believe the position that is taken up, but even to apprehend it as a possibility. . . ."

Meanwhile, the archæologists are claiming a hearing, and tell us that, in addition to their previous strong array of facts, inscriptions, about the genuineness and antiquity of which there can be no question, are being discovered, and that some of them are decisive against the "higher criticism" on very important points. Foremost among them in this country is Professor Sayce, who, after many contributions to periodical literature, has recently published an important work on the subject.* It is almost piteous to read the appeal of Professor Cheyne to his old friend Sayce to return from evil ways, which, he thinks, are tending to make "our popular literature on the Old Testament . . . an obstacle to progress"—an opinion in which we quite agree, but should not have laid the blame at Dr. Sayce's door—and to "seek the assistance of the critics."† And yet we sincerely hope that Dr. Sayce will do nothing of the kind. Indeed, we venture to think that for an Oriental archæologist of Professor Sayce's reputation there has lately been somewhat too much of the theorizing of the critic. It is dangerous for an expert to prophesy what will be found; dangerous for him to interpret, with the assistance of the critics or in the interests of the apologists, what has been found. We want from a witness facts, pure facts; and the less of colored light upon them the better.

And while the archæologists are offering us technical evidence, men who claim no special knowledge, but watch the currents of thought, are asking us to note how in parallel branches of study the confident assertions of subjective criticism have been discounted. They draw pictures of the Tübingen school and its discomfiture, of the rehabilitation of Homer, in spite of the Wolfians. They are confident that, as it has been with the New Testament, so will it be with the Old; that as it has been with Homer, so will it be with Moses.

Now with all this evidence we recur to our second main question, and ask how far the "analytical theory" is consistent with the facts, it seems clear that only one answer can be given. We may admit that there is much to be said for it, that this has been said with conspicuous fairness; that this ability and fairness have won the adhesion of many who have competent knowledge of one side of the question, and of some who have competent knowledge of both; but we must add that there is much, very much to be said *per contra*, and that in its main contention the case is NOT PROVEN, is not indeed in the present state of our knowledge provable.

3. We have been led to write more fully than we had intended on each of the earlier divisions of our subject, and have reserved

* Klosterman, "Der Pentateuch," 1893.

† It will be unnecessary to point out to the student of this book that the author sometimes unhappily merges the character of critic and expert in that of advocate.

* "The 'Higher Criticism' and the verdict of the Monuments," 1894. See pp. 5, 6.

† "Founders of Old Testament Criticism," pp. 231-241.

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little space for that which is of most practical importance—the question how far we are compelled by the established results of modern criticism to reconsider any of our commonly received opinions; but if the conclusions at which we have arrived are warranted, this question has been already answered. If, on the one hand, there is no authorized tradition as to the authorship or immediate origin of the Pentateuch; and if, on the other hand, the theories which assert of it that its origin is late are not proved; and if some of them, such as the post-Exilic date of the levitical legislation, have not been made even likely—it follows that criticism has no right to demand of the Church any restatement to her doctrine, and that Christians may rest without apprehension upon that which is of a truth, "the impregnable rock of Holy Scripture."

But if we conclude that no modifications of doctrine have been made necessary, our discussion suggests some considerations which are important:

1. The most reverential care should be taken how we use the authority of the Divine Revealer of Truth, in deciding a matter of fact which is within the limits of human knowledge. Let us take an example of this. We have lately seen quoted with much approval in many quarters these words from the Second Charge of the present Bishop of Oxford:

"With this belief (viz. in the omniscience of our Lord), I feel that I am bound to accept the language of our Lord in reference to the Old Testament Scriptures as beyond appeal. Where He says that Moses or the Prophets wrote or spoke of Him, and the report of His saying this depends on the authority of His Evangelist, I accept His warrant for understanding that Moses and the Prophets did write and speak about Him *in the sense in which I believe that He means it.*"

But we submit, with all respect for the great Bishop and historian who is quoted, that everything depends upon the words at the end of this sentence which we have ventured to put in italics. In the absence of proof to the contrary we believe that our Lord could only have meant that which, as we have tried to show, every person who heard Him would understand Him to mean. The reader who will analyze the passages of the Gospels in which reference is made to Moses or the Law, and observe to whom they are addressed, will, we believe, find confirmation for our view. We have been glad to find confirmation of it also, since the earlier part of this paragraph was in print, in the following words from the Pope's last Encyclical Letter:

"Vulgari autem sermone quum ea primo proprieque efferentur quæ cadant sub sensus, non dissimiliter scriptor sacer (monuitque et Doctor Angelicus) ea secutus est, quæ sensibiliter apparent," seu quæ Deus ipse, homines alloquens, ad eorum captum significavit humano more."*

2. The distinction between the substance of the Books of the Pentateuch and the form in which they now exist is admitted on all sides, but it is also frequently forgotten. If it could be proved that part of the Pentateuch is in its present form post-Exilic, this would not affect the substance, which must have existed in earlier written and oral forms. Let this fact be stated once more in the words of one who, unlike ourselves, is convinced of the late date of the Priests' Code:

"This double aspect of the Priests' Code is reconciled by the supposition that the chief ceremonial institutions of Israel are *in their origin* of great antiquity; but that the laws respecting them were gradually developed and elaborated, and *in the shape in which they are formulated in the Priests' Code* that they belong to the exilic or early post-exilic period. In its main stock, the legislation of P was thus not (as the critical view of it is sometimes represented by its opponents as teaching) 'manufactured' by the priests during exile; it is based upon *pre-existing Temple usage*, and exhibits the form which that finally assumed."†

This distinction lies indeed within the circle of a great theological question which it is beyond our present purpose to discuss, but it surely may be held that the truer view of revelation in the Old and New Testament alike is that God inspired not books but men; that religion is not a code but a life; that the true Israel, the true Church of God, is a Divine Society; that the members of it are not bibliolaters but Christians; that the true Word of God is the Person of Jesus Christ; that the ῥῆμα of the Old Testament is identified with the λογος of the New; that while grass withereth and flower fadeth "the word of the Lord endureth for ever. And *this is the word which by the Gospel is preached;*" that "God . . . hath in these last days spoken unto us by his Son," but that the same God "at sundry times (in many parts) and in divers manners spake in times past unto the fathers by the prophets."

3. The cognate distinction between authorship and authority is also admitted on all sides, and yet how many modern arguments against the present critical position are based upon what cannot be ignorance, and

* Leo XIII., "De Studiis Scripturæ Sacræ," 1893, p. 34.

† Driver, "Introduction," p. 135. Cf. a very important passage in the Preface, pp. xiv. and xv., which some of Dr. Driver's critics have not considered.

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therefore must be forgetfulness of it? In the course of this article we have, with deep regret, differed from more than one whom we willingly acknowledge as our spiritual fathers, and we therefore the more thankfully adopt the words recently uttered from the chair of St. Augustine upon the "higher criticism." This is the Archbishop of Canterbury's estimate of the points we are now considering:

"The authorship of the Books is sometimes spoken of as of supreme importance. But is it essential that I should know the author? Is it on that or is it on the contents of the treatise that my faith hangs? I do not know the author of the Epistle to the Hebrews. Every attempt to fix him is beset with difficulties. Yet that book is the bridge between the Old and New Testiment, and no position or name of writer could strengthen it. I have no doubt that St. John the Apostle wrote the fourth Gospel, but if I thought some other had composed it, I should have one more surprising spiritual genius to admire with veneration, but it would not diminish the value of his Christ, of the Life and Light of the world." *

Let us place beside it the words of the great English interpreter of Greek thought, quoted by a pupil who is becoming one of the chief English interpreters of Hebrew thought:

"And so in all religions: the consideration of their morality comes first, afterwards he truth of the documents in which they are recorded, or of the events natural or supernatual which are told of them. But in modern times, and in Protestant countries perhaps more than Catholic, we have been too much inclined to identify the historical with the moral; and some have refused to believe in religion at all, unless a superhuman accuracy was discernible in every part of the record. The facts of an ancient or religious history are amongst the most important of all facts; but they are frequently uncertain, and we only learn the true lesson which is to be gathered from them when we place ourselves above them." †

Let us also place beside it words of St. Gregory the Great, generalized and again uttered from the chair of St. Peter:

"Quis hæc scripserit, valde supervacanee quæritur, quum tamen auctor libri Spiritus Sanctus fideliter credatur. Ipse igitur hæc scripsit, qui scribenda dictavit: ipse scripsit qui et in illius opere inspirator exstitit." ‡

4. If the considerations which we have advanced in the course of this article be accepted, there must be a recasting, not indeed of any doctrine, but of some individual opinions, and of many forms of expression on either side. The scientific student of criticism, in proportion as he is scientific, will humbly devote himself to the investigation of facts. He will not expect the work to be completed by his own book, or in his own lifetime. He will recognize his position as a workman, not the architect of the great Temple of Science, and will be thankful if he can add one abiding stone to the vast building. For him all boastings of his own work, all unworthy attacks on the work of others, all self-seeking or self-assertion will be impossible. These belong to the self-conscious sciolist, not to the self-sacrificing man of science. On the other hand, the man whose first care is to defend the Faith will, just in proportion as he loves his Bible and loves his God, say no word by which Faith may be opposed to the progress of true knowledge; nay, he may find that not a few words should be unsaid, and in that case he will in the interests of Faith and Science alike hasten to unsay them. To use an illustration for which we think the authority of another Archbishop may be quoted, for part of it at least comes back to the memory with the echo of the voice of Dr. Magee from a Church Congress platform: Here and there, round the central citadel of the Christian faith, there have grown up in peaceful centuries pleasant villas of pious opinions, just around the fortress of some great city there have grown up suburbs of human habitation. But in time of danger the defenders of the fortress will ruthlessly tear down these suburbs at whatever inconvenience to the inhabitants, so that the fortress may stand out solid and stern and strong in the face of the foe. And so it must be with our views of the Bible. There may be the tearing down here and there of some pious opinion which has grown up round the fortress but is no part of it. The removal of these may cost us a pang, but it may be necessary in the presence of the enemy, and the Bible's truest friends may be those who see the danger and are thus saving the fortress. But these men, if they are wise, will not forget that the flimsiest shelter is dear to those who have grown up in it, and they will remove no man's house until they can place him in a safer.

And what is the strength of the fortress? Not surely in claiming, as the very bulwark of our faith, traditional or authoritative statements which the Church has never made her own; not at least if we may accept the utterance of one of her most trusted leaders, speaking of the last Lambeth Conference:

* "Guardian," November 1, 1893, p. 1749.

† Jowett, "Dialogues of Plato," ed. 3, vol. iii. p. xxxvii., quoted by Monteflore, "Hibbert Lectures," 1892.

‡ Præf. in Iob, n. 2. "De Studiis Scripturæ Sacræ," *ut supra*, p. 38.

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"Of all the manifold blessings which God has showered on our English Church, none surely is greater than the providence which has shielded her from premature and authoritative statements, which soon or late must be repudiated or explained away, however great may have been the temptation from time to time. The Church of England is nowhere directly or indirectly committed to the position that the sun goes round the earth; or that this world has only existed for six or seven thousand years; or that the days of Creation are days of twenty-four hours each; or that the scriptural genealogies must always be accepted as strict and continuous records of the descent from father to son; or that the sacred books were written in every case by those whose names they bear; or that there is nowhere allegory, which men have commonly mistaken for history. On these and similar points our Church has been silent; though individuals, even men of high authority, have written hastily and incautiously." *

What is the strength of the fortress? Not surely in deprecating the attack, but in openly meeting it. A Church founded on the Truth can have no object but the Truth, and will gladly welcome all criticism which will help her in the sacred task of banishing error. Such will be the policy of the Church of England if she follows the wisely bold guidance of the Primate of all England. It is painful to have to admit that there is ground for the assertion made by a thoughtful English writer:

"The influence of every Church . . . allows the intellect of its followers to be apologetic, explanatory, and it may be even complementary, but forbids it at all hazards to be critical."*

English Churchmen will thank the Archbishop of Canterbury for the hopeful truth and truthful hope of his reply:

"That is not true of the English Church at least. The Church of the present and of the coming day is bringing her sheaves home with her from the once faithlessly dreaded harvests of criticisms."

* Bishop Lightfoot, Durham Diocesan Conference. "Guardian," October 23, 1889, p. 1620.

* Pearson, "National Life and Character," p. 264.

ANDREW MARTIN FAIRBAIRN, D.D., LL.D.

BY PROFESSOR THE REV. WALTER F. ADENEY, M.A., LONDON.

From *The Expository Times* (Edinburgh), July, 1894.

In complying with the invitation of the editor of *The Expository Times* to contribute a paper on Dr. Fairbairn as a theological writer, I must disclaim at the outset any pretence to that mental detachment which is sometimes desiderated as a guarantee for absolute impartiality. My high personal regard for the Principal of Mansfield College, and my admiring interest in his aims and labors, will necessarily condition what I have to say, which, therefore, should be read as an individual appreciation, not as a pure judgment. But, while I make this frank avowal, I venture to add on the very same grounds that if, as is often asserted, the truest criticism springs from the insight of sympathy, the chance of acquiring some such insight may be pleaded as a set-off against the disadvantages of a suspected bias.

Whatever may be the opinion of various persons as to the weight and worth of Dr. Fairbairn's teachings — and these will be sure to vary with the theological standpoint of the observer—it is conceded on all sides that as a scholar and a thinker he can justly demand the most serious attention for the views he sets forth and the vigorous arguments with which he supports them. It is the less difficult to respond to this demand inasmuch as the reader is likely to be attracted by the literary charm of the books in which the most subtle themes are discussed with lucidity and color. It cannot be denied that Dr. Fairbairn is that *rara avis*, the theologian who writes readable English. I have sometimes thought that the vigor and point of his style remind us of Bishop Pearson, the author of the classic work on the Creed. Let any one set a page of the one writer by the side of a page of the other, and he will scarcely fail to be struck with the resemblance. More technical phraseology has crept into the language of the nineteenth century theologian in the shape of scientific and metaphysical terms which threaten to make turbid the "well of English," alas, no longer "undefiled." This was, perhaps, unavoidable, and to my own mind the delightful thing is that in spite of the literary misfortune it involves, Dr. Fairbairn has demonstrated the possibility of still reproducing so much of the force and clearness of the older English divines. Critics have remarked that he resorts to the use of antitheses with a frequency that savors of artifice rather than of art. It is fair to consider, on the other

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hand, that Dr. Fairbairn has more excuse for this device in dealing with abstract subjects than Lord Macaulay had when he stereotyped the same method in his style, although he had before him concrete facts that could be much more easily grasped. The further we advance towards ultimate principles the more antithetic all our thinking tends to become, because the expression of unmixed thought is necessarily in pronounced antagonism to its contradiction. The attractiveness of Dr. Fairbairn's style, however, is not confined to the glitter of antithesis. There is in it a singular combination of qualities not often found together. It is both picturesque and philosophic, both graphic and profound, both terse and large, both pointed and comprehensive. Laconic in detail, it is voluminous in the mass. While the sentences are pruned to the utmost conciseness, the sweep of thought is exceptionally wide. The pages bristle with epigrams; at the same time they impress us with the vastness of the subjects treated.

When we turn from the consideration of language to that of method, we must be struck with a similar combination of the concrete and the abstract. Dr. Fairbairn's historical studies are among the most fascinating of his productions; and yet whenever he grapples with the great problems of being in his own speculation he leaves the variegated field of the past, and, so to speak, wrestles with them in single combat without much regard for the results attained by previous thinkers or the secular evolution of thought. The most rigorous disciple of induction must acknowledge that there is large room for the process of deduction—that Newton does not dispense with Euclid; but such a person will insist that the syllogism must follow the sifting of facts, and rest upon its products. Now it is most significant of Dr. Fairbairn's whole attitude to religious truth that he does not find the data for it in the acquisitions of previous ages of theological thought, much less does he gather it from the authoritative dicta of ecclesiastical orthodoxy. He does not study the lessons of antiquity in order to learn the teachings of the Church as a meek pupil anxiously inquiring for the instructions of his masters. He discusses ideas on their own merits, pursuing an *a priori* argument in the spirit of the schoolmen rather than in that of modern historical reasoning. Thus it sometimes seems as though a great gulf were fixed between his historical researches and his theological speculations. This is very striking in a comparison of the two parts of Dr. Fairbairn's great work, *Christ in Modern Theology*. The first part of that book is historical and critical; the second is speculative and constructive. Each is a masterpiece, but they stand apart like the Great Bear and the Southern Cross. After tracing the history of Christian thinking with keen discernment and a firm grasp of the essential position of each successive age and its leading minds, the writer appears to turn his back on the whole of the results thereby attained, and to plunge suddenly into his own speculation as a subject attacked *de novo*, apparently regarding the elaborate historical survey as of no account, except that it has performed the educational function of cultivating the judgment and fortifying it against the errors of antiquity.

It would argue a strange blindness in the reader for him to set down this fact to some capricious eccentricity on the part of the writer. A grave reason lies behind. Dr. Fairbairn has brought out, with a great accumulation of evidence, the humiliating truth that the main current of the thinking of the ages has been anything but a normal development in the direction of a more and more correct perception of the facts of the spiritual universe. Not indeed that he is a historical pessimist. The many side thoughts that have been shot into the current from the speculations of philosophy, and from the living experience of mankind, have their own high value. Still their immediate result has been to make the stream more turbid rather than to clarify it. The book to which I have just referred is the most powerful reply that has yet appeared to the root idea of *Newman's Essay on Development*. It has made it evident that much of the speculation of fathers and schoolmen, both Catholic and Protestant, strayed far afield, so that the most hopeful movement of our own day is not just the last step of a victorious progress, but a retrogression, a return to the first century, because a return to Christ. The historical studies of Hatch, and Harnack, and the Ritschlian theology, of which the latter is a disciple, point in the same direction. The measure of our assent to this view may be determined by the degree in which it is held; but if it can be accepted in any degree—and who that knows and thinks can deny that it must?—there is a corresponding justification for Dr. Fairbairn's severance of speculation from history.

In the earliest of his works Dr. Fairbairn discusses a subject which admits of another method of treatment, and here he earnestly argues for the widespread perception of the

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elements of religion in the primitive thought of the race. The opposite process to following down the erratic course of Christian dogmatics, is that of tracing back the ideas of mankind to their earliest and simplest forms. This process is well illustrated in Dr. Fairbairn's *Studies in the Philosophy of Religion and History*. Although the book is not yet twenty years old, so rapid is the movement of mind in our own day, that it requires some effort of imagination to put oneself back in the circumstances of its origin. The science of comparative religion then presented a novel aspect to the observer. Some of its eager disciples hailed it as a solvent at the touch of which the superstitions of religion would vanish, and not a few timorous believers shrank from it as from the newest weapon of infidelity. It was much, then, that a scholarly and philosophic Christian writer should welcome this science and claim its products as distinctly witnessing for religion. This is just what Dr. Fairbairn did. The problem of comparative religion has since opened out with greater complexity. But the solar theory then held the field, and most of the early traditions of religion were resolved into solar myths. In view of this situation, Dr. Fairbairn argued that the physical interpretation of the myths by no means dispelled the religious ideas which were enshrined in them. "It does not follow," he wrote, "that because they named God, Heaven, they thought Heaven God."* Heaven might be the best expression of the conception of God. Then the solar myth itself, instead of abolishing religion by reducing its ideas to the level of a poetic description of the material facts of nature, distinctly revealed the presence of religious ideas. "If man personifies a natural object as God, he must have the idea of God."† Whatever, therefore, may be the explanation of the myth, the indubitable fact remains that it contains the idea of God. For religion this is its supreme significance. Moreover, it is pointed out that the early ideas concerning God are moral. God is not merely a name for the inscrutable forces of the universe. He has character. Whence do these ideas arise? Dr. Fairbairn traces them to two human faculties in contact with the observed facts of the universe and the personal experience of mankind, namely, (1) conscience and (2) imagination.

Similarly, just as the physical basis of mythology in no way removes the spiritual ideas that it contains, no mythological analogy can account for the central facts of Christianity. Here we pass from the realm of ideas to that of concrete history. Still the same principle prevails. The history of Christianity, like the underlying thought of mythology, cannot be accounted for as a mere efflorescence of poetic imagery, or as but a novel adjustment of old legends. The Incarnation of Christ is shown to be not dependent on Hebrew, Hindu, or Greek notions. It is a unique fact. So also Christianity is unique, because "the person of Christ is the perennial glory and strength of Christianity."*

Here we reach a point which I think every reader will feel to be central in the theology of Dr. Fairbairn, and the key to all his richest, ripest contributions to Christian thought. This is in the intense significance accorded to the person of Christ. The treatment of this point by Dr. Fairbairn, and others who have agreed with him, has not always been rightly apprehended. It has been supposed that a claim was put forth for a new discovery of Christ on the part of the present age, and this has even been described as an interesting biographical fact in the experience of the theologian on the assumption that having just made the discovery of the importance of Christ for himself, he had pounced on the notion that our Lord had not been appreciated by other men at an earlier date. This is a misapprehension. Dr. Fairbairn has never contended for so absurd a notion as that Christian men and women of former generations did not love and honor their Lord and Saviour. For him to have made this contention would have been to have stultified his own position. Dr. Fairbairn does not present himself as a reformer urging a return to the faith on an apostate Church. His aim is to offer a correct interpretation of the Christianity, the reality of which he, of course, admits as a continuous fact of history all through the ages. To deny the practical, vital, Christo-centric character of this historic faith would be to repudiate his own theory, which is formulated as an attempt at a more exact and true interpretation of the faith. His quarrel is with the theologians, not with the saints. The discovery of Christ, if the misleading phrase is to be adopted at all, is a discovery made within the experience of the Church, just because scholastic theology has been so involved in the meshes of metaphysics as not to be able to give the right interpretation of that experience. It is in regard to interpretation, and not in re-

* *Studies in the Philosophy of Religion and History*, p. 32.

† *Ibid.* p. 34.

* *Ibid.* p. 46.

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gard to experience, that we can speak of our own age as making any such discovery. I do not see how it is possible to deny so obvious a feature of the Christian thinking of our day as the fact of its Christo-character. No doubt it is due to a number of influences, and among them a place must be assigned to teaching such as Dr. Fairbairn's.

The book entitled *Studies in the Life of Christ* is a striking indication of the tendency of thought to which I have referred. The delicacy of perception, the depth of reflection, and the freshness in handling well-worn topics which are apparent throughout, render this one of the very best efforts at a portraiture of the historical Jesus of Nazareth that have appeared in a century which is noted for the number of similar attempts, many of them attaining a high order of merit. True, however, to the philosophic temper of his mind, Dr. Fairbairn does not labor to describe the traits of the external life of our Lord after the manner of Archdeacon Farrar's and Dr. Geike's popular biographies. His aim is to discover the mind of Christ, and interpret the thought and purpose that underlie the facts narrated in the Gospels. Not to know Christ after the flesh, although our materialistic, sensation-hungering age always hankers after such knowledge, but to know Him as He is, this, according to Dr. Fairbairn, is the root-principle of Christian theology.

If we stayed here, we should be strongly urged to label Dr. Fairbairn "Ritschlian," a title which he has never welcomed, one which he would doubtless repudiate, and justly, because he cannot be appropriated by the popular German school, or any other school, for the reason that he is too independent a thinker to become the mouthpiece of any other teacher. Moreover, there are several points at which he joins issue with the Ritschlian school. The various discussions in the work entitled *The City of God* evince a breadth of treatment which refuses the shackles of one peculiar foreign method. Then his supremely important work, *The Place of Christ in Modern Theology*, shows at least two distinct points of departure from Ritschl. The first is one of substance, in the contention for the eternal living personality of Christ, revealed by the historical life in Palestine, but not confined to that life excepting in idea and influence as the Ritschlian theology virtually teaches. The other point is one of method. Though starting from history, Dr. Fairbairn soon plunges into metaphysics with all the subtlety and confidence of a mediæval schoolman—an action which would be abhorrent to Ritschl.

The great book to which I have just directed attention may be accepted as a summary of Dr. Fairbairn's ripest thought on some of the greatest questions of Christian truth. It covers between 500 and 600 pages of exquisitely concise writing, and yet so vast has the field of theology become, that, for my own part, it seems that the greatest defects of this book are due to its brevity. Several important topics are scarcely alluded to, others are treated in a manner that strikes the reader as very cursory. But innumerable volumes have been devoted to each of these topics. How, then, could they all be adequately discussed in but half of one volume? Thus this very full book is necessarily rather to be considered as an essay than as a complete treatise on theology. By some readers, too, even where the sentences run with crystalline clearness, the underlying thoughts are not so easily perceived as the lucidity of the language seems to promise; and they ask, what does Dr. Fairbairn really believe concerning this or that doctrine? I imagine that the explanation of their difficulty will be found in the fact that Dr. Fairbairn does not pretend to have abolished the mystery of theology. It is only ministering to illusion to make our definitions more exact than our knowledge.

Meanwhile the spirit and tendency of Dr. Fairbairn's theology are not at all obscure. God is interpreted through Christ, with the result that the Majesty of mere Power recedes, and the moral character of God appears as the supreme determinant. Thus it is that "God, by the ethical necessities of His nature, becomes the Saviour." * Then the salvation of man is also treated ethically. Christ died for the sins of men, "and from His death two most dissimilar yet related results have followed—a new consciousness of God, and a new consciousness of sin. . . . The atonement has satisfied both the love and the righteousness of God—His love, by being a way for the recovery and salvation of man; His righteousness, by vanquishing sin within the sinner and vindicating the authority of the eternal will." † Thus "the ends of God in the atonement are those of the regal Paternity—the creation of an obedient and happy universe." ‡

By a curious process of reasoning, which reminds us of patristic logic, Dr. Fairbairn finds arguments for the divine nature of our Lord in His own revelation of God. If

* *Christ in Modern Theology*, p. 469.
† *Ibid.* p. 486.
‡ *Ibid.* p. 487.

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God by His essence is love, He must be by nature social; and His very Fatherhood implies Sonship. Thus the nature of God revealed by Christ testifies to the eternal preexistence of the Son of God. To many people, no doubt, such deductive reasoning will not appear satisfactory.

The Scriptures are viewed from the same standpoint. Christ creates the Scriptures, which owe nothing to the Church, although they exist for the Church. "Higher criticism is higher scholarship."* If the canonizing process were so inviolable that one could not touch its conclusions without discrediting the Scriptures, the canonizing agents must needs have been infallible, so that one infallible would require many infallibilities. But history does not reveal any such infallible authorities. The process has many factors—Talmudical schools, fathers and hereties, councils and customs, local tradition and exegetical teaching. Therefore "authority belongs to the Bible, not as a book, but as a revelation; and it is a revelation, not because it has been canonized, but because it contains the history of the Redeemer and our redemption."*

The peculiar position which Dr. Fairbairn holds at Oxford will lead many to inquire what are his views concerning the Church. For these he goes back to the first century. There then existed local ἐκκλησίαι, which were essentially societies of the enfranchised or saved. If the Church had a representative it was by election. But the ideal of the local is realized in the illocal Church. This just corresponds to the new humanity, created and penetrated by Christ. A Church so conceived is a little dependent for its being on specific forms of polity as was the old humanity, for the Church as a body is not material, but spiritual, just as is its Head. To have the Spirit of Christ is to be His. "God's grace is too rich to be confined to any one channel, too boundless to be bound to councils or coteries or orders of men, infirm and fallible like all their kind."†

* *Christ in Modern Theology*, p. 504.

* *Ibid.* p. 508.
† *Ibid.* p. 547.

LITERARY DEPARTMENT.

BOOK REVIEWS.

CONDUCTED BY REV. CHARLES R. GILLETT, LIBRARIAN OF UNION THEOLOGICAL SEMINARY.

A HARMONY OF THE GOSPELS: FOR HISTORICAL STUDY.—An Analytical Synopsis of the Four Gospels in the Version of 1881, by WM. ARNOLD STEVENS, Professor of New Testament Interpretation in the Rochester Theological Seminary, and ERNEST DEWITT BURTON, Professor of New Testament Interpretation in the University of Chicago. Boston: Silver, Burdett & Co., 1894. Pp. xii., 237, 4to, $1.50.

Of Harmonies of the Gospels we have no lack. From Tatian down, ever new attempts have been made to produce a synopsis which should exhibit in ideal form the concord of those gospels. After the masterly work of Robinson, and (shall we say) the almost equally good one of Gardiner, whoever would construct a harmony must have three things: (1) a masterly grasp of the contents of the originals; (2) a profound insight into the inter-relations of the separate accounts of our Lord's life; (3) the ability to impart that insight to others. We add, there must also be a *raison d'être* for undertaking the task.

The compilers of the work under consideration have all of these. Moreover, they make evident that no merely apologetic motive has influenced them. There is clearly reflected in this Harmony that more profound conception of the character of the Gospels which is making its way. This is the perception that what is needed now is not the petty paralleling of verse by verse, and clause by clause, to make evident the exactness of correspondence of the four accounts, but an exhibition of the broader outline sketches which each of the artist-writers has placed before his readers.

We apprehend that much of the need of apologetics is passing away. Christianity is no longer on the defensive. The advance has been resumed; we are no longer concerned to show that the Gospels are not contradictory. We have reached the stage when we prefer to let even the differences in the accounts of Jesus' life and teachings stand out as vouchers for the reality of the story related. We no longer care to explain away what seems inconsistent. For this reason Professors Stevens and Burton deserve our thanks in that they have given

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us a harmony that is paragraphic rather than versicular. We are thus enabled to see in their work the narratives, not dissected, cold and lifeless, but living and instinct with the breath of the evangelists. We have the facile play of action of the living gospels, not the scientifically mounted, anatomical elements placed, as in the museum, to prove the exact correspondence of those elements.

The object of the compilers was to assist in the study of the Gospels as the sources of the life of Christ. Accordingly the harmony is divided into nine parts which correspond to periods in the activity of our Lord. These parts, while the same in number as those of Dr. Robinson, do not agree in their lines of cleavage. We believe that study will prove that our author's division agrees better with the results of critical study. These nine parts are again divided into chapters and sections numbered consecutively throughout the book. There is thus furnished an "Analytical Outline" of the life of Christ, which is beautifully clear, and by the study of which a grasp of the probable order of events in Jesus' ministry may be easily gained. Looked at from this standpoint the contribution is most valuable.

We have, also, to thank the compilers for giving us the language of the Revised Version without change. They have not permitted themselves to "doctor" the renderings of the Committee of Revision. Our Testaments and the Harmony tally. Probably only close students of the Greek can appreciate the self-restraint exercised in not "amending" the version of 1881.

Of accessories there are less than are usually found in a work of this character. But this is due to the fact that the purpose of the compilers to furnish an aid to the *historical* study of the Gospels has been rigidly adhered to. The table of the repeated sayings of Christ comes fairly within the scope of the book. All extraneous and irrelevant, all merely apologetic, explanatory matter has been omitted. The result is a work, clear, concise, most useful for a study of the life of Christ.

The publishers have also well performed their part of the task. The type is clear, the columns are not interlaced to the damage of the user's eye in order to save space—the publishers have not been afraid of large blank spaces, yet, neatness has been preserved, the form is good, and the purchaser has his choice between flexible and stiff covers.

We congratulate compilers, publishers, and public on this new harmony, which will commend itself on the ground of both its method and its form.

Bangor Theol. Sem. GEO. W. GILMORE.

SABATIER'S ST. FRANCIS.

IN these days when there are so many mechanical translations from foreign tongues into slipshod and indifferent English, it is a positive pleasure to welcome one that merits praise on account of the excellence of its diction as well as its faithfulness to the spirit and tenor of the original. *The Life of St. Francis of Assisi*, by Paul Sabatier, is a work in point, and the translation deserves the highest praise that can be accorded to it. But for the evidence afforded by the title-page one would not suspect that the book before us is not an original. The wonder is all the greater when one knows, as is the writer's privilege, that the translation was made in an exceedingly brief time and amidst the steady and pressing demands of other constant and exacting work. The honor of having done such good and commendable work belongs to Mrs. Louise Seymour Houghton, literary editor of the *New York Evangelist*.

The book is as fascinating as a novel. The author well says that interest in topics connected with the Middle Ages is increasing and that it is absorbing. Of the subject of the present volume Harnack, the most eminent of German Church historians, says that St. Francis was the most lovable of all the personalities who stand forth in the Middle Ages, shedding lustre in the midst of ecclesiastical darkness. What Harnack indicates briefly, Sabatier illustrates at length, and the picture which he draws is delightful in its delineations. It is the result of long and devoted study, and the scholarship and research which the book required are evinced on every page, in the multitude of references to the sources of the story and of explanatory foot-notes which deal with the minutiæ of the history.

It is not our purpose to outline the story of St. Francis' life nor to give a résumé of the book. It must suffice to call attention to it and to recommend it most highly. Let no one turn from it as the life of a "Catholic" saint, bestowing upon it a narrow sectarian scorn or a provincial and bigoted prejudice. If one would learn what Christianity could do in dark and unpropitious times, let this volume be his instructor.

As there is some misunderstanding as to the identity of the author, it may not be out of place to add that there are three Sabatiers known to recent literature, and that Paul Sabatier is a Protestant pastor in the south of France. By some he is spoken of as the successor of Renan in the matter of brilliancy and finish of literary style. In a short time we hope to present our readers with a fuller and more adequate review of this valuable book. (Scribner's. $2.50.)

AUGUST MAGAZINES.

THE August CENTURY contains: "Washington as a Spectacle," F. Marion Crawford; "A Cumberland Vendetta," John Fox, Jr.; "The Closing Century," H. J. Stockard; "Across Asia on a Bicycle," T. G. Allen, Jr., W. L. Sachtleben; "Walking as a Pastime," E. L. Richards; "Doctor and Priest," Dora R. Goodale; "Maverick," Mary Hallock Foote; "The Coleman Collection of Antique Glass," R. Sturgis; "Love in Masquerade," Edgar Fawcett; "A Bachelor Maid," Mrs. B. Harrison; "Poe in the South;" "Dr. Morton's Discovery of Anæsthesia," E. L. Snell; "Old Dutch Masters: Quinten Massys," Timothy Cole; "Love in Idleness," II., F. Marion Crawford; "Right and Expediency of Woman Suffrage," George F. Hoar; "Wrongs and Perils of Woman Suffrage," J. M. Buckley.

THE contents of HARPER'S for August are: "Old Monmouth," Julian Ralph; "The Editor's Story," R. H. Davis; "Trilby," George du Maurier; "Up the Norway Coast," George Card Pease; "The Serenade at Siskiyon," Owen Wister; "A Few Edible Toadstools and Mushrooms," W. Hamilton Gibson; "The Golden House," C. D. Warner; "Heimweh," Elsie S. Nordhoff; "Chapters in Journalism," George W. Smalley; "Step-Brothers to Dives," Louise Betts Edwards; "My First Visit to New England," W. D. Howells; "Stubble and Slough in Dakota," F. Remington; "Vignettes of Manhattan," Brander Matthews.

LIPPINCOTT'S for August contains: "Sweetheart Mannette," Maurice Thompson; "Feminine Phases," Thomas Stinson Jarvis; "At the Rough-and-Tumble Landing," Charles G. D. Roberts; "Uncared-for Cats," Charles Henry Webb; "A Military Manœuvre," Kate Lee Ashley; "Washington Before the War," M. E. W. Sherwood; "A Mess of Pottage," II., Louise Stockton; "Newspaper 'Faking,'" George Grantham Bain; "'The Everlastin' Buzzards' Sit,'" Charles McIlvaine; "Chinese Shops," Will Clemens; "An In Memoriam of the Keys," Johanna Staats; "Muscles and Morals," Mary Elizabeth Blake.

THE contents of MCCLURE'S MAGAZINE for August are: "In the Depths of a Coal-Mine," Stephen Crane; "Some Personal Recollections of General Sherman," S. H. M. Byers; "My First Book," A. Conan Doyle; "The Break-up of the Soho Anarchist League," Robert Barr; "The New Evolution—Professor Drummond's 'Ascent of Man,'" Washington Gladden; "'Human Documents,'" series of portraits of Louise Chandler Moulton, James A. Garfield; "The Death Run," Cy Warman; "In Advance of the Circus," Charles Theodore Murray; "The Mistress of the Foundry," Earl Joslyn; "The Bravest Deed of the War," T. J. Mackey; "The Doctors of Hoyland," A. Conan Doyle.

SUBJECT INDEX TO THEOLOGICAL PERIODICALS.

ABBREVIATIONS USED IN THIS RECORD.

Af. M. E. R.	African M. E. Church Review. (Quarterly.)
Bapt. Q.	Baptist Quarterly Review.
Bib. S.	Bibliotheca Sacra. (Quarterly.)
Bib. Sac.	The Biblical World.
Can. M. R.	Canadian Methodist Review. (Bi-monthly.)
Char. R.	Charities Review.
Chr. L.	Christian Literature and Review of the Churches.
Chr. T.	Christian Thought. (Bi-monthly.)
Ex.	Expositor.
Ex. T.	Expository Times.
Good W.	Good Words.
Hom. R.	Homiletic Review.
Kath. M.	Katholischen Missionen.
Luth. C. R.	Lutheran Church Review.
Luth. Q.	Lutheran Quarterly.
Meth. R.	Methodist Review. (Bi-monthly.)
Miss. H.	Missionary Herald.
Miss. R.	Missionary Review.
New Chr. Q.	New Christian Quarterly.
Newb. H. M.	Newbery House Magazine.
New W.	The New World. (Quarterly.)
Our D.	Our Day. (Bi-monthly.)
Prot. Ep. R.	Protestant Episcopal Review.
Pre. M.	Preacher's Magazine.
Presb. Q.	Presbyterian Quarterly.
Presb. Ref. R.	Presbyterian and Reformed Review. (Quarterly.)
Ref. Q.	Reformed Quarterly Review.
R. R. R.	Religious Review of Reviews.
Sunday M.	Sunday Magazine.
Think.	The Thinker.
Treas.	The Treasury.
Yale R.	The Yale Review. (Quarterly.)

Ja-January; F-February; Mr-March; Ap-April; My-May; Je-June; Jl-July; Ag-August; S-September; O-October; N-November; D-December.

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The A. M. E. Church Review.

July, 1894.

Lessons of the hour.
Financial factors.
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Love the law of spiritual gravitation.
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Christian quietude.
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Holy Spirit in creation.
Kingdom of God in the teaching of Jesus.

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Kitty alone.
Anarchist meeting in Scotland.
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July, 1894.

Protestant church of Germany.
Ghost theory of the origin of religion.
Testimony of science to the truths of Christianity.
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Chedorlaomer and Abraham.
Seven beatitudes of the Apocalypse.
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Early English drama.
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Methodist doctrine of free will.
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Mystery of the trinity.
General conference powers and procedure.
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Twenty-six years in Turkey.
How far is Hinduism spiritual?

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July, 1894.

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Mission work in Formosa.
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May–June, 1894.

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Church and civic reform.
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Self-surrender to the self-evident in science and scripture.

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Originality.
Lesson of Pentecost.
Teacher and the class.
Lord's Supper.
Systematic beneficence.

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Side-lights on the correlation between thoughts and words.
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Power of the people in the government of the church.
Addison once more.

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Church and modern social efforts.
Practical reply to Col. Ingersoll.
Sermon in memory of the Rev. Dr. George H. Norton.

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Evolution and man's place in nature.

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Evolution and ethics.
Scientific method.
Culturkampf in the German Empire.
General conclusions from study of Paul's epistles.
Spirit of higher criticism.
Reasons for believing immersion not essential to baptism.
Christianity in old Japan.

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July, 1894.

Lost Ideal.
Women workers in the mission field.
Hymns and hymn-writers of the eighteenth century.
Uganda past and present.
Spiritual surgery.

The Treasury.
July, 1894.

Creation of air.
Light holders.
Choosing a minister.
How to improve the spiritual life of the churches.
Grecian games.
Missionary enterprise.

RECORD OF THEOLOGICAL BOOKS.

OUTLINE OF CLASSIFICATIONS.

I. Exegetical Theology.
II. Historical Theology.
  1. Biblical and Jewish.
  2. Post Biblical.
  3. Non-Christian Religions.
III. Systematic Theology.
IV. Practical Theology.
  1. Individual Experience.
  2. The Family, Society, The State.
  3. The Church.
  4. Sermons and Preaching.
  5. Missions and Evangelism.
V. Bibliography, Encyclopædia Essays, etc.

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Lagrange, M.C. The Great Pyramid by Modern Science an independent witness to the Literal Chronology of the Hebrew Bible, etc. A Short Note by C. Piazzi Smyth. Lond., Burnet, 1894. 276 p. 8°, 10s. 6d.

Lovett, R. The Printed English Bible, 1525–1885. N. Y. and Chic., Fleming H. Revell Co. [1894.] 3–159 p. 16°, (Present-Day Primers.) cl., *net*, 40 c.

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Caspari, C. P. Das Buch Hiob (1, 1–38, 16) in Hieronymus's Uebersetzung aus der alexandrinischen Version nach e. St. Gallener Handscrift saec. VIII. (Aus: "Christiania Videnskabs-Selskabs Forhandlinger,") Christiana, J. Dybwad in Komm., 1894. 108 p. 8°, 2.30 M.

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Epîtres et Evangiles suivant le rit romain. Ed. annotée par M. l'abbé de Berranger. *Nouvelle éd.* Paris, Delalain frères, 1894. 224 p. 18°, f. 0.50.

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Ilzig, Carl. Das Trostbuch des Deuterojesaja. Progr. Berl, R. Gaertner, 1894. 27 p. 4°, 1 M.

Jerusalem. Jahrbuch zur Beförderg. e. wissenschaftlich genauen Kenntniss des jetz. u. des alten Palaästinas. Hrsg. v. A. M. Luncz. IV. Jahrg. 5652–1892. (In deutscher u. hebr. Sprache.) Jerusalem. Frankfurt a.-M., Kauffmann in Komm, 1894. VIII, 236 p. 8°, 5 M.

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3. Der sogenannte Epheserbrief d. Paulus, 1894. VI, 80 p. 1 M.

Kittel, Rud. Aus dem Leben des Propheten Jesaia. Neun akad. Kanzelreden. Gotha, Perthes, 1894. IX, 76 p. 8°, 1.20 M.

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a. *American and English.*

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Scholler, L. W. A Chapter of Church History from South Germany: being passages from the life of J. E. G. Lutz. Tr. W. Wallis. Lond., Longmans, 1894. 8°, 3s. 6d.

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Gazeau, F. Historie Ecclésiastique. 20e *ed.* Tours, Mame, [1893] 1894. 189 p. 16°.

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1. Zur Geschichte der frauzösisch-reformirten Gemeinde in Altona. Von. Past. F. Albrecht. (19 p.) 0.40 M. 2. Die Fremdencolonie in Billigheim u. Umgebung. Von Pfr. Th. Gümbel. (24 p.) 0.50. M. 3. Geschichte der wallonisch-reformirten Gemeinde zu Frankenthal. Von Past. Lic. Cuno. (26 p.) 0.50 M.

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Beeching, H. C. Seven Sermons to School Boys. Pref. by H. S. Holland. Lond., Methuen. 90 p. 8°, 2s. 6d.

Chaffanjon, *Rev.* —. Widows and Charity; the work of the women of Calvary; from the French. N. Y., Benziger Bros., 1894. 12°, *net*, pap., 50 c.

Leach, C. Sunday Afternoons with Workingmen. Lond., Dickinson, 1894. 320 p. 8°, 4s. 6d.

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Designs for Church Embroidery. By A. R. Letterpress by Alethea Wiel. Lond., Chapman, 1894. f°, *net*, 12s.

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b. Other.

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Cohn, F. Die hohe Aufgabe e. Synagogen-Gemeinde-Vorstehers. Predigt. Frankfurt, a.—M. Kauffmann, 1894. 13 p. 8°, 0.50 M.

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Spitta, Frdr. Das Gesangbuch f. d. evang. Gemeinden v. Elsass-Lothringen kritisch beleuchtet. Strassb., Heitz, 1894. 43 p. 8°, 1 M.

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Creighton (Bp. of Peterborough). A Charge at his First Visitation, May and June, 1894. Peterborough, Caster. Lond., Simpkin, 1894. 70 p. 8°, 6d.

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Luthardt, Chrph. Ernst. Die Gnade Gottes in Christo Jesu. Predigten. 2. Aufl. Lpz. Dörffling & Franke, 1894. VIII, 252 p. 8°, 5M.

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Suppe, Ludw. Ed. Lass meinen Gang gewiss sein in Deinem Wort! Neue Sammlg. v. Casualreden. 2 Aufl. Lp., Wallmann. 8°.
1. Tauf- u. Bescheerungsreden, 1894. IV, 80 p. 1 M.

5.—Missions and Evangelism.

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Allen, Stanton P. A Summer Revival, and What Brought It About. N. Y., Hunt & Eaton, [1894.] c. 5+200 p. 12°, $1.

Christianity Practically Applied: the Discussions of the International Christian Conference held in Chicago, October 8–14, 1893, in connection with the World's Congress Auxiliary of the World's Columbian Exposition and under the Auspices and Direction of the Evangelical Alliances for the United States, [1893.] In 2 v. V. 1, The General Conferences. V. 2, The Section Conferences. N. Y., The Baker & Taylor Co., [1894.] c. 7+517; 10+509 p. O. cl., *ea.*, $2.

Harkness, N. J. Epworth Guards: a Manual for the Military Division of the Epworth League. N. Y., Hunt & Eaton, 1894. c. 74 p. flex. cl., *net*, 25 c.

Hurlbut, Jesse L., *and* Ford, Stephen V. R., *eds.* Imperial Songs for Sunday-Schools, Social Meetings, Epworth Leagues, and Revival Services. N. Y., Hunt & Eaton, [1894.] c. 208 p. 12°, bds., 35 c.

Moorehouse, J., (*Bp.*) Church Work: its Means and Methods. N. Y., Macmillan & Co., 1894. c. 5+231 p. 12°, $1.25.

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Burfin. Testament d'un missionaire des campagnes. Paris, Hennuyer, 1894. 63 p. 8°.

Christ, H. Ins Innere v. Kamerun. Eine Missionsreise. Basel, Missionsbuchh, 1894. 32 p. 8°, 0.10 M.

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V.—BIBLIOGRAPHY, ENCYCLOPÆDIA, ESSAYS, ETC.

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CHRONICLE, OBITUARY, AND CALENDAR.

COMPILED BY THE REV. GEO. W. GILMORE, A.M.

CHRONICLE.

May 30–June 3.—**Fourth Annual Session of the English Lutheran Synod of the Northwest,** at Minneapolis.

May 31–June 7.—**Thirty-Sixth General Assembly of the United Presbyterian Church.**

June 1–7. —**Jubilee Celebration of the Young Men's Christian Association,** at London, England.

June 4–6. — **Missionary Congress of the Presbyterian Synod of New York,** at Rochester.

June 6–8. — **Meeting of the Congregationalist Home Missionary Society,** at Omaha.

June 6–14. —**Eighty-eighth Annual Session of the General Synod of the Reformed Church in America,** at Asbury Park, N. J.

June 12–14.—**Eleventh Annual Conference for the Study of Prophetic Scripture,** in London.

June 13–18. —**Fourteenth General Council of the Reformed Episcopal Church.**

June 13–20. —**Convention of the International Missionary Union,** at Clifton Springs, New York.

June 18–20.—**Meeting of the Canada Presbyterian General Assembly,** at St. John, N. B.

June 22–28. — **Second Annual Conference of Young Women,** at Northfield.

July 5–12. — **Session of the Summer School of the American Institute of Christian Philosophy.**

July 6.—Opening of the **Pennsylvania Chautauqua,** at Mount Gretna.

July 10.—Opening of the **New England Chautauqua,** at Farmingham.

July 11–15.—**Thirteenth Annual Convention of the Young People's Society of Christian Endeavor,** at Cleveland, O.

July 12.—Opening of the **School of Applied Ethics,** at Plymouth.

July 13–16.—**Eleventh Annual Meeting of the Principals of Methodist Seminaries,** at Round Lake, N. Y.

July 5–8.—**Fifth Annual Institute of the Young People of the United Presbyterian Church,** in Philadelphia.

THEOLOGICAL SEMINARIES.

Lane Theological Seminary offers a full course of study under Professor Morris, Dr. A. B. Riggs, Rev. Kemper Fullerton, and Rev. H. W. Hulbert, as resident instructors; with

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lectures on Church Polity, by Rev. Wm. E. Moore, D.D., LL.D.; on the Decalogue, by Rev. Talbot W. Chambers, D.D, LL.D.; on Preaching, by Professor Herrick Johnson, D.D., LL.D., of Chicago; and on New Testament Introduction, by President George S. Burroughs, D.D., of Wabash College.

Union Theological Seminary has reverted to the old form of constitution under which the Board of Directors have power to employ others than ordained ministers for service in the Faculty.

The following elections have been made to chairs in the theological seminaries: The Rev. George K. Morris, D.D., of Cincinnati, to the the chair of Practical Theology in Boston University School of Theology; the Rev. H. E. Dosker, D.D., to the Chair of Historical Theology in the Western Theological Seminary of the Reformed Church; the Rev. J. W. Fairley in the Seminary of the Reformed Episcopal Church at Philadelphia; and the Rev. W. H. Marquess, D.D., in the Louisville Theological Seminary.

The Rev. E. C. Gordon, D.D., has been elected President of Westminster College.

The Rev. W. W. Barr, of Philadelphia, has accepted the office of corresponding secretary of the Board of Foreign Missions, United Presbyterian Church.

The Bishopric of Wellington, New Zealand, has been offered to the **Rev. H. Bickersteth Ottley,** Vicar of Eastbourne.

OBITUARY.

Alexander, Rev. Henry Carrington (Presbyterian), D.D. (Hampden Sidney College, 1870), LL.D. (the same college, 1891), in New York City, June 28, aged 59. He was graduated from the College of New Jersey in 1854, and from Princeton Theological Seminary in 1856, in the latter being a classmate of the Rev. Drs. W. C. Roberts, Sheldon Jackson and Francis Bowman. He was ordained by Roanoke Presbytery in 1861, and served at Charlotte Court House till 1869; then became Professor of Biblical Literature and Interpretation of the New Testament in Union Theological Seminary, Va.; he withdrew from the Seminary in 1891, and served as pastor of the church at Oakland, Maryland, till his death. He published a biography of his uncle, the Rev. J. Addison Alexander, was a frequent contributor to leading reviews, and was for many years review editor of the *Presbyterian Quarterly*.

Dinwiddie, Rev. William (Presbyterian), D.D., at Greenwood, Va., June 30, aged 64. He studied at Hampden Sidney College, 1845–1847; engaged in teaching at Halifax Court House, Va., till 1851, when he entered the University of Virginia, whence he graduated as M A. in 1854; became the Assistant Professor of Greek there the same year, and Professor of Greek in 1855; established the Brookland School in Albemarle County, Va., in 1856, which he conducted for twelve years: he studied theology under the direction of the Rev. W. H. McGuffey, D.D., was licensed in 1854, and in 1866 was ordained and installed pastor of Lebanon Church; he removed to take charge of the First Church, Lexington, Ky., 1870, going from that church to the Second Church of Alexandria, Va., in 1874. In 1884 he left the pastorate to become an evangelist, in which work he achieved great success.

Hervey, Rt. Rev. Lord Arthur Charles (Anglican), D.D. (Cambridge, England, 1869), Lord Bishop of Bath and Wells, at Basingstoke, June 9, aged 86. He was graduated M.A. from Trinity College, 1830: ordained deacon and priest, 1832; appointed curate of Ickworth in 1852, to which was joined Horringer in 1853; promoted archdeacon of Sudbury, 1862; consecrated bishop of Bath and and Wells, 1869. He was a member of the Old Testament Revision Company, contributed to Smith's "Dictionary of the Bible," also contributed to the "Bible Commentary" Ruth and Samuel, and to the "Pulpit Commentary" Judges, Ruth, and Acts and the Pastoral Epistles. He published also "The Brief Commentary," "Parochial Sermons," "The Inspiration of Holy Scripture," and (most important) "The Genealogies of our Lord and Saviour Jesus Christ."

Rivers, Rev. Richard Henderson (Methodist Episcopal), D.D. (La Grange College, 1850), at Louisville, Ky., June 21, aged 80. He was graduated at La Grange College, Ala., 1835; became assistant professor of languages in his *alma mater* the same year, and was made full professor, 1836; was elected president of Athens Female Seminary, 1843, professor of moral science in Centenary College, in La., 1848, and president of that institution, 1849; he was elected president of La Grange College, 1854; returned to Centenary College as president, 1861; took charge of a ladies' seminary at Somerville, Tenn., 1865, and subsequently was in charge of Logan Female College, Russleville, Ky.; entered the pastorate at the Broadway Church, Louisville, Ky., 1868, since which time he has served various charges, retiring in 1889. He was a frequent contributor to leading reviews, and has published text-books on "Mental Philosophy" and "Moral Philosophy," besides "Our Young People," and a "Life of Bishop Robert Paine."

CALENDAR.

July 27–Aug. 24.—**University Extension Movement** to follow the School of Theology, at Oxford, Eng.

Aug. 1–15. — Continuance of the **School of Applied Ethics,** at Plymouth, Mass. In connection with this there will be a Conference of Educators and Teachers Aug. 5–11.

Aug. 1–13. — **Christian Workers' Convention,** Northfield.

Sept. 15–20.—Meeting of the **American Library Association,** Lake Placid.

Sept. 25–27.—**Forty-Eighth Annual Conference of the (British) Council of the Evangelical Alliance,** at Tunbridge Wells.

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CHRISTIAN LITERATURE

AND

THE REVIEW OF THE CHURCHES.

CHRISTIAN LITERATURE, Vol. XI. REVIEW OF THE CHURCHES, Vol. VI. SEPTEMBER, 1894. No. 5. No. 5.

THE PLACE OF HERESY AND SCHISM IN THE MODERN CHRISTIAN CHURCH.*

I.

BY THE RIGHT HON. W. E. GLADSTONE, M.P.

From *The Nineteenth Century* (London), August, 1894.

IF Christ our Lord founded the Church as a visible and organized society, by a commission from Himself; if He did this in the most definite and pointed way by a charge, not to the mass of believers promiscuously, but to the Apostles, whom he had chosen, and whom in many significant ways He designated as His successors in carrying forward the great work of the Incarnation; and, again, if this charge, far from being limited to the brief term of their personal careers upon earth, was expressly extended by a promise of His superintending presence with them (which could only mean with them and their successors) until the end of the world; if, finally, this Church was to be the great standing witness in the world for Him and for the recovery of lost mankind; it follows that a most serious question arose hereupon, which may be described in such terms as these. It relates to the condition of any who, acknowledging His authority, yet should rebel against the jurisdiction then solemnly constituted, should sever themselves, in doctrine or in communion, from His servants, and should presume in this way to impair their witness and to frustrate thereby His work, so far as in them lay.

This question did not escape the forethought of our Saviour, and it was dealt with by Him in the simplest and most decisive manner. "If he neglect to hear the Church, let him be unto thee as a heathen man and a publican" (St. Matt. xviii. 17). With this stringent law the language of the Apostles coincides, and, most markedly perhaps among them all, the language of St. John, who was especially the Apostle of love. The work of heretics and schismatics was a work of the flesh, and, like other works of the flesh, it excluded from salvation. Thus, in the face of all hostile powers, and under the pressure of its hostility, the unity of the Church was maintained, and she patiently pursued her office through the gloom of this world to the glory of the next.

This, I think, is a fair account of heresy and schism, according to the view of our Lord and the Apostles. But now there have passed away well nigh two thousand years, and enormous changes have been brought about.

The Church, whose light in Apostolic days was still, so far as regarded the world at large, hidden under a bushel, by degrees became mistress of the social and moral forces which determined the course of human society, and assumed a conspicuous and triumphant position. That cruel overweening world, of which Scripture speaks, waned by degrees and dwindled in her presence, and finally throughout Christendom became absorbed in the mass of baptized believers. But the internal change, though it was great, was not co-extensive with that on the exterior face. All the elements of evil, which at first had carried on an open warfare with the Church, now wrought against her true life and spirit more subtly from within. The tone of her life was immensely lowered, and her witness for God before the world, which was formerly only compromised by heresy and schism, was now darkened and enfeebled by latent corruption in a thousand forms. She was still, however, the heir of the promises: the obligations of her mission were unchanged. Was she still entitled as before to wield against those who broke away from her creed or her

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communion, the thunderbolts of the Most High? Without doubt it was still her duty to pray, as she now prays, to be delivered from the evils of heresy and schism; but when her warnings had been slighted, and these evils had come into an existence, not only active but inveterate, was she still bound, was she now even permitted, to act upon the rules and to hold the language of the New Testament against the persons chargeable?

I should be inclined to reply that during such periods as the fourth century, when the wide sway of the Arian opinion often made it matter of doubt where the true Church of Christ, in one place or another, was to be found; or, in other words, with which of two contending bishops it was a duty to hold communion, this darkening of the evidence modified the moral character of the offence. But on the whole, the credentials of the Church did not lose their original clearness, and so long as this was the case, her duties with respect to heresy and schism remained without substantial change, and she was bound not to compromise the safety of her spiritual children by any use of ambiguous language.

Now it has happened in certain cases, and it seems to have come about very gradually since the Advent, that the laws of religion have been modified by circumstance. Nothing can be more broad and sweeping than the denunciations of the Old Testament, against all attempts to embody in images the forms of living creatures. The crime of idolatry ranks in all its pages with the very highest crimes. But it has been urged that, from the time when the Son of God was pleased to assume human form, this law naturally, if insensibly, underwent an essential modification. By far the largest portion of the Christian Church gives a sanction to the use, for religious purposes, either of images or of pictures. This use is not wholly excluded from the Churches of the Reformation, as may be seen in Lutheran countries, and especially in Scandinavia. Not that the dangers which beset the employment of images in religion have been wholly removed; but rather that they are now in the class of dangers fit to be guarded against otherwise than by absolute prohibition. It is not now with us as it was at the period when Moses was in Horeb. The world was then generally given to the practice pf representing God in images; and in many cases this practice, especially in the East, was associated with purposes unspeakably degrading. The mission of the Hebrew race absolutely required that the Divine idea should be held in sharp severance from every material form. The religion of the God-man has now deprived abuse of every palliation. A new method of procedure has to be adopted, and the mere making of the image or picture, apart from the cult paid to it, no longer involves the guilt of idolatry.

We might perhaps quote, as another instance of the mutability in certain cases of great religious laws, the case of the law of usury. It appears to have been incorporated in the Mosaic system, as a conservative expedient for the repression of all those economic changes, which seemed to threaten the fixity of the Jewish system. Hence the taking of usury is everywhere denounced with vehemence as a moral offence. Yet our Saviour himself, in the parable of the talents, appears to recognize interest upon money as an established, perhaps as a legitimate, practice. The phrase itself has been essentially changed in signification; and the whole prohibitory system against it, in whatever sense, may be said to have disappeared from the face of Christian Statute-Books.

Let us see whether the application of true and just principles to the mixed and fluctuating conditions of life has undergone, or ought to undergo, in the case of heresy and schism, any mitigation offering in some respects an analogy with what has happened as to the law of idolatry and the law of usury.

Now the guilt of any offence whatever varies inversely with the strength and clearness of the evidence which establishes its criminality. And surely it is not to be denied that the evidence which condemns heresy and schism has been greatly darkened, and therefore greatly weakened, since the days of the Apostles.

The Church was then fresh from the hands of her Divine Founder. The principles of life within her were so powerful as to preclude any allowed manifestation of the spirit of heresy or of schism, or to render its suppression easy. She was governed by those who had personally known the Lord: whose authority was attested by the extraordinary gifts of the Spirit; by men, some of whose brethren had already sealed, and who might themselves at any moment be summoned personally to seal, their testimony with their blood. The unity of the Church was a fact as patent to those who came into contact with it as the unity of the sun in heaven, and to deny the one was like denying the other.

But before three centuries had passed the Church was at variance for considerable

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periods with itself, both in communion and in doctrine, and these periods were gradually elongated into something like a continuous chain. During the agonizing struggles of the fourth century with Arianism, the intensity of which it is difficult for modern Christendom to conceive, where was the light of the city on the hill? or what could be the responsibility of the individual Christian, for threading his way through the mazes of theological controversy to the truth? On minor cases it is needless to dwell; almost needless to point out that in cases such as that of Montanism, the party adjudged to be heretical might well seem, to the inexperienced eye, as the stoutest attestors of the antagonism between Church and world, which all knew to be a fundamental truth of the Gospel. The force of Athanasian faith proved eventually sufficient to bring the Arian heresy to its downfall, and the accompanying schisms to a close. But who does not feel that these facts of history remaining on its page cast some haze upon the clear light of the Apostolic doctrine of schism, and abate the sharpness of its edge? Still, as facts, they passed away, and unity was admitted in principle as the universal law.

But experience had yet to produce larger crops of evidence all working in the same direction. The eleventh century established the rupture between the Greek and the Latin Churches which has never yet been closed; but which on the contrary has, it is to be feared, been seriously widened by the proceedings of the Vatican Council in 1870; proceedings which appear to have so greatly sharpened the edges of Papal infallibility. But the division established between East and West did not end there. There grew up in the fourteenth century a division between West and West, between Rome and Avignon, under which the English Christian found himself excommunicated in Scotland, and the Scotch in England. Into this labyrinth we need not further enter. The quarrel reached its close; but not in full until the fifteenth century had well advanced. Even then there remained the formidable question to be settled, which party had been in true corporate union with the Chair of St. Peter. Any answer to this question which may be attempted, appears to involve consequences beset with the most formidable difficulties. If either party be excluded, then the light of half Western Christendom had been extinct for half a century. If on the other hand it be attempted to include them all by the doctrine of an upright intention, that doctrine, when once admitted with respect to Church communion, may be found to render all sharp application of the argument against schismatics (nor is the case of heretics in my opinion materially different), in truth against all non-Roman Christians, nearly impracticable. Meantime the East had all along its divisions also, and Churches tainted with heresy (under the decrees, for example, against Nestorius,) still subsisted, and have continued to subsist down to the present day. Moreover, they appear to enjoy equally with the Orthodox Church the prerogative of perpetuity.

After this it seems almost needless to refer to the further and great aggravations of the sixteenth and seventeenth centuries. But to find a way of escape from their significance, surely implies a marvellous faculty of shutting the eyes to facts. The Continental Reformation is now nearly four hundred years old. It underwent in the sixteenth century much vicissitude. But, on the whole, sects and parties have settled down. The boundaries of sect now undergo no great changes. Protestantism unable to make good its footing south of the Alps, and numerically feeble in France, yet remains upon the whole, after this long experience, a hard, inexpugnable, intractable, indigestible fact. In some countries, as in Scandinavia, it enjoys even exclusive possession. Who can fail to be struck with the fact, that the distinctions between the fugitive and the permanent seem to be in a measure broken down? It was not so of old. The Gnostic, the Arian, the Donatist, the Monophysite, where are they? When we compare their meteoric passage over the scene, with the massive and by no means merely controversial Protestantism of Northern Europe, are we not led to the conclusion that there must be some profound and subtle difference in the causes which have issued in such a signal contrariety of results? It does not seem altogether like the case of the wicked man, flourishing for a moment like the green bay tree, but presently sought for and nowhere to be found.

And if this be true as to the Protestantism of Continental Europe, is it not even more vividly true of the singularly active and progressive Protestantism (other than Anglican) of Great Britain? I speak of that Protestantism—Presbyterian, Methodist, Independent, and the rest—which has not only built itself steadily upward, without aid, speaking generally, from any other than internal and voluntary resources, but has reproduced itself in America, endowed there also with much of this same repro-

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ductive energy, and has dotted nearly all barbarous countries with the light of its Christian Missions.

I have not here spoken of the Church of England, which holds a remarkable, and, in some degree, a peculiar, position of its own in Christendom. But I must admit that, at periods not wholly beyond my memory, and in appreciably large portions of the country, it has appeared as if the hands principally charged with the training of souls for God, were the hands mainly or only of Nonconformists. If in the abstract it be difficult to find justification for English Nonconformity, yet when we view it as a fact, it must surely command our respect and sympathy. If so we cannot dare to curse what God seems in many ways to have blessed and honored, in electing it to perform duties neglected by others, and in emboldening it to take a forward part, not limited to our narrow shores, on behalf of the broadest interests of Christianity. Here, indeed, I may speak as one who in some degree at least knows that whereof he is talking. I have seen and known and but too easily could quote the cases, in which the Christian side of political controversies has been largely made over by the members of the English Church to the championship of Nonconformists. I take it for example to be beyond all question that, had the matter depended wholly on the sentiment and action of the National Church, the Act for the extinction of negro slavery would not have been passed so soon as in the year 1833.

There are civil cases when, though we may not be able to say the rebel is in the right, yet we can clearly see that the possessor of power who drove him to be a rebel, is far more profoundly in the wrong. It may perhaps be that something of a similar situation has been brought about in the Christian Church, and that antichristian ambitions, working under some thin Christian garb, have in a certain sense sapped and mined foundations, in such manner that, through long addiction to and tyrranical enforcement of unreasonable claims, it has eventually become impracticable to procure the allowance of any just weight to claims which are reasonable.

If there be anything of force or justice in the foregoing remarks, they lead us directly and undeniably to an important consequence.

Nothing can be more plausible, or at first sight stranger, than the case which can be made for itself by the spirit of proselytism; although our Saviour made a reference to it which cannot be encouraging to its more reckless votaries. Let us see what that case really comes to. Truth, it will be truly said, is the possession most precious to the soul of man. If I am so happy as to possess the truth, as the question supposes it, am I to stand by inactive, and see my neighbor perish for the lack of the sustenance which it supplies? The case, without doubt is susceptible of startling presentation. But let us look into it a little more closely. Who assures me that this truth of yours, on which you so naturally rely, is certified by any other witness, than the witness of your own private spirit? You will hardly pretend that it has come to you with the stamp and seal of a Divine revelation, or that you are entitled to proclaim, like one of the ancient prophets, "Thus saith the Lord!" Holy Scripture provides us with instances of the danger of substituting the witness of another person's private spirit for our own (1 Kings xiii.). Your supposed certainty is but your sincere persuasion; a great warranty without doubt for yourself, but none whatever for me your neighbor. Unless, indeed, you can show me that you have received from on high, a commission to instruct mankind in that which you have learned yourself; but such a commission, which, if it is to rule me, must be exhibited in a manner which I can understand, you do not attempt to show. And thus, or in some way like this, it is that the hot proselytizer ought to learn to pay some of that respect to the convictions of his neighbors, which he pays so largely to his own.

Let us show a little more particularly why and wherefore such respect ought to be paid.

When the proselytizer * begins his operations, his first act is to plant his battering-ram, stronger or weaker as the case may be, against the fabric of a formed belief. It may be a belief well formed or ill; but it is all which the person attacked has to depend upon, and where it is sincere and warm, even if unenlightened, the proselytizer, properly so called, seems to have a special zest in the attack. His purpose is to batter it down, to cart away the ruins, and then to set about building up something else, which he has inwardly projected, in its stead. His purpose is constructive; but his activity is bent in the first instance to destroy. He little knows how easy is the last-named operation, how difficult the first. When he has broken to pieces the creed or system at which his great guns are aimed, what right or power has he to dig new foundations for

* Some sensible remarks on this subject will be found in the correspondence of Cowper, where possibly they would not be looked for.

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a mind which is in no way bound to his allegiance? He has led his victim out into the desert, to choose for himself amidst a thousand paths. It is with a just, though not an exclusive, regard to these principles, as I conceive, that the wisest men have proceeded.

It was my lot to visit Munich in the autumn of the year 1845 for a purpose purely domestic. This purpose required me to call upon Dr. Döllinger, then (I may almost say) the favorite theologian of the Latin Church in succession to Möhler, and undeniably a person of essentially large, historic, and philosophic mind. He gave me his time and thoughts with a liberality that excited my astonishment, and I derived from him much that was valuable in explanation and instruction, nor did he scorn my young and immature friendship. For the Church of England, and for its members, among whom I counted, the period was one of disaster and dismay; it was the hour of Newman's secession; the field of controversy was dark with a host of fugitives. But in that trying hour, Dr. Döllinger, while he patiently labored to build me up in Christian belief, never spoke to me a single word that smacked of proselytism. He would not (so I suppose) destroy the half truth, as the first step to the introduction of (what he would think) the whole. I should define the spirit of proselytism as a morbid appetite for effecting conversions, founded too often upon an overweening self-confidence and self-love.

The antidote to this spirit is to be found in a careful regard to the whole circumstances of the case and position of the person concerned. The first requisite is to distinguish markedly between the ringleader in a heresy or schism, and his followers; and the next to distinguish, still more markedly, between the first generation of the followers and their descendants.

The great, I might say the enormous, difference which subsists between the founder of a heresy and those who inherit it from the founder, may be illustrated by examining the nature of the term.

The word heresy does not in itself imply poisonous or mischievous opinion. It means self-chosen and self-formed opinion. The Gospel is not chosen or formed by us; but fashioned by God and tendered for our acceptance. Here lies the responsibility or the arch-heretic or heretic proper; God offers him something, he puts it aside, and substitutes for it another thing.

But in the case of his heirs and successors, there is no supposition. Not through their own act, but through the act of the heretic proper, the Divine offer has been hid from their view. If and so far as the heresy involves in itself perversion of the Christian dogma, they are the sufferers. But here we are dealing with error, not heresy. With the speciality of heresy, namely, self-appointed choice in lieu of acceptance from the hand of God, they have nothing to do. The heretics of the Apostolic times were founders, self-choosers, and thus heretics proper. The ostensible heretics of our times are consequential and passive, and do not fall within the proper compass of the term, unless, and then only in so far as, they make themselves party to the original rejection of a Divine tender.

A petty and most unwarrantable schism was engendered in the Episcopal Church of Scotland, some thirty or forty years ago; but within that obscure and abstractedly unblessed fold, there grew up, as I had occasion to know, some young persons of a singular holiness. And what we ought to bear in mind is this: the young Protestant, Nonconformist, Quaker, or other (supposed) imperfect believer, has been reared, like the young Roman Catholic or Eastern, in a home. He has been taught about God, to believe in Him, to love Him, to obey Him, in the lap of a mother. He holds his religion (though he may not know it), as the mass of Continental Christians do, by tradition. In these first convictions his mind and soul have been trained; and they are entitled to respect, and to the most considerate and tender treatment, upon the very same principles as those which, within the fold of the hierarchical Churches, fence round with sacredness the pious aspirations of the young. *Maxima debetur puero reverentia.* But what is true of the child also adheres to the adult; and, if the tenor of this paper be a sound one, we must beware of all that looks coldly or proudly upon beliefs, proved by experience to be capable of promoting, in their several degrees, conformity to the Divine will, and personal union with the Saviour of the world.

Let us now proceed to consider various objections which may be taken in perfect good faith, to the strain of argument and remark, which have been followed in the present paper.

(*To be continued.*)

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LITERARY DEPARTMENT.

BOOK REVIEWS.

CONDUCTED BY REV. CHARLES R. GILLETT, LIBRARIAN OF UNION THEOLOGICAL SEMINARY.

THE "HIGHER CRITICISM" AND THE MONUMENTS. By the Rev. A. H. Sayce, Queen's College, Oxford. Third edition, revised. London: S. P. C. K.; New York: Young, 1894. $3.00.

Any book on such a topic as the one with which Professor Sayce deals, that passes "through three editions in a few months," merits more than a passing notice. It must have a reason for existing. The author of this book is often spoken of as an over-rated man. However this may be, it is acknowledged that he has few equals as a Biblical Archæologist. And he has here gathered his knowledge and put it into form easily usable by the searcher for verification of the Biblical records.

The careful reader of the author's preface and of the publishers' note, can see there the evidences of dissatisfaction on the part of both author and publishers. The latter, by carefully disavowing responsibility for conclusions reached in the work, and by even quoting the author against himself, give some color of plausibility to the report circulated *sub rosa* that they have been "taken in." They seem to have expected from the title an unsparing onslaught upon the higher critics. Their disappointment, then, must have been great to find, *e.g.*, Esther relegated to the category "of Jewish Haggadah . . . founded upon one of those semi-historical tales of which the Persian chronicles seem to have been full" (p. 475). On the other hand the author realizes that he has pleased "neither the 'higher critics' nor their extreme opponents." Between the upper millstone of the "critics," and the nether stone of the "apologists," Professor Sayce does not seem to be himself well "satisfied."

If Professor Sayce has not demolished the higher critics, it is evidently not because he did not want to, but because circumstances in the shape of hard facts would not let him. The title of the book suggests the discomfiture of the bold, bad men who have dared to examine critically the Hebrew and Christian Scriptures. Throughout the book there are flings and sneers at the "higher criticism" which come with bad grace from so good a scholar as the author, especially when arriving at conclusions so subversive of traditional theories as are those reached in this book. Our author has descended in the tone of this work to the level of the reviewer who said of a recent work that it was "a most telling arraignment of the *so-called* higher criticism, and *an unmasking of its pretensions.*" Indeed this undertone is the most objectionable thing in the book. The professor seems to be in continual ill-humor because his facts will not permit him to send the critics up in a balloon and then explode the balloon. His bias carries him so far that he explicitly sets up a different standard for the "critics" and the "apologists." Says Professor Sayce: "The apologist who deliberately shuts his eyes to archæological light is far less blameworthy than the 'higher critic' who does the same" (p. 557). Of course he attempts to justify this statement, but he does it by an absurd *petitio principii.*

Aside from this fact that Professor Sayce disingenuously refuses to distinguish between a legitimate criticism and the abuse of the reason, the book is a very valuable one. Of course the same, or nearly the same facts can be gathered elsewhere. But Professor Sayce has garnered well the results of excavation and decipherment from the Nile to the Tigris and Euphrates. The book is concerned, however, only with the Old Testament; consequently the field of Asia Minor, and the events which concern especially the Christian Church, are not touched on in this volume.

The arrangement of the contents is chronological. The historical books of the Old Testament are taken up in order, and the light gained from modern research and from decipherment of monument and tablet is focused on the related parts of Scripture. The early chapters of Genesis are well treated, and only when the author descends to special pleading in favor of traditional theories does the interest lessen. The chapters which deal with the "Egyptian Tutelage of Israel" and the "Development of the Israelitish Nation" are particularly happy. This is the stranger since Professor Sayce is looked on as an expert in Assyriology rather than as an Egyptologist. The later chapters on the "Moabite Stone" and the "Assyrian Testimony to the Old Testament" are less interesting, because the straw has already been well threshed out in

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Schrader's "Keilinschriften und das Alte Testament," and other more recent works. The general result is to reaffirm the credibility of Old Testament history.

Since the book is an implicit attack on the higher criticism, it may be interesting to give a few of the results in which Professor Sayce, reasoning from archæological premises, agrees with the higher critics who argue from other data: (1) The composite authorship of the Pentateuch. The school of which the venerable Professor Green is in this country the representative is hit hard in the chapter on the "Babylonian Element in Genesis," and particular only p. 93. This chapter concedes the derivation of a part of the Biblical account of creation from Babylonian sources. All the author argues for is an *early* derivation (p. 78, 103). (2) The Jehovistic and Elohistic documents are paralleled in the Babylonian records. (3) The pre-Hebraic, *i.e.* Semitic (in the larger sense) origin of the number seven and the Sabbath (p. 77). (4) The secondary, *i.e.* derived, character of the flood story (pp. 117–119). (5) The ascription of the flood to a moral cause by others than Hebrews. (6) Passing strange is the conclusion that "'The geographical chart of the Pentateuch presents us with a picture of the Jewish world *as it existed in the seventh century* B.C." [italics are ours] (p. 153). (7) "The coloring of the narrative in Genesis is Babylonian throughout." (8) The composite character of Hebrew writings generally (p. 207). (9) The inexact chronology of II. Kings. In this part of the book the heaviest blows are struck against the apologetical attempts to reconstruct the synchronistic accounts of the Biblical writer. "The materials at the disposal of the Biblical compiler were not sufficient to allow him to adjust his dates accurately, and like other historians he was forced to supply what was wanting *by conjectures of his own*" (p. 408; italics ours). On the same page Dr. Sayce writes: ". . . the historical records of the Old Testament *do not differ from other historical records* whose claim to confidence has been accepted by the verdict of posterity." Where are the higher critics after this? (10) The ecclesiastical tone of the Chronicler (p. 457, 462), and "the Chronicler's partiality for high figures" are conceded. (11) The historians of Israel colored their narrative with patriotism. "It is plain that we cannot look for . . . strict accuracy of language . . . " (p. 372). Again, "It is clear that although we may accept the otherwise unsupported narratives of the Chronicler in their general outlines, the details they contain *must be submitted to criticism*" (p. 467). (12) The parallelism of Hebrew acts of worship with those of other Semites, *e.g.* the dedication of Samuel to temple service (p. 323). (13) The critical position regarding Esther and Daniel is unequivocally maintained (p. 475, 532).

Enough has been said to outline the results reached in the book. We may easily understand that "the pages . . . will (not) satisfy . . . their (the critics') extreme opponents." But with the conclusions those same critics have the best reasons for being "satisfied." The results of Professor Sayce's study and of their own researches tally wonderfully. The only cause for dissatisfaction on their part comes from the undiscriminating censure of criticism with which the author has colored his pages. His book discounts on almost every page his own attacks on the critics. Indeed it serves the critics much better than the "apologists." It will be generally helpful if the reader can avoid being disgusted with the professor's flings at critical study.

The volume has, however, one very serious defect. The value of a book of this character as a reference-book lies largely in a copious index, making the contents instantly available. Professor Sayce's index consists almost solely of references to proper names in the book, and these by no means fully given. We find no index of subjects, and none of scripture passages. There is not even a respectable table of contents, for a single line of type is made to cover one hundred and thirteen pages! This might be excused in a tyro. But Professor Sayce is no novice at book-making. His own studies must surely have taught him the value of a good index. We hope that when a new edition appears (and of so valuable a book still further editions will be necessitated) the desideratum of a revised and greatly enlarged index will be provided.

GEO. W. GILMORE.
Bangor Theological Seminary.

Roger Williams.

THE biographies of this illustrious man have been for the most part affected by prejudice or partisan zeal. The writer's standpoint has affected his tale. The Boston account differs radically from that which emanated from Providence. The differences, however, have not been entirely local, and as time has passed the growing spirit of toleration has caused changes of view-point. Although it is possible to-day to find examples of an intolerance that might easily compare with some similar exhibitions in the early days, they do not call forth any admiration from the beholders. It is in the nature of

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things and according to the spirit of the time that a new biography of Williams should dwell upon him as an apostle of liberty of conscience and of religious freedom. A volume of this sort has recently appeared under the title *Roger Williams, the pioneer of religious liberty*, by Oscar S. Straus. Perhaps the authorship and the dedication, to Nathan and Isidor Straus, the author's two brothers, are as surprising as the spirit which animates the work. It may be remarked that the whole is in line with the ideas of the author of "The Jewish Problem," a book noticed below.

The material available for this life of Williams and the literature to be searched are not very extensive, but they have sufficed to furnish forth a tale of no small interest. The author has not been concerned to make a large volume, and has earned our thanks thereby. His theme has been the man and the important service which he rendered to the cause of human progress. In pursuing this object he has given us a well written and an entertaining story which at the same time is very instructive. The steadfastness of the founder of the Providence Plantations in his adherence to his principles of "soul freedom" and the success which he achieved in the organization and government of the Botany Bay of early New England, are well set forth. The only criticism which one finds it possible to make is that in swinging away from the extreme views of the early Massachusetts historians, Mr. Straus may have gone too far toward the opposite extreme. He warns us continually that we are not to accord belief to their statements, but are to discount them on the ground of their extreme partisanship. These are scarcely the words of the impartial historian, and their omission would undoubtedly improve the book.

The fact that the volume issues from the De Vinne Press is sufficient guarantee of the excellence of its outward appearance. (Century Co., New York, $1.25.)

The Buddhistic Christ.

ONE, Nicolas Notovitch, has published a work which in its English version bears title *The Unknown Life of Jesus Christ, from Buddhistic Records*. In the introductory portion of the volume the author tells of a journey in Thibet and of the discovery of a manuscript which is alleged to give an Oriental version of the life of Jesus. This manuscript was read to the author and by him taken down from the lips of an interpreter. He avers that he saw two such manuscripts which were "compilations from divers copies written in the Thibetan language," which belong to the library of Lhassa, having been "brought, about two hundred years after Christ, from India, Nepaul, and Maghada, to a convent on Mount Marbour, near the city of Lhassa. These scrolls were written in Pali, which certain lamas study even now, so as to be able to translate it into Thibetan. The details concerning Jesus, given in the chronicles, are disconnected, and mingled with accounts of other contemporaneous events to which they bear no relation."

The account is an odd one, assuming as correct the translation of a translation taken down from the mouth of an interpreter whose efforts were directed to making intelligible in French what learned lamas had previously compiled and rendered from Pali into Thibetan. But when on the basis of all this the author goes on to disparage the life-like stories of the gospel history in favor of a formless and incoherent mass like the present alleged translation, supporting his position by considerations which are repudiated by first-rate critics, there is small wonder that one's patience is soon exhausted. Furthermore, the fact of the existence of the manuscripts and scrolls in question has been denied, and one is reminded of the fate of Shapira, of Samaritan Pentateuch fame. The "Life of Saint Issa" contains some things which remind one of incidents in the gospels, and also some coincidences of name and title which may be set down to an active imagination. But there is no need of attaching any importance to the supposed discovery till it has been carefully investigated and the substantial facts exactly ascertained. (New York: Dillingham.)

Oriental Illustrations.

THE Rev. Thomas Laurie, D.D., has prepared a volume entitled *Assyrian Echoes of the Word*, in which he has gathered from a large variety of sources a very considerable amount of information covering Oriental illustrations of special words and points in the Scriptures. The book is essentially a compilation, since the author "has sought to gather up the fragments, that nothing be lost; so that humble believers who have been startled by the noise of the battle now raging round the Word of God may have their hearts reassured by the corroborations of the truth that lie stored up in every ancient mound and are brought to light by the pick of the explorer." To what extent the "humble believer" will be assured by this array of nearly four hundred pages is doubtful, unless the imposing extent of the compilation may have that effect. The arrangement of the material is alphabetical, and

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the index is augmented by additional entries. Some of the original entries are very peculiar and unusual, so that much information is thoroughly concealed. For the purposse of the minister and student it would have been wise to add indexes of the Hebrew and Greek words as well as of the texts illustrated. Of the book the author says in his preface: "This volume does not claim to march in the front ranks of Assyrian scholars" (*sic*). But this sentence is not really indicative of the general character of the book. (American Tract Society. $2.00.)

Expositor's Bible.

THE seventh series of this excellent work is continued by W. H. Bennett, M.A., professor of Old Testament Languages and Literature in Hackney and New Colleges. The latest volume covers the *Books of Chronicles*. It is an excellent and valuable work, worthy of its place in the series. The author passes over lightly the portions which are common to these books and the other historical books of the Old Testament, but endeavors to bring out the religious significance. His style and thought are clear and good, and his introductory chapters on date and authorship, historical setting, sources and modes of composition, and the importance of Chronicles, are particularly valuable and informing. The headings of the following "Books" are "Genealogies," "Messianic and other Types," and "The Interpretation of History." The author's aim is to display the religious significance of the choice made by the writer in his selection of material which he incorporated in his history. (Armstrong. $1.50.)

A New Concordance.

WE have received from the Congregational Sunday School and Publishing Society (Boston) an announcement of a *Comprehensive Concordance*, the work of the Rev. J. B. R. Walker. It is promised that the printing will be found "clear, distinct, and sightly" through the use of various fonts of type and by the employment of figures for both chapter and verse numbers. The book is to contain nearly a thousand pages, and will be neatly and strongly bound. The completeness of the work is indicated by the promise that it will contain fifty thousand more references than "Cruden's Complete." It is anticipated that when issued it will be found to be a very useful student's assistant as a "text-finder." Its exceedingly reasonable price ($2.00) could be fixed only in anticipation of a very considerable demand. Comment must, of course, be deferred till the publication of the volume, which is set for about the first of September.

"The Jewish Question

and the Mission of the Jews," is the title of a book which has recently appeared from the press of the Harpers (New York). The heading above indicates two chapters, which occupy the first hundred pages of the work, while other two hundred and thirty pages are devoted to "The social position of the Jews in the Middle Ages and modern times," "The influence of the Jews upon the civilization of the Middle Ages," Hebraic societies," "Money and the Jews," and "Leroy-Beaulieu and the Jews." The book is anonymous, and it scarcely appears whether the writer is a Hebrew or not. It is well worth reading, and will serve to correct many erroneous impressions with regard to the chosen people. It is rightly contended that much of the opposition meted out to them is unjust, and that to them belongs a glory to which no other "race" can lay claim. With some of the writer's views we cannot agree, but with regard to the interest of his theme there can scarcely be two opinions.

Organization of Church Work.

IT is probably true that there is greater individual willingness to engage in active church work than is generally believed. The question is how to translate this willingness into deeds. Pastors are often overburdened by doing work that properly belongs to the laymen, and which they are perfectly competent to perform. Organization will solve many of the problems which oppress the preacher, and anything which affords promise of relief should be examined by those interested. A scheme for the employment of a considerable number of helpers in useful ways comes to us from the Rev. Frank F. Lewis, of Burlington, Vt., under the title "*Burlington Plan of Church Work.*" It is brief and compact, and offers valuable suggestions along practical and intelligible lines. It is capable of variation and adaptation to local needs, and appears sensible and discriminating in its proposals. For further information the reader should address Mr. Lewis, as above.

"Scarabs."

EGYPTOLOGICAL books by American authors are rare. The most recent to reach us is by Isaac Myer, LL.B., of this city, and bears the above title supplemented by a long legend, which indicates that he professes to treat of the history, manufacture, and religious symbolism of the scarabæus, not only in Egypt, its primal home, but in Phœnicia and other places in the East. With these are combined also "remarks on the learning, philosophy, arts, ethics, psychology, ideas as to the immortality of the

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soul, etc., of the ancient Egyptians, Phœnicians, etc." It is quite evident that the author has marked out a very wide and ample field, and he has made a considerable study of the same in some of its phases; but he has failed to exhaust the literature, and does not show the knowledge of the hieroglyphic writing, which would have enabled him to avoid some of the errors into which he has fallen. The most that can be said is that the book is a compilation of the facts which the author has collected, some of which, at least, he has not wholly understood, and that he has used some of the sources of information, but not all. (N. Y.: Edwin W. Dayton, 641 Madison Ave.)

Protestant Martyrs.

JAMES CROIL, of Montreal, well known as the author of a valuable work entitled "The Missionary Problem," has recently prepared a little book whose title explains its purpose and contents. *The Noble Army of Martyrs and Roll of Protestant Missionary Martyrs from* 1661 *to* 1891. About one-half of the volume is taken up with a very brief statement of the pre-reformation portion of the history of death-witnessing for Christianity, and most of the rest with a chronological list of the names of the 130 regular missionaries who have met violent death in the prosecution of their labors. The accounts are very brief, and the whole presents little more than a detailed catalogue. The author says that his purpose was to furnish simply a roll of Protestant foreign missionaries who have died by violence at the hands of the people to whom they were sent as Christian missionaries. As such the book is a useful addition to missionary literature. (Philadelphia: Presbyterian Board of Publication.)

Universalist Missions.

IT was not until 1890 that the Universalists entered upon foreign missionary enterprise, and in that year four persons began their labors in Japan. A recent volume has come to hand which contains a brief account of the work done in Tokyo, together with a variety of other papers on topics of missionary interest. The title of the book is long and self-explanatory: *Our Word and Work for Missions;* a series of papers treating of principles and ideas relative to Christian missions, including matters of historic statement, and a presentation of some of the conditions, needs, and opportunity of mission work in home fields and in foreign lands. Prepared with special reference to the Universalist Church. Edited by Henry W. Rugg, D.D. The papers which partake of a historical character, especially those concerning Japan and our own great western country, we have found to be of particular interest, while the attitude of the Universalist Church as here reflected is very instructive. (Boston: Universalist Publishing House.)

A BOOK with a somewhat startling title is *If the Devil Came to Chicago,* by Austyn Granville and William Wilson Knott. It is intended as a counterpart and counterblast to Editor Stead's "If Christ Came to Chicago," and is devoted to an exposition of the errors which the authors believe that Mr. Stead made in his work. It is not a book suited to miscellaneous reading, but it reveals some things about which there has been much misapprehension, and its exhibition of motives is apparently correct. It is evidently written by men who know a great deal about that whereof they speak. (Chicago: Bow-Knot Publishing Co.)

SEPTEMBER MAGAZINES.

THE contents of THE CENTURY for September are: "School Excursions in Germany," J. M. Rice; "Playgrounds for City Schools," Jacob A. Riis; "The Price of Peace," Joseph B. Bishop; "Jake Stanwood's Gal," Anna Fuller; "Time's Lapidary," Anna C. Brackett; "Across Asia on a Bicycle," V., Thomas Gaskell Allen, Jr., William Lewis Sachtleben; "Addison the Humorist," M. O. W. Oliphant; "A Bachelor Maid," III., Mrs. Burton Harrison; "Color at the Far North," Frederick Wilbert Stokes; "In Mid Ocean," Charlotte Fisk Bates; "Poe in Philadelphia," Edgar Allan Poe, W. E. Burton, Washington Irving, N. P. Willis, Charles Dickens, and others; "Editorial Notes," George E. Woodberry; "The Whirligig of Time," George A. Hibbard; "Old Dutch Masters: Gabriel Metsu," Timothy Cole; "A Hero of Peace," Richard Watson Gilder; "A Jaunt into Corsica," Charles H. Adams; "At Rest," Louise Chandler Moulton; "Recollections of Aubrey De Vere," I., Aubrey De Vere; "A Gentleman Vagabond," F. Hopkinson Smith; "Sorrow," Lilla Cabot Perry; "Love in Idleness," III., F. Marion Crawford.

THE contents of HARPER'S for September are: "Riding to Hounds in England," Caspar W. Whitney; "The General's Bluff," Owen Wister; "Early Summer in Japan," Alfred Parsons; "Within. A Poem," Anna C. Brackett; "The Golden House. A Story." Part III., Charles Dudley Warner; "The Tug of War. A Story," W. E. Norris; "The Royal Marine: an Idyl of Narragansett Pier," Part I., Brander Matthews; "Some Records of the Ice Age About New York," T. Mitchell Prudden; "A New England Prophet. A Story," Mary E. Wilkins; "Where Time has Slumbered," Julian Ralph; "The Origin of a Great Poem," John White Chadwick; "Editor's Study," Charles Dudley Warner; "Monthly Record of Current Events;" "Editor's Drawer," Hayden Carruth; "Literary Notes," Laurence Hutton.

THE contents of ATLANTIC MONTHLY for September are: "Philip and His Wife," XXVI.-XXIX., Margaret Deland; "Rus in Urbe," Edith M. Thomas; "Old Boston Mary: A Remembrance," Josiah Flynt; "An Onondaga Mother and Child," Duncan Campbell Scott; "The Kidnapped Bride,"

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Mary Hartwell Catherwood; "The Religion of Gotama Buddha." William Davies; "For Their Brethren's Sake," Grace Howard Pierce; "Up Chevedale and Down Again," Charles Stewart Davison; "Ave Atque Vale," Graham R. Tomson; "From the Reports of the Plato Club." In Two Parts. Part I., Herbert Austin Aikins; "Tante Cat'rinette," Kate Chopin; "A Morning at the Old Sugar Mill," Bradford Torrey; "In a Washington Hop Field," Louise Herrick Wall; "An enterprising Scholar," Harriet Waters Preston and Louise Dodge; "A Reading in the Letters of John Keats," Leon H. Vincent; "The New Storm and Stress in Germany," Kuno Francke.

LIPPINCOTT'S for September contains: "Captain Molly," Mary A. Denison; "Songs of the Battle-Field," Laura A. Smith; "Nihil Humani Alienum," Titus Munson Coan; "Josef Helmuth's Goetz," Frederick R. Burton; "The Goal," Frank Dempster Sherman; "Human Horses," Walter Rogers Furness; "How I Found the Baron," Edward Wakefield; "The Sale of Uncle Rastus," Will N. Harben; "Head-Lines," W. T. Larned; "Inconsistent Fanchises," F. K. Henry; "On Second Thoughts," Lalage D. Morgan; "The Evolution of the Heroine," Hjalmar Hjorth Boyesen; "Golden-Rod," Charles G. D. Roberts; "Talks with the Trade: Writers and Typewriters."

THE contents of MCCLURE'S for September are: "My First Book, 'Treasure Island,'" Robert Louise Setvenson; "Fighting with Four Fists," Robert Barr; "Foods in the Year 2000," Henry J. W. Dam; "With Madness in His Method. A Story," Florence L. Guertin; "The Flying Man," Vernon; "Are Composite Photographs Typical Pictures?" H. P. Bowditch; "Human Documents," Victorien Sardou, Madame Janauschek; "The Finding of Fingall. A Story," Gilbert Parker; "The Opening of an Empire," Cy Warman.

SUBJECT INDEX TO THEOLOGICAL PERIODICALS.

ABBREVIATIONS USED IN THIS RECORD.

Af. M. E. R.	African M. E. Church Review. (Quarterly.)
Bapt. Q.	Baptist Quarterly Review.
Bib. S.	Bibliotheca Sacra. (Quarterly.)
Bib. Sac.	The Biblical World.
Can. M. R.	Canadian Methodist Review. (Bi-monthly.)
Char. R.	Charities Review.
Chr. L.	Christian Literature and Review of the Churches.
Chr. T.	Christian Thought. (Bi-monthly.)
Ex.	Expositor.
Ex. T.	Expository Times.
Good W.	Good Words.
Hom. R.	Homiletic Review.
Kath. M.	Katholischen Missionen.
Luth. C. R.	Lutheran Church Review.
Luth. Q.	Lutheran Quarterly.
Meth. R.	Methodist Review. (Bi-monthly.)
Miss. H.	Missionary Herald.
Miss. R.	Missionary Review.
New Chr. Q.	New Christian Quarterly.
Newb. H. M.	Newbery House Magazine.
New W.	The New World. (Quarterly.)
Our D.	Our Day. (Bi-monthly.)
Prot. Ep. R.	Protestant Episcopal Review.
Pre. M.	Preacher's Magazine.
Presb. Q.	Presbyterian Quarterly.
Presb.Ref.R.	Presbyterian and Reformed Review. (Quarterly.)
Ref. Q.	Reformed Quarterly Review.
R. R. R.	Religious Review of Reviews.
Sunday M.	Sunday Magazine.
Think.	The Thinker.
Treas.	The Treasury.
Yale R.	The Yale Review. (Quarterly.)

Ja-January; F-February; Mr-March; Ap-April; My-May; Je-June; Jl-July; Ag-August; S-September; O-October; N-November; D-December.

Addison once more. (C. A. Smith) Presb.Q.8 (Jl'94) 416–33.

Alphege, Archbishop and martyr. (C. A. Channer) SundayM.23 (Ag'94) 559–61.

Apostles' Creed, Some controverted articles of the. (H. B. Swete) Think.6 (Jl 94) 47–53; (Ag '94) 126–33.

Arioch, king of Ellasar. (W. H. Ward) Hom. R.7 (Ag'94) 125–27.

Atonement in modern theology. (C. Stovell; W. Warren) Think.6 (Jl'94) 43–46 and 53–62.

Blue Monday, Causes and cure of ministers'. (A. T. Pierson) Hom.R.28 (Ag'94) 112–18.

Buddha and Christ, Characteristics of, compared. (E. C. Sanderson) NewChr.Q.3 (Jl'94) 291–301.

Bulgaria, Missionary work in. (L. T. Guild) Miss.R.7 (Ag'94) 597–98.

Chained books. (C. E. Gildersome-Dickinson) SundayM.23 (Ag'94) 528–30.

Chambers' evangelical mission, Madrid. (A. R. Fenn) Miss.R.7 (Ag'94) 578–80.

Christian endeavor movement and missions. Miss.H.90 (Ag'94) 321-22.

Christianity, St. Paul's conception of. (A. B. Bruce) Ex.56 (Ag'94) 112–26.

Church, Power of the people in the government of the. (W. A. Campbell) Presb.Q.8 (Jl'94) 404–15.

Churches, Influence of the, on the masses. (T. C. Collings) Chr.L.11 (Jl'94) 166–174; (Ag'94) 224–29.

Confucianism and Christianity in Korea. (S. A. Moffett) Miss.R.7 (Ag'94) 595–96.

Creation. (J. G. Murphy) Treas.12 (Ag'94) 294-97.

Creation waiting for redemption. (G. Philip) Ex.T.5 (Ag'94) 509–12.

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Death among the Sihanaka, Customs connected with. (J. Pearse) SundayM.23 (Ag'94) 539–43.

Deuteronomy, Critical views of. G. G. Cameron) Think.6 (Jl'94) 6–15; (Ag'94) 102–10.

Devotion to a person the dynamic of religion. (J. Watson) Ex.56 (Ag'94) 126–39.

Education, Higher, Place of, in missionary work. (F. F. Ellinwood) Miss.R.7 (Ag'94) 580–89.

Education of ministers by private tutors. (B. Sadtler) Luth.C.R.13 (Jl'94) 167–83.

Ethics, Christian, Suggestion in. (J. A. W. Haas) Luth.C.R.13 (Jl'94) 184–91.

Evolution and Christianity. (H. Drummond) Chr.L.11 (Jl'94) 54a–57a.

Evolution and design. (J. H. Taylor) Think.6 (Ag'94) 133–40.

Fairbairn, Andrew Martin. (W. F. Adeney) Chr.L.11 (Ag'94) 87a–91a.

Franco-German war of 1870–71, An episode of the. (Mrs. Childers) GoodW.35 (Ag'94) 556–64.

Hebrews x. 26, 27, "The adversaries" in. (W. M. Lewis) Think.6 (Ag'94) 117–24.

Hindooism, Moral evils of. (Mrs. Besant; H. S. Lunn) Chr.L.11 (Jl'94) 149–56.

Holy City, Some modern aspects of the. (B. F. Kidder) Hom.R.7 (Ag'94) 180–85.

Holy Land, Historical geography of the. (W. G. Blaikie) Think.6 (Ag'94) 110–17.

Holy Spirit, Paul's conception of the. (W. B. Berry) NewChr.Q.3 (Jl'94) 302–11.

Hymns and hymn-writers of the eighteenth century. (E. W. Howson) SundayM.23 (Ag '94) 550–54.

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Inspiration, Revelation and. (J. Orr) Think.6 (Jl'94) 35–43.
Inspiration of waiting. (A. Plummer) Ex.T.5. (Ag'94) 492–94.
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Islam, Christ in. (D. S. Margoliouth) Ex.T.5 (Ag'94) 503–04.
Jeremiah's roll extant, Is. (G. Douglas) Think. 6 (Jl'94) 21–25.
Jesus Christ, Place of, in modern theology. (R. Watts) Presb.Q.8 (Jl'94) 319–52.
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Jesus Christ and Buddha, Characteristics of, compared. (E. C. Sanderson) NewChr.Q.3 (Jl'94) 291–301.
Jesus Christ and Seneca: points of similarity in their teachings. (W. C. McCollough) New Chr.Q 3 (Jl'94) 312–20.
Joash, Notes on the reign of. (F. W. Farrar) Ex.56 (Ag'94) 81–98.
Job, Book of, Eschatology of the. (D. H. Bolles) Hom.R.7 (Ag'94) 175–80.
Kitty alone: story. (S. B. Gould) GoodW.35 (Ag'94) 505–19.
Lost ideal: story. (A. S. Swan) SundayM.23 (Ag'94) 505–16.
Lutheran church, Our American. (J. W. Hassler) Luth.C.R.13 (Jl'94) 211–25.
McAll mission. (L. S. Houghton) Miss.R.7 (Ag '94) 599–600.
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Missionary conference, Anglican. (A. R. Buckland) Chr.L.11 (Jl'94) 157–58.
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Missions, Time as a factor in Christian. (A. H. Smith) Miss.R.7 (Ag'94) 570–77.
Moses: his life and its lessons. (M. G. Pearse) Pre.M.4 (Ag'94) 342–46.
Mozley, James Bowling. (H. R. Reynolds) Think.6 (Jl'94) 25–35.
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Opportunity, Great. (W. T. Moore) NewChr.Q. 3 (Jl'94) 258–90.
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People, Power of the, in the government of the church. (W. A. Campbell) Presb.Q.8 (Jl'94) 404–15.
Pharaohs, Modern. (S. A. Brooke) Pre.M.4 (Ag'94) 337–42.
Pope, Rev. H. R. Haweis on the. Chr.L.11 (Ag'94) 230–31.
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Rome, Four church services in. (H. I. Bolton) SundayM.23 (Ag'94) 524–27.
Roses—an outline address. (R. Williams) Pre. M.4 (Ag'94) 351–52.
Ruskin mania. (Mrs. E. T. Cook) GoodW.35 (Ag'94) 538–40.
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Sin, Pardon of. (J. Hall) Treas.12 (Ag'94) 310–11.
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Slander, What is. (J. W. Horsley) SundayM.23 (Ag'94) 517–19.
Study, Minister's. (W. J. Dawson) Pre.M.4 (Ag '94) 353–61.
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Christian Literature.

New York, July, 1894.

Evolution and Christianity.
Old Testament criticism.
Moral evils of Hindooism.
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Influence of the churches on the masses.

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Rev. H. R. Haweis on the Pope.

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The Expositor.

London, August, 1894.

Notes on the reign of Joash.
New Testament teaching on the second coming of Christ.
St. Paul's conception of Christianity.
Devotion to a person the dynamic of religion.
Power on the head.

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Theology of Isaiah.
Inspiration of waiting.
Studies in Tennyson's "In Memoriam."
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Kitty alone.
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Ruskin mania.
Land crabs.
Under the streets of Paris.
Nurses and nursing.
An episode of the Franco-German War of 1870–71.

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New York, August, 1894.

Two-edged sword in the Psalms.
Relation of Jesus to men of means in His day.
Causes and cure of ministers' "blue Monday."
Imprecatory psalms.
Arioch, King of Ellasar.
Eschatology of the Book of Job.
Some modern aspects of the Holy City.

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Philadelphia, July, 1894.

Our seminary and its alumni.
Education of ministers by private tutors before the establishment of theological seminaries.
Suggestions in Christian ethics.
Sunday question.
Our American Lutheran church.
Influence of rationalism in the Lutheran church in America.

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Boston, August, 1894.

Prayer of the waste-basket.
Medical work in the Marathi mission.
Christian Endeavor movement and missions.
Opium curse.

The Missionary Review.

New York, August, 1894.

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Time as a factor in Christian missions.
Chambers' evangelical mission, Madrid.
Place of higher education in missionary work.
Unoccupied fields of the world.
Practical Confucianism and practical Christianity in Korea.
Missionary work in northern Bulgaria.
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St. Louis, July, 1894.

How Jesus used the Scriptures.
Great opportunity.
Characteristics of Buddha and Christ compared.
Paul's conception of the Holy Spirit.
Jesus and Seneca: points of similarity in their teachings.
Scriptural reformation.

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New York, August, 1894.

Modern Pharaohs.
Moses: his life and its lessons.
Well is deep.
Roses—an outline address.
Minister's study.

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Richmond, July, 1894.

Place of Christ in modern theology.
Side-lights on the correlation between thoughts and words.
Original manuscript of the Pentateuch.
Power of the people in the government of the church.
Addison once more.

The Sunday Magazine.

London, August, 1894.

Lost ideal.
What is slander?
Four church services in Rome.
Chained books.
Customs connected with death among the Sihanaka.
Hymns and hymn-writers of the eighteenth century.
Alphege, archbishop and martyr.

The Thinker.

New York, July, 1894.

Critical views of Deuteronomy.
Word of God.
Is Jeremiah's roll extant?
Christian teachers of the nineteenth century, James Bowling Mozley.
Revelation and inspiration.
Atonement in modern theology.
Some controverted articles of the Apostles' Creed.
Atonement in modern theology. A reply.

The Thinker.

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Critical views of Deuteronomy.
Historical geography of the Holy Land.
"The Adversaries" in Hebrews x. 26, 27.
Sin without the body.
Some controverted articles of the Apostles' Creed.
Evolution and design.

The Treasury.

New York, August, 1894.

Creation.
Newspaper publication of sermon topics.
Joys of the ministry.
Pardon of sin.
Nehemiah's example in prayer.
Religion in daily life.

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RECORD OF THEOLOGICAL BOOKS.

Compiled and edited by Ernest C. Richardson, Librarian College of New Jersey, Princeton, N. J.

OUTLINE OF CLASSIFICATION.

I. Exegetical Theology.
II. Historical Theology.
  1. Biblical and Jewish.
  2. Post-Biblical.
  3. Non-Christian Religions.
III. Systematic Theology.
IV. Practical Theology.
  1. Individual Experience.
  2. The Family, Society, The State.
  3. The Church.
  4. Sermons and Preaching.
  5. Missions and Evangelism.
V. Bibliography, Encyclopædia Essays, etc.

I.—EXEGETICAL THEOLOGY.

a. *American and English.*

Bennett, W. H. The Book of Chronicles. N. Y., Armstrong, 1894. 9+464 p. 12°, (Expositor's Bible, new [7th] ser.) $1.50.

Bible. New Testament; with Notes. N. Y., Arthur Hinds & Co., 1894. 8°, (Interlinear Translations, new classic ser.) $3; hf. leath., $4.

Bible. New Testament. Arabic Version of the Epistles of St. Paul to the Romans, Corinthians, Galatians, with part of the Epistle to the Ephesians; from a Ninth Century MS. in the Convent of St. Catharine, on Mount Sinai; ed. by Margaret Dunlop Gibson. N. Y., Macmillan & Co., 1894. 136 p. 4°, (Studia Sinaitica, no. 2.) *net*, $2.50.

Bible. Old Testament. The Earliest Translation of the Old Testament into the Basque Language, (a Fragment,) by Pierre d'Urte of St. Jean de Luz, Circa 1700; ed. from a MS. in the Library of Shirburn Castle, Oxfordshire, by Llewelyn Thomas. N. Y., Macmillan & Co., 1894. 163 p. 4°, (Anecdota Oxoniensia, Mediæval and modern ser., pt. 10.) *net*, $6.

Carter, G. The Gospel according to St. Mark, with introd. and notes. Lond., Relfe, 1894. 8°, 1s. 3d.

Eve — Noah — Abraham: a Study in Genesis. Lond., Cassell, 1894. 8°, 1s. 6d.

First Book of Bible Knowledge. N. Y., Nelson, 1894. 12°, pap. 25 c.

Helps to the Study of the Bible. New ed. Lond., Frowde, 1894. 426 p. 8°, 2s. 6d.

Ingraham, J. H. Prince of the House of David. Lond., King, 1894. 310 p. 8°, 2s.

Maclaren, A. The Acts of the Apostles. Lond., Hodder, 1894. 294 p. 8°, 3s. 6d.

Miller, Emily Huntington. Home Talks about the Word, for Mothers and Children. N. Y., Hunt & Eaton, 1894. c. 5–286 p. 12°, $1.

Parker, T. The People's Bible. Lond., Hazell, 1894. 450 p. 8°, 8s.
Vol. 23: Acts xvi.–xxviii.

Snydenstricker, H. M. The Epic of the Orient. Hartford, Ct., Student Publishing Co., 1894. 115 p. 12°, 75 c.

Stier, R. The Words of the Angels. Pref. by J. C. Ryle. Lond., Sonnenschein, 1894. 288 p. 8°, 2s. 6d.

Talks with My Bible Class, by G. E. F. M. Lond., Nisbet, 1894. 8°, 1s.

Turner, W. Handbook of the Bible. N. Y., T. Whittaker, [1894.] c. 235 p. il. 12°, $1.

Upham, Francis W. The First Words from God; or, Truths Made Known in the First Two Chapters of His Holy Word. N. Y., Hunt & Eaton., 1894. c. 131+28 p. D. cl., 85 c.

b. *Other.*

Albouy, A. Jérusalem et les sanctuaires de la Judée. Mesnil et Paris, Firmin-Didot et Cᵉ, 1894. 302 p. 4°.

Bachmann, Joh. Tabellen zur hebräischen Grammatik Tab. III. Du. E. Nomina feminina. Berl., Mayer & Müller, 1894. f°, à 0.20 M.

Bulmerincq, Alex. v. Das Zukunftsbild d. Propheten Jeremia aus 'Anathoth. Riga, Hoerschelmann, 1894. III, 135 p. 8°, 2 M.

Diehl, Wilh. Erklärung v. Ps. 47. Eine biblisch-theolog. Untersuchg. Giessen, Ricker, 1894. 43 p. 8°, 1 M.

Dombre, R. L'Arche de Noé. Ouvrage illustré de 20 gravures. Paris, Firmin-Didot et Cᵉ, 1894. 223 p. 8°.

Falb, Rud. Das kabbalistische Geheimniss der Bibel. Eine wissenschaftl. Untersuchg. Berl., Steinitz. 79 p. 3 M.

Fehrmann, A. Die Offenbarung des Johannes. Ausgelegt. [Aus: "Jahresbericht d. Petrischule."] St. Petersburg, Eggers & Co., 1894. IV, 155 p. 8°, 3 M.

Godet, F. Einl. i. d. N. T. Sp. Einl. 1. Die Briefe d. Ap. Paulus. Deutsch v. Reineck. Hannover, Meyer, 1894. VIII, 378 p. 8°, 8 M.

Grundriss d. Theol. Wissenschaften. Freib. i. B. Mohr, 8°.
III, 1. Jülicher, Adf. Einl. i. d. N. T. 1-2. Aufl., 1894. XIV, 404 p. 6; 7 M.

Jullien, R. P. Viaggio nella Siria settentrionale alle ruine cristiane dei secoli IV, V e VII: appunti. Milano, tip. pont. s. Giuseppe, 1894. (3) 114 p. 8°, 1.25 L.

Kolmodin, A. Profeten Mika. Stockholm, 1894. VI, 76 p. 8°, 1 kr. 50 öre.

Krenkel, Max. Josephus u. Lucas. Der Schriftsteller. Einfluss d. jüd. Geschichtschreibers auf d. christl. Lpz., Haessel, 1894. XIII, 353 p. 10 M.

Kuenen, A. Hist.-krit. Einl. i. d. Bücher d. A. T. Hrsg. Matthes. Uebers, C. H. Müller. Lpz., Reisland. 8°.
3. Die poet Bücher 1. Die Poesie u. d. gnom. Schriften, 1894. VIII, 197 p. 6 M.

Laurent, Johs. Thdr. Das hl. Evangelium übers. u. erkl. Neue (Titel) Ausg. Freib. i. B., Herder (1878) 1894. XXIX, 715 p. 8°, 4 M.

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Levi, Simeone. Vocabolario geroglifico coptoebraico v. VIII, Torino, 1894. 308 p. 4°. 30 L.

Madsen, P. Johannes' Aabenbaring indledet og fortolket. 2 Gjennemsete Udgave. I, Indledning Gad. 1894. 296 p. 8°, 3 kr. 75 öre.

Polyglotten-Bibel zum praktischen Handgebrauch bearb. v. Stier u. Theile. 5. Aufl. Bielefeld Velhagen, 8°.
II, 2. D. Prophet. Bücher d. A. T., 1894. XII, 1048 p. 9; 10.80 M.

Stoppani, Ant. L'Exemeron: nuovo saggio di una esegesi della storia della creazione secondo la ragione e la fede. Torino, Unione tip.-ed., 1894. Disp. 17-18, 259-384 pp. 4° à 1 L.

Testament, das Neue, übers. v. Carl Weizsäcker. 6. u. 7. Aufl. Subskr-Ausg. 2. u. 3. (Schluss-Lfg.) Freiburg i. B., Mohr. 17-471 pp. 8°, cp. 3 M.

Testament le Nouveau, de Notre-Seigneur Jésus-Christ. Version de Prof. Edmond Stapfer. Nouvelle éd. Basel, Jaeger & Kober, 1894. IV, 796 p. 16°, 1.60 M.

Wolter, Maurus. Psallite sapientes. Erkl. d. Psalmen. 2. Aufl. Freib. i. B., Herder, 5 v., 8°, 5 (Schluss Bd.) Psalm CXXI-CL. 1894, 528 p. 5; 7 M.

II. — Historical Theology.

1. Biblical and Jewish.

(Including Biblical Theology.)

a. *American and English.*

Avancinum, N. Vita et Doctrina Jesu Christi: ex quatuor evangelistis collecta et in meditationum materiam ad singulos totius anni dies distributa; editio secunda. N. Y., Longmans, Green & Co., 1894. 26+535 p. T. $1.

Blaikie, W. G. Heroes of Israel. N. Y., Nelson, 1894. 480 p. 8°, $1.50.

Buxton, H. T. W. Scenes and Stories from the New Testament. Lond., Mowbray, 1894. 4°, ser. 1, 2, ea. 1s.

Conder, C. R. Judas Maccabæus and the Jewish War of Independence. *New ed.* Lond., A. P. Watt, 1894. 196 p. 8°, 4s. 6d.

Kephart, C. J. The Life of Jesus, for Children. Dayton, O., W. J. Shuey, 1894. 5-74 p. T. pap., 15 c.

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Taylor, W. M. Joseph, the Prime Minister. Lond., Burnet, 1894. 230 p. 8°, 3s. 6d.

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Vedder, H. C. The Dawn of Christianity; or, Studies of the Apostolic Church. Phil., American Baptist Pub. Soc., 1894. 208 p. 12°, (Christian culture courses.) 90 c.

Watson, R. A. In the Apostolic Age: the Churches and the Doctrine. (*Books for Bible Students.*) Lond., C. H. Kelly, 1894. 268 p. 8°, 2s. 6d.

b. *Other.*

Berens, Casp. Das Leben Jesu, in Predigten dargestellt Bd. 1. Padeborn, Bonifacius-Druckerei, 1894. XIII, 427 p. 8°, 4.20 M.

Fouard, C. Les Origines de l'Eglise. St. Paul, ses missions. 2e *ed.* rev. et corr. Mesnil, Firmin-Didot et Ce; Paris, Lecoffre, 1894. XVI, 486 p. 8°.

Grimm, Jos. Das Leben Jesu. 6. Bd. Geschichte des Leidens Jesu. Regensburg, F. Pustet, 1894. Bd. 1. VI, 672 p. 8°, 5 M.

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Marucchi, Orazio. Le Memorie dei SS. Apostoli Pietro e Paolo Nella Città di Roma. Roma, ed. Romana, 1894. 130 p. 8°, 2 L.

Meschler, M. Das Leben Unseres Herrn Jesu Christi. Freib. i. B., Herder, 1894. IX, 580 p. 8°, 3.50; 5.10 M.

Notowitsch, Nik. die Lücke im Leben Jesu. Aus dem Franz. St., Deutsche Verlags-Anstalt, 1894. III, 186 p. 8°, 3; 4 M.

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Servières, L. Marie-Madeleine: la pécheresse, la pénitente, la sainte. Rodez, Carrère. Paris, Vic et Amat, 1894. VIII, 420 p. 18°.

2. Post-Biblical.

a. *American and English.*

Abbelen, P. M. Venerable Mother M. Caroline Friess, First Commissary-General of the School Sisters of Notre Dame in America: Authorized tr. St. Louis, Mo., B. Herder, 1893 [1894.] 12°, $1.25 and $1.75.

Allen, Joseph H., *and* Eddy, R. History of the Unitarians and the Universalists in the United States. N. Y., The Christian Literature Co., 1894. 8°, (American church history ser., v. 10.) $3.

DeWitt, J. John Wesley and premillennialism. N. Y., Hunt & Eaton, 1894. 47 p. 16°, 15 c.

Haynes, G. H. Representation and Suffrage in Massachusetts, 1620-1691. Balt., Johns Hopkins Press, 1894. 90 p. 8°, (Johns Hopkins Univ. studies in hist. and pol. science, 12th ser, nos. 8, 9.) pap., 50 c.

Heole, C. H. The Didache. Lond., Nutt, 1894. 8°, 2s. 6d.

Scholler, L. W. A Chapter of Church History from South Germany; Passages from the Life of Johann Evangelist Georg Lutz; from the German, by W. Wallis. N. Y., Longmans, 1894. 9+235 p. 12°, $1.25.

Semple, R. B. History of the Rise and Progress of the Baptists in Virginia; *rev. and enl.* by Rev. G. W. Beale. Richmond, Va., Pitt & Dickinson, [J. W. Randolph & Co.,] 1894. 10-536 p. 12°, $1.50.

Swete, H. B. The Apostles' Creed: its Relation to Primitive Christianity. N. Y., Macmillan & Co., 1894. 110 p. 12°, *net*, $1.10.

Telfer, E. A. The Successful Soul Winner: Incidents in the Life of the Rev. Edward Armstrong, Wesleyan Minister. Lond., Stock, 1894. 322 p. 8°, 5s.

Wadsworth, Daniel. Diary of Rev. Daniel Wadsworth, [1737-1747], Seventh Pastor of the First Church of Christ in Hartford; with Notes by the Fourteenth Pastor. [Geo. Leon

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Walker,] Hartford, Conn., Press of The Case, Lockwood & Brainard Company, [Pub., Belknap & Warfield,] 1894. 149 p. 8°, $1.10.

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Förhandlingar vid den femte allmänna svensklutherska prestkonferensen i Stockholm den 29–31 Aug., 1893. Stockholm, Oehman, 1894. 320 p. 8°, 2 kr. 50 öre.

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I. Statuten des Hugenotten-Vereins. Einleitung zu den Geschichtsblättern. Die Hugenotten in Magdeburg, v. Pred. Lic. Dr. H. Tollin. 40 S. 75. II. Die französisch reformierte Kirche in Emden. Von Past. J. N. Pleines. 20 S. 0.50 M.

III., 4. Die französische Colonie in Halle a. S. Von Dompred. G. Beelitz. 20 S. 0.40 M.

Harnack, Adf. Lehrbuch d. Dogmengeschichte. Freib. i. B., Mohr. 8°.

2.1. Die Entwickelg. d. kirchl. Dogmas. 3. Aufl. XV., 483 p. 10; 12.50 M.

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82. Bernardino Ochino v. Siena. 1894. 52 p. 10 M.

Källström, A. Bidrag til den svenska pietismens historia.

1. Pietismen före konventikelplakatet (1726). Stockholm, Hörfin, 1894. 240 p. 8°, 2 kr. 50 öre.

Keller, E. Vie de Jeanne d'Arc (1412–1431). Paris, Dumoulin et Ce, 1894. 36 p. 18°.

Krebs, Jos. Alois. Kurze Lebensgeschichte d. Joseph Passerat, Generalvikars der Congregation des allerhl. Erlösers. Nach dem Franz. Dülmen, A. Laumann. VIII, 124 p. 12°, 0.50—0.75 M.

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12. 2. Tertullian's Gegen die Juden, auf Einheit, Echtheit, Entstehung geprüft v. E. Noeldechen. (IV, 92 S.) Die Predigt u. das Brieffragment des Aristides, auf ihre Echtheit untersucht v. Paul Pape. (34 S.) 4 M.

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Merton, Holmes W. Life and Healing: a Segment of Spiritonomy. Bost., [Merton,] 212 Columbus Ave., [1894.] 3–49 p. 12°, 50 c.; 75 c.; pap., 25 c.

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Barth, A. Bulletin des religions de l'Inde. Bouddhisme, Sainisme, Hindouisme. Angers, Burdin et Ce. Paris, Leroux, 1894. 85 p. 8°.

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Findlay, G. G. Christian Doctrine and Morals. Lond., Wesleyan Conference Office, 1894. 276 p. 8°, 3s. (Fernley Lecture.)

Hudson, W. H. Introduction to the Philosophy of Herbert Spencer; with Biographical Sketch. N. Y., Appleton, 1894. 10+234 p. 12°, cl., $1.25.

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Pontiggia-Ellena, Guido. Il rimorso—Sondrio, tip sociale. Valtellinese, 1894. 184 p. 8°, 2.50 L.
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Portugal, J. M. de J. El gran misterio del la Santissima Trinidad. 2e *ed.* Madrid, Greg. del Amo, 1894. 500 p. 8°, 4 and 4.50 pes.

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Ruffoni, A. G. La chiesa cattolica: saggio di teologia pei laici. Novara, Reina, 1893. v, 418 p. 8°, 2.50 L.

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IV.—Practical Theology.

1. *Individual Experience.*

(Including Devotional Works, Experiential Theology, etc.)

a. *American and English.*

Bunyan, J. The Pilgrim's Progress. N. Y., Nelson, 1894. 228 p. 12°, 50 c.

Bunyan, J. Pilgrim's Progress and Holy War. With memoir. Lond., R. E. King, 1894. 404 p. 8°, 2s.

Daily Messages from the King. Sel. by S. R. Z.; pref. by Margaret E. Sangster. Lond., M. Ward, 1894. 386 p. 18°, 2s. 6d.

Devotional Companion to the Pulpit for the Use of Ministers of Christ. Lond., Stock, 1894. 12°, 2s.

b. *Other.*

Albers, Rhold. Blütenkränze auf die Festtage Gottes u. seiner Heiligen. 4. Bd.: Die höheren Marienfeste. Paderborn, Bonifacius-Druckerei, 1894. v, 791 p. 8°, 4.80 M.

Aquino, D', Tom. Sulla perfezione della vita spirituale. Milano, tip. pont. s. Giuseppe, 1894. 96 p. 24°, 0.50 L.

Brandenberg, Ludger. Heinr. Die kleinen Tagezeiten v.... Mariä. Uebers. m. Anmerkgn. Münster, Alphonsus-Buchh., 1894. 30 p. 16°, 0.10 M.

Brucker, Jak., J. Bete und vertraue. Andachtsbuch f. Katholiken. Nach dem sel. P. Canisius bearb. Einsiedeln, Benziger, 1894. 336 p. 24°, 3.40 M.

De ratione meditandi. Augsb., Huttler, 1894. 74 p. 8°, 0.50 M.

Dupanloup. Manuel des petits séminaires et des maisons d'éducation chrétienne, ou Recueil de prières, instructions, cantiques et exercices. 18e *éd.* Paris, imprim. Levé; librairie Poussielgue, 1894. XXX, 469 p. 18°.

Franz, Frz. Xav. Die Mutter d. Barmherzigkeit. Münster, Alphonsus-Buchh., 1894. VIII, 349 p. 16°, 1 M.

Gott meine Liebe. Vollständiges Gebet- u. Erbauungsbuch f. kathol. Christen. Einsiedeln, Benziger, 1894. 400 p. 12°, 0.85 M.

Gott mein Trost. Vollständiges Gebet- u. Erbauungsbuch f. Kirche u. Haus. Einsiedeln, Benziger, 1894. 639 p. 12°, 2 M.

Guia del cristiano (n° 207), que contiene el ejercicio cotidiano, método para la confesion y comunion, modo de oir la Misa con devocion, el Via Crucis. Tours, Mame, 1894. 215 p. 18°.

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Jourdain, Z. C. Somme des grandeurs de Marie, ses mystères, ses excellences, son culte. T. 4: Marie dans l'Eglise. Besançon, Jacquin; Paris, Walzer, 1894. 680 p. 8°.

Journal et Pensées intimes de l'auteur de "la Vierge chrétienne," une des victimes de la catastrophe de Saint-Gervais (12 juillet 1892). Paris et Lyon, libr. Delhomme et Briguet, 1894. XIX, 553 p. 32°.

Kinane, T. H. Der wahre Pelikan od. d. Liebe Jesu u. s. w. A. d. Engl. Neue (Titel-) Ausg. Freib. i. B., Herder (1880) 1894. XXII, 356 p. 12°, 2 M.

Liguori (De) Alf. M. Del gran mezzo della preghiera ed altre devote istruzioni. Torino, Marietti, 1894. 288 p. 24°.

Liguori (Saint). Visitas al Santissimo Sacramento y a la santissima Virgen. Tours, Mame (1893) 1894. 283 p. 32°.

Ludwig v. Granada. Betrachtungen üb. das Leiden unsers Herrn Jesus Christus. Aus dem Franz. übers. Steyl, Missionsdruckerei, 1894. 285 p. 16°, 0.60, 0.90, 1.20, 1.50 M.

Mändl, Casp. Christus, der Gottes- u. Menschensohn. Kurze Betrachtgn. auf alle Tage des

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Marie-Antoine. Une fleur à saint Antoine de Padoue (complément des Grandes Gloires). Paris et Poitiers, Oudin, 1894. 71 p. 32°.

Nadasi, Joa. Aspirationes theologicæ ad unum et trinum Deum in 52 hebdomadas divisæ. Ed. nov. cura J. Nirschl. Würzburg, Bucher, 1894. 159 p. 12°, 0.80 M.

Opfer des Herzens. Vollständiges Andachtsbuch in kurzen Gebeten. Einsiedeln, Benziger, 1894. 318 p. 24°, 0.65 M.

Pain quotidien pour les chrétiens. 20e *édition.* Toulouse, Chauvin et fils, 1894. 256 p. 8°, 0.40 F.

Paulsen, Johs. Brotkorb f. Sonn- u. Festtagnachmittage. 2. Aufl. Kropp, Buchh. Eben-Ezer, 1894. III, 380 p. 12°, 2.50 M.

Pralon, P. Jésus adolescent, modèle des jeunes chrétiens. Tours, Mame (1893) 1894. 320 p. 32°.

Rodriguez, A. Ejercicio de perfección y virtudes cristianas, compendiado por J. M. Portugal. 2. *ed.* Mejico, 1894 (Madrid, Delamo). 371 p. 8°, 3.50 and 4 pes.

Sales, Frz. v. Philothea od. Anleitg. zu e. frommen Leben. Dülmen, A. Laumann, 1894. 472 p. 16°, 0.60 M.

Spee, Frdr. Goldenes Jugendbuch. Hrsg. Hattler. Neue (Titel) Ausg. Freiburg i. B. Herder (1887) 1894. XXIV, 543 p. 8°, 2.50 M.

Werner, Thdr. Christliches Vergissmeinnicht f. alle Tage d. Jahres. Ravensburg, Maier, 1894. 366 p. 32°, 2.80 M.

Zwerger, Johs. B. Apis ascetica. Eine Blumenlese. Hrsg. Frz. Frhrn. v. Oer. Graz, Moser, 1894. VIII, 420 p. 12°, 2; 2.80 M.

2.—THE FAMILY, SOCIETY, THE STATE.

a. *American and English.*

Charles, *Mrs.* Elizabeth. The Story of Christian Life in England in the Olden Time. N. Y., Nelson, 1894. 315 p. 12°, $1.25.

Edholm, Charlton. The Traffic in Girls, and Florence Crittenton Missions. Chic., Press World's W. C. T. U. Temple, 1894. 12°, $1.

Smiley, *Mrs.* Annie E. Fifty Social Evenings for Epworth Leagues and the Home Circle. N. Y., Hunt & Eaton, 1894. c. 70 p. nar. S. (The league at work ser.) *net*, 25 c.

Low's Handbook to the Charities of London. Ed. by H. R. Dumville, 1894–5. Lond., Low, 252 p. 12°, 1s. 6d.; sewed, 1s.

McKenzie, F. A. Sober by Act of Parliament. Lond. Sonnenschein, 1894. 200 p. 12°, 3s. 6d. A comparison of the liquor laws of various countries.

Pearson, C. H. National Life and Character. Lond., Macmillan, 1894. 378 p. 8°, *net*, 5s. *New ed.*

b. *Other.*

Alda y Sancho, V. Catecismo católico sobre la llamada cuestión social. Madrid, Hernández, 1894. 159 p. 12°, 0.75 pes.

Bautain. La Chrétienne de nos jours. Lettres spirituelles. Première partie: la Jeune Fille et la Jeune Femme. 4e *ed.* Orléans, Morand; Paris et Lyon, Delhomme et Briguet, 1894. 396 p. 18°.

Clergé (le) paroissial et la nouvelle loi sur les fabriques. Lyon, Vitte, 1894. 31 p. 18°.

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Führer, durch das kirchliche Berlin u. seine Wohlthätigkeits-Anstalten. 3. Ausg. Berl., K. J. Müller, 1894. IV, 107 p. 12°, 0.60 M.

Kühling, P. Fürsorge des Geistlichen f. verwahrloste Kinder. Vorlsag. Halle, (A. Kegel), 1894. 16 p. 8°.

Lehmann, Ernst. Die Wirtschaftsordnung vom Standpunkte des Seelsorgers. 2. Aufl. Heidelberg, J. Hörning, 1894. 23 p. 8°, 0.40 M.

Lemire, J. Le Cardinal Manning et son action sociale. 2e *ed.* Mesnil, Firmin-Didot et Ce. Paris, Lecoffre, 1894. XXIV, 286 p. 18°.

Nitti. Le Socialisme catholique. Traduit de l'italien. Saint-Denis, Bouillant. Paris, lib. Guillaumin et Ce, 1894. X, 403 p. 8°, 9 F.

Sammlung theol. u. sozialer Reden u. Abhandlungen. Red. v. Weber M.-Gladbach. Lpz., Wallmann. 8°.

6. 1. Böhmer. D. moderne Pessimismus u. s. Bekämpfung durch d. geistliche Amt., 1894. 40 p. 0.40 M.

Teichmuller, E. Der Einfluss des Christenthums auf die Sklaverei im griechisch-römischen Alterthum. Vortrag. Dessau, P. Baumann, 1894. 27 p. 8°, 0.60 M.

Theiler, Placidus. St. Joseph u. die Arbeiter-Welt. [Aus: "Sendbote des hl. Joseph."] Wien, Mayer & Co., 1894. 42 p. 8°, 0.26. M.

3.—THE CHURCH.

(Including Organization, Worship, etc., except Preaching, Missions, and Evangelism.)

a. *American and English.*

English Catholic's Vade Mecum. *New ed.* Lond., Masters, 1894. 206 p. 8°, 1s.

Holy Mass Explanation Book. Manchester, Ledsham; Lond., Simpkin, 1894. 64 p. 12°, 2d.

Woodward, J. A treatise on Ecclesiastical Heraldry. N. Y., Christian Literature Co., 1894. 12°, $10.

b. *Other.*

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Francesco da Montecolombo. Opere predicabile. VI. Civitanova Marche, Dom. Natalucci, 1894. IV, 354 p. 8°, 3.50 L.

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Trial, J. E. L. Sermons. 2ᵉ série. Nimes, Chastanier; Paris, Fischbacher, 1894. 359 p. 18°, 3.50 F.

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Barnes, S. G. A Scriptural Index to the International S. S. Lessons from 1873 to 1896. Hartford, Ct., Student Publishing Co., 1894. 40 p. 16°, pap., 10 c.

Cust, R. N. Essay on the Prevailing Methods of the Evangelization of the Non-Christian World. Lond., Luzac, 1894. 8°, 5s.

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Restarik, *Rev.* H. B. Lay Readers, their History, Organization, and Work. N. Y., T. Whittaker, 1894. 7+269 p. 12°, $1.

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Cinq Martyrs dominicains en Chine au XVIIIe siècle. Abbeville, Paillart, 1894. 64 p. 32°.

Dilger, J. In Trübsal bewährt. Aus dem Leben e. chines. Christen. Basel, Missionsbuchh., 1894. 24 p. 8°, 0.10 M.

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Hulst (d'). Après le baccalauréat. Lettre aux étudiants catholiques. Paris, Mersch, 1894. 39 p. 32°.

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CHRONICLE, OBITUARY, AND CALENDAR.

COMPILED BY THE REV. GEO. W. GILMORE, A.M.

CHRONICLE.

(Closes on the 15th.)

July 10-24. — **New England Chautauqua**, at Framingham, Mass.

July 12-Aug. 15.—**School of Applied Ethics**, at Plymouth.

July 16-21.—Third Annual **Baptist Grove Meeting**, at The Weirs, Lake Winnipesaukee, N. H.

July 16-28.—**School of Theology**, Oxford, Eng.

July 17.—One Hundred and Fifty-first Annual Conference of the (**English**) **Wesleyan Methodists**, at Birmingham, Eng.

July 17-27.—**Connecticut Valley Sunday-School and Chautauqua Assembly**, at Northampton.

July 19-22.—Fourth International Convention of the **Baptist Young People's Union.**

July 20.—Meeting of the **National Prison Reform Association**, in St. Paul, Minn.

July 20.—Convention of the **Christian Arbitration and Peace Society**, at Ocean Grove, N. J.

July 22. — Opening of the **Catholic Summer School**, at Plattsburg, N. Y.

July 24-26.—Convention of the **National Young People's Christian Union of the Universalists**, at Harriman, Tenn.

July 29-Aug. 6.—Seventeenth Annual **Unitarian Grove Meeting**, at The Weirs, Lake Winnipesaukee, N. H.

Aug. 1-13.—Twelfth **General Bible Conference**, at Northfield.

Aug. 1.—Twenty-fourth General Convention of the **Catholic Total Abstinence Union of America**, at St. Paul, Minn.

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Fourteenth **National Temperance Camp Meeting**, at Ocean Grove, N. J., under the auspices of the National Temperance Society.

Aug. 5–11.—Congress of Religions under the auspices of the **American Society of Comparative Religion**, at Long Beach, L. I.

Aug. 7.—**National Deaconess' Convention**, and Anniversary of the **Methodist Episcopal Woman's Home Missionary Society**, at Ocean Grove, N. J.

THEOLOGICAL SEMINARIES.

Chicago Theological Seminary has elected three new professors, as follows: Prof. W. B. Chamberlain to the chair of Elocution and Sacred Music; Rev. Carl August Paeth to the chair of Systematic Theology and Homiletics in the German Department; and Rev. Reinert A. Jernberg to the chair of Exegetical and Practical Theology in the Dano-Norwegian Department. Dr. James Denney has declined the election to the chair of Systematic Theology.

Rev. A. H. Huizinga, Ph.D., has been elected Professor of Old Testament Literature and Exegesis in the **McCormick Theological Seminary**, Chicago.

The Rev. George K. Morris has been elected to the chair of Practical Theology in the **School of Theology, Boston University.**

The Rev. Robert Mackintosh, M.A., B.D., has accepted the chair of Christian Ethics, Apologetics, and Sociology, at **Lancashire (Congregational) College**, England.

The Rev. J. L. Girardeau, D.D., LL.D., resigns his chair of Didactic and Polemic Theology in the **Southern Presbyterian Seminary**, at Columbia, S. C.

The Rev. Thomas Spencer has resigned his professorship in the (Episcopalian) **Bishop Payne Divinity School**, of Petersburg, Va.

The Rev. James L. Barton, president of Anatolia College, Harpoot, has been chosen senior foreign secretary of the **American Board of Commissioners for Foreign Missions**, in place of the Rev. N. G. Clark, D.D., resigned.

Dr. Collins Denny has declined the presidency of **Trinity College**, North Carolina.

The Right Rev. Dr. Kennion, Bishop of Adelaide, South Australia, has been nominated (Anglican) **Bishop of Bath and Wells.**

The Rev. C. O. L. Riley, Vicar of St. Paul's, Preston, has been appointed (Anglican) **Bishop of Perth**, Western Australia.

The Rev. Cecil Wilson has been consecrated (Anglican) **Bishop of Melanesia**, and Archdeacon Green has been consecrated **Bishop of Grafton and Armidale.**

Very Rev. Theophilus Mager has been named (Catholic) **Bishop Auxiliary of Madras**, and Rev. Henry Haulon, **Bishop of Teos**, Asia Minor, and **Vicar Apostolic of the Upper Nile.**

OBITUARY.

Bottome, Rev. Francis (Methodist Episcopal), S.D.T. (Dickinson College, 1872), at Tavistock, England, June 31, aged 71. Dr. Bottome was born in England, but removed to the United States in 1850, entering the ministry of the Methodist Episcopal Church, in which he continued till his death. At the time of his decease he was on a tour for the restoration of his health, and lost his life by an accident. He was noted as a hymn-writer, the best known of his productions being those commencing: "Come, Holy Ghost, all-sacred fire," "Full salvation, full salvation," "Love of Jesus, all divine," "O bliss of the purified, bliss of the free," "Sweet rest in Jesus," and "Oneness in Jesus."

Dillmann, Christian Friedrich August (Evangelical Lutheran), Ph.D. (Tübingen, 1846), D.D. (Leipzig, 1862), aged 71. He studied at Schönthal, 1836–40; and at Tübingen, 1840–45; became assistant pastor at Sersheim, Würtemberg, 1845; travelled and studied, 1846–48; became *repetent* at Tübingen, 1848; *privat-docent* in Old Testament Exegesis, 1858; professor extraordinary in the theological faculty, 1852; professor extraordinary of theology, 1853; professor of Oriental languages at Kiel, 1854; professor of theology at Giessen, 1864; and at Berlin, 1869. His publications have been very numerous, especially along the lines of Ethiopic literature and Old Testament Exegesis. His commentaries on the Hexateuch and on Job are especially valuable. The Book of Enoch in Ethiopic with explanations is also standard.

Layard, Rt. Hon. Sir Austen Henry, D.C.L. (Oxford, 1848), G.C.B., P.C., in London, July 5, aged 77. After completing his university course he studied law, but allowed his love of travel to lead him to the East, through Albania to Constantinople. In that city he acted as correspondent to a London newspaper, meanwhile studying the Persian and Arabic languages. Travelling through Asia, he arrived at Mesopotamia, where M. Botta was making discoveries of archæological and historical importance. He interested Sir Stratford Canning in the enterprise of excavating at Nineveh, where he exhumed a large portion of the treasures of Assyrian art which enrich the British Museum. The importance of these finds were for a time not appreciated, but the government appointed him attaché to the Embassy at Constantinople in 1849, and Under-Secretary of State for Foreign Affairs in 1852, which post he held also in 1861–1866. He was in 1853 presented with the freedom of the City of London in recognition of his services to the cause of history by his discoveries. He was several times a member of Parliament, and always took part in the debates connected with the Eastern question. He was elected Lord Rector of Aberdeen University in 1855, and re-elected in 1856. He served as Envoy Extraordinary and Minister Plenipotentiary at Madrid subsequent to 1869, and as Ambassador at Constantinople subsequent to 1877.

His main claim to fame, however, rests upon his discoveries at Nineveh, by which he earned the gratitude of Biblical students in opening up a source from which great light has been

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thrown not only upon Old Testament history, but also upon Semitic comparative grammar and lexicography. His operations in that field constitute one of the landmarks in investigation.

Ledochowski, Count Miecislas (Roman Catholic), Cardinal, at Lucerne, July 28, aged 69. He was born in Poland, educated at Rome in the College of Nobles, ordained in 1845, soon became a prelate of the Papal household, apostolic prothonotary, and was attached to the legation of the Holy See at Lisbon. In 1856 he went as delegate to the South American republics; was made nuncio at Brussels, 1862; elected archbishop of Ghezno, 1866; attempted to influence the German government in favor of the Holy See; was led by this into opposition to the government, leading the "Kulturkampf"; was condemned to prison for two years and fined, 1874; became Cardinal, 1875; went to Rome in 1876, conducting the crusade thence, and remaining a prisoner in the Vatican through fear that the Italian government would grant his extradition; resigned his episcopal see in 1884, becoming secretary of the Memorials. In 1892 he was made prefect of the Propaganda, and was supposed to be opposed to the appointment of Monsignor Satolli as Ablegate to the United States.

Long, Rev. J. C. (Baptist), D.D. (Richmond College, 1872), LL.D. (Baylor University, 1880), at Charlottesville, Va., Aug. 6, aged 61. He was graduated at Richmond College, 1856; ordained in Richmond, 1857; became teacher in Florida State Seminary the same year; became pastor at Norfolk, Va., 1858; resided in Goochland Co., Va., 1861–1865; was pastor at Scottsville and Hardware, 1866–1868; and at Charlottesville, 1868–1875; was elected professor of ecclesiastical history in Crozer Theological Seminary, 1875. He was noted both as a preacher and as a contributor to leading periodicals. The latest number of the *Bibliotheca Sacra* contained an article by him on the Historic Episcopate.

Robinson, Rev. Ezekiel Gilman (Baptist), D.D. (Brown University, 1853), LL.D. (Brown University, 1872), at Boston, Mass., June 13, aged 79. He was graduated from Brown University in 1838, and from Newton Theological Seminary in 1842; settled at Norfolk, Va., 1842, in charge of the church there, and during his pastorate was for a year chaplain of the University of Virginia; became pastor of a church at Cambridge, Mass., 1845; was elected professor of Biblical Interpretation in Covington Theological Seminary, Ky., 1846; became pastor of the Ninth Street Church, Cincinnati, 1850; was elected to the chair of Theology in the Theological Seminary at Rochester, 1853; became president in 1864; travelled extensively, 1867–1869; accepted the presidency of Brown University in 1872, which he resigned, 1889; preached for a year, supplying churches in Philadelphia and Baltimore; became professor of ethics in the University of Chicago, 1892. He delivered a course of lectures on the History of Ethics in Crozier Theological Seminary in 1883, and subsequent to his retirement from the presidency of Brown University gave five courses of lectures on the Evidences of Christianity at the same institution. He also lectured upon Missions at Providence and Rochester. He translated Neander's "Planting and Training of the Church," and also published "Yale Lectures on Preaching" and the "Principles and Practice of Morality." He was also for several years editor of the *Christian Review*.

Strong, James (Methodist Episcopal, layman), S.T.D., LL.D. (Wesleyan University, 1856, 1881), at Round Lake, N. Y., Aug. 7, aged 72. He was graduated at Wesleyan University, 1844; taught in Troy Conference Academy, West Poultney, Vt., 1844–1846; became professor of Biblical literature and acting president of Troy University, 1858; professor of exegetical theology in Drew Theological Seminary, 1868. He travelled in Palestine and Egypt, 1874; and was a member of the Old Testament Company of Bible Revisers. His literary productions are numerous, including *Harmony of the Gospels*, *Scripture History* (in company with Dr. McClintock), *Cyclopædia of Biblical, Theological, and Ecclesiastical Literature*, and last and most important a *Concordance to the Bible*, published last year.

Van der Lippe, Rev. Adelbert (Presbyterian), D.D., at Dubuque, Iowa, Aug. 8, aged 67. He was a native of Germany, and was educated at Breslau. He removed to the United States in 1851, was graduated from the Danville Theological Seminary, 1860, served in the neighborhood of St. Louis till 1864, when he was called to the pastorate of the First German Church of St. Louis. He was called to the chair of theology in the German Presbyterian Theological School of the Northwest, 1890, serving there till his death.

CALENDAR.

Sept. 3–7.—Meeting of the **American Social Science Association**, at Saratoga.

Sept. 6.—Annual Meeting of the **Moravian Historical Society**, at Bethlehem, Pa.

Sept. 15–20.—Annual Meeting of the **American Library Association**, at Lake Placid.

Oct. 9.—**English Church Congress**, at Exeter, Eng.

Oct. 10–13.—**New England Conference of Charities**, at Newport, R. I.

Meeting of the **American Board of Commissioners for Foreign Missions**, at Madison, Wis.

Oct. 11.—Sixteenth Annual Conference of the **Evangelical Protestant Union** of England, at Manchester.

Oct. 11–14.—Ninth Annual Convention of the **Brotherhood of St. Andrew**, in Washington, D. C.

Oct. 23–25.—Meeting of the **American Missionary Association**, at Lowell, Mass.

Oct. 25–Nov. 1.—Congress of **Christian Workers**, at Toronto, Canada.

Nov. 13–15.—Twelfth **Baptist Congress**, at Detroit, Mich.

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CHRISTIAN LITERATURE

AND

THE REVIEW OF THE CHURCHES.

CHRISTIAN LITERATURE, Vol. XI. REVIEW OF THE CHURCHES, Vol. VI. OCTOBER, 1894. No. 6. No. 6.

THE PLACE OF HERESY AND SCHISM IN THE MODERN CHRISTIAN CHURCH.*

II.

BY THE RIGHT HON. W. E. GLADSTONE, M.P.

From *The Nineteenth Century* (London), August, 1894.

It may in the first place be said that I am playing with edge-tools; that the record of Scripture is plain and strong, written on the sacred page as in characters of fire. Do not, it will be said, attenuate, do not explain away a teaching which is Divine. You are tempting your fellow-creatures to walk in slippery paths, and if they should fall you will have incurred no small responsibility.

My reply is as follows: In the case of idolatry and of usury, I have sought to follow the guidance of Scripture itself; and, it should be remembered that Scripture is not a stereotype projected into the world at a given time and place, but is a record of comprehensive and progressive teaching, applicable to a nature set under providential discipline, observant of its wants which must vary with its growth, and adapting thereto in the most careful manner its provisions.

What I have attempted is to distinguish between the facts of heresy and schism as they stood in the Apostolic age, and the corresponding facts as they present themselves to us, at a period when the ark of God has weathered eighteen hundred years of changeful sea and sky.

I think it was in the year 1838 that the Rev. Sir William Palmer published his book upon "The Church," which I supposed to be, perhaps, the most powerful, and least assailable defence of the position of the Anglican Church from the sixteenth century, especially from the reign of Henry the Eighth onwards. The book was after a few years submerged in the general discredit and discomfiture which followed upon the temporary collapse of the Oxford movement, consequent upon the secession to the Latin Church of the most powerful genius among its founders. Father Perrone, the official theologian of the Roman See, said of its author, if my memory serve me right, that he was *theolorgorum Oxoniensium facile princeps*, and gracefully added, *talis cum sit, utinam noster esset*. But he applied in all their vigor to Presbyterians, Puritans, and others, the language of the New Testament concerning heresy and schism, and he seemed ruthlessly to cast them and their communions out of the Church of Christ. I remember feeling at the time the incongruity of such language. In or about the year 1874, the distinguished author published an anonymous work under the pseudonym of *Umbra Oxoniensis:* as to which Dr. Döllinger said to me "This writer knows what he is about." He presented in truth an essential alteration of his rigid and icy views upon modern heresy and schism. Of the work itself Dr. Döllinger said that its republication, with such enlargement or modification of the text as the lapse of half a century had rendered needful, would be "an event for Christendom" (*ein Ereigniss für die Christenheit*).

But I turn to the higher authority of Holy Writ, and the historic dealings of God with His chosen people. I ask the impartial reader to compare the treatment awarded to Korah, Dathan, and Abiram, and to their followers, with the providential method pursued, after the great schism of Jeroboam, with the Ten Tribes or Northern Kingdom. Not that the act of this heresiarch was lightly viewed; who in the teeth of all the tokens continually displayed in Hebrew history, "made Israel to sin." So stood the founder; but how stood the followers? Were they cast out from the elder covenant and

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its provisions for Divine guidance? The account given us of the priesthood of the Northern Kingdom, with its broken succession, might not of itself supply an answer. But parallel with, not antagonistic to, the sacerdotal orders ran the historic race of prophets. The two great functions might be united in the same person. They were in themselves alike sacred, and perfectly distinct. The schismatic body constituted the majority; but this could have no determining effect, for "thou shalt not follow a multitude to do evil." On grounds, as we may rest assured, quite distinct from those of mere numerical preponderance, the Northern Kingdom was still systematically made the object of rebuke, encouragement or warning. To it was addressed the great representative ministry of Elijah, the person selected to typify the prophets in the grand vision of the transfiguration; and his character was, so to speak, reproduced in that of the Baptist. Their ruinous dispersion was treated much like that of the Jews. Samaritans, after the Advent, continued to be the objects of the tender regards of our Lord; and the recently recovered Pentateuch of the Samaritan use, has served to show that the people of this motley nation, now so hard to trace amidst the floods of ethical change, still remained, either collectively or individually, within the fence of the vineyard once planted "on a very fruitful hill."

I ask no more than that we should apply to the questions of heresy and schism, now that they have been permitted, all over Christendom, to harden into facts seemingly permanent, and to bear not thorns and thistles only, but also grapes and figs, the principles which Holy Scripture has set forth in the history of the two Hebrew kingdoms, and which a just and temperate use of the method of analogy may extract from the record.

I now turn to another objection which may be advanced against me from the Catholic churchman's point of view. And by the Catholic churchman I mean simply one who adheres with firmness to the ancient or Catholic Creeds of the Church. These are the Apostolic Creed and the (as commonly called) Nicene Creed; the Athanasian Creed, however important as a document of history and theology, occupying a different place.

It will have been noticed that the argument of these pages points to an alteration in the ancient modes of dealing with those who decline to accept these venerable documents. I have shown that the finger-posts which marked the way to them have, in the course of time, been blurred by human infirmity, and I may be asked whether I propose to resign or abandon those portions of the old creeds which do not now command, as they did four centuries ago, an universal acceptance? For instance, "I believe in one baptism for the remission of sins." For a section of Christendom, not inconsiderable in numbers, and, as I conceive, growing in magnitude relatively to the whole, these words, I fear, convey no very definite meaning, and are in no sense an article of faith. I mean the non-Episcopal Protestants, especially those of the English tongue. We are not, it seems, to condemn them as they would have been condemned of old for contumacy in the non-acceptance of this article; but we are in the rather hollow phraseology of the day, to dwell much on the matters in which we agree, little on those in which we differ; a sentiment capable of either wise or unwise application, but sometimes put forward in a thoroughly one-sided spirit, and intended to convey as its true sense that we are to make light of our differences with the reformed churches of the sixteenth century, but as much as we please of any points in controversy with the great Latin and Eastern communions; as if the sixteenth century of our era had been favored with a new, and even with a more authoritative, republication of the Gospel.

Is it the effect, it may be asked, the drift of these explanations, to land us in the substitution for our ancient and historical Christianity, of what is known as undenominational religion?

This is no trivial question, especially in Great Britain and North America. For in them subsist great numbers of religionists organized in bodies which really present few or no salient points of difference. The sacrament of baptism might have appeared to raise such a point, when baptism was conceived to convey with divine authority an inward and spiritual grace. But in proportion as the minds of men are staggered at such a doctrine, and as baptism subsequently resolves itself into a becoming and convenient form, the bodies known as Independents and Baptists, counted by millions respectively, may seem to find their warrant for severance from one another somewhat obscured. And as in parts of Great Britain, and in most parts of North America, these non-Episcopal Protestants constitute the bulk of professing Christians, we cannot wonder, and should not complain, if they are more and more laid hold of by the idea, that the contentions of Anglicans, and even of Roman Catholics or Easterns, may prop-

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erly be overridden with regard to their sectional peculiarities and may be justly required to submit to laws which impose, in schools for the education of the young or otherwise, something that is called undenominational religion. Are not belief in Christ, and union with Christ, the main, the all-important matters, and why should we not together put forward the assertions in which we agree, and leave to the separate care of those who hold them and think them material all adventitious provisions which are supplementary to this grand and central purpose of the Gospel? A purpose which still blazes, as it were, in the heavens without obscuration before our eyes, while we ourselves confess that the tokens necessary to make good the claims of this or that communion to our allegiance, have been in the course of time obscured.

A few words then are necessary on the nature of undenominational religion.

The idea conveyed in this phrase with awkwardness characteristically modern, has in my opinion two aspects absolutely distinct. One of them is in the highest degree cheering and precious. The other aspect disguises a pitfall, into which whosoever is precipitated will probably find that the substance of the gospel has escaped, or is fast escaping, from his grasp. With the former of them I first proceed to deal, and very briefly.

I do not know on earth a more blessed subject of contemplation than that which I should describe as follows: There are, it may be, upon earth four hundred and fifty millions of professing Christians. There is no longer one fold under one visible shepherd, and the majority of Christians (such I take it now to be, though the minority is a large one) is content with its one shepherd in heaven, and with the other provisions He has made on earth. His flock is broken up into scores, it may be hundreds, of sections. These sections are not at peace, but at war. Nowhere are they too loving to one another, for the most part love is hardly visible among them. Each makes it a point to understand his neighbors not in the best sense, but in the worst, and the thunder of anathema is in the air. But they all profess the Gospel. And what is the Gospel? In the old-fashioned mind and language of the Church, it is expressed as to its central truths in very few and brief words; it lies in these doctrines of the Trinity, and the incarnation of Christ, which it cost the Christian flock in their four first centuries such tears, such prayers, such questionings, such struggles to establish. Since these early centuries men have multiplied upon the earth. Disintegration within the Church, which was an accident or an exception, has become a rule, a final, solid and inexorable fact, sustained by opinion, law, tendency, and the usage of many generations. But with all this segregation, and not only division, but conflicts of minds and interests, the answer given by the four hundred and fifty millions, or by those who were best entitled to speak for them, to the question what is the Gospel, is still the same. With exceptions so slight, that we may justly set them out of the reckoning, the reply is still the same as it was in the Apostolic age, the central truth of the Gospel lies in the Trinity and the Incarnation, in the God that made us and the Saviour that redeemed us. When I consider what human nature and human history have been, and how feeble is the spirit in its warfare with the flesh, I bow my head in amazement before this mighty moral miracle, this marvellous concurrence evolved from the very heart of discord.

Such, as I apprehend, is the undenominational religion of heaven, of the blissful state. It represents perfect union with Christ, and conformity to the will of God, the overthrowing of the great rebellion, and the restoration of the perpetual Eden, now enriched with all the trophies of redemption, with all the testing and ripening experiences through which the Almighty Father has conducted so many sons to glory. It is the fair fabric now exhibited in its perfection, which could afford to drop, and has dropped, all the scaffolding supplied by the Divine Architect in His wisdom for the rearing of the structure. The whole process, from first to last, is a normal process, and has been wrought out exclusively by the use of the means provided for it in the spiritual order. Whatever may have been the diversity of means, God the Holy Ghost has been the worker; and the world, which Christ lived and died to redeem, has been the scene. In some cases the auxiliary apparatus was elaborate and rich, in others it was elementary and simple, but in all it was employed, and made effectual for its aim, by the hand of the Almighty and Allwise Designer.

Here is the genuine undenominationalism; now let us turn to the spurious.

From every page of the Gospel we find that the great message to be conveyed to the world, in order to its recovery from sin, was to be transmitted through a special organization. I do not enter on any of the questions controverted among believers as to the nature of this organization, whether it was the Popedom, or the Episcopate, or

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the Presbyterate, or the Christian flock at large consecrated and severed from the world by Baptism. The point on which alone I now dwell is that there was a society, that this society was spiritual, that it lay outside the natural and the civil order. These had their own places, purposes, and instruments; they were qualified to earn a blessing in the legitimate use of those instruments within their own sphere, or might degrade and destroy them, by ambitiously and profanely employing them for purposes for which they were not intended by the Most High.

Nowhere, so far as my knowledge goes, is this essential difference between the temporal and the spiritual kingdoms laid down with a bolder and firmer hand, than in the confessional documents of the Scottish Presbyterian system. It may be due to that Christian courage, that Scottish Presbyterianism has been found strong enough to exhibit in this nineteenth century of ours, examples of self-sacrifice and faith, which have drawn forth tributes of admiration from the Christian world at large. Conversely, of all the counterfeits of religion there is in my view none so base as that which passes current under the name of Erastianism, and of which it has been my privilege to witness, during the course of the present century, the gradual decline and almost extinction, especially among the luminaries of the political world. This is not a question between a clergy and a laity; but between the Church and the world. Divine revelation has a sphere, no less than a savour of its own. It dwelt of old with the prophets, the priests, and the congregation; it now dwells with the Christian people, rulers and ruled; and this strictly in their character as Christian people, as subjects of God the Holy Ghost engaged with them in the holy warfare, which began with the entrance of sin into the world, and which can never end but with its expulsion. Foul fall the day, when the persons of this world shall, on whatever pretext, take into their uncommissioned hands the manipulation of the religion of our Lord and Saviour. The State, laboring in its own domain, is a great, nay a venerable object; so is the family. These are the organic units, constitutive of human societies. Let the family transgress and usurp the functions of the State; its aberrations will be short, and a power it cannot resist will soon reduce its action within proper limits. But the State is, in this world, the master of all coercive means; and its usurpations, should they occur, cannot be checked by any specific instruments included among standing social provisions. If the State should think proper to frame new creeds by cutting the old ones into pieces and throwing them into the caldron to be reboiled, we have no remedy, except such as may lie hidden among the resources of the providence of God. It is fair to add that the State is in this matter beset by severe temptations; the vehicle through which these temptations work will probably, in this country at least, be supplied by popular education.

The Church, disabled and discredited by her divisions, has found it impracticable to assert herself as the universal guide. Among the fragments of the body, a certain number have special affinities, and in particular regions or conjunctures of circumstances it would be very easy to frame an undenominational religion much to their liking, divested of many salient points needful in the view of historic Christendom for a complete Christianity. Such a scheme the State might be tempted to authorize by law in public elementary teaching, nay, to arm it with exclusive and prohibitory powers as against other and more developed methods which the human conscience, sole legitimate arbiter in these matters, together with the Spirit of God, may have devised for itself in the more or less successful effort to obtain this guidance. It is in this direction that we have recently been moving, and the motion is towards a point where a danger signal is already lifted. Such an undenominational religion as this could have no promise of permanence. None from authority, for the assumed right to give it is the negation of all authority. None from piety, for it involves at the very outset the surrender of the work of the Divine kingdom into the hands of the civil ruler. None from policy; because any and every change that may take place in the sense of the constituent bodies, or any among them, will supply for each successive change precisely the same warrant as was the groundwork of the original proceeding. Whatever happens, let Christianity keep its own acts to its own agents, and not make them over to hands which would justly be deemed profane and sacrilegious when they came to trespass on the province of the sanctuary.

Let us now turn to another aspect of this interesting examination.

Thus far it may be said we have been constantly extenuating the responsibilities which attach to heresy and schism, and tampering with the securities for the maintenance of the true Apostolic doctrine. If it may be said the claims of rival communions to demand adhesion with authority are

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now thus confused or balanced, it follows that Christianity has been deprived of some portion at least of the favoring evidences on which it had to rely when ushered into the world; and thus a diminution has been affected in the aggressive force, by means of which the Gospel had to convert the kingdoms of the world, into the kingdoms of our God and of His Christ. And such without doubt is the first result of the argument as it has been set out. But let us see, if this be an evil, whether it is not one for which in another portion of the field that has been opened, we have an ample compensation; and whether the spirit of faction which prevails so lamentably in religious divisions, has not been made to minister to the very purpose over which it had seemed to exercise so fatal an agency.

When two powers or parties are very sharply divided in controversy, and when the force of the old Adam seems to enthrone this hostility as the ruling motive of their conduct, it is apt to follow that great additional emphasis and efficacy is given to their testimony on the points where it is accordant. Take for example the case of the lately discovered Samaritan Pentateuch. The enmity which subsisted between Samaritans and Jews was an overpowering enmity, which reached the point of social excommunication; for the Jews had "no dealings with the Samaritans." Under these circumstances, if either party could have detected the other, as implicated in the offence of altering or corrupting the great traditionary treasure of the Torah, it it quite certain that the accusation would have been made, and would have been turned to the best possible account. When the capacity and the disposition to expose negligence or fraud existed on each side and in the highest degree, the absence of any charge, and the absolute concurrence as to the great document, afford us the highest possible assurance of the integrity of the record.

The same argument is applicable as between Jews and Christians, and within its proper limits to the integrity of the Hebrew Scriptures.

Now let us ask whether and how far a similar argument applies to the case of the Christian Church rent by schisms, and the Christian faith disturbed and defaced by heresies. We have before us a very Babel of claimants for the honors of orthodoxy and catholicity. Setting out from Western Christendom, we naturally go back to the great convulsion of the sixteenth century; we perceive the still huge framework of the Latin Church, with the Popedom at its head, standing erect upon a wide field of battle, in the midst of other separated masses, each of them greatly smaller when reckoned one by one, but in the aggegate forming a total very large, even if we confine our views to Europe. The threee principal of these severed masses are the Lutheran, the Calvinistic, and the Anglican, which at the present time may reach sixty or eighty millions in this quarter of the globe. Conjoined with them are a number of Christian bodies, which derive force and significance partly from magnitude, and partly from the historic incidents of their formation; or from moral, spiritual, or theological particularities, whether in government, discipline, creed, or in the spirit of their policy and proceedings. Almost all of them are very strongly anti-Roman, and there are probably still many religionists among them who regard the Roman scheme, incorporated in the person of the Pope, as the man of sin, the anti-Christ, sitting in the temple of God, and boasting or showing himself that he is God. It is impossible to conceive a livelier scene of diversity and antagonism.

When we pass beyond the ocean we find large additions to all these Western Communions, especially to those which bear the name of Protestant. So that Presbyterians, Methodists, and Independents or Congregationalists, are able to boast of an aggregate following, which amounts apparently in each case to a respectable number of millions, while the smaller segments of the body continue to be almost everywhere represented.

But Western religion has had this among its other particularities, that it maintains a wonderful unconsciousness of the existence of an East. But there is an Eastern Christianity, and this too is divided among no small number of communions, of which by far the most numerous are aggregated round the ancient See of New Rome, or Constantinople. And here again we find a knot of Churches, which are termed heretical on account of difficulties growing out of the older controversies of the Church. It seems fair, however, to remark that these Churches have not exhibited the changeable and short-lived character which is supposed to be among the most marked notes of heresy. They have subsisted through some fifteen hundred years with a signal persistency, I believe, in doctrine, government, and usage. The Eastern Christians do not probably fall short of ninety or a hundred million persons all told; and although to the Western eye they present so many exterior resemblances to the Roman Church, they are in practice divided from it not less sharply than the Protestants, by differences partly of doctrine (where their position seems very

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strong), but still more of organization and of spirit.

That all these Churches and communions, Latin, Eastern, or Reformed, bear a conflicting witness concerning Christianity on a multitude of points, is a fact too plain to require exposition or discussion. Is there, however, anything also on which they generally agree? And what is the relation between that on which they agree, and those things on which they differ? At this point, it is manifest that we touch upon matters of great interest and importance; which, however, it will suffice to mention very briefly. The tenets upon which these dissonant and conflicting bodies are agreed, are the great central tenets of the Holy Trinity and of the Incarnation of our Lord. But these constitute the very kernel of the whole Gospel. Everything besides, that clusters round them, including the doctrines respecting the Church, the Ministry, the Sacraments, the Communion of Saints, and the great facts of eschatology, is only developments which have been embodied in the historic Christianity of the past, as auxiliary to the great central purpose of Redemption; that original promise which was vouchsafed to sinful man at the outset of his sad experience, and which was duly accomplished when the fulness of time had come.

If, then, the Christian Church has sustained heavy loss through its divisions in the weight of its testimonials, and in its aggressive powers as against the world, I would still ask whether she may not, in the good providence of God, have received a suitable, perhaps a preponderating, compensation, in the accordant witness of all Christendom, to the truths that our religion is the religion of the God-Man, and that Jesus Christ is come in the flesh?

It will have appeared, I hope, sufficiently from the foregoing pages, that what they contemplate and seek to recommend is a readjustment of ideas, and not a surrender, in any quarter, of considered and conscientious convictions, or of established laws and practices.

The Christian Church, no longer entitled to speak with an undivided and universal authority, and thus to take her place among the paramount facts of life, is not thereby invaded in her inner citadel. That citadel is, and ever was, the private conscience within this sacred precinct, that matured the forces which by a long incubation grew to such a volume of strength, as legitimately to obtain the mastery of the world. It would be a fatal error to allow the voice of that conscience to be put down by another voice, which proceeds, not from within, but from without the sanctuary. The private conscience is indeed for man, as Cardinal Newman has well said, the vicegerent of God.

It is part of the office with which the private conscience is charged, to measure carefully its powers of harmonious co-operation with Christians of all sorts. This duty should be performed in the manner, and on the basis, so admirably described by Dante:

> Le frondi onde s'infronda tutto l' orto
> Dell' Ortolano eterno, am' io cotanto
> Quanto da lui a lor di bene è porto. *

It will be governed by large regard to the principle of Love, and by a supreme regard to the prerogatives of Truth, and the very same feelings which will lead a sound mind to welcome a solid union, will also lead it to eschew an immature and hollow one.

And why, it will be further asked, is this readjustment of ideas to be the work of the present juncture? In answer, I request that we should study to discern the signs of the times. Is creation groaning and travailing together for a great recovery, or is it not? Are the persons adverse to that recovery, banded together with an enhanced and overweening confidence? They loudly boast of their improved means of action; and are fond especially of relying on the increase of knowledge. Knowledge, forsooth! God prosper it. But knowledge is like liberty; great offences are committed in her name, and great errors covered with her mantle. The increase of knowledge can only lead us to an increased acquaintance with Him who is its source and spring. Let the champions of religion now know and understand, that it is more than ever their duty to equip themselves with knowledge, and to use it as an effective weapon, such as it has proved, and is proving itself to be, in regard to the ancient history of our planet and of man. It is the extension of wealth, the multiplication of luxuries, the increase of wants following therefrom; of wants, every one of which is as one of the threads which would, separately, break, but which in their aggregate, bound Gulliver to the earth. This is the subtle process which more and more, from day to day, is weighting the scale charged with the things seen, as against the scale whose ethereal burden lies in the things unseen. And while the adverse host is thus continually in receipt of new reinforcements, it is time for those who believe to bestir themselves; and to prepare for all eventual issues by well examining their common interests, and by keeping firm hold upon that chain which we are permitted to grasp at its earthward extremity, while at its other end it lies "about the feet of God."

* *Paradiso*, Canto xxvi. 64.

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ALBRECHT RITSCHL.

BY PROFESSOR THE REV. JAMES ORR, D.D.

From *The Expository Times*, Edinburgh, September, 1894.

It has been given to few men in our generation to exercise so wide and decisive an influence on theological thought as that which has been exerted by the subject of our present sketch—Albrecht Ritschl. Ritschl's independent activity, indeed, began as early as the middle of the century, but it is only within the last twenty years or thereabouts that the breadth and force of the movement proceeding from him have become fully apparent. Now it is seen that a quiet power was going forth all the while from that Göttingen class-room, which was leaving its life-impress upon a whole generation of younger theologians, and sending its pulses through unobserved channels into the thought and literature of other lands. Ritschlianism, at any rate, is a phenomenon which no one can any longer afford to ignore, and it is natural that an increasing interest should be manifested in the personality and teaching of the distinguished founder of the school.

Ritschl was born in 1822, and died as Professor at Göttingen in 1891. His father held the position of general-superintendent of Pomerania. The bent of the young student's mind from the first was towards theology, and we find him successively at Bonn, Halle, Heidelberg, and Tübingen, sitting at the feet of the teachers of highest repute in these various seats of learning. Two things strike us particularly in this part of Ritchl's career, when his ideas were yet unformed, and he was simply groping in search of a system. One is the remarkable *receptivity* of his mind—his impressibility by the various influences which were brought to bear on him. As one of his critics has said, he traversed all the crises of the religious thought of his epoch. At Bonn he came under the powerful spell of Nitzsch, and even for a time venerated Hengstenberg. He was won to Hegelianism at Halle by Erdmann. He was on friendly terms with Tholuck and Julius Müller, though he afterwards spoke of them in highly disparaging terms. He sat for six months at the feet of the speculative Rothe. Thereafter we find him an enthusiastic and convinced disciple of Baur at Tübingen. At a later period we find him deserting Baur for Kant and Lotze. He thus, as above remarked, in his own spirit ran the whole gauntlet of the theological thought of his time. It was this in no small measure which gave him his peculiar influence. He touched the thought of his age from within, mirrored its dissatisfactions, showed that he had correctly diagnosed its wants, and from the very weaknesses of the systems which he rejected, gained wisdom for the construction of his own. The second thing we notice about Ritschl at this period is the assertion in the midst of these constant changes of standpoint—of this apparent subjection to external influences, which of itself might be interpreted to mean weakness—of a *strong and independent personality*. It was Ritschl's way of apprehending ideas, if we may so express it, not so much to argue or reason about them, as first to take them into his own spirit in the full strength of their original impression, then to test them by what he found to be their value for his personal wants. He applied to them, in other words, the method afterwards so characteristically described as that of "value-judging." The practical instinct guided him all through. Each step in his theological advance was really a new stage of self-assertion—a fresh verdict passed on what was needed for his full satisfaction. Even when nominally a Hegelian, the core of his thinking was ethical; and he tells us that it was his practical good sense which kept him from adopting the dialectic constructions of Rothe. The truth is, Ritschl never had, in the proper sense of the word, any strong dialectical interest. The dialectic of systems interests him from the historical point of view, but his own attitude is always external and critical; and the excursions he sometimes takes into the regions of philosophy are the weakest parts of his work. It is precisely on this account that later on he may have settled down into a modified Kantianism; for to a thinker of Ritschl's stamp it is a positive relief to find a philosophy which demolishes once for all the pretensions of reason to have any knowledge on the subjects of religion.

We may say, therefore, that Ritschl was a Kantian in principle long before he was one in practice. His abiding bent was towards the ethical, but along with this, and subservient to it, were two other tendencies, which likewise gave a character to his work, and

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essentially contributed to its success. The first was a conspicuous talent for history and criticism. It was this which first powerfully attracted him to the school of Baur, then, at a later period, led him as decisively to separate himself from it. The second was the impulse to dogmatic construction. It is necessary to emphasize this, for the popular impression of Ritschl, derived from his attacks on the ordinary school theology, aided, perhaps, by an element of haze in his own style, is that he was the enemy of definite and articulated thought in religion. This is far from being the case. It is among the recurring complaints which he makes of his earliest teachers that he found them lacking in this faculty of system. Tholuck and Julius Müller as systematic theologians he found "confused." There can be no doubt that the systematic interest dominates Ritschl's thinking throughout, and only grew more powerful as time advanced. It is indeed to the fact that from his own new standpoint he was able to crystallize his thoughts into a comprehensive and well-compacted system —a system very different, no doubt, in idea and development from those which it sought to displace, but an articulated dogmatic view none the less—that we trace no small part of its power over the minds of his disciples, and, more generally, its attraction for those —and they are always the majority—who desire to see truth presented in a connected and organized form.

Ritschl's first important work, however—that which fairly established his reputation—lay not in the region of dogmatic thought, but in that of Church history. The impulse he had received from Baur naturally led him to the study of early Christianity, and particularly directed his attention to the problem of the development of the old Catholic Church. In 1850, accordingly, when he was yet but twenty-eight years of age, appeared the first edition of his book on *The Origin of the Old Catholic Church*, a work already showing independent tendencies, but mainly dominated by the ideas of his master. A reaction, however, had begun, which ere long was to separate him entirely from Hegelianism, and from the historical theories of the school of Tübingen. In 1855 he broke formally with Baur, as he had previously done with all his earlier teachers. In 1857 his work on Origins appeared in a second and entirely rewritten and recast form—that which it has subsequently retained, and in which it has had an effect on the study of early Church history little short of epoch-making. It would be impracticable here to give even the briefest sketch of the positions of this remarkable book—positions which, as Harnack truly says, have in substance "found acceptance, if not with all, yet with the majority of independent critics."* It may suffice to say that a main point in it is the rejection of Baur's thesis that the old Catholic Church was the product of a fusion or reconciliation of Petrine and Pauline parties in the sub-apostolic age, and the development of the counter-idea that Gentile Christianity is not offhand to be identified with Paulinism, but was rather the result of a failure to apprehend Paul's profoundly evangelical ideas, and of the intrusion of the conception of Christianity as "a new law," which conception had for its counterpart the legalizing of the outward framework and institutions of the Church, and the growth of the hierarchy and of sacerdotalism. On none of his writings, probably, did Ritschl bestow so much pains in respect of style and clearness and precision of thought and expression as on this, which exhibits, accordingly, a special excellence in these qualities.

In 1852 Ritschl had been appointed "Professor Extraordinarius" at Bonn, where for some years he had been lecturing as privat-docent. He was now in 1859 appointed "ordinary" professor in the same university. Here he began those dogmatic labors which have since made his name famous. His dissatisfaction with existing systems led him to plan a reconstruction of theology on entirely independent lines. From scholastic and speculative theories he felt the need of moving back directly on the historical Personality and revelation of Jesus Christ. His attention was specially directed to a right comprehension of the great doctrine of reconciliation—one of the *foci*, as he conceived it, of the Christian system, the other being the idea of the Kingdom of God. In 1864 came his call to succeed Dorner at Göttingen. This transference was important to him in many ways, but not least in that it threw him in contact with Lotze, to whom he professes his obligations for furnishing him with a satifying theory of knowledge. There are, he says, in the history of European philosophy, three doctrines of knowledge. The first is that of Plato. The second is that of Kant. The third is that of Lotze. This he accepts.† Ritschl attaches the very greatest importance to his theory of knowledge, which he maintains lies at the basis of his whole theology—a strange position for one who so consistently depreciates the intrusion of metaphysics into

* *Contemporary Review*, August, 1886, p. 234.
† *Rechtf. u. Vers.*, p. 20 (3d ed.)

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theology—but it is exceedingly doubtful whether he is entitled to speak of himself as in accord with Lotze. His view, as his critics have pointed out, is much more a slightly modified Kantianism. With both Kant and Lotze he held that we know the world of reality only through its effects upon ourselves—through the phenomena it produces in us. But whereas Lotze believed that by reasoning, if not through direct experience, we could arrive at conclusions as to the nature of reality beyond us, Ritschl, like Kant, treats the causes of our impressions as incognizable, and declares himself concerned only with their relations to ourselves. This theory, at any rate, seems to have furnished him with what he needed as a basis for the complete construction of his system, which soon thereafter was expounded historically, exegetically, and dogmatically, in the three volumes of his principal work—his *magnum opus*—on *The Christian Doctrine of Justification and Reconciliation*. (1871–4.) Later editions, with considerable changes, appeared in 1882–3 and in 1888–9. The range of this work, at once critical of other theories, expository of the author's own ideas, and under the head of "presuppositions" embracing a full treatment of the doctrines of God, of Sin, and of the Person and work of Christ, makes it the authoritative text-book on all that pertains to Ritschl's theology. Of Ritschl's other works it may be sufficient to mention his lengthy *History of Pietism*—likewise in three volumes (1880–6).

What now are the leading thoughts of a system which, in a comparatively short space of time, has so powerfully impressed a large number of talented and earnest minds, and occasioned what may be described as a new departure in theology? It is difficult in a few sentences to state them, while, of course, in a brief notice of this kind, anything like an adequate exposition cannot be attempted. To some extent it may be said that Ritschlianism is an inspiration rather than a system. Few of Ritschl's followers have adhered strictly to his standpoints, or slavishly committed themselves to the concatenation of his thoughts. The note of the school is rather its independence, leading sometimes to tolerably wide divergencies. Still there are common marks of the party, pivots, as it were, round which the thinking of master and disciples alike revolves, and some of these we may briefly indicate. We must distinguish between the formal character and the positive content of the Ritschlian theology. In a general respect the great watchword of the school is that indicated in the phrase—*theology without metaphysics*; in a positive regard, the principle from which it professes to derive the whole organism of Christian truth is the *historical Person and revelation of Jesus Christ* as the Founder of the Kingdom of God. The bane of previous theology, in the view of the Ritschlians, has been its adulteration with the presuppositions and ideas of a foreign philosophy. At an early stage theology succumbed in this way to the influence of Greek thought—mainly Platonic; the Middle Ages were dominated by Aristotelianism; the Reformation only partially shook off the bondage, and ere long lost itself in a new scholasticism; later times have seen the reigns of Wolffianism, of Rationalism, of Kantianism, of Hegelianism, etc. It is a primary aim of Ritschlianism to free theology from this dependence on foreign influences; to vindicate its right and ability to develop itself purely from its own principle—the historical revelation in Christ; and, above all, to assert the truth that in Christianity it is not the theoretical but the practical, not the intellectual but the ethical, which has the primacy, and that a pure theology can only be constructed from a practical standpoint. All this is healthy enough in its way; it is the development given by the Ritchlians to these essentially sound principles which exposes them to so much well-grounded criticism. The argument is valid against the infection of Christianity with the ideas and methods of a *foreign* philosophy; but it may still be contended that in the discussion of its own problems Christianity cannot avoid coming in contact with questions which are in their nature philosophical, and to which—unless it is to abdicate thought—it must take up some attitude, and attempt some solution. This need not be done by incorporating alien philosophies, but rather by seeking the development of a *Christian* philosophy—one in harmony with Christian postulates and principles. All this, however, the Ritschlians would taboo. To justify their declinature, they extend their opposition to philosophy to the whole sphere of "theoretic" thought, and will have it that theology has nothing to do with theoretic thought at all. How then, we ask in some surprise, can we get any theology? For theology surely has to do with propositions, with the assertion of truths, with their concatenation into a system. Ritschl answers this by drawing a broad distinction between "theoretic" and what he calls "religious" knowledge—a species of knowledge which depends solely on practical judgments, and the truth or falsehood of which is to be

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tested by practical standards alone. In religion, according to his favorite expression, we have to do only with "judgments of value" (*Werthurtheile*), that is, not with the objective or scientific aspects of truth, but solely with their relation to our practical ends—the ends in this case being those of religion, namely (in Ritschl's view) the attainment by the help of superior powers of freedom from the hindrances or limitations of the natural life. Because this, in point of fact, is presumed to be attained in Christ's revelation of forgiveness and doctrine of the Kingdom of God, Christianity is certified as true, independently of any other evidences. But here again the difficulty arises as to the possibility of keeping apart these practical judgments from all contact with theoretic considerations. If the *truth* of a judgment is affirmed, however it may originally have been obtained, it seems idle to say that it can be withdrawn from theoretic criticism. We cannot have two kinds of truth with no sort of relation to each other. The mind cannot be divided into compartments, with its theoretic knowledge on one side, and its religious knowledge hermetically sealed off from contact with the theoretic on the other. The two must be brought into relation, into comparison, into such unity as is practicable. The question, indeed, cannot help forcing itself upon us whether Ritschl's "judgments of value" ever rise higher than merely subjective representations, with the objective or scientific truth of which, in the strict sense, religion has nothing to do. This, at any rate, is his position, that theology must content itself with the tabulation and formulation in systematic connection of purely religious judgments, and must not attempt to impose on them any theoretic character. Here, if anywhere, is the "Achilles' heel" of the Ritschlian system—the point at which it is most vulnerable to hostile attack. There are many subordinate questions relating to the same subject, as *e.g.*, whether Ritschl is not liable to the reproach of doing the very thing which he condemns, in bringing Christianity into dependence on a particular metaphysical theory; whether his Christianity *is* a pure transcription of the primitive or apostolic gospel, or is not really as far removed from that in its essential ideas and presuppositions as any of the theologies of the schools; whether he does accept *in integro* Christ's revelation, or only so much of it as fits in with his *a priori* theory of religion, etc. These are wide topics on which we cannot enter further. We can only attempt to show what his views are on some leading points in Christianity.

We have said that the *positive* principle in Ritschl's system is the historical Person and Revelation of Jesus Christ. Here again, unquestionably, Ritschl strikes a true note. It was time the mind of the Church was recalled from abstruse theologies and scholastic refinements of doctrine to the fresh, living impression of Him whose life and work are the foundation of her whole structure. Largely to Ritschl is due the now widespread reversion to the idea of "the historic Christ" in theology. Ritschl himself, as we have seen, approached the subject on the side of a prolonged and exhaustive study of the doctrine of Reconciliation. This led to his giving this doctrine a coordinate place with that of the Kingdom of God in his mode of exhibiting the Christian system. Christianity, he says, may be compared to an eclipse, with these doctrines as its two foci. In reality, however, the tendency of his teaching was to make the Kingdom of God the all-embracing notion within which every other doctrine—that of reconciliation included—held its articulated place; and this has been the line adopted, I think without exception, by his followers. Here, also, in the prevalence which this notion has obtained in current theology, we trace another result of the influence of Ritschl. It is this notion of the Kingdom of God, viewed as at once the highest (moral and spiritual) good for man, and the aim of his practical endeavors, which in the Ritschlian systems is made the standard for the determination of every other doctrine in theology—for example, of God, of the Person of Christ, of Sin, of Redemption. Yet, perhaps not quite logically this notion is sought in turn to be derived from the historical manifestation of Christ, and the revelation of God as Father and as Love given us in Him. All metaphysical considerations are here to be excluded. The Christian idea of God has nothing to do with the God of natural theology. God is solely and entirely for our faith "the God and Father of our Lord Jesus Christ." The character of this Being is pure love. His world-purpose (that for which, therefore, the world in the religious view is held to be created) is the founding of the Kingdom of God. It must be noted, however, that this kingdom but exists for the realization of the end—practically Kantian—independently posited in the Ritschlian theory of religion The same conception determines for us the place and worth of Jesus Christ in His own religion. Jesus is one with God in His complete identification of will with the Father's purpose of founding a Kingdom of God, and in His entire surrender of Himself to this as His

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life-task. He is likewise perfectly equipped for this task; realizes in His own person the true religious relation of man to God; is in this respect the Archetype and Exemplar of man in His normal relation to God in His Kingdom, as well as the Founder of the latter; finally, in so far as men are sinners, kept back back from God by the sense of their guilt, Christ perfectly reveals the grace and truth ef God, and His forgiveness of sins. How Christ should arrive at this knowledge of God, should possess these extraordinary endowments, should stand in this unique relation to God and to his purpose—in short, should be the Person that He is, and should stand in the relation to God and man that He does—is a mystery into which we are not permitted to pry. To raise questions of this kind would be to enter the prohibited region of "metaphysics." The fact must suffice us that it is so. We must not even attempt to ask too precisely what is meant by "Revelation" in this connection. These questions are better left in convenient vagueness. While, accordingly, Ritschl continues to speak of the "Godhead" of Christ, we are warned against putting on this phrase any "metaphysical" interpretation. The term is to be understood in consonance with the general principles of the school as an expression for the *religious* value which Christ has to the Church as the Revealer and Representative of God. But the question still presses—Can we stop here? Will Christ's own utterances and claims, His present lordship over His Church, the words and functions ascribed to Him, permit us to stop here? Or dare we apply this term "Godhead" in any metaphorical sense to one who essentially is *not* God? Part of this difficulty Ritschl avoids by declining to occupy himself with any but the historical and earthly aspects of Christ's life. Whether Christ even rose from the dead is left a moot question in Ritschlian circles, while the whole range of scriptural doctrine regarding His heavenly reign, and His return for the work of resurrection and judgment, is put aside as non-essential. But is this to take pure Apostolic Christianity, and preserve it in its simplicity from unauthorized corruption, or is it not rather to exercise a criticism on Christianity determined by Ritschl's peculiar philosophical presuppositions? It is as possible in the interests of a *a priori* theory to mutilate Christianity by subtraction as it is for philosophy to vitiate its essence by addition.

Intimately connected with the doctrine of Christ's Person and work is the Ritschlian view of sin, and of God's relation to it. Since God, in Ritschl's conception, is purely love, it follows that there is nothing properly judicial or retributive in His dealings with the world. Wrath, at most, has solely an eschatological significance, and then only in a hypothetical case. Original sin Ritschl denies. Actual sin is due so largely to ignorance that it is a proper subject of pardon. A feeling of guilt haunts the sinner, and separates him from God. But the revelation of God's grace in Christ dispels these fears, and enables the sinner with confidence to return to the Father. Christ's death, which, in respect of Christ Himself, is the supreme trial of His fidelity in His life-calling, is at the same time that which specially inspires the sinner with trust in the reality of God's gracious disposition towards him. For it assures him that Christ's view of the character of God was a true one. The outcome of Ritschl's study of the doctrine of Atonement, therefore, is that no atonement, in the old sense of the word, is needed. But there is subjective reconciliation, mediated by Christ's life and death, and this is the kernel of the apostolic doctrine. We do not wait to criticise these notions, which seem to us to involve as great a transformation of original Christian doctrine as any which can be blamed on the orthodox theology. There is a peculiar side of Ritschl's teaching here on the mediation of all these blessings to us through the Church, which (not the individual) is the direct object of the divine justification, but it is far from clear how this is to be worked up with the general structure of the system. Probably Ritschl's idea is that the consciousness of this new standing with God through Christ belongs first to the community, and is enjoyed by the individual only as he knows himself to be part of the body.

The only other point in the teaching of Ritschl to which we can here advert is his pronounced anti-mysticism. Ritschl will hear nothing of direct spiritual communion of the soul with God. Pietism in all its forms is an abomination to him. The one way of communion with God is through His historical manifestation in Jesus Christ, and experiences due to a supposed immediate action of the Spirit in the soul can only be regarded as illusion. This is the side of Ritschl's teaching which has been specially taken up and developed by his disciple Herrmann. It will be difficult, we fancy, to persuade most people that this is a nearer approach to the primitive type of Christianity than is found in the ordinary theology.

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THE SECRET OF A STRONG LIFE.

BY THEODORE L. CUYLER, D.D.

From *The Independent* (New York), September 20, 1894.

I CROSSED the ocean lately on a powerful steamship, which weighed over twenty thousand tons, and pushed her way against wind and waves at the rate of over twenty knots an hour! I could not see the propelling force: that was hidden deep down in the glowing furnaces, heaped constantly with fresh coal. As long as the coal lasted the steamer could hold on her victorious way.

That illustrates the spiritual life of every strong, healthy, growing Christian. His strength is measured by his inward supply of divine grace. He has the power to overcome temptations and to make headway—often against great obstacles—in the path of duty. No Christian is self-propelling; this grace is furnished him and this power belongs to him simply because his "life is hid with Christ." It is none the less a real life because its source is invisible; the reality is evidenced by outward results visible to all men. As the swift-moving steamer attested the power of the coal hidden down in her bunkers, so the spiritual force and progress of a growing Christian prove that his life is hid with Christ Jesus. Yonder running brook is an evidence of a fountain head up among those rocks; the moving hands on the face of my watch are the evidence of a main-spring. Happy are you, my good reader, if your neighbors who see you every day can detect in your outward conduct that your inner life is fed by an unseen Christ.

The great apostle describes this inner life of the true believer as "with Christ *in God*." Our Saviour has ascended to his celestial throne. As an eloquent preacher of our day put it, "Paul points his finger upward to where Christ is, sitting at the right hand of God, and says, 'We are down here in outward seeming, but our true life is up there if we are Christ's.'" The source of this spiritual life is divine; it begins with the new birth by the Holy Spirt. Up to the time that it was implanted we who call ourselves Christians were utterly dead in trespasses and sins. When the Holy Spirit regenerated us he made in us a new heart. By a mysterious but very real process our heart's life is so united to Christ, so dependent on Christ, and so supplied from Christ, that the apostle describes it as "hid with Christ in God."

Is not the root of an apple tree concealed from the eye, and does it not go away silently down into the soil, feeling its way after earth-food and water, and drawing up nourishment for every limb and leaf? So a truly converted soul learns to go down into Christ for his spiritual nourishment. As our bodies are kept strong by our daily bread, so his soul feeds on Jesus as the "bread of life." He learns to find in Christ not only pardon and peace, but power to resist temptation. He learns the sweets of fellowship with his Master; and so close is his intimacy with Christ that in times of trouble or perplexity he has only to put the question, "Lord, what wilt *thou* have me to do?" A brave, resolute Christian life is not always smooth sailing; but the inward power becomes an overmatch for headwinds. Sometimes the gales of adversity sweep away a Christian's possessions, but there is an undisturbed treasure down in the hold—a glorious consciousness that One is with him that the world can neither give nor take away. A genuine and joyous Christian life is such an inner partnership with Jesus that the believer can say, "I live—yet not I, but Christ liveth in me; and the life which I now live in the flesh I live in faith which is in the Son of God, who loved me and gave Himself for me." This faith is not a mere opinion, nor is it a mere emotion. It is our grip on Christ, and His grip on us. Saving faith means the *junction of our souls to Jesus Christ*. The mightiest of all spiritual forces is the Christ-faith, because it puts the omnipotent Lord Jesus Christ into our soul as an abiding presence and an almighty power. It was no idle boast, therefore, when Paul exclaimed, "I can do all things through Christ, which strengtheneth me."

Paul knew whom he believed. In the days of my boyhood it used to be said of a person who was converted that he had "experienced religion." A good phrase that; for a religion that is not a genuine heart experience is not worth the having. The poor weaklings in our churches have had but little or nothing of this experience. They joined the Church more than they joined Christ. If they had ever experienced the incoming of Jesus into their hearts, and had experienced a new birth by the Holy Spirit, they would not so easily topple over into worldlings and money-worshippers and

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moral cowards—too often into disgraceful defalcations of character. A steamer without coal is a helpless waif on the ocean billows. Empty bags cannot stand upright. It is the terrible experiment of joining a church without any heart-union with the Saviour, of trying to live without honest prayer and daily Bible-food, of fighting Satan with spears of soft pine instead of the sword of the Spirit—in short, the experiment of trying to pass for a Christian without Jesus Christ—this it is that accounts for so many pitiable weaklings on our church rolls. To stand up against all the social currents that set away from God and holiness, to resist the craze for wealth at all hazards, to conquer fleshly appetites, to hold an unruly temper in check, to keep down selfishness, to direct all our plans, all our talents, all our purposes and influence toward the good of others and the honor of our Master, requires more power than any unaided man possesses. It *requires Jesus Christ in the soul.* Christ's mastery of us alone can give us self-mastery, yes, and mastery over the powers of darkness and of Hell. This is the secret of a strong and a joyous life.

Such a life is self-evidencing. Although the interior union of a believer to his Redeemer is invisible, yet the results of it are potent to the world. They are seen and read of all men. Just as we know the supply of coal and the power of the unseen engine by the steamer's speed, so we can estimate the fulness and strength of a man's piety by his daily life. Our outward lives can never rise above the inward; he who has not Christ in his conscience will not have Christ in his conduct. The church-member who does not draw from Christ in his closet will have but little of Christ to expend in the community.

The hidden life of an apple tree comes out in bright leaves and full baskets of golden pippins. In a thousand ways does the hidden life with our Master come out before the world. It is manifest in the man of business who measures his goods with a Bible yardstick; in the statesman who would rather lose his election than lose God's mile; in the citizen who votes with the eyes of his Master on the ballot; in the pastor who cares more for souls than for salary. The mother displays it when she seeks first the kingdom of Heaven for her children, and the daughter exhibits it when she would rather watch by a sick mother's bed than enjoy an evening's gay festivities. No life is so humble or so obscure but it can shine when Christ shines through it. My friend, if Christ is hidden within you, let Him not be hidden by you from a closely observing world. You are to be His witness. The mightiest sermon—that no sceptic can answer—is the daily sermon of a clean, sweet, vigorous, happy, and fruitful life. If you are waiting constantly on God He will renew your strength; you will mount with wings like the eagle's.

LITERARY DEPARTMENT.

BOOK REVIEWS.

CONDUCTED BY REV. CHARLES R. GILLETT, LIBRARIAN OF UNION THEOLOGICAL SEMINARY.

CHURCH WORK: ITS MEANS AND METHODS. By the Rt. Rev. J. Moorhouse, Bishop of Manchester.

It is somewhat noteworthy that the Bishops of the Anglican Communion have contributed very little to the literature of homiletics and of pastoral theology. The experience assumed for men who are called to the episcopal office and the constant opportunities they have for wide and careful observation would lead one to expect from them frequent and valuable contributions to the great question of means and methods in Church work. Indeed it is part of the work of a Bishop to give Godly admonition and advice to his clergy, in the form of charges, of addresses, and of private counsel, along these lines.

There are many valuable episcopal charges and convention addresses on special subjects, but there are few attempts on the part of Bishops to treat the whole subject. The Bishop of Manchester has made such an attempt by collecting his addresses to his clergy and laity and publishing them in book form. There is very little in the book that is new, and much that is of merely local interest.

The book is what might be expected from a conservative and practical English Bishop; and its value consists chiefly in the fact that it is the result of that wide observation, not only of many methods, but of many methods as used by many men among congregations of almost all sorts, which a Bishop's work makes possible.

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The book illustrates the fact that it is not possible to make a collection of necessarily brief address take the place of a systematic and scientific treatment of a subject. A real book is a unit; and however valuable collections of essays may be, no important subject can ever be thoroughly treated, except as it is developed in an orderly and scientific way.

In almost every lecture we are disappointed at the incompleteness in the treatment of the subject of that lecture. For example, the author, in the lecture upon "The Church," enters upon the large subjects of the visible and invisible Church and of the relation of Church authority to individual judgment; and when the reader brightens up to the expectation of something interesting on these great subjects, he suddenly finds the address ended and nothing particular said. One would like to know how the Bishop reconciles these two statements: "It is clear that if the Church is to be able to execute the part of a Godly discipline she must be able to distinguish true doctrine from false, and as 'the pillar and ground of the truth' to have authority 'in controversies of faith,'" and "The appeal as to truth must always be in the last instance to every man's private intelligence." The illustration of a judge in a court of law is not sufficient. It is inspiring, however, to hear from a leader in the great Anglican Church such an utterance as the second one quoted; and it is the more inspiring because it does not stand alone in the book. We rarely hear, except from specialists, wiser or more courageous words than are spoken in the address on "The Old Testament." The Bishop quotes approvingly the definition of the Bible as a "record of the Divine education of mankind," with the limitation that "the education of which the Bible is a record is only the moral and religious education," to which he adds the further limitation that the Bible "is a moral only in so far as it is a religious educator." The Old Testament is the record of a development; and if it is asked how we may know there has been a teacher higher than our own capacity, we may find the evidence of a teacher, the Bishop says, in the realization at the end of an intention to which the process pointed. One sentence is well worth quoting. After mentioning certain of the results of modern scholarship, the author says: "I not only affirm that such conclusions do no harm, and interfere with no article of the Christian faith; but also that in thoughtful minds they have already done much, and in all minds they will yet do more, to clear away those doubts and difficulties which have driven so many into an unwilling and unwelcome agnosticism."

The address on "A Living Wage" is one of the best, if not the best, in the book, and its wise and careful expression is peculiarly timely now that ministers indulge in so much unscientific and sentimental talk about economic questions. The Bishop has a refreshing reverence for facts.

The time has probably not yet come for a book on this subject of Church work, but we are glad to welcome special contributions as those of the Bishop of Manchester to a subject the importance of which cannot be overestimated. (London and New York: Macmillan & Co., 1894. Pp. 231. $1.25.)

ORANGE, N. J. SAMUEL H. BISHOP.

WAS THE APOSTLE PETER EVER AT ROME? A critical examination of the evidence and argumentation presented on both sides of the question. By Rev. Mason Gallagher, D.D. Introduction by Rev. John Hall, D.D. New York: Printed by Hunt & Eaton, 1894. Pp. xvi., 249, 8vo, $1.00.

This is a question which, like Banquo's ghost, will not down. It has been "settled" numbers of times since it was first mooted, but it does not stay settled.

To mention only recent attempts, it will be remembered that the able German authority, Lipsius, in a closely-written article of over seventy pages, some twenty years ago, said "Petrus *nicht* in Rom." In 1891 another German, Schmid, in a book of some two hundred pages, said "Petrus in Rom." And now Dr. Gallagher asks, "Was Peter *ever* in Rome?" replying in the negative in two hundred and fifty pages.

Outside of the difficulty of proving at a distance of eighteen hundred years what amounts to a universal negative ("Was Peter EVER in Rome?"), the question before our author was largely one of interpretation. It is a matter of determining what is fairly contained in the words of Clement of Rome, of Polycarp and Papias, and others, and of making precarious inferences by means of that unsafe guide, the argument from silence. Consequently, unless new facts come to light, the data will not lead to a decision which will command universal assent.

And the methods taken by Dr. Gallagher in the book before us are not adapted to reach a final decision. His book is almost entirely a compilation of the opinions of scholars. And, while Dr. Gallagher is fair in his citations, the fact that eminent scholars of the Roman Church doubt Peter's presence in Rome is offset by the belief of

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as eminent Protestant authorities that he was there. The attempt of the author to show that truth lies only in the negative is scarcely more successful than those which have preceded. The question is, with our present knowledge, insoluble. As a presentation of the difficulties in the way of a final solution, as giving examples of the way in which men of fairness and scholarship draw opposite conclusions from the same premises, the book is valuable. It shows in both the Protestant and Catholic Churches a divided sentiment which is paralleled in the present political situation as to free trade. But the volume clears up no doubt, only reaffirms a doubtful position.

There are some things in the book which had better have been left out. It is hardly fair, certainly not convincing, argumentation to call an opponent names. And Dr. Gallagher might well have left out "Kirwan's" polemical reference to "a prattling Papias" (p. 14). Amusing, but not convincing, is the quotation of Prof. Whittaker to the effect that "(Papias) wrote . . . five books concerning the Lord's discourses, but these, *through the goodness of God*, are lost" (p. 74). The process is that of partisan pleading in a court of law; if the witness' testimony can't be got rid of, discredit the witness. Or perhaps it is like that of a theologian in past days in one of our seminaries—"If a passage is antagonistic, and stands in your way, what will you do with it? Why, *explain it away.*" So with the testimonies favoring Peter's presence in Rome, the witnesses are discredited or their testimony explained away. In like manner the attempt to prove a *suppression* of the letter of Clement of Rome to the Corinthians is not happy. It is almost akin to the statement of a daily paper that Bryennios, when he discovered the Didache, was "discovering too many manuscripts." Dr. Gallagher, in his zeal to knock away the underpinning from the Roman claims, is also knocking away some props of the Protestant Bible. Of course, if the props do not belong there, well and good. But calling names is not argumentation.

The book is not particularly attractive in appearance. The typography is old-fashioned, the paper not very good, and the proof-reading has not been carefully done. It is a good book for such men as Dr. Fulton, who make attacks on the Roman Church a pastime or a business. But we cannot commend it as really contributing to the solution of a vexed question.

GEORGE W. GILMORE.
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Biblical Archæology.

"BIBLICAL ILLUSTRATIONS" is a term that brings up visions of a scrappy book, from whose pages the preacher may crib bits of local color and out of whose stores the teacher may gain somewhat to add interest to the lessons of the school. Such a book requires vast stores of information which can be gained only by very extensive reading, by patient searching and a vigorous use of the paste-pot. But the practice of making such books as were formerly in vogue has passed out of fashion. One of the most delightful of those ushering in the new order that has come under our observation is from the pen of Dr. H. Clay Trumbull, editor of *The Sunday-School Times*, and author of many books whose aim and object is the illustration of the Biblical history. He has read widely and he has travelled extensively in order to equip himself for his task. His latest publication is one that places before the reader, in beautiful form, the results of his *Studies in Oriental Social Life*, which he also designates as "gleams from the East on the Sacred Page." Externally it is an exceedingly attractive book both as to paper, print and illustrations, and the contents correspond with the wrapper. It is no "dry-as-dust" production, which may be useful or may not; it is a book to be read and enjoyed. To one who reads for the pleasure of acquiring information, and who likes to get it in a delightful way, the author has no need to make any apology, nor to try to justify his latest appearance in type. He has made a useful and handsome addition to the library of the student of the Bible; one twice welcome as a further breaking away from the traditional type. A very extensive index to subjects and texts of Scripture makes it thoroughly available for rapid use. The work covers a large range of topics, and they are treated with feeling, knowledge, and erudition. Citation of some of the chapter headings will indicate how wide the field is: Betrothals and Weddings in the East; Hospitality; Funerals and Mourning; The Voice of the Forerunner; Primitive Idea of "The Way"; The Oriental Idea of "Father"; Prayers and Praying; Food in the Desert; Calls for Healing; Gold and Silver in the Desert; The Pilgrimage Idea; The Samaritan Passover; Outlook from Jacob's Well; and Lessons of the Wilderness. One may differ from the author at minor points, but for the book as a whole one cannot but be grateful. (Philadelphia: John D. Wattles & Co. $3.50.)

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THE period between the two Testaments is one which is enjoying a large amount of attention on the part of Biblical scholars, and it presents a field replete with interest. It was a time when foreign influences were felt and resisted by the strict party among the Hebrews, and one which saw the rise of the parties which were dominant in our Lord's day. Religiously it was also of importance because of the modifications of Jewish ideals which occurred therein. Schuerer, Deane, Thomson, and many others have taken part in the investigation, and have done much to clear up matters in connection with the literature of the interval. Recently there has appeared a new edition of a work that deals with a section of the history, from the pen of Major Claude R. Conder. It portrays *Judas Maccabæus and the Jewish War of Independence*, and presents a lively picture of the time and surroundings. Besides the scenes of the actual war waged by Judas and his brothers, with their successes and reverses, the author has pictured briefly the period preceding the time of Judas, the national life and religion, the parties which conditioned the development of the people, and from his intimate acquaintance with the topography of all the scenes depicted, he has been able to give the local setting of the tale in a very attractive way. (London: Palestine Exploration Fund. New York: Macmillan & Co. $1.25.)

ANOTHER volume of a somewhat similar sort is entitled *In the Time of Jesus*, by Martin Seidel, D.D. It is a translation, but does not bear the ear-marks of its origin. While small in size it is packed with information, but it is done in such a way as not to render the book difficult to read. The author's object was to present the facts concerning the history of New Testament times which are essential to a correct understanding of the New Testament itself, and the readers whom he has in view are those who need a brief introduction to larger works, men whose time is limited, or teachers who have an ambition to excel in their sacred labor. Many readers will find profit in the brief pages, and will be enabled to understand and appreciate their New Testaments the better for the picture which is here given. The author describes his work as an attempt "to present a plain delineation of the time of Jesus, founded on known and apposite facts, and comprised within brief limits." The subjects of which he treats are the population of the Roman Empire and the religious life and morality of the heathen world; the land and people of Israel, their government, the Sanhedrin, the scribes, religious life, parties among the Jews, the Messianic hope, and the dispersion of the Jews. (New York: A. D. F. Randolph & Co. 75 c.)

IN the same connection may be mentioned Dr. George C. Williamson's monograph in the "By-Paths of Bible Knowledge" series, on *The Money of the Bible*. It is a small book by an experienced writer who has gathered the material that is needed as an introduction to a complicated and quite extensive field. The pages are profusely illustrated by cuts of the coins mentioned in the text, and by way of frontispiece we have colored and raised fac-similes of both faces of a half dozen of the most celebrated of coins mentioned in the New Testament or struck by the Jews in the period just after the close of the canon. (New York and Chicago: F. H. Revell Co.)

Theological.

A REMARK attributed to Dr. George Junkin has been made the basis of a large volume, entitled, *Old Testament Theology for New Testament Times*, by R. Braden Moore, D.D. The remark was, "no one can systematically understand theology without understanding the tabernacle." In writing, the author has endeavored to set forth "just what the tabernacle was designed to signify and to teach," and then "to apply what might be learned from the ancient symbolism to the present time, blending the light of the old and the new so as to make plain to the reader the relation of Mosaism to the gospel of Jesus, and to make the blended lights practical, as all sound *doctrine* should be viewed in the *practical way*." In so doing the author has produced a system of theology, dealing with these subjects: God, man, sin, mercy, Messiah, atonement, Spirit, forgiveness, consecration, sanctification, prayer, etc. Aside from the vice which inheres in all attempts to interpret the Old Testament by the importation into it of ideas which belong in the New Testament, there is one other which has led to fantastic results, the application of a symbolical interpretation. The words quoted above show what danger the author has run in this regard. In the matter of taste here is also ground for criticism. Against the "critics" as a class a railing accusation is brought and their ruling animus is given as a reason for the rejection of their findings. They are rationalists with ulterior designs, whose words are of less value than the religious

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second sight of the "genuinely Christian man." Critical study is thus virtually repudiated. The author recommends the critics to have due regard to the marginal notes of the English Bible! A queer position is in the virtual statement that high views concerning the Bible are essential to salvation. Upon the whole, it is hard to see why the book was written and what purpose it will serve. (Phila.: Presby. B'd of Publication.)

UNDER the title *Back to the Old Testament for the Message of the New*, Dr. Anson B. Curtis, Instructor in Hebrew in Tufts College Divinity School, has published in permanent form a number of papers and essays which he joins together as "an effort to connect more closely the Testaments." He has also added thereto "a series of papers on various Old Testament books and subjects." He insists upon the value of the study of the Old Testament for its own sake, and to it he resorts to find the doctrine of inspiration, the proof of God's existence, a new conception of the Messiah and a variety of other truths. There is a degree of unity in the whole, but in general the volume has a somewhat scrappy character. (Boston: Universalist Publishing House.)

FROM the same publishers comes *The Purpose of God*, by Joseph S. Dodge, D.D. It is "an attempt to present in orderly form those views of Divine and human relations which, during a hundred years, have been developing in the Universalist Church." Some of the headings will best serve to set forth the author's aim and the scope of the book: "The World Embodies the Meaning of God; God Interprets the World; The Men Primarily Addressed; The Divine Interpretation; God Will Be All in All." To a considerable number the book will be of interest; to Universalists as an attempted systematic statement of the philosophy and fundamentals of their belief, and to others as a means of studying the views of those who have been mainly represented under forms which are by no means of universal acceptance.

Spurgeon's Latest Work.

MR. SPURGEON'S "Pastor's College" was one of his most useful spheres of activity, and the work that he did in it was of great service outside as well as inside. The first posthumous publication of his materials contains five lectures which he prepared for his students. His own intention to print them is evident from the fact that he had selected the title under which they now appear: *The Art of Illustration*. In the use of all sorts of windows of discourse he was a trained adept, and in these lectures he urges their use, and meantime shows the way. To students of homiletics the volume will be useful, to the preacher an inspiration and a guide, and even to the general reader a storehouse of excellent stories pleasant to read. (New York: Wilbur B. Ketcham. $1.00.)

Judaism.

WHEN the Congress of Religions was suggested as a feature of the late Columbian Fair, the proposal met a hearty response from the Hebrews. Various committees were appointed and the work was laid out on a comprehensive scale. The execution corresponded quite closely to the plan of the promoters. But the official publication was too condensed to be satisfactory to special interests, and hence came the motive to separate publication of the papers as they were read, or, sometimes, as they were written and before they were cut down to meet the requirements of a necessary time limit. Among these special publications is one entitled: *Judaism at the World's Parliament of Religions*, which contains the papers read also "at the Jewish Denominational Congress and at the Jewish Presentation." The contents of the volume are roughly divided under the headings Theology, Ethics, History, State and Society, Organized Forces, and General. The whole constitutes a sort of thesaurus of facts and views concerning Judaism from men whose names carry weight. It is a valuable and authoritative work and one which will have the effect of removing many prejudices from the minds of right-thinking persons. It is to be regretted that the meagre index is entirely out of all proportion to the value of the book. (Cincinnati: Robert Clarke & Co. $2.50.)

Other Books.

A BOOK descriptive of *My Summer in a Mormon Village* might arouse a variety of expectations, but the one before us, from the pen of Florence A. Merriam, is a little gem of literature which will correspond to the anticipations of few. The author's experiences were neither new nor startling; in fact, they were for the most part very commonplace, except as to geographical location. Nearly all that she records might have been located elsewhere, and what was essentially local was quite superficial. The book is scarcely what can be called brilliant, but nevertheless it is a charming and delightful story of a quiet summer spent in

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far-off Utah, near the shores of the Salt Lake. The simplicity of style and the beauty of expression which characterize the author are enough to place her in the ranks of those who have so gracefully described the rural beauties of our more familiar New England. Only two chapters are devoted to the doctrines and practice of the Mormons and one to the "twin relic of barbarism," but what is said about these things is neither profound nor new. The author's main excellence is in descriptions of quiet life for whose minor features she has a keen eye and for whose description she has a facile pen. To many she is already well known through her previous book, entitled "Birds Through an Opera-Glass." (Houghton, Mifflin & Co. $1.00.)

As was recently remarked in connection with Sabatier's *St. Francis of Assisi*, interest in mediæval studies is increasing. Another illustration of the remark is seen in a late book, entitled, *Studies in Mediæval Life and Literature*, from the pen of Edward Tompkins McLaughlin, late Professor of Rhetoric and Belles-Lettres in Yale University. Though a posthumous publication, the book bears signs of careful revision by the author, whose death was a loss to the cause of broader education. Some of the subjects treated are "The Mediæval Feeling for Nature," "Childhood in Mediæval Literature," "A Mediæval Woman," and "A German Farmer of the Thirteenth Century." The papers now published are all interesting and instructive, and they bear witness to the genius of the writer. (Putnam's Sons. $1.25.)

DR. HENRY R. MCILWAINE, Professor of English and History in Hampden-Sidney College, has prepared another interesting monograph in the twelfth series of the Johns Hopkins University studies in historical and political science. It is entitled *The Struggle of Protestant Dissenters for Religious Toleration in Virginia*, and treats of the establishment of the Church of England in the colony, and of the gradual emergence of the spirit of dissent, as foreign and diverse phases of religious practice came in with new immigration. The author treats particularly of the Quakers, the Huguenots and the Germans, and the Presbyterians. The summary view of the subject is excellent and the book a useful one for a rapid and yet scholarly survey. (Baltimore: Johns Hopkins Press. 50 c.)

SEPTEMBER MAGAZINES.

THE contents of HARPER'S MAGAZINE for October are: "Gate of the Mosque Vazir Khan," frontispiece; "Lahore and the Punjaub," Edwin Lord Weeks; "The Happiest Heart," John Vance Cheney; "Salvation Gap," Owen Wister; "The Royal Marine: an Idyl of Narragansett Pier," Brander Matthews; "People We Pass. I. A Day of the Pinochle Club," Julian Ralph; "The Streets of Paris," Richard Harding Davis; "In the Piny Woods," Mrs. B. F. Mayhew; "Iberville and the Mississippi," Grace King; "The Golden House," Charles Dudley Warner; "Golf in the Old Country," Caspar W. Whitney; "The Old Gentleman of the Black Stock," Thomas Nelson Page; "Unafraid," Richard Burton.

MCCLURE'S MAGAZINE for October contains: "Charles A. Dana in His Office," frontispiece; "Mr. Dana of 'The Sun,'" Edward P. Mitchell; "The Hubbard Collection of Napoleon Portraits. Announcement;" "Human Documents," a series of portraits of Charles A. Dana; "Sweethearts," A. Conan Doyle; "Palmer Cox's Brownies on the Stage," Ben Teal; "An Old English Song," Thomas Dekker; "Flying Through Flames," Cy Warman; "The Capture of Niagara," E. Jay Edwards; "Niagara," John Ernest McCann and Francis S. Saltus; "A Deal on 'Change," Robert Barr; "Recent Advances in Our Knowledge of the Moon's Surface," Edward S. Holden; "Young Robin Grey," Bret Harte; "Inoculation Against Snake Poison," Henry J. W. Dam.

THE ATLANTIC MONTHLY for October contains: "Philip and His Wife," Margaret Deland; "Retrospect of an Octogenarian," George E. Ellis; "His Honor," Ellen Mackubin; "From the Reports of the Plato Club," Herbert Austin Aikins; "A Russian Holy City," Isabel F. Hapgood; "And Ghosts Break Up Their Graves," John Vance Cheney; "Recollections of Stanton under Johnson," Henry L. Dawes; "Heartsease," Alice Brown; "At Hakata," Lafcadio Hearn; "Land of My Dreams," Louise Chandler Moulton; "A Playwright's Novitiate," Miriam Coles Harris; "The Philosophy of Sterne," Henry Childs Merwin; "Our Quinzaine at La Salette," Anna Pierrepont McIlvaine; "The Railway War," Henry J. Fletcher.

THE contents of LIPPINCOTT'S MAGAZINE for October are: "A Question of Courage," Francis Lynde; "Famous Rivalries of Women," Gertrude Atherton; "After the Summer," Emma J. Gompf; "At the Little Red House," Kate Jordan; "In the October Woods," James Knapp Reeve; "A Garden Quest," Harrison S. Morris; "An Hour Before Death," Elizabeth Knowlton Carter; "Crisis," L. Worthington Green; "The Ballad of the Drum," David Graham Adee; "Localized Virtue," Felix L. Oswald; "The Voice of the Morning," Celia A. Hayward; "Coals of Fire," Le Roy Armstrong; "Japanese and Chinese Porcelains and Their Imitations," Saburo Arai; "Immortal," Florence Earle Coates; "A Tragedy of Trade," Margaret Langdon; "The Snub," Kate Milner Rabb; "Perchance to Dream," Margaret Gilman George; "Telegraphy up to Date," George J. Varney.

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SUBJECT INDEX TO THEOLOGICAL PERIODICALS.

ABBREVIATIONS USED IN THIS RECORD.

Af. M. E. R.	African M. E. Church Review. (Quarterly.)
Bapt. Q.	Baptist Quarterly Review.
Bib. S.	Bibliotheca Sacra. (Quarterly.)
Bib. Sac.	The Biblical World.
Can. M. R.	Canadian Methodist Review. (Bi-monthly.)
Char. R.	Charities Review.
Chr. L.	Christian Literature and Review of the Churches.
Chr. T.	Christian Thought. (Bi-monthly.)
Ex.	Expositor.
Ex. T.	Expository Times.
Good W.	Good Words.
Hom. R.	Homiletic Review.
Kath. M.	Katholischen Missionen.
Luth. C. R.	Lutheran Church Review.
Luth. Q.	Lutheran Quarterly.
Meth. R.	Methodist Review. (Bi-monthly.)
Miss. H.	Missionary Herald.
Miss. R.	Missionary Review.
New Chr. Q.	New Christian Quarterly.
Newb. H. M.	Newbery House Magazine.
New W.	The New World. (Quarterly.)
Our D.	Our Day. (Bi-monthly.)
Prot. Ep. R.	Protestant Episcopal Review.
Pre. M.	Preacher's Magazine.
Presb. Q.	Presbyterian Quarterly.
Presb. Ref. R.	Presbyterian and Reformed Review. (Quarterly.)
Ref. Q.	Reformed Quarterly Review.
R. R. R.	Religious Review of Reviews.
Sunday M.	Sunday Magazine.
Think.	The Thinker.
Treas.	The Treasury.
Yale R.	The Yale Review. (Quarterly.)

Ja-January; F-February; Mr-March; Ap-April; My-May; Je-June; Jl-July; Ag-August; S-September; O-October; N-November; D-December.

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Andaman Islands, Dwarf negroes of the. (W. C. Preston) SundayM.23 (S'94) 600-09.

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Our men and women.
Lessing's unfairness in "Nathan the Wise."
Refugee churches in England.
Jean Laillier, the fickle reformer.

The Missionary Herald.

Boston, September, 1894.

Chapter of mission history in Turkey.
Course of lectures in Japan.
Letter from Turkey.
Translation of hymns from the Tamil.

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Hindrances to missions found in the working force.
Y. M. C. A. jubilee.
Korea to day.
Have Christian missions failed in India?
Time as a factor in Christian missions.
Need of the nations.

Newbery House Magazine.

London, September, 1894.

Seething days.
Foreign missions in the light of the conference.
Franciscan monastery of the Greyfriars.
Monumental brasses.
Sketches of the great Church composers.

The New World.

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Universal religion.
Influence of philosophy on Greek social life.
Animism and Teutonic mythology.
Roots of agnosticism.
Giordano Bruno's "Expulsion of the Beast Triumphant."
Service of worship and the service of thought.
Resurrection of Jesus.
Truth as apprehended and expressed in art.

Our Day.

Boston, July-August, 1894.

Aesthetic capacity of the Afro-American.
Lynching black men because they are black.
Lynching as a fine art.
Neal Dow as guest and host.
Fiendishness of caste.
Peerlessness of Christian family life.

The Preachers' Magazine.

New York, September, 1894.

Clouds that hide Christ.
"Where thou dwellest."
"Things seen and unseen."
Minister's study.
Teacher and the class.

The Sunday Magazine.

London, September, 1894.

Lost ideal.
Taj Mahal.
Children and parents.
Dwarf negroes of the Andaman Islands.
Charlotte Elliott.

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Synoptic problem.
Internal evidence on the authorship of the Pastoral Epistles.
Deuteronomy not compiled in the seventh century, B.C.
Politics of the prophets.
Two kinds of burden-bearing of Galatians, vi.: 2, 5.
St. Paul's dilemma.
"Adversaries in Hebrews," x.: 26, 27.
Prayer.
Some controverted articles of the Apostles' Creed.

Yale Review.

New Haven, August, 1894.

Limitations and difficulties of statistics.
Constitutional union party of 1860.
Theories of mixture of races and nationalities.
Prince Henry, the navigator.
Bimetallic theory.

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RECORD OF THEOLOGICAL BOOKS.

Compiled and edited by Ernest C. Richardson, Librarian College of New Jersey, Princeton, N. J.

OUTLINE OF CLASSIFICATION.

I. Exegetical Theology.
II. Historical Theology.
  1. Biblical and Jewish.
  2. Post-Biblical.
  3. Non-Christian Religions.
III. Systematic Theology.
IV. Practical Theology.
  1. Individual Experience.
  2. The Family, Society, The State.
  3. The Church.
  4. Sermons and Preaching.
  5. Missions and Evangelism.
V. Bibliography, Encyclopædia Essays, etc.

1.—EXEGETICAL THEOLOGY.

a. *American and English.*

Anecdota Oxoniensia: Hibernica Minora; being a Fragment of an Old Irish Treatise on the Psalter. Ed. by K. Meyer. Lond., Frowde, 1894. (*Clarendon Press ser.*) 4°, 7s. 6d.

Bible. New Testament. A harmony of the Gospels: being the life of Jesus in the Words of the Four Evangelists; arr. by W. H. Withrow; from the Revised Version of the New Testament. Cin., Cranston & Curts, 1894. 7+194 p. 8°, 50 c.

Elvetts, Basil, T. A. New Light on the Bible and the Holy Land: being an Account of some Recent Discoveries in the East. N. Y., The Cassell Pub Co., [1894] 24+469 p. il. 8°, $3.

Gillespie, C. G. K. The Sanitary Code of the Pentateuch. Lond. Tract Soc., 1894. 8°, 2s.

Girdlestone. How to Study the English Bible. Lond. Tract Soc., 1894. (Present day primers.) 12°, 1s.

Green, S. G. A Brief Introduction to New Testament Greek. Lond. Tract Soc., 1894. 12°, 1s.

Harper, H. A. Walks in Palestine. *New ed.* Lond. Tract Soc., 1894. 4°, 10s. 6d.

Key to the Bible. Chiselhurst, Waters, 1894. 58 p. 16°, 1s.

Oliver, C. J. The Third Period; or, the Apocalypse Explained. N. Y., Hunt & Eaton, 1894. c. '90. 426 p. por. 12°, $1.50.

Pattison, T. H. The History of the English Bible. Lond., Baptist Tract Soc., 1894. 281 p. 8°, 4s. 6d.

Practical Reflections on Every Verse of the Prophet Isaiah. With a preface by Rt. Rev. E. King. Lond., Longmans, 1894. 303 p. 8°, 4s. 6d.

Sayce, A. H. A Primer of Assyriology. Lond. Tract Soc., 1894, 12°, 1s.

Talbot, R. T. Our Bible, How it Has Come to Us. N. Y., T. Whittaker, 1894. 128 p. 12°, 50 c.

Watson, R. A. The Book of Numbers. Lond., Hodder, 1894. 416 p. 8°, 7s. 6d.

b. *Other.*

Bibel, die, od. die sogenannten hl. Schriften der Juden u. Christen. (Begonnen v. Balduin Säuberlich [Bruno Sommer], fortgesetzt v. Heinr. Tannenberg.) 8. Taus. Berl., F. Harnisch & Co., 1894. VII, 520 p. 8°, 3.50, 4.50 M.

Bickell, Gust. Das Alphab. Lied in Nahum. Wien, Tempsky, 1894. 12 p. 8°, .40 M.

Didiot, J. Traité de la Sainte Ecriture, d'après S. S. Léon XIII. Lille et Paris, Taffin-Lefort, 1894. 256 p. 8°.

Engelskjon, C. Dyret fra Afgrunden i Johannes Aabembaring. (Christiania, F. Beyer, 1894. 4. Bl., 250 S. i 8°, 3.00 K.

Hafstrom, S. M. Ledetraad i Romerbrevet. 2 Udgave. Horsens, Backhausen, 1894. 62 p., 8°, 1 Kr.

Hall, Birgor. Fra Judaeas og Galilæas egne. (Bibelske spor. II). Nyfraekke bibel illustrationer, Med 54 illustrationer. Christiania, Marius Lund. 1894. 1. og 2. Hefte. Pragtudgave à 0.50. Folkeudgave à 0.35 K.

Harpe (la) de David. Traduction en vers français du Psautier; par l'abbé P. M. Malateste, Paris, impr. Schneider; lib. Retaux et fils, 1894. VI, 277 p. 8°.

Hartog, A. H. de. Uitlegkundige werrken. Korte aanteekeningen op de Brieven van den apostel Petrus. Amst. Fernhout, 1894. pp. 1-32, 8°, 0.50 F.

Mauss, C. L'Eglise de Saint-Jérémie à Abou-Gosch (Emmaüs de saint Luc et Castellum de Vespasien), avec une étude sur le stade au temps de saint Luc et de Flavius Josèphe; par C. Mauss, architecte, Angers, Burdin et Cie. Paris, librairie Leroux, 1894. pp. 131-283, 8°.

Neteler, Dr. B. Stellung der alttestamentlichen Zeitrechnung in der altorientalischen Geschichte. Münster, Theissing. 8°.
6. Untersuchung der Berichte der Genesis üb. die Urzeiten der Menschheit. (35 S.) 0.50 M.

Petermann u. Strack. Porta linguarum orientalium. Berl. Reuther a Reichard. 8°, IV, Socin, A. Arabische Grammatik. 3 aufl., 1894. XV, 170 u. 158 p. 6 M.

Pranaitis, J. B. Das Christenthum im Talmud der Juden od. die Geheimnisse der rabbin. Lehre üb. die Christen. Uebers, Jos. Deckert, Wien, H. Kirsch in Komm, 1894. XVI, 173 p. 8°, 3 M.

Rohrbach, Paul. Der Schluss I. Markusevangeliums. Berl., Nauck, 1894. 66 p. 8°, 1.20 M.

Sepher Jesirah. Das Buch der Schöpfung. Nach den sämmtl. Recensionen möglichst kritisch redigirter u. vocalisirter Text, nebst Uebersetzg., Varianten, Anmerkgn., Erklärgn. u. e. ausführl. Einleitg. v. Lazarus Goldschmidt. Frankfurt a M., J. Kauffmann, 1894. VIII, 92p. 4°, bar 8 M.

Steuernagel, Dr. Carl. der Rahmen des Deuter-

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onomiums. Litterarcritische Untersuchg. üb. seine Zusammensetzg. u. Entstehg. Halle, J. Krause, 1894. VI, 64 p. 8°, 1 M.

Weddigen, Otto. Was ist die Bibel? Berl., List., 1894. 21 p. 8°, 0.60 M.

Zahn, Adf. Was lehrt man gegenwärtig auf der Universität Halle-Wittenberg üb. d. Alte Testament. Gütersloh, Bertelsmann, 1894. 34 p. 8°, 0.50 M.

Unna, Sim. Kurzgefasste Grammatik d. hebr. Sprache. Frankf. a M., Kauffmann, 1894. III, 28 p. 8°, 0.40 M.

II. — HISTORICAL THEOLOGY.

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(Including Biblical Theology.)

a. *American and English.*

Good Shepherd: The Life of the Saviour, for Children. Lond., Religious Tract Soc., 1894. 96 p. 8°, 1s.

Meyer, F. B. Calvary to Pentecost. N. Y. and Chic., Revell, 1894. 160 p. 18°, (Christian life ser.) 50 c.; 60 c.

Taylor, W. M. David, King of Israel; his Life and Lessons. London, Burnet, 1894. 343 p. 8°, 3s. 6d.
(Bible Biographies.)

b. *Other.*

Berliner, A. Gesch. d. Juden in Rom. Frf. a M., Kauffmann, 1894. 2 v. 8°. 10 M.

Grünwald, M. Sitten u. Bräuche der Juden im Orient. [Aus: "Oesterr.-Ungar. Cantoren-Zeitg."] Wien. (Frankfurt a. M., J. Kauffmann.), 1894. III, 61 p. 8°. 1 M.

Hafner, Geo. Die Dämonischen des Neuen Testaments. Vortrag. Frankfurt, a M., K. Brechert, 1894. 33 p. 8°. 0.70 M.

Herzfeld, L. Handelsgesch der Juden d. Alterthums. 2 (Titel) Ausg. mit biogr. Einl. v. Karpeles. Braunschw., Meyer (1879), 1894. 344 p. 8°. 3 M.

Maspero. Histoire ancienne des peuples d'Orient. *Edition* illustrée. T. 1er: les Origines, Egypte, Chaldée. Paris, imprim. Lahure; lib. Hachette et Cᵉ, 1894. pp. 81–176, 8°.

Réthoré, F. Science des religions. Du passé et de l'avenir du judaïsme et du christianisme. Le Mans, im. Monnoyer. Paris, Pedonee, 1894. 368 p. 8°. 7.50 F.

II.—POST-BIBLICAL.

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Beamish, T. S. The Brave Saxon: Fragments from Luther's History, with Present Day Sketches. Coventry, Curtis. Lond., Simpkin, 1894.

Burrage, H. S. A history of the Baptists in New England. Phil., American Baptist Pub. Society, 1894. 317 p. 12°, cl., $1.25.

Curtiss, G. L. Arminianism in history; or, the revolt from predestinationism. Cin., Cranston & Curts, 1894. c. 237 p. 12°, cl., 90 c.

Nye, G. H. F. The Church and Her Story. In three parts. I., Ancient; II., Mediæval; III., Modern. Illustrated. New and revised edit. Lond., Simpkin, 1894. 231 p. 8°, 2s., net; sewed, 1s., net.

Saints of God. Addresses on Saints' Days. Lond., Simpkin, 1894. 158 p. 8°, 1s. 6d., net.

Severus, Sulpitius. Vincent *of Lerins*, and Cassian J: [Works]. V. 11 of a select library of Nicene and Post-Nicene Fathers of the Christian church; 2d ser., tr. into English with prolegomena and explanatory notes, under the editorial supervision of Philip Schaff and H. Wace. N. Y., The Christian Literature Co., 1894. 8°, $4.

b. *Other.*

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Cartulaire général de l'ordre des Hospitaliers de Saint-Jean de Jérusalem (1100–1310); par J. Delaville Le Roulx. T. 1er. (1100–1200). Chartres, Durand, Paris 1894. CCXXX. 701 p. 4°.

Cavalca, Dom. Vite de s. Francesco d'Assisi e di s. Eufrosina volgarizzatas con note del sac. Franc. Cerruti. 5 ed. Torino, Sales, 1894. 270 p. 24°, 0.60 L.

Corpus scriptorum ecclesiasticorum latinorum, editum consilio et impensis academiae litterarum Caesareae Vindobonensis Wien u. Prag, F. Tempsky.—L. G. Freytag. 8°.
XXXI. Sancti Eucherii Lugdunensis opera omnia. Pars. 1. Carol. Wotke, 1894. XXV, 199 p. 5.60 M.

Courtois, Gaston. L'Epitre de Clément de Rome (thèse). Montaubau, imp. Granié, 1894. 67 p. 8°.

Deissmann, G. Adf., Johann Kepler u. die Bibel. Ein Beitrag zur Geschichte der Schriftautorität. Marburg, N. G. Elwert's Verl., 1894. 34 p. 8°, 0.60 M.

Domenech. Lourdes. Hommes et Choses. Lyon, Vitte, 1894. 333 p. 8°.

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Dumay, G. Origines de l'église de Talmay. Dijon, l'Union typographique, 1894. 51 p. 8°.

Freppel. Bossuet et l'Eloquence sacrée au XVIIᵉ siècle. Abbeville, Retaux. Paris, Retaux et fils. (1892 et 1893) 1894. 2 p. 8°.

Geschichtsblätter des deutschen Hugenotten-Vereins. Magdeburg, Heinrichshofen's Sort, 1894. 8°.
5 6. Die Waldensergemeinde Pérouse in Württemberg. Von Pfr. W Kopp. (64 S.), 1 20 M.
7 8. Die französische Kolonie in Bückeburg. Von D. Frdr. H. Brandes, 1894 (40 S.) n.—80; 9. Die Waldenser-

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Haristoy, P. Le Père Clément, d'Ascain (1696–1781). Pau, Dufau, 1894. 17 p. 8°.

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Histoire du sanctuaire de Notre-Dame du-Peuple de Draguignan et Pratiques de dévotion. Perpignan, Latil, 1894. 148 p. 16°.

Igualada, C. de. Vida del beato Padre Fr. Diego José de Cádiz. Cadiz, Joly. Madrid, Hernandez, 1894. 133 p. 4°, 1.25; 1 50 Pes.

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Ménard, E. La Maison-Dieu et le Petit Séminaire de Montmorillon (1090–1894). Montmorillon, Fontenaille, 1894. VI, 579 p. 9 ill. 8°, 5 F.

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Martin, J. Notion du baptême dans Calvin: signification, efficacité et conditions: Biblicité du réformateur (thèse). Montauban, Grainié, 1894. 82 p. 8°.

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Nardi, Fr. Cenni cronologici della chiesa di s. Bernardino detta dei Morti. Milano, Cogliati, 1894. 61 p. 8°.

Nicolas, C. L'Ancien Couvent des Dominicains de Marseille (1223–1790): sa fondation, ses prieurs, ses confréries. Nîmes, Gervais-Bedot, 1894. 70 p. 8°.

Noël, I. La Lorraine et l'Alsace à Lourdes en 1893. Saint-Dié, Humbert, 1894. 127 p. 8°, 0.80 F.

Notice sur la vie de Michael Garicoïts. Pau, Broise, 1894. 31 p. 18°.

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Rabory, J. Vie de Saint Martin apôtre des Gaules, évêque de Tours. Abbeville, Paillart, 238 p. 8°.

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Streitschriften, freundschaftliche. Barnen, Wiemann, 8°.

56, Thümmel, W. Warum misslang der Reformationsversuch d. Erzbischofs Hermann v. Wied? 24 p. 0.30 M.

57. Graeber, H. F. Oedanken über d. Grafen Paul v. Hoensbroech u. d. Jesuitenorden. 11 p. 0.10 M.

Studien, kirchengeschichtliche. Hrsg., Knöpfler, Schrörs, Sdralek. Münster, H. Schöningh. 8°.

II, Hieronymus als Litterarhistoriker. Eine Quellenkrit. Untersuchg. der Schrift des h. Hieronymus "De viris illustribus" von Stanisl v. Sychowski, 1894. VIII, 198 p. Subskr.-Pr. n. 3.40; Einzelpr. n. 4.60.

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Vignier, J. Décade historique du diocèse de Langres. Langres, Rallet-Bideau, 1894. 692 p. 8°.

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Hughes, T. P. Notes on Mohammedanism. Lond., W. H. Allen, 1894. 3d edit., 8°, 6s.

Johnson, F. E. Muallakat: The Seven Poems Suspended in the Temple at Mecca; tr. from the Arabic, with an introduction by Shaikh Faizullabhai. Lond., Luzac, 1894. 262 p. 8°, 7s. 6d.

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III. Traité sur l'amour. Traité sur la nature de la prière, etc., etc. Textearabe accomp. de l'expl. fr. par M. A. F. Mehren, 1894. IX-34. 61 p. 0.6 M.

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Kardec, Allan. Qué es el espiritismo? Madrid, s. a. (1894). 175 p. 4°, 1; 1.25 Pes.

Riemann, Aug. Karma u. Nirwana. Berl., Salinger, 1894. 31 p. 8°. 60 M.

Retana, W. E. Supersticiones de los indios filipinos. Madrid, Vid Minuesa de los Rios, 1894. XLVI, 05 p. 8°, 2.50; 3 Pes.

Schierenberg, G. Aug. B. Die Götter d. Germanen. Detmold, Schenk, 1894. III, LII, 224 p. 8°, 4 M.

III —SYSTEMATIC THEOLOGY.

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Bristol, Frank M. Providential epochs. Cin.,

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Cranston & Curts, 1894. c. 269 p. il. 12°, cl., $1.25.

Dawson, J. W. The meeting place of geology and history. Lond. Tract Soc., 1894. 8°, 5s.

Hall, Francis J. The doctrine of man and of the god-man. Milwaukee, Wis., The Young Churchman Co., 1894. c. 200 p. S. (Theological outlines, v. 2.), *net* 75 c.

Hume, D. The philosophy of Hume as contained in extracts; sel. with an introd. by H. A. Aikins. N. Y., H. Holt & Co., 1894. 176 p. 12°, $1.

Iverach, Ja. Christianity and evolution. N. Y., T. Whittaker, 1894. 8+232 p. 16°, (Theological educator), 75 c.

Ormond (*pseud.*) Suggestive essays on various subjects. Chic., Blakely Printing Co., 1894. 7–67 p. 12°, 50 c.; pap., 25 c.

(Creation *vs* evolution, etc.)

Zahm, J. A. Bible, science, and faith. Balt., J. Murphy & Co., 1894. 316 p. 12°, *net*, $1.25.

b. *Other.*

Anzoletti, Luisa. La fede nel soprannaturale. Milano, Cogliati, 1894. VIII, 437; 16°, 3.50 L.

Bard, P. Vorträge im christlichen Männerverein zu Schwerin, Schwerin, Bahn., 1894. 34 p. 8°, 0.60 M.

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Beaugrand, L. Philosophie et Religion. Une profession de foi rationnelle. Poitiers, Blais, Roy et Ce. Paris, Perrin et Ce, 1894. II, 332 p. 16°.

Bonghi, Rugg. Le prime armi: filosofia e filologia. Bologna, Zanichelli, 1894. XII, 470 p. 16°, 5 L.

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Casanova, G. Cursus philosophicus ad mentem O. Bonaventurae et Scoti. Matriti, Aguado, 1894. v. 2 (542 p.) 4°, 5; 6 pes.

Ceballos y Mier, F. Le falsa filosofia, ó sea el deismo refutado en todas sus hipótesis. Granada, Impr. del Comercio, 1893–4. v. 3 (pp. 65–160) pts. 78–83. à 25 pes.

Drioux. La Morale pratique. 2· *éd.* Paris; Poussielgue, 1895. 214 p. 18°.

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Fischer, Kuno. Gesch. d. neueren Philosophie. Neue Gesammtausg. VI, i. Heidelberg, Winter, 1894. 400 p. 8°, 10 M.

Folster, Th. Bedeutung u. Gebrauch d. apostolischen Bekenntnisses im kultus. Halle, Strein, 1894. 28 p. 8°, 0.30 M.

Hirsch, Wm. Genie u. Entartung. 2 Aufl. Berl., Coblentz, VII, 340 p. 8°, 6 M.

Le Bon, G. Les Lois psychologiques de l'evolution des peuples. Evreux, Hérissey; Paris, F. Alcan, 1894. 182 p. 18°.

Lefèvre, G. Obligation morale et Idéalisme (thèse). Evreux, Hérissey; Paris, F. Alcan, 1894. 163 p. 8°.

Maass-Breslau, M. Das sogenannte Apostolikum vom ethisch-religiösen Standpunkte betrachtet. Heidelberg, Hornung, 1894. 30 p. 8°, 0.50 M.

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Pesch, T. Kant et la science moderne, par M. Lequein. Paris, Schneider; libr. Lethielleux, 1894. 284 p. 16°.

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Rehmke, Johs. Lehrbuch d. allgem. Psychologie. Hamburg, Voss, 1894. VIII, 582 p. 8°, 10 M.

Sifferlen. Cours complet de religion catholique, à l'usage de l'enseignement secondaire. Corbeil, Crété; Paris, lib. Gaume et Ce, 1894. XXII, 652 p. 12°, 4 F.

Scharling, C. H. Menneskehed og Christendom i deres historiske Udvikling. 2 Adgau 1. Kjobenhavn, Gad, 1894. 88 p. 8°, 60 öre.

Stöckl, Alb. Grundriss d. Geschichte d. Philosophie. Mainz, Kircheim, 1894. XII, 296 p. 8°, 4 M.

Schwarz, Herm. Was will der kritische Realismus. Lpz., Duneker u. Humblot, 1894. VII, 40 p. 8°, 1 M.

Uhlhorn, Otto. Schleiermachers Entwurf e. Kritik d. bisherigen Sittenlehre. Lpz., Fock, 1894. IV, 82 p. 8°, 1.50 M.

IV.—Practical Theology.

1. *Individual Experience.*

(Including Devotional Works, Experiential Theology, etc.)

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CHRONICLE, OBITUARY, AND CALENDAR.

COMPILED BY THE REV. GEO. W. GILMORE, A.M.

CHRONICLE.

(Closes on the 15th.)

Aug. 21-23.—One hundred and nineteenth general meeting of the **Moravian Society for Propagating the Gospel Among the Heathen**, at Bethlehem, Pa.

Sept. 3-7.—**American Social Science Association**, at Saratoga.

Sept. 6.—Annual meeting of the **Moravian Historical Society**, at Bethlehem.

Sept. 15-20.—**American Library Association**, at Lake Placid.

The Bishop of Madras has nominated the Rev. W. W. Elwes to the vacant **Bishopric of Tinnevelly.**

OBITUARY.

Welling, James C. (Baptist layman), LL.D., at Hartford, Conn., Sept. 4, aged 69. He prepared for college at Trenton, N. J.; entered Princeton College, graduating in 1844; studied law, but never entered on the practice of his profession; became editor of the Washington *National Intelligencer*, 1853; travelled abroad, 1865-1866; became president of St. John's College, Annapolis, 1866, and professor of Belles-Lettres in Princeton College, 1869; was elected president of the Columbian University at Washington, D.C., 1870, to succeed Dr. G. W. Samson; was influential in the organization of the American Baptist Education Society. Dr. Welling's services resulted in a large and substantial endowment for the university. He was, for a year or two, president—emeritus.

Bowlby, Rt. Rev. Henry Bond (Anglican), D.D. (Oxford, 1891), Bishop-Suffragan of Coventry, England, at Birmingham, Aug. 27, aged 71. He studied at Durham Cathedral School, Wadham College, Oxford, and University of Durham, graduating from the latter and taking ordination in 1846: he became curate at South Shields the same year; was elected fellow of Wadham, 1848; became curate of Oldbury, 1850; vicar of Dartford, 1868; rector of St. Philip, Birmingham, 1875; honorary canon of the Cathedral of Birmingham, 1877; he was nominated Bishop-Suffragan of Coventry, 1891, and consecrated the same year. He was especially active in connection with the Church Congress of last year. Among his published works are his "Lectures on the Resurrection of the Flesh."

CALENDAR.

Sept. 24-27.—Fifteenth meeting of the **National Conference of Unitarian and other Christian Churches**, at Saratoga Springs, N. Y.

Oct. 9-12.—**English Church Congress**, thirty-fourth year, at Exeter, England.

Oct. 10-13.—**New England Conference of Charities**, at Newport, R. I.

Meeting of the **American Board of Commissioners for Foreign Missions**, at Madison, Wis.

Oct. 11.—Sixteenth Annual Conference of the **Evangelical Protestant Union** of England, at Manchester.

Oct. 11-14.—Ninth Annual Convention of the **Brotherhood of St. Andrew**, in Washington, D. C.

Oct. 17.—Meeting of the **House of (Protestant Episcopal) Bishops**, to elect a Bishop for Olympia, in New York City.

Oct. 19-25.—National Convention of the **Christians (Baptist)**, in Richmond, Va.

Oct. 21.—**Missionary Council of the Protestant Episcopal Church**, at Hartford, Conn.

Oct. 23-25.—Meeting of the **American Missionary Association**, at Lowell, Mass.

General Convention Universalist Conferences.

Oct. 25-Nov. 1.—Congress of **Christian Workers**, at Toronto, Canada.

Nov. 13-15.—Twelfth **Baptist Congress**, at Detroit, Mich.

During the month of October there will be a **National Protestant Congress** in Edinburgh.

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THE LATE PROFESSOR W. ROBERTSON SMITH.

[From a photograph taken by G. W. Wilson and Co., Ld., Crown Street, Aberdeen, during the controversy occasioned by his trial before the Free Church Assembly.]

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THE PROGRESS OF THE CHURCHES.

CHURCH OF ENGLAND NOTES.

Education. The whole number of places provided by our Elementary Education system is 5,692,000. Of these, 2,041,000 are in Board Schools, 3,651,000 in those that are called Voluntary. The Voluntary scheme is seen to provide nearly double the number of places afforded by the Board scheme. The figures of the daily average attendance are also remarkable. That of the whole number of children in England and Wales is 4,900,000. Of these, 1,570,000 belong to Board Schools, 3,330,000 to the Voluntary system. Here the proportion is considerably more than half. After twenty-three years of honourable competition, this is no discouraging result to those who value Denominational or Voluntary schools.

In his report for last year on religious knowledge in the Church schools in the Diocese of London (the geographical county of Middlesex), the Inspector, Prebendary Bernard Reynolds, says:—"The schools were never in a better condition than at present. There were in the inspected Church schools of the diocese last year 145,858 children on the books, 113,428 in average attendance, and 119,913 present on the day of examination, being increases upon 1892 of 6,084, 5,917, 5,798 respectively. Two very small schools have been surrendered, but new schools have also been built, such as St. George's, Brentford, St. Anne's Brookfield, and others, besides the rebuilding and enlarging of old schools, which is always going on. The state of the religious knowledge of the children shows an advance upon all previous years. 752 departments were inspected, against 750 in the previous year; of these, 218 passed an excellent examination, 280 were marked very good, 177 good, and 70 fair, being an increase of 25 in the excellent schools, and 5 in the very good. This is a very high state of efficiency to reach, and the most encouraging feature is that improvement is constant."

The Bishop of Rochester, from his sick bed in Kennington Park Road, has written some very wise and needful words to his diocese (London south of the Thames, together with the northern part of Kent) on the coming London School Board election. "It is said that the election will turn largely on the religious questions raised in the recent controversy within the Board, and that those arguments on one side or the other should serve as a criterion of the qualifications of the candidates who seek our suffrages. I earnestly trust that this view will not prevail. The recent controversy, unfortunate, as I think, both in its inception and in its character, was, so to speak, accidental, and it has comparatively little bearing upon the general work of the School Board and the qualifications of its members. It has unhappily been exaggerated out of all proportion to its real importance, and it has, I think, distorted and confused the considerations which ought at all times to govern us in selecting candidates for a School Board.

"First, there is the need of securing and maintaining in our Board Schools the highest educational efficiency. Elementary schools under the London School Board should be as efficient as elementary schools can anywhere be made. Let the Church of England be foremost in maintaining that no economy is defensible which stints the elementary education of the children for whom the State has made itself responsible. Whatever the cost to our pockets as ratepayers, whatever the increase of difficulty in maintaining our voluntary schools, owing to the attractiveness of their rivals, our first duty as School Board voters is surely to the 475,000 children (he is speaking of the whole metropolitan area) now attending our Board Schools. No candidate who does not place this in the forefront of his responsibilities has, in my opinion, any right to sit upon the Board."

The Bishop goes on to speak in the next place of the compromise of 1871 on the religious question, and understands it to mean the elements of the Christian Faith as set forth in Holy Scripture. . . . "For the insignificant fraction of parents who object to religious education, the conscience clause affords ample protection; and it is difficult to believe that anyone who tries to look impartially at the outcome of the recent controversy can seriously discover therein an endeavour on the part of the Board to force upon teachers or children the distinctive tenets either of the Church of England or of any denomination in the land. . . .

"The members of the Board admit their obvious duty to take care that no one be called upon to teach what he does not conscientiously believe. They are not likely to find this a very formidable task. An idea has somehow gained currency among those who have no personal knowledge of the subject, that there are hundreds of Board School teachers to whose consciences the teaching of definite Scriptural Christianity is an unfair burden. I have conversed on every side with the Board School teachers of South London, to whose voluntary labours as Church workers we owe so much in the Sunday schools and Bible classes of our poorest parishes, and from any information they can give me, I find no evidence whatever to justify such fears." The Bishop concludes by urging the paramount duty of maintaining, in the fullest efficiency, the voluntary schools of the Church.

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The Society for the Propagation of the Gospel. The 192nd Annual Report of the Society for the Propagation of the Gospel is in print. There was an increase in voluntary offerings in 1893 of more than £1,100. The total income amounted to £113,079. With this sum the Society maintains 718 ordained missionaries (including ten bishops), 2,300 lay teachers, and 2,600 students in its colleges in different parts of the world In its schools in Asia and Africa about 38,000 children are being educated. Its college at Trichinopoly has 1,500 students. Some of the colonial churches which it once started are now becoming self-supporting; the diocese of Quebec offers to surrender its grant at the close of the century. But new work is constantly opening out. The operations of the Society are now carried on in fifty-four dioceses, and its clergy minister in no fewer than fifty-one different languages.

The Church of Ireland. The twenty-fourth report of the Church Representative Body of the Protestant Episcopal Church of Ireland states that the contributions from voluntary sources last year amounted to £156,597, an increase of £5,695 over those of the year before. This is not as much as is contributed to the Church Missionary Society alone in England, and it is less than the amount of the year 1891, which was £170,177. The contributions received from voluntary sources since the confiscation twenty-four years ago amount only to £4,376,197. The total annual revenue from all sources is not more than £487,681.

Convocation of the Province of York. The members of the Northern Convocation met at York Minster on March 29th, under the presidency of Archbishop Maclagan, and held an important discussion on the subject of laymen preaching in consecrated buildings. The Primate pointed out that they had no hesitation about permitting a layman to minister in schoolrooms and to conduct services, and even to deliver sermons there, and he submitted the suggestion whether they might not be permitted to minister in the parish church. He asked the Houses to consider how far it was safe or right that persons approved by the Bishop should be allowed to make use of the church under exceptional circumstances and under certain restrictions. Subsequently on the motion of the Bishop of Manchester, which was seconded by the Bishop of Wakefield, it was resolved that it was expedient to authorise duly qualified laymen to preach in consecrated buildings, but as the legality of such a course had been doubted, it was desirable to seek the opinion of the ecclesiastical lawyers on the question. The Lower House was not so propitious to the notion; their opinion was to the effect that the matter was beset by so many legal difficulties that it would be advisable to defer it for further consideration. Next day the House added that it recognised with great thankfulness lay ministrations under proper authority in unconsecrated buildings. The House of Laymen were not more sanguine on the subject. While fully recognising the importance of extending the powers existing enabling laymen to conduct services, they felt that as yet they scarcely possessed sufficient information to enable them to recommend that it should be extended to services in consecrated buildings. Meantime in the diocese of London, as was noticed not long ago in this Review, the thing is being actually done. The diocesan readers are permitted to preach in churches at any time, except during the services prescribed by the Act of Uniformity.

The Corporation of the Sons o the Clergy. The Secretary of the Corporation of the Sons of the Clergy (Sir Paget Bowman) has supplied a summary of the work carried on by this ancient and most necessary society during the year 1893. To clergymen, with the inclusion of those who received help from the special Clergy Distress Fund, grants were made amounting to £8,348; to widows and daughters in pensions and grants, £15,245; and to children for education, etc., £5,068, making a total of £28,661. The total number of pensions and grants was 1,907. These are very instructive figures. They remind us that the endowments which sufficed for earlier times, when the population was small and the number of parishes and clergy far less than it is now, are altogether inadequate for present needs, and that the Church must throw herself more confidently on voluntary assistance for her individual ministers, and recall the principle that the laity should contribute to their necessities. The clergy have, perhaps, inherited from days of greater prosperity too strong a feeling of self-reliance. They should not be too sensitive to receive from their flocks the mitigation of their penury. Such a feeling of trust, where the ancient provision has failed or does not exist, is often the source of a wholesome and affectionate sympathy.

Queen Anne's Bounty. The annual meeting of the Governors of Queen Anne's Bounty was recently held. This fund represents the old system of paying a sort of fine to the Bishop of Rome, in the form of first-fruits and tenths, on appointments to vacant benefices. Henry VIII. annexed them to the Crown. When Queen Anne came to the throne she determined to restore this property to the church by making it a provision for the augmentation of poor benefices. The Governors were unable last year to fully respond to all the applications made to them. The benefactions offered to meet grants from the Bounty were of the value of £48,379. The benefices approved for augmentation were 150 in number, ranging in value from *nil* to £200 per annum. The total of grants promised was £35,000. The Corporation has in past years received numerous gifts and legacies, and they would welcome fresh additions to their general augmentation fund.

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Appointments: Bishop of Grafton and Armidale. The Synod of the Diocese of Grafton and Armidale (New South Wales), rescinding a resolution to delegate the nomination of a new Bishop to authorities at home, have made the election for themselves. Their choice has fallen on Archdeacon Green. The Ven. Arthur Green, LL.D., is a graduate of Melbourne University. He was ordained in 1889 by Bishop Moorhouse; and in 1890 was appointed Archdeacon of Ballarat, and Vicar of the Pro-Cathedral.

Archdeacon of Craven. The vacant Archdeaconry of Craven has been conferred by the Bishop of Ripon on the well-known Vicar of Bradford, Joseph Bardsley, one of the ablest of a famous family of evangelical clergymen. Twelve of the name are in orders, of whom one is Bishop of Carlisle, and another Vicar of Huddersfield. The new Archdeacon was formerly Rector of Stepney. Endowed with an extraordinary gift of memory, a clear head, shrewd northern common-sense, and a strong sense of humour, Joseph Bardsley is one of the most formidable and imperturbable controversialists of the day. He can quote not merely chapter and verse, but page and line of every important utterance of every considerable authority on the great questions which are the contemporary subjects of religious discussion. At the same time he is fair, impartial, and friendly in all his dealings.

Dean of Hereford. Lord Rosebery has nominated to the Queen for the vacant Deanery of Hereford the Hon. and Rev. James Leigh, vicar of St. Mary's, Bryanston Square, third son of the first Lord Leigh, and brother of the present peer, who has continued through thick and thin faithful to the leadership of his old chief, Mr. Gladstone. The new dean was born in 1838, educated at Harrow and Trinity College, Cambridge, and ordained at Worcester in 1862. He is well known as an ardent temperance reformer, and a man of frank, genial, and unassuming manners. His first curacy was amongst the nailers at Bromsgrove. Then he became vicar of the parish of Stoneleigh, where the ancestral seat of the Leighs is situated. After remaining there nine years he went to America to the estate of his wife in Georgia. Here he worked amongst the negroes, built them a church, and was publicly thanked by the Bishop of Georgia. After taking charge of St. James's, Stratford-on-Avon, he was appointed to the vicarage of Leamington. Besides establishing a thorough parochial organisation, and making important alterations in the parish church, he built a large mission hall in the poorest part of the town. He became Hon. Canon of Worcester, chaplain of the South Warwickshire Hospital, chairman of the Warwick Board of Guardians, and chairman of the first Leamington School Board. On leaving Leamington in 1883 for St. Mary's, Bryanston Square, he received an address signed by the whole of the Nonconformist ministers of the town. The *Record* says that "He works with great cordiality with all parties in the Church, and has maintained friendly relations with the leading Nonconformists of the Metropolis. His active work at Marylebone and his attitude towards all questions of social reform have made him well-known to the working-classes, with whom he is a great favourite. He is a supporter of the C.M.S., and a vice-chairman of the London Branch of the C.E.T.S. He holds the same office in the United Kingdom Alliance, the National Temperance League, and the United Kingdom Band of Hope Union. He has been a frequent speaker at Church Congresses, and introduced the boarding-out of pauper children in the Warwick Union nearly a quarter of a century ago. He is an essentially hard-working man, and throws himself into whatever he undertakes with an enthusiasm that makes short work of difficulties and obstacles."

Deaths. The late Bishop of Meath. Charles Parsons Reichel, whose important See gave him the title of "Most Reverend," has left a wide gap in the Irish Episcopal Bench. He was a Yorkshireman by birth, but graduated at Trinity College, Dublin, in 1843, with first class classical honours. Ordained in 1846, for four years he held a curacy in Dublin. From 1850 to 1864 he was Professor of Latin in Queen's College, Belfast. He was in succession Vicar of Mullingar, Rector of Trim, and Dean of Clonmacnoise. In 1885 he became Bishop of Meath. From 1878 to 1883, he held the Professorship of Ecclesiastical History at Trinity College, Dublin, and was many times Select Preacher at Oxford, Cambridge, and Dublin. On the confiscation of the property of the Irish Church, he was one of the most zealous and active of those who took part in the work of re-organisation and reconstruction. Throughout the necessary discussions his keen and vigorous intellect, profound learning, force of character, and debating powers were brought into effective play, and enabled him to exercise a potent influence. He was a moderate revisionist, but an uncompromising opponent of all innovations involving any essential principle, from whatever side they were urged, while he was always ready to make concessions which seemed to his judgment to be reasonable.

The Late Dean of Hereford The Very Rev. and Hon. George Herbert was great-grandson of the illustrious Lord Clive, and third son of the second Earl of Powys, by his wife, Lady Lucy Graham, third daughter of the third Duke of Montrose. Born in 1825, he was educated at Eton and St. John's, Cambridge. Ordained in 1850, he had his first curacy at Kidderminster, under Claughton, afterwards Bishop of St. Albans. In 1863 he married the daughter of Sir Tatton Sykes, and in 1867 he was appointed by Lord Derby to the Deanery of Hereford. He devoted his time and energies chiefly to the cathedral, organising successions of preachers from a distance, and perfecting the cathedral music. He was an energetic chairman of the County College.

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and of the Hereford Dispensary. He was conspicuous for unstinted hospitality and generosity, and spent considerable sums in restoring the Deanery and improving the Cathedral Close. He was a very pleasant host; and his somewhat stately manner was enlivened by genuine humour and kindliness.

Prof. D'Orsey. Alexander J. D. D'Orsey, who died lately in the eighty-third year of his age, was best known as for twenty years one of the principal lecturers at King's College, London. In 1884 he was appointed Professor of Public Reading and Speaking in that institution. A great number of clergy have received instruction from him in that important department of their duties.

The Rev. R. Brown-Borthwick. The late Mr. Brown-Borthwick did much for the revival of English Church music. As a young officer in the East York Militia he accompanied, by special permission of the late Emperor William I., the allied armies of Austria and Prussia throughout the great part of the Danish War, and was present at the Battle of Oversol. While assistant-minister at Quebec Chapel to Canon Francis Holland, he married Miss Borthwick, heiress of Borthwick Castle and Crookston, N.B. From 1892 to 1893 he was Vicar of All Saints, Scarborough; last year he was appointed Vicar of St. John's, Clapham. He was editor of the Supplemental Hymn and Tune-Book, and one of the editors of Church Hymns. He composed himself many beautiful tunes. He also revised the Paragraph Psalter, and translated the Duc d'Aumâle's "Histoire des Princes de Condé," and the "Life of Stephen Heller." He succumbed to a serious operation after a very painful illness.

A Prosperous Parish. Mr. Glyn, Vicar of Kensington, in the "St. Mary Abbot's Year-book for 1893," says that the aggregate of funds accounted for has reached the figure of £19,466, a larger amount than was ever dealt with in any preceding year. This, together with £73,000 contributed for various objects at home and abroad in the four previous years, made a total of £92,466 for the last five years.

Gifts. The Church of England Waifs and Strays Society has received an anonymous donation of £1,000.

Two donations of £1,000 have been offered towards the repair and restoration of Chichester Cathedral.

The Church House has received a legacy of £1,000 under the will of the late Rev. Dr. Samuel Kettlewell, of Eastbourne.

Mrs. Combe, of the Clarendon Press, Oxford, has bequeathed to the British and Foreign Bible Society £1,500; to the Pusey Library, £2,000; to the S.P.C.K., £3,500; to the S.P.G., £3,500; to the Central African Mission, £3,000; to Indian Missions, £2,000; to Keble College, £3,000; to St. Barnabas, Oxford, £5,000; to the Clewer Home of Mercy, £300; and to the Oxford Penitentiary, £500.

William Sinclair.

PRESBYTERIAN NOTES.

Professor Robertson Smith. The Presbyterian Churches have lost their most distinguished scholar, and the world of Christian thought is poorer than it was by the death of Professor Robertson Smith. He died at Cambridge at sunrise on the last day of March. All things look soft in the moonlight of memory, and old foes as well as old friends in Scotland are united in a common mourning.

The United Presbyterian Church. The accounts of the United Presbyterian Church for 1893 have just been published, and reflect great honour on the members of that communion. Notwithstanding the hard times, and the diminution of the incomes in most families, the total revenue of the general funds of the Church (which are exclusive of the sums spent on Congregational purposes) for 1893 was £84,137 17s. 2d. as against £82,856 6s. 7d. for 1892. The income of the Foreign Mission Fund was £33,004 13s. 4d., and of the Zenana Mission Fund £5,057 2s., making a total of £38,061 15s. 4d. It is very satisfactory to observe that the increase is nearly all due to enlarged contributions from ordinary congregational sources, the increase from legacies being counter-balanced by a decrease in the revenue from donations and special gifts. The Home and Foreign Mission Funds show an increase in Congregational contributions, which is an evidence that the membership are willing and ready to carry on the aggressive work of the Church, and have confidence in the methods by which their agents work among the lapsed at home and the heathen abroad.

Sketches of Mission Fields. The United Presbyterian Church have in preparation a series of sketches of the mission fields of the Church, with maps and illustrations. The first of these, "The Story of the Mission in Old Calabar" has just been published. It has been written by the Rev. W. Dickie, of Dowanhill, Glasgow, and, with its graphic sketches of pioneer work, of heathen superstitions now largely subdued, with its illustrations, maps, and chronological tables, it is all that a mission sketch should be. The stories of the Jamaica Mission, of the Kaffraria Mission, and of the Rajputana Mission are to follow. These bright sketches are sold for 6d. each, and ought to increase the growing interest in the foreign mission work of the Church.

Woman's Work. The Free Church has taken a new departure in Woman's Work in Foreign Missions. Its society was formerly called the Ladies' Society for Female Education in India and

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Africa; it is now to be called The Woman's Missionary Society of the Free Church. In order to emphasise the meaning of the change the annual meeting was for the first time held in the evening, instead of in the afternoon. Mrs. Lindsay, one of the Vice-Presidents, presided over a large audience, and in the speech with which she began the work of the evening, said that the change of name did not mean the abandonment of the old work, which was to be carried on with as much zeal as formerly. It rather implied an increased attention to preaching the gospel by women to women, an abandonment of geographical limitations, in order that wherever the Free Church opened a new station the Woman's Society might follow with its special message from women to women, and the substitution of *woman* for *lady* symbolised the idea of a common womanhood all the world over, a common sisterhood which Christ had taught.

National Bible Society of Scotland. The annual report of the National Bible Society of Scotland for 1893 has just been published, and gives testimony to an increasing desire both to give and to receive the Word of God. The total issues of Bibles, Testaments, and Portions for the past year amounted to 681,455, and shows a large increase in the distribution of Bibles and Testaments. The income for the year in subscriptions and donations was £22,185 5s. 6d. —the largest ever received; while no less than £11,660 1s. came from sales of scriptures. The reports from colporteurs all over the earth are interesting and instructive reading, and show that the world is open to receive the Word of God. The society has recently given increased facilities to all missionaries for distributing the scriptures by colporteurs, and has made every missionary agent its debter. The intensity of attack upon the scriptures, seems only to have emboldened believers to send it abroad, knowing that the Bible carries with it its own evidence. "I know that the Bible is the Sword of the Spirit," said Adolf Monod, "because it has pierced my own heart."

I may mention that a devoted friend of Bible distribution, Mr. G. Aitken, of Stirling, has proposed to the Foreign Missions Committee of the Free Church a scheme for giving donations to the various missionary centres, to form the beginning of a local Bible and New Testament Fund which may be worked on self-sustaining principles.

Presbyterian Union. A meeting of elders and deacons belonging to the United Presbyterian and Free Churches was held in Dundee on the 7th of March, to urge forward the union of the two churches. The speakers declared that the delay in the matter was due to the ministers who would not lead, although the laity were anxious to follow. Ex-Provost Moncur presided, and the meeting, I am told, was the largest of the kind ever held in the city. The following motion was unanimously carried:—

"(1) To communicate with office-bearers in other towns and districts with a view to united action; and (2) to approach the Presbytery of Dundee on the subject, and generally to take such steps as may be fitted to bring about the desired result of an incorporating union between the Free and United Presbyterian Churches."

The result will probably be that the question of union will be brought before the General Assembly. The friendly intercourse which has taken place between the office-bearers of the two churches in Dundee has helped greatly to bring about this state of matters. The Free Church office-bearers' Union invited their brethren of the United Presbyterian Church to a social entertainment, and the United Presbyterian Presbytery in turn invited their Free Church brethren to a similar gathering. I understand that the Aberdeen office-bearers are about to follow the example of Dundee.

The effect of such social gatherings on the question of reunion makes the London proposal of a Presbyterian Social Union very important. It may be the means of bringing together the Presbyterians and Congregationalists in England, and lead to a noble union on the south side of the Border.

London Presbyterian Social Union. The *Monthly Messenger* of the Presbyterian Church of England tells us:—

It is proposed to form a Presbyterian Social Union in London, as a means of bringing together for helpful conference and social intercourse the members and workers of our London congregations. Such unions flourish in the United States, amongst Presbyterians, Baptists, Episcopalians, and other bodies, and are found both pleasant and stimulating. We hope the London Union may be successful. Dr. Monro Gibson, Dr. Pentecost, Mr. Taylor, Dr. MacEwan—all took part in the preliminary meeting, and their cordial approval and support will secure a good beginning. Marylebone offers a hospitable roof for the first gathering. The idea may, with advantage, be taken up in other large centres—Newcastle, Manchester, Liverpool, for example. But even in smaller places something of this sort would knit our people together, and help also to mature opinion and sentiment on many matters regarding which our Church might usefully take action.

Holiday Exchanges. The Rev. T. Reid Howett while Presbyterian Editor of this Review made a suggestion in August, 1893, about holiday exchanges. He said that many ministers, to whom a holiday was essential, were unable to afford a month's outing, and yet had a good manse, situated in a pleasant place, and suggested that ministers should exchange manses and duties. I am glad to see that his thought has taken practical shape. The editor of the *Messenger* has offered to serve as the medium of negotiations between brethren who would like such an exchange.

Those who desire to make such an arrangement for the coming summer should give information on such points as the following:—(1) The situation and accommodation of the house offered in exchange for pulpit duty; (2) the most suitable time for the arrangement; (3) if the minister offering his house desires to exchange with the brother who may occupy it, or if he proposes to arrange his own holiday movements in some other way; (4) in the case of those desiring such accommodation, where they would wish to have a house (with pulpit duty) put at their disposal, in the country or at the seaside, or

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in or near London; (5) if such accommodation is desired in return for pulpit supply, while the minister is not in a position to offer house and pulpit in exchange. The Editor, on hearing from brethren, will put in communication with each other those whose proposals and wishes seem likely to result in an arrangement mutually agreeable. Letters on this subject should be marked "Holiday" on the outside, and be addressed, The Editor, the *Monthly Messenger*, New Barnet, London.

Academic Honours to Missionaries. The Senatus of the Glasgow University have resolved to confer the degree of Doctor of Divinity on the Rev. John Ross, missionary of the United Presbyterian Church in Manchuria, and author of *The History of Corea* and *The Manchus*. Official announcement has just been made, that the Senatus of the University of Aberdeen will confer the degree of Doctor of Divinity on the Rev. John Hector, Principal of the Free Church Missionary College in Calcutta. These honours are richly merited by the recipients.

School Board Elections. Elections for School Boards are now going on all over Scotland. No very burning questions disturb the minds of the electors, and, save when some local incident causes a little excitement, the proceedings have been wonderfully tame. We have had the usual complaints about the great defects of the law which regulates the election—protests against the cumulative vote, which means the representation of coteries rather than citizens, against the short three-years term of office, and against the provision that the whole Board is re-elected at every election. In large towns also it is felt that the statutory number of fifteen is too small and entails too great an amount of work on the members. The amount of work involved makes it increasingly difficult to get the best men to become candidates for the Boards. In Glasgow we were threatened with an attempt to upset the present system of religious education. The Labour Party issued a programme which, in one of its articles, was held to be a demand for the abolition of the "use and wont," as it is called, *i.e.*, instruction in the Bible and in the Shorter Catechism. The results of the polling have showed that the citizens have no sympathy with that idea. The three great Presbyterian churches have returned a majority large enough to control the whole management.

The Scotch Elections. The three Scotch elections which have just taken place have been keenly watched by those interested in the two questions of the people's control over the liquor traffic and the Disestablishment of the Church of Scotland. It is scarcely a generous thing to place these two things together, for there is a strong temperance party within the Established Church of Scotland, and the alliance of parson and publican cannot fail to be very distasteful to the former. Still, as a matter of fact, so far as the elections are concerned, the Liberal candidates had to reckon with the unnatural combination. So far as results go it may be said that Berwickshire (in spite of the reduced majority) and the Border Burghs show that these two forces are weaker than many Liberals had believed them to be, while Leith shows them to be somewhat stronger.

Principal Rainy has been summing up the situation in an address to his students at the close of the theological session. He advocated immediate disestablishment first for reasons belonging to the principles of the Free Church and its disruption testimony; secondly, for reasons derived from his Church's experience of God's providence in their separate condition; thirdly, because it was necessary for a real reunion of Scottish Presbyterianism, and for an effective alliance of Evangelical Churches; and fourthly, because Disestablishment "would end the old temptation in the compulsion which turned the organisation of a Scottish Church into electioneering machinery for a political party."

A Scotch Episcopal Plan of Reunion. The Rev. Erskine Hill, curate-in-charge of St. George's Church, Maryhill, is anxious for a union of the Established Church of Scotland with the Episcopal Church. His plan is simple enough. He proposes that several eminent ministers selected by the General Assembly, and approved of by the bishops of the Scotch Episcopal Church, should apply to the ecclesiastical heads of the Church of England for immediate consecration as bishops. After consecration they are to return to Scotland and preside as permanent moderators over the synods of the Church, and the thing is done. Mr. Erskine Hill has been studying Scotch Church history and has revived an old scheme, which was not very successful two and a half centuries ago. He really ought to tell us what Presbyterian minister he proposes to select as best fitted to represent Archbishop Sharp of notorious memory. Our episcopalian friends ought to know that proposals of this kind will not tend towards any real reunion.

Thomas M. Lindsay.

CONGREGATIONAL NOTES.

Dr. Stoughton's "Recollections of a Long Life." The announcement, some months ago, that Dr. Stoughton was going to publish a volume of reminiscences, excited pleasant anticipations among those who knew how favourable a position he had occupied for observing the religious life of the century, and how interested an observer he had always been. For very many years he was one of the most prominent Congregational ministers, attaining early to popularity, and continuing until recently to serve the churches; he was a determining factor in some of the councils of the denomination, whose proceedings are not always made public, but whose decisions are of considerable influence; he was

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known as an intimate friend of Dean Stanley and a chosen companion of Matthew Arnold, and both these associations have had some effect on the treatment of Nonconformists by churchmen; his two pastorates also—at Windsor and at Kensington—brought him into association with aristocratic and literary personages whom dissenters do not commonly meet, and he was well fitted by personal taste and intellectual habit to appreciate what he saw of them. The book now published will not disappoint expectation. It does not enter so fully as might have been thought into the inner life of the Nonconformist Churches. Dr. Stoughton had already given more graphic descriptions of some of his contemporaries than he has inserted here. Nor is the book illuminating in reference to the changes social, political, doctrinal, and ecclesiastical, which mark the century. But, in compensation for this reserve, we have a very wide field passed under notice. If Dr. Stoughton has been silent on many matters we should have wished him to deal with, he has told us a number of things we had not been looking for. And all is done interestingly; the old charm of style is here; there is very little of that failure of grasp which frequently accompanies an old man's narrative.

Dr. Stoughton and the "Rivulet Controversy." There is a marked modesty in the whole volume. This appears conspicuously in his story of "The Rivulet Controversy." The author tells us that he was chairman of the Congregational Union in the year when the Congregational churches were disturbed by Dr. Campbell's unchristian attack on the Rev. T. T. Lynch, and all who ventured to express a word of admiration for him. He does not tell us that to his own manliness in the chair it was mainly owing that the Union escaped disaster. Yet this is true. There were leaders at that time who failed to lead; the permanent officials were so timid that the autumnal meeting for 1856 was not held until January 1857; there were many apprehensions that the Union would be rent asunder; apprehensions by some that Evangelical theology would be betrayed, apprehensions by others that Congregationalism would be committed to obscurantism. From all these dangers Dr. Stoughton delivered us. The fineness of temper, the skill in leading the assembly, the mingled sympathy with advancing knowledge and tenacity of hold on essential truths, displayed by the chairman, were generally recognised at the time; and if they have not been fittingly acknowledged since, that is perhaps due to the success with which he tided us over the danger. So completely were the impending mischiefs averted that men soon forgot that mischief had ever been threatening.

Dr. Campbell and the "Morning Advertiser." Dr. Stoughton deals generously with Dr. Campbell; the very few words in which he dismisses him will appear, to those who recall the incidents, condemnatory; and the condemnation uttered, a merciful silence is appropriate. Dr. Stoughton speaks of Dr. Campbell as holding "the doctrines of Calvinism with a firm grasp." This use of the word Calvinism is a little misleading. Dr. Campbell was not known as an advocate of a limited atonement, nor of any of the doctrines the re-assertion of which had been convulsing Scotland some years before. In another part of his book (p. 61), Dr. Stoughton tells a striking story, illustrating how, in much of the so-called evangelical talk of the time, soundness of religious experience was held as a thing apart from ethical soundness. It was this Antinomianism which was offensively prominent in the opposition to Mr. Lynch. The sweetness of his piety, the depth of his Christian faith, were unperceived, or when perceived were scoffed at, because the conventional language of orthodoxy was wanting. Dr. Campbell's coadjutor in the press was the organ of the Licensed Victuallers' Association; column by column, in the *Morning Advertiser*, were attacks on Mr. Lynch's orthodoxy, travesties of his devout utterances, and the details of the race-course, the sporting-booth, and the prize-ring, which the frequenters of the tap-room looked for. All the better feeling of the denomination rose in revolt; it was not more freedom of thought and utterance, than the decency of piety, which was at stake; and the perception of this brought men like Joshua Harrison and Newman Hall and Thomas Binney, no revolutionaries in theology, to the side of men like Professors Godwin and Newth, and Alfred Morris, whose sympathies were with the new lights then breaking upon the churches. Dr. Stoughton has given us two sentences (p. 386), in which he expresses himself about the theology current among Congregationalists to-day. "Silence on momentous points may prove a loss as to the full wealth of theology; but I am thankful for gain at the present day in richer views than formerly of our Lord's character, and the bearing of it upon life and character. Let me add, however, if *Redemption* in all its fulness be not prominent in pulpit ministrations, power will be gone." We have here the substance of the address from the chair in January, 1857; in which, defending the younger ministry from the charge of unfaithfulness to the Evangelical type of doctrine, and affirming that they were bringing contributions of the highest value to the theology of the churches, he urged them not to betray by silence the old doctrines of Atonement, and Justification by Faith, and the direct Sanctification by the Holy Spirit, on which the piety of their fathers had been sustained. Some of his most excited hearers were students from the metropolitan colleges — New, Hackney, Cheshunt; to many of them his words were helpful, and contributed, perhaps as really as the dissertations of the class-room, to make these men such ministers as they have since proved themselves.

Dr. Stoughton's Nonconformity. Dr. Stoughton's reminiscences of distinguished members of the Established Church are certain to attract attention. His genial, Catholic intellectual habits—and also his

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fidelity to his Nonconformist position—are everywhere apparent. Some of us used to think that if this undoubted fidelity had taken the form of association with his brethren in political action, he would not have lost anything of his influence with the churchmen, and might perhaps have helped to avert the temporary breach of the dissenters with the Liberal leaders over the Education Act, which has had disastrous results reaching down to the present. He speaks in kindly terms of Mr. W. E. Forster, whose arrogant treatment of Nonconformist deputations and determined refusal to learn anything from them, embittered the controversy and prolonged the strife. While this controversy was raging, Mr. Matthew Arnold was affirming that he had knowledge of his own as to the opinions of Nonconformists, and that men like Dr. Dale and Dr. Raleigh and Mr. Rogers and Mr. Hannay did not represent them. There is one sentence in which Dr. Stoughton seems to hint that if he had been born in the changed times in which he is now writing, he might not have found it necessary to leave the Established Church. But there are several other sentences, scattered up and down the book, in which he affirms that discipline, discrimination of character, is essential to the very being of a church; and, in one place, he distinctly asserts that such discipline cannot be in a State church. One of the most interesting chapters in the book is the first; in which, describing his boyhood and education, he reveals the influences which have made him what he was. His father was a Churchman; his mother had been brought up a Quakeress with strong Methodist attachments; he himself received the impressions which determined his religious life from Methodists. He became a Congregationalist from conviction, without any of that enthusiasm which came from acquaintance with Puritan history; without, moreover, the independent ἦθος which is so marked in those born in Congregational homes. His earliest bent was to the study of history. He was born and spent his childhood in Norwich, and everywhere around him were objects of archæological interest. So was formed the man who was to look on all ecclesiastical matters as an interested investigator rather than as an impassioned devotee. He has moved about among the churches—his own and others—in manhood, as he wandered about the streets of Norwich when a child; seeing the past, watching men and women, full of interest in everything, holding his own tenaciously, never loosing his control of himself, never swept away by any of the currents he contemplated.

Dr. Stoughton's book, and Rev. Henry Solly's book.

Perhaps the characteristic of the book which, on reflection, strikes us with most surprise, is its absolute indifference to the great democratic passion which is the controlling factor of to-day. Dr. Stoughton does not sympathise with this enough even to condemn it; he does not refer to it; from these pages one would never dream that they were written in the midst of a revolution, peaceful indeed, but further reaching than that of a hundred years ago. The "life," whose "Recollections" we have before us, has been passed in the years which prepared for this revolution; and many of the incidents Dr. Stoughton describes were indications that the revolution was on the way. The want of perception of this gives the book a certain old-world flavour; a charm of tranquility; by-and-by men will read it as they read Sir Thomas Browne, and think how much quiet there was in Norwich and Windsor and London in the nineteenth century, all the while the world was being turned upside down. But it also accounts for a fact which Dr. Stoughton notes (p. 139), that his recommendations for the improvement of Congregationalism had not much effect on his brethren. In striking contrast with this is Mr. Henry Solly's "Story of an Unfinished Life," a book full of sympathy with the fervid, fore-reaching impulses and efforts of the English working people, with which Nonconformity has latterly been so fully identified. The two writings must be taken together for a complete picture of what historic Nonconformity has been in our own time. There are charming domestic pictures in Mr. Solly's book; as a representation of some forms of Unitarian life it is very valuable; its naïveté is in striking contrast to the composure—never self-forgetting while always modest—of Dr. Stoughton's. But the true contrast is as already indicated; and it appears even in the titles. Dr. Stoughton gives us "Recollections of a Long Life"; the history of an ended period; Mr. Solly calls his book, "Those Eighty Years; or, The Story of an Unfinished Life"; scarcely anything he took part in was completed, but the works he describes are going on still.

Free Church Problems.

The Free Church Congress will receive notice in another column. Here it may be stated that the question which awaits discussion in the Congregational Union—the Home Missionary problem—came up also in the Congress of the Evangelical denominations. How to reconcile the claims of the new and rapidly increasing populations, for whose religious needs scanty provision is made, with the demands of the decaying populations, overchurched and yet needing sympathetic care—this was really the burden of the Session devoted to the "overlapping" question. The rural congregations must not be left without help in their poverty; they must be made to feel themselves part of the great community of churches, into which a new impulse is breaking, shewing itself in Forward Movements, Christian Endeavour Societies, Pleasant Sunday Afternoons, Women's Evenings, and all the varied forms which lend interest to church life while greatly increasing its responsibilities. But these congregations will not, if they understand the needs of the time, desire to hamper the work in the towns, nor draw to themselves resources which are needed for town work. Much has been said about a return of the people to the land; some have a confident expectation that

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when the Parish Councils Act comes into operation, there will be a restored love of farming among the people. It may be so—but the state of things in Australia, the Cape, and to some extent in Canada and the United States, where there has been no such pressure on the agriculturist as in England, does not make one very sanguine. And in the meantime what is to be done? The need of the large towns is immediate; the population is already there; it surely is neither Christian economy nor Christian charity to let things remain as they are in Leeds, and Salford, and London, because the men we want to call to these places from Suffolk and Somerset may be wanted in those counties a quarter of a century hence.

Scottish Congregational Union and Evangelical Union.

The Scottish Congregational Union is holding its annual Assembly in Edinburgh while these words are being written. One of the most important subjects to come before it is the projected union of the Congregational and the Evangelical Union Churches. The joint committee of the two denominations has reported in favour of the union. They are alike in doctrine, church discipline, and religious habit, as appears from the following clauses in the report:

There should be prefixed to the Constitution of the Union the following statement explicative of its purposes:—

"While the churches now proposing to enter into union do not require formal subscription or assent to a doctrinal creed from their ministers or members, they are moved and encouraged to seek this union (1) in the belief that they agree in holding as the ground and condition of church membership confession of personal faith in Jesus Christ as Saviour and Lord; (2) in the desire to hold fellowship with one another in the worship and service of God; and (3) in order to effective co-operation in extending the Kingdom of God and proclaiming the Gospel of Jesus Christ, through whose person and work as God Incarnate, and the saving and sanctifying grace of God the Holy Spirit, God the Father, in His love, has made provision for, and is seeking the salvation of, all men."

And after Rule I., giving the name of the new body, the following should form part of Rule II. in the Constitution:—

"The Union is an Association of Independent Churches, whose membership consists of those who confess their faith in Jesus Christ as their Saviour and Lord, and of Ministers received by the Annual Meeting."

The points now giving concern are whether the different societies of the two denominations—Home Missionary, Benevolent, and Educational—can be brought under one management; whether the differences in historical tradition, and perhaps a slight difference in evangelistic habit and social standing, can be harmonised; and whether the problems of ministerial income can be equitably arranged. It seems strange to write of such questions as presenting real difficulties; it would be deplorable if they were allowed to hinder union. At a meeting held in Aberdeen, wise words were spoken. We quote from the *Scottish Congregationalist*:—

"Rev. Mr. Stark said he was for union on the broad general ground that the religion in which he was a believer, and of which he was a subject, made union among Christians imperative when practicable. Christianity was nothing if it was not a grand unifying force. Sometimes differences of church polity arose, but he believed there would be less of that in the future than in the past. And sometimes there were theological differences, because sometimes a sect thought it its duty to stand alone to advocate some particular phase of theological doctrine, and it was generally admitted that little denominations here and there had brought invaluable contributions to the Catholic Church. But there was no difference in the way of polity or doctrine between the Congregational and Evangelical Union churches.

"Dr. Berry said—Theologically, the Congregational Church had ceased to have any difference with the Evangelical Union Church. He ventured to think that the past thinking of the Congregational Church had had, and still has, some influence on the thinking of the Evangelical Union Church, and he was proud to say that the thinking and testimony of the Evangelical Union Church had had an enormous influence over the life and faith of the Congregational Church. There being no theological difference between the two Churches, and there being no difference in polity, there was no need for division:



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REV. JAMES STARK.

if there was no need for division, that division would not only be a scandal but a crime. In view of such a union as that contemplated, he would not for a moment allow discussions on property and funds—(loud applause). What had been their testimony for generations, especially in England? Was it not that the property of the Church had been a golden chain, holding her down, and keeping her from movement and progress?—(applause). Should it be said in the last decade of the 19th century, and within the circles of free Evangelical Churchmen, that any property, any funds, any ecclesiastical arrangements should stand in the way of a movement that had come as an inspiration among them, and that was demanded by the times?—(applause). He would rather see all their churches levelled to the dust, and all their funds scattered to the four winds of heaven, than that these things should stand between them and obedience to a heavenly vision; that they should be a narrowing and embittering force holding asunder brains that think in unison and hearts that beat in love—(applause). Their union when it came—and might it come quickly, and give short shrift to mere financiers and managers in the movement—must be the immediate starting point for a

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great Evangelical revival in all their Churches. But he thought he had seen enough of Scotch Congregationalism, and enough of Scotch life, to feel convinced that their eyes and hearts would be turned in that direction—(applause)."

Alex. Mackennal.

BAPTIST NOTES.

The New President of the Baptist Union.

The Vice-President of the Baptist Union, and the successor to the office of President on the 23rd of April, is the Rev. George Short, B.A., of Salisbury. He is well and widely known amongst and beyond the Baptist churches, and will be welcomed to the Chair of the Union with the hearty good-will of the Churches, and the appreciative affection of his brethren in the ministry.

The new President comes from a district prolific in Baptists, the county of Suffolk. He was born as far back as the year 1827 in the town of Eye, and began his training first under the watchful care and godly solicitude of his parents, and next in the grammar school of the town, then rejoicing in the ability and scholarship of its head-master, the Rev. Charles Notley, B.D. The engaging manners and robust capacity for work of the young student so won the head-master's regard, that he pressed him to prepare for the clerical office in the Anglican church; but this was not in the line of his new-born convictions, nor in accord with the bias given to his religious life by his parents. Another vision was arresting him, and a higher voice was summoning him to other fields. At fifteen the Baptist Society in Eye opened its doors to him; and its pastor, compelled to recognise the gifts of the neophyte, soon set him to work, and then urged his entrance into Stepney College, so that he might qualify for the duties of the Baptist ministry.

The goal was now in sight, but the course to it was not straight. Like Mr. Spurgeon, ere he reached the preacher's throne he had to experience the drill of the usher's desk. Teaching and training eager, fractious, and daring youths is a fine preparation for ministering the Word of God in any sphere and to any section of Society. In 1846 admission to Stepney was secured, and forthwith the young student gave himself to the task of self-discipline and intellectual culture with unflagging industry and intense earnestness, and was so successful that in his fifth year he was able to set the seal on his work by taking the Bachelor of Arts degree in the University of London. Meanwhile he did not forget the deeper and larger culture of the heart. In his work at one of the mission stations of the Church in Mare Street, Hackney, he found opportunity for reading the "tear-stained book of poor men's souls;" saw the miseries and woes of men, and watched the Gospel, as it proved itself to be the power of God to save. In the personality of Charles Stovel he came into touch with magnetic forces that thrilled and enlarged the young and aspiring life, exalted his ideal of ministry, and fired him with the zeal to actualise it in a career of patient and consecrated toil.

Trained in mind, and heart, and character, the young preacher accepted the call to service; first, and for four years, in the agricultural village of Foulsham, Norfolk; next, and for three years, at Plymouth; again, and for ten years, at Hitchin; and then in 1868 he entered upon his present pastorate at Brown Street Chapel, Salisbury.

In this cathedral city our President has for a quarter of a century done solid, enduring, and fruitful work as preacher, pastor, and Christian citizen. £4,000 have been spent in rebuilding the chapel. A large hall, with nearly a score of class-rooms, is provided for Sunday-school and other organisations. Sympathy is not withheld from the churches in the villages and towns of the county; and in the Southern Baptist Association the Rev. George Short is always welcomed as a friend and helper of all. Nine years of arduous toil in the interests of National Education, in the face of apprehended defeat, were given by the pastor to the Salisbury School Board; and in questions of social and political progress his voice has always been heard and his influence felt.

As a speaker and teacher Mr. Short is strong but clear, fluent but thoughtful, scholarly and yet simple, full of tenderness but never weak, broad in thought yet tenacious of the substance of the evangelical faith, richly stored with the lore of the past, but fully aware that we are in the modern world—in the trade-winds of the nineteenth century—and obliged to grapple with it, and to meet it and master it for God and the good of men. He is strong in conviction, yet most courteous in controversy, an able defender of the faith, but never lacking in consideration for his opponents. His antagonists respect him, his comrades admire him, his friends love him, and the British Baptist churches of 1894 rejoice in his genial and gracious leadership.

Mr. Spurgeon's Successor.

It will be a source of joy and thanksgiving, not only to the members of Baptist churches throughout the world, but to Christians generally, that the church at the Metropolitan Tabernacle has successfully passed through the trying crisis of electing a successor to the illustrious and beloved C. H. Spurgeon. Everyone knows that nothing tests the patience and self-control, the unselfishness and loyalty, the faith and love of a society formed on the congregational basis, like the choice of a new pastor. Friction is avoided with difficulty, and the accurate discernment of the will of the Invisible Head of the Church is a task only accomplished by much prayer and pains. Moreover, the strain at the Tabernacle has been increased by many circumstances; some of them obvious and well known, others powerfully operative but not widely known. The unprecedented size of the membership of the church put the heaviest

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pressure on the exercise of the democratic principle. The world-wide fame the church had won, and the consciousness that it was acting "in the fierce light that beats about the throne" tempted to forgetfulness of Him "who walks in the midst of the golden candlesticks," and threatened the loss of that divine calm which a dominating sense of the presence of Christ inspires. The inevitable publicity given not only to the acts of the church, but to the opinions of individual members; the place of authority occupied by Dr. Pierson at the time of the decease of the late pastor, and the undoubted ability exerted by Dr. Pierson both in the pulpit and in the church, together with the uncertainty as to his attitude towards baptism—these and several other things created a situation of incalculable difficulty.

But it has been faced with courage and patience, faith and prayer, and the majority of 1,378 for Mr. Thomas Spurgeon's succession to the pastorate, given at the recent church meeting is so decisive, that though, as he says, he has "not sought the post, and does not even now desire it," yet he cannot refuse compliance with such a call. He says, "I can scarcely believe that it is really that I, of all men, am requested to follow such men as Keach, and Gill, and Rippon, and Angus, and (more wondrous still), to succeed my own beloved and illustrious father. Yet, with these figures, and your chairman's letter before me, I must believe what seems incredible."

"In humble and absolute dependence upon Divine aid, and counting on the earnest and affectionate co-operation of officers and members, and hoping for the prayers not of these only, but of Christians the world over, I do accept the position to which you have invited me, with its glorious privileges, its stupendous tasks, and its solemn responsibilities. It will be my joy to serve you for Christ's sake, just so long as the Lord evidently would have me do so."

One source of inspiration Mr. Thomas Spurgeon discovered to the church meeting at which his letter of acceptance was read. It was contained in a letter written by his father in 1885, and intended to meet him on his arrival in Auckland after a visit to England. It was full of tender sympathy, and it contained this appeal, "Make haste and get strong, and when I am old and more feeble, be ready to take my place." Possessed of the vote of the church, and fortified by the assurance of his father's wish, the son takes up the work of his ascended father, in that father's spirit of dependence upon God, and of fixed resolve to preach to men "the ever-new, old Gospel of Jesus."

To the six hundred and forty-nine who recorded their votes against his call to the ministry at the Tabernacle, Mr. Spurgeon expresses the "hope that many of them will see their way to tarry in the old home, and to work with their former comrades and their late pastor's son." He knows that this often happens in our communities, and trusts that in this case "history may repeat itself."

The new chapter in the annals of this ancient and historic church, opening with this fresh pastorate, is bright with the promise of progress. Of course, the situation has its difficulties, as any one may see. No change of pastorate in a city like London can obviate them. Here they are exceptionally great. But the courage and patience, the fervour and faith of recent months, crowned as they are by this call, foretell the maintenance of the memorable service and traditional activity of the Metropolitan Tabernacle Church.

Baptists in Canada.

Baptists are steadily increasing all over the Dominion. At the last annual Convention there were reckoned on the lists of Denominational rolls 829 churches, 280 pastors, 80,362 members, 60,000 Sunday-school scholars, and during the year 1893, 4,636 baptisms, and this in a population of less than 5,000,000. These figures refer to the Regular Baptists. Free-will Baptists have but three or four churches, the Extreme Calvinists about half a dozen, and the Disciples a score. Some effort has been recently advocated to try and unite all the sections of Baptists in Canada and the States. It will be a happy day when Canada leads in Baptist union as it did in Methodist union. This added to the great army in the United States gives us a strength of 40,000 churches, nearly 26,000 pastors, over 3,500,000 members, and 1,500,000 Sunday-school scholars. It is computed that, with members and adherents, the Baptist strength of North America is not less than 20,000,000. On this side, says my Canadian correspondent, we attribute this position and strength (1) to the goodness of God to us; (2) to the firm adherence to Bible truth; (3) to evangelistic effort; (4) to the position we hold on the Communion; and (5) to there being no State Church to vex and annoy us. In Canada this winter we have been particularly favoured with blessing upon our churches in the conversion of souls. The commercial depression seems to have been helpful in arousing many. Series of meetings have been held all over the land, and the number of reported conversions and baptisms have been large. Old pastors say they have not seen such a season of blessing for years.

In Montreal a large number have been added to the Baptist churches, as well as others, through the efforts of Rev. Fay Mills. At Waterford, in Ontario, 300 have professed conversion, out of a population of 1,200. Hamilton and London rejoice in good results from special efforts, and many small villages have had additions of twenty, thirty, and even fifty. Brantford, a city of 15,000, has four good and growing churches. The work of the Grande Ligne Mission, in Quebec province, is a marvel of success. The French Catholics are turning to Christ, and the work deserves the best support that can be given it. Manitoba and the North-West Missions are making headway among the scattered colonists of those prospectively prosperous regions. Indeed, we are greatly encouraged by the good hand of God being upon us.

The Dominion of Canada is a great outlet for the

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mother country, and it would be well if the churches of Britain would organise emigration communities for peopling our distant colonies as well as to find homes for some of our surplus population. The Baptists of Canada invite co-religionists to consider this question.

Baptists in Jamaica. The annual meetings of the Jamaica Baptists have just been held at Brown's Town. The Union consists of 177 churches. 3,472 members were added last year, but the nett gain is only 424. There are 35,609 members, 5,254 inquirers, 441 local preachers, and 1,695 deacons and leaders. Accommodation is provided for 80,000 worshippers, and the work of foreign missions is prosecuted with ardour and consecration. Cheering reports are given of the progress of the Gospel in Hayti, Cuba, Costa Rica, British Honduras, and Cayman Brac.

There is also much to rejoice over in the gradual changes taking place in the island, whereby the *people* are becoming possessors of the lands and properties in which formerly they had no right whatever. When we consider the social advance of the masses of Jamaica, their acquisition of wealth and knowledge, we rejoice. But there is still much to be done for their social welfare. The law-makers have cared for their own interests. They have been of one class, and have relieved property of its fair share of taxation; but the recent elections are full of promise that real improvement in the laws affecting the whole of the people will be secured before long.

Metropolitan Association of Strict Baptists. In addition to the London Baptist Association there is an organisation of metropolitan Baptists marked by its insistance upon baptism as a pre-requisite to the observance of the Lord's Supper as well as to Church fellowship. Many, if not most, of the Baptist churches of London admit to membership all who confess their loyalty to the Lord Jesus Christ, and their purpose to obey His teaching; but the Metropolitan Association of Strict Baptist Churches will neither admit to membership nor to Communion at the Lord's Supper any who have not been immersed. According to the annual report just published there are sixty of these churches in London containing 3,795 members.



METHODIST NOTES.

Methodist District Administration. The Committee on Methodist District Administration has now completed its report. When it first met, Dr. Rigg laid certain proposals before it which have roused a great deal of controversy, mainly because they have been construed as involving Episcopacy. The controversy has no doubt served to elucidate some points; and now for the first time the scheme is before us. The district organisation is nearly a century old. It has grown in importance as time went on, and the duties accordingly of the Synod and of its Chairman have increased in importance and multiplied in number. So long as the Methodist Church continues to live and grow, so long will its public business grow; the over-burdened Central Conference delegates more and more work to the District Synods, as these grow more and more capable and business-like. The Synod meets twice a year for a few days. All interim business—principally of a consultative character—has to be attended to by the Chairman, just as the Connexional business in the interval of the annual sessions of the Conference takes up the time of the President during the year. It is of course found that districts prosper when the Chairman, being a man of capacity, can devote a great deal of time to the duties of his office.

The Chairman of a district, as things are now, is always a pluralist—not, of course, in the sense of drawing two salaries, but in the sense of undertaking two distinct working offices. Either he has the charge of an important circuit, or he holds some other onerous post; is president of an institution, professor at a theological college, or secretary to a connexional fund.

Quite apart from the merits of the scheme now brought forward, an observer would be disposed to remark that as the Methodist Church grows, the work of the superintendent of a district must, if properly accomplished, become more and more engrossing. It is admitted that in some cases assistance is needful, and that a chairman ought to be allowed a "young man" or curate. Circuits do not find this kind of arrangement very satisfactory. It would seem clear that the right method to aim at is to assign to each office the work of an average man, and to appoint one man to each office.

Whatever may have been the tendency of the original form of the proposal, it is difficult to see how this scheme can be accused of Episcopacy. No addition to the powers of a chairman is suggested. In order that every one may have enough to do, it is suggested that the chairmanship of two or three minor districts might be undertaken by the same officer, whose maintenance it would thus be easier to provide for.

But it is not unlikely that the scheme will be at least postponed; perhaps not so much from any real fear of Episcopal tendencies, as from a feeling of resistance to further organisation. Such a feeling is often very strong; it is useless, because the trend of modern society is towards higher organisation, and the Methodist Church will move with the times. But it is always easy to attack organisation, to assert and believe that persons who are not doing exactly the ordinary congregational work are doing nothing. This is a prevalent feeling of Congregationalism; but it is accountable for much of the lack of coherence in Congregationalism. The disbelief in government is

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very wide-spread; it is the foundation of philosophical anarchism; it is the explanation of much of our sectarian subdivision; it is not far removed from the mistake of many of our trades unionists who fail to understand the value of the organising and directing brain.

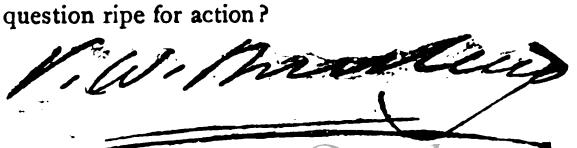
Craven Chapel. It is worthy of note that the West London Mission has bought one of the most famous centres of Congregational life—the old Craven Chapel, which used to be crowded by Dr. Leifchild's congregation. This chapel, with its adjacent schoolrooms, takes the place of Wardour Hall, another Congregational centre, handed over to the Mission some years ago, but now, on the expiration of the lease, to be pulled down by the Government, who are the ground owners. The transfer of a chapel from one evangelical denomination to another need cause no regret. The only question should be, Who can work it best? But one cannot help asking why it should be necessary. It used to be said that the mission of the Congregationalist churches was to the middle classes, but this avowal will hardly do for the new days. The Congregationalists gave voice to the "Bitter Cry." They have founded the Mansfield settlement, and are certainly not behindhand in social or mission work. In this case the transfer is specially convenient, because the large church and congregation meeting at St. James's Hall has no church house, no vestries, classrooms, or space for its week-day meetings. The school premises at Craven will supply this want, while the work formerly done at Wardour Hall will also be transferred to Craven Chapel, five minutes' walk distant.

Government as Landlords. With regard to Wardour Hall, the Committee of the West London Mission take exception to the management of the Commissioners of Crown lands. The Hall has been a place of worship for some 200 years. The Mission, which has now carried on religious and social work in the place for some years, applies for a new lease. A new competitive rent is demanded, and, after some remonstrance, acceded to. The further question of the height to be allowed for new buildings arises, and the Government authorities decline to bind themselves or their other lessees to any building arrangements as between this and the adjoining plots. Now, on the first point, the Mission do not ask for endowment. But if a strict competitive rent is to be insisted on for new leases, what becomes of the theory that the Government are to act as good landlords, or good employers? If a tradesman has built up a goodwill and his lease comes to an end, is Government to turn him out without compensation, or to re-let to some one who will steal his business? And is the case worse where the goodwill is not one created for private profit, but for a special form of service of the public of the neighbourhood, religious or philanthropic? What would be said of a private landlord who acted thus? On the second point, it may not be worth while to protest against the survival of old abuses in a Government office. It seems that the surveyor, who practically rules these matters, is paid by the fees he can exact—as the Lord Chancellor used to be, enormously to his profit. The control of Parliament over him is very slight; and the way in which he dealt with the application of the committee of the Mission was such as induced them to throw the whole affair over with some indignation, and thank their stars that they had a prospect of acquiring other property on the estate of a private landlord.

Overlapping. The Report of the Free Church Congress Committee on Overlapping is a very significant document. It cites the calculation of Mr. Horace Mann that the total accommodation in places of worship need not go much beyond half the population. It has been a common remark of the supporters of Establishment that while Nonconformists can effect a good deal in towns, the country districts would but for the Church of England be left spiritually destitute. The truth, however, is, that it is just in the rural districts that the Nonconformist churches have done the most to supply the needs of the population. Their two defects are insufficient supply of the large towns and bad distribution in the country. The returns of the different denominations show that if the Free Churches had distributed their chapels with regard to the requirements of the people the whole country would have been fairly provided for by the Free Churches alone. The misfortune is that where one chapel is built the other denominations flock in and sectarian competition arises. The official returns of village Methodism prove that in more than 2,000 villages there is more than one form of Methodism and in 200 three or more forms. Congregationalists and Baptists again are always competing with each other.

This state of things is brought home to us with great force by the financial difficulties of the rural districts. The most energetic and enterprising of the Church workers go into towns, and the rural population is actually declining. A greater concentration of work is therefore imperatively demanded. But apart from the questions of pecuniary support and an adequate staff, the abandonment of sectarian competition, however friendly the different "causes" may be, would bring a larger and healthier spirit into the Churches, and would present a far more winning type of Evangelical religion. The principle of mutual trust which has so largely been adopted in the Mission field would have immense success at home.

No one can read this report, or indeed the report on Village Methodism which preceded it, without seeing that the one great reform loudly called for is the union of the Methodist Churches. Is not this question ripe for action?



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PROGRESS OF THE REUNION MOVEMENT.

II.—THE QUESTION OF PULPIT INTERCHANGE.

REMARKABLE UTTERANCES BY THE AMERICAN BISHOPS.—UNANIMOUS SUPPORT OF AN ECCLESIASTICAL BARRIER.

IT is with the profoundest regret that we have to record under the heading, "The Progress of the Reunion Movement," a retrograde expression of opinion by the Bench of Bishops and the Anglican Church in America which will disappoint many of the most ardent supporters of Reunion. Our able contemporary, *The Independent*, of New York, has submitted to the whole American episcopate an article by Dr. Lewis Carroll, of the Methodist Episcopal Church, in which he pleads for the repeal of those canons of Church law, by which the clergy of the Protestant Episcopal Church are prevented from occupying non-Episcopal pulpits and from admitting non-Episcopal clergy into their own pulpits. Replies have been received from thirty of the bishops, and with absolute unanimity they refuse to respond to Dr. Carroll's overtures. The letters of the bishops are such an important contribution to the ecclesiastical history of the century that we reproduce at some length both the original appeal of Dr. Carroll and the replies of the bishops.

THE FROWNING BARRIER TO MINISTERIAL RECIPROCITY.

DR. CARROLL opens his appeal for ministerial reciprocity by recognising the honour which belongs to the Protestant Episcopal Church for making the first definite proposition for the removal of the reproach of schism from evangelical Christianity. He goes on to say :

It is generally admitted that no practical difficulty arises in connection with the acceptance of the first three of the four Lambeth articles. It is the fourth, concerning the "Historic Episcopate," which is the subject of the most serious discussion. It is at this point that Dr. Langdon's suggestion as to the barrier offered by the organic law of the various Churches applies. It is discussed in the correspondence with the Presbyterian Committee. The Episcopal Commission in a letter to the Presbyterian brethren said, that while all matters of administration in the Episcopal Church are regulated by law, and all these regulations are satisfactory to that Church, yet "appreciating the urgent necessity of Church unity and endeavouring to fulfil the law of sacrifice entailed and existing by the constraining power of love, we are ready to modify, if necessary, many things esteemed most highly by us, if by such sacrifice only that goal may be obtained. To others which we are prepared to sacrifice we are ready to add these also, and to alter and amend the law governing the episcopate in such particulars as may be apparent as necessary in the adaptation to the changed conditions which a union of American Christians might present."

THE REAL CENTRE OF THE DIFFICULTY.

This touches very closely the real centre of difficulty, and the offer of sacrifice breathes the true spirit of brotherly love and of consecration to a glorious purpose. In a single sentence the Presbyterian Committee, in its response, expresses its sense of the importance of this offer. It says :

Especially would it delight in ministerial reciprocity under regulations satisfactory to both parties.

The committee also heartily welcomed, in the interests of unity, the proposal of public meetings in which representatives of both should participate.

Ministerial reciprocity would give the cause the Episcopal Church has so much at heart a splendid impulse. Until some reasonable recognition is made of the ministerial character of Presbyterian, Methodist, Congregational, and Baptist pastors negotiations for Church unity will be without that practical result for which they were instituted. There is no difficulty concerning agreement in matters of faith. The Christian character of the millions of Church members belonging to these denominations is in no wise impugned; but something is denied to their ministry, and that denial has been wrought into what Dr. Langdon calls the organic law of the Protestant Episcopal Church. I quote here from the "Digest of the Canons for the Government of the Protestant Episcopal Church" for 1893. Canon 17, under Title I, reads thus :

No minister in charge of any congregation of this Church, or, in any case of vacancy or absence, no churchwardens, vestrymen, or trustees of the congregation shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this Church : *Provided*, that nothing herein shall be so construed as to forbid communicants of the Church to act as Lay Readers.

Section VI., of Canon 18, contains this prohibition :

No minister belonging to this Church shall officiate, either by preaching, reading prayers, or otherwise, in the Parish, or within the parochial cure, of another clergyman, unless he have received express permission for that purpose from the minister of the Parish or cure, or in his absence, from the churchwardens and vestrymen, or trustees of the congregation or a majority of them.

BARRIERS IN THE WAY OF CHURCH UNITY.

These canons are barriers in the way of Church unity. They divide the flocks by running a wall of separation between the shepherds. The numerous flocks on one side of this wall know their shepherds and follow them gladly. No proposition for union with the other flock will command their assent which does not recognise their shepherds as divinely commissioned and orderly pastors of the New Testament pattern. Episcopal altars are not so guarded against lay communicants. There is large liberty to members of other Churches, But Episcopal pulpits are locked against ministers of other Churches. Rectors often express regret that they cannot ask brother ministers of other denominational connection to preach for them; and they cannot, without getting permission to do so, accept invitations to pulpits of other denominations outside their own parish. This rule of prohibition is not a rule of faith, but of practice. It is no part of the contents of the Catholic faith. It ought, therefore, to be subject to modification. When the Bishop of Winchester, England, recently forbade the vicar of Portsea to speak at a commu-

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nion service, in a Presbyterian church, under the auspices of the Evangelical Alliance, he based his inhibition on the ground that it would be "an infraction of the Church's law"—not of the law of Christ, be it noticed.

REMOVE THIS FROWNING BARRIER.

The suggestion makes itself. Let the Protestant Episcopal Church repeal these canons and remove this frowning barrier, and other denominations will at once be convinced that it is terribly in earnest in seeking the cure of schism in the body of Christ, and a spirit of sacrifice will spring up among them. Why cannot our Episcopal brethren make this contribution to the noble cause of Christian unity?

THE PRESIDING BISHOP'S REPLY—HOPELESS.

THE RT. REV. JOHN WILLIAMS, BISHOP OF CONNECTICUT, opens the series of replies to Dr. Carroll's appeal. He says:—

The two canons cited by Dr. Carroll, the repeal of which he seeks, are only arrangements for carrying into effect the provisions of the Preface to the Ordinal. That stands behind them, and stands also on different grounds from any which they occupy. For whereas any single General Convention could repeal those canons, it would require two General Conventions, and a lapse of three years, to change, in any way, that Preface. It stands on the same ground as the Book of Common Prayer itself, far above any merely canonical provisions.

Moreover, it has, in regard to the matter taken in hand by Dr. Carroll, remained unchanged in the Formularies of the Church of England and the Churches in communion with her, since it was placed there in the first Reformed Ordinal, in 1549, a period of nearly three hundred and fifty years. It could not be repealed now, or even changed, without stirring up strife and division in the Church repealing it, and even greater strife and division between such a Church and the mother Church in England. And surely it would be an unhappy step to begin a movement for Unity by disturbing and dividing our own household. Nor do I believe that such a step can ever be taken by us.

FEW CHURCHMEN WOULD LISTEN FAVOURABLY.

THE BISHOP OF RHODE ISLAND (Dr. Clark) thinks that

There are probably very few of our people who would listen favourably to such a proposition, inasmuch as—apart from the general merits of the question—it involves certain practical difficulties which might not admit of ready adjustment. In other Christian bodies, where the interchange of official services exists, there are limits and restrictions established by usage which regulate the matter; but with us, if one fence comes down, all the fences must go and no one can tell what might ensue.

Again, the differences in our forms of worship, as contrasted with those of other religious denominations, would be likely to occasion embarrassments which would disturb both the officiating minister and the congregation.

THE PLAN WOULD HINDER RATHER THAN HELP.

THE BISHOP OF MINNESOTA (Dr. Whipple) does not believe

that the interchange of pulpits will promote, but rather hinder unity.

1. It substitutes courtesy for principle, and places a truce in the stead of unity.

2. I feel it would widen, not heal, our differences. We believe that our children are made by baptism "members of Christ, children of God, and inheritors of the kingdom of Heaven." Can we invite men to teach our flock who honestly believe that this service for children is a mockery?

Many Christians who are foremost in good work and whom we love, hold views of the incarnation, atonement, and mediation of Christ which we believe are contrary to "the faith once delivered to the saints," and perilous to the souls of men. Can we invite them to instruct our people?

Our brethren do not use liturgical worship or follow the Church's year. Shall we temporarily surrender these?

We believe that the ministry of the Primitive and Catholic Church is a threefold ministry of Bishops, Priests and Deacons, and that it rests on the same proofs as the authenticity of the Scriptures and the Catholic faith. Shall we invite teachers who honestly believe we are in error?

OTHER MINISTERS NOT DULY COMMISSIONED.

THE BISHOP OF MAINE (Dr. Neely) states frankly, that a chief reason why "Episcopal pulpits are locked against ministers of other Churches" is that, in the judgment of the Episcopal Church, such ministers are not duly commissioned, have not the Apostolic commission to minister the Word and Sacraments in the Church of Christ. Only such a conviction, and the obligation to guard her children against the possible peril of hearing false or perversive teaching from her own pulpits, could justify such restrictive enactments as are quoted from our canons by Dr. Carroll. Nor could anything less than an equivalent conviction justify us in insisting upon a recognition of the "Historic Episcopate" in our proposed terms of reunion; for what is meant by such recognition is, and is well known to be, a recognition of the Historic Episcopate not merely as a fact or an institution, but as the source of ministerial authority in the Christian Church. Whatever our Commission may have intended when they said, "We are ready to alter and amend the law governing the Episcopate in such particulars as may be apparent as necessary in the adaptation to the changed conditions which a union of American Christians might present," they certainly did *not* intend to commit us to a revocation of the requirement that all ministers shall be Episcopally ordained.

MINISTERIAL RECIPROCITY WOULD DO NO GOOD.

THE BISHOP OF MISSOURI (Dr. Tuttle) is of opinion that

The "Ministerial Reciprocity" urged by Dr. Carroll would do no good. Exchanges of pulpits might go on without contributing anything to real unity, as exchanges of Presbyterian and Methodist and Baptist pulpits go on now without contributing to real unity. Nay, disorder and disunity would be promoted. For large numbers in the Episcopal Church are convinced that no man is a validly commissioned minister of the Lord Jesus Christ who has not had the hands of a member of the Historic Episcopate laid upon his head, and such persons would be obliged to protest against practices which stultified their convictions.

WHAT THE PLAN WOULD INVOLVE.

THE BISHOP OF ALBANY (Dr. Doane) points out in the first place that

the Ordinal in the Book of Common Prayer, which has been the organic law of this Church for three hundred and

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thirty years, declares the unalterable conviction of this Church that, for a valid ministry in the Episcopal Church, public prayer with imposition of hands by lawful authority is essential before any man can be counted or taken to be a lawful bishop, priest, or deacon in the Church, or suffered to execute any of the functions of its ministry.

Secondly, it must be recognised that the communion of this Church with the Churches of Great Britain and their colonial dependencies could not be maintained under any abrogation of this law, implied or expressed; and it will be a poor way to begin to promote Christian unity *in posse* by breaking up the Christian unity *in esse* among various portions of the old Church of England.

Thirdly, the rubric in regard to the administration of Baptism and the Holy Communion, which are also an old and inherent part of the Book of Common Prayer, must either be altered, or, if they remained in force—the preface of the Ordinal being unchanged—they would prevent the possibility of any minister not Episcopally ordained administering the sacraments in this Church.

Fourthly, the careful guardianship of "the faith once delivered to the saints," which is maintained only by the obligation put upon our clergy, to administer the *doctrine* as well as the discipline, as this Church has received the same, would make it absolutely impossible, without endangering a breach in the unity of the faith, to open the pulpits of this Church to clergymen who are not restrained by any obligation of conformity to our standards of teaching.

THE EPISCOPATE A TRUST.

THE BISHOP OF NEW HAMPSHIRE (Dr. Niles) says of the Bishops at Lambeth—

While we were professing our readiness and longing to waive all things fit, and to us very precious and helpful, which we could waive for the sake of unity, the Bishops would not have put down this fourth thing, the Historic Episcopate, as one which they must keep unimpaired, had they not deemed it a sacred trust. You would not, I am sure, have us, your brethren, put in peril of diminution what we regard a trust from God?

Were any in this Church rash enough to do it, they would but add another sect to Christendom's shame.

Were *all* in this Church, in our great love of our separated brethren, to deal untruly with the Episcopate, holding it as a thing which we are free to take up or to lay down, aside from the sin of it, we would wholly forfeit our place as a possible intermediary between the Protestant bodies on the one hand and the ancient Churches of the East and of Latin Christianity. Surely we ought all to care for the whole family of God.

Let one weigh the words of the Ultramontane (Roman) De Maistre touching the possible calling of the Anglican Episcopate in God's restoration of unity, and to them add the strong language of the scholarly Archbishop of Zante, of the Orthodox Eastern Church, which he used upon this very subject at the recent Consecration of the Bishop of Massachusetts. When he has so pondered them, he will hardly wish us to give away this possible power, this trust for the entire household of Christians.

WOULD LEAVE THE CHURCH OF ROME THE SOLE HISTORIC CHURCH IN THE WEST.

THE BISHOP OF SPRINGFIELD (Dr. Seymour), known to the readers of this Review as the bitter assailant of Bishop Phillips Brooks, says:—

The canonical provisions of our communion referred to simply protect in practice this heart of the Church embodied in her Ordinal; it is, in a word, the essential thing which differentiates, in my judgment, the Church Catholic from the innumerable bodies which surround her bearing the Christian name. To ask us to surrender our life may seem a small thing to others who do not share in the enjoyment of that life; but, for us, it would be to give up at once all that we are and possess. It would cut us off from heredity with the mighty past, from the day of Pentecost to the middle of the sixteenth century, in its unity of faith and practice upon the necessity of the Episcopate for *the being* of the Church. It would cut us off from the mighty present as holding, with the historic Churches of the world, the same faith and practice which they still maintain. It would reduce us at once to the level of the many Protestant bodies around us, whose historic genesis cannot be traced beyond the sixteenth century. It would leave the Church of Rome, with her corruptions in doctrine and practice, and her frightful usurpation in repealing the charter of Christ, vesting the government of his Church in a *corporation* and substituting in its place the *absolute monarchy* of the Papacy in 1870—it would leave, I say, the Church of Rome *the sole historic Church* in the West; and give her a triumph, in drawing thousands to her obedience, such as she has never known or dreamed of since Luther challenged and laid bare her abuses and corruptions in 1517. Worse than this for us, holding, as we do, the correctness of our theory as embodied in our Ordinal and the necessity for its protection in practice as provided for in our canons, it would be explicit disobedience to the teaching of Christ and his Apostles, and a traitorous surrender of the trust committed to our charge.

THE OPINIONS OF OTHER BISHOPS.

The remainder of the Bishops who complete the list of thirty who have responded to the invitation from the editor of the *Independent* to state their views, have all responded on similar lines to those from which we have quoted. Not one exception occurs to break what is to us the sad uniformity of the *non posse* answer which the Bishops return to Dr. Carroll's Catholic request. The Bishop of Western Texas feels that the Church has relieved him of all responsibility in the matter by forbidding him to open his pulpits to any "excepting the ministers and duly authorised laymen of this Church whose soundness in the faith can be vouched for." The Bishop of Delaware points out "the practical objection which has to do with the admission to our altars and pulpits of those as to whose moral character and intellectual fitness we have no such guarantee as is furnished by our present regulations." The Bishop of Fond du Lac thinks that "to desire a union of all the Protestant bodies to fight the Roman Catholics is an instigation of Satan," and adds the very excellent sentiment, with which Dr. Carroll surely agrees as fully as we do ourselves, that "until our love embraces all Christians, we have not Divine charity." We would even go a step further than this worthy Bishop, and assure him that until our love embraces all men—saints and sinners, Jews and barbarians, bond and free—"we have not Divine charity."

Such an important expression of opinion of necessity finds its place in these pages, but the record has been to us a very sad duty. One thing is finally settled by such a unanimous utterance, and that is that the present attitude of the Church of England towards the Free Churches does not necessarily de-

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pend upon the connection between Church and State. Our own Established Church contains a Bishop Perowne, a Canon Fremantle, and a Canon Basil Wilberforce, and we can scarcely believe that the absolute unanimity on this question of the Protestant Episcopal Church of America would be found to have its *exact* counterpart in its sister *State* Church on this side of the Atlantic.

PROSPECTS OF REUNION IN AMERICA.

(1) A Census Officer on the Stability of Sects.

Two suggestive articles in the *Forum* for March bear on the Reunion problem. The first is by Mr. H. K. Carroll, who is special agent of the United States Census for Church Statistics, and who therefore may be supposed to know what he is talking about. He affirms "the stability of the great religious sects." He points out that the array of denominational titles—some hundred and fifty in number—far exceeds the real array of denominational forces. Most of them are slight and small varieties of a few well established types. He reports the joyful news that "the battle of the creeds was fought out years ago, and the combatants have retired from the field." He adds the yet more cheering result of his protracted inquiries: "there is not less faith in the churches but more; not a feebler but a stronger religious life." The belief in Jesus Christ "as Son of God and equal with God was never stronger or clearer." The Scriptures have not lost their place and attraction; the Higher Criticism has not touched their spiritual value; they were "never so widely and systematically studied and so thoroughly taught as now." Rationalism does not take the place of spiritual teaching in the pulpit. Foreign Missions form one of the surest tests of Evangelical loyalty; and "this cause was never nearer to the heart of the Church than now"; there is "a steady increase in men and means devoted to it. The Unitarian type of religion shows no rapid increase. Non-Evangelical Protestantism numbers 828 organisations and 133,000 members, against the 152,100 organisations and 13,870,000 members of Evangelical Protestantism.

SEVEN DISTINCT DENOMINATIONAL TYPES.

The article ends with the following conclusions and forecasts:—"The body of Christianity in the United States is massed in certain denominations, or rather denominational groups. A hundred years ago the prominent denominations were Baptist, Catholic, Congregational, Friends, Episcopal, Lutheran, Methodist, Presbyterian, and Reformed. These bodies still constitute the chief part of the Christian forces, with some changes in their relative positions. The Catholic group is numerically in the forefront, the Methodist is second, the Baptist third, the Presbyterian fourth, the Lutheran fifth, the Episcopal sixth, and the Congregational, which has no branches, seventh. Phenomenal cases of growth are those of the Catholic, Methodist, Baptist, and Lutheran groups, the first and last chiefly by immigration. The increase of the Presbyterian, Episcopal, and Congregational denominations has been large, but more gradual.

"What changes are to be looked for in the next fifty years? There can be no doubt that the denominations mentioned in the preceding paragraph will continue practically to constitute the Christian forces of the country. They are distinct types, each with its own peculiar points of strength and power of self-propagation. Denominations are growing toward one another, and one thing certain to come is consolidation of branches of the same denominational name. Presbyterians, Baptists, Methodists, and Lutherans will reduce their divisions, and greatly increase their power and influence by unification."

(2) Plea for "One Town One Church."

To this recognition of the persistence and normality of the great denominational types stands in painful contrast Rev. W. B. Hale's "Religious Analysis of a New England Town"—Middleboro, in Massachusetts. The writer looks back wistfully to the good old times when there was one church for the entire town. The early Congregationalists who formed it and called it simply "the Church of Christ," had what we call the "Catholic idea." Gradually the Church unity was split up into sects, they now number eight; and nearly two-thirds of the population "go nowhere." The case is said to be typical.

"THE CURSE OF SECTARIANISM."

"A multitude of bare, mean, uninviting, debt-laden churches; a confusion of dreary services varied by sensational exhibitions; half the women in New England and four men out of five paganised; the loss of all that makes the worship of our Father meaningful and inspiring; the loss of the sense of community; the loss of the strength which union of the intelligence, resources, and enthusiasm of an entire community gives; the destruction of comradeship among citizens; the ruin of dignified social life; the pauperisation and humiliation of Christ's religion—this is what the spirit of sectarianism is responsible for."

THE GLORIES OF TOWN REUNION.

"Can any one doubt what the reunion of the Church would mean for such a town as we have studied? Consider the material side alone. The six churches at the village centre own property easily aggregating in value one hundred and sixty thousand dollars; their maintenance is at an annual cost of not less than twenty-two thousand dollars. Can the imagination delight in a vision of the magnificent church, of the glorious service, rich in inspiring music and in eloquence from the lips of a staff of chosen ministers, which that investment and that annual expense would establish and support, without desiring its realisation? What prayer and praise would mean again, with reunited families, with neighbours, with the whole town joining voices under one great roof, we who have never seen it can hardly conceive."

"YEA AND AMEN" THE WAY TO UNION.

"How shall the reunion of the Church be achieved? May I in one paragraph sketch my answer? By getting back to simple *affirmations*. The moment the sects can be persuaded to *lay aside the denials* they have been insisting upon, they will find that they are one in positive faith. Is it not true that the catechisms and the covenants and the books of discipline are made long by what they deny? . . . What a contrast is the Catholic Creed! In that, either in its Apostolic—so called—or its Nicean form, I see the possibility of union.

"Catholics not under the yoke of the Roman obedience have first to achieve their union. There are for them many fair signs in the heavens. A very few years may see the Old Catholic, the English, and the Greek churches in communion, with the walls that divide the household of Christ into so many sects—the walls of denials—falling. The last to be won into the Catholic Church will be that which Dr. A. V. G. Allen, with exquisite humour, is accustomed to refer to as the Italian schism."

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THE FREE CHURCH CONGRESS.

BY THE REV. RICHARD WESTROPE,

Pastor of Belgrave Congregational Church, Leeds.

THE Second Free Church Congress was held in Leeds last month from March 12th to 14th. It marks, in the judgment of the writer of this article, an epoch in the history of the Movement. Both the Manchester Congress in 1892, and the Leeds Congress in 1894, will be known as gatherings of representative Free Churchmen anxious for fuller co-operation in Christian service and fellowship rather than as representing to any large extent the various Free Churches of Great Britain.



From Photo by Cromack, Newboro, Scarborough.
REV. RICHARD WESTROPE.

At both gatherings we have had important and weighty deliverances from our best known and most trusted Free Church leaders, but they have been the utterances rather of individual men than of the collective churches. The message of the Leeds Congress to the Free Churches of England is *Federate.*

A HISTORIC RESOLUTION.

In this light the most important meeting was the business meeting on Thursday afternoon, at which the Constitution of future Conferences was determined.

The resolution, which was moved by Rev. Hugh Price Hughes, seconded by Rev. J. Reid, Leeds, and carried unanimously, may be given here, as forming in its way quite a historic decision :—

That the Congress rejoices in the formation of Federations of the Evangelical Free Churches in counties, and, believing that the county basis is that on which a national representative congress may be best founded, expresses the hope that in other counties federative action will be adopted, and resolves that all such federations be invited to send representatives to the



From Photo by [*T. P. Parkes, Northampton.*
REV. H. J. POPE.
(President of the Wesleyan Conference.)

next Congress; that the Congress recognises that the federation of the Churches in large towns is equally to be commended, and resolves that federation for towns of more than fifty thousand in population be invited to send representatives to the next Congress; that personal membership continue as heretofore a part of the constitution of the Congress, all members of Evangelical Free Churches being eligible; that the committee have power to invite to the Congress not more than fifty persons, ministerial or lay, who shall have the standing of representative members; that in case of all representative members, and as many personal members as is convenient, it is

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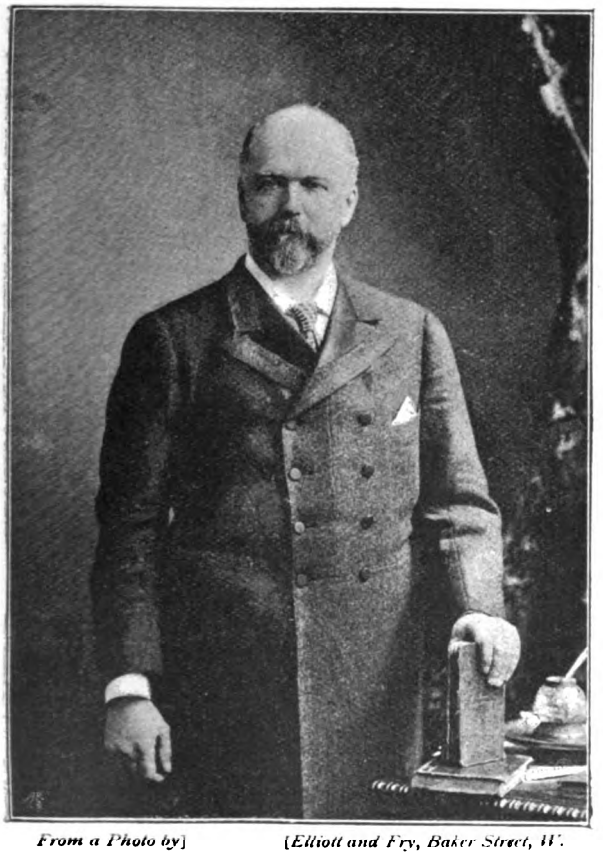
desirable that hospitality be provided by those inviting the Congress. The Congress reaffirms that membership, representative or personal, and the right to take part in the proceedings, belongs to women equally with men. That the minimum subscription for membership be 5s. That the carrying out of this and all other resolutions, except where a special committee is appointed, be in the hands of the General Committee.

"A PARLIAMENT OF FREE CHURCHES."

The aim will be to make the Congress in Birmingham next year, in the felicitous phrase of Mr. Price Hughes, a Parliament of the Free Churches. To this end the formation of Free Church Federations in the counties, and of similar Councils in the towns of over 50,000 inhabitants, is to be pushed forward with all possible diligence. Then at the Annual Congress the men who speak will be representative men, sent by their own Free Church Council or County Federation, and consequently the voice of the Congress will be the expression of the thought and purpose of the Free Churches.

Every session of the Conference in a different way emphasised the one great want of English Nonconformity, closer union and co-operation for all moral and spiritual ends—if we are to accomplish the stupendous tasks that await us. It will be my object in giving a brief account



From a Photo by [*Elliott and Fry, Baker Street, W.*

MR. ALBERT SPICER.

of the proceedings of the Congress to point out how each discussion indicated clearly that fuller knowledge of one another by the Free Church will issue in fuller sympathy and larger co-operation in better and nobler service for our Lord.

The sessions of the Conference were held in Belgrave Chapel, the galleries of which were open to the general public, the body being reserved for members and delegates. On Monday evening, Dr. Fairbairn, the honoured Principal of Mansfield College, preached the opening sermon in Brunswick Chapel—the cathedral, we may



From a Photo by [*A. Bassano.*

REV. ALDERMAN FLEMING WILLIAMS.

say, of Leeds Methodism. It was a remarkable sermon, masterly in its presentation of Christ's teaching concerning the Kingdom and the Church, but most memorable for all who were present was the wide outlook on the present pressing problems of the Free Churches:—the dangers arising from our present industrialism, its almost tyrannous demands alike on masters and men; the serious loosening of the home-tie; the lack of parental teaching and parental control, and the neglect of Bible-reading and study in the home.

THE CULTURE OF WORSHIP.

Ten o'clock on Tuesday morning found us gathered round the table of the Lord, and to many there the address of Dr. Glover, tender, full of spiritual beauty and power, made that simple service a most gracious preparation for our work. The President of the Wesleyan Conference, the Rev. H. J. Pope, presided at the first session at eleven o'clock, when Dr. John Hunter, of Glasgow, read a paper on Worship. Dr. Hunter pleaded for more reverence in our services, the wise use of liturgical helps, the keeping of buildings specially devoted to worship free from all other uses. The discussion of Dr. Hunter's paper was disappointing; the real question as to how far fixed forms of prayer

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would be found in harmony with the religious idea of Free Church Worship, and so helpful to the worshippers, was hardly discussed at all. Mr. Fleming Williams pointed out, however, that a conception of God as Father must govern the worship, and make it more like the converse of



From Photo by [*Priestley and Son, Egremont.*

MRS. ARMITAGE.

children than the manners and ceremonies of a court. The idea of God must determine what is a suitable or unsuitable use to be made of a House of Prayer.

THE LABOUR QUESTION.

Tuesday afternoon was one of the most interesting and valuable sessions. There was a large attendance of members and of the general public when Mr. Albert Spicer, M.P., took the chair at two o'clock. In a very sympathetic opening address, Mr. Spicer pointed out that it was the duty of the churches to take an interest in labour questions, and to create by their teaching the right atmosphere for their discussion.

Mr. Charles Fenwick, M.P., who was to have read a paper, was kept in London by his Parliamentary duties, but his place was well-filled by the two gentlemen who had been invited to address the Conference.

Mr. W. P. Hartley, of Aintree, told the method of his profit-sharing scheme in his jam manufactory, and showed how from the standpoint of the Christian and the business man, the scheme worked well; it removed friction, prevented waste, and increased the feeling of common interests between employer and employed.

Mr. Alderman Fleming Williams, of London, the other selected speaker, pointed out how the Church of Christ, as representing the best forces that worked for humanity and justice, had created the very conditions that made the larger and fuller life for which labour longed a possibility. The Factory Acts, the Education Acts, the Franchise Extension Acts, had created the new possibilities—had brought the multitudes where bread was—and we must not disappoint them now. The discussion was ably continued by Mr. Price Hughes, Dr. Mackennal, and others, Dr. Glover, of Bristol, being almost the only dissentient. He contended that the root of the trouble was intemperance, that "the living wage" had not been realised, and that ministers ought not to preach on these questions. It touched us deeply to see one whom we all so loved and reverenced show so little insight into the real meaning of the plea of labour. We must, as Christian ministers and members, endeavour to have a Christian policy for our industrialism, and the session emphasised the need for a fuller conference on this most urgent problem of our time.

"OVERLAPPING."

Wednesday's sessions were remarkable; the Conference in the morning on "Overlapping" and "Free Church Federation," and the magnificent meeting in the afternoon on "Women's Work," conducted by women,



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MR. COUNCILLOR LEUTY.

were both significant of the new era of church life and work. The report of the Committee on "Overlapping" was presented at the morning session presided over by Rev. F. W. Bourne (Bible Christian), by the Rev. A. Philps, of Coggeshall. Its character will be sufficiently indicated by the following quotation:

The returns show that while some neighbourhoods are

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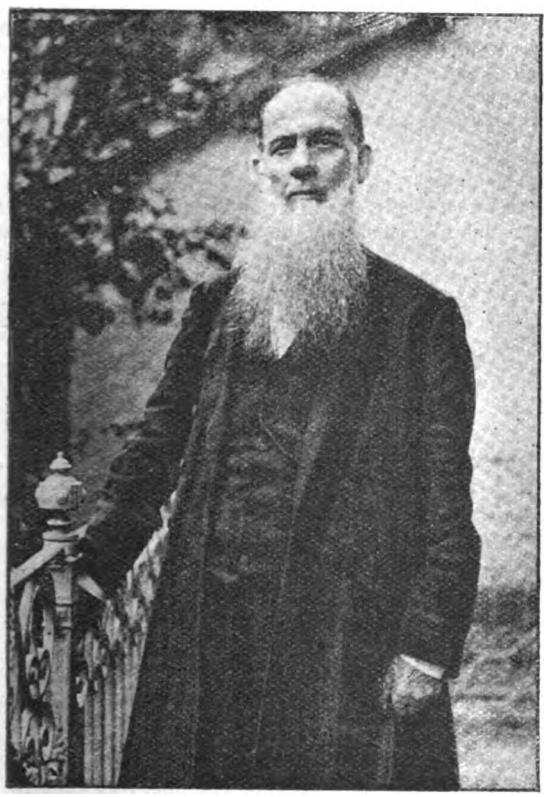
neglected by all the Free Churches, and left in many cases to Sacramentalist teaching, in other localities chapels have been built in number altogether out of proportion to the needs of the inhabitants. It seems almost a rule that when one denomination has a foothold, other Free Churches enter and sectarian competition follows.

The Rev. J. M. G. Owen, of Southampton, and president of the Hampshire Free Church Federation, followed with a paper on "Free Church Federation," showing that what had been done in a country district like Hampshire ought to be done with still greater efficiency in the large towns and cities. Both papers were so clear, so able, and so thoroughly to the point that they ought to be scattered by thousands among the ministers and members of our Free Churches; better still if both these brethren could visit many of our large towns and county associations, and district meetings, and thus bring home vividly our great weakness, and how wisely and lovingly it may be removed.

The discussion which followed indicated clearly enough that the great waste of money and disheartenment of men caused by keeping in existence two or three or four struggling "causes," when one good church would meet all the needs, can only be dealt with slowly, and not so much by pressure from without as by the growth of a better spirit within the Churches. Methodist union, if it could be accomplished in spirit it not in actual fact, would accomplish great things for the further evangelisation of England. Sectarian jealousies and denominational petitions form our greatest stumbling-block in the prosecution of our work.

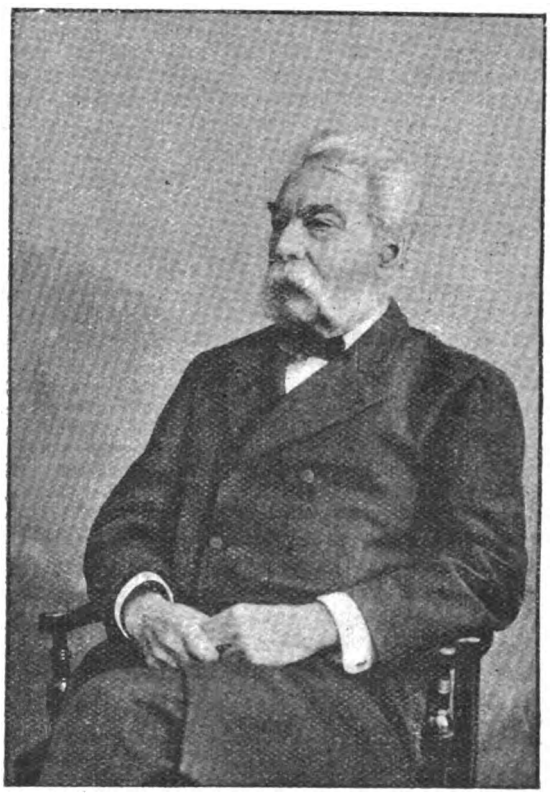
WOMEN'S SETTLEMENTS AND SISTERHOODS.

The afternoon meeting showed quite clearly that into the Free Church Congress, as in every other movement for the glory of God and the good of men, the women have come to stay. Mrs. Armitage, of Bradford, presided most ably, and two very interesting and valuable papers were read by Miss Cheetham, of London, describing the work of the Women's Settlement at Mansfield House, Canning Town, and by Mrs. Price Hughes, who told the story of the origin and growth of the Sisterhood connected with the West London Mission. The Sisters of the People in West London, and Miss Cheetham and her band of helpers in East London, are doing a magnificent work, and there is no reason at all why in every large town there should not be similar companies of Sisters of Christ and the People who are pledged to make their service of Him as wide as the needs of the people.



From Photo by [*Fradelle and Young, Regent St.*

REV. CHARLES WILLIAMS.



From Photo by [*Barrauds, Ld., Oxford St. & Liverpool.*

MR. HENRY LEE, J.P.

THE CRAVING FOR A HIGHER LIFE.

Thursday will be a red-letter day in the history of many who attended the Congress of 1894. The morning session was to consider the spiritual needs of our Churches. Mr. W. Beckworth, J.P., of Leeds, presided, and gave the tone to the meeting by his opening address, in which he said that without being pessimistic we were all longing for times of revival and quickening. Prof. Rendal Harris, of

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Cambridge, gave us *the* address, and if we could have spent the rest of the time in prayer and spiritual conference it would have been well; however, the Rev. F. W. Bourne, known to many as the author of the "Life of Billy Bray," gave us Wesley's views on Holiness; Rev. T. Sconby, President of Methodist New Connexion, followed, removing misconceptions; then a short address from Prof. Banks, full of insight and spiritual power. The result of the Conference was to show that by whatever name the teaching is called, there is a large and growing feeling in all the Churches to-day that the possibilities of Christ's power and grace are larger than we have thought them, and everywhere the hungering for a richer and fuller life.

I must say a few words on the evening meetings. On Tuesday night Dr. Marshall Randles, of Manchester, preached, and on Wednesday night the Rev. John Watson, of Sefton Park, Liverpool. On Thursday a magnificent public meeting was held in East Parade Chapel, for the enforcement of Free Church Principles. No better men could have been selected than the Revs. J. G. Greenhough (Baptist), of Leicester, M. T. Myers (U.M.F.C.), Rochdale, and Hugh Price Hughes. The meeting was presided over by the Mayor of Leeds, Mr. Councillor Leuty, himself an ardent worker in the Free Church life of Leeds.

GREETING FROM THE BISHOP OF RIPON.

A pleasing feature of the Leeds Congress was a reminder of the affectionate interest felt by the "Established" half of British Christianity, which was represented in the following letter from the Bishop of the Diocese to the preacher of Monday evening:—

"The Palace, Ripon, March 15th, 1894.

"MY DEAR DR. FAIRBAIRN,—I did not know till within the last few days that the Free Church Conference was to be held in Leeds. Will you allow me to express through you my good wishes for the success of the conference, and my prayers that the issue of your deliberations may be for the highest good? Whatever differences may divide us in seeming or reality, I trust that we shall ever be at one in the earnest work to see the Christ-like life realised among men. We need to realise more and more, and to use our endeavours to help others to realise more and more, the truth which lies in Charles Kingsley's words, that 'not self-interest, but self-sacrifice, is the only law upon which human society can be grounded with any hope of prosperity and permanence.' And this saying is none other than that of the Apostle, 'other foundation can no man lay than that is laid, which is Jesus Christ.' It is in the future personal and social realisation of the spirit and work of Christ that I look for the slow disappearance of our social difficulties and of our religious differences. Upon all who are sincerely working for this end the blessing of our God and Father will come. I feel sure that you will not think me intrusive in sending this greeting to the members of your conference.—Believe me, my dear Dr. Fairbairn, ever yours truly,

"W. B. RIPON."

TO SUM UP.

Dr. Mackennal is at present the head and heart of the Free Church Congress. He is splendidly supported by Revs. Charles Williams and Hugh Price Hughes, representative laymen like Mr. Percy Bunting, Mr. R. W. Perks, and the Treasurer, Mr. Henry Lee, of Manchester. At present it is not a Church movement. To live it must become so speedily.

The coming battle over the Education Question, the problems so vitally affecting our Free Churches started by the Parish Councils Bill, the questions touching labour, and the drink problems, all call with one voice for closing up the ranks. Combination, co-operation, are the watchwords of the coming century. Will the Free Churches of England rise to their great opportunity and federate their forces?



"CONDEMNED SIN IN THE FLESH."

DR. BRUCE ON ONE ASPECT OF THE ATONEMENT.

ST. PAUL'S conception of Christianity is further traced by Dr. A. B. Bruce in this month's *Expositor*, in a study on "the likeness of sinful flesh." Over against the view which he dubs as the theory of "redemption by sample," —a redemption extended from the human nature which Christ assumed to the whole of human nature by means of faith-mysticism or sacramental magic—Dr. Bruce advances his own view:—

"If the stress of Christ's work be placed, as perhaps on this theory it ought to be, on the life rather than on the death of the Redeemer, then the redemptive value of our Lord's experience lies in His heroic struggle to maintain perfect holiness in spite of the sinful flesh. Now here at least we are in contact with a fact. The condemnation of Christ's flesh on the cross has all the appearance of being a pure figment, but Christ's battle with temptation was an indubitable, stern reality to which value must be assigned in every true theory of redemption. The only question is, how it can be made to tell for our advantage? The Apostle's answer to this question, so far as I can make out, is this:

"Christ's holy life in the flesh shows that for men living in the flesh bondage to sin is not the natural and inevitable state; it is a judgment on the actual condition of bondage as what ought not to be and need not be. Further, as the whole of Christ's early experience was in the view of the apostle an appointment of God for a redemptive purpose, that sinless life is a promise and guarantee of Divine aid to holy living for all who believe in Jesus. Jesus walked in the Spirit while in the flesh, and to those who believe in Him God will communicate His Spirit to enable them to do the same. Finally the culmination of Christ's victorious life in the Spirit in a resurrection into pneumatic manhood from which all gross fleshliness has disappeared, gives us a sure ground of hope for the ultimate redemption of our body out of the natural into the spiritual, out of the corruptible into the incorruptible.

"An objective sentence of illegitimacy on the reign of sin in the flesh, an incipient and progressive emancipation therefrom through the strengthening of the spiritual powers, with the prospect of completed emancipation hereafter: surely these together constitute a not inconsiderable boon! It is difficult to see what more we could have on any theory unless it were some physical process of transformation carried on in the flesh even now."

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OUR PHILANTHROPIC AGENCIES.

By the Venerable Archdeacon Farrar, D.D., F.R.S.

V.—THE WATERCRESS AND FLOWER GIRL MISSION.

There are some who view with dislike, and even with impatience, the multiplication of the smaller philanthropic agencies, like that for which I shall now say a few words. The feeling is not wholly unnatural. When such claims come before us we are all tempted to renew the familiar complaint that it is wholly impossible to meet such a multitude of appeals. That is a remark which is at times quite justifiable. The attempt to extend our contributions, as well as our sympathies, to anything approaching a tithe of the existing societies in London alone, is only feasible to a handful of millionaires; and, indeed, the effort to meet *all* the demands which are brought before us would drag a Crœsus into the gutter. Yet it is from those who are truly charitable that the complaint is heard the least frequently, and to the vast majority, who, in any adequate sense of the term, cannot be called "charitable" at all, the multiplication of philanthropies is a perfect godsend. It enables them to exclaim with triumphant finality, that they must refuse, because "they have so many claims upon them;" and they are thus enabled, with a comfortable impartiality, to neglect all claims alike. While they plausibly decline on this or that ground, or on no ground at all, to give anything to help the whole mass of the heathen, and the struggling myriads of the poor, and the pathetic multitudes of hungry and helpless children, and the pale throng of the friendless and the fallen; while they do nothing for the world in general, nothing for mankind, nothing for their country, nothing for their clergy, nothing even to save from extinction the struggling charities of their own parish and neighbourhood—why on earth could they be expected to contribute to such comparatively limited areas of need as the Lifeboat Institution or a Flower Girls' Mission? We have all to be on our guard against the spirit of the churl Nabal, "Shall I take my bread, and my wine, and my flesh, which I have prepared for my servants, and give it unto men whom I know not whence they be?"

On the other hand, all who recognise with ever-increasing intensity of conviction their duties to their brethren—all who have

> "A heart at leisure from itself,
> To soothe and sympathise"—

though they cannot hope to give pecuniary aid to even a tithe of the good causes which command their sympathy, do yet unfeignedly rejoice that the vast area of aggregate needs should be broken up into smaller and more manageable districts. It is a comfort to believe that even the remoter corners of the vineyard awaken in some minds a special interest, and are thus saved from neglect. We must not despise the tiny rivulets because they are not mighty rivers; and were it not for the raindrops the rivers themselves would soon be dried up.



THE MISSION'S HOMES AT CLACTON-ON-SEA.

Although, therefore, the Watercress and Flower Girls' Mission only deals with a very limited class of the community, those who have founded it, and who carry it on, deserve our gratitude and such assistance as it may be in our power to give them; and all the more for reasons which will appear later on in this paper.

I have not seen many girls engaged in the miserable trade of selling watercresses. I do not think that watercresses are so easily obtainable as they used to be, before the stupendous growth of London had turned into wildernesses of buildings the places in which

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the plant used to grow. Nor do I think that watercress is so popular an adjunct to tea among the poorer classes as once it was. And somehow this particular branch of street-trade seems to be abandoned to the most wretched. I do not think that I ever have observed more deplorable specimens of humanity in their squalor and misery than some of the men who sell watercresses. Not many years ago, especially in the suburbs in London, the cry of "Watercresses! watercresses!" used to be cheery and self-respecting enough; but now one only occasionally sees broken-down, haggard, consumptive men, with pinched cheeks and worn-out shoes, and looking utterly hopeless in their "looped and window'd raggedness," who are content with a low, despairing call as they trudge through back streets with their baskets and dark and uninviting-looking herbs. I suppose that the fact of watercresses being common property where they grow, so that the sale of them can be taken up by those who are without even a few pence, has always made this form of "picking up a living" in the streets the last resource of hopeless misery. It seems to have been so a hundred years ago, as Goldsmith tells us in those pathetic lines of his "Deserted Village"—

But all the blooming flush of life has gone;
All save yon widowed solitary thing
Who feebly bends beside the plashy spring;
She, wretched matron, forced in age for bread
To strip the brook with mantling cresses spread;
To pluck her wintry faggot from the thorn;
To seek her nightly shed, and sleep till morn;
She only left of all the harmless train,
The sad historian of the pensive plain.



COVENT GARDEN. A WINTER'S MORNING.

But the mission of which I am now speaking is mainly concerned with flower girls. Girls are the last persons, and flowers the last things, which we like to see surrounded with associations of peril, misery, and starvation. They are constantly joined together by the poets in their gladdest strain, and we involuntarily recall the bright lyric in Tennyson's "Maud":—

Sweet rose in the rosebud garden of girls,
Sweet lily and rose in one.

As we see their baskets on the pavement, rich and fragrant with the spoils of fields and gardens, recalling to us our childish delight always inspired by the sight of the first primrose or the first wood anemone, we repeat with happy memories the wish of Perdita:—

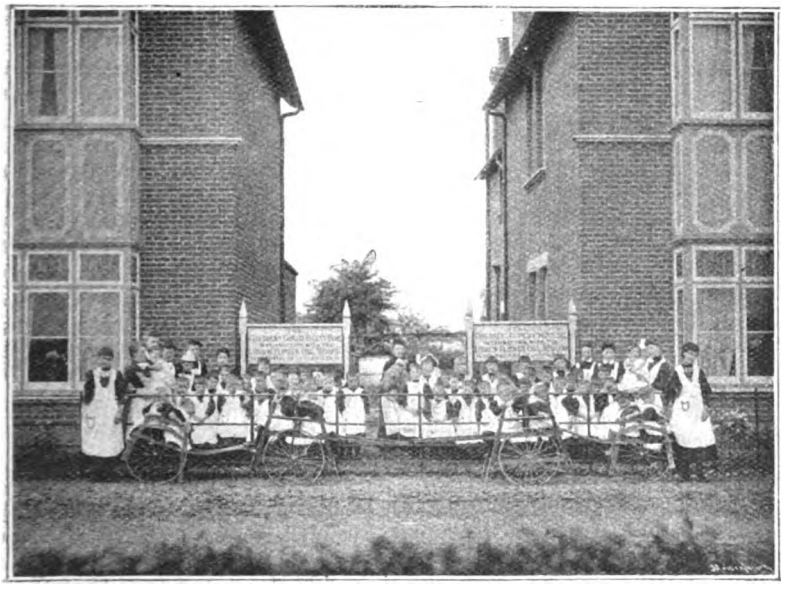
O Proserpina,
For the flowers now that, frighted, thou let'st fall
From Dis's wagon! Daffodils,
That come before the swallow dares, and take
The winds of March with beauty; violets dim
But sweeter than the lids of Juno's eyes
Or Cytherea's breath; pale primroses
That die unmarried ere they can behold
Bright Phœbus in his strength; bold oxlips, and
The crown-imperial; lilies of all kinds,
The flower-de-luce being one! O, these I lack
To make you garlands of.

Alas! all such poetic imaginings are very rudely put to flight when we hear the poor girl, who has perhaps tried in vain for hours to sell her fast-withering treasures, pleading with you to buy a bunch of faded violets, with tears in her eyes, and with the passionate pleading first perhaps learnt from genuine hunger, and then perhaps simulated for the purposes of sale.

I hardly know why the flower-girls in London should seem to be so far more supremely wretched than they are in Italy—in the streets, for instance, of Rome or Florence. There they often look bright and happy enough, and are clean and respectably dressed. Climate may go for something; and fog, and gloom, and the dust and mire of our densely teeming thoroughfares, and possibly the greater pressure of over-population; but certain it is that these girls are almost exclusively taken from the lowest and poorest classes of our thronged and squalid slums.

This is due to the struggle for existence. With a criminal recklessness, for which the State seems to have no remedy, and the Church no reproof, mere boys and girls in the lowest strata of society, marry at ages when those in the higher and middle classes do not dream of entering upon such solemn responsibilities. They marry practically on nothing at all, or on a chance job, which may only last for a few weeks. Such boys and girls have no homes; nothing

which can be practically regarded as a home. They have themselves been brought into the world under conditions that make their presence a nuisance, a burden, an anxiety to their parents. When they leave school at thirteen they have to shift for themselves, and make what they can of such "education" as they have received. They soon reach an age when, even to their blunted sensibilities, it becomes little short of revolting to share a bundle of rags in a corner, often with drinking and drunken parents, and with five or six dirty, unruly, and noisy children, their brothers and sisters, of whom a certain number struggle into youth, though many of them die off in infancy like flies. Their father is probably a common labourer, familiar at half-a-dozen public-houses, which hem him in on every side. Their



"BUTTERCUP" AND "DAISY" CHILDREN.

mother probably follows the same line, and is fortunate if she occasionally gets a little charing. The youth and the girl are perfectly independent. They can earn pretty nearly as much as their parents, and take their chance, to be brought ultimately face to face with the same dull round of squalor and misery, and a precarious existence eked out by begging, by pilfering, or by parish doles. It is this state of things—and drink is at the bottom of the utter destruction of self-respect on which it rests—which becomes the Nemesis of the nation in the perpetuation of its direst problems and in the increasing survival of the unfit. I speak that I do know, and testify that I have seen. No one can, under such conditions, elevate the working classes, except as far as he may be able, even individually, to create in their minds such convictions as shall determine them to raise themselves out of circumstances which all who have compared them with the life of savages declare to be normally more dull and less desirable than that of many of the lowest heathen who know not God.

When in such families as I have described—and they abound in every poor parish—a girl finds herself at the age of 15 or 16, and can, for various reasons, be of no use at home, what is she to do? There are certain poor trades which require no skill—ginger beer factories and aerated water factories—where a few can be taken on; and in most neighbourhoods some charing may be had. But the applicants for these are ten times as numerous as the places vacant. There are post-offices and shops, but the slum-girl can never for a moment dream of attaining such altitudes, which are eagerly sought by the daughters of the clergy and of professional men who cannot make both ends meet. There is teaching, but that requires diligence, ability, a continued education, and a home which is at least decent if not respectable. There is service. If a girl is taken in hand in time, and wisely trained, this furnishes her with an opening which promises a distinct rise in life; but who would take a bold, raw, flaunting girl from the lair of a reeking and drink-degraded slum into service until she has been a little humanised? And how can this be achieved while she lives where she does, and hears the language which daily sounds in her ears, and sees the example which is set on every side of her?

The girl then must earn her own living; and what can she do? In the poorer classes of society, which have had the least education and the fewest chances of self-development, there is always a tendency to slide downwards, to catch at the most facile things that offer themselves, to live from hand to mouth. If a girl can get together by any means as much as half-a-crown, it is sufficient capital to start with; she can earn a scanty and precarious subsistence in the streets.

The manner of operation is as follows:—In order to buy her wares as cheaply as possible, the poor flower-girl has to be at Covent Garden as early, often, as four o'clock in the morning, when the market carts come in. She expends in flowers all she can. Then she makes her way to her own regular beat, or to the best unappropriated station which she can find. There she stands from morn till dewy eve, in all weathers, in the burning noonday heat, in the driving dust, in the yellow fog, in the chill wind, in the blinding rain, soliciting the passers-by to purchase her swiftly-fading wares. Perhaps if she is unlucky she spends hours without earning one penny, and in her poverty, hunger,

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and dirt is it wonderful if her heart fails her as she thinks of the rough and brutal home-coming which may await her if she brings in nothing towards the support of her family? Often even till late night these hapless girls will stay on with their baskets on the chance of getting a single penny more.

And all this while their dwelling-place is in the open streets of London. The streets of London, with their thousands of living ghosts—the worst kind of ghosts, not spirits without bodies, but bodies without spirits; the streets of London, with their unblushing corruption; streets and places of amusement where souls for which Christ died are consumed in the fires of men's vilest passions more terribly than the bodies of the victims in the Valley of Hinnom. Is there no witness in those hollow voices, no warning in the waving of those wasted hands? The golden cross gleams over our Cathedral; but they who know all the struggle and misery, all the infamy and sin over which it shines, know well that the *Strige* on Nôtre Dame—



FLOWER SELLING AND FLOWER MAKING.

the grim demon-figure which Meryon etched with such touching force of imagination, and which represents the coagulated wretchedness and seething vice of great cities—has *his* part also in the thronging scene beneath.

Thomas Carlyle said that it made his heart "wae" to look upon it, and Heinrich Heine compared the daily scene to the mad strife on the Beresina bridge in the retreat from Moscow, in the midst of which the bridge broke under the wild mass of fugitives and plunged them into the icy stream below, and into the deeper abyss of miserable death.

To girls thus situated two temptations present themselves with frightful insistency—the one is Drink, the other is Prostitution.

Drink—that execrable, potent, and universal demon—is at the bottom of all the curses which afflict society in the shape of squalor, pauperism, and crime. He is quite the richest of the tribe of Mammon; and this country, which is more frightfully under his sway than any other, and which introduces his blast and mildew into all her colonies and all her dependencies, instead of loathing him with holy indignation, instead of clipping his bat's wings and paring his envenomed claws, kotows to him, consults him, makes him a political power, lets him dominate her newspapers, sells to him the best interests of her Empire, replenishes his coffers with wasted millions, circles his brow with adulatory coronets, and elevates him into an hereditary legislator with a patent of nobility. How can a poor, half-starved, ragged girl resist the flaring temptation of the gin-shop? When she goes into one now and then, how long is it before she becomes an habitue? And how much longer before she sinks into a jail-bird and a criminal, familiarised with the sights and sounds of those "gins and traps of moral ruin"?

And the other temptation, to join the pale, diseased ranks of those "gay" women, who with frightful rapidity become in the direst sense of the word "unfortunates," and whose horribly wasted careers—after entailing a frightful retribution on those who have helped to drag them down to such destruction, and upon the society which is in part responsible for their fall—end in the premature death at the Lock Hospital, or in the black waters of the river, when there is a splash in the winter midnight and nothing more.

Is the society then superfluous which has already rescued more than a thousand of these victims, and which is daily saving more? Is it not worth while to rescue them from physical and moral death—to give them decency, and comfort, and self-respect, and hope, and some of the elements whereby the soul may live?

The society dates from the year 1868. It was founded in connexion with the work of a small mission station by its present secretary, Mr. J. A. Groom, whose name—while millions of us do very little, and millions more do nothing whatever—must be added to the list of those few who have served God in their generation by a conspicuous service to at least one class of their fellow men.

One great difficulty rose from the fact that the majority of these girls are Roman Catholics, being drawn from the masses of poor neglected Irish who are crowded in all the lowest London slums. At first, therefore, they met Mr. Groom's efforts to do them good with sullenness and opposition. But the force of simple charity, which had not the smallest desire to proselytise, is always in the long run irresistible.

The work received its first great impulse from the Earl of Shaftesbury. Another generation, perhaps many generations, must elapse before England recognises all that she owes to that incomparable philanthropist. He may have been narrow in his intellectual and religious sympathies, he may have had his human faults and frailties, but if ever there were any man for whom "all the trumpets sounded on the other side," and who passed the dark river, not as many do, among the hungry-eyed curses of those whom they have injured, but amid the blessings of those that were ready to perish, it was he.

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The society was worked on lines of unique self-sacrifice. Mr. Groom and others of its agents were at Covent Garden with the earliest daylight, many hours before the general awakenment of the huge slumbering city, and there spoke of high and holy things to the poor girls who were loitering about; and afterwards visited them personally at their favourite stations in thronged thoroughfares or at the entrance of railway stations, the foot of conspicuous statues, or busy corners of the streets. Thence sprang the institution of deaconesses who visit them at their homes and in the frequent sicknesses to which their exposure in all weathers renders them liable.

Next was founded the Emily Loan Fund, on the hire system, to supply the poor women and girls with money to procure barrows, coffee-stalls, ovens for baked potatoes, whelk stalls, new baskets, stocks of winter fruits, or any other means by which they can earn a living during the long and dreary winter months. The money is lent them free of interest, and they repay it as they best can by small weekly instalments, till the time for the spring flowers has returned.



MR. JOHN H GROOM

But this was not all. Lord Shaftesbury also started for their assistance, and that of others, boot clubs, clothing clubs, mending classes, and banks for thrift. He next founded the Home for Little Girls, for little abandoned waifs and strays, in which there are at this moment one hundred of these poor mites, snatched from physical and moral death. The elder girls were brought under kindly discipline, and were trained for service till they became fit for respectable situations. Poor little cripples and invalids, unfit to fight the stern battle of the streets, are rescued and placed in the Industrial Brigade, where they are taught some simple trade, such as folding, boxmaking, and making artificial flowers, which they learn with pleasure. The report, certified by the public accountant, shows that these little workers have produced goods which by fair competition in open market produced £1,348, all of which goes to the support of the Branch. Any one who wishes to see these delicate children at work has only to visit 12, Clerkenwell Close on any day except Saturday or Sunday, and if any kind reader will give them an order, specimens of their handiwork will be forwarded by the matron from that address.

All this is done with the strictest prudence and regard to economy. Breakfasts of cocoa and bread and butter are given to the buyers at Covent Garden in the earliest morning, and means are then provided to help the women and girls with teaching and counsel, and to win them to principles of temperance and purity. They are gathered to mission services. Some 2,000 of them go to Sunday Schools taught by 100 voluntary workers. Instead of encountering the heavy expense of so many separate establishments, the Society hires rooms for the breakfast from Messrs. Lockhart, and utilises existing Mission Halls. Over 6,000 breakfasts are given to poor children each week.

For twenty-eight years the Society has continued its useful, unassuming, blessed work, and the need for the work increases as the love of flowers continually grows. But this year its funds have considerably fallen off, as has been the case with so many societies, and the Committee are not free from grave anxiety. Will no kind reader send a contribution for the Society to Mr. Groom, the Honorary Secretary, at 8, Sekford Street, Clerkenwell, E.C.? Even twelve postage stamps will provide sixteen hungry little children with breakfast, or eight with a nice hot stew dinner.

It may be that to some readers, for some reason or other, this humble but blessed and well-managed work may seem specially deserving of support. They perhaps may take it up, and find in it a certain way of doing good



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WOMEN WITH WORLD-WIDE AIMS.

To your ranks, for God and your race!

AN INTERVIEW WITH LADY HENRY SOMERSET AND MISS FRANCES E. WILLARD.

"You little know where the real potencies of human history are to be found," was my leading thought as I left "The Cottage" at Reigate, after a long and charming interview with Lady Henry Somerset and Miss Willard. The greatest utility and the greatest destroyer in the world originated with nobody knows whom. Fire has no known discoverer; and if he who first made alcohol looks down upon its ravages from the unseen his remorse must be as terrible as the fire discoverer's happiness must be intense. I have all along been a Woman's Suffrage advocate. For years I have given up the hope of sound political progress till woman is an equal citizen with man. It is curious that the woman question is scarcely referred to in Mr. Charles Pearson's Forecast of the Future; and, for that reason, probably, he takes a pessimistic view. I doubt very much whether, when the present time is looked back upon from fifty years hence, the chief movement of vital reform will not stand up in colossal grandeur as the "World's Women's Christian Temperance Union," and the leading figures in that movement, remembered to all posterity when monarchs and premiers are lost in oblivion, will be Miss Frances Willard and Lady Henry Somerset. They show exactly what women's work will be—cosmopolitan in conception, far-reaching in point of time, fervent with lofty moral purpose, and throbbing with the heart of eternal love. In other words, woman will drive out the pettifogger who says: "That will take too long, cost too much; what I want is something *now*."

I frankly confess that, after twenty years' advocacy of Woman's Enfranchisement I visited Lady Henry Somerset and Miss Willard with no small curiosity. I had seen Reigate before, and utilised my present opportunity by again visiting the Castle grounds to get the names of the plants that adorn the public gardens. No public garden had so charmed me before. There is a similar reposeful charm as in beautiful flowers about these two ladies who have figured in public life for many years. Probably no woman has ever before travelled so many miles, and addressed so many meetings as Miss Willard. Yet I do not remember in the hundreds of good and clever women I have met a more gentle, womanly woman. And Lady Henry Somerset is like unto her—an example to her class of how to make the aristocracy immeasureably dear to the nation. They ought, it is said, to have been coarsened, masculined, by such prominency; but they, like our Queen, are the more womanly, sisterly and motherly. You can't imagine Miss Willard taking a small view of anything. An ancestor of hers, Samuel Willard, of Boston, Mass., opposed the infamous persecution of witches when witches were still believed in. Once in her early womanhood, when great emotions stirred in her heart, but no formed ambition as yet in her soul, she prayed: "Oh, that I were another Don Quixote in a better cause than his, or even Sancho Panza to some mightier spirit, who I trust will come upon this poor old earth some day." The vision of her work she was to receive on the bay of San Francisco was years on in the future, but without that prayer the vision had never reached her.

Sitting there in Miss Willard's quiet study I asked her (for Lady Henry Somerset had not yet arrived from London), "What is the meaning and object of this World's Woman's Christian Temperance Union? You must allow me to say that you ladies are beating the record for many-worded titles."

"Well, we women believe in having no mistake made about our mission. You can't put a comprehensive idea like this into smaller compass. You know I am American, and the name of our Society is as fitting to our ambition as women as the height of our hills, and the breadth of our prairies.

"Yes, but what is your intention in this World's W.C.T.U.?"

"To federate the world's womanhood for purposes of moral reform. Women have never yet been organised. Women have done good work as units, our Union is to show what women can do in combination. We started by the National Christian Temperance Union of the United States. We have founded other national unions, and we are going on to federate all the Unions of the world's nations. I don't think woman is more timid than man, but she has been less accustomed to act regimentally with her sisters. Men as well as women are timid when acting alone. God has made us to assemble ourselves together. It is all very well to ask individuals to be heroic in isolation, but it is natural to man as well as to woman to gain courage of conviction in association with one another. That is necessary, above all, in attacking the long-established immoralities of the world. It was organisation that enabled Napoleon to conquer Europe. It is organization that woman

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wants to enable her to sweep the world clean of immorality."

"You have a wider aim, then, than personal teetotalism?"

"We have, because we have come to see that the curse of drink has many causes and many effects. There are three sets of slaves that we women are working to emancipate: white slaves—that is, degraded women; wage slaves—that is, the working classes; and whisky slaves—that is, the product furnished by brewers and distillers. And because these slaveries are fostered and built up by national laws and customs, dowered in fact in many cases by parliamentary statutes, that we divide our organisation into departments — Evangelistic, Organisation, Preventive, Educational, Social, Legal."



MISS FRANCES E. WILLARD.

We had got thus far, when Lady Henry arrived, fresh from the trial of Miss Philips (a temperance comrade falsely accused of "malicious persecution" by a publican, because she reported him for selling liquor to a drunkard), and brought the news of victory. After we had subsided from this excitement, I turned to Lady Henry, and asked:

"Is not your society a new missionary idea?"

"I do not mind," replied Lady Henry, "if you work for the Church of Christ and with it. Our aim is certainly evangelistic—for an evangel is a bearer of good tidings. Temperance work never should have been apart from the Church. The Social Purity crusade is certainly Christian work. But our first object is to organise women as women in the work of reform."

Here Miss Willard said, "We are Christians first, and White Ribboners afterwards."

"But why not co-operate with men?"

"We do not refuse co-operation with men, though we intend to keep our society a membership of women until we are enfranchised, after which we shall, I hope, all work together, men and women, equally. We intend to be always the companions and co-workers of men in all reforms. A thorough organisation of women involves the co-operation of the best men."

"You began, Lady Henry, as a temperance reformer. Why have you widened your platform?"

"We cannot adequately deal with the Drink Traffic alone, that is why I go in for the 'Do everything' policy, as our American comrades call it. Woman is so oppressed by immoral customs, that to raise her, and with her man, we must band women together against all immorality. They must be banded together for home protection in the interest of the purity of our children, and for the safeguard of our

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homes. The home is a woman's centre of life, and all that attacks home we women mean to attack without flinching. That is why I advocate the Social Purity wing of our Union. There must be the same social laws and ban for man as for woman. As women we have a right to say what we will not have as well as what we will have. We will not have women crushed down into degraded life by economic necessities and shameful social and legal practices. We can only make woman powerful to free herself from her crushing burdens by organisation."

"What is this great petition you are getting up, Lady Henry?"

"Miss Willard had better tell you how that came about."

"The copy of the petition I have here, Miss Willard, says that you expect several millions of signatures. Have you got that number?"

"I think there will be at least three millions. The petition is now signed in fifty different languages, and has two sorts of names. The one class consists of signatures only by women. It is in fact the plea of women to the governments of the world. But as women always want the assistance of men in their proceedings, men sign as endorsers of the petition. It is a polyglot petition, being signed in many nations and tongues. It has gone through the United States and Canada, Great Britain, Switzerland, Scandinavia, India, China, Japan, Ceylon, Australia, the Sandwich Islands, South and West Africa, and will go to other lands. The petition strikes against three separate vices—the use of and trade in alcohol, opium, and degraded women."



LADY HENRY SOMERSET.

"Three million signatures!" I exclaimed, "why, how long a petition will that make?"

"I have not reckoned it up, so cannot say. It will be pasted on cloth. You could approximately reckon it up."

Allowing two signatures to the inch I made my calculations.

"Why," I laughed, "it will be over twenty miles long. It would stretch from Reigate to London. The Women's Petition will beat any petition yet made by man."

"The best part of it," said Miss Willard, "is the amount of sacrifice on the part of women that it represents. They have walked with it from house to house, in Oriental and Occidental lands alike; they have travelled lengthy distances from village to village and from town to town; they have argued, talked, explained, and pleaded all the way; they have put in any amount of time and spared no effort; and all with this thought inspiring them, that this petition is the world's expression of woman's intensest opposition to drink, opium, and legalised social vices. The mere work of getting the signatures has done an immense

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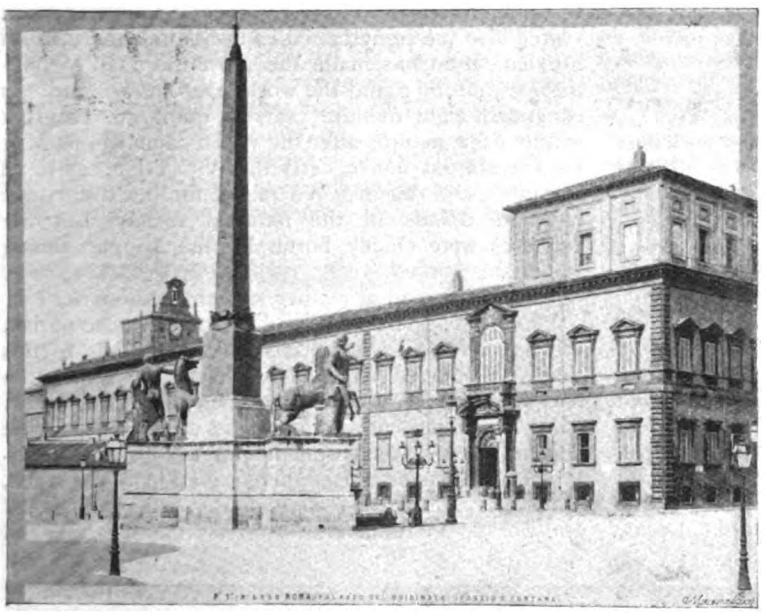
good in the awakening of women in all lands to a new hope and zest in life, to a new sense of power."

"How did such an idea enter your head, Miss Willard?"

"Why, in 1883, Miss Anna Gordon, the head of the juvenile work of the W.C.T.U., and I started



THE QUIRINAL PALACE, ROME.

out with the programme in our minds that we would visit every state and territory in the United States. We travelled 30,000 miles that year, organising and spurring on the Women's Christian Temperance movement, and holding conventions as we went along. When in San Francisco I got a sight of the opium dens in China Town. Dr. Gibson, a large-souled clergyman, took Miss Gordon and me, with a party of friends, to China Town, and we saw these horrid places, the men lying on shelves, like plates in a pantry, in a comatose condition. It was hideous. We saw, too, the legalised trade in women who had been brought over in a commercial way, and kept there as it were in stalls. Sick at heart over it all, I remember walking by the shore, looking over the great Pacific. And I thought, as I looked out over the waters, 'Nothing but a miserable big tub of water divides the Chinese and the rest of them over yonder from this continent. Imagine their shores brought up to abut against these! Why not forget this access of moisture, ignore it altogether, and see these two shores as united in thought as they would be in fact but for these water-works! By this means we can at once annex China and all the Orient to the Women's Christian Temperance Union, and have a *World's* W.C.T.U.! I had scores of pupils who had gone out from our university at Evanston, Illinois, to those eastern lands. And I thought the best way would be to send a petition to get signed out yonder, because it is just as well not to form a society unless you give the members something to do. Work for the petition would declare throughout the world woman's indignant protest against intoxicants, the opium traffic, and the legalised infamy of women. It would bind them together in action as well as in feeling. Sympathy and common action must be correlated, or there is nothing to build upon. Only in that way can you cohere the great forces of our human nature. It all came into my mind as I stood on the San Francisco shore looking over the waters. It came like a vision."

"And the vision has become a concrete fact of three million signatures, twenty miles long! How did you set to work to get the signatures?"

"There were a good many missionaries in San Francisco who had come back from the Orient, and they urged us to go straight on to Japan then and there, but we could not, because our plans were laid far ahead, and I purposed that we would go the other way round. At that immediate time I had to attend the annual meeting of our society at Detroit, and there I brought the whole matter before the delegates from all parts of the United States."

"And how did women respond to such an idea? Men would have called it Quixotic, expensive, impracticable."

"Well, as a matter of course, women are not awake yet to what they can do. They were kind and considerate, as they have always been towards me, but they had not travelled over the continent as I had long been doing. 'Oh, well,' they said, 'you see things through a telescope; you had better have a microscope besides!' But they were very large-hearted, and did not say the plan I had proposed should not be carried out, but, on the contrary, voted to appoint a committee—that's always the first step! This is what I said at Detroit:—

"Finally, dear sisters, let me submit to you a plan which is the outgrowth of my special studies in this most eventful year. On the Pacific coast, I felt the pulsation of the newest America, which includes that true "Garden of the Gods," California, with its semi-tropic climate, and invites not only Europe but Asia to a seat in its banqueting hall. I looked into the mystic face of the Orient, and rejoiced in the breezy breath of Japan, the France, even as China is the England, of the East Pacific Coast. I learned the magic transformation in the civilization of Japan, its readiness to take up Western customs and the consequent danger lest our vices become domesticated there. I visited the opium dens of San Francisco, and was appalled by the degradation resulting from a poison habit which curses the

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victim more, but his home less, than does the frenzy of the alcohol dream. Meanwhile missionaries to the Orient assured me that "since the Women's Temperance Crusade" a great temperance work is going on in the cities of India, China and Japan among the English speaking population, and letters from our Connecticut President, Mrs. Treadwell, now travelling upon the Continent of Europe, assure me that leading pastors of Paris are anxious to have a Woman's Christian Temperance Union organised in that metropolis of the whole world. I knew our British cousins across the line and across the sea would heartily co-operate in the movement, and so resolved to urge my sisters to signalise the epoch we rejoice in by the formation of an International Woman's Christian Temperance Union that should belt the globe and join the East and West in an organised attack upon the poison habits of both hemispheres. We can do no more at this convention than to authorise the initial steps of such a movement. For a year or two the work must be wholly carried on by correspondence and through the press. Few have as yet the international spirit. I found more of this class on the other coast than here. These friends better informed than we, and not at present so enlisted in temperance work, will largely aid in this new and most catholic endeavour. I suggest little more to-day than that the prestige of our great society be the fulcrum for a preliminary lift in this splendid enterprise."

"It was arranged that our leading officers—there are five general officers of the W.C.T.U.—should correspond with the different countries, seeking the sympathy of missionaries and other people likely to take an interest. These five general officers constituted our band of advisers from 1883 till 1891. The British women were written to, and Mrs. Margaret Bright Lucas, sister of John Bright, and president of the B.W.T.A., replied most cordially, and at seventy years of age came away over sea and land to our convention in Minneapolis, Minnesota, in 1886, to clasp hands with us and help us on in this work with the world's petition. Canada had already joined us, so we had with us the leading nations of the English-speaking race.

"That year, too (in 1883), when I was in California and had this vision, Mrs. Mary Clement Leavitt, who was a national organiser in the W.C.T.U., was working toward the Pacific coast, and I wrote asking if she would be willing to go to the Hawaiian Islands, from there to Australia, and so round the world, making known the W.C.T.U., with its different branches of preventive, educational, and legal work, and the Loyal Temperance Legion or Juvenile branch, and if she would take the petition with her, presenting it in the different countries. Mrs. Leavitt, like the true heroine she was, took her life in her hands and started out, trusting alone in God. She had no money, for the Society was perfectly inchoate; her capital was faith, hope, and charity. She went to the Hawaiian Islands. There the people contributed the money to send her to Australia, and she worked all through that land, and went on to Japan, China, India, Ceylon, and Madagascar (where she was received by the queen, who gave her 100 dollars, or £20). She went to Siam, too, and was received by the king. Then she went through South and West Africa and up the Congo. Then all through Egypt, Palestine, Turkey and Greece, Scandinavia, Great Britain—indeed all the European countries—and visited also the principal cities in South America and Mexico. She has made the most thorough philanthropic journey round the world ever known, and has expended eight or nine years in doing so. So that within a few months after the vision came to me, Mrs. Leavitt started out to carry the W.C.T.U. idea to all countries, and did it. We raised for her twenty-five hundred dollars in the national society, but her expenses were chiefly borne by the people among whom she worked."

"Have you had any other women missionaries?"

"Oh, yes; there is Miss Ackerman, whose parish, as she calls it, is Australasia. Some of our friends there encouraged us to hope that if we sent out a lady they would take care of her when she came. Miss Ackerman, of California, is a woman of fine abilities, and the first woman who has traversed Australia. She has organised there a National W.C.T.U., and is its president. Besides this, she has visited and worked in India and China. She has travelled



THE CAPITOL, WASHINGTON.

by camel, horse, mule, and elephant; steamers, skiffs, sailing vessels, and junks; stage, carriage, ekka, tonga, jeninch chair, buffalo, bullock and camel carts, garah, sedan chair, palanquin, and wheelbarrow. Altogether she has travelled 100,000 miles. She raised nearly £2,000 *en route*, spending it in the work as

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she went. Next we sent Miss Alice Palmer, of Indiana, into South Africa, by request of our workers there. She is doing an admirable work. Then we sent out Dr. Kate Bushnell and Mrs. Andrews to India, whose investigations of the cantonments are known the world over, and whose evangelistic work has been a benediction. They came home to the World's Fair, but have gone again to India, Burmah, China, and Japan to add as largely as possible to the numbers of the W.C.T.U. and the petition."

"But what do you ladies propose as the method of bringing this petition before the world?"

"We intend going around the world, in a ship, under the travelling leadership of Dr. Lunn. We chose him because we have fellowship with him as a philanthropist and Christian. Dr. Lunn charges



THE VATICAN, ROME.

about £350 for nine months. That includes all the expenses on shore as well as on sea. It includes, too, travelling six weeks in India, visiting the principal cities, and also the principal cities of all the countries to which we go. A ship will be chartered which will belong to us for the nine months."

"When do you think of starting?"

"Dr. Lunn will probably go over in October to the twentieth annual meeting of the National W.C.T.U. at Cleveland, Ohio. The "Women's Anti-whisky War" began in Hillsboro, Ohio, December, 1873, and lasted during the winter of 1874. We are going back to Cleveland, where this crusade was organised into the W.C.T.U. to celebrate a sort of 'round up,' as we say in America, to our work for twenty years, and we hope Dr. Lunn will be there. From that Convention we expect to go directly to Washington to present the Polyglot Petition to the United States Government, and later on to England, and then around the world. The date of the longer trip is not yet fixed; it may be next autumn or a year from then.

"Women will present it, I presume?"

"Certainly," replied Miss Willard, "there will be a commission of women for that purpose. It will consist of the general officers of the World's W.C.T.U., of whom Lady Henry Somerset and I are two; the others are Mrs. Woodbridge, of Ohio; Mrs. Williams, of Canada, and Miss Anna Gordon, for many years my co-worker and travelling companion. These are the officers to whom the details of the expedition have been delegated. Then there will be also the five general officers of the affiliated W.C.T.U. of each nation, and we are organised now in about fifty different nations. It is thought that the different countries will raise the means to allow their leaders—one or two, at any rate—to go on the expedition. The ship will take us all, and there will be room for people who may like to accompany us. We think that many good men and women will like to go with us, and will find such a trip unusually desirable, as the petition, and abundant introductions, will open opportunities not usually enjoyed by travellers.

"But how do you propose to present the petition? Each Government is to receive it, but there is only one petition. Then, again, you will want a waggon to carry a twenty-five miles petition into a throne room."

"We shall present it at a great popular demonstration in the capital city," said Miss Willard. "For example: We expect to have in London, perhaps in Covent Garden, a great public meeting, at which the Polyglot Petition will be festooned around the hall, and at the meeting we shall have present the leading lights of the Temperance Reform, and, doubtless, some members of the Government. That will be our method in each country. We shall take our petition with us as our object lesson of the great reforms in whose interest it has been so widely circulated."

"And what effect do you suppose the sight of it will create? And what if the Government refuse to see you. Have you got introductions?"

"The introductions will be simple enough. The petition itself will be our best introduction. I do not think permission to see some member or members of the Government will be refused. That would be a rudeness without parallel. We simply ask them to hear the plea that women make. This petition is to come before the Governments of all civilised nations. They have nothing more to do than to receive the

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petition and its representatives with courtesy. Our real object is to arouse and unify the public sentiment against these evils; not so much to effect an immediate legal change, as to help create the public sentiment of true Christianity that will make the change inevitable. We must educate to a more reasonable and righteous opinion. We want to make the petition a 'weather breeder,' as we say in the States, to help create a better moral atmosphere. We must have a nobler public in order to achieve the reforms we have in view. In all cities where we land we shall hold great meetings —and our best speakers will be heard."

"What is your proposed route after London?"

"From London we expect to go to Naples, and present the petition in Rome. Then to Greece. Then to the Patriarch of Jerusalem. Then to India, stopping at Bombay for the Congress in December next, taking the petition on to the Government at Calcutta. We shall most likely call at Ceylon. Later on, after we have visited Australasia, we go to Shanghai and Canton. We cannot go all the way to Pekin, but we shall get audience of Li-Hung-Chang, the great Viceroy, and through him present the petition to the Government. Then we go to Yokohama, and visit the chief Japanese seaports. From there we expect to sail to Vancouver or San Francisco, expecting to arrive about nine months' after we first set sail, and we expect to have a jubilee time in America to receive this commission that has come home from the war."

There was much in this talk space fails me to record. The conception of a world-wide organisation of womanhood—mothers, sisters, daughters—is stupendous. But what struck me about it was a remark of Lady Henry Somerset's, that this vast organisation of women has one fixed rule: every woman who is a member—and the total is in the millions—at 12 o'clock every day prays for the abolition of the world's evil habits by fathers, husbands, and sons, as well as women. I looked out of the window on that quiet country garden, with its dovecot, trees, and arbor, then round on these three women, with the aroma of womanly character that is their greatest charm to men; then heard the tinkling of the telephone bell which connects Lady Henry audibly with the civilised world, and the spectacle of women pulsating a great moral movement, and at twelve o'clock every day telephoning prayer to Almighty God from millions of our true-hearted sisters, hushed me all the way from Reigate to London.



THE PALACE, BANGKOK.

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PIONEER AND MARTYR OF THE HIGHER CRITICISM.

PROFESSOR WILLIAM ROBERTSON SMITH.

By the Rev. Professor Lindsay, D.D.

The first sight I had of Robertson Smith was at the breakfast table of that kindliest of Edinburgh professors—the Rev. Dr. Bannerman. I was then a student in the second year of my Divinity course (we, in the Free Church, work at Theology for four years after we have taken our degree of M.A.), and he had just come up from Aberdeen to begin his first year. He had come with a brilliant Arts course behind him, and I can still see him, as he sat next our genial burly professor, small in body, with square forehead, brilliant eyes, quiet at first, then drawn into the conversation, and enlivening the table with his bright flashes of humour and playful sarcasm on the pretensions of Edinburgh students. We were in separate classes, but met together in the New College Theological Society, for which some of us worked harder, and from which we got more good than from our regular class work.

William Robertson Smith was born on the 8th of November, 1847, in the Free Church Manse, of Keig, Aberdeenshire. His father was the Rev. W. Pirie Smith, D.D.—a man with a history. The father was a self-made scholar. In boyhood, when fourteen years old, he learnt a trade to support himself. Six years passed, and every spare moment was spent in reading. He started from home in the morning and read as he went to his work. The day's task done he read himself home again. It came into his head to learn Latin, and he worked at it for fifteen months, getting over difficulties by applying to an acquaintance who was a grammar-schoolboy. These were the days of the old-fashioned bursary competition, so vividly described by Professor Masson, when competitors from every parish in Aberdeenshire and the neighbouring counties, once a year, and with Latin dictionary under their arms, crowded the old Marischal College Quadrangle. Young Smith thought that he would take his chance among the rest. He took his place one October morning among the crowd of picked candidates to whom eager schoolmasters had given years of training. The young man got his bursary. At the close of his first session he was medalist in Latin and in Greek, and had laid the foundations of that accurate scholarship which he retained till the end. He did not at first think of the ministry. He was a born teacher, and to teaching he betook himself. In a few years he had risen to be rector of the Aberdeen Academy, and had married his predecessor's daughter. The great evangelical movement was filling Scotland in those days, and the young rector threw himself into it. The city of Aberdeen was evangelical, but the country was moderate; and when the Disruption came men were needed to face the trials of the ministry in parishes where moderate ministers, lairds, and often a majority of the people were opposed to all Evangelical preaching. The young rector had a good income, an honourable position, and the prospect almost certain of a University chair. On the other hand, there lay the parishes of Keig and Tough, with their Evangelical remnants, sheep without a shepherd, with site-refusing lairds and never a Johnnie Gibb, of Gushet-neuk, to take the burden on his sturdy shoulders, and no certain stipend to look to. Somehow or other, for these are not matters to be understood by every one, the young couple felt that they must go to Keig and Tough, and thither they went, and neither ever regretted the step. Love is paid in its own coin; it knows no other legal tender; and love to God has not a quiet and luxurious life for its proper reward. Dr. Smith spent thirty-five years in this work, and he, one of the finest and most accurate scholars Scotland has produced, never dreamt that he had thrown his life away in preaching from Sabbath to Sabbath to his small congregation, in visiting his scattered people, and in waiting on the sick and the dying. Nor did his wife, fittest helpmeet that God ever gave to man, for a moment look back to the good position and better prospects that had been cast aside for this quiet, unnoticed work for the Master.

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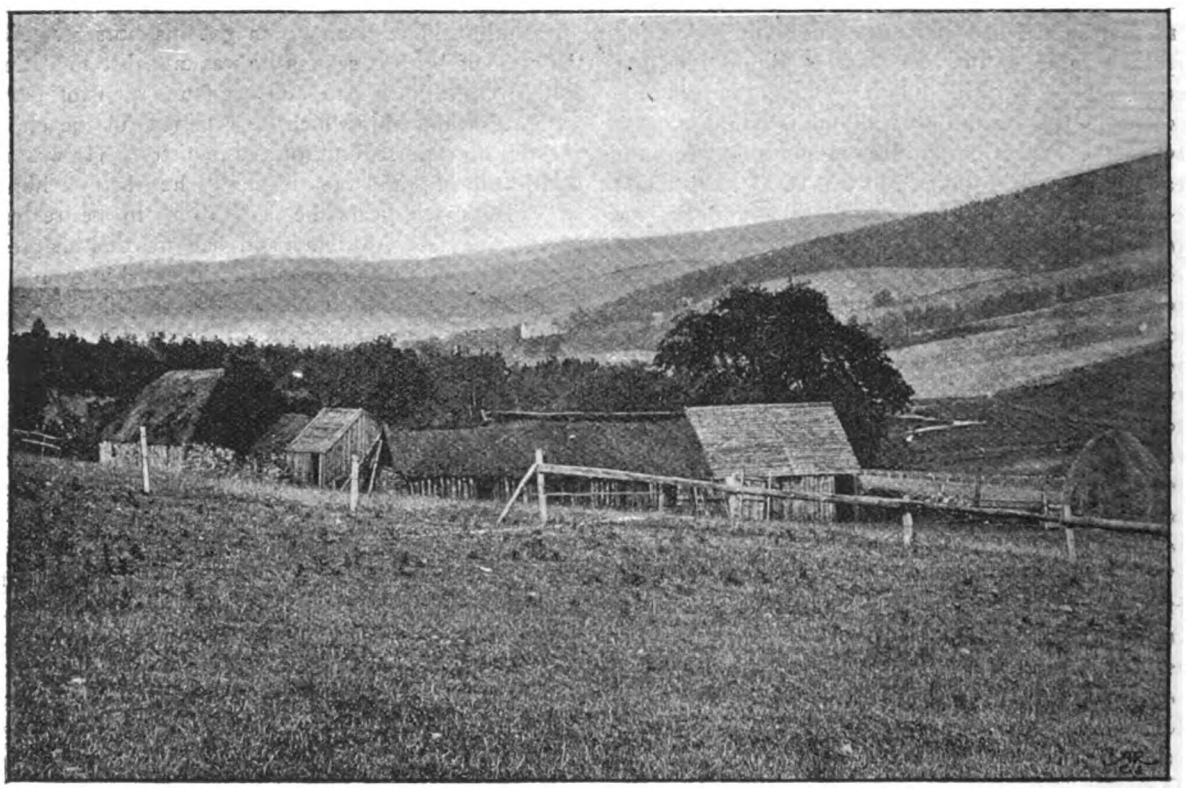
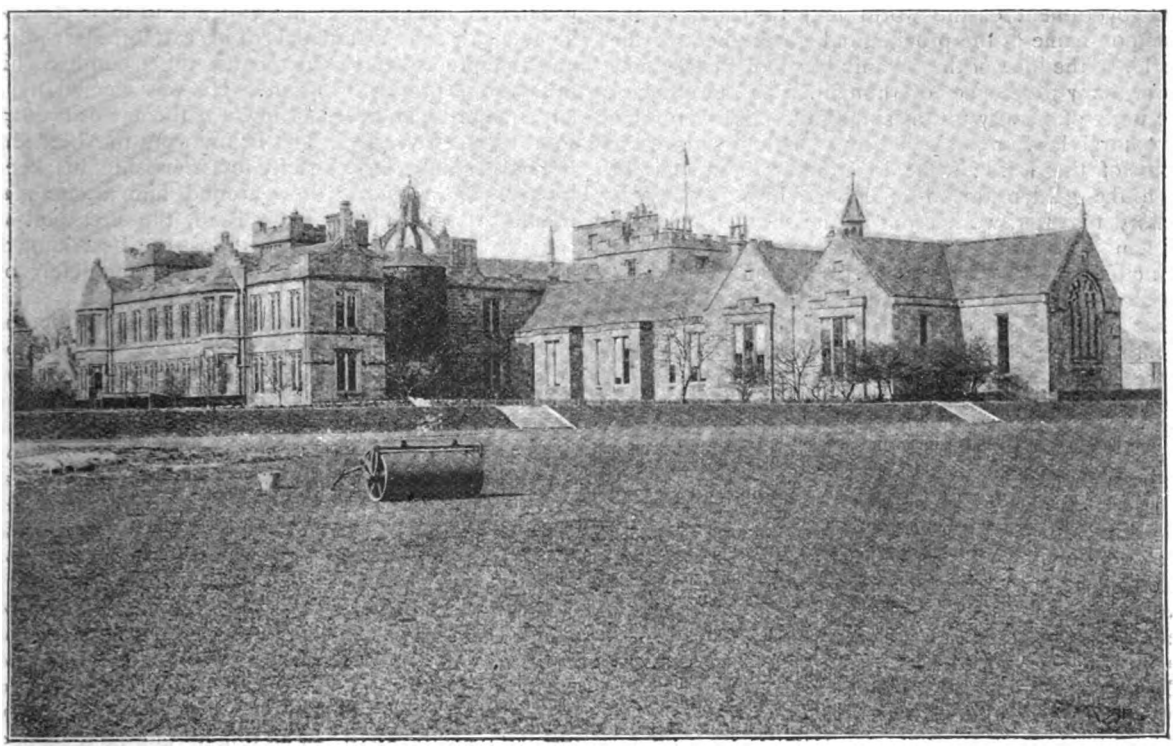
This was the home in which William Robertson Smith was cradled and the life amidst which he grew up. The study in the small manse of Keig was schoolroom and parlour. The boy was never at school. His father was his teacher. He went straight from the study-parlour at Keig to College, and at the age of fifteen faced the bursary examination, and at once took the foremost place. The class of 1861-5 was an exceptionally brilliant one. It included William Robertson Smith, his younger brother George (who died young), William Minto, John Macdonell (now a Master in Chancery), and others. Robertson Smith was the most brilliant of this notable band of students. For three sessions he carried off almost all the first prizes in Latin, Greek, mathematics, physics, and logic. His career in Edinburgh was equally distinguished. During his attendance at the New College he acted as assistant to Professor Tait, and read widely in physics; and was also Hebrew Tutor to his College. He made the acquaintance of Mr. J. F. Maclennan, and eagerly followed out his suggestions in anthropology. His training was not that of the ordinary student of divinity, but embraced the widest range of reading. I remember how he spent an hour every evening hunting out evidence for Maclennan's totem-theory in the Hebrew Bible. The results of these early studies appeared in 1885 in his "Kinship and Marriage in Early Arabia."

It was in the Theological Society of the New College, however, that the peculiar bent of his mind first displayed itself. When he entered the Society, the senior men, who were the leaders, were great admirers of the Broad Church theology of Frederick Denison Maurice, Frederick Robertson, and Dean Stanley. Some of us younger students, and notably Robertson Smith, had no great belief in the depth or acumen of that school, and with the impetuosity of youth we set ourselves to combat both the Broad Churchmen and the defenders of the 17th century reformed theology. I have seen it several times stated that Robertson Smith was no great student of philosophy. That is a mistake. He had no great love for second-rate metaphysicians, and had a profound contempt for Mill, Bain, and Herbert Spencer, but he read and re-read Aristotle and Kant. Kant especially seemed to teach us the indispensable value of history and the great idea that to know anything, fact or doctrine, the student must know its history. I daresay that the ideas of most of us were somewhat hazy, but Smith translated them for us into clear, brilliant generalisations. One of his favourite histori-



STRATHDON AND LONACH HILL, SHEWING SCENERY OF PROFESSOR SMITH'S BIRTHPLACE.

cal parallels was: As Kant was to Wolf, as Newton was to Leibnitz, so was Calvin to the schoolmen, whether represented by Aquinas or Ockham. It was in these debates in the Theological Society of the New College that the principles were gradually formed on which he afterwards did his life-work. Calvin, Claude, and Jurieu were the theologians who influenced him most, and he never let go the main principles of their teaching —a teaching which he always contended contained he cream of Reformed and evangelical theology. It



KING'S COLLEGE, ABERDEEN UNIVERSITY, WHERE PROFESSOR SMITH WAS EDUCATED.

was in these debates that he first laid down the principle that Reformation theology ought to see its most useful ally in the historical criticism of documents and dogmas, which is such a characteristic of our age. I venture to quote with some diffidence a few sentences from an old paper of my own written for the same Society, expressing the general idea which the group of students, among whom Robertson Smith was the acknowledged leader, had of the relation of Reformation theology to historical criticism, and I do so because the yellow margins contain some suggestions in his handwriting.

"The great men of the Reformation period were not afraid of the new learning of Humanism. They could and did use it, just because they were deeply religious men, who had a personal hold on the great Christian doctrine of grace, and were not easily moved from their Christian bearings. They were men who had personal experience of what is called the objective witness of the Holy Spirit, and who felt with regard to scripture that they had the very same testimony which accompanied the scripture when first uttered. They knew that the same Spirit who spake by the mouths of the prophets penetrated their hearts to convince them that the sacred authors did faithfully deliver the oracles which were divinely entrusted to them. 'The same Spirit,' said Calvin, 'which made Moses and the prophets sure of their vocation, testifies in our hearts that He uses their ministry to teach us.' And thus for them the devout use of the Holy Scripture was, in fact, the prolongation into the present time of that personal intercourse and fellowship with God which He had permitted to his ancient Church. While they held this firmly, Calvin and his fellows could afford to permit a rearrangement of scripture details, and could appeal freely to such historical criticism as was at their command to help them in their work. Historical criticism, in fact, if only the doctrine of the witness of the Spirit be kept clearly in the foreground, resolves the Bible into scene after scene of fellowship and communion with God. It multiplies, deepens, and broadens the sight and experience of that fellowship which scriptures bring us."

Robertson Smith's article on *Prophecy in the Critical Schools of the Continent*, published in the spring of 1870 in the *British Quarterly*, while he was still a student, and his opening lecture, *What History teaches*

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us to seek in the Bible, published in November in the same year, were transcripts of papers and speeches first given in the New College Theological Society.

In the first of these two papers he showed that the higher criticism had for its fundamental conception the organic unity of all history. History is no medley of petty dramas, involving no higher springs of action than the passions and interests of individuals. Through the ages one unceasing purpose runs, and every fact of life or custom or opinion are all manifestations of this one ceaseless motive power. Hence the higher criticism is a statement, clear and emphatic, of what all men hold who believe in providence; but just as any number of vague theories about the life and government of the world may be called by the common name of the providential government of the world, so the idea of the organic unity of history may cover many differences of thought. To one thinker the unity of history means simply the unbroken reign of natural law, unquickened by a single breath of the Spirit of the Lord; while to another there may be seen the golden thread of Divine love binding all history together, worked out in and through man and human life by a personal and redeeming God. The principle of the higher criticism is in itself non-theological, but the application of the principle may show which view of history is the more tenable, whether we are to rationalise all history, or whether there is an inexplicable and supernatural centre, which we must never lose sight of. Those ideas, worked out when Robertson Smith was still a student, lie at the basis of his unfinished and as yet unpublished Burnet lectures.

In his inaugural lecture he showed their relation to the principles of Calvin and of the theology of the Reformation. The kernel of the Reformation doctrine of Scripture was, he said, that the believer has a personal trust on God in Christ, and this made the Word of God not an outward letter, but a deep personal thing, whereby the believer can get into close personal intercourse with God by means of the two-fold stream of God's personal word coming down to man and man's personal faith going up to God. Calvin, he declared, had set before him as the goal of biblical study to gather into one whole of all God's dealings with man from the fall to the Resurrection, the history of true religion, the adoption and education from age to age of the Church in a continuous scheme of gradual advance. And the only method of carrying out Calvin's idea is the honest practice of the Higher Criticism, which means to look at the Bible fairly and honestly as a historical record, and the effort everywhere to reach the real meaning and the historical setting of the Scripture records, *as a whole*, by letting the Bible speak for itself altogether apart from human traditions of any kind whatever.

These were the principles which he gave us in the Theological Society where he found and formed his powers; and they remained with him his life long.

In 1870 the Hebrew Chair in the Free Church College of Aberdeen became vacant owing to the death of Professor Sachs. Robertson Smith was then a student, but would finish his course before the vacancy could be filled at the meeting of the General Assembly in May. His fellow-students seized the idea that he might be proposed for the chair. He had attended classes in Germany, at Bonn and Göttingen, during the summers when our Scotch colleges were closed. He had studied philosophy under Schaarschmidt, Neuhäuser, and Lotze; Old Testament exegesis under Kamphausen, Koehler, and Bertheau; theology under A. Ritschl and Lange; and Syriac under Paul Lagarde. His quickness in acquiring languages had made his intercourse with these distinguished teachers more familiar than perhaps is usual with foreign students who attend their classes. They gladly sent testimonials of his extraordinary gifts, and the proofs were laid before the Church of his fitness for a professor's chair. He was elected by a large majority, and settled down, at the age of twenty-four, to seven years of quiet happy work in Aberdeen.

His geniality, his capacity for friendship, his keen interest *in everything* drew around him a circle of friends, of whom Sir George Reid, the President of the Scottish Academy, is perhaps the best known. Then came the storm which took him completely by surprise.

When he wrote his famous article "Bible," for the Encyclopædia Britannica he never dreamt that anyone would take offence. He was writing as a scholar for scholars, but he had in articles, addresses, sermons, lectures shown, as he thought, that his critical principles were based on Reformation theology, and no one had objected. But he had never foreseen that the wholesale overturn of traditional views would shock the mass of people, who would have contentedly accepted them had he only given them a few at a time.

I need not record the history of the famous case, which gave a great shock to the Free Church, and yet in the end educated not only its ministers but its common people. I have little doubt that, however unfortunate for the man, it was a great thing for the people that the battle was fought out in a Democratic Church, where nothing intervened between professor and membership but representative church courts. The Roberson-Smith case set men and women reading about the Bible and reading the Bible, as nothing else has done during the century. In outlying country parishes small farmers, ploughmen and shepherds, in the cities small shopkeepers, clerks, and artisans, clubbed together to buy *The Old Testament in the Jewish Church*, and formed little societies to read it and discuss it. His friends never doubted victory for the cause, though they feared they would lose the man. If the case could have been kept going a year or two longer both cause and man would have been saved.

The Robertson-Smith case was spread over four assemblies. It came to the Supreme Court for the first time in 1878. The *Scotsman* thus describes the scene:—

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"The libel had been declared irrelevant by the Presbytery. Appeals were taken to Synod and Assembly, and at the Glasgow Assembly the case was tried. Those present can never forget the scene. The vast hall with the gathered thousands, the intense excitement, the fierce intensity of those who were against the Professor, the fixed resolution of those who fought for freedom, made that Assembly a most memorable one. The excitement rose to a great pitch when the Assembly, by a majority of 23, on a total vote of 579, declared the count about Deuteronomy relevant. Most men would now have given up the case; not so Professor Robertson Smith. Curiously enough, the opponents of Professor Smith went on to discuss the other counts in the libel, and by so doing gave him his opportunity. He did not confine himself to the matter before the House. He went back to the decision of the forenoon, and showed how unfair it had been, how extraneous matter had been brought in, and spoke with such power that if the vote of the forenoon could have been repeated it would have gone in his favour. The peroration as spoken was irresistible. 'Dr. Begg told them that he trembled for the Ark of God. There was another expression more appropriate, and that was trembling at the words of God. He trusted he trembled—he trusted he should never cease to tremble, though rejoicing with confidence and with love—at every word of God, which he took as the absolute rule of his faith and life. But he was not one of those who trembled for the Ark of God. He knew but of one character in the Bible history put up for our information who trembled for the Ark of God, and that was Eli—not the most admirable character in the Old Testament—a worldly ecclesiastic. Eli trembled for the Ark of God, and why did he tremble for the Ark of God? Because for him the Ark had ceased to be a shrine of the living, revealing Word of God in the commandments, and had become a fetish—an idol—carried out as if by its power it could assist the Church in its war against the Philistines. He trembled for the Ark of God, and as he trembled he fell and perished. But there was no need to tremble for the Ark, because the Ark was safe, not in virtue of those outside things he had looked at, but because it was the Ark of God's revelation. No man need tremble for that: God's revelation was safe.'"



FREE CHURCH COLLEGE, ABERDEEN.

It was this speech which first revealed to the Church his marvellous power of debate. He had made little or no preparation. On the day before, he was tormented by severe neuralgia in the head, but declared that he must spend the forenoon in preparation. He shut himself in his room at 11 o'clock, and at 4 o'clock I went to ask how he had got on. He tossed me a bit of paper. "That's all I could think of, all I have written," he said. On the paper were the words, "Tremble *at* the Word of God: need not tremble *for* the Word of God: Eli." That was all.

The only written preparation for his magnificent speech in the Assembly of 1879, was six sentences in pencil hastily jotted down during the debate on the outside of my copy of the Assembly Proceedings. Here is one: "Emphasise meaning of Rainy's motion by its preamble and especially his dissent. Point out that the views tending to minimise were expressly repudiated by Pr. Sm., and Assy. voted, knowing that they could

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expect no retractation." These speeches of his were the features of the case. They were clear, effective, lucid. His vast stores of learning were capable of instant use. He never hesitated for a word, caught the weakest point of his opponent's argument, had a readiness of retort which I have never seen equalled—and all was poured forth in such a rapid torrent of words that he was the despair of reporters. Gradually from these speeches, read in every corner of Scotland, men came to see and understand his position, and the people were taught the principles of Biblical criticism in a fashion vouchsafed to no other land.

This power of public speech was made use of in 1881 and 1882, when he delivered courses of lectures to large audiences in Glasgow and Edinburgh from a couple of pages of printed notes. These lectures, taken down in shorthand and corrected, were published under the titles of "*The Old Testament in the Jewish Church* and *The Prophets of Israel and their place in history to the close of the Eighth Century B.C.*

At last, in 1881, the Assembly, under the leadership of Dr. Rainy, sad to have to say it, removed him from his chair. They were careful not to pronounce his views inconsistent with the doctrine of the Church, they left him free to take a pastoral charge, but they made him cease teaching. He was advised that the course was utterly illegal, thoroughly unconstitutional, that he ought to appeal to the Civil Courts, that he and his friends should leave the Church. But sad as he was at heart and sore in spirit, he was too good a Free Churchman to appeal to Cæsar in a spiritual case; and too loyal to the Church of his fathers to seek to weaken it. He used every persuasion to prevent any secession; only for himself he would take no ministerial place in the Church until the unjust sentence had been reversed. The burden and excitement of these four years told heavily on him. He lived nearly fourteen years after his removal from his chair, but he was never quite the same man physically afterwards; nor is it to be wondered at by any who knew what he went through. There are many ways of martyrdom—what was done to Robertson-Smith was one of them. He was a true martyr—a witness who gave himself for others. He did, if any man did. Scotland has an insight into the meaning of the Bible, and Scotch ministers and office-bearers have entered into the fruit of his labours. It was hard on the man, but such is the faithfulness to death which the truth always demands from her pioneers and discoverers.

His work on the Encyclopædia Britannica and his life at Cambridge are so well known that I need not refer to them. He had been long an invalid, and yet the end came somewhat suddenly. Just five months ago he confided to a friend that he would like to live a little longer to finish his book and to survive his mother. The two last unfulfilled longings are characteristic of the man—to finish his scientific proof of the divine character of the Old Testament Scripture, and to spare his mother pain.

I trust we shall have a collection of his earlier papers and essays, together with his unfinished Burnet Lectures. He tried, like Bede, to dictate the last paragraphs to a friend, and, like Bede, found the task beyond his strength.

We buried him on Wednesday, April 4th, at Keig, in the grave where his father, sister, and two brothers lie. Amid the crowd of mourners were Fellows of Cambridge Colleges, artist friends, old student companions, and some of his father's aged parishioners, who told in whispers how they had seen him baptised in the little church of Keig. The graveyard looks out on the woods which surround Castle Forbes and clothe one of the many spurs of Bennochie, and sunlight lit up the sombre spring-tide colour of the upland Scotch valley of Strathdon. Dr. J. Sutherland Black, who has been more than a brother to him, was the chief mourner.

Thomas M. Lindsay.

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ARTICLES OF THE MONTH.

DIVINE RESPONSE TO HUMAN CAPACITY.

THAT faith in the living Christ should prove the outcome of modern uncertainty and agnosticism is a conception which savours of paradox; but it is advanced with much cogency and fine insight by Madame Emma Marie Caillard in the *Contemporary Review*. In many respects her paper on "The Divine Response to Human Capacity" is one of the most beautiful and suggestive among the theological articles of the month. From the general principle of the adaptation of organisms to their environments, it follows that "the presence of any natural capacity in plant, animal, or man becomes the certain assurance that there is something in the environment to meet the demand of which, directly or indirectly, it has been the predisposing cause. . . . And in every case the response made constitutes a veritable revelation to the sentient being whose capacity in that special direction is met and satisfied. The extent of the revelation must depend, of course, on the extent of the capacity." The writer's purpose is "to trace this universal sequence of capacity and response to capacity in a region from which Agnostic thought has excluded it—in other words to show that a Revelation of the Divine to the human is as reasonable and as much to be expected as the revelation of light to the eye, because there is as true a capacity and response to capacity in the one case as in the other."

THE INFINITE IN THE FINITE.

To the objection that human capacity for the Divine, which means capacity of the finite for the infinite, is therefore impossible, Madame Caillard replies according to the Hegelian principles popularised by the Brothers Caird, that "the proof of man's capacity for the infinite is his consciousness of—in other words, his power of transcending—his own finitude." She emphasises the point, "That we cannot know ourselves is, in fact, an axiom of that same philosophy which asserts that we cannot know the infinite." The grounds adduced for this two-fold exclusion, that knowledge always implies the relation and antithesis of subject and object, are shown to be invalid for that purpose; for "knowing and known may be one, and yet each preserve its own identity," and the infinite "is the principle of unity which holds together subject and object, and is itself the consummation of that union." But the writer does not remain in these happy hunting-grounds of Hegelian dialectic.

PERSONALITY—CAPACITY FOR THE INFINITE.

"If, however, we perceive in our own self-conscious nature a union of subject and object, of knowing and known—which, as a matter of fact, we do perceive and feel, despite its imperfection, to be of the very essence of personality—and if we regard the infinite as the principle of that union, and as realising it in a completeness of which but a faint foreshadowing is possible to beings whose self-knowledge is so feeble and inadequate as our own, then we are brought face to face with that capacity for the infinite which we have asserted to be inherent in human nature. *It lies in personality*—that which by the test of persistence is the ultimate reality of our being, persisting in each one of us as the basis of all that he appears to himself, or to others, amid every external and internal change, and too deep and far-reaching to find any response save in the Supreme Reality itself—that which persists as the basis of all phenomena and all existence."

SELF-REVELATION OF GOD PERSONAL AND NECESSARY.

"But if the capacity of the human for the Divine lies in personality, and is limited by its limits, an indication is at once given us of the only kind of revelation possible for man to receive as adequate to his needs, and yet not transcending his comprehension; and that is the revelation of a person, for it is by his personality that he is stamped with the Divine likeness and rendered, potentially at any rate, a son of God." . . . "But no personality can ever become known to us by our own unaided efforts." It must reveal itself to us. True of man, this necessity holds much more of God. "And the only true response to this need is the God-man, Who is at the same time the revelation of God to man and of man to himself as he exists in the divine ideal of Manhood. Failing such a manifestation as this, there has been no universal, because no personal, revelation of God at all."

"THE LIVING CHRIST."

The "vital elements" of Christianity may be summed up in one word, and that word is *Christ*—"not in His teaching, or in the sublime and simple records of His life, or in the subsequent commentaries on that life, and development of that teaching found in the writings of His immemediate disciples and followers, but in *Himself*; for "He is not only the way to Life, He *is* the Life, the very principle of union between God and man, through whom that union is realised in us."

THE CONSENSUS OF CHRISTIAN EXPERIENCE.

How far the writer has transcended the standpoint of Professor Caird, whose works she quotes with reverence, may be seen from the following important passage:—

If it be regarded as touching on dangerous ground to make an appeal to "the personal experience" of Christians, the following consideration appears a sufficient answer: that if it be true that perfect "self-realisation" is the goal of human discipline and progress, and that "a self-conscious being cannot know what he really is, or realise his good save in utter self-surrender to God," then a consensus of the experience of selfs, or, as it is more commonly called, of "personal experience" in the religious consciousness, becomes of supreme importance; and on no point is the consensus of Christian personal experience so strong as on this of union with Christ. By all Christians who are such in more than name, in all ages, Christ is felt and more or less adequately declared to be their stay, their strength, their support, the One who, because their nature is His, understands and enters into its deepest and most mysterious recesses, yet at the same time the one who reveals and expresses God to them, through whom the life of God is made theirs, and enabled to overcome, within and without them, all that is antagonistic to its fuller presence."

ONLY LIVING BREAD CAN FEED LIVING MEN.

"Such an effect as this could not be produced by an individual who is only '*regarded* as the organ of a universal principal,' or by 'a universal principle which has incarnated itself' only 'for perception and imagination in an individual life.' Man is too real a being to be nourished and developed on illusions, however striking and beautiful, and

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what he needs, what in all religions he is feeling after, is consciousness of union with God, not with the abstract Divine, but with the Divine Personality, the Divine Self. This is a necessity, not only of the race at large, but of each one of those human selfs which make up the race; and this is the 'universal cry' to which the Christ-revelation responds, and responds with ever-increasing clearness, fulness, and power as the cry grows more definite, intelligent, and earnest."

THE TEST WITHIN EACH MAN'S REACH.

"And here we touch on what may well prove to be the direction of modern religious development, the outcome of all the strife, contention and loud-voiced Agnosticism of the present day—viz., a more general and at the same time a more individual "consciousness of union with Christ and through Him with God" than has ever yet been attained in any age, save by exceptional Christians." The conflict in the scientific age can only issue in "the ascertaining of each man for himself not what Christ *was*, but what He *is*."

Few persons have either time or inclination to wade through masses of polemic, to study and classify the results of "the higher criticism"; but every man, if he have even the faintest suspicion that Christ is more than the mere "Founder of Christianity," that He is the living bond of union between God and man, through whom alone the knowledge of God is possible, can put his knowledge to the test.

THE POPE AND THE BIBLE.

PROTESTANT PRAISE AND CATHOLIC CENSURE.

AFTER the libraries which have issued from Protestant pens in denunciation of Papal opposition to the dissemination of the Scriptures, it is somewhat surprising to find how little has been said in Protestant circles on the present Pope's recent Encyclical in commendation of Bible-study. No doubt the ultra-Protestants who regard the Bible with almost idolatrous veneration and believe the Pope to be the Man of Sin, must have been considerably nonplussed by this Papal eulogy of Scripture and of Scripture-reading. They will probably have to choose between the alternatives of pronouncing the Encyclical a new "piece of Jesuitry" designed to entrap unwary Protestants, or of seriously modifying their view of the Papacy. The great majority of evangelical Christians, whose love for the Bible is stronger than their hatred of the Roman See, will observe with pleasure the stimulus given to Bible reading by the Papal autocrat, and will devoutly hope for the consequent spread of Scriptural principles in Roman Christendom.

ENGLISH LEAVEN AT THE VATICAN.

This is the kind of attitude assumed in the *Sunday at Home* by Dr. William Wright. He begins with an explanation of the general policy. "There are," he says, "two antagonistic forces at play in the Vatican, each striving to mould the decisions of the Pope, and to mould his actions. One of these forces is composed largely of English and American clergymen who have quitted the Protestant communion and joined the Romish." In parting with the Bible these converts have "awaked to its tremendous importance." And "just as they were lacking in evangelical fervour and loyalty to the Bible, in the torrid zone of Protestantism, so, having passed into the frigid zone of sacerdotalism, their evangelical temperature has proved too hot for their surroundings. They are a minority, but a powerful minority. The mass of them are men of character, and character counts at the Vatican. They are generally men of social standing and scholarly position, and as they are fresh from the free life of English and American institutions, they find the hide-bound mediævalism of Rome dull and enervating."

This view of the situation at the Vatican points to the conclusion that the exodus to Rome which followed the Tractarian Movement, instead of rousing the passionate resentment of Protestants, ought to excite their liveliest gratitude; for the result has been less to Romanise Evangelical Christendom than to Evangelize Roman Christendom. The leaven of English life and English religion has been introduced into the Papal meal, with consequences greatly to the good of the mass of mankind. But Dr. Wright does not seem to allow for an inner evolution in Romanism, making for Evangelical sects, of which Père Didon, with his wonderfully pure Gospel, may be taken as an illustration.

"A TRIUMPH FOR THE BIBLICAL PARTY."

"The opposing forces, ex-Anglican and 'semi-pagan,'" continues Dr. Wright, "strive incessantly for the mastery; and it is generally supposed that Leo XIII. has strong sympathy with the evangelical party, but it is within the range of common observation, that concessions made to that party by the Pope are followed by counteracting concessions made to their opponents."

The Encyclical of November 18th last, is described by Dr. Wright as "an eloquent panegyric on the excellence of the Bible, and an exhortation to the study of its sacred pages. It may be said with safety that no such document has been issued from the Vatican since the Presbyter became the Pontiff. It is a triumph for the Biblical party, but, as we shall see, it is to a large extent counteracted by the other power behind the Pope."

"ITS PROTESTANT RING."

"One of the things that strikes one on first reading the Encyclical is its Protestant ring. . . . In this Encyclical of Leo XIII., the Virgin Mary is not so much as once named, nor is there any reference to the adoration of saints, the sacrifice of the Mass, or any other unscriptural practice of the Church of Rome. As a rule, Papal Encyclicals have placed the Virgin Mary in the forefront, and the Bible nowhere. Here the process is reversed; the Bible is all in all, and the Virgin Mary nowhere. In this respect the latest letter of the latest Pope falls into line with the twenty-one letters of the Apostles. One also misses in this document the familiar forms of ecclesiastical malediction. . . . Few documents have been charged with such lofty and condensed praise of the Bible."

So highly does Dr. Wright estimate the influence of the English party at Rome, as to suggest from certain differences between the Latin and English versions that the original of the Encyclical may have been English, and that the Latin falls short.

"The limitations," he finds, "which follow the apparent concessions of the Encyclical considerably diminish the enthusiasm with which one at first reads the document. The barriers raised by the Council of Trent still mark the bounds of freedom for the student of the word;" and "in the whole document there is no suggestion of giving the Bible to the people."

"CLEAR GAIN."

"One clear gain is the unwonted privileges accorded to scholars of consulting the original language in which the Scriptures were written. It is also a great matter that the Pope has spoken in such lofty terms of the excellence of the Bible, and the advantages arising from its study, for notwithstanding the accompanying limitation, it will be difficult for priests, in face of the Encyclical, to say that the

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Bible is a bad book, or to prevail upon the people to burn it. And, finally, the study of the Bible may fire many a student to make known its saving truths to others."

IT IS NOT INFALLIBLE.

The other article is in the *Contemporary*, and comes from the anonymous author of "The Policy of the Pope," who professes to be a loyal Papist. This worthy controversialist, instead of accepting the substantial instalment of freedom granted by the Papal commendation of Bible study and of the lower criticism, occupies most of his pages with lamentation over the Pope's refusal at present to endorse the conclusions of the Higher Criticism; which, considering the advance the Pope has already made, is just a trifle exacting. He is especially indignant with the declaration that the Bible is free from error, and that God is the author of the whole Book. He more or less openly suggests that the Pope has written in ignorance and under advice from ignorant obscurantists. He consoles himself by his "first and predominant feeling of profound relief that a Papal Encyclical is not a binding definition *ex cathedrâ*, but a document which, while challenging the respect of the least enthusiastic Catholic, is not exempt from the criticism of the most fervent.

THE POPE'S PROTESTANTISM.

In the *Revue Internationale de Théologie*, Prof. Reusch, of Bonn, advances a number of "Theses concerning the inspiration of Holy Scripture." He points out that the teaching of the Council of Trent was no approbation of the theory of verbal inspiration. That theory was the outcome of the scholastic theology of Protestantism, and now palpably untenable. The idea of the inerrancy of Scripture has ruled both Catholic and old Protestant theologians, but it is only admissible as applied to the essential contents of revelation, to religious truths properly so-called; perfect freedom from error in all departments, historical, astronomical, and the like being untenable. Theories restricting inerrancy to religious revelation have been advanced more or less clearly during the last few decades by Roman Catholic theologians; but others have vigorously opposed them, and tried to secure their condemnation by the authorities at Rome. Professor Reusch maintains that the position taken by the Pope in his recent Encyclical "is not essentially different from the old Protestant theory of verbal inspiration."

THE PULPIT AND LABOUR PROBLEMS.

DR. NEWMAN SMYTH, whose "Christian Ethics" forms so valuable a volume in T. and T. Clark's International Theological Library, writes in the *Homiletic Review* for March on "Labour Problems for Pulpit Discussion." The first duty of ministers on such subjects—though not by any means the last—is silence. "Silence, at least until hard reading has been done, and careful convictions displacing hasty generalisations have been formed, is a first and indispensable condition of any weighty speech on these subjects." Dr. Smyth proceeds to lay down certain general rules:

(1) The pulpit must keep in touch with more than one class. "In pleading for one it is to be carefully just to all." "There may be little danger of erring in the insistence of the pulpit upon the social obligations of the rich—the public Christian conscience is becoming in this respect a clear and searching light,—but the clergy are more exposed to the peril of making their preaching an unnecessary foolishness by ill-considered utterances which will not command respect from close students of economic subjects."

SOCIAL PLATITUDES TO BE ENFORCED.

(2) "It is the proper office of the pulpit to keep before men those social truths which, in their class antagonisms, they are apt to forget. The truths, for instance, that men cannot live alone; that health cannot be insured on the avenues when disease is permitted to thrive unchecked in the swarming alleys; that the prosperity of each class is bound up in the common weal; that the only efficient quarantine against evil is a missionary cleaning up of the whole world,—these and similar fundamental laws of social prosperity are integral parts of the ethical message of the Church, and are not only to be preached in the abstract.

"The pulpit which makes of itself a centre of the common life of a neighbourhood, and to which the people will instinctively turn whenever they would find a voice to express whatever stirs them as the heart of one man, will surely become a social power; and in its steady and luminous attraction it will do more for the welfare of all classes than many a procession of social agitators can accomplish, passing by into the darkness with their noisy drums and flaring torch-lights.

(3) "The pulpit can wisely attack the labour problem by seconding all well-devised efforts to secure better conditions of life for the labouring classes. Anything that promises to give to working men and their families purer air, more sunshine, better food, more knowledge of common things pertaining to economical and healthful living is a subject which belongs by Divine right to the Christian pulpit; and if any sensitively selfish, good people should object to the introduction of such matters into the Lord's sanctuary, they might be commended to the Hebrew prophets for instruction in the moral essentials of religion."

EXAMPLE OF CHURCHES ON "THE LIVING WAGE."

(4) The pulpit must at times be boldly opened to the advocacy of definite social reforms or the rebuke of specific industrial wrongs; and this without necessarily espousing any general economic or social theory.

"Good clean lightning is called for in the pulpit whenever any definite wrong needs to be hit and blasted. The churches, also, may lend their aid in some industrial exigency without being called upon to teach lessons concerning the tariff or throwing their weight as churches with any particular school of economists, as recently many churches in England, in proof of their practical Christianity, lent their help to the miners in their effort to secure for themselves 'a living wage.'"

As to root-and-branch attacks on the existing system, Dr. Smyth asks: "Who of us has authority, either of scientific law or of Divine revelation, to call to repentance from nature's first principle of competition, and to proclaim a kingdom of collective ownership of property as at hand? Moreover, granting even that some social transformation is to mark the world age next to come, such social reconstruction will be a vital product, to be reached, if at all, through processes of growth, as all organic changes are gradual adaptations to many and subtle conditions of environment. The pulpit is not to anticipate the order of Providence."

(5) At the same time Dr. Smyth insists that "the pulpit should hold up constantly before the eyes of all men the inspiring Christian hope of a new earth under the new heavens."

"The pulpit is to stand amid the evils of the city as the inextinguishable prophet of God."

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STORIES ABOUT DEAN STANLEY.

MR. PROTHERO'S life of the late Dean of Westminster has been like the pouring forth of ointment. The magazines and reviews have been filled with the fragrance of the good man's memory. In *Good Words* for this month, Dr. Donald Macleod chats very pleasingly about his old friend. He recalls how, when only an undergraduate, young Arthur wrote: "I should not ask more to make up my notion of the unity of the Church, even in heaven, than that they all loved one another as Christ's redeemed servants, and all loved God in Christ."

A PIONEER OF REUNION.

This, adds Dr. Macleod, was the dominating rule of his life. And we may add this spirit of his, although accompanied with a nebulousness of belief which was rather a solvent than an agent of constructive church life, has done more than we can quite calculate to prepare the atmosphere for the modern reunion movement. Take, for example, his distinction between the "true evil" and the real good in Christendom: "I cannot but think that the true evil on which we ought to fix our eyes and direct our attention is that of party spirit and uncharitableness, the sin of violent newspapers and fierce controversialists, and haughty aristocratic scorn despising and trampling on the Christian poor of England, *not* the sin of Baxter and of Wesley, of Milton and of Luther; and that the good on which we ought to fix our praise is surely not the good of adhering to the forms of our forefathers, the characteristic mark of Romanism and heathenism, but rather the good of those who look on all Christians as working in the same great cause—the good of Howard and John Bunyan, and Pope Gregory VII. and Felix Neff." It was for this reason that he was always on the side of inclusiveness.

HIS "WANT OF ORIGINAL SIN."

Dr. Macleod grants that of what is known as "conversion," the Dean had had no experience. "I once heard it said that the great defect of one of the most ethereal and saintly of men was his 'want of original sin.' This might have been said of Stanley with greater truth. Just as he passed through Rugby without any consciousness of the evil that was going on around him, so did he in a sense pass through life. The wickedness of sectarianism and injustice were the sins he felt most—but he did not feel as Augustine or Bunyan felt the terrible nature of personal sins or guilt." In some capacities of spiritual sense he seems indeed to have been as singularly bereft as he was in some physicial senses. Yet, as Dr. Macleod observes, "It is remarkable that a man who had no sense of smell or taste, no ear for music, and whose eyesight was weak, should have been so rich in geniality and so quick in observation. Not being aware of his peculiarity, I once arranged for a specially good musical service on the occasion of his preaching in my church in Glasgow. On coming into the vestry afterwards, I said: 'Well, Mr. Dean, of course Westminster is far beyond anything we can do, but I think we have given you good music to-day.' 'My dear Donald,' was his reply, 'you might have saved yourself the trouble. I do not know the Queen's anthem from Tullochgorum!'" Verily a prodigy was this genius who (as has been here or elsewhere pointed out) had no sense of smell or sense of taste, or sense of music, or (theological) sense of sin!

"I HAVE SEEN HABAKKUK MUCKLEWRATH."

He greatly relished the grit and piquancy of Scottish life. Once he got Dr. Macleod to secure him admission to the proceedings of the Free Kirk General Assembly. "The debate was one which elicited the fervour of what is called 'the Highland Host,' and he had the fury of that party illustrated by a fiery and fanatical speech. Stanley's delight was great. Although interested in the great ability of many of the speakers, yet it was this fragment of an olden time that possessed him. Whenever he came out he greeted me with sparkling eyes, 'I have seen and heard Habakkuk Mucklewrath—Habakkuk Mucklewrath in the flesh!'"

Dr. Macleod appropriately recalls the Dean's contributions to *Good Words*. "We can with difficulty believe that at so recent a period *Good Words* should have been assailed and its editor attacked because of the dangerous laxity of its views! The storm raised against a magazine which dared to admit Kingsley, Tulloch, and Stanley was as tremendous as it was ridiculous. The Pure Literature Society put *Good Words* into its *Index Expurgatorius*; the Religious Tract Society refused to circulate it. A Free Kirk Presbytery 'overtured' its General Assembly against it. But Norman Macleod determined to let the Magazine perish sooner than yield to such clamour."

HIS FUNERAL SERMON ON DICKENS.

In the *Young Man* Mr. Haweis retails his reminiscences of the Dean. A few incidents may be quoted:

"Although there was no one like the late Dean for occasional sermons, few knew the real anxiety and labour which some of these efforts cost him. . . . He was hardest put to it when he had to preach Dickens' funeral sermon. He said in despair to a friend of Charles Dickens: 'If only I could read any of his works with any pleasure, or appreciate any of his jokes!' But he could not. Yet his sermon was pronounced a sympathetic masterpiece by those who could. Mr. Gladstone executed a similar feat when he pronounced his encomium on Beaconsfield."

RENAN AND THE DEAN'S FRENCH.

"I remember a dinner given to M. Renan, on which occasion I sat next but one to him, and the Dean of Westminster sate opposite. The great writers soon engaged in a warm interchange of anecdote and repartee, and the whole table listened with the utmost delight; but the piquancy lay in the fact that Renan could not speak or understand English, and the Dean had to converse in French. It was the most fearfully and wonderfully made French I ever listened to, a shocking accent, *vow savay cur jammy*, and so on; but the impetuous Dean was inconceivably voluble and ready, and, above all, the unscrupulous literal translation of English idioms into French was courageous beyond praise; but somehow Renan understood it. The Dean's was the triumph of mind, not only over matter, but over grammar, idiom, everything; but the result was a sustained and extremely animated conversation, into which Renan cut in his own inimitable manner with the neatest epigram and the most courteous pleasantry."

A VICTIM TO HIS LACK OF SMELL.

"Dean Stanley died in 1881, a victim, very probably, to his own deficiency in the sense of smell. There can be no doubt the Deanery was in a most unsanitary condition, but the Dean had no sense of smell, and felt no alarm. How far his researches and excavations amongst the graves and vaults of the Abbey, which is, of course, one vast charnel house, may have liberated mephitic vapours which acted on the lowered vitality of the Dean—never very regardful of his health, and, as Dr. Jowett used to say, 'radically unsound on the commissariat'—it is impossible to say. It cannot be maintained that he died before his work was done."

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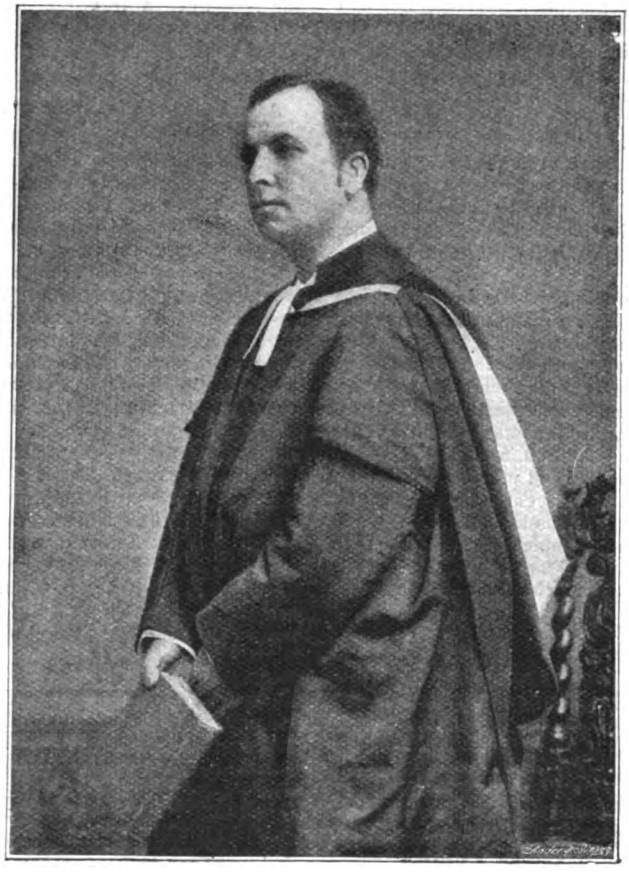
THE NONCONFORMIST LITURGIST.

THE Rev. John Hunter, D.D., of Trinity Church, Glasgow, has frequently inveighed against the publication of ministerial personalities, but has at last himself succumbed to the seductive charms of the ubiquitous interviewer, with the result that we are presented in the *Sunday Magazine* with an entertaining sketch of "Dr. John Hunter at Home."

HIS TASTES IN READING.

He is described as spending most of the week in studious seclusion, and as an omnivorous reader. "What most strikes a visitor to his house is the extraordinary collection of books. Not only is the doctor's study crammed with all kinds of literature, bound and unbound, but the walls of the dining and drawing rooms are partly hidden by book cases." His own tastes in reading he thus confessed: "Critical and historical studies of doctrine have always had a fascination for me, but I place the literature of devoutness above the literature of dogmatics, and I find myself turning more and more from controversial to devotional works. It is a grave mistake for a minister to confine his reading to merely professional literature. . . . I read, as far as I have time, the best works on philosophical and scientific subjects which are published from time to time, as well as the best poetry and the best novels. In the department of general literature I like good biographies best of all.

"Some years ago I took in for twelve months several Jewish periodicals. At the same time I read a number of Jewish liturgies and volumes of discourses by modern Rabbis, and I got to know so much in that way of the inner life of the Jews that I lost all the little interest I ever had in societies for converting them. Many devout Jews are in thought and spirit nearer Christ than some of those who are most anxious to convert them. When men are in true communion with God, no matter how they have got there, they are at the end and heart of all there is. They have found God, and God has found them."



REV. JOHN HUNTER, D.D.
(*From the "Sunday Magazine."*)

WORSHIP "A LOST ART" IN NONCONFORMITY.

Speaking of his introduction of liturgical services, Dr. Hunter remarked: "The experience of fifteen centuries is against the common order of worship in Presbyterian and Congregational churches, and ought to teach us the error of our ways. For nearly a century, up till the time of the Covenant, the Reformed Church of Scotland had a liturgy, and daily service in many parishes. The Puritans, even, were not anti-liturgists. Their opposition was to those parts of the English Liturgy which taught baptismal regeneration and similar things. The reaction against liturgical prayer and symbolism was allowed to go too far; so far, indeed, that the art of worship is, to a large extent, a lost art in the non-Episcopal churches. I believe in preaching, but in the past we have almost sacrificed everything to it. The atmosphere of the church ought to be the atmosphere of worship. There is no test to which I would more willingly submit a church than its worshipful spirit and ways."

His ideal Church would be, "The Church that best unites thoughtfulness and prayerfulness, the passion of piety and the passion of humanity. Catholicism and Protestantism represent two necessary and eternal things — devoutness and reasonableness. In the ideal church these two qualities or attitudes will be reconciled."

The fact that his mother was an Episcopalian and his father belonged to the Established Church of Scotland may perhaps, Dr. Hunter admitted, account for some of his tastes.

HIS VIEWS ON REUNION.

He maintained that "the world is more Christian at this hour than ever before." "On its man-ward side, at least, the religion of Jesus Christ is almost instinctive with us. It is the unconscious standard of modern society."

On the relations existing between the Churches, he declared it to have been one of the supreme privileges and joys of his life to be able to serve Churches of almost every name; leaving out, of course, the Roman Catholic and Episcopal Churches. He has preached in all kinds of churches in Scotland and in England. He is a Congregationalist because Congregationalism is not a denomination, but he likes especially the Church of Scotland, "because it has hardly any of the exclusive spirit we find in Anglicanism, and less of the sectarian spirit that is to be found in the other Presbyterian bodies."

Asked whether he was hopeful of a speedy union of Churches, he answered, "Not in any external way, but dissatisfaction with denominational divisions is ever increasing. . . . The outlook is hopeful. Everywhere one sees tendencies towards higher and wider spiritual affiliations.

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Many of our most cultured and Christian laymen hold a much larger and more spiritual Christianity than that held by some of their clerical guides, and are prepared for a corresponding union on the basis of it. . . . But it is foolish to think that Christendom will ever be one again on any such basis as an 'historic episcopate' or an 'ancient creed.' We have got past that stage, and, I think, for ever. While I do not despair of Christian men, if they only think deeply enough, coming to think substantially alike upon all the great and essential things, yet it is unity of spirit and not unity of thought, still less uniformity of Church order, that is the bond of peace."

THE AMUSEMENT CRAZE IN CHURCHES.

Turning to the subject of amusements, Dr. Hunter observed, "The Churches are making a mistake, that will yet be seen to be a fatal one, in thinking they are likely to satisfy more completely the life of the time by neglecting the culture of the worshipful side of life. In England, more than in Scotland, the amusement craze is being carried to a great length in connection with Churches. It is lowering the tone of the pulpit and secularising the activities of the congregations. What is called 'the pleasant Sunday afternoon' movement is not a healthy one, and is practically a confession of failure. It is easy to gather crowds; music, and anecdotes, and witticisms will do it for a time, but their attractive power soon finds its limits of exhaustion."

"I have never been able to join in the indiscriminate condemnation of the theatre. . . . I make a point of seeing two or three good plays every year. . . . But speaking generally, I should say that young people, whose characters are not yet formed, are on the right side when they are on the side of abstinence from theatrical entertainments."

We further learn that Dr. Hunter started four years ago, in connection with the Church, a Sick Children's Convalescent Home at Eaglesham, of which Mrs. Hunter is secretary; he is president this year of the Glasgow (Church of Scotland) University Theological Society, and is the first Dissenter who has occupied the position; he is engaged at present writing a Manual on the Lord's Supper, and his only outdoor recreation is walking.

CHRISTINA ROSSETTI AS LAUREATE.

A STRIKING proof of the Imperial interest taken in the British Laureateship is supplied singularly enough in the *Baptist Magazine*. It contains a paper by Rev. G. W. Cross, of Grahamstown, South Africa, entitled: "Who shall be Laureate? A brief for Miss Rossetti." She is described as "a poet, not one whit less than either Swinburne or Morris in hand or soul—in native gift or in achievement which denotes the long and conscientious cultivation of gift, or if at all behind them it is only in the mass, and not at all in the quality of the work produced."

"The first thing to strike a new reader of Miss Rossetti's poetry is its strange and striking individuality—the utter newness of the spirit and form. . . . Minds nourished on the best will soon appreciate her."

THE TRIPLE TEST.

"Bringing these poems to the test of Milton's great canon, that 'Poetry must be simple, sensuous, passionate,' they are approved. There is no 'simpler' singer in the language than Miss Rossetti."

"In this respect Miss Rossetti is own sister to Burns. It is easy in reading to see that she has a fine mind richly stored, one perceives that she has had a varied experience, and that her emotional life has been profound both in suffering and in joy; but though the poems are surcharged with thought and judgment and passion, there is no ulterior purpose of instruction or criticism or 'to make parade of pain.' Glad or sad, hers is the bird-song."

"The sensuousness" in the Miltonic signification "is, if possible, more apparent than the simplicity." To her "a flower is a thought of God's; life is God uttering Himself in law and judgment and love; for her the heavens and the earth are still a word. This quickness to detect the meaning of things is her chief distinction, and it sometimes makes her difficult to follow. She appears to think there is no need to translate objects into ideas, the object is the idea."

"There is passion everywhere in Miss Rossetti's poetry; nor is it always tranquil. . . . In some of her poems passion goes to the extreme limit of art, and verges on actual pain."

SAINT AND SINGER IN ONE.

"Next to these qualities, which are essential to all poetry and highest in the highest, the *religious element* is most conspicuous in Miss Rossetti's work." Even apart from the avowedly "devotional pieces," there are a large number of her other poems in which religion is subtly interfused. Exceptionally rich though our age be in religious poetry, "among all the modern singers in the Temple—a world-wide temple, be it remarked, for religion is wider than all creeds and deeper than all expressions of it—Christina Rossetti has her place apart."

"It is said that her brother delighted to paint her face, and that it furnished his model for most of the mediæval saints in his pictures. Fortunate indeed was the painter who found such model for his purpose. She had not to pose, nor he to imagine. She *is* the mediæval saint, or rather, let us say, her qualities are those of the saintly woman of all times. In one saintly element only is her poetry lacking—in the rapture of conscious absolute communion with the Highest. Imagine Tennyson's holy maid, Sir Percival's sister, before there came to her the vision of the 'Holy Grail.' There you seem to have an image of Miss Rossetti. She, too, has felt the fervent flame of human love and the 'vanity' of all earth-born passion and beauty, and she has made the passionate renunciation."

"DIVINELY UTTERED."

"Nowhere in human speech is the awfulness of a soul's tragedy more divinely uttered than in her "Despised and Rejected." Christ has been knocking at the door all night with tender pleadings unavailing.

> 'So till the break of day:
> Then died away
> That voice in silence, as of sorrow;
> Then footsteps echoing like a sigh
> Passed me by;
> Lingering footsteps slow to pass.
> On the morrow
> I saw upon the grass
> Each footprint marked in blood, and on my door
> The mark of blood for evermore.'

Notice how words, rhythm, rhyme, and pause express the emotion here. Music could not do it more perfectly."

Mr. Cross brings forward and illustrates from her poetry many other arguments for Miss Rossetti's decoration. This is his last: "Though it is strictly on the ground of poetic merit that we claim the Bays for Christina Rossetti, there is a further consideration of fitness. It would be most becoming that the woman who for six-and-fifty years has worn with honour the most glorious crown of Empire, should crown with the Laurels the Empress of Song."

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"THE NEW HEDONISM" UNMASKED.

MR. GRANT ALLEN'S article in the March *Fortnightly* on the "New Hedonism" has excited far more attention than its contents deserved. It was brilliant; it was perfervid; but for random recklessness of assertion and audacity of "sweeping generalization" it has not often of late been equalled. One is surprised that so shrewd a man could have "let himself go" in this fashion. The merest tyro in moral philosophy could afford to smile at his descriptions of Hellenism and Christian ethics. The good-natured critic, seeing how greatly Mr. Allen was enjoying himself in his riotous mis-statement of history, philosophy, and religion, naturally felt inclined to leave him to his sport undisturbed. But it was just possible that young and ignorant readers might be imposed upon, and, in the strength of the instinct appealed to, forget the essential weakness of the appeal. Anyhow, Mr. William P. Coyne, M.A., has thought it worth while to treat Mr. Allen seriously. He sees in "the very flippancy and lubricity of Mr. Allen's presentment of an ethic as old as the fall of man," a real danger to "a generation already overweighted in the direction of self-indulgence, and certainly not free from the peculiar danger of a 'little knowledge.'" He therefore proceeds to point out in the *Month* "one or two of the most obvious fallacies and patent inaccuracies of this presentment."

THE NEW HEDONISM VERY OLD.

"To begin then with Mr. Allen's title, for it embodies the first attempt on his part to throw dust in the eyes of his readers. Of course there is nothing whatsoever 'new' in what he dignifies with the name of a 'gospel.' As I have just said, it had its first disciples in the Garden of Eden. . . Let us turn, however, at once to evidence which will appeal with more force to an evolutionist of the type of Mr. Allen, for whom Genesis is no doubt a somewhat clumsy myth. He must surely remember that quite four centuries before Christianity dawned on the world a certain Aristippus of Cyrene, a son of that Hellas which 'knew better,' propounded, and I may add, practised, the principles of the 'new hedonism,' with a frankness and a gusto that Mr. Allen himself could not fail to envy. This old world Cyrenaic makes, as students of Greek philosophy are aware, happiness the supreme good of man and the supreme end of human life. But happiness, according to Aristippus, consists in the pleasure of the moment. Pleasure with him is not merely the absence of pain, it consists in an active movement. Our true duty, he contends, is to enjoy the present, for that alone is in our power. The primary form of pleasure, according to Aristippus, is bodily pleasure, and every pleasure is accompanied by an affection of the bodily organism. Pleasure, as such, is never bad.

"I turn from the ethics of this worthy Greek to those of the Pagan Renaissance of the fifteenth century which Mr. Allen regards as another of the sublime awakenings of mankind from the thraldom of asceticism. Here the task of finding votaries and preachers of 'the new hedonism' is difficult from the very number of such 'apostles.' Two, however, stand out from the rest by the boldness and profligacy of their corrupt humanism—I mean Valla and Beccadelli. In the work of the former on "Pleasure," published in 1431, we find an exposition of the worship of the body in terms which have a curious similitude to those of Mr. Allen himself. . . . Beccadelli, the mouthpiece of Valla, teaches that the business of man is to enjoy the good things of nature, and this to their fullest extent. The 'gospel of pleasure' demands the gratification of every sense; it completely ignores the barriers of chastity and honour, and would have them abolished, where they still exist, as an injustice. . . . The individual, says Valla, plainly, may lawfully indulge all his appetites."

HEDONISM JUDGED BY ITS RESULTS.

"I may be permitted to ask Mr. Allen why the ethics of egoistic hedonism, such as he now so confidently offers to us as the way of salvation, did not regenerate or ennoble mankind either in ancient Hellas or mediæval Italy. Take the case of Greece. There, if anywhere, one would think the gospel of the worship of the body had an unrivalled opportunity of justifying its claim to transform humanity. The Greeks were not burdened by what Mr. Allen would call the incubus of Christian tradition. They formed a comparatively small and undoubtedly a highly intellectual community. To these 'advantages' were superadded the not unimportant elements of a splendidly equable climate and an admirable geographical position. In brief, every circumstance of character and environment alike combined to favour a healthy social condition, and the realisation, were such possible, of an earthly Paradise on frankly Pagan lines; but what do we actually find? A civilisation reared on slavery, in which honest labour was despised; where concubinage was the order of the day; where, in fact, amongst women the abandoned alone were truly free; and where even such an idealist as Plato could only suggest 'a community of women' as the solution of the social problem in his Utopia. Even under those abnormal, and to modern minds hideously unjust, conditions, were the Greeks happy in their pursuit of pleasure? Their literature, which was to a marked degree the reflex of their life, must answer. What answer does it give? The bitter cry of the poet Theognis, himself by the way a practical Epicurean if there ever was one, voices the sad undertone of all Greek literature from Homer onwards. 'It is the best of all things,' writes the poet we have just quoted, in words that have a strangely *fin-de-siècle* sound—'It is the best of all things for the children of men not to be born nor to see the rays of the keen sunlight; but if born, to pass as soon as may be the gates of Hades and to lie beneath a covering of much earth.'" Mr. Coyne quotes Professor Butcher on the Greek anthology which is "coextensive with the whole current of Greek history from the splendid period of the Persian War to the decadence of Christianised Byzantium"—that "the motto which is written on the pages as a whole is the same as that of the Book of Ecclesiastes, 'Vanity of vanities'—and the dominant note of sadness deepens, the further we follow the poems into Roman times."

HAS IT ANY PHILOSOPHIC BASIS?

Mr. Allen will, Mr. Coyne presumes, admit the failure of the Greeks to realise happiness on hedonistic principles, but may not unnaturally argue that we have omitted to consider a factor in the problem which had no place in Greek ethics, and whose existence now vitiates the analogy,—that factor being the evolutionary doctrine of Darwin, of Mr. Herbert Spencer, and other well-known thinkers. By the application of this doctrine to the sphere of morals, a system of ideas and beliefs has been, Mr. Allen would have us believe, already constructed by evolutionary moralists, a system which, in point of fact, it is Mr. Allen's mission, as he has told us, to "spread broadcast among the people at large." Mr. Coyne boldly inquires: "Does any such system exist? and if so, is its perfect motto, Self-development is better than self-sacrifice"? and turns to Mr. Huxley and Mr. Herbert Spencer for light on this matter. He finds Mr. Huxley stating in his Romanes Lecture on the "Ethics of Evolution" that cosmic evolution "in itself is incompetent to furnish any better reason why what we call good is preferable to

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what we call evil than we had before;" that "the practice of that which is ethically best—what we call goodness or virtue—involves a course of conduct which, in all respects, is opposed to that which leads to success in the cosmic struggle for existence. In place of ruthless self-assertion it demands self-restraint." In the same lecture Mr. Huxley avers that "if we may permit ourselves a larger hope of abatement of the essential evil of the world. . . . I deem it an essential condition of the realisation of that hope that we should cast aside the notion that the escape from pain and sorrow is the proper object of life."

EVOLUTIONARY ETHICS A CONFESSED FAILURE.

Mr. Herbert Spencer's admissions are "still more startling," inasmuch as he has avowed that his "ultimate purpose, lying behind all proximate purposes, has been that of finding for the principles of right and wrong in conduct at large a scientific basis." "Has his noble purpose been achieved?" asks Mr. Coyne. "Let Mr. Spencer himself reply. Both volumes of his *magnum opus* are sprinkled with honest doubts as to the adequacy of an evolutionary ethical code to explain or justify a rational course of conduct, while the Preface to the second volume contains nothing less than an open confession of failure. The satisfaction, Mr. Spencer tells us, with which he views his work completed, "is somewhat dashed by the thought that these new parts fall short of expectation. The doctrine of Evolution has not furnished guidance to the extent I had hoped. Most of the conclusions drawn empirically are such as right feelings, enlightened by cultivated intelligence, have already sufficed to establish."

Another distinguished high priest of evolution, Professor Fiske, of Harvard, declares that "the more thoroughly we comprehend that process of evolution by which things have come to be what they are, the more we are likely to feel that to deny the everlasting persistence of the spiritual element in man is to rob the whole process of meaning." Therefore he accepts faith in immortality as a rational way out.

Yet "in the teeth of this evidence, negative and positive, Mr. Allen has the hardiness to affirm that the philosophic basis of the new hedonism has already been amply elaborated in the ethical works of many serious and systematic thinkers."

RELIGION THE INSPIRATION OF ART.

Mr. Allen's resort, continues Mr. Coyne, "to the literature and art of the past, since these are equally the outcome of a living faith, is also singularly unhappy. The Parthenon, no less than the Sistine Chapel, embodies the immortal yearnings of an artist and a people. Pheidias and Michael Angelo are heroes of humanity precisely because they looked beyond their work to the ideals of which it was the splendid realization. Of the former it was said that he could carve gods better than men. His Zeus and his Athena Parthenos, the flowers of Greek sculpture, express equally with the philosophy of Plato the striving of man after the perfect wisdom of God. . . . Nor of course was it otherwise with Dante and Petrarch, to whom Mr. Allen points triumphantly in support of his thesis. Both were men of the most ardent, not to say fanatical faith."

THE CONSECRATION OF SEXUAL INSTINCT.

Mr. Allen's "caricature of Christian asceticism," seems to Mr. Coyne to carry with it obviously its own refutation. . . . "I challenge him to quote from the whole range of Christian ascetical literature a single sentence in which it is laid down that, *for and in itself*, self-sacrifice is a good thing. But at least Mr. Allen may retort asceticism (which he identifies with Christianity) has regarded the 'sexual instinct as a function to be ashamed of.' Again I find nothing of the kind in the teaching of the Roman Catholic Church with whose doctrine I alone am concerned, and against which in the main Mr. Allen has turned the fiercest batteries of his rhetoric. On the contrary, I find that, true once more to the spirit of her Divine Maker's words, 'Therefore shall a man cleave to his wife and they shall be one flesh,' she has raised the natural union of man and woman in matrimony to the supreme dignity of a sacrament. But I need not dwell on so clear and generally accepted a point as the honour which Christianity, and in particular Roman Catholicism, has conferred on womanhood."

Mr. Coyne urges that it is "the province of an enlightened Christianity to combine and harmonise" the ethical points of view often regarded as opposite and irreconcilable: "that old Hellenic notion of the unimpeded play of all our functions, physical no less than spiritual," and "the Christian theory of an ordered self-repression and a responsibility which gives an unending import to our every action."

ARE FINANCIAL PANICS

THE INEVITABLE RESULT OF RENT AND INTEREST?

A STRIKING article on "The Cause of Financial Panics" is contributed by Mr. J. W. Bennett to the March *Arena*. He finds the secret of recurring commercial crises in the fact that "the borrowed capital of the country claims more in remuneration than the country can produce." The very foundation principles of our industrial system lead us to recognise obligations which we can never pay." "Every dollar invested in business claims a return called interest. Every dollar representing debts unpaid claims a like remuneration." Mr. Bennett estimates the average interest-paying capital of his nation for the last decade at fifty thousand million dollars, and the average yearly interest (six per cent. gross) at three thousand million dollars. But this sum exceeds the entire yearly increase. "During the last decade the wealth of this country has increased about 22,000,000,000 dols. During the same period the interest charges were 30,000,000,000 dols. Adding but the single item of interest on personal business obligations to the standing debt of the people, the assets of the country's citizens will, in the short period of ten years, fall 8,000,000,000 dols. below their liabilities."

£3,000,000,000 NATIONAL DEFICIT EVERY DECADE.

But "at the very lowest estimate 897,000,000 dols. must be charged yearly to government," federal and local, in the United States, "not including the payment of the principal of the public debt." This means 8,970,000,000 dols. in a decade, which, added to the former sum, brings up 16,970,000,000 dols. (£3,396,000,000) as the sum which the assets of the citizens of the United States fall behind their indebtedness every ten years. The country consequently goes bankrupt every twenty years, so shakes off the deficit (some seven thousand millions sterling), and begins again. But all the time wealth goes on accumulating in the hands of a few. "The fact is that whenever the creditor class demands its money there is a panic, for there is not cash enough in the country to satisfy the demand, and all property must be turned over to meet liabilities. . . . After keeping up the capital stock of the world, and feeding, sheltering, and clothing the race, there is not enough left to satisfy the demands of the money-lender. . . . *In a nutshell, borrowing on interest and paying land rents are the cause of all our financial difficulties.*"

REPAYMENT WITHOUT INTEREST ENOUGH.

Are then rent and interest, on which our commerce is based, justifiable? Mr. Bennett argues not. He points

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out that all man-created wealth is perishable, and the most necessary parts of it, food and clothing, are among the most perishable. It is only preserved or renewed by the labour of the hands, and by that alone. Money, which seems an exception to this rule, is, properly speaking, not wealth; it is but wealth's representative. As an illustration of "absurdities" bound up with the present system, Mr. Bennett observes that "a syndicate of less than a hundred American capitalists, if allowed to collect interest on their own capital, even at a low rate, and reinvest it for one hundred and fifty years, would, at the end of that time, own the earth and all real and personal property thereon. This is a simple mathematical proposition, capable of exact demonstration.

"But it is said that the wealth loaned by the capitalist aids the man who uses it, and that he should therefore pay for its use. Its being used aids the capitalist far more, even though he never receives a cent in interest for its use. The labourer who uses capital more than repays its owner by keeping it intact."

"Unless somebody borrow the wealth of the capitalist, he must stand by and see nature steal away its usefulness. Then the person who borrows that wealth and saves it from the decay of nature does the capitalist an all-important service."

WAR THE ANTIDOTE OF CAPITALISM.

At present the possessor of capital is "virtually pensioned for all time, and billetted on the community." "His posterity are made pensioners on all the generations of men. The capitalist's wealth is the fabled cup which, however often drained, is forever full. . . . Interest rewards capital *ad infinitum*. It is wrong. If for producing twenty thousands francs the labourer is remunerated but once, twenty thousand francs which represent the capitalist's earnings or accumulation, should gain for the capitalist but one remuneration."

War and revolution or the opening out of new continents have saved the progressive nations from the accumulation of property in the hands of a caste. "The safeguard of English liberty is her conquering of continents, and thus constantly opening to her people conditions which work for equality."

ABOLISH INTEREST AND INAUGURATE PARADISE.

Mr. Bennett, hoping for a more peaceable resolution, thus applies his conclusions:

"Interest is but the creature of man-made law just as were the tithes of priests and tyrants. We must draw from it the sanction of civil law and thus abolish it. Make it uncollectable. Treat an attempt to take interest just as we would treat an attempt to steal. Make the return of the exact amount which is lent religiously secure, but place the heavy hand of public disapproval on all attempts at interest taking. Have a currency that will deteriorate by holding just as rapidly as does the wealth which it represents. Do this and every industrial problem is in a fair way of solution. . . . All men would work together in harmony. In a community where no hoarded fortune could last more than a single generation, all would be obliged to work. All wealth would rapidly accumulate in the hands of the toilers, while idlers would be branded with the pauper's stamp."

If Mr. Bennett's estimates of annual interest expected from investments be correct—and on their correctness his whole case depends—he has shown good ground why the Church should call to mind her mediæval legislation against usury, and should formulate anew in the light of modern facts the Christian law anent interest.

ANOTHER VIEW OF THE SONG OF SONGS.

PROFESSOR KARL BUDDE, of Strassburg University, writing in the *New World* on "The Song of Solomon," discards both the traditional and the current interpretations of that ancient book. He will not allow that the lover in the Song is the real Solomon, nor that there is a shepherd rival of Solomon. The Shulamite is none other than Abishag the Shunamite, "but only as the representative of her qualities." "Neither Solomon nor the Shulamite plays a part in the Song." He strongly urges that "the subject of the Song from beginning to end is the love not of betrothed but of married persons. In the East in all ages, a close intercourse has not been permitted between the young man and the young woman before marriage. Only on the eve of the wedding day were even the slightest intimacies allowed. No maiden could or would boast of such intimacies as the Song describes, even by anticipation. "As it seems to me, we now know how Solomon and the Shulamite come into the Song of Songs, without being obliged to trouble them personally, and without deducing the right to build a drama upon them. The real roots of the dramatic arrangement are cut away in this manner, and nothing remains but this, that the writing treats of wedded and married love, the bride and the bridegroom, the young husband and wife."

THE SYRIAN CUSTOM OF "THE KING'S WEEK."

The key to the right understanding of the book is, Budde thinks, found in what Wetzstein published in 1873 concerning "the King's Week."

"'The King's Week' is the name given to the first seven days after a marriage, because the young husband and the young wife during this time play king and queen, and are treated and served as such by their village and the neighbouring communities that have been invited. At the end of this time they go back to their nonentity. . . . As Wetzstein has described this custom from his own observations among the Syrians of to-day, so it was there and in Palestine two thousand years ago and more. We know now why the young husband in the Song of Songs is called king, *because the book contains songs for the marriage festival, and the young husband during this time is king*. I do not say 'a song' or 'a drama,' because on this point also Wetzstein's communications leave no room for doubt. 'The king's week' passes in song, sport, and dance before the throne which has been set up for the royal pair, the situation of which in the Syrian villages is fixed by the inevitable threshing board. A great number of songs are sung at this time, most of them by a male or female singer, while the chorus takes part in the refrain. Naturally all these songs treat of the subject of the feast; but some are more closely related to it, indispensably so, and have their fixed place in the celebration. . . . The bridegroom-king is hyperbolically designated as Soloman."

DATE, CANONICITY, MORALS.

"If the view here presented is correct, the Song of Songs has been constructed out of a large circle of single songs, and fragments of songs," at first only a collection, but subsequently connected by a redactor. Budde places the origin of the Song of Songs (as it thus literally becomes) not before 300 B.C. It came last into the Canon, and not without a contest. The Jews prohibited the reading of it before one was thirty of years. We have no right to exclude it from the Canon, Budde holds; but

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he argues, "such a book, with many passages in other books, gives us strict warning that for minors and others who may be in danger of injury, we should provide special editions of the Bible, from which there shall be omitted whatever can give decided offence, including the Song of Songs in its entirety." He refers to the Glarus Family Bible as an example of what should be done. But we must not sink into despising the Song of Songs. "Nothing evil or immoral is sung in it, but one of the highest of earthly goods which God has bestowed upon us, married love. . . . It is entirely possible that the country or the race which found no reason for stumbling here, in speaking so freely of delicate matters as our Song of Songs does, was in its moral views and its conduct of life far more strict than those who turn away with disgust from such utterances. Simpler men who live with nature speak more freely of everything which is according to nature, and especially at weddings, in all times, much has been permissible which elsewhere would not be tolerated."

PRE-COPERNICAN THEOLOGY, ADIEU!

THIS farewell is, according to Rev. Frank B. Vrooman in the March *Arena*, the negative side of the change in men's thought of the old Bible which has led them to speak of a new Bible. "The much talked-of transition," says he, "in the theological world is this: The conception of the Supreme Being which was necessary to the limitations of the pre-Copernican and pre-Darwinian world, such as the Latinised Jahweh of some portions of mediæval and modern Christendom, is gradually giving place to that which conceives Him as enfolding all and tabernacled in all. This transition in the idea of God is revolutionising the whole of religious philosophy, and an indwelling God, the God of Jesus, who is a Spirit, not an anthropomorphic One, is the only *possible* one, providing that is true of the world and space which we know to be true. If God is a Spirit and is immanent in His world, there is no theological proposition, doctrine, or dogma true which is not true to that."

CALVIN'S PTOLEMAIC WORLD.

"In the day of the proposed revision of the creed of a respectable wing of orthodoxy, it is not amiss to recollect the exceedingly significant fact that Calvinism is a pre-Copernican creed. John Calvin had written the 'Institutes' when the dying Copernicus at seventy held the moist leaves of his first volume in his hand. Calvin lived in and believed in a Ptolemaic world. Luther thundered against Copernicus and spoke of him as an upstart astrologer. 'This fool,' he said, 'wishes to reverse the entire system of astronomy. But Scripture tells us that Joshua commanded the sun to stand still.' The mild Melancthon echoed ditto. Thirty-six years after Calvin died Bruno was burned at the stake, and later still Galileo made his astronomical discoveries. Is it not clear that between the theistic idea of God, out of which has grown modern thought, and the deistic idea of God necessary to the world of Ptolemy and Calvin, there is a bridgeless and unbridgable abyss?"

INCARNATION AND REVELATION.

"The incarnation is the central truth of spiritual philosophy and the ultimate fact of the spiritual life. It is the one truth in which all other truths find meaning and fulfilment. . . . The acceptance of the idea of the incarnation enables us to see the universe as the temple of the Eternal, history as the gradual uncovering of its mysteries, and man that for which the earnest expectation of creation awaits, the revealing of sons of God.

"It will be seen what totally new significance is given to revelation with this view. . . . The revelation of God is not monopolised by a collection of writings called the Bible. He is in His world, He is in nature, He is in history, consequently, He is in man to-day.

"The doctrines that revelation has ceased, that inspiration is a lost art, that God has 'retired from business,' that the Divine voice is hushed and the Bible canon is closed, are doctrines that will do no violence to the pre-Copernican, pre-Darwinian world-philosophy and the deistic and anthropomorphic God necessary to it. But if God is with us all here and now, as once upon a time He was with some of us, the vision of Isaiah, and the Pentecost of Peter are the eternal possessions of the world."

"THE APPEAL FROM THE BIBLE TO GOD."

"The growth of the scientific temper is nowhere more clearly traced than in the transition from the religion of the Reformation to the religion of the twentieth century. The soul of the Reformation lay in the appeal from the church to the Bible. The life of the new theological movement is in the appeal from the Bible to God. It is not to a secondhand God, a God who passed over the earth once. . . . The appeal is to God with us, Immanuel. It is the appeal to the God of the incarnation. This appeal from the Bible to God is only another phase of the older one from literature to life. . . . Protestantism pushed the priest away from his mediatorial office of bringing together the soul of man and the soul of God, but it did not stop there. It was not content with leaving man and God together. It substituted a book. The bibliolater has forgotten God and apotheosized a book.

"What a strange thing is this, that the creeping, halting methods of science are leading us actually away from exegesis and into prayer; into that mystical experience which hangs bells within the soul and sets them ringing, conjures meadows and woodlands from the wastes and fills them with robins and thrushes, builds temples within, and plucks the harp of life till it makes music.

"The world is on the eve of an extraordinary atheism or an unexampled faith. Will Christendom meet the challenge of modern thought?"

ALL THE EPOCH-MAKING BOOKS OF TIME.

THE ESSENCE OF LITERATURE IN SEVENTEEN BOOKS.

"THE Art of Reading Books" is a subject on which Rev. J. E. C. Welldon distils much wisdom in the *National Review*. "The love of books," he says, "is one of the greatest blessings of life." Only with books, as with men, "love is the privilege of long intimacy."

To know even one book in this way is to gain a spiritual revelation. It is thus that the study of the Bible, even as literature, has so profoundly affected English life and thought; for it often seems to me that the most sharply drawn of all dividing lines in English history is between reading and non-reading England, or, in other words, between England without the Bible and England with it.

Fully aware of the ever-extending increase of books, Mr. Welldon utters a "serious warning against all extracts and abridgements, whatever they may be." An author, if read at all, has a right to be read as he is in his book.

THE DUTY OF SKIMMING.

"There is an Art of Reading, I think, as well as an Art of Writing." Concentrating the mind's attention upon

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every chapter and page of a book is a highly valuable discipline; and a habit formed by the study of books in a foreign language. But the great majority of books in a public library do not require and do not deserve to be so read. "Nearly all novels admit of light and rapid reading. . . . . To some extent the same is true of History" and Biography. "It appears to me, then, that one book in twenty should be read scrupulously; the rest may be read, so to say, *currente oculo*. But it is more important to read wisely than to read widely."

TO BE READ WITH THE SOUL.

Mr. Welldon, in giving his advice, supposes the reader has one hour a day for reading and no more to spare for literature. He urges that the books selected to be "read not with the eye only, but with the soul," should be those that have been "epoch-making" and have exercised a lasting influence. He is kind and courageous enough to furnish a list. When Sir John Lubbock's Best Hundred Books was all the rage, a lady wrote Mr. Welldon asking to be told the best three books exclusive of the Bible. He here mentions seventeen, in which he says "is contained the essence of all literature":—

In Religion, the Bible, and these two books which are most closely founded upon it,
the *De Imitatione Christi* and
The Pilgrim's Progress;
in Poetry, the writings, or some at least of the writings, of the four great masters—
Homer,
Dante,
Shakespeare,
Goethe
—who guard the portals of human sentiment for all time;
in History,
Thucydides and
Gibbon
as respectively illustrating the perfection of historical science in miniature and on a scale of majestic dignity;
in Philosophy
Plato's *Republic*, which by the genius of the late Master of Balliol has been made an English Classic, and
Pascal's *Pensées;*
in Political Science,
Aristotle's *Politics*,
Montesquieu's *L'Esprit des Lois*, and
Adam Smith's *Wealth of Nations;*
in Science,
Bacon's *Novum Organum*,
Newton's *Principia* (if it be intelligible to you), and
Darwin's *Origin of Species*—
these are all or nearly all the books that have been "epoch-making," and to read these will be to enter, however humbly, into the temple of knowledge and truth.

"You will do well," he concludes, "if you read something that is worth reading every day of your lives."

"I WAS IN PRISON AND YE"—

MADE ME MAD, OR WORSE.

"INASMUCH as ye have done it unto one of the least of these My brethren in prison ye have done it unto Me," is an ugly sentence for British Christians to read in the light of Rev. W. D. Morrison's article in the *Fortnightly Review*. According to his showing, what we have done to Christ's brethren in prison is too often hardening them into habitual criminals, or driving them insane. Mr. Morrison reckons that the bill of crime, of which we hear so little, is almost as high as the bill of pauperism, of which we hear so much. Our percentage of old offenders in prison is 48, whereas Austria's percentage is 28, Germany's 29, Italy's 36, and France's 47. Our prison system is not deterrent. With all its drawbacks, the old order of local management which prevailed up to 1878 had its advantages.

PRISONERS MECHANISED.

Prisons can never be successfully administered without a practical knowledge of the prison population, and an intimate acquaintance with the prison staff. Both of these requisites the county magistrates possessed, and as a result prisoners were never mechanised into mere pieces on a chessboard; and the prison staff was never rendered impotent as a reformative agency by a smouldering spirit of disaffection. In fact the old local prison administration was a system which kept the ruling classes in touch with social miseries in their acutest form. Local power created local interest and a sense of local responsibility, and at the time the prisons were centralised in the Home Office England possessed a body of magistrates of unsurpassed experience on all questions relating to the treatment of crime. The utter destruction of local authority has completely revolutionised this wholesome condition of things. The English gentleman who had no interest which was not identical with the public interest, has been superseded and extinguished by the permanent official.

RECIDIVISM ADVANCING.

Since the old system was abolished there has been an annual increase of 74,507 in convictions. Comparing the last decades of the old and of the new system, we find an increase in old offenders of 162,706, the total in 1883-1892 being 781,326, and an increase in committals over ten times of 81,864, the total in 1883-1892 being 152,728. From among habitual criminals the recruits of Anarchism are drawn.

"In face of the statistics already produced, it must be acknowledged that recidivism is on the increase, and the growth of recidivism is the true test of the growth of the criminal classes. . . . The growth of the habitual offender is the real secret of our increased annual expenditure in connection with crime. It is also the true reason of the growth of the police. . . . In a word, recidivism is one of the host of coming problems which are already beginning to cast their dark shadows over the immediate future of our country. Now is the time to arrest its obstinate advance."

ENORMOUS INCREASE OF PRISON MADNESS.

Statistics of prison insanity are next adduced as follows:

Annual ratio of insanity arising in the general population over fifteen, for the three years 1890-92	8	per 10,000
Annual ratio in local prisons, 1875-77..	113	,, ,,
,, ,, ,, 1890-92..	226	,, ,,

The old system showed awful enough contrast between the sanity of free men and prisoners; but the new system has produced exactly twice as much insanity as the old.

"In many cases it is want of mental stability quite as much as adverse social surroundings which leads on to this career. If our methods of prison discipline tend to make a naturally unstable mind still more unstable, how can we expect that man to be a law-abiding member of society when he is again let loose upon the world? How can we expect a man to be better when we are doing our utmost to make him worse? In order to arrest the advance of recidivism a prison system must be organised so as to remove rather than to intensify the conditions which produce the criminal." Mr. Morrison urges that the time has come for a full and searching inquiry.

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NEITHER FANATICS NOR PHARISEES.

"IT has become the almost universal fashion to speak of total abstinence as a fanatical fad, and of those who practise it as intemperate Pharisees." It is this fact, says Archdeacon Farrar, which leads him in the *Contemporary Review* to show grounds at least for an arrest of judgment. It is not his object to proselytise. He has never declared it any man's *duty* to abstain, excepting where abstinence is essential to self-preservation. He only writes to remove common "mistakes about abstainers." He refuses to indulge in reprisals. "If it is foolish and wrong to denounce all use of fermented liquors as a sin, it is no less foolish and wrong to speak of total abstinence from them as a Manichean condemnation of 'a good creature of God.' 'A good creature of God?' I have heard Sir Wilfrid Lawson say, 'of course it is! So is a tiger. But one does not want a tiger in one's bedroom.'"

THE MIRACLE AT CANA.

"The abstract condemnation of total abstinence as a sin, a weakness, or a heresy, can only be characterised as a piece of silly ignorance. Let it be granted that, as I have said, the use of fermented liquors is left open to Christian liberty, so most unquestionably is the total abstinence from them. . . . The hygienic recommendation of St. Paul to an invalid hardly applies to the fierce and heady compounds, the burning wines and fire-waters, with small affinity to "the fruit of the vine," which his recommendations are quoted to cover. Let it be admitted that our Lord's miracle at Cana—though probably it is interpreted under many misapprehensions into which I cannot here enter—proves that the moderate use of the fermented juice of the grape is not forbidden; but it is no less certain that the permission of the pure fermented juice of the grape—in a country which had no public-houses, and in which drunkenness was so rare that neither Christ nor His apostles is recorded once to have seen a drunken man, and centuries before the deadly poison of alcohol was discovered—by no means necessarily sanctions the promiscuous use of such ardent spirits as brandy, gin, rum, and whisky, and 'neat' wines, and heady porters, and all the compounds sold under the designation of 'drink.' Even if it did the fact remains that total abstinence, even from the most harmless form of fermented beverage, receives not only the sanction, but the emphatic eulogy of Scripture in the case of the Nazarites and the Rechabites and of one whom Christ reckoned among the greatest of those who had been born of women."

Some of the greatest prelates of the English Church have practised total abstinence. Cardinal Manning adopted the practice, the Pope commended it.

THE ARGUMENT FROM ECONOMY.

1. To begin with perhaps the lowest argument: there are myriads of households in which total abstinence would greatly increase the chances of family happiness on the ground of economy alone. . . . Even in multitudes of middle-class houses a self-denial, which to most persons would be very trivial, would in the course of years make all the difference between bright or squalid surroundings, between good or bad education for the children, between the pinch of debt and poverty or the laying by of something for a rainy day. . . . According to the *Statist* even six glasses of wine daily (divided between a family of two or three persons) means £18 5s., and six glasses of spirits means £24 6s. 8d. a year. . . . Socialist orators denounce with fury the luxuries of the rich; but the luxuries of the rich, much as they are to be deprecated, are innocence and harmlessness itself compared with the criminal madness of self-indulgence which makes so many hundreds of thousands of the poor destroy themselves.

2. Dr. Farrar puts next the wisdom of abstaining on the ground of avoiding an insidious moral danger. "An ugly fondness for alcohol" has been confessed by even leading ecclesiastics.

THE ARGUMENT FROM HEALTH.

3. Were alcohol beneficial to health, the foregoing grounds would justify abstinence. "But, if total abstainers are firmly convinced that alcohol, even in moderation, is *not* normally conducive to health, but, in its measure, injurious to it, they can at least appeal to many facts and many testimonies of the utmost weight. They are told on the highest chemical authority that alcoholic drinks contain only an infinitesimal amount of food. They can adduce strong arguments to show that abstinence from drink promotes longevity. Alcohol is proved by the most decisive evidence to be injurious in every way to children."

Passing over the testimony of Sir Benjamin Richardson and Dr. Norman Kerr, Dr. Farrar quotes recognisedly impartial authorities. "'Alcohol,' said Sir Andrew Clark, 'is a poison; so is strychnine; so is opium; it ranks with all these agents.' He said that for at least twenty-five years he had been physician to one of our greatest hospitals, and had to inquire into the habits and health of about 10,000 people a year, and, as a result of his studies, he held that 'health is a state which cannot be benefited by alcohol in any degree. Nay, it is a state which, in nine times out of ten, is injured by alcohol; it can bear it sometimes without obvious injury, but be benefited by it never. Alcohol, even in small doses, will take the bloom off and injure the perfection and loveliness of health both mental and moral.'"

Similar testimonies are quoted from Dr. Brunton, Sir Wm. Gull, and Sir Henry Thompson.

THE ARGUMENT FROM HELPING OTHERS.

4. The weightiest of the four arguments comes last. "The motive which leads men to become total abstainers is the hope, and the desire, of influencing others whose very salvation may depend on their being delivered from a terrible temptation. No one can estimate the force of this inducement so intensely as those of clergy who, like myself, are brought into almost daily contact with, or cognizance of, tragedies the most brutal, miseries the most unspeakable, the depths of Satan, the horrible degradation of womanhood, the death and anguish of children, the catastrophe and devastation of homes, the abnormal debasement of souls, the chronic and revolting squalor, the unspeakable, immeasurable, and apparently illimitable areas of human misery in its most unmitigated forms, which have their source and origin in the temptations forced upon the poor by the shameless multiplication of gin-shops and public-houses."

"If the £135,000,000 per year, or more, which we annually spend on intoxicating drink, with results so infinitely disastrous alike to the nation and to individuals, were more wisely used and less ruinously wasted, not only would drunkenness and the most prolific causes of crime be nearly exterminated, but squalor and pauperism would become hideous phantoms of the past, and most of the frightful evils by which we are now afflicted would cease to drag down our prosperity as with a hand of fire."

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MR. GLADSTONE AND THE OLD METHODIST.

AN "EXPERIENCE AS GOOD AS ANY IN CLASS MEETING."

THE *Methodist New Connexion* feels it cannot allow Mr. Gladstone's retirement to pass without affectionate acknowledgment of his services to the Christian cause, and in especial his courteous and friendly bearing towards its own denomination and ministers.

"The Methodist New Connexion," it proceeds, "has stronger grounds for such gratitude than any other body. We have been Mr. Gladstone's nearest neighbours, and, indeed, his only Nonconformist neighbours in Hawarden. Unlike other modern statesmen in England who have sought to crush dissent out of villages, Mr. Gladstone has



THE RIGHT HON. W. E. GLADSTONE.

not only preserved friendly relations with ourselves, but has sought our acquaintance by every possible courtesy. For more than twenty years he has taken the opportunity of calling, in a free way, upon our ministers resident at Hawarden, entertaining them at the Castle, and engaging in converse with them in that delightful way by which he puts everyone at ease with whom he converses. In one case, when Mr. Gladstone called at Hawarden Manse, the minister and all his family were out save the minister's venerable and afflicted sire. The Prime Minister of England asked to be permitted to see him. On being introduced to the veteran, he sat down by his side and spent an hour with him, talking at first on general matters, but quickly entering upon the highest subjects bearing on personal experience. The old Methodist found that enjoyment of religion was by no means limited to his circle, and that a High Churchman and a Prime Minister could speak as good experience as any uttered in a class meeting. For Mr. Gladstone's transcendent abilities all feel admiration, but these things win our hearts."

"THOU SHALT NOT KILL." NEVER?

THAT specific rules in morals are only relative, that they possess no absolute validity, are among the commonplaces of casuistry. Nevertheless, when this principle is applied directly to the Ten Commandments, and we are told that they are not always and invariably binding, the average man feels a cold shudder, as though the solid ground were sinking beneath his feet. Perhaps Count Tolstoi would entertain a stronger feeling on perusing the valuable and thought-stirring paper of Rev. J. H. Bernard, D.D., of Trinity College, Dublin, in the *Expository Times*. Interpreting the Pauline maxim concerning the letter and the spirit in the light of the law of development, Dr. Bernard illustrates it by the progress of the moral sense. He takes one of the most imperative laws of the Decalogue, and shows how ethical advance may not only expand, but actually at times violate it.

"IMPERATIVE NECESSITY" OF VIOLATION.

"*Thou shalt not kill:* here is a moral precept of which the moral basis is the recognition of the sacredness of human life, and the dignity of the human person. And yet, not only in its original form as given to the Hebrews, but as expanded by the conscience of modern Christendom under the guidance of the Spirit of Christ, it is believed by all but an insignificant section of *doctrinaires* to be quite consistent with the authorisation of capital punishment by the State, or with the unauthorised measures found needful in barbarous or half-civilised countries for the protection of the individual and the home. *Thou shalt not kill.* Yes, that is the letter of the law. But the more completely a man enters into the spirit of the principle on which it is based, the principle of the sacredness of human life, the more will he feel the imperative necessity of occasional violations of the letter."

"DEMANDED BY A SENSITIVE CONSCIENCE."

"And concurrently with this growing feeling that it is a righteous thing in certain obvious cases to disobey the letter, there arises a larger appreciation of the spirit. *Thou shalt not kill* comes to this, *Thou shalt not hate.* He from whom the law proceeds, He of whose moral judgments our best thoughts as to right and wrong are but a feeble reflex, He is a God whose name is Love; His laws are laws of love. . . . It is quite unnecessary to add that in the overwhelming majority of cases the righteous course is to abide by the letter of the law; it furnishes for most of us, in ordinary life, a quite sufficient guide. But the point upon which we may lay emphasis is this: No one will deny that the world has grown more jealous of the prerogatives of the individual man as the centuries have rolled by, that his life is regarded as a more precious thing than it was in the days of the Roman Republic, or, to go farther back, in the days of the Patriarchs. . . . But while we recognise more fully the depth and the permanence of the moral principle underlying the commandment, *Thou shall not kill*, we find ourselves forced in the same breath to admit that occasional violations of the literal precept may in conceivable cases be demanded by a sensitive conscience. . . . And the remarkable feature in the moral progress of nations, as far as it can be traced in the pages of history, is this, that no great moral principle once consciously received is ever openly repudiated. There is no retrogression in this development. . . . And thus it becomes apparent that, despite the changed aspect which

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it is true, certain moral problems present from age to age, yet there is a sense in which it may be said that the solution offered at any given epoch is final. It is accurate, as far as it goes; it is imperfect, but it is true."

A MAN MOODY HELPED TO MAKE.

PROFESSOR HENRY DRUMMOND is the subject of a quickly interesting illustrated sketch by Mr. Arthur Warren in the *Woman at Home*. The professor, it appears, was born near Bannockburn in 1851. His father was a wealthy merchant. His uncle was Mr. Peter Drummond, founder of the Stirling Tract enterprise.

"Young Drummond's first school was in Stirling, and then, after studying at Crieff Academy, he passed through the University of Edinburgh, and then through the University of Tübingen, in Germany. He studied on the one hand theology, and on the other hand science, and he also engaged actively in evangelical work, first among his fellow students, and then among the labouring classes of the great British towns. Until his twenty-second year his life was uneventful, and his life's course undecided." His father hoped he might become a minister, but that hope has never been literally fulfilled. His actual choice was, it seems, not a little influenced by the Northfield Evangelist.

GRADUATED AS A REVIVALIST.

"D. L. Moody came to Edinburgh. He made a special appeal to the students of the city. The collegians threw their hearts into the religious movement. That uprising of young men is not merely remembered, but its spirit still lives, and its work is continued by their successors! Under Moody Drummond led it then, and he guides it now. Mr. Moody is a born leader of men. He was quick to recognise Drummond's worth, and to induce the young student to turn for a while from his books, and accompany Mr. Sankey and himself on an evangelical tour through the three kingdoms. For two years Drummond shared in the labours of the famous revivalists. They went through England, Scotland, and Ireland. The benefits of that experience, revealing as it did to the young man all the lights and shades of human nature, cannot be too highly estimated. Drummond not only acquired skill in addressing great audiences, but the solemn confidences that were imparted to him by hundreds, possibly by thousands, revealed to him, as nothing else could, the secrets of the human heart, the strange workings of the human mind."

It is worth while remembering that this biological theologian graduated as a revivalist.

When Mr. Moody went back to America, Mr. Drummond took up his studies. When he had left the University he acted as assistant to the pastor of Barclay Church, Edinburgh. Finally, "he was appointed to the professorship of Natural Science in the Free Church College of Glasgow in 1876, and he had occupied this post seven or eight years before the publication of the work which gave him an international reputation. His professional position is an ideal one, for while it imposes upon him five consecutive months of daily lecturing, it also gives him a seven months' vacation every year."

HOW HE BECAME FAMOUS.

"Natural Law in the Spiritual World," Mr. Warren tells us, "is the outgrowth of addresses delivered years ago to students on science, and to workmen on religion. Professor Drummond found it impossible, as time passed, to keep science and religion shut up in separate compartments of his mind. The two fountains of knowledge began to overflow, and finally their waters met and mingled. The result was a stream of thought which made its first appearance in a succession of papers published in an obscure journal long since deceased. The essays were resurrected from their tomb of obscurity by their publishers, at whose request Professor Drummond touched them up, and inserted connecting links, with what result the world is now familiar. In speaking to me of the book, Professor Drummond repeated what he has already hinted in the preface to a new German translation:—"If it were still to be written, and if I were to write it now, I would write it differently. I would make it more ethical."

Immediately after correcting the proof sheets for the first edition, he set off to Africa, where he spent a twelvemonth. He returned to find himself internationally famous.

ARCHDEACON SINCLAIR'S FIRST SERMON.

IN the *Young Man* our Anglican editor is good enough to tell the story of his first sermon. He prefaces the account of his own more fortunate experience with a tale of a curate of his grandfather's in Yorkshire, who made his first service famous by an extraordinary blunder.

"He was preaching on the Prodigal Son, and when he came to the words, 'put a ring on his finger,' he was unable to stop, but went on, 'and bells on his toes, and he shall have music wherever he goes.' He only became aware of his mistake when he saw the members of his family, who were sitting below, all bending their heads towards their knees, as if they had been struck with lightning."

"My first sermon was preached on the First Sunday after Trinity, June 7th, 1874, in a beautiful church which my uncle had built in the southern part of his great parish of Kensington. It was called Christ Church, Victoria Road. My uncle was Archdeacon of Middlesex and Vicar of Kensington, and he had three churches in the district attached to the parish church. . . . I had been ordained on the previous Sunday by the present Bishop of Gloucester and Bristol, who was most kind-hearted and friendly to all the young men on the occasion. . . .

"ALMOST A SACRAMENTAL FERVOUR."

"I can well remember my walk across Hyde Park on that beautiful summer morning, and the quiet, solemn feeling of interest and hopefulness which was in my mind at being called, after such long preparation, to deliver a message for God. When a young clergyman is deeply and humbly impressed with the tremendous meaning and responsibility of his office, there is—as my dear school friend, Canon Arthur Mason, afterwards wrote to me, in comparing notes on the subject—almost a sacramental fervour in his first utterance as a minister of God's Word. . . . My text was Philippians iii. 13: 'Forgetting those things which are behind, and reaching forth unto those which are before'; and I called the sermon, 'Readiness for Opportunities.' Not having any natural aptitude for extempore preaching, I had written my sermon out, every word.

"Canon Brookfield was amongst the congregation; it was just a month before his death; and he afterwards wrote to a friend, expressing his sympathy with the sermon, though he did not know the preacher. The congregation also included Mr. Justice Denman, a senior classic of Cambridge, who had been at the same school as the occupant of the pulpit, and who was an attendant at the church.

"I was, I remember, profoundly in earnest, and entirely unconscious of myself during the delivery of the sermon; but I recollect wishing very much afterwards that I could

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have put greater variety into the inflections of the voice. This I was quite unable to do until about a year afterwards, when I took lessons from Mr. Walter Lacy, Professor of Elocution at the Royal Academy of Music. . . . It is an extraordinary thing that our clerical education should provide nothing in the way of elocution and homiletics."

One sentence from the concluding paragraph cited by the Archdeacon may be given here: "The memorial we shall set up will not be material stones, but ourselves."

"THE EVOLUTION OF THE DAUGHTERS."

THAT is how Mrs. Sheldon Amos prefers to describe "The Revolt of the Daughters." Her article in the *Contemporary Review* is a spirited and sprightly rejoinder to the unwholesome teachings which some "Society" ladies have been pouring forth under cover of the most specious regard for purity. Mrs. Amos contemplates the evolution with "great placidity."

THE FACTORY LASS AHEAD OF THE SOCIETY GIRL.

"In the factory districts of England, machinery evolved the daughters long ago. It is a long time since the ordinary north-country factory girl was by custom under the control of her parents after the age of fifteen or sixteen; and yet those who work among factory operatives, if they chance to know the morals of Mayfair, will tell you that the factory girls have the advantage in most of those things which denote true womanliness as dissociated from questions of polish and culture."

But "you could not long have such a class as the free factory girls of England without the infection of freedom spreading upwards. It has already spread through the middle classes, and by many an agency is spreading through the professional classes, until at last it has touched 'Society.' It has come to stay."

THE "DAMNABLE DOCTRINE" OF THE SONS OF BELIAL.

"But in Society it has, for the first time come across a fully organised foe. The club man and the military man stand each shoulder to shoulder with his friend, and not without women allies"—the women, namely, "whose youth was kept 'guarded' till they were flung, ignorant, helpless and friendless, into the arms and to the cruel tender mercies of debauchees. It is such poor victims as these who counsel that girls should to all eternity be flung gagged to wolves, in the hope that the wolves may turn fleecy by companionship."

Mrs. Amos fearlessly pillories "the damnable doctrine that purity is impossible, unknown, and even undesired among men. Of course, the impure wish to impose this doctrine upon the world." But it is "a slander upon men. A large mass of them are good." It is the residue who are not who have been allowed to rule. "The reason why girls have been so protected is that there were such men, and a better way had not been thought of. Common sense would suggest the diminution of the dangerous class." Mrs. Amos has great faith in the powers of a progressive civilization. Between cannibalism and constitutional government but a few years elapsed in Fiji, and so Mrs. Amos argues, "the men in our midst who now devour the daughters of the poor may, by right treatment, be made civilised members of a civilised society. So far the evil-doers have been the talkers, and the good, both men and women, have not realised the consequences of their silence."

THE GIRLS ARE TAKING KNOWLEDGE AND FREEDOM.

"We talk nonsense when we talk of ignorant boys and girls. Girls are often ignorant, it is only too true, of what would be useful and protective to them; they are ignorant of what their mothers ought to teach them; they are ignorant of the holy elevating aspects of their woman's lives; but they are, more or less dimly, well acquainted with what is debasing, terrifying, distressing; with what would render them more easily victims, less certainly the elevators of society. The crying need is of such physical and moral instruction for both boys and girls as will make the world safe for both alike to be free in."

The girls, Mrs. Amos cheerily insists, "are going on ahead of us; and they are good girls, and the world will be the better for them. The boys now are not so ashamed to acknowledge that they are good, too." "The daughters right through the nation have done with frauds. They intend to know in future who they are, where they are, and what they are doing; and such knowledge is their birthright."

"A WHITE LIFE FOR TWO."

Even "Society" has more than accepted nursing as a noble profession for women. "To expect nurses to be 'ignorant' is to expect an absurdity. Their position, knowledge, and freedom have incitive effect on the daughters at home." Mrs. Amos sees in the Married Women's Property Act of 1872 the first step in a change which will give women equal control of property, and so ensure their social and political equality. "When that is gained we shall begin to discern the heights to which a society may climb which expects noble lives from all its members alike."

Mrs. Amos believes in the latchkey, and the *Wanderjahr*.

"I and the many women who think with me have known already many girls who use their latchkeys to come and go on errands of sisterly mercy, and to whom and to their brothers the words 'latchkey' and *Wanderjahr* have conveyed nothing but sweet and wholesome suggestion."

THE MISSION OF THE LIBERATED DAUGHTERS.

"A great deal of the ill-health of our delicate girls arises from repression of their young energy. The boys, too, would be hysterical if their youth were hedged in with so many conventional restraints that there would be no room left for self-restraint, if everything they wore, every word they spoke, every youthful grace and beauty, every intellectual endowment, were habitually looked upon and openly spoken of as making them more saleable articles. . . . I would once and for all protest that where there is a 'market,' marriage in its true sense cannot be said to exist. Marriage is the free union of the free. In fulfilling the logical sequence which must give to a nation free women to stand by the side of free men, our English girls are also carrying on the destined work of England for the world. It will lie in the hands of our daughters, freed themselves, to carry freedom to other women—such as cower now in the dark recesses of Paganism." Mrs. Amos pleads for the "freedom which will give the angels in our houses room to grow their six strong wings—two for personal dignity and beauty, two for spiritual elevation, and two with which to fly on serviceable errands for humanity."

If this be the last word in the discussion, then verily it is an excellent winding-up.

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THE CITY OF CONSTANTINE REDISCOVERED.

CONSTANTINOPLE is evidently in process of discovery by culture. The din which politics was always making about this key to the Eastern Question having lulled for a while, we are awaking to a less violent and more generous interest. Not many months ago Professor Max Müller returned from the Ottoman capital, all but enraptured with its scenery, archæology, people, and religion. His one message, was for the time "Go to Constantinople." Now Mr. Frederic Harrison takes up in the *Fortnightly Review* the role of literary showman to Stamboul. He treats of "Constantinople as an historic city," but has a good deal to say on other sides of its life. He assures us that historians are beginning at last to be more just to the New Eternal City, as he calls it; so that even in history as in



THE CHURCH OF S. SOPHIA, CONSTANTINOPLE.

cultured travel the place is being discovered afresh. "Byzantium appears to have been founded on a prehistoric fort. . . There is no reason to doubt that Byzantium has been a historic city for some 2,550 years; during the whole of that period, with no real break in her life, it has been the scene of events recorded in the annals of mankind; it has been fought for and held by men famous in world history; it has played a substantive part in the drama of civilisation. So singular a sequence of historic interest can hardly be claimed for any city in Europe except for Rome herself."

AN IMPERIAL CITY WITHOUT A PEER.

"For nearly a thousand years before it became the capital of an empire, Byzantium was a Greek city of much importance, the prize of contending nations, and with a signal monument of foresight, genius, and will. Madrid, St. Petersburg, Berlin, are also capital cities created by the act of a powerful ruler. But none of these foundations can compare in scale and in importance with the tremendous task of moving the seat of empire a thousand miles to the East, from the centre of Italy to the coast of Asia, from a Latin to a Greek city, from a pagan to a Christian population.

"We have all been unjust to this Byzantine empire; and its restoration to its true place in the story of human civilisation is beyond doubt the great *lacuna* of our current histories. What they tell us is mainly the story of its last four hundred years . . . Of the seven centuries from Theodosius to the Crusades we hear little save Palace intrigues, though these years were the true years of glory

SEVEN GLORIOUS CENTURIES OVERLOOKED.

"The removal of the imperial capital from Rome to Byzantium was one of the most decisive acts on record—

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in Byzantine history. This was the period when she handed down, and handed down alone, the ancient world to the modern; when Constantinople was the greatest and most civilised city in Europe, the last refuge of law, arts, and learning, the precursor of the Crusades in defending Christian civilisation by four centuries."

THE OLDEST AND GRANDEST OF CATHEDRALS.

Of the scenery of the city Mr. Harrison speaks with strongest eulogy. "This glorious vision, if not the most beautiful, is the most varied and fascinating of its kind in Europe. Some prefer the Bay of Naples, or the Bay of Salamis, or of Genoa; but neither Naples, nor Athens, nor Rome, nor Genoa, nor Venice, have, as cities, anything of the extent, variety, and complexity of Constantinople. And above all, we have the great Church in something like its original glory, less injured by time and man than almost any remaining mediæval cathedral.

"The Church of S. Sophia is, next to the Pantheon at Rome, the most central and historic edifice still standing erect. It is now in its fourteenth century of continuous and unbroken use; and during the whole of that vast epoch, it has never ceased to be the imperial fane of the Eastern world, nor has it ever, as the Pantheon, been desolate and despoiled. Its influence over Eastern architecture has been almost as wide as that of the Pantheon over Western architecture, and it has been far more continuous. It was one of the most original, daring, and triumphant conceptions in the whole record of human building; and Mr. Ferguson declares it to be internally "the most perfect and beautiful church ever yet erected by any Christian people." Its interior is certainly the most harmonious, most complete, and least faulty of all the great domed and round-arched temples. It unites sublimity of construction with grace of detail, splendour of decoration with indestructible material. It avoids the conspicuous faults of the great temples of Rome and of Florence, whilst it is far richer in decorative effect within than our own St. Paul's or the Pantheon of Paris. Its glorious vesture of marble, mosaic, carving, and cast metal, is unsurpassed by the richest of the Gothic cathedrals, and is far more enduring. Though twice as old as Westminster Abbey, it has suffered less dilapidation, and will long outlast it. Its constructive mass and its internal ornamentation far exceed in solidity the slender shafts, the paintings, and the stained glass of the Gothic churches. In this masterly type the mind is aroused by the infinite subtlety of the construction, and the eye is delighted with the inexhaustible harmonies of a superb design worked out in most gorgeous materials.

"THE TYPE OF A THOUSAND MOSQUES."

"For Justinian and his successors ransacked the empire to find the most precious materials for the 'Great Church.' The interior is still one vast pile of marble, porphyry, and polished granite, white marbles with rosy streaks, green marbles, blue and black, starred or veined with white. The pagan temples were stripped of their columns and capitals; monoliths and colossal slabs were transported from Rome, and from the Nile, from Syria, Asia Minor, and Greece, so that, with the Pantheon at Rome, this is the one example of a grand structure of ancient art which still remains unruined. . . . It is a fact almost without parallel in the history of religion that the Mussulman conquerors adopted the Christian cathedral as their own fane. . . . Thus the oldest cathedral in Christendom is the type of a thousand mosques, and the figures of Christ and His saints that a Roman emperor set up in his imperial dome look down to-day, after fifteen centuries, on the Westminster Abbey of the Ottoman Caliphs."

CHRIST'S "INDIFFERENCE TO THE MANY."

AN antidote to the worship of the mob, which is the besetting sin of a democratic age, is offered in Rev. John Watson's article in the *Expositor* on the "Culture of the Cross." Jesus did not "discover the individual," he says; the Hebrews did that; but He cultivated the individual.

"Nothing is more characteristic of Jesus' method than His indifference to the many—His devotion to the single soul. His attitude to the public and His attitude to a private person were a contrast and a contradiction. If His work was likely to cause a sensation, Jesus charged His disciples to let no man know it (Matt. ix. 30): if the people got wind of Him He fled to solitary places (John vi. 3): if they found Him, as soon as might be He escaped (John vi. 15). But He used to take young men home with Him, who wished to ask questions (John i. 39): He would spend all night with a perplexed scholar (John iii. 2): He gave an afternoon to a Samaritan woman (John iv.). He denied Himself to the multitude: He lay in wait for the individual. This was not because He undervalued a thousand, it was because He could not work on the thousand scale: it was not because He over-valued the individual, it was because His method was arranged for the scale of one. Jesus never succeeded in public save once, when He was crucified: He never failed in private save once, with Pontius Pilate. His method was not sensation: it was influence. He did not rely on impulses: He believed in discipline. He never numbered converts because He knew what was in man (John ii. 24, 25): He sifted them as one winnoweth the wheat from the chaff. Spiritual statistics are unknown in the Gospels: they came in with St. Peter in the pardonable intoxication of success: they have since grown to be a mania. As the Church coarsens she estimates salvation by quantity, how many souls are saved: Jesus was concerned with quality, after what fashion they were saved. His mission was to bring humanity to perfection."

"THREE STEPS IN THE SANTA SCALA."

With this beautiful prelude, Mr. Watson proceeds to his theme. It is in the secret place of the soul that Jesus works and works by the discipline of the Cross. "There are three steps in the Santa Scala which the Race is slowly and painfully ascending—barbarism where men cultivate the body, civilisation where they cultivate the intellect, holiness where they cultivate the soul. There is for the whole race, for each nation, for every individual, the age of Homer, the age of Socrates, the age of Jesus." So Tolstoi, we observe in his latest work, divides human development into the three stages of the barbarous, the social or collectivist, and the Christian: only he would probably describe them as the age of the savage, the age of Cæsar, and the age of Christ.

THE CROSS A SYMBOL FOR GOD'S LIFE.

The Cross is not merely a remedy for sin, it is a discipline of perfection. "The Cross is not only the symbol for the life of man, it is equally the symbol for the life of God, and it may indeed be said that the Cross is in the heart of God. Jesus has taught us that the equivalent of life is sacrifice, and it is with God that sacrifice begins. . . . The Incarnation was an act of sacrifice, so patent and so brilliant, that it has arrested every mind. It was sacrifice *in extremis*, and therefore life *in excelsis*, an outburst and climax of Life. But Creation is also Sacrifice, since it is God giving Himself; and Providence is Sacrifice, since it is God revealing Himself. Grace is Sacrifice, since

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it is God girding Himself and serving. With God, as Jesus declares Him, Life is an eternal procession of gifts, a costly outpouring of Himself, an unwearied suffering or Love. To live is to love, to love is to suffer, and to suffer is to rejoice with a joy that fills the heart of God from age to age (John xv. 11-13). The development of the soul is along the way of the Cross to the heights of life."

HOW TO ORGANISE THE CHURCH MILITANT

FOR SOCIAL CAMPAIGNING IN AMERICA.

A MOVEMENT akin to the Reunion cause, but resting on a much wider than ecclesiastical basis, is being energetically pushed by the Boston *Arena*. Already there has been established a National Union for Practical Progress, with branches in a few of the great cities; and in the March number of the *Arena* Rev. Walter Vrooman describes "First steps in the union of reform forces." He sets out with the bold declaration that "three earnest men or women, without wealth or special talents, by attaching themselves to the Union for Practical Progress, can in six months' time revolutionise the methods of religious and moral work in the town or city in which they live."

To form a local branch only three earnest souls are required.

"The purposes of each local union are: to furnish a permanent centre, binding together the moral forces of the community; to supply social and religious life to those active and moral minds not now received into the churches, and to enlist volunteer workers from all other societies for the methodical propagation of the new ideal. Its method is to work as far as possible through existing organisations, and to utilise their immense framework and perfected machinery in the cause of humanity."

HOW TO BEGIN.

The nucleus of three, after affiliating itself to the National Union, could begin by urging the programme of that larger Union for the month. For March the evil to combat was the sweating system. "A letter would then be draughted and mailed to each clergyman and labour leader of the locality, asking them to speak out on a specified Sunday, or during the week following, in condemnation of this evil."

"In every case a definite reply should be requested. A concise bibliography of the subject, with special reference to recent magazine contributions, should be enclosed for the use of clergymen, and for the use of the committees. . . Thirty out of forty letters are to be addressed to clergymen, and ten to the heads of organisations. The church has the money, the buildings, the membership, the latent moral enthusiasm, that are required to make a great reform movement successful. It offers the most promising field in the world to the social reformer. . . If, before the letters are written, the co-operation of at least one Protestant, one Catholic, and one Jewish clergyman can be secured by means of personal effort, and their decision mentioned in the general letter, with a description of the forces co-operating in other cities, it will add much strength to the request."

PUBLICLY SORTING THE CHURCHES.

"The answers to these letters should be reviewed and a detailed report prepared. First, a list should be made of the names, addresses, and churches of all who join in the life-saving work. Another list should be prepared containing names, addresses, and churches of those who refuse to speak against the evil being combatted simultaneously throughout the country. Still another list should be prepared, of those who refuse even to take notice of the appeal. The report containing these lists should be published to the world every month, and one copy sent to the national secretary, to be filed for future reference." In this way the churches would soon be sorted, the friends of humanity manifested and the idle or neutral exposed. "The new method will force the clergy to take sides, to champion the cause of man, or to admit that they are too lazy to post themselves or too cowardly to give expression to their convictions." It "cannot fail," if persistently carried out, "to turn the great body of the Church back to its true mission, the man-saving work began by Jesus."

A STANDING ARMY, NOT A HASTY LEVY.

A very real service would be rendered by such a National Union were it generally adopted and worked; it would "do away with the necessity of reorganising the nation every time the slightest forward step is to be taken." "Instead of a dissolution of the movement after one measure has been pressed, another will be brought immediately forward, and *the public conscience will be kept as eternally active as the private interests that prey upon society.*"

Mr. Vrooman predicts of the average church member that "during the troublous times ahead of us he will find that only by union can the moral forces of society defend themselves against aggressive evil. He will learn to look upon the Union as a personal affair. As the years go by he will see that it is in reality the church militant, while the local society to which he belongs is only a branch. He will learn to regard his denomination as a mere detachment of the gigantic, unified army of righteousness in the world."

FIXED HOURS OF STUDY FOR MINISTERS.

A HINT FROM DENVER.

IT is too generally supposed that the minister, like the medical man, can scarcely call his soul, or at least his time (through which alone the soul can show itself) his own. The man of spiritual, like the man of physical therapeutics, is expected to be at the beck and call of his patients at any or every moment they care to invoke his aid; and inasmuch as men are only occasionally ailing in body, but according to the theology of sin always ailing in soul, the uncertainty of the pastor's hours is doubly great. But this, urges the Rev. K. B. Tupper, D.D., of Denver, in the *Homiletic Review*, ought not to be.

"If there is one place the preacher cannot afford to neglect, that place is his study. Here he must be day after day, both punctually and regularly. Nothing save the most pressing demands should interfere with his study hours, which should be marked out as definitely and observed as regularly by him as are banking hours by the banker. When the writer some years ago assumed his present pastorate a minister of the city said to him, 'Two things, my brother, enjoyed by you in your former pastorate you must not expect here, with a church-membership of over a thousand souls, and with constant demands on you—namely, regular study hours and large Sunday evening congregations. You can have an office, not a study; a full house in the morning, but not at night.' I felt constrained to rebuke that minister by replying, 'Two things are true: first, the pastor that hasn't regular and uninterrupted study hours does not deserve a large evening congregation; and, second, the pastor that has is very likely to get it.' From the day of that colloquy there has hung on my study door a card with these words printed in large letters: 'STUDY HOURS DAILY, 8.30 A.M. TO 12.15 P.M. RECEPTION HOUR, 12.15 P.M. TO 12.45 P.M. UNLESS THE CALL BE ABSOLUTELY IMPERATIVE, DO NOT DISTURB THE PASTOR UNTIL 12.15 P.M.' Sensible people heed the request; others are made to heed it."

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THE PEOPLE'S PEERESS.

BARONESS BURDETT-COUTTS is the subject of a character sketch by Miss M. A. Belloc in the *Young Woman*. It appears that the great lady-philanthropist was the youngest daughter of the famous Liberal, Sir Francis Burdett. Her mother's father was Thomas Coutts, banker, who took for his second wife and sole heir, the actress, Miss Mellon. This lady, afterwards Duchess of St. Albans, took a fancy to Miss Angela Burdett, and left her a fortune of more than two millions sterling, on condition of her adopting the name of Coutts. This property come into her hands when she was only twenty-three. The young heiress was a noted figure at the Queen's coronation. She received offers of marriage from all parts of the English-speaking world. She was persecuted by an Irish fortune-hunter for fourteen years. Finally he came under the arm of the law, and was imprisoned for two years. On his liberation he repeated his odious attentions, until finally, transferring his courtship to a royal princess, he was locked up in a mad-house. Among the many generous acts of the Baroness's life, the writer records her advancing the passage-money to Australia of more than a thousand East-end weavers, who faithfully repaid nearly all of it; her Turkish Compassionate Fund of 1877; her loan of £10,000 to the starving fishermen of Skibbereen some twenty years ago, which the recipients are thriftily repaying; and her erection of model dwellings on a plague spot of Bethnal Green.

"The Baroness is a staunch Churchwoman; and her proofs of sympathy with the Establishment are historic, for she endowed the colonial bishoprics of Adelaide, Cape Town, and British Columbia, and is a constant subscriber to both the London and provincial church charities. But she has never allowed country, creed, or sect to interfere with her generosity."



BARONESS BURDETT-COUTTS.
(From the "Young Woman.")

"The lovely grounds of Holly Lodge are familiar to thousands of little street children, for every summer troops of pallid little ones come from London and spend a long and happy day with their kind friend, every sort of entertainment and quantities of good wholesome food being provided, the latter forming probably not the least pleasant item in the proceedings."

"At Holly Lodge, Highgate, she held the largest dinner party on record, when, in July, 1867, two thousand Belgian volunteers were invited to meet the Prince and Princess of Wales, and some five hundred royal and distinguished guests.

"She has always been extremely fond of literature and literary people, and was one of the first to recognise the great genius of Charles Dickens." She also is a patron of the drama, and a friend of Henry Irving and Mary Anderson.

"She never allows political differences to interfere with her visiting list.

"In 1871 the subject of our sketch was raised to the peerage, amid the universal congratulations of the English people; for in bestowing this honour upon a subject who has done so much to help all who needed it, the Queen did but echo a universal desire. Eleven years later, the Baroness married in Christ Church, Piccadilly, Mr. William Ashmead Bartlett."

THE *International Journal of Ethics*, formerly published in Great Britain by Fisher Unwin, begins this quarter with Swan Sonnenschein as its London publishers. The current number is a remarkably good one. Its contributors range from Papist to Positivist, from Jew to Agnostic. In this issue we have articles from Mgr. Satalli, Papal Delegation to the United States, Mr. Frederic Harrison, and Mr. F. H. Bradley.

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MISSIONARY PROGRESS AND PROBLEMS.

What Missions owe to Methodism. "Even yet, after 150 years have passed, probably the vast significance to the whole world is little appreciated of that religious movement commonly known as Methodism. Certainly, taken in all its aspects, past, present, and future, it fairly ranks with the Protestant reformation among the most momentous spiritual phenomena to be found this side of Pentecost, the Exodus, or the call of Abraham." So writes Rev. D. L. Leonard, of Oberlin, Ohio, in the *Northwestern Christian Advocate;* and though the language seems "tall," he does not leave it unsubstantiated. We have all heard of the many millions of Methodists all over the world; but Mr. Leonard declares, "In estimating the unspeakable value to mankind of this momentous movement, it is probably not too much to affirm that the Wesleyan churches of every name in Great Britain and the colonies, and the various branches of the Methodist church in the United States, represent only the lesser portion of the results produced. The outcome is to be chiefly sought in the tremendous leavening influence exerted upon all the Protestant denominations from the beginning until now." He recalls the fact that "as early as 1744 days of prayer were set apart to supplicate for the descent of the Spirit upon 'all churches,' and 'upon the whole inhabited earth.' Wesley's motto was, 'The world is my parish.' So that we are not surprised to find that in 1769, that is, when Carey was a boy of but eight years, a mission to West Africa was planned. In 1786, or seven years before Carey sailed for India, Coke founded a mission in the West Indies." To say nothing of the philanthropies, the modern revivals and other beneficent influences, the great missionary movement, which, though little more than a hundred years old, has swept through all the Churches and carried out its heralds to all the countries of the globe, may thus be traced to Methodism.

"The True Apostolic Succession." The growth of a missionary Episcopate has been afresh impressed on the public mind by the great meeting in Exeter Hall on March 9th, which bade farewell to Bishop Tucker, of Eastern Equatorial Africa, Bishop Evington, of Kiushiu in Japan, and Bishop Tugwell, of Western Equatorial Africa. The two last-named had been consecrated only the Sunday before, but had previously served in the mission field, Bishop Evington for nineteen years in Japan, and Bishop Tugwell in the Yoruba Mission since 1890. "The C.M.S. missionaries that have been raised to the Episcopate are now thirty-two in number," says the *Intelligencer*. "As the Bishop of Carlisle said at Exeter Hall of three of them, 'Here is the true apostolical succession.'" Of Bishop Tugwell said his lordship of Carlisle, "He has been trained as few men have been trained. He stood by the death-beds of Bishop Hill and his devoted wife. His hands ministered to their dying needs and soothed their pillows, his ears listened to their last blessed words, and as he sat there at night to send the message home by the light of the lamp, he saw the pale, white face of the dead bishop."

Need of Theologians at Uganda. Many advocates of sending out highly educated missionaries to ancient civilizations like those of India and China, expressly declare that they favour no such policy for inner Africa, being content with a very low standard of academic culture for evangelists in that dark land. But Rev. R. P. Ashe, at the farewell to the Three Bishops, speaking from his personal knowledge of Uganda, did not hesitate to say, "The great need I think of this Native Church is to have wise and prudent teachers to train them in Theology, so that they may be saved from the danger of falling into any kind of heresy—men well-read and well-grounded—men of ripe scholarship; we want such men as these to go to Uganda, and to teach the great doctrines of the Christian Church, because the Christian natives are the men who are to go forth in the name of Christ to teach their fellows."

It is to be borne in mind that Mr. Ashe knew Uganda in its barbarism, and was able to draw striking contrasts between the then and the now. "Formerly we dare not employ our Christian people to build the smallest church, lest they should be put to death for doing so; now the grandest church in the country was built by these very people. And lately on Namirembe hill, where once King Mwanga, the murderer of Christians and of Bishop Hannington, exercised his unrestrained ferocity, the Union Jack is to be seen flying. I have never looked on that without thinking of what God has wrought. There is the symbol of England's glory and her freedom flying over that place where was perhaps the greatest sink of iniquity on God's earth. What a change was there! . . . . When I first visited Uganda it was a shame to a man not to have a great following and a great number of women; now in Uganda it is a shame for a man to have more than one wife. What great things God has wrought for Uganda!"

"A Despatch Boat" of the Kingdom. Rev. Wardlaw Thompson reports in the *Missionary Chronicle* that the new Mission vessel has at last left the builders' hands, and is now flying the Society's flag in active service. On Thursday, March 8th, the vessel went on her trial trip in the Firth of Clyde. The speed was 9½ knots under steam and 7 knots under sail. "The appearance of the vessel from the shore was most attractive, it being remarked by more than one that she was more like a Government despatch boat than any ordinary steamer. All who know anything of the conditions of the work for which the vessel is intended were delighted with the arrangements made allke for the accommodation of European missionaries, native teachers, and the crew. On the following Saturday morning a deeply interesting Dedication Service was held on the deck of the vessel as she lay at the Broomielaw Quay. The fore part of the main deck had been covered in by awnings, and was packed with friends from various places, including Sir William Henderson, of Aberdeen; Mr. Johnston, of Montrose; a party of about fifty from Edinburgh, and many representatives of different Christian denominations in Glasgow and the neighbourhood. A small choir of

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Sunday School children had been gathered to lead the singing.

"The vessel is now in the course of her voyage down the West Coast, and will take the opportunity of calling at several important ports before she reaches London."

Suggested Changes in Missionary Training. A bold and outspoken paper on the training of missionaries, was read at a conference in Bangalore in February by Rev. Henry Haigh. As its importance demands, it appears both in the *Harvest Field* for March, and in *Work and Workers* for April. Mr. Haigh confesses that he is becoming increasingly sceptical about the real value of the work the missionaries are doing. They catch, and sometimes bless, individuals of the floating population, but "broadly speaking, the stable elements of this vast population are unaffected." This he attributes to defect in training. He suggests "that men should receive an early designation to their field, so that some part of their college course may have special reference to that." Thus a man designated to India "would naturally give his last year at college to the history of the Indian people, to the study of Indian administration, Indian geography, and especially missionary geography, Indian missionary history, and Sanskrit (or Persian)." Missionary geography, though of great importance, exists now only in scraps. Book-keeping should also be taught. Able missionaries at home on furlough should spend a month at each college of his Society lecturing and conversing on the country he has just come from.

Missionary Ignorance of Hinduism. The problem of getting into touch with Hindu thought is just as difficult, says Mr. Haigh, as learning the Hindu speech. It is a problem which he thinks missionaries have conspicuously failed to solve. "Missionaries have not so succeeded in putting Christianity that those who have no secondary reason for wishing to change have become seriously impressed by it and begun to recognise in it a menacing rival to the thought that has held and shaped their land hitherto.... That there is any other way than theirs of settling the problems of existence or any truer explanation of man's relations to the Infinite they do not believe.... Have we made these leaders realise that Christianity has come to claim supremacy, will be satisfied with nothing less, and has solid reasons with which to back its pretensions? Have they anywhere been roused into excited or even commonly earnest resistance? And while *they* can afford to ignore or disdain, their people can. *I believe that Christianity and Hinduism as such have not yet really begun to cross swords.* And I believe the reason to be that missionaries have had no adequate training for their work. Hinduism has never made upon them the impression which so great a system ought to have made. They have not understood its attractions, they have not weighed its reasons, they have not thought it through and felt for themselves its fundamental unsatisfactoriness, they have not solemnly and conscientiously looked at all that it has to say against Christianity and for its own superiority—no wonder, therefore, that Hindus have disregarded the criticisms of missionaries as ignorant and bigoted. They know we have not asked ourselves frankly what their faith really is and whether we could ourselves live with it. But really impressive criticism—that which will move a strong man or a great nation—must come from the sympathies, appreciations and disappointments of an esoteric view."

United Training Colleges in India. Of the way this esoteric view can be obtained, Mr. Haigh puts forward his "dream": "Considering the numbers of missionaries now being sent out, the time is approaching when the great Societies should unite in forming training colleges. I do not think that such an idea is impracticable. Take South India. There are certain sects and types common to all parts of South India. There are certain terms (religious and philosophical) common to all the languages of South India. There is one place at least, Bangalore, where the three great languages of South India are all in constant use. Why then should not certain societies combine to establish in Bangalore such a college as I have suggested? It need not necessarily or at first be a residential college. Let these societies provide for the most complete and accurate exposition of the living religions and dominant philosophies of this immense area. Let the students be encouraged to thresh out in the most exhaustive manner the questions that lie between Hinduism and Christianity. Let them be introduced by the most competent professors to a knowledge of the people, and after two years of such preparation, combined with the study of the language, let them go to the spheres appointed by their Societies. I think such a plan is feasible. The expense, apart from the maintenance of tutors, need not be great. Each society would pay for its own men, and ought to put them for that time on mere subsistence allowance."

A tribute of Hindu fear. A rather different account of the impression made on the native mind by our gospellers is given in the *Missionary Chronicle* by Rev Maurice Phillips. Explaining how he comes to be about to build "a City Temple" in Madras, he recalls his work there since 1888. In the second year the zealots of Hinduism took fright and established the "Hindu Tract Society" and the "Hindu Preaching Society." The "Hindu Tract Society" sent forth thousands of tracts, pamphlets, and handbills against Christianity every week. This is an extract from one of the tracts: "Missionaries come from England at great cost, and tell us that we are in heathen darkness, and that a bundle of fables, called the Bible, is the true Vedam (inspired word) which can enlighten us. They have cast their net over our children by teaching them in their schools; and they have already made thousands of Christians and are continuing to do so. They have penetrated into the most out-of-the-way villages and built churches there. If we continue to sleep as we have done in the past not one will be found worshipping in our temples in a very short time; nay, the temples themselves will be converted into Christian churches.... Do you not know that the number of Christians is increasing, and the number of Hindu religionists decreasing every day?" This opposition only advertised Christianity. Mr. Phillips started a monthly paper called the *Messenger of Truth.* Though it is sold for one pie a copy it has reached a yearly circulation of more than a hundred thousand! The Hindu societies have both collapsed.

Wanted: Local Speakers' Bureaux. A proposal, which might with advantage be adopted by the local auxiliaries of all societies, is reported in the *Church Missionary Intelligencer* from a meeting of the C.M.S. Worcestershire County Union.

"It was suggested that a list should be prepared of all speakers, both men and women, within the county, who would be willing to give lectures or addresses of various kinds; and that copies of the list should be sent to the clergy of parishes supporting the Society, and to secretaries of Local Associations, Gleaners' Unions, and Sowers' Bands. Such an arrangement should be general throughout the country. We are glad to say that meetings for the imparting of missionary information are becoming more and more common, but it is obviously impossible, as

a rule, for a speaker to be provided *officially* for more than the anniversary gathering. Hence the necessity for utilising and organising local help." A speakers' bureau is recognised as of value in temperance and other propaganda, and why not in promoting missionary interest?

A Hint for Western Brides. According to the Rev. J. I. Seder, of Tokyo, writing in the *Missionary Review*, Greek Church and Protestant Churches alike complain of want of effort among their members to support their own religious agencies. "The steps just taken by the Methodist Episcopal, Canada Methodist, and other churches at their recently held conferences, all look toward developing self-support among Japanese Christians." Apparently not without result. "For," says Mr. Seder, "we have had 'self-denial week' among the *Kumiai* churches (Congregational). . . . A Christian young lady was about to be married at the time during which a church was being built for her congregation. Being an earnest Christian, she wished very much to contribute also, and not being very well to do, she persuaded those concerned to allow her to dress so much more plainly for the wedding and give the balance to the church." A recent writer remarks, "In order to Christianize Japan, we must Japanize Christianity." Mr. Seder is afraid Japanizing may mean jeopardizing Christianity. But if the act of the Japanese bride be any indication of the new tendency, a Japanized Christianity would not be out of place in the West. "Self-denial" sumptuary laws voluntarily obeyed by British brides and bridal parties would not only fill the gaping coffers of the missionary societies, but would initiate a much-needed simplification of living. But brides capable of such sacrifices are, alas! not likely to be numerous on Western soil.

German Criticism of Missionary Schools in India. Signal testimony against the educational policy pursued by Missionary Societies in India is given by the Rev. George Stosch, and reproduced from the German in an abridged form in the *Missionary Review*. Herr Stosch, after paying our nation the compliment of saying that "the English school system has its incontestable advantages: so much is not learned as in German schools, but it is learned more thoroughly," goes on to deplore the stultifying and disintegrating influence of British education on the Hindu mind. "The boy brings with him to his schooling little furniture of mind or heart, few ideal impulses. He is now driven forward, from term to term, by the one motive and terror of an impending examination. The more mechanical the study the more likely is the end to be gained. . . . Even the Indian instinct, existing in so marked a degree, for free and graceful expression has, under this dry and mechanical system, been broken up, and has given place to a style unendurably confused and bombastic."

The Government schools were, he explains, started to reach the people outside mission circles, and had no thought of overlooking or overriding, but rather of complementing the mission schools. "The different missions, so various in the extent of their educational aims, from Dr. Duff and his exalted ideals down, were uncertain in the methods and aims of their schools. Had it been otherwise, the present Government system might have been a very different thing. As it is, the Government, by its grants-in-aid, has gradually yoked the missionary schools to its own more formal and religiously neutral programme. An independent course makes it difficult for their pupils to succeed in the public examinations. Thus the missionary system is, by a certain necessity, bound to another which is the child of another spirit, and which certainly has been devised with entirely other aims—lawful in themselves—than that which should govern the missionary schools—namely, to subserve the evangelisation of the scholars. The school inspectors being mostly heathen, they exercise a quiet and courteous but unremitting opposition, even in mission schools, to the retention of Christian text-books, so completely assuming in their examinations that neutral books are used, as to put those who adhere to the Christian books at a decided disadvantage. . . . If the pupils of the mission schools ever come short, the officials find it easy to lay the blame on the attention paid in them to religion. And indeed it appears that, by the grant-in-aid system, the missionaries, though permitted to give religious instruction in their schools, are obliged to leave it optional with the pupils."

"It is never good to endeavour to unite things which are essentially incompatible. The unnatural conjunction of Christian endeavours with a school mechanism which works in an opposite direction has ominous effects. Ought not the missions to look forward to a gradual loosing of this tie?

"There is reason to fear that the principle opposed to religion is more and more gaining the upper hand. The heathen officials listen with bland composure to the assurance that the essential end of the mission schools is to advance Christianity. They have a well-founded confidence in the antagonistic force of facts and in the mechanism of a school system animated by so utterly different a spirit."

Suggested Remedies. "It certainly," continues Herr Stosch, "behoves the missionaries and missions of India to look the danger which threatens their educational efforts clearly in the face. . . . The school boards of India are not as yet wholly inaccessible to missionary influence. Some Christian works on moral philosophy have been, on proposal of missionaries, received among the studies available for the higher examinations. The history of Israel down to the destruction of Jerusalem has, at least for a time, been an optional alongside of Indian and English history. It would be a great advantage if a compendium of Christian doctrine prepared for Hindu youth could likewise be accepted as an optional in the university examinations. This would not of itself contradict the principle of religious neutrality . . . The thought of founding a Christian university in India appears of late to have been suspended, although it is of incalculable significance, and perhaps not impracticable, if followed out with the united strength of all the Protestant missions in India."

German pastors are not wont lightly to depreciate educational efforts, a fact which lends all the greater weight to these criticisms of Herr Stosch.

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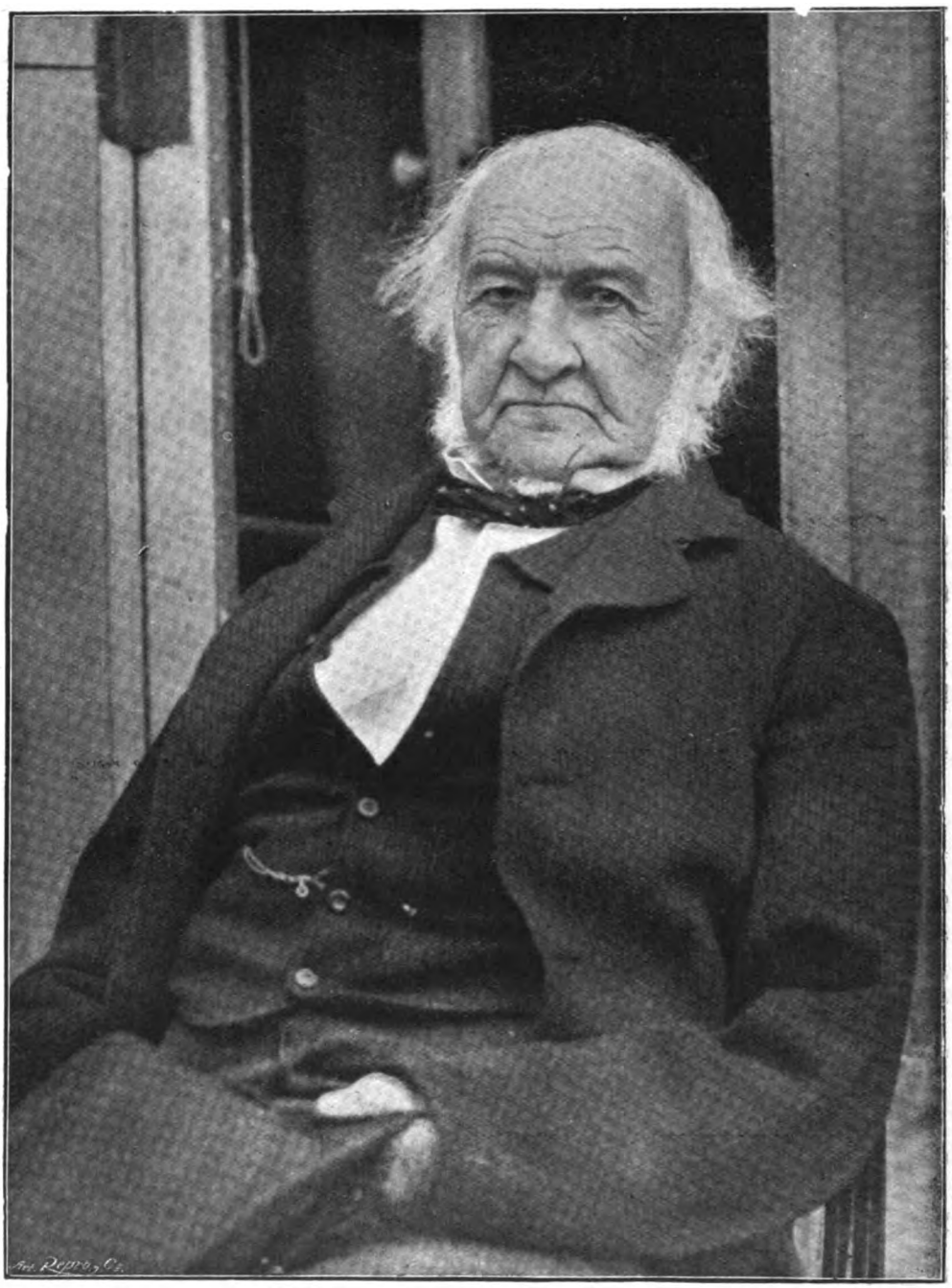

From Photo by [*Vallentine, Dundee.*

RIGHT HON. W. E. GLADSTONE, M.P.

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THE FIRST REUNION SUNDAY.

INTERESTING LETTERS ON CHRISTIAN UNITY FROM THE ARCHBISHOP OF CANTERBURY, CARDINAL VAUGHAN, AND MR. GLADSTONE.

In harmony with the recommendation of the Reunion Conference of 1893, I addressed a letter to the heads of all the religious denominations in Great Britain asking them to co-operate in the observance of Whit-Sunday as a day for specially emphasising the evils which follow upon our unhappy divisions, and the blessings that would result from unity. It is a matter of profound gratification that the Primate of the English Church should have recognised in such a sympathetic manner the desire for closer union which is making itself felt amongst all bodies of Christians the world over, and especially in our own country.

The following "message" to his clergy was issued by the Archbishop of Canterbury in the May number of the *Canterbury Diocesan Gazette*, and therefore happened to appear simultaneously with my letter to the newspapers giving the list of names published on page 70.

It is a remarkable fact that out of the whole number of those to whom I appealed, including, as the number did, men of the most divergent ecclesiastical views, the letter from Cardinal Vaughan, published herewith, was the only serious criticism of the proposal which I received. In two or three cases Congregational ministers of eminence declined to recognise the evils resulting from division, and at the same time expressed their unwillingness to co-operate, but with these exceptions the proposal has met with a sympathetic response, greater than the most sanguine had expected.

The letter from Mr. Gladstone, of which a fac-simile reproduction is given overleaf, was written in reply to a letter of mine requesting him to state at length his views with respect to the interesting question of the interchange of pulpits, the discussion of which, by the Anglican Bishops of America, was published in our last number. I suggested to Mr. Gladstone that a possible way in which this question might be settled would be by the adoption of the proposal brought forward in the last Convocation of the Province of York that laymen should be admitted to Anglican pulpits. It would be an easy matter to pass from the recognition of the right of laymen to preach to the desirability of other ministers than those of the Anglican Communion occupying Anglican pulpits. I further pointed out that there was probably no layman in the English Church whom the Bishops generally would be more glad to admit to the pulpit than Mr. Gladstone himself. On this point Mr. Gladstone is not favourable. At the same time I sent Mr. Gladstone the reports of the Reunion Conference of 1892 and 1893, and he seems to think that on these lines there is much useful work to be done.

LAMBETH, *May 1st.*

I wish to ask the Clergy to use in Church with the Collects on Whitsunday the prayer for Unity from the Accession Service. This is a time when the gift of the spirit of unity is sorely needed, and the great festival of the Holy Spirit on which the "Confusion" of Babel began to be done away, is a day most fitted for special united prayer for Unity among all Christian people. Many other religious persons and bodies will, I believe, use this one prayer on the same day. God, who hears prayers, will also answer them, we know, in His own best way.

EDW. CANTUAR.

ARCHBISHOP'S HOUSE, WESTMINSTER, S.W.,
April 17th, 1894.

REV. DEAR SIR,—The Cardinal Archbishop of Westminster is in receipt of your communication in viting his Eminence to co-operate in an arrangement by which it is proposed that Whit-Sunday should be observed as a special occasion for emphasising the evils of division and the blessings which would accrue to the Church if that unity for which our Lord prayed were fully realised by His followers."

His Eminence feels that it is unnecessary to remind you that all action such as that suggested must rest upon the basis of conscientious belief. The Catholic Church holds and teaches that unity is one of the four essential and inalienable marks which Christ set upon her as credentials of her divine institution, marks of which she has been in possession from the outset, and by which she is conspicuously distinguished at the present moment. To Catholics, therefore, the doctrinal disunion and divisions which rend mankind are evils which have their place, not inside the pale, but outside of it, and are the inevitable results of departure out of and separation from it. With these convictions present to the Catholic conscience, our prayers and exhortations on the subject of unity could not be offered in the same mind and meaning that actuate those who believe that Christ's house is divided against itself, and that the cleft of division runs not merely outside but inside the church of God. That such divisions, deep and deplorable as they are. should exist outside the fold of Catholic unity, and amongst those who profess the Christian name, must ever be to Catholics a source of sincere sorrow and regret. Believing as we do, that for that evil there

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more serviceable state
my whole time & thoughts
will be occupied with plans
and work already cut out,
and that I feel unable
at my time of life to make
any addition to these
subjects which demand
more than all my available
time and energy

I continue to recognise
the great importance of
the subject of Christian Ranks
and moreover to recog-
nise with thankfulness
the progress which has I

Dollis Hill
N.W.
Ap 24, 94

Rev & dear Sir

In reply to your
obliging letter I have to say
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endeavouring to regain
health & strength in order
to prepare for an opera-
tion on my eye, which
precludes my compliance
with your request.

I ought however to add
that when restored to a

another. So far as I can judge the time has not come for alterations in organic laws while I think there is much useful work to be done upon the lines which have thus far been successfully pursued.

I remain dear Sir

Yours very faithful

W Gladstone

Revd. T. Dunn

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think been made towards a greater harmony of feeling among those who are separated by sectional barriers. This growth I shall always desire to promote. Let the same time I am not favourable to efforts which seem to me premature or to such as in creating approximation to one set of Christians widen the gap of separation from

can be no true remedy other than that which Christ Himself has ordained, namely, that the minds of men should become one in hearing the one True Church and by submission to her teaching and authority, all our prayers, exhortations and labours, not only on Whit-Sunday but on all days, are fervently devoted to that consummation.

While for these reasons, his Eminence feels that it is unnecessary that he should enter into an arrangement such as you propose, he cheerfully recognises the excellence of the motives which prompted the proposal, and begs to assure you that the Catholic Church has nothing more deeply at heart than to promote the interests of Christian peace and unity.—Believe me, Rev. dear Sir, yours faithfully,

T. CANON MOYES.

Rev. H. Lunn.

DOLLIS HILL, N.W.,
April 24th, 1894.

REV. AND DEAR SIR.—In reply to your obliging letter I have to say that I am at present endeavouring to regain health and strength in order to prepare for an operation on my eye, which precludes my compliance with your request.

I ought, however, to add that when restored to a more serviceable state of health my whole mind and thought will be occupied with plans and work already cut out, and that I feel unable at my time of life to make any addition to these subjects, which demand more than all my available time and energy.

I continue to recognise the great importance of the subject of Christian unity, and moreover to recognise with thankfulness the progress which has, I think, been made towards a greater harmony of feeling among those who are separated by sectional barriers. This growth I shall always desire to promote. At the same time I am not favourable to efforts which seem to me premature, or to such as in creating approximation to one set of Christians, widen the gap of separation from another. So far as I can judge, the time has not come for alterations in organic laws, while I think there is much useful work to be done upon the lines which have thus far been successfully pursued. —I remain, dear Sir, your very faithful,

W. E. GLADSTONE.

Rev. H. S. Lunn, D.D., etc.

The following leaders of the different Churches had expressed their intention of making special reference at the services held on Sunday last to the question of Christian Unity, in one or other of its aspects. I have also, since these names were issued, received letters from a number of the clergy and ministers of all denominations, stating that they will follow the excellent example thus set; and I hope in our June issue to publish a special supplement containing extracts from sermons preached in all parts of the United Kingdom on this subject.

EPISCOPALIAN.

Archbishop of Dublin, St. Margaret's, Westminster.—*E.*
Bishop of Truro, Cathedral, Truro.—*E.*
Bishop of Wakefield, Golcar.—*M.* Wakefield.—*E.*
Bishop of Worcester, Ripple, Worcester.
Bishop of Bangor, Cathedral, Bangor.
Bishop of Aberdeen and Orkney.
Bishop of Andrew's, St John's, Perth.
Dean of Bristol, Cathedral, Bristol.
Dean of Manchester, Cathedral, Manchester.—*M.*
Dean of Norwich, Cathedral, Norwich.—*E.*
Dean of Rochester, Cathedral, Rochester.
Dean of Salisbury, Cathedral, Salisbury.
Dean of Winchester, Cathedral, Winchester.
Archdeacon Farrar, St. Margaret's, Westminster.—*M.* Westminster Abbey.—*A.*
Archdeacon Sinclair, St. Stephen's, Westminster.—*M.* St. Peter's, Clerkenwell.—*E.*
Canon Barnett, Cathedral, Bristol.
Canon Fremantle, Oxford.
Canon Basil Wilberforce, St. Mary's, Southampton.
Rev. Preb. Webb-Peploe, St. Paul's, S.W.—*M.*
Rev. H. C. G. Moule, Trinity, Cambridge.

PRESBYTERIAN.

Rt. Rev. J. Marshall Lang, D.D., Moderator of the Church of Scotland. Barony Parish Church, Glasgow.—*M.* & *E.*
Rev. J. M. Gibson, D D., Hampstead.—*M.* & *E.*

BAPTIST.

Rev. T. M. Morris, President of the Baptist Union, Burlington Chapel, Ipswich.—*M.*
Rev. C. F. Aked, Pembroke Chapel, Liverpool.—*M.*
Rev. Dr. Clifford, Westbourne Park.—*E.*
Rev. W. Cuff, Shoreditch Tabernacle.—*E.*
Rev. Dr. Glover (in June), Bristol.
Rev. F. B. Meyer, Christ Church.—*E.*
Rev. Charles Williams, Accrington.—*E.*

CONGREGATIONAL.

Rev. Charles A. Berry, D.D., Bedford.—*M.*
Rev. W. J. Dawson, Highbury Quad. Church.—*M.*
Rev. Dr. Duff, Middlesborough.—*M.*
Rev. Newman Hall, D.D., St. Albans.—*M.*
Rev. R. F. Horton, D.D., Clifton Park, Brighton.—*M.*
Rev. A. Mackennal, D.D., Bowdon Downs.—*E.*

METHODIST.

Rev. Henry J. Pope, President of the Wesleyan Methodist Conference, Rhodes Street, Halifax.
Rev. Thomas Scowby, President of the Methodist New Connexion Conference, Bradford.—*M.*
Rev. John Stephenson, President of the Primitive Methodist Conference, Grantham.
Rev. Samuel Wright, President of the Free Methodist Conference, Silver Street, Lincoln.
Rev. J. Woolcock, President of the Bible Christian Conference, Newport, I.W.—*M.*
Rev. Prof. Agar Beet, D.D., College Chapel, Richmond.
Rev. F. W. Bourne.
Rev. H. Price Hughes, M.A., St. James's Hall.—*A.*
Rev. Dr. Jenkins, Mint Lane, Exeter.
Rev. Charles H. Kelly, Haslingden.—*M.*
Rev. Dr. Lunn, Polytechnic.—*E.*
Rev. Mark Guy Pearse, St. James's Hall.—*M.*
Rev. Dr. Rigg, Colwyn Bay.—*M.* Isle of Man District Synod Sermon, Monday.

Hugh S. Lunn.

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THE PROGRESS OF THE CHURCHES.

CHURCH OF ENGLAND NOTES.

The Parish Councils' Act. The clergy are settling down cordially to welcome the Parish Councils Bill when it comes into operation, and to do all in their power to help its harmonious and satisfactory action in their parishes. The ecclesiastical newspapers of all shades of opinion are reproducing its text, with full explanations. The Bishops, as the time for the issue of their Charges and Pastorals comes round, are offering guidance to the clergy on points of doubt or difficulty. We, all of us, are apt to live in worlds of our own, and to take our views from the language and opinions of those with whom we chiefly associate; and probably there could hardly be a stronger illustration of this fact than the address of the 450 members of the "Liberal Churchmen's Union" to the Archbishop of Canterbury, expressing their dismay at the supposed attitude of the Bishops on the subject. The rest of us are not aware of any general feeling of consternation. The parish clergy are giving up a good deal in resigning their immemorial constitutional duty of presiding in the vestry of the civil parish, and in other ways; but the principle of the Act has from the beginning been received without remonstrance. The Bishops from the first expressed approval of the idea of attempting to increase local public spirit and interest in affairs, but in the discussions in the House of Lords they were necessarily occupied in explaining the importance of Schools, Parish Rooms, and other practical matters. There was no opportunity for great orations in praise of the measure; it was simply a business debate. The Bishops would be justly blamed if they prejudiced the duties of the Church as trustee by negligence or indifference, or accepted provisions the result of which was ill understood and imperfectly explained. But such careful criticism does not in the least imply hostility to the general principle of the extension of local self-government, and when the proper occasion arises they will address their clergy on the new aspect of their duties.

The New Church Patronage Bill. Mr. Bartley's new Church Patronage Bill, which follows generally the lines of that formerly introduced by the Archbishop of Canterbury, has received a cordial welcome. Ministers have promised it their support through Sir William Harcourt; and it is of happy omen that those who are not the friends of the Church in the House of Commons, and who have sometimes prevented legislation which was calculated to do good to the Church, have not, on this occasion, offered opposition. Its provisions are thus summed up by the *Record*:—

The new Bill abolishes sales by auction, sales of next presentations, mortages of advowsons, donatives, and resignation bonds. Instead (as in last year's Bill) of penalising patrons by making advowsons unsaleable for twenty years after a transfer, the new Bill strikes at the very root of the evil by rendering sales with immediate or speedy possession, that is 19-20ths of agents' transactions, almost impossible. If a man sells a living and immediately resigns so as to let the purchaser present himself, the Bill stops him by enacting that on any vacancy within two years after a sale the right to present shall go to the Bishop. If, on the other hand, a man resigns his living, and presents the purchaser on a secret understanding that the latter shall forthwith accept a conveyance of the advowson and pay the price, the Bill again stops him by enacting that any sale of a living within two years after the institution of an incumbent shall be void. Again, all agreements for postponement of payment of purchase money until vacancy are made void. It is forbidden for a clergyman to present himself to a living acquired by himself, or by his wife, or by a trustee for him after the passing of the Act. The farce of a man who has to discharge what is acknowledged to be a "trust" in providing the best man as the spiritual pastor of a parish, being legally competent to choose himself, is undeniable. The Bishop's power to refuse unsuitable presentees is largely reinforced. The parishioners are given an opportunity of objecting to the institution of unfit clergymen. The Incumbents' Resignation Act is enlarged by allowing the Bishop or the parishioners to put its machinery in motion, instead of leaving it merely to the option of the clergyman himself, who is often the very worst judge of the advisability of his resignation. Finally, there is a much-needed provision making the continuance of sequestrations for more than a year a reason for declaring the living vacant.

Convocation. The Convocation of Canterbury was occupied chiefly with the attack on the Church in Wales, ecclesiastical fees, and the proposal for an authorised hymnal. From a very interesting return it appeared that the vast majority of churches use "Hymns Ancient and Modern;" that "The Hymnal Companion" and "Church Hymns" come about equal, a long way behind; and that the numerous other hymnals are practically nowhere. A committee had reported somewhat in favour of a uniform practice, but the Lower House wisely adopted an amendment proposed by Canon Bright: "That it is inexpedient in existing circumstances to interfere with the clergy and congregations in the use of hymns. The meeting of the Convocation of York was chiefly noticeable for a resolution of the Lower House declining to express approval of authorised lay preaching in churches at other times than the regular Sunday services until further information is provided. They thus refuse to follow the example of the Diocese of London.

London Diocesan Conference. The most remarkable debate in the London Diocesan Conference was on the Religious Question at the London School Board. The Bishop of London, in summing up the discussion, said that nothing he had heard would lead him to conceal his opinion that the Circular was a very great mistake. He referred to his speech at the Conference last year to show that his

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view was that they must prevent the teachers teaching anything against Christianity, and he said that that position was covered by Mr. Ridgeway's amendment. He agreed with the gentleman who had said that the inculpated teachers should have been brought before the Board. If that had been properly arranged it would not have been at all difficult to carry the principle for which they were contending not only on the Board but with the great body of Nonconformists. But instead of that the Church party had issued a Circular, which was in some degree a new sort of creed or formulary which did not seem to him to be consistent in spirit with the Education Act. He was the more sorry that the Board had taken the line it had done, because it had enabled the enemies of religious education to divide Churchmen and Nonconformists. He thought they ought to be very tender with Nonconformists, who really agreed with them in this matter. There were two ways of defining what they meant. They could define it by a formula, or they might define it by reference to a text-book. If they had referred it to the New Testament they would have carried the Nonconformists with them. What he should like to happen was that the Church party should fight upon Church lines, but that they should take the opportunity of so dealing with the Circular that they might win the support of those who did not agree with them on Church questions but did agree with them on fundamentals. If it came to the vote he would a great deal rather vote for Mr. Ridgeway's amendment; but as it was, seeing that there was probably a majority in the Conference of two to one who did not agree with him (the Bishop) in his opinion, he should prefer that the resolution should be put alone. He trusted that what he had said might sooner or later have its effect even on the mind of so determined a person as Mr. Athelstan Riley. The motion in favour of the School Board Circular was carried by 106 to 11 votes. A conference between moderate Churchmen and Nonconformists has, on the other hand, been arranged with a view of seeing whether some common ground cannot be arranged so as to avoid the scandal of a religious dispute at the November election. Two principles appear to be sound and acceptable to all alike: (1) That the New Testament be the text-book; (2) that the existing Scripture sub-committee of the Board be considered for the three years of its existence as the exponent of the wishes of the ratepayers.

The May Meetings. The religious and philanthropic meetings connected chiefly with evangelical principles, which occupy six or eight weeks at this time of the year, are being carried on with extraordinary vigour. The Church Missionary Society, for instance, which, in spite of a increased income, had exceeded it by its expenditure, in obedience to growing demands, to the extent of £13,000, was able in a few days not only to wipe out that deficit, but to start afresh with a sum of between £3,000 and £4,000 to the good. It had meetings in Exeter Hall and St. James's Hall morning, afternoon, and evening, with overflow assemblies besides. Conspicuous as the zeal of former anniversaries has been, that of the present year is probably unprecedented.

Uganda. In this connection it may be noted that Bishop Tucker has written a letter to the secretary of the Church Missionary Society, in which he says with regard to the announced retention of Uganda and its administration by Great Britain, "Thank God for this wonderful issue and answer to prayers of multitudes of His people." The Bishop goes on to say that under the present circumstances, an additional responsibility is cast upon that society respecting its work in Uganda, and he appeals that some special effort should be made so that simultaneously with the action of the Government it may be seen that the Church means to do her duty with respect to the evangelisation of the country, and also of Unyoro.

Society for the Propagation of the Gospel. The Annual Report of the Society for the Propagation of the Gospel shows an increase of more than £1,000 in the freewill offerings made to the General Fund of the Society during the past year, on which the work of the Church abroad so largely depends. The total income of the Society for the year 1893 amounted to £113,079 13s. 4d. It is mentioned that the Society supports 718 ordained missionaries, including ten Bishops, 2,300 lay teachers, and 2,600 students in its colleges in different parts of the world, while in the schools of the missions in Asia and in Africa about 38,000 children are being educated.

The South American Missionary Society. At the Annual Meeting of the South American Missionary Society, the chairman, Lord Jersey urged the needs of the society in the extensive and most useful work which they have undertaken. Commander Sulivan recounted many interesting reminiscences of the work carried on by his father (Admiral Sulivan) and Captain Allen Gardiner fifty years ago, and deplored the want of generosity in the present generation as regards the society's work, stating that the subscriptions ought to be £22,000 instead of £11,000, which sum was a mere nothing as compared with the amount of money they should have to carry on the work on the vast area of South America.

The Bishop of London's Fund. Meetings and Services in all parts of London north of the Thames have been held for the Bishop of London's Fund. The Annual Report states that since its commencement thirty years since, under Bishop (afterwards Archbishop) Tait, the fund has expended on clergy and lay agents, £230,000, on mission rooms, £130,000, and on church building, £320,000. It has promoted the erection of 172 churches, 153 of which have had districts legally assigned to them, with an aggregate

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population of 1,033,650, and endowments from the Ecclesiastical Commissioners amounting to over £50,000 per annum; 138 of the above churches are within the area of the diocese of London, as at present defined. Last year the total receipts amounted to £26,451 8s. 3d., as compared with £28,565 6s. 1d. of the previous year. It must be remembered, however, that in 1892 the legacies amounted to £8,910 whereas in the past year, only £2,553 was received from that source. Apart from this fluctuating item of revenue, it is satisfactory to find that there has been an increase of £4,510 8s. 9d. in the church collections, subscriptions and donations. The summary of grants made during the year for the various objects of the fund is as follows:—Missionary clergy, £1,944 17s. 8d.; additional curates, £3,291 15s. 11d.; endowment of curacies, £1000; lay agents, £2,665 19s. 7d.; Mission buildings, £5,811 1s. 8d.; churches, £9,425 16s. 9d.; vicarages, £384; schools, £495; total, £25,018 11s. 7d. In conclusion the report says:—

Whilst therefore we express our grateful thanks to all who have in any way responded to our appeal, we are compelled to add that we are not receiving nearly enough to enable the fund efficiently to perform that task for which it exists.

In London and the suburbs (with the exclusion of the city and rural parishes, which are under different circumstances), in those parts where no wealthy inhabitants or supporters are to be found, there are 39 parishes with an income under £200, 26 between that and £250, and 30 between that and £300, so that there are 95 needy and populous parishes with an income below £300 a year. In the first batch of the above list there are 21 parishes without vicarages, in the second 10, in the third 20; so that 51 of the list are without that important adjunct to a healthy and active parochial life, besides a very large number more not included in it.

Church of England Temperance Society, London Branch. The first annual meeting of the London Diocesan Branch of the Church of England Temperance Society has been held in St. Martin's Town Hall, Charing Cross, under the presidency of the Bishop of London. The report stated that the year had been distinguished by great activity and considerable success in all its departments of work. The income had been larger, and great efficiency apparent in the rescue work. Adult branches (affiliated) numbered 187, 103 being unaffiliated. Temperance sermons were preached on Temperance Sunday in 254 churches, and the amount of offertories was greater than in any preceding year in the branch's history—viz., £1,187. Altogether 1,278 meetings were addressed during the year by the staff exclusive of conferences. The general purposes account showed a balance in hand of £248 15s. 9d. The juvenile work, the shelter for boys, Temple House, and self-help banks presented many features of success. Preventive and rescue work had been extended during the year, and now every police court, sessional court, sessions, and criminal court in London and Middlesex was provided with a missionary.

Clergy Orphan Corporation. The annual service in aid of the funds of the Clergy Orphan Corporation was held on May 3rd, in Westminster Abbey. There was a crowded congregation, The charity, which was founded in 1749, is designed to meet the distress arising from the poverty of many of the married clergy, and to give to their orphans maintenance and a suitable training and education. From the humblest beginnings, it has become possessed of two schools. The boys' school is situated at St. Thomas's Hill, Canterbury, and the girls' school in St. John's Wood. Not only does the corporation provide for the period of school life, but by means of exhibitions to the Universities, and an apprenticeship fund, boys and girls are assisted on leaving the school to a higher education or to make a start in life. There are at present 213 children in the schools.

Yearly sum raised by the Church for various purposes. The sum of £5,401,982, which the Church Year Book shews to have been raised by the Church at home in the year 1892 for various purposes, chiefly ecclesiastical (several philanthropic efforts not being here included), is thus roughly divided:—

Assistant Clergy and Home Missions... ...	£690,257
Easter offerings	114,050
Foreign Missions...	235,905
Church education	751,132
General and Diocesan Societies	131,770
Church building	1,144,686
Endowment of benefices and parsonages ...	274,360
Burial grounds	29,436
Support of the poor	517,410
Lay Helpers, Church Expenses, and other purposes, religious and secular	1,166,958

The following are some of the items of the £517,410 raised for the benefit of the poor:—

Diocese.	Sum raised in 1892.	Population.
Canterbury... ...	£29,742	745,149
Wakefield	3,570	719,734
York	16,904	1,447,029
Ripon	7,353	1,020,110
Winchester ...	35,890	976,385
Chichester	21,634	549,472
Peterborough ...	11,900	692,909
Oxford	25,778	613,526
Lincoln	6,897	472,495

New Archdeacon of Nottingham. Canon Richardson, Vicar of St. Mary's, Nottingham, has accepted the archdeaconry of Nottingham, in succession to the late Archdeacon Maltby. Canon Richardson was Scholar and Fellow of Trinity College, Cambridge, Fourth Wrangler, and First Class Classical Tripos. He was ordained in 1875, and was Vicar of St. Michael's, Cambridge, 1877-8; Vicar of Monks Kirby, 1878-84, and at St. John's, Darlington, 1884-6; and is now Rural Dean, and Chairman of the School Board of Nottingham. He was select Preacher at Cambridge, 1882-4-5.

Reopening of Norwich Cathedral. On Thursday, May 3rd, the choir of Norwich Cathedral was reopened after extensive works of reparation, initiated and carried out by Dean Lefroy. There was

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an immense congregation, and the service was marked by an impressive earnestness. The procession consisted of some 300 of the diocesan clergy, lay members of the Conference, the Capitular body, the Mayor, Sheriff, and Corporation of the city, and the Mayors of Great Yarmouth, Thetford, Lynn, Ipswich, Beccles, Aldeburgh, Southwold, Eye, and Lowestoft, marshalled by officers of the King's Dragoon Guards. The procession entered the Cathedral at 11 o'clock. There were also present the High Sheriffs of Norfolk and Suffolk (Mr. J. H. Gurney and Mr. W. N. Waller) and Mr. S. Hoare, M.P. The sermon was preached by the Archbishop of Canterbury, who prefaced his discourse by a reference to the death of Bishop Pelham. At the conclusion of the service the Dean presented an address to the Archbishop on behalf of the Cathedral body, and another address, signed by the Mayors of the municipalities in Norfolk and Suffolk, was handed to his Grace by the Mayor of Norwich (Sir Peter Eade, M.D.). The Dean has been unwearied in his efforts alike for the material and spiritual welfare of his glorious Cathedral, and the utmost enthusiasm has prevailed throughout the City and Diocese.

The Late Bishop Pelham. The rejoicings for the reopening of the Cathedral at Norwich had a sorrowful prelude in the sudden death of the Hon. John Thomas Pelham, who resigned the Bishopric last year, after an episcopate of thirty-six years. He was son of the second Earl of Chichester, and grandson of the fifth Duke of Leeds. Educated at Westminster and Christ Church, Oxford, he remained till 1852 in a small Norfolk parish. In 1847 he became an Honorary Canon of Norwich and Chaplain to the Queen. In 1852 he took charge of Christ Church, Hampstead, and in 1855 was appointed by Lord Palmerston to the Parish of Marylebone. In 1857, on the advice of Lord Shaftesbury, Lord Palmerston nominated him for the Bishopric of Norwich in succession to the father of Dean Stanley. He was a diligent, quiet, gentle, firm and eminently Christian Chief Pastor, an excellent man of business, absolutely independent and impartial in his administration, an unrivalled chairman, and always courteous, friendly, and conciliatory to all. He carried out with unostentatious vigour the reforms begun by Bishop Stanley. A diocesan Church association was formed, rectories and vicarages provided, schools improved and increased, churches restored, and benefices augmented. On every hand were evidences of the Bishop's quiet and unassuming influence, without any assertions of personal rule and preferences. He never swerved from his strict Evangelical principles, but to the comparatively slight impression which the extreme type of high Churchmanship made upon his diocese he preserved a complacent and even tender attitude. He was above everything a man of deep personal piety, firmly convinced of the supreme value of evangelical truth, passing his days in contemplation of the unseen

The late Dean of Dromore. Few clergymen will be more deeply missed in the Irish Church than the honoured and revered Dean of Dromore, the Very Rev. Theophilus Campbell, who died after a brief illness, at the advanced age of eighty-three years. He was ordained for the Curacy of Munster-Connaught, in the diocese of Kilmore, in 1838, and appointed first incumbent of the newly erected Church of the Holy Trinity, Belfast, in 1847. Here his earnest piety and scholarship, combined with a most remarkable power of explaining and illustrating Holy Scripture, quickly gathered round him a congregation of devoted Christian people, and with a loyal band of Church-workers he soon made his influence felt in the rapidly rising city of Belfast. In the year 1869 Dr. Campbell was appointed Rector of Lurgan; here his great energies and powers of organisation found full scope for their exercise, and in 1886 he was offered the Archdeaconry of Dromore, and in the year following the Deanery of the diocese. He was Hon. Secretary to the Diocesan Synod, diocesan nominator, and a prominent member of all Committees and Boards.

Another fortunate Parish. Parallel in its richness in good works to the parish year book for St. Mary Abbott's, Kensington, which was noticed in the April number, is that for St. Jude's, South Kensington. It shows the largest amount by £200 ever received in one year in the history of the church, viz., £6,416. The various amounts subscribed during the year are as follows:—For Home Mission work (including the British and Foreign Bible Society), £1,146, of which £600 was distributed among poor parishes in Kensington and Fulham, Whitechapel, and other parts of the Metropolis; for Foreign Mission work, £628; for Diocesan Societies, £309; for Clergy Funds and Church Education, £551; for Relief of the Poor and Sick, Hospitals, Convalescent Homes (including the proceeds of the sale of the work of distressed ladies), £2,089—making a total dispensed in charitable undertakings and church work of upwards of £4,725. The actual expenses of the church, services, etc., including the choir, came to £1,056, the balance being under the head of "Miscellaneous," and including certain appropriated contributions in hand.

Swansea. Notice is called in the *Record* to the growth of Christian life in connection with the National Church in Swansea, under Canon Allan Smith. "Whereas on Easter Day, 1885, only 619 persons communicated in the mother parish of St. Mary, on last Easter-day (1894) there were 1,242 communicants in the churches of the parishes which comprise the same area, or an increase of more than double. This increase has come without any special effort to secure attendance at the Lord's Table on Easter-day, and by no means indicates the total number of communicants in these parishes."

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St. George's, Leeds. The Vicar of St. George's Church, Leeds, the Rev. B. Lamb, has had the peculiar gratification of announcing from the pulpit that a member of the congregation, Mrs. Fieldhouse, who died about a fortnight ago, had left the sum of £2,000 towards the Endowment Fund. From this Fund, it may be explained, the clergy receive no benefit in the way of stipend. It has been raised simply to provide for the time when the removals from the parish of St. George may render necessary the means of maintaining the services of the church. About two years ago the Vicar announced an equally gratifying gift to the same object, and yesterday he expressed the thanks of the church officers and his own for the practical interest taken in the establishment of the Fund.

New Church at Bradford. A handsome new Church, St. Clement's, has been consecrated at Bradford by the Bishop of Ripon, in memory of the late Viscountess Mountgarret, who was one of the wealthy Yorkshire Rawsons. About a couple of years ago the Hon. Frances S. Butler, who has become the Hon. Mrs. Whittuck, placed at the disposal of the Bishop of Ripon a sum of £12,000 to be used for Church purposes as a memorial to her mother. This was quickly followed by the offer of a site by Messrs. Garnett, who are large employers of labour in the locality. There is sufficient space left for the erection of schools, which will be provided when there is a prospect of the money being raised. It is also intended eventually to build a parsonage-house on a site on the south side of the church given by Colonel Smyth. For the present the church will be used as a chapel-of-ease in connection with the parish church.

Mr. Weston's Bequest to the Diocese of Manchester. Besides other magnificent legacies, including £50,000 to the Manchester Infirmary, and £70,000 to ten local benevolent institutions, the late Mr. Weston has bequeathed to the Bishop of Manchester the sum of £50,000 for the benefit of the Diocese. The Bishop intends to use its interest as a fund for the support of Voluntary Schools.

The Late Lord Crewe. The late Lord Crewe has bequeathed to the Chester Infirmary and to the Stafford Infirmary £200 each; to the British and Foreign Bible Society and the Society for Promoting Christian Knowledge, £200 each; to the Church Missionary Society, £50; the North Staffordshire Infirmary, £100; St. George's Hospital, £300; Westminster Hospital, £100; the Seamen's Hospital, Deptford, £100; to the Governesses' Benevolent Institution, £50; and to the Widows' Society, for relieving widows in the first year of their widowhood, £50.

The late Bishop Suffragan of Nottingham. The late Bishop of Nottingham (Dr. Trollope), who left personalty of the value of £50,790, having conveyed to trustees certain freehold hereditaments known as the Bishop's Almshouses, bequeathed to the trustees £1,300 to apply the income for the insurance and maintenance of the almshouses and the benefit of the almspeople. He also bequeathed £100 to the Poor Benefice Augmentation Association.

Other Bequests. The late Miss G. Rolleston, of Hyde Park Terrace, has left a legacy of £1,000 to the Society for Promoting Female Education in the East.

Mr. Assheton Smith, Vaynol Park, Bangor, has given £500 towards the restoration of the ancient Parish Church of Carnarvon.

A new Church is to be built in Yeovil with £10,000 bequeathed by the late Mr. Henry Cole. The population of the town is rapidly increasing, and the attendance at the other two churches quite justifies the proposed steps.

The living of Willand, near Cullompton, has, by the strenuous and praiseworthy efforts of the Vicar, been increased from £110 to £131. The fund from which the interest is derived was contributed to from the Bishop of the diocese down to the poorest parishioner.

Toward the £2,000 required for the purpose of acquiring freehold land on which to build a vicarage as a memorial to the Rev. F. J. Ponsonby, late vicar of St. Mary Magdalene, Munster Square, the sum of £1,200 has been collected. Mr. Andrew Oliver, of Bedford Row, has given £3,000 for the building, and operations will begin immediately.

William Sinclair.

PRESBYTERIAN NOTES.

Union in India. The Indian Presbyterian Alliance has for some years been trying to promote the formation of one Presbyterian native Church in India. Two years ago it was resolved that the differences in language made it impossible to contemplate—for the present, at least—the union under one ecclesiastical organisation of Churches whose members speak languages so different as Marathi, Hindi, Bengali, Tamil, Canarese, etc. The attempt at union of some sort was not abandoned. We are now glad to learn that the Alliance has approved of uniting in one Presbyterian organisation all the Hindustani-speaking Churches. A meeting was held at Agra on February 27th, when the recommendation of the Alliance was heartily accepted. The question of a doctrinal basis was not discussed, but it was suggested that there should be a Synod of the Punjab, a Synod of Northern India (including, also, the Presbyteries of Central India and Rajputana), and a Synod for the Darjeeling and Santal Churches. These Synods are placed under a General Assembly, which will meet every three years. The Presbyteries have been requested to consider the matter and

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appoint delegates to a Committee which will mature a scheme to be submitted to the home Churches.

A Problem for a Presbytery. The Chinese Presbytery of Chang-Chow has had a difficult case to settle. A heathen opium-smoker, whose wife was a Presbyterian Christian, had exhausted his living, and proposed to sell his Christian wife to another husband —a thing permitted by Chinese law and custom. The Church could not recognise such a divorce and re-marriage, and yet the poor woman was helpless. The proposal that a Christian should buy her and marry her did not solve the difficulty, and would have raised troublesome questions of Christian marriage and divorce. At last it was proposed that the Church in Chin-Chew, to which the woman belongs, should buy her and maintain and employ her as a Bible-woman. This was to be done—probably has been done by this time. Our Chinese Presbyterian brethren have some unexpected problems to solve.

Theosophy in New Zealand. The General Assembly of the Northern Island met at Christchurch on the 13th of February, when the Rev. David Gordon, of Marton, was elected Moderator. There are two Presbyterian Churches in New Zealand, one in the North and one in the South Island. The Assembly adopted unanimously a motion for beginning negotiations for uniting the two islands under one Presbyterian organisation. The Assembly were asked by the presbytery of Auckland to deal with the Rev. S. J. Neill, of Thames, who, it seems, has become a theosophist. He had invited a lady to his district to expound the principles of the new faith, and when the presbytery made enquiries they found that he had been neglecting his pastoral work. Mr. Neill sent a statement to the Assembly, defending himself, which did not satisfy the court. By a large majority the Assembly adopted the summary motion: "That as, in the opinion of this Assembly, the ends of the Christian Ministry contemplated by this Church are not being served, and will not be served by Mr. Neill's continuance in the pastorate at Thames, the pastoral tie between him and his congregation be dissolved." Summary motions are not good as a rule, and it may be questioned whether this will not prove an instance of the more hurry the less speed.

A Union Overture. At the last meeting of the Established Church Synod of Glasgow and Ayr, an elder moved the following overture, which was agreed to:—

Unto the venerable and General Assembly of the Church of Scotland, indicted to meet at Edinburgh on the 24th May next,—Whereas the present divisions in Presbyterianism in Scotland are highly detrimental to the cause of religion, and a serious hindrance to the advancement of Christian life and work; and whereas it is most desirable that some means should be devised for the purpose of healing these divisions on the basis of the national establishment of Protestantism, it is humbly overtured by the Synod of Glasgow and Ayr that the General Assembly appoint a special committee to consider the subject, and to confer with other Presbyterian Churches interested, with a view to formulating the basis upon which, if possible, with or without legislation, such a reunion of the Presbyterian Churches in Scotland might be effected; or to do otherwise in the premises as the General Assembly in its wisdom may think fit.

Overtures of a similar kind have frequently been made and practically accepted by the General Assembly of the Church of Scotland, but it is reported that the intention this time is different. It has been said, I do not know on what authority, that there is no intention to propose any union on the basis of the present establishment, but that an appeal is to be made to all the Presbyterian Churches in Scotland to find some basis on which they can stand together, as their fathers did when the original Act of Establishment was passed, and that it contemplates that the "National Establishment of Religion" should embrace now, as at the time of the Reformation, all who hold the "sum and substance" of the teaching of the Reformed Churches. It is said to imply that all Evangelical Protestants are to be asked to come together on the basis of a federal, if not an incorporating union, within which, though Presbyterianism must be the predominant partner, room is to be left for the federation and co-operation of all Churches whatever be their form of Church Government. It is also said to suggest that such a national establishment of religion in Scotland ought to provide for the allocation of the *tiends* to all congregations of the reformed faith who, along with their ministers, each in a legally allocated district, undertake its religious oversight according to the use and wont of Scotland. If this be the meaning of the overture, and if the Established Church sees fit to adopt some scheme of this kind, and a beginning must be made by it, there can be little doubt that it will command the best wishes of very many of the laity in all the Presbyterian Churches in Scotland.

The Synod of the Presbyterian Church of England. The Synod of the Presbyterian Church of England began its session for this year in London on the 30th of April. The Rev. Dr. James Muir, of Egremont, was elected Moderator, and took for the subject of his opening address the *Life and Mission of the Church*, giving special heed to the purposed new Church Extension Scheme, and to the duty of bringing the Gospel to all classes of English Society. This led him to speak of the need of creating Churches for the working-classes, who, he said, stood aloof both from their Churches and from their Mission-halls. The Moderator did well to call the attention of his Church to this side of their work. I confess to have had very limited opportunities of studying the subject on English soil, but it has seemed to me that, with some distinguished exceptions, the weakness of English Presbyterianism has always been that it lays hold almost exclusively on the middle-classes, and that congregations of the working classes such as abound in Scotland are scarcely to be found. I have also been struck with the fact that Scotch working-men

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when they go to England usually become Methodists while sojourning there, and return to Presbyterianism when they get back to Scotland. These things demand some investigation and thought, for until the Presbyterian Church can lay hold on the working-classes it can scarcely hope to be other than a Scotch Church in England.

Among the more important matters brought before the Synod was a communication from the Congress of Evangelical Free Churches recently held at Leeds, asking the Synod to appoint representatives to attend a proposed conference on the question of overlapping by different denominations in country districts. This very important question of Home Mission Union was naturally remitted to the Home Mission Committee. We trust that the Committee will carry out the moderator's thought, that the best way to union is by the *concerted* action of the Free Churches in facing the gigantic work of winning England for Christ.

Home and Foreign Missions. The Synod launched its new Church Extension Scheme on Tuesday, May 1st. It proposes to raise £50,000 to be a central fund from which to assist in the erection of new Church buildings. The annual meeting of the Woman's Missionary Association was held in the afternoon, and the evening sederunt was mainly occupied with hearing accounts of the Foreign Mission work of the Church in China and in India. The English public knows too little about the wonderfully and solidly successful work done in the China Mission of the Presbyterian Church—one of the best missions in the world.

A Presbyterian College at Cambridge. On Thursday, May 3rd, the Rev. Dr. Watson, of Liverpool, presented the report of the Committee on the removal of the Theological College from London to Cambridge. Two generous and learned Presbyterian ladies, sisters, Mrs. Lewis and Mrs. Gibson, have offered the gift of a site and the sum of £20,000 on condition that the College is removed to Cambridge. Dr. Watson proposed that the Synod accept the site with all financial responsibilities, and that a carefully prepared statement of the whole case be presented to the Presbyteries for their consideration. Dr. Watson, in moving the resolution, urged that the time had come when, following the example of the Congregationalists, who had, with so much success, founded Mansfield College at Oxford, the Presbyterians should have their College at the other ancient English seat of learning. His motion was adopted, but not without some opposition. I venture to hope that the Synod which meets in 1895 at Newcastle, and which will decide the question, will resolve to transfer its College to Cambridge, and get rid of the provincialism which clings to its London Theological Hall.

The Synod Funds. The funds of the Church under the control of the Synod, and exclusive of congregational funds, amount to £45,643, an increase of over £7,000 in five years. The Church raised £19,859 for its Foreign Mission, and £2,290 for Jewish and continental work, making a total of £22,149 for Foreign Work.

The United Presbyterian Church. The Synod met in Edinburgh on Monday, the 7th of May. The Reports presented to the Synod show that two additional congregations have been added to the roll. Twenty-eight Presbyteries show an increase in the membership, while eight report a decrease—the total increase being 1,631. There is also an increase of two Sabbath Schools, of seventeen Bible Classes, and of 1,029 in the total number of young persons under religious instruction. The total income of the Church from all sources amounts to £404,206, being an increase of £31,947 as compared with 1892.

Foreign Missions. The report on Foreign Missions submitted to the Synod was very encouraging. No fewer than 2,121 converts from heathenism were admitted to the full membership of the Church during the year, the largest harvest ever reaped. The Church is also called upon to rejoice over the numbers of young men and women who have offered for Foreign Service. The Board has sent out eighteen volunteers during the past year, including seven ordained and five medical missionaries, two of whom are women, three Zenana missionaries, and three artisan missionaries. Three of the new missionaries went to Rajputana, three to Jamaica, six to Manchuria, four to Calabar, and one to Kafraria, while the destination of one is still unsettled. There are also at least twelve accepted workers preparing for departure. Another feature in this growth of missionary activity is the increase in Medical Mission Work. The Church has now eighteen medical missionaries.

Indian Cantonment Acts. The Church takes a firm stand against all immoral legislation, and its committee has been authorised not to cease its work until state-regulated vice is no longer permitted or encouraged in the British Empire.

Common Hymnal. A joint committee of the three great Presbyterian Churches in Scotland have been engaged during the past year in preparing a Hymn book to be used in the three Churches. They have just completed their first provisional selection of hymns. This committee have not come to any finding as to co-operation with other Presbyterian Churches out of Scotland, but communications have been sent to several of these churches, informing them of the nature and progress of the work in which the committee is engaged.

Disestablishment. The Church maintains its firm attitude on the Disestablishment, and the conclusion of the official motion was as follows:—

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"To promote, by all suitable means, the passing of an equitable measure for the disestablishment and disendowment of the Church of Scotland."

Meetings of Supreme Church Courts. The General Assemblies of the Established Church of Scotland and of the Free Church of Scotland meet in Edinburgh on the 24th of May. The General Assemblies of the American Presbyterian Churches, North and South, meet on the 18th of May, the former at Saratoga, N.Y., and the latter at Nashville, Tenn. The Cumberland Presbyterian Church of America meets in General Assembly on the same date at Eugene, Oregon. The General Assembly of the Presbyterian Church of Ireland meets at Belfast on the 5th of June, and the Synod of the Presbyterian Church of Wales (Welsh Calvinistic Methodist) on June 11th, at Pontypridd. The Mission Synod of the New Hebrides meets at Aneityum in the same month. In July the General Synod of the Reformed Church of Holland meets at the Hague, and the Synod of the Presbyterian Church of Brazil at Pernambuco.

The Rev. John M'Neil. The Rev. John M'Neil has begun his work in Cape Colony. He reached Cape Town on Friday, March 4th, and in the evening was welcomed at a representative gathering of all evangelical communions. On Sunday he preached to crowded audiences in the Scotch Church and in the Dutch Reformed Churches. He means to visit the chief places in the Colony and in Natal, and to leave for Australia in the end of this month.

Thomas M. Lindsay.

CONGREGATIONAL NOTES.

The Church Aid Problem. It has been officially announced that the proposal to amalgamate the Church Aid Society has, like the proposal to found a Sustentation Fund, been for the present abandoned. At the first two conferences between representatives of the two societies, the recommendation to return to the old lines, and reconstitute a Home Missionary Society, with its own constituency separate from the County Unions, found no favour. A resolution for amalgamation was carried by a small majority, and a committee was appointed to prepare a scheme. They brought up, at a third conference, a proposal that the Congregational Union should do Church Aid work, by means of a special fund; which fund should be managed by a special committee, elected by the Assembly at the same time as the General Committee of the Union, and not subordinate to the General Committee. This scheme was rejected; and a resolution was carried to the effect that the Church Aid and Home Missionary Society should continue, under its own separate management, but that this Society and the Congregational Union should be represented each on the committee of the other, and that provision should be made for the introduction of Church Aid matters at the Annual and Autumnal Assemblies of the Union, on the morning of the chairman's address. As an amendment this resolution was carried by a very small majority, but when put as a substantive resolution it was almost unanimously adopted; and both parties in the Conference loyally united to prepare a working plan. Probably it is but a temporary scheme which has been adopted. The fluctuations in the voting, the smallness of the majorities, and the rejected scheme itself, which was more like an attempt at a working compromise than a thoroughgoing project—all indicate, as the *British Weekly* has well suggested, that "the churches generally are not ripe for any more drastic change."

Congregational Organisation. It is quite possible that, after a few years' experience, the proposal to charge the Congregational Union with responsibility for Home Mission work will come up again. The desire everywhere prevalent for complete organisation of the religious, moral, and social forces is not a passing craze; it represents a quickened sense of responsibility for the common well-being, a conviction that personal and sectional advantages should be made contributory to the general advancement. In Canada, we learn from the *Canadian Independent*, a resolution was referred to the business committee of the Congregational Union last year, which is on the "order paper" for this year, to the following effect:

"That it is desirable that the work now being done by our various denominational societies should be placed under the control of the Union; the special work of each society being entrusted to a standing committee, which should report annually.

"That the matter be referred to the incoming committee, which shall communicate with the various societies, and if any of these shall accede to the above suggestion, to propose the necessary change in our Constitution to carry it into effect, and to report at the next meeting of the Union."

The New Zealand Union has carried a Church Extension Scheme which the *Australian Independent* thus describes:

"The measure contains two propositions which are very elaborately gone into in detail, but which may be stated briefly as (1) central control, and (2) a capital fund. Hitherto, the work of providing a stipend augumentation and church extension fund has been undertaken by the district committees. Each district raised and distributed its own funds. The new scheme provides that all funds raised shall be handled and distributed by the Union in Council assembled, or by the committee of the Union between the sittings of the Council. The district committees will collect the funds in their several localities and advise the Union as to their distribution, but the 'fund is one and its control is one.'"

The Congregational Ministry not a denominational office. These proposals are much farther reaching than at first appears; they not only go counter to the instinct of independency in our older men, they really

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involve a reversal of one of the fundamental conceptions of Congregationalism as it has developed for more than two centuries. That conception is that the ministry is a purely congregational office; that there is no such thing as a ministry of the denomination as a whole, no such thing as a joint responsibility of the churches for the ministry in general. The absoluteness of this theory has been much modified, both in England and America, within the last two generations; but there remains this serious difficulty. If we acknowledge a denominational responsibility toward all ministers—and this is the logical conclusion to which the arguments now being employed must lead—there will have to be a denominational control. Responsibility and control are correlative terms; if it is an obligation on individuals and churches to contribute funds, it is equally an obligation to see how those funds are spent. An obligation to sustain all ministers carries with it the obligation to enquire into ministerial efficiency; an obligation to aid churches involves the obligation to see that the aid is worthily made use of. The New Zealand Union has not shrunk from this graver sense of duty, as a further extract from the *Australasian Independent* shews.

"The appointment and the dismissal of pastors, whether those pastors be in missions or in fully organised churches, if the churches receive aid from the Union, must lie with the Union. The treasurer of every aided church or mission must account to the treasurer of the District Committee (who shall act as agent for the treasurer of the Union) for all moneys raised locally and their disbursement, the balances, if any, after paying incidentals, to be forwarded to the district treasurer, by whom the salary of the aided pastor will be paid."

Here are the actual terms of the resolution bearing on this point, which aroused much discussion, but was at length carried.

"All causes receiving aid from this fund, whether duly constituted churches or not, shall be considered as Union missions, and shall be under the control of the Union as regards appointment and removal of ministers."

There are some among ourselves who are prepared for this; prepared for a vigorous central supervision and control of aided churches; and from their premises they are right. It may be surely affirmed that, should the Congregational Union charge itself with the sustentation of ministers and churches, not only will entrance to the ministry among us and the call to a pastorate be vigorously scrutinised, the conduct of the pastorate and the action of the churches will also be under constant inspection. When responsibility is once admitted, either the refusal to recognise its wide scope or weakness in the discharge of it would be intolerable.

Congregationalism and Catholicity.

Another alteration in the Congregational habit would follow on this change. Hitherto, as has been more than once pointed out in this column, historical Congregationalists have been opposed to the idea of denominational churches. The old affirmation used to be that, in the New Testament, the word church has only two senses—the local permanent assembly of Christians, and the whole body of believers in heaven and earth. No Catholic can be more vehement than the Congregationalists have been in declaring that to found a church on sectional beliefs, doctrinal or ecclesiastical, was contrary to apostolic practice. The phrase, "the Congregational Church," "the Independent Church," applied to the denomination, was looked upon as a sign that the person so speaking was probably a Presbyterian, was certainly not a thorough-going Independent. This was the form that Catholicity took among Congregationalists: they were very jealous of interposing even their own institutions as a *tertium quid* between the local Christian assembly, constituted on the basis of Christian character alone, and the whole Christian family. Even the term "the Congregational body" was disliked; there is one body, it was said, and it is of Christ; there may be the Independent denomination, a name and little more, but between the local Church and the universal Church there is no other body. It would be, in the opinion of many, an abandonment of the old Congregational witness concerning Catholicity to form an English Congregational Church, unless some way were at the same time devised of affirming that the denominational fellowship is but a temporary and partial community; not a natural unity, like the local church; not an eternal unity, like the whole Church of God.



From Photo] [*Russell, Baker Street.*

REV. DR. BARRETT
(New Chairman of the Congregational Union).

Federation.

Is there any way of recognising this Catholic unity while organising Christian communities, bound together by identity of conviction or habit on minor—but important—points? Does federation offer the solution of this problem? Perhaps it does. Dr. Lindsay, in the April number of the REVIEW OF THE CHURCHES, spoke of a union between the English Presbyterians and Congregationalists as something corresponding to the union of the Free Church and the United Presbyterians in Scotland; and I cordially welcome the suggestion. If we could but be assured that the fellowship would be founded on Christian character, and that the congregational freedom would be always respected; and if we could give corresponding assurances that the well-being of the whole fellowship should be an object dear to all our local churches; such a union might be brought about. But beyond even such a union would be the Catholic Church. It is likely that a federation of differently organised communities, rather than the fusion of all organisations into one, will be the form that Catholicity will assume. As between Presbyterians and

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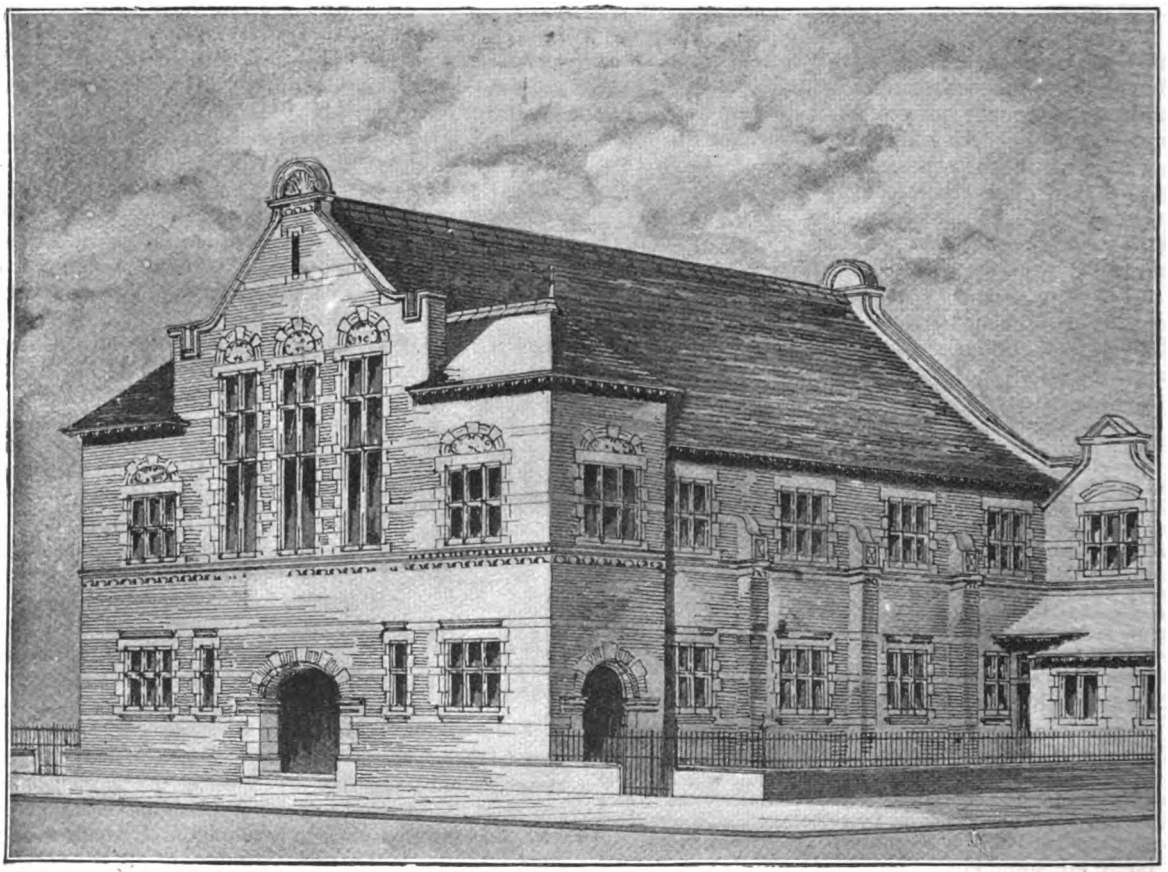
organised Congregationalists there would be no such difference as might hinder federation from growing into something more; but there are graver differences between other denominations—differences in type of religious conception like that between the Baptists and the Pædo-Baptists; differences of intellectual habit, such as mark out the Methodists; there might be special religious impulses, giving rise to a new order, like the Salvation Army. To annihilate these is impossible; if we were to repress them we should impoverish, rather than strengthen, the Church of God.



JOHN ROBINSON MEMORIAL CHURCH, GAINSBOROUGH.

But a federation which, preserving the types, should engage them all in combined and co-ordinate action, ought to be no more impossible in the Church than in the nation.

John Robinson Memorial Church. A design for the John Robinson Memorial Church has been accepted, which promises to be eminently satisfactory, both in its architectural features, and its provision for worship and church work. A Gothic church would have been unsuitable in commemorating the Separatist fellowship which nursed the Pilgrim Fathers. Mr. Richard C. Sutton, the architect, has caught the spirit of the early Puritan congregations, and embodied it in a building fit for all the uses—social conference and teaching, as well as worship—to which the modern Puritans devote their churches. The congregation at Gainsborough is bravely undertaking the responsibility of erecting this church. Although a small and a poor community they have directly charged themselves with raising about £1,500. From America a first gift of £250 has come. The English Congregational Chapel Building Society has undertaken to help; and generous gifts from individual donors have been announced. But before the whole amount, £6,000, is raised, a much wider response from English Congregationalists is required. Very little money was spent last year in the Tercentenary celebration; and therefore the Gainsborough people are hopeful. The building is absolutely called for by the needs of the growing congregation; both as a matter of sentiment and as a worthy case of church extension this enterprise is to be heartily commended.

Colonial Missionary Society. A resolution to come before the Congregational Union this May will, if carried into effect, enlarge the scope of the Colonial

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Missionary Society. One Session of the International Council was devoted to the question—"How to deal with communities which, converted from heathenism, have not acquired a firm Christian self-reliance, nor been yet disciplined into a lofty Christian morality." Communities of this sort exist in the West Indies and in South Africa, needing the superintendence of English pastors, although no longer such as the London Missionary Society regards as coming within its constitution. In the South Seas and in Madagascar there are others. Where these communities exist in British possessions, the Colonial Missionary Society seemed to be the Society to undertake the charge; and this is what the L.M.S. Board and Congregational Union Committee recommend. It will need an alteration of the Colonial Missionary Society's constitution, and an increase in its resources, but if the Congregational Union carries the recommendation there should be no difficulty under either of these heads.

L.M.S. The Friday's Session of the Union will be given up to the work of the London Missionary Society. The deficit with which the financial year closes is somewhat serious, £30,000—especially in view of the suggestion made in this month's "Chronicle," that in the Centenary year [1895] the churches shall be asked to raise the permanent yearly income to £125,000. The work of the Society in the foreign field has never been more prosperous; it would be deplorable if any part of that work should be dropped for want of funds. What this continued anxiety as to resources means to the missionaries themselves is illustrated in the following extract from a letter written by Miss Barclay, of Madras:—



From Photo by [*P. Yoxall, Southport.*

MRS. ARNOLD T. WATSON.

"You must think I am always complaining! But, oh, this strain of anxiety is too much for me! I have been silent for four years now, for you know one's opinion is not much worth till then. The frequent 'breakdowns' which I have had lately indicated all too plainly that this anxiety about money matters is affecting me very much. I cannot sleep at night, thinking how I am to provide for my 100 girls; I am unable to attend hardly a single meeting outside, every afternoon being devoted to writing to friends for money. If I could help taking in children I would, but our school is so popular in Madras now that it seems quite impossible to stem the steady tide of applications for admission. And, oh, I am so proud of my school! It is, indeed, an honour to our Society. It's the largest boarding-school in connection with our work in South India. Then, again, we are in the city; education is on a much larger scale here than in the Mofussil. It takes Rs. 300, at least, a month to support us, and you only give Rs. 37.8.0! It's only a drop. I have Government grant amounting to Rs. 20 a month, and fees to about Rs. 80. This is all I can depend on, and every month I must make up the rest."

Snowdrop Band. Are any of our readers acquainted with the Snowdrop Band work? If not, let them write to Mrs. Arnold Watson, Southwold, Sheffield, and get some of her booklets. It is one of the most admirable organisations among us for teaching modesty to girls, and preparing them for pure living and Christian wifehood and motherhood. The publications are remarkable for the combination of frankness, delicacy and common sense with which questions which most interest girls, and on which information ought to be given them, are discussed. While full of tenderness they are not sentimental. They are free from one grave error which works much mischief: the error of treating fallen girls as always innocent victims. There is no higher respect to be paid to women than the holding of them responsible for their own morality; and to educate and strengthen and sustain this sense of responsibility is the mission of the Snowdrop Band.

Alex. Mackennal.

BAPTIST NOTES.

The Address from the Chair of the Baptist Union. The Rev. George Short, B.A., the President of the Baptist Union, has opened his year of office with an address that must be regarded as an innovation. For a long succession of years, if not from the beginning of the Union, the Chairman

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chosen one special theme, expounded it at length, sometimes at great length, and urged its claims upon the attention of the churches. This year we had a discussion of the attitude of Baptists towards other Christians, and of their action in relation to such questions as the higher criticism of the Bible; the supreme and exclusive authority of the Lord Jesus Christ; the social aspects of Christian teaching; the ministry of physical science; the witness of the science of comparative religion to Christianity; the effect of art on worship, and the need for complete personal consecration to the service of men in a spirit of dependence on the guidance and inspiration of the Saviour.

The address did not differ more from its predecessors in the variety of the subjects embraced than by its brevity, and, therefore, of necessity, the treatment of each theme was by no means exhaustive; but it was clear, bold, and helpful. Sympathetic reverence and saintliness of character were demanded in students of the Word of God; but it was insisted that every door must be left wide open for enquiry, and "opponents must be treated with courtesy and diligently followed into all the arcana of language, style, manuscript, versions, quotations, comparative religions, history, law, monumental remains, coins—in fact, into every corner and crevice of a subject where it is possible for an objection to lurk." Mr. Short does not lack the first qualification for the solution of social problems, namely, a deep, strong, and courageous sympathy with all who suffer, and a resolute endeavour to think of their "case" as if it were his own; therefore, his words, though few, are weighted with affection for the poor and hot with hatred of greed and covetousness. It is a sane counsel to ministers not to run a tilt against science, first because so few are qualified to do it, and next because science has been so effective a minister of religion; therefore, we ought to give it, and music, art, and song a hearty welcome as auxiliaries sent of God for the service of men, whilst we preach first and foremost, "faith in the living, loving, divine, and ever-present Christ" as the one "prolific and dynamic force" for the world's regeneration.

The Union of Churches.

But the readers of this REVIEW will ask what was the President's verdict on "the relation of Baptists to other Christians." Strange as it may seem, yet it is a fact that very rarely in recent years have our Chairmen handled subjects primarily or exclusively interesting to Baptists as Baptists. We have to go back as far as 1886 for a distinctively Baptist topic, when the Rev. Charles Williams urged that "Plea for Union amongst Baptists," which led to the complete amalgamation of the "General" and "Particular" Baptists of this country. Another interval of ten years must be traversed to hear Dr. Landels stating "our duty as Baptists," and describing our "denominational position internally and externally." Prior to that date we meet frequently with such subjects as "The Rule of our Fellowship," "Our Position as Baptists," "Baptists and Christian Union," "Our Position To-Day," "the Special Duties of Baptists at the Present Time," and "Baptists: their Existence a Present Necessity," dealt with by such veteran leaders as the Rev. Charles Stovel, Dr. Underhill, Dr. Thomas, Dr. Brock, Dr. Gotch, and Dr. Angus. It would be instructive to compare these addresses given between 1865 and 1874 inclusive with the latest utterance from the chair and to set out the differences which they present, indicative of the operation of the Zeitgeist, that is, of the leadings of the Spirit of God towards Christian and Church unity.

Mr. Short starts with a question which is at once a revelation and a prophecy. He asks, Have we not achieved our mission, and has not the hour arrived for our ceasing to act as a separate denomination? This was the first note of the dawning union of General and Particular Baptists; and it was heard quarter of a century before that union was accomplished. It is the same inquiry which is being discussed amongst the Methodists to-day. Mr. Short gives a large-hearted answer to these questions. He rejoices in our alliances with the Free Churchmen, who have been our staunchest friends and most stimulating allies, and adds—

> "But our brethren err when they represent the difference between us and them as of trifling importance—representing it as a difference only of much and little water, and mildly laugh at our small divergence from the great company of polyglot Pædobaptists. With us the question is no trifling matter, but one of loyal adhesion to Christ, of faithful testimony to the truths which are symbolised in Baptism. We attach no superstitious ideas to Baptism. At the same time, it is to us both a confession and a dedication—a confession of personal faith in the Lord Jesus Christ, and a dedication, personal, voluntary, hearty, and absolute. We repudiate all innuendoes as to the conscientiousness of those from whom we differ, and are always sorry whenever those innuendoes are made. Have not brethren of other Churches frequently been the means of leading us to Christ? Have they not instructed us, enlightened us, thrilled us with their oratory and pulpit power? Have we not often felt the glow of their altar-fire, and admired and tried to imitate their devotion and self-sacrifice? Yet the truth must be told: they are often to us a stumbling-block and sore perplexity. Their acknowledgment of Infant Baptism puzzles us. We cannot understand it. We go to the Scriptures to find Infant Baptism, we go the history of the Church for the first two centuries, but we cannot find it; we search and re-search, but all in vain. We ask, what good does it? by whose authority do ye these things? Our brethren, as much as we do, repudiate Baptismal Regeneration, and yet if Infant Baptism does any good at all, is not that a quasi-Regeneration? They also repudiate Church authority equally with ourselves, and yet whence but from Church authority can they get Infant Baptism? It may be owing to our simplicity and want of intelligence, but the acknowledgment of Infant Baptism seems to us, as it did to Pascal, a deplorable departure from New Testament doctrine; and in its observance our brethren run perilously near one of the worst dangers of our time. In days when we are told that the High Church doctrines of Sacramentarianism and Sacerdotalism are fast becoming the dominant doctrines of the so-called Church of England, we Baptists are bound to make a stand, even though it separates us from our nearest and dearest allies."

The companion picture to that was given on Thursday in the hearty and enthusiastic response

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accorded to the speech of the Rev. Dr. Barrett, Chairman of the Congregational Union. Dr. Barrett said, "He hailed with deepening gratitude anything that brings the two wings of Congregationalism nearer together. Personally it was his hope that the day would come when there would be a closer and compacter union than there is to-day. He hoped he would live to see the Presbyterian Church in Scotland one, and in England, as in Canada, one great Methodist Church. And sometimes he dreamt of the day when Baptists and Congregationalists should become outwardly and openly one. But this will never be by concealing the grave differences which separated them. He confessed himself impatient to indignation when he heard small jokes about much and little water. He recognized that for Baptists the smallest thing was the quantity of water used. But for them believers' baptism preserved and expressed solemn Christian truths. But we Pædobaptists say the same thing of ourselves. Incredible as it may seem to you, we would give up Pædobaptism to-morrow if it did not express for us great and solemn truths. I do not think union need mean absorption or silence in regard to individual views."

There is no doubt a growing and deepening feeling of unity between Independents and Baptists. They both stand for a regenerate Church membership. This is the absolutely indispensable condition of admission to the Christian Society; the number increases from day to day of those who regard the ordinances as privileges of the loyal disciples of the Lord Jesus; but do not feel warranted in making the observance of them a *sine qua non* of union with the Christian community, and who, whilst regarding baptism as the avowal of conscious discipleship to the Lord Jesus Christ, are glad also to share with parents in the dedication of children to the service of God and of His Kingdom.

Speaking of our friends of the Establishment the Chairman said: "We cannot hide, and we do not wish to hide, the fact that the reasons of dissent from the Church of England have greatly multiplied of late, and some of us are further from its communion to-day than we were thirty years ago. In these days, when the doctrines of the Reformation are either wilfully ignored or scornfully denounced; in these days, when a body like the Church Union flouts the very name of Protestant, and tries to trace an Apostolic lineage through all the moral morasses and miasmas of the Papal Church; in these days when the Lord's Supper is proclaimed to be a Mass, and simple bread is said to be transmuted into a veritable sacrifice of the Lord Jesus Christ; in days when the Confessional in a more or less modified form is set up in our villages and smaller towns, and when a young man of five-and-twenty years of age may be appointed as priest to interrogate 'young men and maidens, old men and children'; in such days are we to be allured back to the fold? No! Emphatically no! Here and there may be one who has not succeeded in the ranks of Dissent, here and there others who are attracted by the superior culture and ease and social status of the Establishment—these may yield to the allurement! But certainly very few who have counted the cost, who have been inured by long years of social ostracism and contempt and narrow circumstances, and have borne it all out of love to Him of Nazareth and Calvary."

Extension in Britain. Great rejoicing is felt over the large additions made to the Churches last year; not less than 18,006 new members having joined our ranks. Interest in evangelizing Britain deepens and extends. The sermon of Dr. George Adam Smith for our Home Missions was a splendid vindication of our congregational work in its monotonous but necessary details; in its frequent meetings for worship and work, and in its ministry to the spiritual welfare of the nation. Hope was in the ascendant at all the meetings for home work, notably in the speeches of Mr. Augustine Birrell, M.P., and Mr. Logan, and in the report that nearly £10,000 have been promised for the special extension scheme.

Foreign Missions. A similar jubilant note, the debt notwithstanding, is heard in the reports of the work from the "regions beyond." "The word of the Lord grows and is multiplied." Conversions are more numerous. Self-support is becoming a habit. Enthusiastic and aggressive effort increasingly characterises the native churches. New fields are being opened. Hoary superstitions are smitten with death. The intellectual torpor of centuries is broken up. The native church in Tsing Chu Fu, in the province of Shantung, China, received one hundred and two members by baptism last year. The self-government of the churches proceeds apace. The testimony of the Rev. P. Bruce is specially noteworthy. He says, "The experience of the last three years strengthens my conviction that the principle of self-support and self-reliance in the native church acted upon by Mr. Jones from the beginning is the true one, and that the most effective, as well as the most economical, method for us to adopt is to commit the truth to faithful men, who shall teach others also." Since the ordination of six native pastors in 1890 "it is significant that, if there is weakness anywhere that can be traced to the effects of the change, it is in those stations which had in the past received most attention from the missionary." The large deficit on the work of the year, due chiefly to the increase of the missionary staff, and the great efforts made for the Centennial Fund is £14,183 8s. 10d., but it is not to be dealt with at once, since it has been decided to arrange for an "individual visitation of the churches, and a personal canvass of many of the Church members," so as to increase the annual contributions to the Society by a similar sum.

Social Questions at Home and Abroad. One of the most interesting meetings of the Union was devoted to such questions as "Sunday Closing," "the obser

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vance of the Lord's Day," the coming School Board Election, the Jubilee of the Liberation Society and International Arbitration. But the climax of interest was reached in the discussion on "Social Purity" and Lynching in the Southern States of America. The following was the resolution passed concerning Social Purity:

"This Assembly, viewing with sorrow and alarm the manifestations of social disorder in London and other great centres of population: and recognising at the same time the adequacy of existing laws to suppress and prevent the more flagrant incentives to immorality: would earnestly recommend to Christian people and patriotic citizens throughout the length and breadth of the land, the desirability of co-operating with the local authorities to secure the proper administration of those Acts of Parliament which have, where tried, proved themselves efficient in obtaining the decent conduct of licensed drink shops and the suppression of houses of ill-fame."

It was also resolved that a message be sent to the Council asking for the appointment of a Committee to deal with the question of Social Purity.

Although it was with much pain the Union took up the subject of the denial of the most elementary rights to the coloured people of the Southern States, still the resolution was carried not only without a dissentient vote, but with thorough unanimity. It affirmed that

"This Union having learned with grief and horror, of the wrongs done to the coloured people of the Southern States of America by lawless mobs, expresses the opinion that the perpetration of such outrages, unchecked by the civil power, must necessarily reflect upon the administration of justice in the United States and upon the honour of its people. It therefore calls upon all lovers of Justice, of Freedom, and of Brotherhood in the Churches of the United States, to demand for every citizen of the Republic, accused of crime, a proper trial in the Courts of Law."

It was stated that the lynchings were proceeding at the rate of from 150 to 200 a year, and that instead of the tendency being towards a decrease, it was the other way. The allegation that this summary punishment was inflicted on men for crimes against women was shown to be only partly true, for women have been lynched as well as men. The defenceless victims were condemned without judge or trial or witnesses, and handed over to the cruelty of a brutal mob.

It was not forgotten that the situation of the churches in the States is one of special difficulty. The territory is vast, and the circulation of information impeded, and the verification of that information specially laborious. Even the *Canadian Baptist* is not free from hesitation as to the *extent* of the wrong, but it admits the facts generally, and says, "Surely the Christian sentiment of the United States cannot much longer tolerate the fiendish lynching atrocities which are now of so frequent occurrence in some parts of its great territory." Then the pace of American life is so hurried that its best citizens seem to have little time and energy left to care for the administration of perfect justice to the whole of the Afro-American people. Moreover the churches in the States are only just waking to the recognition of their social and political functions, and the inheritance of feeling from the conflict which issued in the emancipation of the slaves, still makes it difficult to practise the faith that "God made of one blood all nations of men for to dwell on the face of the earth." It is hoped that this "brotherly reminder" may rouse our American brethren to strain every effort to secure for every citizen of the Republic, irrespective of colour and race, if accused of crime, a proper trial in the courts of law.

As indicating the way in which such "reminders" are received, the following citation from the *Christian Register* published in Boston, is a welcome witness: "Every justice-loving American will blush for his country that any such protest is necessary. We cannot say that our English friends have been misinformed. They are simply telling the truth when they call our attention to the fearful and barbaric atrocities which from week to week are committed against coloured men in the South." How sorely this ministry is needed is evidenced by the statement of principles and aims of a new paper published in Atalanta, Georgia. It sets out with the statement, "This will be a white man's paper," and says, "It stands for Congregationalism from a Southern standpoint. While it will recognise the rights of all citizens, it will oppose and expose all efforts looking to the amalgamation of the races in the line of church life and work, as well as that of social equality, believing that the one naturally leads up to the other, and thereby works a great injury to the cause of Christ and the progress of His kingdom."

The Baptist Union of South Africa

Reported to its recent Annual Assembly held in Grahamstown, fifty places of worship, 2,404 church members, twenty-four ministers, and a Sunday School attendance of 2,318. The property of the Union is of the value of £36,000, and the total collections and subscriptions for the year amount to £7,867 7s. 1d.



METHODIST NOTES.

The "Joyful News" Mission.

It is one of the boasts of Methodism that, in spite of its highly centralised and ecclesiastical organization, it is able to find room continually for new movements, conducted on independent and Home-Rule principles. The large town missions are a very recent example of this power. But one of the most remarkable instances is the *Joyful News* Mission, conducted by the Rev. Thos. Champness. This is, in effect, a new order of evangelists, governed, supported, and directed by Mr. Champness, who partly out of the profits of the *Joyful News* newspaper, and partly out of contributions

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raised by him, has the personal responsibility of now 120 evangelists, male and female. These preachers conduct permanent missions, and supplement in many ways the work of the regular ministry. The Church of Rome has often been praised for the suppleness with which it can make way for new movements and adopt new institutions; but precisely the same thing is true of the Methodist system. Here is a Church in embryo; with a ministry of 120; with its training colleges, its government of that ministry as despotic as that of Wesley, with its own system of finance; it has solved the question of women preachers and pastors; it is flexible and shows all the signs of youth. In the long run such new orders become part of the regular machinery of the Church. Mr. Champness has accepted a Connexional Committee of advice, and the time will no doubt come when his order of Friars will be managed under direct authority of the Methodist Church.

This is the true method of progress. A zealous man or group of men devise a new method of preaching the Gospel. Its wisdom and success are doubtful; at least many, and especially conservative minds, doubt them. Its inventors are the only men who have enough faith and enthusiasm to give it a fair trial. They require to be, not authorized, but simply permitted. By-and-by they get on; they try, sift, and better their first ideas. They make a new organization, which grows. As it grows it becomes more orderly, while, after a time, the first burst of zeal—which owed a good deal to the belief that the new method would carry all before it and solve the problems of the Church at a stroke—wanes, or at all events perceives better its own limits, and then the system is ripe for complete adoption by the Church at large; which must decide on experience whether the new method is worth preserving separate, or can best be merged in the regular pastoral work, but which, in accepting the new method enlarges its own scope and acquires all the novel principles which the movement has developed. The history of sects is similar, but on a larger scale; and the question whether a new movement shall become an order or a sect depends very much on the spirit and temper in which the Church of its birth treats it at the outset. If the Church of England had welcomed Wesley as the Methodist Conference welcomed Mr. Champness, there need have been no separate Methodism, and "when"—I will not here say "if"—the Church of England rises to a strong evangelical heat, the reunion of Methodism with it will not be a very difficult task.



REV. THOS. CHAMPNESS.

West London Mission. The West London Mission celebrates this year its seventh anniversary, which it has now established as a May meeting, changing the date from October. The seven years' work have resulted in a Church of 1,367 members, with 286 members on trial. The principal work of the year now closed is the taking over of the old chapel and new schools called Craven. When the Mission first began, it was the Congregationalists who handed over to the new workers their chapel, since called Wardour Hall, which has been the scene of a vast amount of mission work of all kinds, and of not a few phenomenal successes. Now the lease of Wardour having expired, and the Mission being in difficulties where to house its congregation and numerous and growing departments, it is the Congregationalists who have again come forward and given up to the Mission, at a moderate price, their time-honoured Craven Chapel which holds 1,500 people, with its modern equipment of schools and lecture halls. These premises, being close to St. James' Hall, are exceedingly convenient for the Mission work. Indeed, many have come to think that considering it is only on Sundays that the largest crowds come together, it is bad economy to build large mission halls to be used only or mainly on that day, and cheaper to hire the largest halls and spend money rather on building the places for week-day meetings and social work. The want of rooms for the St. James' Hall congregations (there is more than one congregation attending there) has been a great hindrance hitherto; and the new premises at Craven are large enough to supply this need, as well as to house the work taken over from Wardour Hall. In other respects the Mission is flourishing and solidifying. Its mere novelty has worn off, and it is judged, and judges itself, by the permanence and strength of its institutions. It is far indeed from the limits of its growth; but it has come to stay, and it is striking deep root in the minds of its parishioners, of London, and of evangelical Christians all over the world. It is to be hoped that in future the growth of Methodist Town Missions will not be in Congregationalist buildings. These have been available because the Churches using them have dwindled. But mission work of this kind is open to the Congregationalists, and in other places is carried on by them with energy and success. What they seem to be weak in is the common Church spirit which transcends the boundaries of the congregation or a neighbourhood, and treats the spiritual wants of a city as a whole. This is coming, however, as is also what is still better—the treatment of the city as a whole by the evangelical Churches as a whole. It is in co-operation that our strength lies.

Methodist Increase. The statistics of the Wesleyan Methodist Church for 1893-4 have been published, and show a nett increase of about

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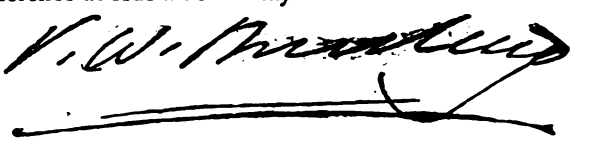
5,500 adult members, 800 on trial, and 2,500 junior members; total not far from 9,000. Taking the full adult members alone, they shew an increase on 430,000 of over 1¼ per cent. This is a vast improvement on the last few years, and displays a real growth. The distribution of the increase is also satisfactory. 300 or 400 new members are converted by the town missions; but the bulk of the increase is due to the regular work; only six districts shewing a decrease, and in no cases a large one. London and the Home Counties are well in front, with an increase of over 1,500 members.

We call this, according to our experience, satisfactory. But is it enough? One-and-a-quarter per cent. does not seem much for a vigorous Church, in possession of a practical Gospel and no small means. However, it is fair to take count of circumstances, and ask whether the conditions of life and thought of this day are favourable to church-membership, especially in a Church which is somewhat strict. The rotation of Methodist ministers, who successively, at triennial intervals, weed the list of all decayed and merely nominal members, keeps down the register, while, as in other churches, the shifting habits of the people make it necessary to bring in large numbers of new adherents, merely to fill the places of those who have gone to live elsewhere. And this migration is not circular, so as to make up its own gaps.

Methodist Union in South Australia. The Wesleyan South Australian Conference at Adelaide has held a two days' debate on Methodist Union. The result was to vote for going on with the scheme, which was sent forward to the General Conference at Adelaide in May.



A SALVATIONIZING RUSSIAN PRINCE.

NICHOLAS GALITZINE, Russian prince descendant of the ancient kings of Lithuania, and Fellow of the Royal Geographical Society of St. Petersburg, was bringing to a close a geographical tour through India, Thibet, and America, when in a street of Washington, D.O., he saw a crowd of people, and supposing it to betoken an accident hurried up to help. He found that it was no accident, but a group of strange religious sectaries called Salvationists. He was interested in the manifest reality of their faith, followed them to their hall, and has since become a fast friend of the Army. *All the World*, in describing his career, is at pains to contradict the rumour that he had joined the Salvation Army.

"He continues to be, as he was when he first made our acquaintance, a member in good and regular standing of the Greek Church—the State Church of the Russian Empire. But he has been greatly quickened in spirit through contact with the Army, and has been of service to the souls of saint and sinner wherever he has passed among us."

He has studied the social work of the Army in London and in Holland. "He has now gone back to Russia, prepared to do his best to defend us against the misunderstandings which he is convinced have alone arisen from ignorance of our work and methods. May God go with him, guard, guide, and inspire him, and, if it be His will, work through him to the accomplishment of his own great wish for an extension of some part of our Relief Scheme to Siberia!"



From "All the World." PRINCE GALITZINE.

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IS THE INFLUENCE OF THE CHURCHES ON THE WANE AMONG THE MASSES?

By Rev. T. C. Collings.

Our purpose is to elicit what are the facts as to the present results of Church work among crowded and congested populations. The idea was suggested by a remarkable article from the pen of Canon Barnett, of Toynbee Hall, in which he contended that the Church has failed in the East-end. We shall not narrow down our inquiries to the Established Church in one particular locality, but endeavour to see what all the Churches in various congested districts have to say. As to the East-end of London, we shall hope to have an interview, or article from Canon Barnett, if he should consider that his contentions are seriously disputed or affected by anything printed.

I.—The Rev. W. Cuff, of Shoreditch Tabernacle.

A very representative man on East-end matters is the pastor of Shoreditch Tabernacle. It will be seen from Mr. Cuff's opinions, that he has not lost faith in the old book and its methods. It was arranged that I should come and see what was going on, and presenting myself at the pastor's vestry, a hearty welcome was accorded me. A well filled pouch of tobacco lay on the table, and from a pipe issued forth clouds of smoke. My remark was, "Like tutor, like pupil," referring to the fact that Mr. Cuff was a student at the Pastors' College in its early days, and that Mr. C. H. Spurgeon was his tutor. "Ah," replied the former pupil, "never knew a man who smoked better cigars, or faster, when he was in earnest."

"There are," said Mr. Cuff, "within the Tabernacle 2,000 lettable sittings, and another 1,000 flap seats. Every one has a number painted on it, so we know how many we get. My ministry here has lasted twenty-two years already."

"Now, is your chapel filled, and what class of the community do the congregations come from?"

"Yes, we are full, and almost with an exclusively working-class attendance, and the very poor. The congregation used to be made up of well-to-do people, but now they have moved away. A few come from Dalston, but it is chiefly a local congregation."

"What other agencies have you at work?"

"We have eight mission halls, which in every case have services carried on by working-men. The poor people crowd into them, and they are ready and eager to hear the Gospel. The seating capacity of each is from 200 to 500. The whole forms a working-man's mission to working-men."

"Is there much opposition to open-air preaching?"

"No, on the contrary, the word is gladly heard and many have been influenced by it. My workers are not only instructed how to preach, but they are instructed *not* to preach anything but the Gospel, and to leave churches, sects, and controversies alone. All the opposition to street preaching arises from doing this, and thereby engendering disfavour and dislike."

"You prepare your own workers?"

"Yes, for many years, week by week, I have trained preachers and taught them the kind of work I want them to do. Another class has been under the same teacher twenty-one years."

"Now, is the Church losing its hold on the masses?"

The answer came slowly and with great deliberation. "Yes, I think so; and the fact is, I have no belief in all the extra attractions that are now provided to induce the people to come to church. We have no pleasant Sunday afternoons at the Tabernacle. I think it can be proved that this movement does not attract working-men to the regular services of the church or chapel. If you want to retain the people, you must preach the Gospel; and we have no music but the organ, and congregational singing led by a good mixed choir. I have no belief in ceremony and elaborate anthems, and such like. We want a more robust ministry, or we shall go on losing still."

"What kind of preaching tells most on the masses?"

"Careful, thoughtful exposition. Any sort of discourse will not do. People will listen intently to a well thought out methodical sermon. Let the preacher be perfectly natural, with all his manhood in the pulpit in full play. I do not object to a bright service, but preachers must be thorough and true to themselves. My people weep and laugh by turns. At the Pastors' College Mr. Spurgeon looked for men who had something to say, and then taught them how to say it."

"Is the Gospel out of date, and has it lost its efficacy to move the people?"

"No, sir, it is our fault, not the Gospel's. My conviction is that only absolute faith in the Gospel can win people to the Church and keep them there. Men care nothing for anything else. The London City Mission and agencies of that sort are doing a grand work. It is the churches and not the religion that have failed and are failing."

"You have no faith in the emotional phases of

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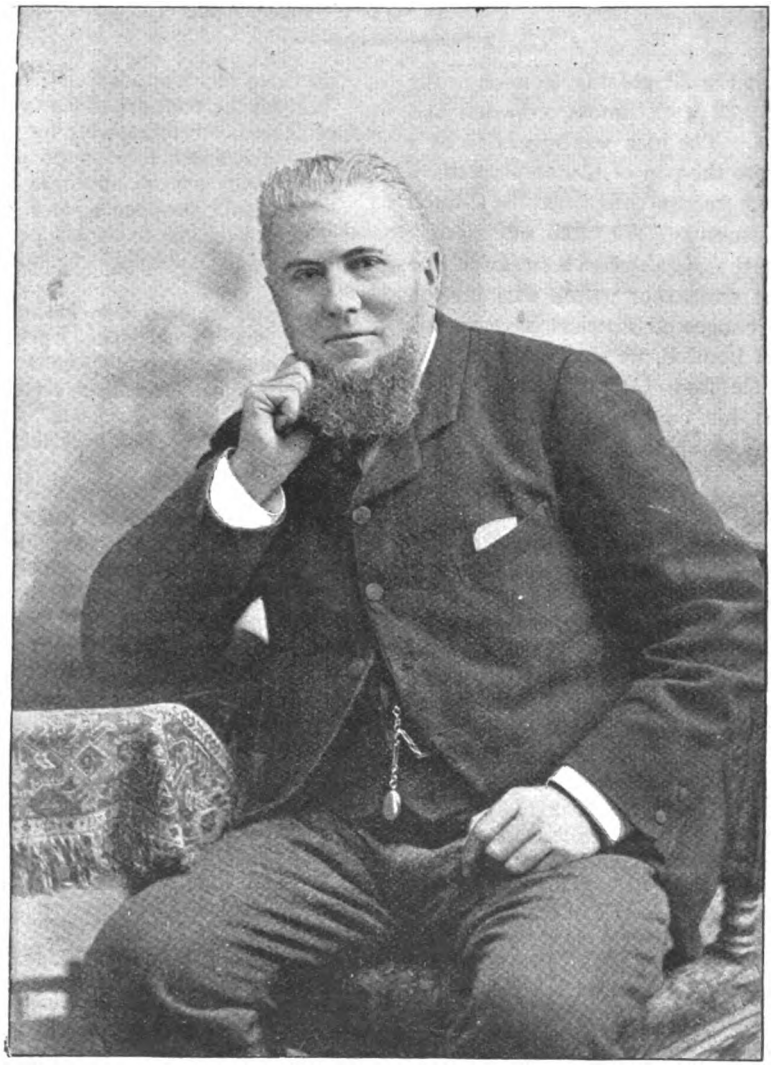
religion; do you consider the Salvation Army have failed in East London?"

"Yes—their failure to my mind has been utter and completc—all along the line."

"Do you consider the Established Church has succeeded in wooing the people?"

"I have often said that, with rare exceptions, no other body is doing anything but the Church, and with less thought for Ritual, and more for purely Gospel preaching, the Church of England would succeed. People go to a large church like Spitalfields, or Shoreditch, and see only a thin congregation, and at once shrug their shoulders and say you are doing nothing. They think little of the Incumbent being by law compelled to live among them, and of the many organisations and outside administrations. As for the curates, they are a noble set of fellows, deserving of the utmost sympathy and are the heroes of the age. Poorly paid, they do their best. With the casual observer the desire is for a great parade and advertisement of religious work. It must be all out in the streets, or else nothing is done."



(From the Baptist Almanack and Directory.)
REV. W. CUFF.

"As to the children and young people?"

"Ah! there is our hope; our schoolroom holds 1,300, and it is filled. There is a great leakage of the young when they get too old for the Sabbath-school. We have various Bible-classes to catch these young people, and retain many of them. One teacher has had thousands through his hands during my pastorate, and he could tell of multitudes of successes and failures, hopes realised, and fears, too. Our chance for the future is with the young, but the supreme difficulty is to get well-qualified teachers able to instruct children, who year by year are becoming better educated. This is a problem for the churches to solve if headway is to be made. Here we instruct our own teachers, and we go through such works as Dr. Horton's, and learn all Dr. Parker and others have to say. English literature and history is also taken up."

Mr. Cuff went on to say that he did not believe in a female ministry. Deaconesses might do much in visiting the sick and nursing, but not in public church work. Good might be done if overlapping could be prevented, and the pauperisation of the people by gifts was sickening. His workers never visited a house where others went.

"You cannot," said Mr. Cuff, "exaggerate the importance of house-to-house visitation in congested districts. It has been the secret of our success. We do not take denominational literature, but use *Friendly Greetings*. My experience is that working people will go where there is an earnest minister who keeps to the old paths and preaches in the old fashion—holding to the inerrency of the Bible. It is the one remedy for the woe and wickedness around us, and this applies equally to the West as well as the East-end. The ministry requires superior and educated men in the best sense, well-read, and with just refinement enough to save them from vulgarity and clap-trap in the pulpit."

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"You would welcome a return to old Puritanical ways, Mr. Cuff?"

"Yes, that I should, and such sermons as Thomas Manton used to preach in Old Stoke Newington Church. I should be glad to see Sunday closing, and have no belief in a compromise. Talking of the stage helping the Church, I have noticed when my young people take to theatre going, they are lost to religion and the Church."

"Is there a general hostility to religion among the working-classes in your opinion?"

"There is none whatever—but do not mix up politics and the Bible in the pulpit. Act as you like outside, but not in chapel. And, may I add, that a great mistake is now being made by the shutting up and sale of Nonconformist chapels. When we started at Shoreditch some wanted to build nearer the City. But since then we have had fearful rookeries swept away, and now in their place have a workable population in decent dwellings. And let not Nonconformists undervalue the ministry in our villages."

Mr. Cuff has no belief in ceremony to win the masses. He is on excellent terms with the Vicar of Shoreditch, the Rev. Septimus Buss. His ministry and that of the Tabernacle agencies reach some 15,000 or 20,000 every Sabbath. He stands out a believer in the possibility of success to win the masses for Christ. All will weigh carefully his words, for he has "something attempted" and "something done."

II.—REV. A. OSBORNE JAY.

It is an admitted fact, by Churchmen, that of all clergy who have toiled heroically for the Church of England, "Father Jay" is one of the most successful. He is well-known by a class of people that do not always attend a place of worship. There are few who would dispute that he is an authority as to whether the Church has failed in the East End or not.

I told him frankly my purpose in seeking an interview, and also that his opinion was wanted as to whether the Church had failed in East London or not. He at once said that he must disagree with Canon Barnett.

"What are your proofs?" I asked.

In reply, Mr. Jay told me that he considered the district between Hoxton and Whitechapel the poorest part of the East End. When he came to Holy Trinity he found no Church, nor any attempt at founding one. Dr. Walsham How, the then Bishop of Bedford, said, "You can do nothing. Do not attempt the impossible." "We have worked here for twenty years, and with hardly any success," said one of the Kilburn sisters. The *Daily Telegraph* called the neighbourhood "horrible," and "as," said Mr. Jay, "I walked the neighbourhood, I saw the narrow streets, and the blind alleys, and reeking courts, and on all sides of me poor, weary, tired, erring, straying beings, whom one could only call human because God had originally intended them for such. Here were women sodden with drink, fighting and struggling like savages; men, bruised and battered, with all the marks and none of the pleasures of vice upon them; outcasts, abject and despairing, without food or shelter; the very little ones uttering coarse oaths and obscene jests, watching, like wild beasts, for anything, dishonest or otherwise, which might come their way. I had for years been familiar with the sorrow of East London, but never before with the squalid degradation, the abject poverty, the criminal activity of this its saddest and most desperate quarter.

"The room which was used for service was forty feet by twenty, and on the occasion that I attended before I resolved to accept the charge, the good man who preached commenced with the announcement, 'Repentance, my dear sisters, is more properly termed *μετανοια*.' As to the Vicarage, the rooms were in a noisy back street, and in addition always impregnated with the disgusting odour of a large stable immediately behind them—a smell which doctors call wholesome, but which I, who have lived in it, consider absolutely poisonous; and I never think of those cruel humiliations of early days without a shudder. Those who say 'Why not have resided at a distance?' know nothing of what they speak. Fourteen people came to my first service. Such was the start."

"And now after eight years' work?"

"Well, wait, and then you shall hear. My first attempts to get help failed, and the Secretary of the Bishop of London's Fund thought I was wrong to begin to build a church. But I went to Magdalen College, Oxford, and, from the President downwards, received such help as made success assured, and then began a link ever since continued. I started a club and opened it from seven to ten every night except Saturday, because on that night every one seemed to feel it their duty more or less to become intoxicated. All sorts of games were provided, and a small boxing ring erected at one end of the room and gloves provided. This brought about the success of the club. I always sat near the door to take subscriptions and to shake hands. More than once I was told that 'they had no truck with parsons here.' Many gave false names, but I could tell in a minute that a false name was being given, and the characteristic method of greeting between the applicants for membership was 'How long have you been out?' referring, of course, to their prison life. Once in my absence for a few minutes a young clerk who was helping me was levelled to the ground by means of a heavy volume of the *Illustrated London News* dexterously applied from behind. Our members were thieves and professional beggars many of them, and when the gas was turned out were wont to appropriate the games. This practice, however, died out when it was found we did not buy new ones. At times there was a thoroughly bad spirit abroad. One man called Tommy Irishman had stolen a coat, and another night he asked me if he should bring me the bagatelle balls as the men were not playing with them. He

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brought them, and they were put in my desk, and I stood with my arms on it. A few minutes later he left the room; I looked into the desk and found the balls gone. How he lifted the lid of the desk without my feeling my arm raised, or how he managed to carry off the bag without the balls clicking, I do not know. A moment later he came into the room, and the time for action had come. I told them I should close the club and never re-open it again until I got my balls back. I told each one who had taken the balls. Tommy Irishman was a noted bruiser. He came bouncing to me. 'Do you,' he cried, 'take away my character?' 'I do not,' I calmly retorted, 'you possess no character to take away.' 'What a thing for a Christian to accuse others of taking away his property! I would not be so mean.' I only replied, 'Bring back the balls.' He went away swearing, but a little later a boy brought back the balls, bag and all.

'The club was re-opened, but Tommy Irishman was not re-admitted for six months. Then I forgave him and was able to show him great kindness, for which he proved grateful; but I have since lost sight of him, sometimes hearing of his crimes, however, and their occasional detection. After the above episode the club went on better and was a real help to many a man. One night a member told me he was tired of earth and looking forward to a bright and better land. That very night this aspirant for the repose of heaven, with three others, committed a cruel highway robbery, and my friend ran into the arms of a policeman and got eighteen months' hard labour and twenty-five strokes with the cat."



REV. A. O. JAY.

"As to the church?"

"It is the only one in London upstairs, and on Sundays now we get 400 men there in the afternoon. The club is their home; they smoke there. I do not, like a friend of mine in Spitalfields, give them tobacco, but they smoke before and after. They get tea. One night a gentleman came and asked if he might look round the club. I said, 'Yes,' and showed him in. I did not know it was 'The Amateur Casual,' and the result was two columns in the *Daily Telegraph*. Then a letter came asking me how much I wanted for my church, and was followed by £1,000 cheque. A little later our building comprised a church upstairs, a bedroom and club-room downstairs, and another room. Now as to ritual, let me speak. I find it attracts the people, and particularly so if it takes the form of pictures. A woman once said to me, 'I have never lived a bad, but always a gay, worldly life. I have been in all the neighbouring public-houses and have enjoyed seeing life. But when I saw those pictures of Christ and His Cross I was changed. I felt, how could one man do all this for me and I nothing for him? My husband at this time often quarrelled with me, but now he finds his breakfast ready sooner because having been to the early service I am up two hours before him, and he says I had better keep it up.'

"But I will say I welcome the help of all and do not mind where I preach whether the service is low or high. Only if you go in for ritual be prepared to teach people the why and wherefore of it."

It was by this time ten o'clock, so Mr. Jay and I proceeded to the service at his church. Forty men came, not for anything they could get, certainly, since there was no tea to be had.

On returning to the club, the good priest said he believed the Roman Catholics were making no headway in the East-end, and he agreed that the Salvation Army were not. In his parish there was only one undenominational agency at work. He had raised £25,000 for church work since 1887.

"Is the church in close touch with the people?"

"Yes, we visit regularly, and here you can see our registers, with the particulars of each person. Whatever religious persuasion they claim to be, they get a call from us. There is very little atheism."

"Do you believe in social work?"

"Yes, in the winter we feed some thousands of children a week, and on Sundays give them a breakfast about twelve o'clock. It is very important to get hold of the young, and they crowd Holy Trinity in the morning."

"You have quite a reputation for boxing, Father Jay; has it not done harm?"

"On the contrary, it prevents the use of the knife, and giving an outlet for the energy of men who would otherwise indulge in kicking their wives. When we have a contest, they choose a referee. I do not put

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the gloves on, but many of the members think I know a thing or two. Here is a specimen card of such a competition.

HOLY TRINITY ATHLETIC CLUB,
Old Nichol Street, Shoreditch.

President ... ... The Rev. OSBORN JAY

A BOXING COMPETITION

Will take place on WEDNESDAY, MAY 16th, 1894, Under the Management of W. GREY (better known as BARLOW), when there will be a 6-Round Contest between George WILLIAMS, of Hackney, and Jim BURROWS, of Shoreditch; also a 7 stone 6 Competition by well known lads; a 8-Round Contest by Alf. CONLAY, of Bethnal Green, and BARNEY, of Shoreditch.

A grand wind up between W. GREY (better known as Barlow), of Shoreditch, and Wag Andrews, of Bethnal Green.

M.C. ... ... BOB HARPER.

TICKETS 3d. EACH.

"No betting is allowed."

"Well," was my comment, "muscular Christianity with a vengeance! As to men and sermons, what sort are required?"

"Men well read and able to adapt themselves, but short sermons—never more than twenty minutes."

"Canon Barnett says, 'The Church is not raising the men to see God so that they go softly in all their ways, it is not making men see men so that they love one another.' He speaks about the Church and clergy being unpopular."

"My answer is that there has been a wonderful revival. Some people are indifferent, but none in my parish. We are judged by what we are and by what we do. And we are understanding that prayer book sentence, 'as well for the body as the soul.'

"There are none but can be reached. Some, like a kicking horse in a stable, need to be approached with caution. Thank God, there has been a great improvement here, and you can walk about in perfect safety. The people know that if they have no shelter, and there is room, they can sleep in the club. For my part, the future is full of hope."

And the good "Father" went on to point out the number of Nonconformist chapels that had been closed, and said he regretted this. In many parishes Disestablishment would not affect the Church, but Disendowment might lead rich people to say that they had to give to their own parishes, and could not help poorer ones. In one street were sixty-four men on ticket-of-leave, and the death rate of the parish was *four times that of the rest of London*. No, the Church has not failed here. Among the congregation of "regulars" are

(1) "A pickpocket and watch-stealer, who has done well in his profession. He lived unmarried with a woman. Now quite changed, and attends God's House eagerly."

(2) "A woman of the world who frequented public-houses, and sang at them. A good fighter and a hard swearer; entirely changed. Daily attendant at church, and regular communicant."

(3) "A man without any thought of God or eternity. Wandered homeless in the street; a hard drinker. Changed, attends church with pleasure."

(4) "A man came craving a night's shelter. A brief conversation assured Mr. Jay that he had sunk from a better class; a closer acquaintance determined the vicar to advise him to retrace his steps. He did. Paid back money lent, and his friends gave him a fresh start in a foreign land."

(5) "A lady called on Mr. Jay one Sunday. She had eloped with a married man, and for twenty years had lived with him, occupying an influential county position, and accepted by all as his wife; but all the time with the cruel doubt at her heart as to what she ought to do. A sudden illness decided her. She left the house, and lived for a time in a country farmhouse on the proceeds of her jewels; when this means failed, she came to London. Alighting at Liverpool Street station, she wandered into a Salvation Army shelter. Next day she wandered into a milk shop, and was directed to Holy Trinity. The result was that she lives now in the quiet seclusion of her aged aunt's peaceful house."

"But," added the "Father," "of what use to parade facts that all, save the blind, can see, and to proclaim once more what no one but the ignorant or prejudiced dare deny, that the Church of God can still fulfil her glorious mission of saving souls that are distressed, of wrenching weary ones from Satan's cruel grasp, of bringing light where darkness reigned supreme, of reaching upward towards even the very life of God Himself, which is the Redemption of the world."

Lastly, I heard a story of a well-known Baptist minister who told Mr. Jay that "it was utterly against Scripture to get together a lot of hulking prize-fighters."

"They may be," said the Vicar, "hulking and they may be prize-fighters, but even for them Christ died." "Yes," he said, "for their salvation; why do you not convert them?" "We do not, it is true, altogether in your sense to groans and lamentations, and despising all save themselves, but to true, manly life."

"Ho! ho!" he interrupted, "the weapons of our warfare are not carnal, and if boxing-gloves are not carnal, I do not know what is." "I," said Mr. Jay, "will venture to inform you there is one thing more carnal than the use of boxing-gloves, and that is to do what you do, neglect the sheep simply, and you call them black, because of their utter inability to understand your narrow shibboleths.

Enough has been said. The writer has seen the crowded services, the flourishing Sunday-schools, the model lodging house, the homeless and houseless in the temporary shelter of "The Vicarage." He has walked the squalid slums and seen the club meetings, as well as thousands of starving ones fed. Mr. Gladstone refers to the work as "excellent," and the

Marchioness of Salisbury says, "it is most interesting and deserving of help." The police speak of the change, and all can see "the Church is truly in possession."

III.—THE REV. J. H. SCOTT, M.A. (RECTOR OF SPITALFIELDS).

Spitalfields is a remarkable parish of between 20,000 and 25,000 population, and the shepherd who has charge over this flock is the Rev. J. H. Scott, M.A. When he learned the purpose of my mission, he at once gave me every facility for seeing what was going on.

A dense multitude of Jews inhabit many of the streets, and they increase so rapidly, that the time will come when the Gentile will be a *rara avis* in the locality. In many streets now there are only one or two Gentile families, while model dwellings, such as Rothschild's Buildings, accommodating about 1,300 persons, are no sooner erected than the Jews take them over and occupy them. Of the other parts of the parish—and there are a multitude of slums, courts, and alleys—the late Mr. Montague Williams, who paid a visit one Sunday night, said, "Verily, this is a land flowing with beer and blood."

Some 8,000 parishioners are denizens of the common lodging-houses. The poor women who fell victims of what were called the "Whitechapel murders," were each and all connected with these lodging-houses, and some of the poor creatures were well known to the clergy. The sites of the murders can still be pointed out.

The rector believes that an aggressive ministry influences the masses, and does not consider the Church has lost its hold upon the people, or is an utter failure. He says that, as the result of his ministry, two things strike him forcibly:

(1) That the chasm between the rich and poor is becoming wider and wider.

In Spitalfields the well-to-do are conspicuous by their absence; the rich are not there to contribute to the offertories, the educated are not there to teach in the schools, and it is impossible to find ladies to visit in the district, and while the clergyman sees his responsibilities growing, he knows that the poverty around him is steadily increasing. Unless, by the work of the Church, the link between the crowded and ever increasing poor centre of the East End and the attractive and ever more wealthy suburbs be maintained and developed, the masses of the people will be practically surrendered to the forces of sin and unbelief.

(2) That in order to ameliorate the condition of the classes, the elevation and development must come from within. We must seek the reformation of society through the reformation of the individual, instead of relying, as Socialism does, on the summary reconstruction of society itself. Christianity works from within. It works as "leaven," transforming the life, the mass into which it is introduced. Argument will not close the chasm between class and class, man and man; force will only widen it. It is the tenderness of human sympathy and help in a Christian spirit that will bring peace and goodwill to the community and individual alike. Amendment of the Poor Law, the better organisation of charity; the inculcation of temperance and thrift are all good. But there can be no real Gospel which does not take sin into account, grapples with it and seeks its final overthrow.

The good rector is a strong advocate of lodging-house work, and pursues a policy that is most commendable. To avoid a multiplicity of services in the lodging-houses, a Union of workers was formed by the present Bishop of Bedford, Dr. Billing, a former rector. Amongst other bands connected with this Union is the Christian community, of which the Rev. Pedr Williams, of Clapton, a Congregationalist, and Mr. Scott, are joint honorary secretaries. And here you can see all denominations and the Church people to-day hand in hand. It is practical re-union. Once, the rector was preaching in one of these to some three hundred men, and a big burly fellow, whom one would rather have not met on a dark night, touched him on the shoulder and said, "Well, sir, I begin to think there's something in it when the likes of you comes and preaches to us in a place like this. I thought you parsons only did what you were paid for." "*Something* in it!" replied Mr. Scott; "there's everything in it." No, the Church is not losing its power in this parish. Here is a night refuge for fallen girls, and the Church Rescue worker gets 400 off the streets in a single year; two dispensaries, absolutely free; a half-dozen mission halls; three boys' homes; and a women's shelter. Lay readers—Gentile and Jew; medical missionaries; nurses; a dozen sisters; and four clergy strive to justify God to the people. Out-door services, week-day and Sunday; Infirmary and casual ward visitation; House to house visitation is actively carried out, and this is greatly insisted on. Although the rector has acted on the Church Parochial Mission Society in connection with Mr. Hay Aitken, and is a thorough Protestant, he firmly believes in the Church showing sympathy with the social questions of the day. On Wednesday evenings and Sunday afternoons pleasant gatherings are held for men. Tobacco and tea are provided, and first-rate speakers talk—bishops, ministers of all denominations, Church Army officers, Socialists and lady speakers upon some burning topic, and show our Lord's teaching upon it. Sacred music is also given. The audience are the lowest of the low, and often relieve the conductors of the gathering of anything there is about. The poor chaps sometimes are covered with vermin and disease, and so starved are they that last year one poor fellow died from exhaustion before food could be got. A workingman is chairman, and full discussion is allowed. Once a quarter some 400 of them fill the Church. The secret of Mr. Scott's success seems to be that he declined to occupy any *ex-officio* position on public bodies unless elected by popular vote. That policy made the democracy like him and trust him.

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While avoiding party politics, he has from the pulpit insisted upon justice to the poor and fair wages, showing that Christianity demands it. In the winter, mainly owing to his exertions, many extra hands were employed at a "living wage." In the workhouse, too, where the Rector is Chairman of Committee, the women have an early cup of tea, because the good pastor liked one himself, and he thought his poorer brethren waited too long between their meals.

Beyond a doubt here the Church of England is doing its duty, unobtrusively yet systematically, as the Church of the people.

Of the Mothers' Meetings, Girls' Clubs, and Working Men's Clubs, there is no room to speak.

Free meals in the winter and free beds are provided.

The endowment of this church is but £230 a year, not enough to pay two of the curates, so that no charge of exorbitant pay can be alleged. There is a Wesleyan chapel in which Rev. Richard Roberts preached to a congregation of 1,800 every Sunday only a few years ago. To-day it is closed, and all around are Jews.

The organisation of this parish is perfect, and a splendid work is done in this poorest, saddest, and largest parish of the Established Church. And to the question—is the Church in possession or not?—the answer is from Mr. Scott, "Certainly." Here truly is hard work. Bishop Billing was here for ten years, and the present incumbent was formerly at St. Pancras, with the present Bishop of Winchester, where he had congregations of 2,500. The man to succeed in a parish like Spitalfields must be tolerant, and keenly alive to the great social questions of the hour. The bodies as well as the souls of the people must be cared for and looked after.

No one can tell the work of the Rector of Spitalfields. Often he returns home perfectly exhausted. So also do his wife and daughters. Morning, noon, and night, it is toil, toil, toil, and no recompense here. Still the people feel that the clergyman seeks their good and it is a most hopeful sign.

IV.—With the Rev. Peter Thompson, of the Wesleyan East End Mission.

There are few who live in the East End of London who are unaware of what the writer would call a "Forward Movement" on the part of Methodists. For ten years now, Mr. Thompson and his staff of workers have done an excellent work in congested districts, and that task is not lightened by the fact that the money has to be raised year by year for the sustentation of the effort. When I saw the Head of the Mission, he had just returned from Cornwall, where he had had a rousing series of meetings at the rate of about two a day for a couple of weeks.

We discussed the position taken up by Canon Barnett with reference to the Church of England, and then I asked Mr. Thompson whether, from his experience, religion was on the wane, and he at once said that he thought not. In his judgment it was exactly the opposite. He had but little direct knowledge of the Episcopal Church in the East End, because one had so little time to see what others were doing. He agreed with Mr. Cuff that with less thought for ritual more might be done, but he did not think that elaborate services had any real effect on the lives of the people.

"Are the Churches vigorous and active?" was the next question, "because we are told by Canon Barnett that the Church of England has failed, and considering how many Established Churches there are, in proportion to other places of worship, it is probable, if they have failed, that religious work has been a failure?"

"Now I cannot speak specifically, but I should have said that the Churches were more active and vigorous to-day than ever. There seems to never have been a time when so much was done, judging by the number of agents at work. What does Mr. Cuff mean by 'thin Churches'?" asked Mr. Thompson.

"Oh," I said, "he refers probably to the fact that very great migration is going on, and that every year the well-to-do people and even those who get a bare 'living wage' are going out of the district to reside, and also in other parts, the Jew is increasing at such a rapid rate as to drive out the Gentile before him, as for instance in St. George's-in-the-East, Spitalfields, and Whitechapel, Sunday is the very day when the people are away."

"Yes," said Mr. Thompson, "but what is the test that people demand as evidence of religious life? If the people reside away, as I know they do, that accounts for the fact to some extent. Again, the people do tailoring and slop work, and follow occupations of that sort, and they have very long hours. It is often midnight on Saturday or even later before they get their money, and then they have to get in the goods and food they require for Sunday. These people have no other time to rest but Sunday. They do no not rise till twelve or one o'clock, and therefore they cannot attend services either morning or afternoon. But when evening comes they feel even more weary, and having no clothes of which they are not ashamed, they do not care to come out.

"But in many of these cases even where they do work long hours, but can get away during the week, I have known them make great efforts regularly to attend religious services and meetings for Bible study and Christian fellowship, and shall we condemn them for not coming to chapel on the Sabbath? These cases are many, and we have visited them in their own homes, have seen repeated evidence of changed lives, and are we to refuse them fellowship with those who love the Lord Jesus Christ on that account? Should not we rather try to get the conditions of life under which they work altered? In one chapel we had forty-seven new admissions, but we also had forty-three removals. This illustrates the migratory character of the people."

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Mr. Thompson added that he believed in denominational work. He saw a very good work going on in many places, but the thought always was in his mind, if the individual controlling head was removed would the work go on? What was wanted was permanent work; nothing else would do much good. He believed in converting the person first, and until that was done, he had not much hope. He did not believe in party politics in the pulpit, but rejoiced to see the Churches taking an interest in the movements which affected the lives of the people. With regard to overlapping, there was far less than was usually supposed. They made it a rule never to relieve unless the case was visited and fully investigated.



REV. PETER THOMPSON.

Then I pointed out to Mr. Thompson that the West End cared little for the East End; and he replied that the rich in the better parts of London did not live in it, and they knew very little about the life in the poor parts from an experimental point of view. They had no personal knowledge of the matter. Until he came there over nine years ago, he had no conception of what it was like. The best way was to get people to come and see, especially those who professed to have some sympathy with Christ. What he so regretted was the division of classes. Here you had business men making their money in this great city and yet not feeling any responsibility for the support of the agencies which were at work for the spiritual and social regeneration of those who were less favoured. Then you had large artizan areas, and almost exclusively this class of dweller lived there. Model dwellings attracted large classes who were labouring classes, and then there were the casual persons who live in rooms. The rich and the poor did not live together, and this led to a very serious problem. How to bring about relations and conditions which would lead them to have sympathy, the one class with the other, was a theme for careful consideration. Those who talk of "the Brotherhood of man" have a task here.

"Do you not think that there is a very serious leakage from our Sunday Schools?" I asked. "What I mean is that large numbers leave the schools at fifteen or sixteen years of age, and they are lost to the churches."

"We have meetings for young men and young women, and we have senior guilds from which I hope a good deal. We try if they are musical to find them a place in the choir, and the choir with us is a large mixed body; or we join them on to a mission band; or get them to distribute literature. We have not tried the Pleasant Sunday Afternoon movement, but we have plenty of Bible Classes for all."

"Now, Mr. Thompson, I must take you to Canon Barnett's article in the *Westminster Gazette*. He speaks of the religious sense being everywhere weak; and there are other sentences, the general sense of which is that there is an hostility to religion. You have a large centre of work among the very population that the Canon speaks of. Now is this your opinion?"

"There is no aggressive hostility among the people to religion, but the most powerful weapon we have in our hands is that of persistent visitation in the homes of the people, and to speak to them there of conversion. Where I meet a man, I begin with that; there is a better tone among the people, and less impurity and immorality. But if we wish to bring about a change we must do all we can to make it possible for the people to be what we wish. They must be decently housed and also work shorter hours."

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In reply, as to the activity of the Roman Catholics, Mr. Thompson thought they were making no progress. He also agreed regretfully that the Salvation Army gave little evidence of success in the East End. His conclusions were drawn from the work in St. George's, Mile End, Ratcliff Highway, Stepney, and Shoreditch. He spoke very highly of the sympathy and co-operation of many of the clergy, ministers, and Christian workers.

He did not understand Canon Barnett's statement, Let the clergy be disestablished, and be made to submit, as other feudal authorities have been made to submit; and instead of the acquiescence which will permit Church resources to be used for secular purposes the people will require the funds set apart for the development of their religious life to be preserved to its old uses. The Church has a great future in East London—much greater established than disestablished. That future will not be secured—will not desire to be secured—if it fails to win the interest of the vigorous and leading citizens of East London. I do not know how you can preserve the one without the other. Does Canon Barnett advocate a State Church? Or does he want the clergy to be popularly elected and under the control of their congregations?

I ventured to point out that poorly endowed churches might suffer, especially in the villages, but the reply was that the rich must help the poor, as in the Free Churches.

Mr. Thompson warmly approved the suggestion that alongside of these old forms of service (referring to the Prayer-book) other forms should be in use. The Church, with greater elasticity in the way of extempore prayer and preaching, would attract more people than at present. A strong point, too, is that when Canon Barnett says of this very point, "It ought not to be that good citizens and honest men, that they who are taking part in political and social movements, should be able to think that the Church does not speak their language. It ought not to be that the English Church should be a tolerated foreigner in the midst of English people." In our Methodist services, and in those of all the Free Churches, we can show that we sympathise with the righteous aspirations of the people.

Over the dinner table Mr. Thompson told me that he thought the religious education of the children was of paramount influence now, and he should deplore any change, and he believed the teachers did their part of the work thoroughly well. As to the influence of "settlements," he mentioned that he did not want to see the wrong sort. He did not think the masses were bewildered by our divisions and dissensions; he thought the greater portion were below that sort of influence. They do not say, as Dr. Jenkins once put it, "Who is the Lord?" but "Who will show us any good?"

In taking farewell of Mr. Thompson, one felt that he has an excellent record, and after a visit to the chief centres of work, my positive opinion is that no charge of indifference can lie against the Methodist Churches in the East End Mission. They are doing a grandly aggressive work which is telling directly among the people.

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A BLOT ON A FREE REPUBLIC.

THE HORRORS OF LYNCHING.

THE disabilities under which the negroes suffer in the Southern States of America are at present arousing considerable interest in this country. The stories of the outrages perpetrated by lawless mobs have been heard with passionate indignation and pity. The way of transgressors is hard—for a nation as for an individual. In the Southern States two centuries of slavery are bearing bitter fruit; a nation has sown the wind, it is reaping the whirlwind of a frightful retribution. Lynch law is rampant. The victims of the atrocious violence are to be pitied, those who practise it are to be pitied more. It may be very bad to be killed, it must be worse to kill. The naked negro, with coal oil poured over him and roasted at the stake, in the sight of God and the dawn of the twentieth century, is a picture shocking enough, revolting enough, in all conscience; but the ferocious dehumanised men who are doing the devilish deed afford a picture more frightful still.

What has been called the "Race Problem" in the Southern States is not easily understood on this side of the Atlantic, and perhaps it is not necessary for us here to discuss it. We have our own problems to solve, our own salvation to work out. We have not forgotten Henry W. Grady's words, spoken by the passionate Southern man in the very home of Northern sentiment, "Hands off the South! leave us to solve our problem alone." But if the solution of the problem is only to be arrived at by scourging, flaying, hanging, shooting, drowning, burning the negro, neither Boston, nor the Southern States, nor the civilised world will for long heed Georgia's imperative "Hands off the South!"

Reduced to its simplest elements the problem seems to be this:—For more than two centuries the white race held the black in subjection, and in a subjection so vile that manhood and womanhood were phrases that had no meaning; so vile that the slave had no rights which the white man was bound to respect. Then suddenly the lie which declared that the white man had a vested interest in the flesh and blood of a black man, that the strength of a black man and the virtue of a black woman could alike be bought by dealers, was blown away from the mouth of guns and scattered by the cavalry charges of the North. Then the negro race, the chain having fallen from its limbs, had the ballot placed in its hands. Man for man, now, the black and the white stood on equal terms before the law. Share for share, the influence of the negro governor of his country was declared to be equal with that of the man who so lately had owned him. To this doctrine the Circassian, enfeebled, emasculated, degraded by seven or eight generations of slave owning, slave whipping, slave torturing, could not submit, and the Ku-Klux, the White Caps, the Regulators, came into existence. Sinister whisperings of a San Domingo, hushed fears of a negro insurrection, frantic rumours of plots to rise and murder the whites, and now a strange charge of criminal assault upon women and children, the insinuation that the negro has become a bestial race—they all follow in the way of an orderly but terrible sequence.

Miss Ida B. Wells, M.A., of Memphis, Tenn., was until two years ago editor of the *Free Speech*, a weekly paper devoted to the interests of the coloured race. She is herself of mixed Anglo-Saxon, Negro, and Red Indian descent. Her father was born of the common connection between a white man and his slave girl. Her mother was of mixed Red Indian and Negro blood. Miss Wells is a lady of refinement and generous culture, a clear and capable speaker, and a writer of English not quite so American as that which most American journalists affect. She is under thirty years of age, and has been described by Sir Edward Russell as "adorned with all the charms of womanhood." But this lady dare not enter her native town lest the chivalrous white men of Memphis, Tenn., should carry out the threats in which they indulged at a public meeting in their own Cotton Exchange and lynch her—lest they should follow the counsel of their evening paper, the *Scimitar*, tie her to a stake at the intersection of Main and Madison Streets, and brand her on the forehead with a hot iron. *Free Speech* spoke too freely about the lynching atrocities of the Southern States, pleaded too vigorously the cause of the oppressed, and so had to be silenced! The lynching mob went looking for her. She was away from the town at the moment, and, when her friends wrote her the state of the case, even her womanly curiosity failed to induce her to revisit the town of her adoption!

Miss Wells is now in this country, endeavouring to enlist the sympathy of the British people and to arouse their indignation. She is a friend of Frederick Douglass, the old slave orator who was once a fugitive slave pursued by blood-hounds and who has been a United States minister to Hayti. She came direct from Douglass' house to mine, and is accredited to the friends of popular progress in this country by him. Mr. Douglass, in a public eulogy of Miss Wells'

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services to their race, has declared that, although he has spoken on behalf of their people, his words are feeble in comparison with hers. But he says that she has done her people a service that can neither be weighed nor measured, and that no word has been spoken equal to her own in convincing power; and he adds that if the American conscience were only half alive, if the American Church and clergy were only half Christianised, if American moral sensibility were not hardened by persistent infliction of outrage and crime, the scream of horror, shame, and indignation would rise to heaven whenever Miss Wells' terrible indictment was read. The side of the white man's story, Mr. Douglass writes to me, has been told to the world by a hundred presses—the side of the negro has been hushed in death.

Miss Wells is here to put that side of the story before the British people, and such a story! One thousand negroes have been lynched within the last ten years. In 1892 160 were lynched; last year there were certainly two hundred, possibly more. In the Southern States they are lynching people now at the rate of three or four a week.

Women are lynched as well as men. A woman is accused of poisoning her mistress; she is thrown into prison to await her trial. The mob take her out of jail; every stitch of clothes is torn from her, she is hanged in the court house square in the view of everybody!

A girl of fifteen years of age is accused of poisoning; the mob take her in the same way and hang her.



MISS IDA B. WELLS, M.A.

The body of a white man is found dead. A negro named Hastings is accused of the crime. The mob seek him, but fail to find him, take his little daughter, fourteen years of age, and his son, sixteen years old, hang them both on a branch of the nearest tree, and shoot their bodies full of holes.

A woman is accused of poisoning a child. The mob arrest her, get a barrel, drive spikes into it, bundle her into the barrel, roll her half a mile down a hill, some screaming and fighting with each other for the pleasure of giving the rolling barrel a kick, and after half a mile of this sport the fiends knock off the end of the barrel, drag off the nails the mass of ragged skin, torn flesh, and bloody clothes, hang it upon a tree, and empty into it the contents of every revolver and Winchester they have got!

They burn people in the Southern States. Once they had a platform erected, ten feet from the ground, and after taking their prisoner on a cart round the town they fastened him to this platform, thrust red-hot irons into his feet, then rolled the irons up and down his body, then poured oil over him, and burnt him.

These things are not done in a corner, nor without arrangement and plan. Never, I think, shall I forget the horror with which I read, while sitting at the breakfast-table at the Hampden Hotel at Chicago, that a lynching mob were after a certain Mulatto named C. J. Miller, of Springfield, Ill., who was accused of outrage and murder. How I wondered as I rode from the hotel to the Exhibition grounds whether the poor creature had been captured by the mob.

How I read in one of the early issues of the afternoon paper that he was captured, and that *a special train had been chartered* for the purpose of bringing him and the crowd to the scene of the murder. How, sitting under the very shadow of the Statue of Liberty on that glorious July morning, I read that at three o'clock that afternoon the wretch was to be burnt at the stake. Every newspaper in the United States could print the information that this thing was to be done. No power in this God's world would prevent the hellish deed. They did not burn him; we learnt late that night or next morning that they had hanged him instead. The mob, it was alleged, had become unruly, had revolted against the bidding of its leaders to wait until three o'clock, had refused to wait even for the pleasure of seeing the negro burnt, and so had hanged him, and then followed the usual plan of photographing themselves and the body as it hung before it was burnt. Before I left Chicago it was conclusively proved to the satisfaction of the lynchers that this man had never been near the place where the crime had been committed, but was as innocent as any man who reads these lines; then the mob started out to lynch the right man, but failed to find him.

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Miss Wells has handed to me the original telegram which was sent from Memphis, Tenn., to the editor of *Inter-Ocean*. The *Inter-Ocean* is a Chicago daily which has won for itself honourable distinction in having consistently denounced these outrages upon justice. Miss Wells was on the staff of *Inter-Ocean*, and was asked by the editor if she dare go and investigate the lynching of C. J. Miller, and she went. By the time she reached the place where Miller had died, the facts as to his innocence had become public. The people took Miss Wells for the widow of the murdered man, and they suffered her to collect facts unmolested. She told the whole story in *Inter-Ocean*, and signed her name to the article. A few days later a coloured man named Lea Walker was arrested at Memphis, and, *ten hours before he was lynched* on an unproved charge of attempted assault, this telegram was sent from the oldest evening paper in Memphis:—

To *Inter-Ocean*, Chicago.

Lea Walker, coloured man, accused of raping white woman, in jail here, will be taken out and burned by Whites to-night.

Can you send Miss Ida Wells to write it up? Answer.

R. M. MARTIN, with *Public Ledger*.

Is it possible for any human being to fall into a state of soul more entirely damned than that of the dastard who wired the infamous taunt?

The purpose which is to be served by Miss Wells' mission to this country may not at first appear. One thing she has set herself to do, and that there seems to be every probability of her accomplishing. The sympathy of the civilised world is turned aside by the loudly uttered charge of the Northern and Southern press, confirmed by the voices of bishops and clergy, that the negro is an unclean beast, that womanhood is never safe nor childhood sacred where this satyr comes, and that his foul passion can only be burnt out with fire. The charge is false. Of eight hundred cases of lynching in the years 1882-91, two hundred and sixty-nine followed upon accusation of criminal assault. Of one hundred and sixty in 1892 forty-six were for alleged assault. One-third only of the people lynched were accused of this crime. The explanation of the frequency of the charge is to be found in the illicit relations too often maintained by the degraded white woman and the coloured man. Race-hatred runs so high with the Southern gentlemen that they must needs protect the honour of their fallen women by hanging, or shooting, or burning the coloured man who is guilty of consorting with them! This is a fact which the editor of this journal would scarcely care to have me more fully discuss, but it is a fact the world needs to know. Some of my own friends and correspondents amongst the American people have scouted with intense abhorrence the suggestion that I have just named. The imputation of immorality to the Southern white women is held to be an offence for the commission of which I am not lightly to be forgiven. But the American strangely forgets that he is branding the negro man as an infamous creature in the eyes of the civilised world. Why is it worse to say that a White woman has been guilty of vice, than to say that the Black man has committed horrible and nameless outrages whose very mention makes the heart grow sick?

Miss Wells does not suppose that any direct political action can be taken, but she does suppose that British opinion, if aroused, can influence American press and pulpit, and through press and pulpit the people of the Northern States. In this supposition she is confirmed by one or two remarkable instances of speedy action, taken after pressure had been exerted by English people. The *Memphis Commercial*, which had endorsed previous lynchings, had practically recommended the men of Memphis, Tenn., to lynch Miss Wells. After the visit which Miss Wells paid to this country last year, in an article deprecating mob violence, that journal declared that this thing must be put down, adding, "Already the press and pulpit of Britain is thundering at us, and Memphis has been held up to them as an illustration of barbarism and savagery. Many of the stories published by them are gross libels, but there is enough colour of truth to make them terribly effective. Our fathers knew the value of a decent respect for the opinion of mankind, which was the motive for that matchless document the Declaration of Independence. . . . We may accept it as a stern and rigid rule that no land can be prosperous and no people happy where ruffianism is stronger than the law, and where criminals usurp the functions of the Courts."

With that sentiment we are bound to agree, and we can but hope that the sympathy of the British people, which a generation ago lent such strength to the cause of the Abolitionists in America, may to-day result in the adoption of the counsel of the converted *Commercial*.

CHARLES F. AKED.

Liverpool.

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AMERICAN SOCIAL PROBLEMS.

HOW THE CHURCHES ARE ADAPTING THEMSELVES TO THE ALTERED CONDITIONS OF LIFE. AN EXAMPLE FOR EUROPE.

By Dr. Josiah Strong.

When twelve hundred delegates, representing many countries and more than fifty denominations, met in London, in 1846, to form the Evangelical Alliance, their object was "the furtherance of religious opinion with the intent to manifest and strengthen Christian unity, and to promote religious liberty and co-operation in Christian work, without interfering with the internal affairs of the different denominations."

For nearly half a century now the Evangelical Alliance has served these objects, affording a common ground between the denominations for the expression and cultivation of Christian fellowship, and actively promoting the cause of religious liberty in Spain, Italy, Austria, Russia, Turkey, Persia, South America, and other countries.

But important as are Christian union and religious liberty, there are other objects which at the present time appeal more strongly to the Church of Christ in America. Social problems of the most serious character are challenging the attention of thoughtful men everywhere, and demanding solution. Mazzini said: "Every political question is rapidly becoming a social question, and every social question is rapidly becoming a religious question." With these great problems of the times the Church is vitally concerned. If the Church really believes that her Lord is indeed "the light of the *world*," she must hold that His teachings contain light for the great problems of every generation. And if in His teachings can be found the solution of these social problems, it is for the Church to find and apply that solution.

While the Evangelical Alliance for the United States is no less ready now than formerly to exert its utmost energies in behalf of religious liberty as occasion may arise, its supreme aim at the present time is to assist the Churches to see and to accomplish their social mission. And when the nature and magnitude of that mission are fully appreciated, the co-operation of the Churches, which the Alliance has always sought to foster, will follow as a matter of course, for the work will be seen to be too vast and varied for accomplishment save by the united energies and co-ordinated activities of the Churches.

If our activities are to be successful, it will be necessary to adapt our efforts to changed conditions.

The geologic record shows that at times great and sudden changes took place in the fauna and flora of certain quarters of the earth. Dominant forms of animal and vegetable life became rare, or disappeared altogether, while other forms, previously rare, quickly multiplied and filled the seas or swarmed upon the land. These widespread results were the effects of radical changes of climate—temperature, moisture, and the like—or of other profound modifications of the conditions of life. Those forms of life which could not adapt themselves to these changed conditions soon perished, while others which were better adapted, or more adaptable, throve and multiplied and became dominant.

These stony records, preserved in the deep alcoves of the earth, have for us something more than a mere scientific interest. They teach that adaptation is a matter of life and death—a lesson which we in this transitional period need to ponder. Thousands of Churches in the United States, during the past thirty years, have perished for lack of this power of adaptation, and thousands more are to-day in a dying condition, while tens of thousands lack efficiency for the same reason.

AN IMMIGRATION DIFFICULTY.

Let us look for a moment at some of the changes which render a new adaptation imperative. Once a common belief in the truth of Christianity afforded a fulcrum for the lever of Christian effort; now this fulcrum is largely undermined by popular unbelief. Once the Sabbath was generally regarded as a holy day, and its religious observance was laid on the popular conscience; now vast numbers deem the Sabbath a holiday, and observe it accordingly. Once church-attendance was considered binding on all, and neglect of the sanctuary was disreputable; now a full half of our population never enters any church, Protestant or Roman Catholic. At the beginning of the century it was our boast that the strength and perpetuity of our institutions were based on the well being and contentment of the people; now there is a deep and widespread discontent. Our population has become more heterogeneous. Foreigners coming in great numbers naturally enough segregate themselves in our large cities, and we find as a result the Chinese quarter, the Jewish quarter, the Italian quarter and the like—almost any quarter except the American. Thus their language, ideas, and customs being preserved, they are slow to become Americanised, and constitute a great undigested mass in the stomach of the body politic.

Many of these foreigners enrich us with the noblest qualities of mind and heart, are in full sympathy with the best American ideas, and are among the choicest

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elements of our population. But great multitudes, while yet strangers to our institutions, are invested with the rights of citizenship, though wholly incapable of discharging its duties. This affords an opportunity which unscrupulous politicians are quick to seize, giving rise to the frightful abuses—political, moral, and physical—which afflict our rabble-ruled and boss-ridden American cities. Under our corrupt municipal governments the liquor business, which has become a great organised power, grows ever more lawless, more impudent, more influential; criminals enjoy the protection of the authorities, and officials fatten on the vice which it is their business to uproot, for when men go into politics "for revenue only" justice is made merchandise. Thus reforms of every sort are handicapped, and the work of Christianising and redeeming the city made doubly difficult.

THE DIFFICULTY OF OVER POPULATION.

We must note another change of profound significance, which serves to complicate both the problem of the country and that of the city. I refer to the remarkable movement of population from the former to the latter. A hundred years ago only a little over three per cent. of our population lived in the cities, now nearly thirty per cent. do so. And this movement was greatly accelerated from 1880 to 1890. The state of Illinois and the city of Chicago afford a striking illustration. During the ten years preceding the last national census the population of the state increased, but that increase was in the cities. There was an actual decrease of rural population. From 1880 to 1890 Chicago gained nearly 600,000 souls, or one hundred and eighteen per cent. But during the same time 792 townships in the state, fifty-four per cent. of the whole, lost population.

Many have supposed that this drift of population cityward was only temporary. But such can not have perceived its principal causes. They are the rise of manufactures in the cities, the application of machinery to agriculture, and the railway. All these causes are permanent; we may, therefore, expect this tendency to be permanent. Undoubtedly an increasing proportion of our population is to live in the cities. Undoubtedly our cities are to control the nation; and as it becomes increasingly important to purify and save our cities, it becomes increasingly difficult to do so—difficult for church provision and evangelising agencies to keep pace with the rapidly growing population. Thus in 1836 Chicago had one Protestant church to every one thousand souls (I give round numbers). In 1851, one church to every 1,500 souls; in 1860, one to 1,800; in 1870, one to 2,400; in 1880, one to 3,000; and in 1890, one to 3,600.

THE EFFECT ON RURAL LIFE.

This congestion of population is, if possible, even more detrimental to religious interests in the country than in the city. As population decreases churches are depleted and die of exhaustion; people become dispirited; the tone of society changes; schools become poor; property depreciates; roads go from bad to worse, and families become increasingly isolated; and isolation is the mother of barbarism. When population is decreasing there is a general downward tendency in civilisation. The conditions in an ebbing and in a flowing tide are radically different.

We have glanced at the nature of the results wrought by the depletion of population in country towns. If we would gain some conception of the magnitude of these results, we must remember that over ten thousand townships in the United States suffered more or less depletion from 1880 to 1890. By comparing the population of every township in the United States, as given in the last census, with its population in 1880, I find that during ten years thirty-nine per cent. of the whole number lost population.

Thus this great movement of population from country to city is producing changes in both which are creating new conditions and presenting new and difficult problems which the churches must meet by new adaptations, if they are to accomplish their mission.

AMERICAN "WEST ENDS."

There is another movement of population which is producing important changes in our cities. I refer to the drift from "down-town" to "up-town." The wealthy and well-to-do are retiring before advancing business and, in most instances, taking their churches with them. These down-town churches are depleted and enfeebled by removals until they are stared in the face by the alternative, remove or die. There is no lack of men and women needing their ministrations—population has actually increased—but the class for which they existed having removed, they find that their accustomed methods do not reach the class which remains, and so they abandon the neediest portion of the city and remove to the best quarter, which is already crowded with churches. Their failure is a failure of adaptation. It has been demonstrated again and again that with new methods, adapted to changed conditions, these down-town churches can be crowded to their utmost capacity.

Many other changes have taken place in our cities. At the beginning of the century they were little more than large villages, where everybody knew everybody else, and neighbourhood meant something more than mere proximity. But in recent years they have taken on urban characteristics, and social, industrial, political, and religious conditions have materially changed, demanding on the part of the churches important readjustment of methods.

THE REMEDIES.

But new methods are not all that is needed to adapt the churches to changed conditions. Changes are taking place more profound, more significant and farther reaching in their influence than any thus far noted. There is developing nothing less than a new civilisation, with new ideals, new aims, new hopes. We are entering on a new stage of the world's progress,

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the inspiration of whose glorious possibilities should more than counterbalance any depression we may have felt in our survey of changed conditions and of increased difficulties.

Our entrance on the sociological age of the world marks the beginning of a new stadium in the onward march of mankind. As the remotest peoples are brought into new and close relations by commerce and the facilities of modern travel, the race is becoming one in a new sense, and there is a new apprehension of its oneness. We have had to find a new word to fit our new conception, and we talk of the *solidarity* of the race. We are beginning to see that the material well-being and the moral and physical health of different classes are strangely bound up in one bundle. Nations, as well as classes, are coming into such close relations that we are being forced to a new study of those relations. Whatever the great movements of this sociological age, whether industrial, social, political, or religious, precisely this will undoubtedly prove to be the key to them all—*a feeling after the right relations of man to his fellow.*

War, vice, crime, industrial wrongs, the oppressions of class by class, are all seen to be violations of the right relations of man to man; hence with the hope of rectifying those relations comes a new hope for humanity. The world is gaining a higher conception of human nature and its worth. Human suffering is, therefore, of more account. There is coming to be a profound sympathy with wretchedness and a passionate longing to relieve it. Men begin to believe that no class has been hopelessly doomed to ignorance and want. They are daring to hope that a time will come when these "former things" shall have passed away. Very few have as yet clearly defined these hopes and longings. The many are feeling only blindly after this something other and better, if haply they may find it.

THE SOCIAL DUTIES OF THE CHURCH.

As the Church has not believed in the practicability of social salvation, has not looked for its realisation in the earth, she has failed to understand her Master's teaching concerning the kingdom of God; has failed to comprehend the apocalyptic vision of the New Jerusalem "coming down from God *out of heaven*" to earth. The new social ideal after which men are grasping is simply the kingdom of God fully come, the prayer of our Lord fully answered—"Thy kingdom come; Thy will be done *on earth* as it is in heaven." This will mean a redeemed society, a perfected race—will mean mankind perfected, physically and mentally, as well as spiritually—perfected in condition as well as character—will mean all tears wiped away, as well as all guilt purged.

Let it be remembered and emphasised that we are not proposing a gospel of salvation from suffering as a *substitute* for the old gospel of salvation from sin. There is no possible salvation from suffering without salvation from sin, and, I may add, there *ought* to be none. As long as there is sin in the world men will need and men will welcome the old gospel of Christ crucified, which is the power of God and the wisdom of God. The Church must not cease to preach her Lord's first and great command of love to God, but if she would discern the signs of the times, if she would adapt herself to the new age of the world and fulfil her entire commission, she must learn to preach with new significance and new power the second great command of love to man.

WILL SHE BE SUPERSEDED?

Will the church adapt herself to this new climate of opinion, this new social atmosphere? Or will she for lack of adaptation, like extinct fauna or flora, become fossilized and perish? Either the church will see the vision of the kingdom and preach the "gospel of the *kingdom*," which she has not yet done, or deliverance will arise from some other source. Within the past year I have heard men, eminent alike for ability and piety, express the gravest doubts whether the church will know her time of visitation. Many organisations have already sprung up to do her proper work. The growing sense of brotherhood and the increasing concern for suffering and want are multiplying organisations of a benevolent sort; and if the churches fail to meet the increasing demand, these organisations will continue to multiply until a co-ordination of them will become a necessity in the interest of economy and effectiveness. This has already taken place in several of the cities of England, and there are signs of the movement in this country. Wherever it obtains, the leadership which properly belongs to the churches will naturally pass to this new organisation formed for the redemption of society, and the churches will lose the opportunity of the age to reach the multitude and mould the new civilisation of the future. It is the aim of the Evangelical Alliance for the United States to save to the churches, if possible, their rightful leadership in the redemption of society. This work was laid upon the church by her Lord. The two great laws are alike binding. The church is under as great obligations to save society as to save the individual; and she is as derelict to duty in handing over to other organisations the work of bringing men into right relations with each other as she would be to hand over to outside organisations the work of bringing men into right relations with God.

We would not forbid other organisations. There is being kindled a new passion for humanity, and those who have never entered into the high fellowship of Christ's sufferings are capable of it. Even those who question the existence of God and deny man's immortality are capable of this holy passion and of burning out their lives on its altar. We recognise and rejoice in all the good that such men do, but it is vastly better for the *churches* to make such work their own.

Accordingly in the programme of the late Congress held in Chicago in connection with the World's Fair and under the direction of the Evangelical Alliance, there were many subjects like the following:—What can

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the *Churches* accomplish through the Kindergarten, through University Extension, Fresh-air Funds, Holiday Houses, Social Settlements, Public Baths, and the like? How can the *Churches* advance the Tenement House Reform, the Temperance Reform, Political Reform, and every other good cause?

This is Christianity applied to the entire life of the individual, physical and intellectual, as well as spiritual. This applied Christianity aims to prepare men for the perfect life, which all will live when the Kingdom of God is fully come.

CO-OPERATION INDISPENSABLE.

Now the social redemptive work of the churches is so vast and varied, so comprehensive and many-sided, that it is idle for the churches to undertake it without mutual understanding and co-operation. It is impossible for them to adapt themselves to modern conditions without some form of organisation. What shall it be? There seem to some three possible answers to this question: (1) Organic Union; (2) Denominational Federation; and (3) The Co-operation of the Local Churches.

However desirable organic union may be, and however completely it might solve the problem, the solution would come too late, for the need is immediate and urgent, and organic union will be impossible for generations yet to come.

Denominational Federation would make possible an official, ecclesiastical co-operation, which would be good so far as it went, but such co-operation would be subject to very serious limitations. It would stop the competition of the various home missionary societies, which would be a great economy of men and of money, and an economy of scandal as well; but such a body would be weak in the prosecution of reforms, and in attempts to solve the great sociological problems of our times. On all such questions its position would necessarily be conservative; it could not lead. It could never go faster than the slowest denomination entering into the federation. As there could be no compulsion, the denomination which was least advanced on any question would necessarily determine the position of the federation. Such would be the result of what might be called federation *at the top*.

The co-operation of the local churches, or federation *at the bottom*, promises larger results. A half dozen neighbouring churches, representing as many denominations, can be induced to take a much more advanced position on needed reforms and new methods of work than the half dozen denominations which they represent. The conservatives of one community would not keep back a less conservative community. When local churches have learned to co-operate, then the churches of different towns and counties and states might learn to act together in behalf of common interests and of popular reforms. This is the kind of organisation which the Evangelical Alliance for the United States advocates.

For such a co-operation we need not wait until we can all think alike. I am not sure that that would be desirable even if it were possible. If in essentials there is union, in non-essentials liberty, and in all things charity, we shall be able to work together for common objects. John Wesley said, "Though we cannot think alike, may we not love alike?" And surely those who love alike may join hands in works of love, which without co-operation would be impracticable. We have much more in common than in difference. Let us emphasise what unites and respect what divides. This, if we have a vision clear enough to discern the signs of the times and their needs, is all the preparation required to transform the churches from a Christian mob into the army of the living God.

UNDESIRABLE COMPETITION.

Have we enough of love and charity and sanctified common sense to make practicable this co-operation, which is so obviously needed? Many have, but some still insist that unless all the sons of God have the same given name, they do not belong to the family at all. There are still some who believe that no matter how loyal and brave his fighting may be, there is no true soldier of the cross who is not a member of their regiment and who does not wear their particular pattern of brass buttons; and who imagine that the Great Captain is pleased when they recruit their regiment from some other. A friend of mine, the pastor of one of the most prominent churches in New York, tells me that a coloured Baptist brother from the South recently called on him for financial aid. Our Southern brother had mortgaged his house to save his church, and now he was in danger of losing both.

"What," said my friend, "is the condition of your work? Is it successful?"

"Oh yes, sah," was the reply; "we had a powerful blessin' dis pas' wintah. We des took in 'bout fifty members from de Meth'dist church cros' de road, an' 'bout broke it up. 'Taint goin' to mount to nothin' mo'. Yes, sah, we's had a powerful blessin.'"

I fear there are not a few white as well as black, and north as well as south, who under like circumstances would feel like gratitude. The 'cutest thing the devil ever does is to set a good man to tearing down or obstructing a good work. He would always rather have good men for his business, because when they undertake it they can do it so much more effectively than bad men.

The resources of the churches are great; but if they were tenfold greater, there would be none to waste in doing the devil's work, none to waste in competition and strife. The Master said, "Gather up the fragments that nothing be lost." Though He could command infinite resources, and could make a loaf feed a thousand, He would not *waste* a crumb.

Let the Church put a stop to the waste involved in competition and in ill-adapted methods, and her strength will prove equal to her day—this great day of new opportunities, of new light, of new life, of new forces, of new inspirations, of new hopes—the day of Him who said, "Behold I make all things new."

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PROGRESS OF THE REUNION MOVEMENT.

MANIFESTO OF AMERICAN CONGREGATIONALISTS.

ACCEPTANCE OF "THE HISTORIC EPISCOPATE."

WHEN certain prominent Nonconformists at Grindelwald in the summer of 1892 declared their readiness to consider "the Historic Episcopate" as a possible basis of Reunion, a shout of amazement and ridicule went up from the camp of belligerent Nonconformity. The project was mocked at as utterly Utopian, and was sneeringly attributed to the exhilerating, not to say intoxicating effects of the Alpine air. It would be interesting to know how those pugnacious dissidents with a turn for satire will explain the ardour with which the Protestant Churches of the United States are now discussing this very question of "the Historic Episcopate." It is pervading their periodicals, exercising their Councils, and creating a literature of its own. Still more startling — the much abused phrase is being gravely accepted by Churches most remote in polity from the Episcopal as pointing towards a practicable solution of the problem of Union! This remarkable attitude can scarcely be set down to the influence of Alpine scenery or atmosphere; nor can American citizens be described in general as "unpractical," "visionary," "Quixotic." When the religious members of the race that has of all races perhaps the keenest eye to business seriously deliberate "the Lambeth Quadrilateral," our critics in Great Britain will have to change their cue unless they enjoy looking rather foolish.

THE NEW JERSEY ASSOCIATION.

The most notable step in the direction of Christian union which we have to record was taken by the Congregational State Association of New Jersey, which includes, also, Eastern Pennsylvania, Maryland and the District of Columbia, at the meeting on April 17th and 18th in East Orange, N.J. A committee was appointed to report on the possibility of union with other denominations, either organic or federal, and they presented an important report, expressive of their judgment as to the terms on which union can be had with other denominations, and as to the reception of the basis offered by the Protestant Episcopal Church.

The Committee consisted of Revs. Amory H. Bradford (co-Editor of the *Outlook*), William Hayes Ward, Stephen M. Newman, Fritz W. Baldwin, Cornelius H. Patton, Daniel A. Waters, and Theodore F. Seward. Their manifesto, which is described as "suggestions looking to corporate union of the Congregational body of churches with other denominations," will be sent to other Congregational bodies throughout the country, and to the next National Council for consideration.

The preamble affirms that "the spiritual unity and acknowledged fellowship of all bodies which seek to maintain discipleship of Christ is an object to be aimed at only second to the discipling of all men to Christ our Lord;" and "that the visible corporate unity of such Christian bodies will be the best evidence to their own consciousness and to the world of their spiritual unity." On the fourth Lambeth proposals, the manifesto declares:—"We believe that the Congregational churches can accept unity on this basis, if these articles can be interpreted with such latitude as to allow to the terms used the various interpretations admitted by the contracting parties."

The first three can be accepted without difficulty. "The fourth article requires the Historic Episcopate, with necessary local adaptations. This article is phrased with a happy indefiniteness purposely to allow latitude of interpretation, and embrace the different views of the Episcopate prevailing in the Protestant Episcopal Church. It also carefully avoids terms imposing a diocesan Episcopate or any theory of episcopal succession. Inasmuch as the view of the Historic Episcopate prevails among us which holds the Episcopate to have been originally over the local church, and inasmuch as this view also has large prevalence among scholars of the Anglican and American Episcopal Churches, this article can be accepted by the Congregational churches if interpreted in such a way as to give liberty to views of the Historic Episcopate prevailing in both bodies."

WILLING TO ACCEPT A DIOCESAN EPISCOPATE.

"If, however, as perhaps a majority of our Protestant Episcopal brethren will insist, by Historic Episcopate is meant the diocesan Episcopate, we are willing to treat for unity on this interpretation. We could extend our system of missionary superintendents so that it shall become general, and so that their supervision shall cover all our territory; and we could ordain them as superintending bishops, without local charge, over the territory occupied in part by our local bishops, and might give them such responsible duties as can be performed without interference with the local churches and local bishops. We could when desired invite their bishops to unite with us in the ordination of our bishops and other ministers. This we could do, not because we believe the system necessary, but for the sake of meeting our brethren and accommodating our practice to theirs; and we think it could be done without interfering with the independence of our churches. We would, therefore, favour negotiation with the Protestant Episcopal Church on these terms, and earnestly hope that our next National Council will appoint a committee to correspond with the duly appointed representatives of that Church.

"What we have proposed as a means for union with the Protestant Episcopal Church, applies equally to some other denominations having a similar diocesan Episcopacy, and may equally be offered to the denominations belonging to the Methodist Episcopal family. We, therefore, favour negotiation with these bodies on the same terms."

The manifesto then proposes to the family of Reformed or Presbyterian Churches to join in an alliance, such as "might provide for regular meetings of representatives of all the bodies united, which should decide on the methods of conducting foreign and home mission work, provide for the consolidation or discontinuance of competing churches on the same field, and plan for common work in theological education and in evangelistic efforts. Such a

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alliance would use its influence for the organic union of the denominations of which it is composed."

With the Free Baptists and the "Christians" who hold Congregational faith and polity correspondence is invited in order to a complete union.

A CONGREGATIONAL QUADRILATERAL.

This remarkable document concludes with a four-membered proposal:—

In brief, we propose to the various Protestant Churches of the Union States a union or alliance, based on—

1. The Scriptures of the Old and New Testaments, inspired by the Holy Spirit, as containing all things necessary to salvation, and as being the rule and ultimate standard of Christian Faith.

2. Discipleship of Jesus Christ, the divine Saviour and Teacher of the world.

3. The Church of Christ ordained by Him to preach His Gospel to the world.

4. Liberty of conscience in the interpretation of the Scriptures and in the administration of the Church.

Such an alliance of these Churches should have regular meetings of their representatives, and should have for its objects, among others—

1. Mutual acquaintance and fellowship.

2. Co-operation in foreign and domestic missions.

3. The prevention of rivalries between competing churches in the same field.

4. The ultimate organic union of the whole visible Body of Christ.

HOW OTHER CHURCHES REGARD "THE HISTORIC EPISCOPATE."

THE PRESBYTERIAN ATTITUDE.

The unanimous refusal of the Protestant Episcopal Bishops to countenance "ministerial reciprocity" (as "exchange of pulpits" is called on the other side of the Atlantic), which we reported last month, seems only to have added zest to the discussion and a more widespread interest. The New York *Independent*, which is doing splendid service in the education of American opinion on this subject, contains in its issue of April 12th a cluster of criticisms on the Bishops' decision. Rev. J. T. Smith, D.D., Ex-Moderator of the Presbyterian General Assembly, explains the attitude of his church. He recalls the Lambeth preamble that "This church does not seek to absorb other communions," and points out that it is "the Historic Episcopate,' as "locally adapted," which is the condition required. "It is not the New Testament Episcopate, or the Primitive Episcopate, or the Parochial Episcopate, or the Diocesan Episcopate. It is not the Episcopate of the Roman Church, or the Greek Church, or the Anglican, or the Moravian, or the Presbyterian, or any other Church which regards the office of the bishop as 'first in the Church, both for dignity and usefulness.' The Historic Episcopate, may embrace any of those, or all of them." Dr. Smith argues that the Episcopal and Presbyterian Churches have always been closely allied in polity and history. He reminds his Episcopal brethren that for one hundred years their Church in the United States was a Church without a Bishop, and practically governed on Presbyterian principles. "The American Episcopate is unlike any Diocesan Episcopate the world had seen for 1,500 years. The American bishop is not an arbitrary ruler with exclusive functions of visitation, ordination, and discipline. He is a constitutional ruler with all his powers and prerogatives defined and limited by law. He can do nothing alone, but everything, even ordination, in conjunction with the presbyterate."

PRESBYTERIANS ACCEPT THE HISTORIC EPISCOPATE.

Dr. Smith recounts how the Presbyterian Church of the United States accepted the Lambeth Quadrilateral as made in good faith and as framed with no view to absorb other communions. It is not known as widely as it ought to be that that Presbyterian Church has actually appointed a committee, of which Dr. Smith is chairman, to treat with the Episcopal Commission on the Lambeth basis.

In reply to the first formal communication of the Episcopal Committee, the Presbyterian committee, after accepting the first three articles of the Quadrilateral, go on to say:

"We can with equal readiness accept the fourth proposition according to our understanding of its terms. The Presbyterian Church holds, and always has held firmly, to what we believe to be the genuinely Historic Episcopate as this is set forth in the New Testament and in the practice of the early Church so far as it did not swerve from Apostolic models and directions. It finds the Presbyter-Bishop in all ages of the Church in unbroken succession until the present day. We can unite with those who think bishops to be a superior order of the clergy, provided we are ourselves not asked to abandon our own conscientious convictions that bishops, as instituted by the Apostles, were not of superior rank, but that all who are ordained to the ministry by the laying on of the hands of the presbytery, and are intrusted with the care and oversight of souls, are bishops. May we not assume that you will accord to us all the liberty in interpreting this term which has been employed by your own ministry and by that of the Anglican Church in this and earlier generations."

OFFICIAL EPISCOPAL ADMISSION.

To this the Episcopal Commission, after recognising the fact that "we are happily agreed as to the first three Articles," say, among other things, on the fourth:

"We may say in reply to you that the only authoritative deliverance in respect to the threefold character of the Orders of the sacred ministry that our Church hath put forth is found in the Preface to our Ordinal, wherein it is declared: 'that it is evident unto all men diligently reading Holy Scriptures and ancient authors, that from the Apostles' time there have been three orders of Ministers in Christ's Church, Bishops, Priests and Deacons.' This, we believe, to have been placed in that position as the statement of what is historic, what is evident to all, *and not at all as a dogmatic article of faith.* It is placed there *as a declaration of ecclesiastical polity, as this Church hath inherited the same.*"

The Presbyterian position is further explained by Rev. W. H. Roberts, D.D., Secretary to the Alliance of Reformed Churches:—

"The Church of Scotland at the time of the Reformation, believing that Church power was vested under Christ, in the Church as a whole, locally adapted the 'Historic Episcopate' as it existed in that country to the needs of the Scotch children of God. This local adaptation was for that Church a return to popular government, which had been thrust to one side by an ecclesiastical aristocracy. The same local adaptation was effected in Holland and Germany. The American Presbyterian and Reformed Churches have seen as yet no sufficient reason to depart from this return by their ancestors to scriptural principles. They know that they are an integral part of the universal Church of Christ. Their Ministry and their Church officers are of Divine appointment."

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"THE HISTORIC EPISCOPATE" *via* SWEDEN.

The Lutheran Rev. Dr. Remeusnyder declares "the Historic Episcopate" in the sense of the American Bishops means the renunciation of Protestantism and the adoption in principle of Romanism. But he argues from its existence in Sweden "that the Historic Episcopate can be maintained with every benefit inherent to the system, and yet without these hierarchical assumptions. He trusts that it may be extended from there to the Lutheran Church in the United States. And should the non-Episcopal churches ever seriously discuss the question of accepting the Historic Episcopate, how much more feasible would it be to secure it from the Church of Sweden than from the Church of England? For, from the former it could be secured without any surrender of Protestant principles, without any acknowledgment of illegitimacy of ministerial acts, and without any compromise of conscience."

Sweden having a "succession" as unbroken, the Anglican may prove a useful rival and check to "Anglo-Catholic" pretensions.

The Presbyterian Dr. Ecob thanks the Bishops for showing us that "the Quadrilateral is just the size of the Episcopal denomination," which latter has thus put itself outside the movement towards unity.

HOW TO SWAMP THE SACERDOTALISTS.

In an open letter to Bishop Doane, the Congregational professor Dr. Mead advances a supposition which is more than a retort. It suggests the possible capture of sacerdotal churches by non-sacerdotalists, and the complete transformation of the former. Suppose, he says, that the Lambeth proposition "should be acceded to by some of the leading Protestant Churches of our country, say, by the Methodists, the Presbyterians, and the Lutherans—all these churches consenting that their ministers should be ordained according to the requirements of the Episcopal rules. Now, inasmuch as these bodies together are immensely larger than the Episcopal Church, it would follow that in the united Church there would be a vastly preponderant majority holding the view that the doctrine of Apostolic Succession is an utterly untenable doctrine, and that the ordination of Congregational, Baptist, and other ministers is perfectly valid. Recognising these other bodies as genuine Churches, and their ministers as legitimately ordained, this great majority of the newly united Church would be in conscience bound to make its rules and principles conform to this conviction. They would be obliged by their consciences to fellowship these other Churches on terms of perfect equality." Dr. Mead wonders what Bishop Doane would do then. "If your own proposition to the Protestant Christians of our own country should be accepted, you would find yourself in a Church holding, as to its immense majority, precisely the doctrine concerning ordination which you regard as utterly inadmissible." Would he remain or secede?

CONGREGATIONAL VIEWS.

Dr. Gilman, secretary to the American Bible Society, cites the many recent departures of Congregationalists from the customs of their fathers Now local churches give up their freedom to an evangelist conducting a town mission, and are governed by him autocratically for a month at a time. "If all the churches of a neighbourhood may combine for a month under such an autocrat, who can say but they may some time be willing to put themselves in an orderly way under a constitutional government of presbytery or bishop?

Prof. Foster concedes that "If the proposal of one English bishop to admit other ministers upon their present ordination, and to require Episcopal ordination only for the future, could be fully and frankly granted, the vital point might be saved," and argues that "if Congregationalists accept, hereafter, Episcopal ordination and thus give up their present practice, the bishops must hear the voice of history and reason as well as the New Testament and give up their theory."

The *Outlook* says that "the most intense Independent might be willing to adopt some form of ecclesiastical oversight, as a convenience of method, in forming a united Church, or a federation of Churches; but no Protestant, if he is a Protestant on principle, and understands his Protestant principles, will accept a Historic Episcopate as essential to the Church of Christ, for he holds that the only thing essential to that Church is loyalty to Christ, who is a living and ever-present head, and therefore needs no vicar or series of vicars; and he holds that the true bond of Church unity is spiritual, not ecclesiastical."

The significance of these discussions, and of the readiness of the various Churches to join in them becomes more apparent when it is remembered that the Episcopal Church in the United States is only the Church of a small minority.

THE REUNION MOVEMENT AT CHAUTAUQUA.

FROM *Christian Thought* we learn that the next Summer School of the American Institute of Christian Philosophy, to be held at Chautauqua, July 5th to 12th, has a programme "selected with reference to the increasing interest in the subject of Christian Union." The first two days will be devoted to a consideration of the Incarnation, in its philosophical, Biblical and historical phases. The next four days will deal with the doctrine of the Church, and its relations to science, philosophy, social problems and theological outlook. The two concluding days will be spent in discussing the Reunion of Christendom.

(*a*) As it appears to an Episcopalian, Dean George Hodges, D.D., Episcopal Theological Seminary, Cambridge; (*b*) as it appears to a Presbyterian, President H. M. Booth, D.D., Auburn Theological Seminary; (*c*) as it appears to a Congregationalist, President W. G. Ballantine, D.D., Oberlin College; to be followed by general conference on the unification of Christendom, with various eminent speakers.

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ARTICLES OF THE MONTH.

THE DISARMAMENT CRUSADE.

OH FOR A UNITED CHURCH OF EUROPE!

If ever there has been a time when the Church of Christ in Europe ought to show a united front and to speak in the councils of the nations with a united voice that time is now. The hour chimes most auspiciously for strong and wise initiative in the direction of European peace. The cry for disarmament uttered but a few months ago under the sounding board of the British House of Commons has gone reverberating through the Continent, awaking echoes in high quarters and in low, and eliciting a response the more impressive because so little anticipated. Unless all accounts are utterly false, it has set chords of sympathy and serious consideration vibrating in the counsels of those "monarchs and statesmen" who are specially charged with the task of governing Europe. The imminent bankruptcy of Italy makes perfectly evident how gladly her rulers would grasp at the prospect of a concerted reduction of armaments. The German Emperor is said to have leaped to the idea with more than his customary impetuosity. Much more profoundly significant is the interest which the Tzar of Russia has taken in the question. The pacific proclivities of the great Autocrat have long been shown and known; but that he should have turned his sober practical mind and his puissant will in the direction of disarmament is an augury of good which every follower of the Prince of Peace should hail with devout gratitude. A startling telegram came the other day from Vienna, announcing the arrival of a Russian prince, connected by marriage with the Imperial family, who had come to study the constitution of the Vienna branch of the Peace Society, with a view to forming a similar branch at St. Petersburg under the patronage of the Tzar! True or false, the rumour is tremendously significant. When, before this year, would the wildest imagination of the most unscrupulous journalist have dared to invent the project of a Tzar becoming patron of a Peace Society?

But the hour is as critical as it is auspicious. The music of wedding bells and of pacific pourparlers will not last for ever. The tide of feeling in favour of reduced armaments needs to be taken at the flood if it is to lead to permanent peace. Omitted, it may drift us into worse miseries than before.

Were there only at this moment a really united Church of Europe, the great opportunity might issue in the nations standing almost within sight of the abolition of war. It would be the organized embodiment of that conscience of Christendom, which scattered and semi-articulate as it is, has even now succeeded in bringing public opinion to the present favourable pitch. Focussed aud clear-voiced in one spiritual organization, its intervention would be practically irresistible; and no group of statesmen would feel otherwise than honoured in receiving the conciliatory suggestions of so august a power.

The Church of Christ in Europe, forming, alas! no commanding whole, we must e'en do the best we can with the fragments. It is interesting to know that the Pope, true to the international and catholic traditions of his See, meditates an appeal to the Powers on the subject. The conference at Devonshire House the other day, which was summoned by the friends and attended by representatives of the leading denominations—including picturesquely enough members of the Russo-Greek Church—is a reminder that even lethargic British Christendom is not altogether sound asleep in this hour of crisis. It is to be earnestly desired that whatever proves to be held among the Powers, the practicable proposal toward disarmament will be supported by all the churches with the greatest demonstration of strength and fervour. Take what side we please in the Disestablishment controversy, we must surely recognise that the fate of the Welsh Establishment is but a trifle light as air in comparison with the great chance of setting Europe free—even partially and incipiently free—from the crushing burdens of an armed peace and the constant dread of a war of wholesale annihilation. In promoting this incomparably greater end, Free Churchmen and State Churchmen, Protestant and Catholic, ought to be as resistlessly enthusiastic as they are theoretically unanimous.

But what is the strategic point on which the whole forces of agitation—the collective strength of the Christian conscience of these islands and the Continent—should be directed? What is the line of least resistance? A very cautious proposal would demand only an international agreement to make no further increase of armaments. But even the existing burdens are admittedly more than the nations can bear. A more hopeful project is expounded by the veteran statesman, M. Jules Simon, in the May number of the *Contemporary Review*. It has been already mentioned as occupying the attention of the Russian and German Warlords, and acquires additional significance from being now put forward by a French leader.

WHAT ARMED PEACE MEANS.

M. Simon holds that "we are safe in saying that there is no country in Europe which does not desire peace." He draws a terrible picture of the results of the present reign of militarism. "France gives the whole of her springtime. For three years her youth is lost to marriage, to study, to agriculture, to industry. All apprenticeship has to be taken at twice. When they retire from active service, the men still belong to the army. . . . They are soldiers up to the age of fifty-five. One would have thought it was a question of starting at sunrise to-morrow for the conquest of the world. This active service is no mere three years' parenthesis. A man does not come out of it the same as he went in. The artist's hand is grown clumsy; the morals of the young priest are impaired. The recruitment of the priesthood is becoming difficult, or, what is worse, it is becoming dangerous." The old soldiers "refuse to go back to labour on the land. They

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enter the regiment as country-folk; they leave it townspeople. The villages are depopulated. Hands are wanting for the plough."

"The germs of all the diseases may be found in the *casernes*, and the men disperse to convey them all over the country, into every village and every workshop." M. Simon supposes that in military expenditure "the country pays half its revenue year by year. All this is absolutely unproductive expenditure." "It is as if the State divided its income year by year into two equal parts, and flung one of them into the gutter." "We shall some day see the result of this admirable method in the conflict with America, who alone is exempt from this sort of suicide, and spends all her forces in the service of her own interests. She alone goes on multiplying her productive industries, while the European nations are rushing headlong into bankruptcy. . . It must come to an end. And it can only be put an end to by war or by peace—a real war or a real peace—a war of extermination, or disarmament."

WHAT WAR WOULD MEAN.

"Consider how you would like the experiment of a universal war. It is an experiment that has never been made since the world began. The battles of Alexander, of Cæsar, of Napoleon, were but skirmishes. Twenty years after the wars of the Republic and the Empire it was a difficult matter to recruit the army. Twenty years after the general war it will be impossible. The war will have killed off all the armies in the field, and over the four millions of their carcasses it will have flung the four million carcasses of the reserves and the territorial armies. All the machinery everywhere will have been destroyed, or what remains of it will have no hands to work it. There will be no more brawny arms tearing open the bosom of the earth. The arts and the sciences will be deserted, no less than the industries. Humanity will be put back six centuries in a single day. Europe will be given over to the wolves and the Huns. The victors of that day will be as miserable in their triumph as the conquered in their defeat."

WHAT CAN BE DONE?

M. Simon declares disarmament impracticable. "It means the renunciation of twenty years' toils and sacrifices. It is risking all our conquests. It is sinking to the level of those whom we have distanced by superhuman efforts. It is to invite the war which these gigantic armaments have been holding at arm's length. It is equivocal, moreover—both the word and the thing. Who is to decide the details of the disarmament? Who is to superintend its carrying out? Who is to judge, who is to punish, in case of infractions? It is but a dream of the philosopher, the theo-philanthropist. It is all very well for a homily; it is not practical politics." Nevertheless, he declares these objections to be not so decisive as they seem. But he confesses that one cannot hope for immediate disarmament. "The mere drawing up of the treaty would give rise to interminable negotiations. The strongest or the boldest would hold himself in readiness for a *coup-de-main*." He pronounces in favour of one suggestion which has lately been brought forward, and which he thinks "would have the double advantage of cutting short the diplomatic difficulties, and of leaving existing differences just where they are, while suppressing the extravagance of excessive armaments. The suggestion is, that

AN INTERNATIONAL CONVENTION

should decide on the reduction of the term of active service everywhere from three years to one. The formula is clear and simple, and cannot give rise to two interpretations. It would be easily and promptly put in execution. In a year's time the whole thing would be done." The economic result would be enormous, a reduction of one-half of the expenditure. "It would be salvation!"

"These six hundred millions, cast into the treasury of peace, would prolong and beautify human life. All the arts—which have made marvellous progress during these last years—are only awaiting the signal to scatter their benefits among the people."

A CALL TO A TRUCE OF GOD.

M. Simon does not allow the soldiers' objection, that a man's education cannot be got through in a single year. A year, he insists, is enough to learn the work, but happily not the spirit of the soldier.

He adds the—for us English, significant—proviso: "The merchant navy, which is not possible to reduce by legislation, will always give a superiority to the great maritime nations; but this is a natural rather than fictitious superiority and we must resign ourselves to it."

He ends his appeal thus, "I have proposed to all the nations to conclude a truce, which I would call the truce of God, to last till after the exhibition, with which the twentieth century is to open? . . . Let the sovereigns look to it! Every day that passes increases the risk of war and adds to their responsibility."

To which we add, Let the Churches look to it!

"THE PROTOPLASM OF DEMOCRACY."

DR. LYMAN ABBOTT, in the first article of the *Cosmopolitan* for March, tells the story of "the Son of the Carpenter" simply and as it were for the first time, "without theological predilections," and in modern phrase. The concluding paragraphs, cited here, will illustrate his way of "publishing good tidings" and furnish several characteristic ideas.

"Jesus was a leveller; a leveller up, it is true, not a leveller down; but the one leveller is not more popular than the other leveller with the established order. Rarely do the wealthy believe in the diffusion of wealth, or the powerful in the diffusion of power. In Christianity was the birth of democracy; and all the aristocratic instincts of Judea recognised their assailant and set themselves to destroy their enemy. If Lazarus listened to Jesus with admiration, Dives listened to him with antipathy which quickly deepened into hatred. The naïve declaration of Caiaphas, that they would lose their offices if they did not destroy Jesus, interprets the latent sentiments of Caiaphas's class.

"A principal factor in the mob which demanded His life was that ring whose usurpation of the Temple courts He overthrew. Nor was the race prejudice less hostile to this teacher of the fatherhood of God and the brotherhood of man. The Jews, shutting themselves out from all contact with other nations, had grown provincial, narrow, bigoted. Their religion, instead of mitigating their bigotry, intensified it. From the very first Jesus attacked this inhuman spirit with a trenchant courage. In His first sermon at Nazareth His words were so cutting as to arouse a mob against Him. In His last sermons in Jerusalem their severity converted the triumphal procession which greeted Him as He entered Jerusalem into the howling mob, which wrested the death sentence from the reluctant procurator.

HIS EYES WERE AS A FLAME OF FIRE.

"Yet never once did Jesus quail before aristocratic hauteur or popular clamour. Art has made a mistake in painting

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Him with a womanish face and a feeble mien. Pilate would never have trembled before such a Christ as Munkaczy has painted. The New Testament gives in one passage, and in one only, a hint of Jesus' personal appearance. It is in the vision which John had in Patmos of one like unto the Son of Man, 'His eyes were like a flame of light, His feet like unto fine brass, and His voice as the sound of many waters.' Much has been said of the meekness and gentleness of Jesus Christ. Yes! but what surprised and impressed the narrators of His life was that His meekness and gentleness should be shown in the life of a man who more than once so faced a mob that they parted and made a passage for Him, as the Red Sea for Israel; who, unattended, drove the traffickers from the Temple courts; who taught not like the scribes, but with authority; who calmed the wildest maniac with the serene power of His look; whom the police would not arrest in the Temple, because they were overawed by His presence; whose eyes were as a flame of fire, whose tread was that of feet of brass, whose voice was sonorous as the sound of many waters.

THE KNELL OF EXCLUSIVE PRIVILEGE.

"It is not within the province of this paper to repeat the narrative of His life, or tell the familiar story of His death. Its simple purpose is to indicate that in Him all modern life has its birth. The Four Gospels are the protoplasm of democracy. In Bethlehem was sounded the knell of exclusive privilege and inaugurated the era of universal welfare. That this is the distinctive characteristic of modern life can hardly be doubted. The breed of horses is not materially improved since Alexander rode Bucephalus; but the iron horse gives a common advantage of speed and a common convenience of carriage to the merchant prince and to the common labourer. Palaces are no finer than in the days of Augustus, but comfortable homes are everywhere. Art has never surpassed that of Phidias, but modern inventions put beauty into the homes of the humblest working-man. We still go back to Homer and to Æschylus for literature; but the printing-press and the common school put the best literature within the reach of the poorer people. Philosophy is no wiser than when Socrates taught it to a few pupils in the academic grove of Athens; but education is universal. Temples do not outshine those of Jerusalem, Ephesus, Rome; but there is a church in every village. There are no saints who in spiritual vision and consecrated life transcend the apostle Paul; but into the slums of every modern city and into the scattered population of every distant zone, apostles with the Pauline spirit are carrying the message of God's love for man, and of man's love for his fellow-men.

"The process began in Galilee is not yet completed, and will not be until political economy learns and teaches the doctrine of distribution as well as of accumulation; until fools cease to hoard and wise men learn to scatter; until luxury ceases to enervate the children of the rich, and comfort enriches the homes of all the poor; until every despot is dethroned and every 'boss' dismissed, and every ring broken; until our systems of public education recognise the truth that to think is more than to know, and to be is more than to think; until, in the words of the ancient prophet, every valley is filled and every mountain is brought low.

"Modern life—all that it has accomplished, and all that it hopes to accomplish—has its secret in this—let me state it in the terms of my own faith—that when the Son of God came to earth to illustrate what the divine life is He identified Himself with the commonest and the humblest, that He might show by His life as well as by His teaching that the commonest and humblest life may be divine.'

GUETTEE ON THE BASIS OF REUNION.

PROF. MICHAUD, editor of the *Revue Internationale de Théologie*, devotes several pages of his current issue to a statement of the theology of Guettée. He declares that "it is with Guettée he has found the conception of the Church which is the most complete and the most precise, at once the firmest and the most liberal. With the Papists and with the majority of orthodox Protestants the idea of the Church often borders on tyrannical autoratism; with the radical Protestants and with the Pietists it borders on nullity, on, I will say, an individualism scarcely subject to discipline. Between these two extremes, Guettée moves with a remarkable clearness, conciliating authority and liberty without diminishing the rights of either." The moment he perceived the errors of the Papacy, he attacked them with great energy, daring, under a cross fire from Jesuit and Protestant, from Veuillot and Pressensé, to affirm the catholicity of the Oriental Churches, and in particular the Church of Russia. Loyal to reason and conscience in all things, he renounced equally rationalism and superstition. He only admitted the infallibility of the Church so far as she declares with a testimony constant, unanimous, and universal, the doctrine always believed and always professed. He has always given a high place to the Episcopate, but only so far as it represents the Church, but not to the extent of it possessing the right to rule it arbitrarily and authoritatively: he accords much to the bishops, perhaps too much, but on the condition that they never act save in perfect unity with their respective Churches. He dislikes the word "democracy," for in his circle it was almost synonymous with demagogy and anarchy. But he approves the thing and he understands the rights of the simple believer in the defence of things religious and in the solution of affairs ecclesiastical. "The intervention of believers," said he, "is legitimate, even in questions of faith." He describes the dogma of the Eucharist by saying that "in partaking of the consecrated bread and wine one veritably partakes of the body and blood of Christ;" but he denounces the doctrine of transubstantiation as an absurd materialisation of the dogma by scholastic theology. Prof. Michaud cites Guettée's own words on the union of the Churches: "The union of the Churches ought to have as its basis the unity of doctrine. The unity of doctrine can only mean the unity of revealed doctrine, not of opinions. Liberty of opinions is as sacred as faith in revealed doctrine. Revealed doctrine is that which has been taught by the Christ and the Apostles and which has behind it the unquestionable testimony of the Apostolic Churches. This testimony results from the apostolic writings accepted since the first centuries by all the Churches; from the writings of the Fathers of the Church recognised as interpreters of the doctrine accepted in their time; from the decisions of the Councils, above all of the Œcumenical Councils, echoes of the faith of their epoch. From these principles flow these deductions. The true Church is that which has taught the apostolic traditional doctrine without adding to it, without taking from it; any Church which has taken any doctrine from the symbol of the primitive faith or which has added thereto is a false Church."

Prof. Michaud urges every Church to examine itself, its history, its foundation, to see whether it has altered, added, diminished the faith. "Once every Church loyally accepted as obligatory for all *the whole faith and nothing but the faith*, leaving the rest to the autonomy of each, then there would be veritably once more a sole universal Church under diverse forms, one in all things necessary, manifold in things secondary and free."

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HOW THE DOCKER DINES.

"IN one respect the docker has now a decided advantage over many of his fellows," writes Edith Sellers, in the course of a vivid sketch of "Dockers' Restaurants" in *Good Words;* "he, almost alone of the workers of London, receives full value for the money he spends on food. In the restaurants which have recently been established for his special benefit, a thoroughly good breakfast, dinner, and tea are provided for him at prices which, scanty though his earnings be, he can well afford to pay." Although it is only some six years since the first of them was opened, already they have much improved the condition of those who frequent them. "Before they were started there were no worse-fed men in England than dockers."

Louisa Lady Ashburton began the good work by opening a restaurant close to the entrance of the Victoria Dock. She supplied the building and fittings free; but, beyond this, the restaurant was and is self-supporting. Encouraged by the success of the first, she opened two others, and the example spread. There is now not a dock without its own well-organised food supply.



(From "Good Words.")

A DINING-HALL.

"An average dock casual, in average times, can afford to spend a shilling a day on his food. For this sum, at the North Side Coffee Tavern, he can have three fairly substantial meals. Threepence halfpenny will procure him a breakfast (bacon, 2d, bread 1d., cocoa ½d.); sixpence, a dinner (beef 4d., vegetable 1d., pudding 1d.); and twopence halfpenny, a tea (meat patty 1d., bread and butter 1d., tea or cocoa ½d.). All the food provided is thoroughly good in quality, wholesome, nutritive, and well cooked. It is somewhat less appetising, it must be confessed, than that supplied in Continental restaurants of the same class. There is also much less variety in the dinners of the English workers than in those of their foreign comrades. Still the tastes of the dockers incline towards the solid. The provisions are bought at wholesale prices.

"Then, too, there are sent out from the tavern four little vans, which wander about the docks the whole day long, with supplies of food for those who have no time to go in search of it. Now that the Company has prohibited the sale of beer at the docks, these vans are a much appreciated institution. They are laden with various kinds of non-intoxicating drinks, meat pies, beefsteak puddings, huge sandwiches, jam tarts, sweet cakes, and, in cold weather, soup. On one shaft is fixed an immense tea urn; on the other hangs a number of mugs. As they go up and down the quay, they are hailed at every turn by customers who come in twos and threes, 'just for a drink and a snack.'

"These dockers' restaurants are, *nota bene*, entirely self-supporting; they are a business undertaking, not a benevolent institution; and warm thanks are due to those to whom they owe their existence."

ARE THE EVANGELICALS DYING OUT?"

BY no means, says our Anglican editor in his paper on "Dangers and Duties" in the *Churchman* for May. "We know," he affirms, "that we have the laity with us. If they once obtained the notion that after all the agony of the Reformation they were again to be controlled by a corporation of priests, once more they would rise and sweep priestcraft away from the Church and people. The population within the National Church is reckoned at over 15,000,000! the adherents of the English Church Union are not more than some 30,000. The Church Missionary Society still raises £282,000 a year. The income of the Religious Tract Society is £36,000 a year. That of the Church Pastoral Aid Society is £70,000 a year. The philanthropic enterprises of the friends of the Reformation flourish every year more abundantly, and cover the country with beneficent institutions. The laity are sometimes perplexed at the growth of Sacerdotalism, but their general attitude is that such matters are the affair of the bishops and clergy, and that, while leaving these things to them, they will support them as far as they can in all good works. The religion of most Englishmen is the religion of the Bible." Nor are the laity alone in this respect.

"The probability is that there never were so many Evangelical clergymen in the Church before as at the present day. . . . It is true that they have received little official patronage during the last twenty or five-and-twenty years, but that is an accident arising from the fact that the dispensers of patronage have been chiefly on the other side. The enthusiasm of the annual Church Missionary gathering at Exeter Hall, the zeal of the annual meeting at Islington, and the great growth of Evangelical religious and philanthropic associations, are quite enough to prove this."

WRITES Rev. John Watson in the *Expositor:* "Faith is the instinct of the spiritual world: it is the sixth sense—the sense of the unseen. Its perfection may be the next step in the evolution of the Race."

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THE THEOLOGY OF RITSCHL.

ALBRECHT RITSCHL is a name which reverberates increasingly in the halls and corridors of modern theology. It is even being heard occasionally by the man in the street, and may before many years have passed be as well known and well hated, even in English-speaking lands, as were the names of Newman and Maurice. Every month brings fresh evidence of its expanding celebrity. Here, for example, is Dr. James Iverach in the current number of the *Critical Review* declaring:—"It is well on every account that we should have the teaching of the Ritschlian school accessible in English. It has an extensive influence in Germany, as every reader of German theology well knows. In France, in America, and in our own country, the influence of Ritschl is felt. References to him abound in theological literature, treatises are written in attack and in defence, and every philosopher and theologian feels that sooner or later he will have to reckon with Ritschlianism. The adherents of this system number among them some of the foremost names in German theology. Harnack, Herrmann, Schultz, Wendt, and Kaftan, each in his own department, is working under the influence of Ritschl, and the principles and methods of Ritschl have penetrated into every sphere of theological science. These appear in the history of dogma, in the theology of the Old and New Testament, in exegesis, in church history, in philosophy, and in dogmatics. It is well that men should calmly consider and weigh the claims of this school. Dr. Kaftan may be called the philosopher of the school, as Harnack is its historian."

The marked prominence now accorded to the idea of the kingdom of God in Christian teaching is largely due to the influence of the Ritschlian school. Strangely characteristic of the way the movement spreads is the news that at the present moment a Presbyterian professor from Scotland is lecturing to some Congregational students in Chicago on the Theology of Ritschl. The vehemence with which that theology is assailed is a tribute at least to its power.

Dr. Orr in the *Critical Review* tells of an onslaught by a fiercely orthodox Evangelical German on "the counterfeit theology of Albrecht Ritschl," which he also denounces as a "poison-tree" on German soil, and as the work of the "serpent." Nor is this sort of criticism limited to Protestant circles. Catholics have felt bound to controvert the Ritschlian influence. We see in the *Month* that the *Zeitschrift für Kathalische Theologie* devoted a second article of eighty pages to an examination of Ritschl's system. The *Month*, also, in concluding the sixth paper in criticism of Dr. Fairbairn's "Christ in Modern Theology," attributes his heresies to the working of the same school. Dr. Fairbairn's inferences, says the Rev. John Rickaby, "show much more a writer who has pinned his faith over-credulously to a man like Harnack, than one who has critically examined the sources for himself and spoken according to an intelligent estimate of their nature."

The *Thinker* has done its English readers a kindness in translating in its April and May numbers an article by J. P. Bang (Cond. Theol.), which appeared in the *Dansk Kirketidende* on Ritschl's system. We reproduce the gist of it here.

INSPIRATION AND COGNITION.

I. The hypotheses of the system are first described. (1) From Scripture alone, Ritschl expressly declares, must all Christian doctrine be drawn. The authority of Scripture does not rest upon any inspiration, but upon this, that genuine knowledge about the Christian religion and revelation can only be drawn from documents that spring from the time that follows next after the foundation of the Church itself. Characteristic of the New Testament writers is a genuine understanding of the Old Testament religion not found in contemporary Judaism nor in later church literature. This plain criterion renders a theory of inspiration unnecessary. There is, however, no need to accept unconditionally all the ideas of the sacred writers—only those which are in Luther's words "taken up with Christ." (2) Theory of cognition. Ritschl's maxim is—No metaphysics in theology! We do not know things in themselves, but only their relation to us, their influence upon us. In contradistinction from all scientific judgments, religious averments are practical judgments. They do not explore the inner mechanism of the matter, its objective relations apart from the interests of the subject; but they express the value which the object has in its action upon the subject (*Werthurtheile*) —a worth which includes within itself the conviction of the object's existence. (3) The standpoint for inquiry must be taken in the Church founded on the work and person of Christ—not in man's original perfection. All must be known through Christ; and all foreign sources of cognition must be stopped up. "Natural theology" must not be mixed up with faith.

GOD REVEALED IN HIS KINGDOM.

II. The kingdom and idea of God. (1) We must begin with the kingdom which is the Church's highest good, its moral ideal—supernatural, supramundane, the gift of God to the Church founded in Christ. God is the personal will which in Christ has set God's kingdom for its aim; whence we know that God is love. As His kingdom is supramundane, so is His love—omnipotent, therefore, and omnipresent, omniscient, and all-wise. By God's righteousness is understood, neither in the Old nor in the New Testament, retributive justice, but consistent procedure which God employs in His work of salvation. All punishment, yea, the whole Divine government of the world, must be looked at in the light of His saving will directed upon the kingdom of God, and not as the outcome of retributive justice. (2) For the idea of the Trinity Ritschl has no use. It development is due to the union of Christianity with Greek metaphysics. God's wrath is exclusively an eschatological conception.

THE DIVINITY OF CHRIST.

III. Christology. Jesus is (1) Revealer of God, and (2) Reconciler of the Church. (1) Personal authority is determined by the nature of, equipment for, and faithful discharge of its function. The vocation of Jesus is to realise God's kingdom on earth, and in this capacity He is —and through Him the Church—the eternal object of the Father's love. How He has been equipped for this function we know not—this remains His secret. But we know that His discharge of His function has been perfect. This revealing work of Christ is expressed by the Church in its confession of His Divinity. Christ's sphere of action is God's sphere of action; His purpose is God's own purpose; the qualities which He exhibits in carrying out this purpose are the revelation of God's own nature —viz., grace and truth and dominion over the world. By ascribing to Christ the predicate of divinity the Church expresses the correct estimate of the revelation accomplished in Him, to wit, that it is God's perfect revelation so that our confidence in and worship of the Father are attributed to Him also. The theory of two natures Ritschl declares to be the result of false metaphysics. The unity is ethical, not metaphysical. We cannot comprehend the substance lying behind things—we can only know things in their workings upon us. So we can only

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know the divinity of Christ in the human work of the man Jesus. The Kenosis doctrine he regards as bad mythology.

SIN AND SALVATION.

(2) The Atonement. Sin can only be known in the light of the person of Christ. It must then be judged as the antithesis to the kingdom of God realised in Christ. The proper condemnation and punishment of sin is the sense of guilt, or the deprivation of the highest good—the fellowship with God for which man was destined and made. Salvation is forgiveness of sin. This takes away the guilt which separates man from God; it is justification—a free judgment from God's side which entitles the sinner to enter into fellowship with God and to co-operate with Him in achieving God's own purpose—the kingdom of God—without respect to his guilt or his feeling thereof. Justification is not an analytical but a synthetical judgment, that is, one in which the predicate cannot be inferred from the conception of the subject, but an assertion in consequence of which there is presented to man something which he does not possess. Reconciliation is the result aimed at in justification, which declares God's purpose. Forgiveness is common to both. This reconciliation is the fundamental condition and possession of the Church, and is appropriated by every member in it, not in such a way that he by first of all making it his own, became a member of the Church, but in such a way that he as a member of the Church likewise participates in its benefits.

THE ATONING DEATH.

(3) All offerings—even the sin-offering—are only expressions for God's gracious covenant will. The Death of Jesus in founding the new covenant is the completed result of His life; it is a compendium of His life, and denotes the completion of His life's priestly task—to be the advocate of man with God to found a Church of men who in the society of this Church have access to God—have part in God's kingdom. Every member of the Church has in him the certainty that in spite of his sin he shall not be separated from God, but is destined in the kingdom of God, both in its blessings and labours. It is just in this certainty that atonement consists. Ritschl repudiates the doctrine of original sin and original guilt as metaphysical figments. The idea of a substitutionary sacrifice to propitiate God's wrath he discards as unsupported by a single passage of Scripture, and as based on false ideas of pharisaic-Hellenic origin. These would represent the crowning work of grace as a juridical transaction. They also tend to lead men to think that forgiveness of sin is a substitute for one's manifold exertion in the path of goodness.

For Ritschl all the designations of salvation, forgiveness of sin, justification, regeneration, etc., are identical with reception into the Church; in the Church the individual participates in the Holy Spirit.

WHEREIN PERFECTION CONSISTS.

(4) Christian perfection is divided into the religious and the moral functions. The former in which we exercise the relation of sons and of dominion over the world, consist of faith in God's fatherly providence, humility, patience, and prayer. The latter are partly the acting up to our duty in our special vocation or life-calling, and partly the cultivation of the moral virtues. Faith in God's fatherly providence, which in humility places man in his right relation to God, and in patience in his right relation to the world, and which expresses and strengthens itself by prayer, this faith constitutes the sum of the religious life which springs from atonement with God in Christ.

THE UNITY OF THE CHURCH.

(5) The Church has as its characteristic feature the preaching of the Gospel, the administration of the sacraments, and the common prayer; so that to the word from God the prayer of confession may respond from the Church. The unity of the Church through all its divisions shows itself in this—that all isolated churches and sects make official use of the Lord's Prayer; not in the so-called Apostles' Creed, which is the first product of the dogma-forming activity of the Church appearing as school. According to Ritschl, no sort of connected theory as to the last things can be formed from the data of the New Testament. All that is certain is that no one is blessed save in connection with all the holy ones of the kingdom of God. New Testament expressions of the fate of the doomed alternate between eternal punishment and definitive annihilation. With regard to the devil Ritschl's silence is profound.

THE NATIONAL HOME READING UNION.

EDUCATIONAL HOLIDAY EXCURSIONS.

THE National Home Reading Union has arranged its excellent assemblies to be held this year at Buxton from June 23rd to June 30th, and at Salisbury from June 30th to July 9th.

At Salisbury, the mornings will commence with two lectures on Saxon and Scandinavian England by Mr. York Powell, M.A. (Fellow and Tutor of Christ Church, Oxford), and two on Norman and Angevin England, by Mr. Tanner, M.A. (Fellow and Historical Lecturer of St. John's College, Cambridge). The middle of the day and early afternoon will be given up to excursions to (1) Longford Castle (by special permission of Lord Radnor), (2) Wilton House, with its famous pictures (by special permission of Lord Pembroke), and Bemerton, George Herbert's Vicarage; (3) Stonehenge and Old Sarum, (4) Romsey and Moltisfont, and (5) Rushmore (by invitation of General Pitt Rivers). When on our excursions we shall have the company of expert archæologists, geologists, and botanists, who will direct attention to the objects of interest which we meet, and deliver short "field lectures" at our halting-places. On our return to Salisbury in the late afternoon, Mrs. Brownlow will lecture on "Music in Early England" (two lectures, with vocal and instrumental illustrations), and Mr. Baldwin Brown, M.A., Watson-Gordon Professor of Fine Art to the University of Edinburgh, on "Early Architecture and Salisbury Cathedral" (two lectures, with lantern illustrations). The evening lectures will be given by the Very Reverend the Dean of Salisbury, on "Browning"; Mr. Wells, M.A., Fellow and Tutor of Wadham College, Oxford, on "Oxford"; Sir Robert Ball, LL.D., F.R.S., "Recent Discoveries about the Sun"; Professor Jebb, M.P., Litt.D., subject uncertain, but probably "Tennyson." Mr. C. F. South, Mus.Bac., Organist of the Cathedral, has promised us a recital on the famous organ. The rich collections in the Blackmore Museum will be explained. The Dean has most generously invited our members to a garden party, and other entertainments are in contemplation, and, full as the programme for our week may seem, we are bound to add that the Council hopes to secure the services of several other most distinguished lecturers.

Any who wish for further particulars should write to Miss Mondy, Surrey House, Victoria Embankment, London.

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THE GOSPEL OF DARWINISM.

ANNIHILATION OF THE UNFIT.

THE *International Journal of Ethics*, formerly published in Great Britain by Fisher Unwin, begins this quarter with Swan Sonnenschein as its London publishers. The current number is a remarkably good one. Its contributors range from papist to positivist, from Jew to Agnostic. In this issue we have articles from Mgr. Satalli, Papal Delegation to the United States, Mr. Frederic Harrison, and Mr. F. H. Bradley. The last-named furnishes "some remarks upon punishment," which raise far-reaching issues. He begins by suggesting that Darwinism, though not giving another end to moral action, may revolutionise our thoughts of the means. "In the ordinary moral creed those means seem estimated on no rational principle. Our creed appears rather to be an irrational mixture of jarring elements. We have the moral code of Christianity, accepted in part and in part rejected practically by all save a few fanatics. But we do not realise how in its very principle the Christian ideal is false. And when we reject this code for another and in part a sounder morality, we are in the same condition of blindness and of practical confusion. It is here that Darwinism, with all the tendencies we may group under that name, seems destined to intervene. It will make itself felt, I believe, more and more effectually. It may force on us in some points a correction of our moral views, and a return to a non-Christian and perhaps a Hellenic ideal."

"OUR IDEA OF THE CHIEF GOOD."

Our idea of the Chief Good we may take to be "the welfare of the community realised in its members. We may identify welfare with mere pleasure, or again with mere system, or may rather view both as inseparable aspects of perfection and individuality." "We may leave welfare undefined, and for present purposes need not distinguish the community from the state. The welfare of this whole exists, of course, nowhere outside the individuals, and the individuals again have rights and duties only as members in the whole. This is the revived Hellenism—or we may call it the organic view of things—urged by German Idealism early in the present century."

SOCIETY ITS OWN PROVIDENCE.

"Now, this conception of the end, it seems to me, is not affected by Darwinism; but the case is altered when we come to consider the elements and means. For Darwinism has much to tell us about the conditions of welfare." It shows us the old unconscious mode of progress—the struggle for existence, and the extinction of worse varieties. This was what went on when we were guided by "a foreign providence so to speak." But now the community more or less deliberately plays its own providence. Is it then to reverse the method by which it has been led hitherto? "It is clear that with this struggle and this extinction the community now interferes. Thus the method which in the past *has* succeeded is more or less modified." "We compel the higher type, it may be, to stand by helpless and to be outbred by the weaker and the lower, and we force it to contribute itself to the process of its own extrusion." This is to Mr. Bradley irrational procedure.

SOCIAL SURGERY THE HIGHER LAW.

"Darwinism, we may presume, should modify the view which we take of punishment. This does not mean that any of our old doctrines need quite be given up. The educational, the deterrent, and the retributive view may each retain, we may rather presume, a certain value. But all of these, it seems, must be in part superseded. They must be made subordinate to another and a higher law,—what we may call the principle of social surgery. The right and the duty of the organism to suppress its undesirable growths is the idea of punishment directly suggested by Darwinism. It is an old doctrine which has but gained fresh meaning and force. And its principle is the old principle and the one ground for any sound theory of punishment. The moral supremacy of the community, its unrestricted right to deal with its members, is the sole basis on which rational punishment can rest."

RETRIBUTIVE JUSTICE THREATENED.

"But, if so, how does Darwinism alter our views and threaten moral revolution? It tends, in a word, to break the connection between punishment and guilt. This connection, clearly or obscurely, confusedly or explicitly, is still maintained by well-nigh every theory of punishment. . . . But the retributive principle, the absolute restriction of punishment to crime, is the very centre of the position threatened by Darwinism."

Mr. Bradley proceeds to criticise the threatened principle. He argues that strict equivalence between moral wrong done and criminal penalty inflicted we have long since given up. We have made the idea of exact retributive justice subordinate to the idea of the general welfare. "We modify our sentence with an eye to the general good." The principle of retributive justice is no longer considered absolute.

THE RIGHTS OF INNOCENCE CONDITIONAL.

"To remove the innocent is unjust, but it is not, perhaps, therefore in all cases wrong. Their removal, on the contrary, will be right if the general welfare demands it. The negative side of justice proves, in short, no stronger than its positive side. And the sacred rights of innocence have become a thing conditional. They exist, so far as the rule of justice is not over-ruled, and they are intact, if anywhere, there where punishment corresponds to desert. But, where the good of the whole may call for moral surgery mere innocence is certainly no exemption or safeguard. . . . Justice, in other words, is but a subordinate principle of ethics." The conception that crime is a disease for which the criminal is not morally responsible, and therefore must not be punished, is also invalidated by the supreme welfare of the community.

"THE INDIVIDUAL IS NOT SACRED."

"But against the unlimited right of the moral organism to dispose of its members is there anything to be set? There is nothing, so far as I see, but superstition and prejudice. The idea that justice is paramount, that, with the individual, gain or loss must correspond to desert, and that, without this, the Universe has somehow broken down—this popular idea is, after all, the merest prejudice. . . . Dwelling no more on this crude popular superstition about justice, I will pass on to consider an opposite error. There is a belief that (not animal, but) human life is sacred. The former prejudice as to justice is, I suppose, anti-Christian; but the sacredness of human life seems largely a Christian idea. . . . Once admit that life in this world is an end in itself, and the pure Christian doctrine is at once uprooted. For, measured by that end and standard, individuals have unequal worth, and the value of each

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individual is but relative, and in no case infinite. And the community, we have seen, is itself its own Providence, and therefore against its rights the individual is not sacred."

DARWINISM MOST BENEVOLENT.

The removal of diseased growths, of worse varieties, Darwinism insists is obligatory. But it is not therefore lacking in benevolence. "Darwinism, in fact, teaches us that within the whole the principle of competition has become subordinate. It has ceased to be absolute, and is overruled less or more by the main principle of general advantage. Help for the helpless, benevolence, charity, and mercy, are proclaimed by Darwinism to be conditions of social welfare. They are hence principles, principles once again not absolute, but once again secondary and subject to the general end. And thus, in pressing on us the claims of ethical surgery, Darwinism would indignantly deny a neglect of benevolence. It would urge that true benevolence is unflinching pursuit of the general good."

"OUR REMEDY."

"It offers a positive doctrine. It teaches, in a word, the necessity of constant selection. It insists that the way to improve—the way even not to degenerate—is on the whole unchanging. That way consists in the destruction of worse varieties, or at least in the hindrance of such varieties from reproduction. Our remedy would have to utter and to enforce this sentence, 'You and you are dangerous specimens; you must depart in peace.' It would probably add, 'There are some children here over and above what we want, and their origin, to say the least, is inauspicious. We utterly decline to rear these children at the public cost and, so far as we can judge, to the public injury.'"

PLATO PROPHETIC.

Mr. Bradley is aware that rational objections may be urged against this surgical theory, and he refuses to offer a practical suggestion on the matter. But he cannot refrain from uttering these parting words: "I am oppressed by the ineffectual cruelty of our imprisonments. I am disgusted at the inviolable sanctity of the noxious lunatic. The right of the individual to spawn without restriction his diseased offspring on the community, the duty of the State to rear wholesale and without limit an unselected progeny—such duties and rights are to my mind a sheer outrage on Providence. A society that can endure such things will merit the degeneracy which it courts. More and more on certain points we seemed warned to return in part to older and to less impractical principles of conduct. And there are views of Plato which, to me at least, every day seem less of an anachronism and more of a prophecy."

A PROVIDENCE THAT FORESEES NOT.

One thing Mr. Bradley seems to have overlooked, which will readily occur to the mind of our readers. It is this: Before Society can venture to play Providence to itself or its members it will have to possess that attribute of omniscience which has generally been associated with the "foreign Providence," as Mr. Bradley so improperly names it; or in less theological phrase, Society must first be sure that it *can* of itself consciously and deliberately follow the right line of development—the resultant force of Evolution—which has brought us up to the present stage of life. It is risky work playing with Jove's thunderbolts without Jove's all-seeing glance.

More than ever thankful may we be that over the unknown potencies of good slumbering in each outcast child there is stretched the ægis of Him who said, "Inasmuch as ye have done it unto one of the least of these My brethren ye have done it unto Me."

HOW TO MAKE ALLOTMENTS SUCCEED.

Now that the Parish Councils Bill has become part of the law of the land, its working is no longer a matter of partizan concern, it has become an affair of national interest. Conservative and Liberal, Anglican and Nonconformist are alike involved in the duty of seeing the enacted purpose of the nation carried out in a way most conducive to the general welfare. The successful securing and working of allotments are among the many matters to which clergy and laity ought now to look. The "Pages in the History of Allotments" which Rev. J. Frome Wilkinson contributes to the *Contemporary* are timely; and the practical advice with which they close demands reproduction here.

SEVEN IMPORTANT POINTS.

"In order, says the essayist, "to induce healthy demand, or indeed to give the labourer's demand fair play, the following conditions should be fulfilled:

"1. The land should be obtainable without uncalled-for and vexatious difficulties and delays.

"2. The land should be of easy access to the bulk of the villagers—not over one mile distant.

"3. The allotments shall be of adequate size, and the land of a suitable character. The limit of one acre fixed by the Act of 1887 is prohibitive, and altogether excludes grass allotments, which should contain at least one cow-run, or one and a half acre of pasture with another one and a half acre of 'mow' attached for winter supplies.

"4. The allotments should be let at the fair agricultural value of similar land in the district, and not at an accommodation rent.

"5. No powers should be given to demand any portion of the rent in advance. But nevertheless, the general formation of Allotment Provident Clubs is highly advisable, so that the allottees may have a little capital in hand.

"6. A great desideratum is the establishment throughout the country of a system of people's banks. Nothing is often a greater hindrance to success than necessitous premature sales.

"7. The best possible security of tenure should be obtained with adequate compensation at the end of tenancy."

Mr. Wilkinson declares himself in favour of the policy, not of artificially creating a peasant proprietary, but of gradually nationalizing the land by means of a state tenancy, the fee simple of the land purchased by local authorities remaining in the hands of such public bodies.

A PRAYER FOR LANDLORDS.

He concludes his article with "A Prayer for Landlords," which occurs in the midst of "Sundry Godly Prayers for Divers Purposes" in the "Primer or Book of Private Prayer needful to be used of all Christians, authorised and set forth by order of King Edward VI.":

"'We heartily pray Thee to send Thy Holy Spirit into the hearts of them that possess the grounds and pastures of the earth, that they, remembering themselves to be Thy tenants, may not rack or stretch out the rents of their houses or lands, nor yet take unreasonable fines or moneys, after the manner of covetous worldlings, but so let them out that the inhabitants thereof may be able to pay the rents and to live and nourish their families and remember the poor. Give them grace also to consider that they are but strangers and pilgrims in this world, having here no dwelling place, but seeking one to come; that they, remembering the short continuance of this life, may be content with that which is sufficient, and not join house to house and land to land, to the impoverishment of others, but so behave themselves in letting their tenements, lands, and pastures, that after this life they may be received into everlasting habitation.'"

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THE VERBAL INSPIRATION OF THE BIBLE DEFINED AND DEFENDED.

IN these days of Higher Criticism the old theory of verbal inspiration has been long regarded by even the most "orthodox" thinkers as outside the confines of serious consideration, while the "advanced" school have generally treated it as the *reductio ad absurdum* of less liberal views than their own. Hence it is quite a refreshing surprise to find in *Christian Thought*, a bi-monthly edited by Dr. Amory Bradford, a genuine endeavour to give a scientific statement and defence of the antiquated belief. It is made by Rev. James G. Patterson, D.D., of New York. His freedom from Germanophobia may be inferred from his opening simile:

"If after the manner of Emanuel Swedenborg we should undertake to construct 'one grand man' of our imaginations out of these nationalities, we might say, Germany the head, *i.e.*, the source of intellectual impulse; Great Britain (including England, Scotland, Ireland) the heart, *i.e.*, the seat of the circulatory system; and America the hands and feet, *i.e.*, those executive members of the body whose chief office is that of determining by actual experiment what place and use, if any, the speculative propensities of the intellectual man may serve in the economy of life."

The two facts with which every thinker has to reckon are, he says, "First, that Germany, Great Britain, and America stand in such relation to each other, that a free and increasingly rapid circulation of thought has been established among them; and secondly, that an intellectual impulse having a theological trend may be generated in Germany in the most commonplace manner, may be nursed and brooded over in Great Britain with loving care, but, when it reaches our shores and applies for adoption at the hands of our Yankee genius," it can be accorded a kindly welcome "only after it has served a period of probation sufficiently protracted to establish an honest intention in seeking naturalization."

A THEANTHROPIC BOOK.

"The Theory of Verbal Inspiration fairly stated and fully unfolded would be found to contain the following elements:

"1. It holds, concerning the general nature of inspiration, that it was a distinctively, supernatural, divine influence exercised for a specific purpose and end.

"2. It holds that the specific purpose disclosed in the exercise of this divine influence was that of rendering its subjects infallible in the communication of truth from God to us.

"3. It holds that the writers of the Scriptures were not machines or pens but the penmen of the Holy Spirit, hence it leaves abundant room for the full play of voluntary human powers and for the manifold display of peculiarities of mind, style, and local colouring.

"4. It holds that inspiration so guides the writers of Scripture that what they say God said.

"5. It holds that inspiration extends to every part of the Written Word historical as well as doctrinal.

"6. It holds that the Bible is a truly theanthropic book even as Jesus Christ was and is a theanthropic Person. Hence it provides as large a place for the human element in the composition of the Scriptures as that claimed for it by the most liberal higher critics of to-day, the difference being that according to the higher critic the human element enters by way of natural development without specific divine guidance, and the effect of its presence is the composition of a more or less imperfect record of the progressive self-revelation of God, whereas according to our theory the human element enters under specific divine guidance and control for the purpose of giving us an errorless record of a revelation from God to men.

"7. But the one distinctive or differentiating element in verbal inspiration is lodged in the fact that this theory extends the divine guidance in the composition of the Scriptures beyond the concept, to the words in which the concept discloses itself to our perception and apprehension, so that we may say of the sacred Scriptures, that they not only or merely contain a more or less perfect revelation of truth from God to us, but that the sacred Scriptures are the Word of God."

Dr. Patterson's appeal is to "the phenomena of Scripture" as against presuppositions which deny or minimize the presence of the Supernatural. He concludes with the confident prophecy concerning his theory that "although outlawed and caricatured in many quarters at the present time, it is the theory in which the Christian Churches of this land will rest more confidently than ever, when the present ferment in American theology, induced by the leaven of German Rationalism, shall have spent itself."

A DRAWING-ROOM VIEW

OF THE WOMAN-QUESTION.

MRS. EDMUND GOSSE, writing in the *New Review*, indulges in satire long drawn out over what she pleases to call "the tyranny of woman." There is much and somewhat laborious "chaff" about "this glorious day of female triumph which is just at our doors," commingled with mock supplications to victorious woman "not to ride roughshod over the susceptibilities of the fallen sex." This sort of thing does for a sly sally now and then, but when spread over eleven pages it wears rather thin. Mrs. Gosse is apparently well content with the *status quo*. How limited is her horizon of womanhood appears from this comfortable summary:—"Let us review the advantages we already have: entire Home Rule; the arrangement of our own work to suit our own hours and convenience, and our infinite means of influencing and stimulating action; then let us ask ourselves what are we going to gain by the new aspect of the Woman Question.

"We no longer expect to have the tedious parts of life done for us by the plodding and painstaking man. At present he sweeps our roads for us, and our chimneys; he steams around our shores in stuffy ironclads; he walks to and fro on the face of the land, ploughing, reaping, and threshing; he also threshes out tedious discussions and worries out knotty points for us. Does he not also perspire that we may sit at ease? and does he seem to complain at being shot down wholesale in foreign lands? He also keeps our accounts for us neatly in the City; he invests our money for us; he even goes so far, sometimes, as generously to speculate in our names! Meanwhile, we sit at home comfortably in our easy chairs, giving our orders and passing our criticisms on all this useful work. What could be more *comme il faut?*"

What could be more naïvely *bourgeois* than this view of life! Because a few thousands out of the many millions of Englishwomen can arrange their own work and suit their own convenience, and "sit at home comfortably in their easy chairs," why should anybody want to have anything different from what it is? Possibly, "by the new aspect of the Woman Question" Mrs. Gosse may in time come to "gain" some glimmering conception of how the enormous majority of her sisters actually live.

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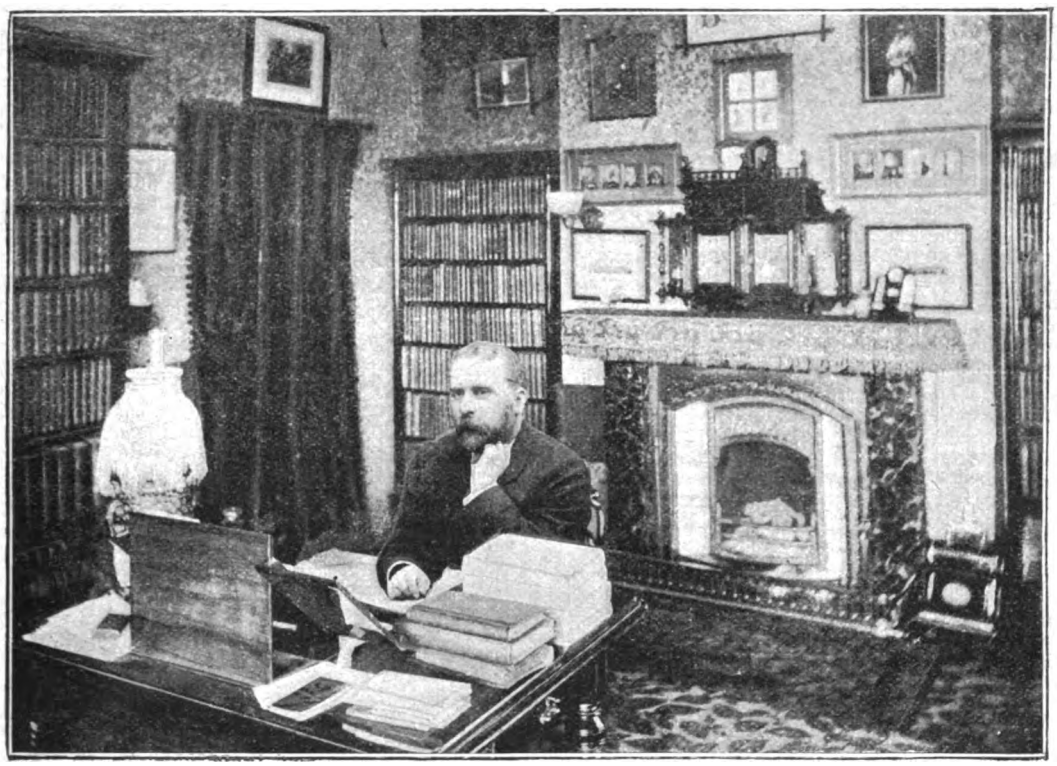
DR. BERRY'S FIRST SERMON.

A SELF-REVEALING narrative of his earlier experiences as a preacher is contributed to the *Young Man* by Rev. C. A. Berry, D.D., of Wolverhampton.

"My *very* first sermon was preached more than thirty-five years ago, before I had made the epoch-marking transition from frocks to trousers. A clean pinafore made an admirable surplice, and an orderly row of chairs and stools —some of them occupied by my sister's dolls—constituted a congregation worthy of a City Church, and not too exciting for a young preacher's nerves. My mother and sister, together with a few friends, were present. I forget all about the sermon, except that it was upon the sleeping Christ in the storm-tossed ship, and that it was followed by a collection for the *John Williams*. But two things made that scene an evening ever memorable. First, though I had merely taken a fancy, like many other children, to 'play at being a minister,' I became really serious and earnest—at least for a child of my age and temperament —before I had got far with my game. And the second circumstance was an outbreak of emotion on the part of my mother, who clasped me to her breast and told me she had prayed before I was born that God would give her a son to be a minister, and that she felt her prayer was answered."

The lesson of Demosthenes' earlier difficulties was evidently not lost on the preacher's boyhood; for, says Dr. Berry, "when I was a lad I suffered from a slight impediment in my speech—nothing very marked, but quite enough to affect clearness in utterance. I was so troubled at my slight affliction that for hours at a time, and for weeks in succession, I used to pace the wide sea-shore and to shout to the waves with a cork placed between the teeth. In time I became perfect master of the muscles of the throat and of the vocal chord, and have ever since worked these muscles energetically when speaking, with the result that I can speak easily in most buildings and be heard by most people."

He frankly tells of the failure in sermon-class of a homily over which he had exhausted every effort at grandiloquence. The severity of the ridicule with which it was received cost him some nights of weeping. "But," he confesses, "I took the lesson of my brethren to heart, and have now to thank them for a saving dispensation of castigation. From that day to this I have never tried to write a fine sentence.



DR. BERRY IN HIS STUDY.
(*From the "Young Man."*)

My effort is to discover what message I am to speak, to think it out with care and clearness, and then to write or speak as nearly as possible in the language of my thoughts. In this matter I have practised, long before John Morley gave advice on the subject, a quiet and natural expression.

MR. PERCY FITZGERALD, writing in the *Month* on the "Imitation of Christ," says "It is thought wonderful that over a score of editions of the Holy Bible appeared between the date of the invention of printing and the close of the fifteenth century. But few would suppose how many editions of the 'Imitation' came forth in that period. No less than *eighty* have been counted up, and there are likely to be more."

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THE THIRTY-NINE ARTICLES AND AMERICAN EPISCOPACY.

THE project of reuniting Episcopal Christendom outside of "the Italian schism" has led to quite a remarkable re-examination of confessional documents. Ancient declarations of faith and polity, which had slumbered peacefully for years on remote shelves in the Church library, have been hunted up, and taken down and dusted. And we are learning to read them—in the light of neighbour communions—with other, and let us hope with larger, eyes. Anglicans, having discovered that Old Catholic and Greek Orthodox Churchmen looked seriously askance at the Thirty-nine Articles, are showing themselves eager to explain away everything in them that may give rise in the Continental communions to a suspicion of heterodoxy, or to remit the Articles to a very secondary, not to say insignificant, place in the constitution of the Church. This eagerness was manifest on the part of British Anglicanism in a previous number of the *Revue Internationale de Théologie;* in the current issue American Anglicanism displays a similar attitude.

NOT ADOPTED TILL 1801.

The Bishop of Albany, whose contribution "has the endorsement" of the Bishop of Connecticut, who presides in the House of Bishops, endeavours to make clear "the position of the Thirty-nine Articles in the Episcopal Church in the United States of America."

"In the first place, it will be noticed that this Church in America had its independent existence, its Episcopate, its Book of Common Prayer, and its organisation before, independently of, and apart from, the adoption of the Articles of Religion, which were established in General Convention on the 12th day of September in the year of our Lord 1801. In the next place, it is to be noted that they are not part of the Book of Common Prayer," as are the two Catholic creeds, and even the Catechism.

"No subscription to the Articles is required in this Church, even from its clergy, except in the general expression of conformity to the doctrine and worship of the Church; and they are not considered in any wise binding upon lay people, whose only requirement for admission to the Church is that they shall accept the Apostles' Creed; and that in being admitted to the Holy Communion they should accept the Creed commonly known as the Nicene."

SUBJECT TO SUCCESSIVE EDITIONS.

"It may well be argued that the whole intention of the Articles being to instruct the clergy in regard to contemporary controversies, it might well happen, as, in the opinion of the writer, it is not unlikely to happen either in England or in America, that certain Articles might be dropped from the number; because the errors which they were intended to combat have ceased to have any real life in the Church; and further, that from time to time other Articles might be added to deal with the actual questions of the day,"—a sort of theological almanac or calendar, if the Bishop will forgive us suggesting the figure, successively brought up to date by omissions and additions.

NOT CALVINISTIC.

"The general impression that the Articles have not only a strongly Protestant but a decidedly Calvinistic turn is utterly untrue." The "fine points" are not in them. They are silent as to reprobation. They assert the universality of the Atonement. They in effect deny final perseverance.

"It is a fact worthy of note that in Article XIX, while 'Jerusalem, Alexandria, Antioch and Rome,' four of the great Patriarchates, are said to have erred, no mention is made of Constantinople; and in regard to the error of Rome, with which the Old Catholics as well as the Anglican churches are chiefly interested, it will not be forgotten that, in 1589, the Eastern Orthodox Patriarchs made Moscow a Patriarchate, on the distinct ground that 'the Patriarchate of old Rome had lapsed from the Faith.'

"In the Articles that deal with the Sacraments, it is believed that the Catholic doctrine is absolutely retained in regard to them both.

MODIFICATION TO BE EXPECTED.

"It has been apparently possible for some people to read *into* these Articles teachings novel, heretical and unsound; but it is not honestly possible to read *out* of them anything not in accord with the pure faith of Holy Scripture and the Primitive Church."

The Bishop quotes from the report of the Committee on "Authoritative Standards," to the Lambeth Conference in 1888, that the Articles "are not, and do not profess to be, a complete statement of Christian doctrine: and, from the temporary and local circumstances under which they were composed, they do not always meet the requirements of Churches founded under entirely different conditions. Some modification of these Articles may therefore naturally be expected on the part of newly constituted Churches."

THE NEXT OLD CATHOLIC CONGRESS.

ORGANISING AN INTERNATIONAL PROPAGANDA.

ACCORDING to the *Revue Internationale de Theologie*, quoting from the *Altkathalisches Blatt*, the following projects are submitted for discussion at the next International Old Catholic Congress:—

(1.) Expulsion of the order of Jesuits from all civilised lands.

(2.) Election of a Committee with Bishop Herzog at its head to realise the resolution adopted at last Congress to extend the Old Catholic faculty in Berne so as to make it international.

(3.) The formation of an international seminary for priests, and the possibility of using existing Old Catholic seminaries as basis.

(4.) The calling of itinerant or mission preachers for the work of Old Catholic propaganda, with which qualified laymen could be connected.

(5.) Raising of funds for Church extension, and for the support of the Old Catholic press.

(6.) Practical treatment of the social question with a view to the erection of Houses of Old Catholic sisters for the care of the sick, children, and such like.

(7.) Means to the reunion of all Rome-free Christian Churches; the reservation of a section of the *Revue Internationale* for the purpose of uniting and animating all endeavours after reunion (*Wiedervereinigungsbestrebungen*) in different lands.

(8.) Formation of a Committee to carry out the resolutions of Congress, and to extend in all suitable lands the Old Catholic Reform agitation as an international movement.

(9.) On the first meeting of the Congress in Holland, protest against the introduction of the Papal hierarchy into Holland in 1853.

(10.) Discourse on the Old Catholic objects of art.

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RUSSELL LOWELL'S RELIGION.

REV. M. J. SAVAGE empties a scrapbook of sayings and poems by Russell Lowell of a religious turn into an article in the *Arena*. Though tumbled together all of a heap, the scraps are interesting, and a few may be served up here. The writer premises that

"Lowell was, by nature, extremely reticent concerning what he regarded as the purely personal and therefore sacred sides of life. He was intensely disgusted by what he regarded as the keyhole-peeping style of biography."

"In 1842, in an argument on spiritual matters, he declares that he is often 'dimly aware of the presence of spirits.' He says, 'I never before so clearly felt the spirit of God in me and around me. The whole air seemed to me full of God.'"

"In 1844 he writes, 'The older I grow, the less am I affected by the outward forms and observances of religion, and the more confidingness and affection do I feel towards God. . . . It is therefore no idle form when I tell you to lean on God.'"

CHRIST'S WAR AGAINST CHRISTIANITY.

"In 1845 he thinks 'Christ has declared war against the Christianity of the world and it must go down.' The church seems to him 'that great bulwark of practical paganism.'"

"He says, in 1849, 'The name of God is written all over the world in little phenomena that occur under our eyes every moment;' and he speaks of those who cannot translate these hieroglyphics into the vernacular.

"As to the breadth of his religious sympathy, take this stanza from a poetical letter:—

> 'The prayers of Christian, Turk, and Jew
> Have one sound up there in the blue,
> And one smell all their incense, too.'

"He writes, in 1866, 'The flowering of the buttercups is always a great, and, I may truly say, a religious event in my year.'

"As to whether good is to be found by reaction, he expresses his opinion in 1868 in these words: 'You know that there is a very considerable party in the world, headed by the pope—that pagan full of pride—who would cure all our ills by simply putting the world back.'"

DIVINE AMUSEMENT WITH MAN.

"The finest, wittiest, profoundest thing he has said in all his letters, I think, is this from a letter written in 1869: 'I take great comfort in God. I think He is considerably amused with us sometimes, but that He likes us, on the whole, and would not let us get at the match-box so carelessly as He does, unless He knew that the frame of His universe was fireproof. How many times have I not seen the fire engines of church and state clanging and lumbering along to put out—a false alarm! And when the heavens are cloudy what a glare can be cast by a burning shanty!'

"To a friend in 1875, he writes: 'You ask me if I am an Episcopalian. No, though I prefer the service of the Church of England, and attend it from time to time.' A year later, he writes: 'I don't meddle with what my friends believe or reject, any more than I ask whether they are rich or poor. I love *them*. I sometimes think they will smile (as Dante makes St. Gregory) when they open their eyes in the other world.'

"One of his last and most significant references to religious matters is in 1890, *apropos* of Cardinal Newman: 'Your latest sensation is Newman's death. A beautiful old man, as I remember him, but surely a futile life if ever there was one, trying to make a past unreality supply the place of a present one that was becoming past, and forgetting that God is always "*I am*," never "*I was*."'"

Mr. Savage cites as illustrative of the religion of Lowell's poems:—A parable: The Prophet and the Violet. A parable: "Said Christ the Lord." Prometheus. Rhœcus. The Present Crisis. On the Death of Dr. Channing. The Vision of Sir Launfal. The Parting of the Ways. The Cathedral.

Lowell left behind him "a poetic voice, sounding deeper deeps and higher heights than that of any other American poet. And the dominant, the prevailing note of this voice was trust in God, faith in man, and faithful devotion to the loftiest conceptions of truth and right."

HOW LADY HENRY SOMERSET WORKS.

A LITERARY PHOTOGRAPH BY MISS WILLARD.

THE active generalissimo of the forces of reforming womanhood in this country is undoubtedly Lady Henry Somerset. The same eminent position in the United States belongs to Miss Willard. The guest-fellowship which has existed between these lady-commanders during recent months is now drawing to a close with Miss Willard's return to her native land. Peculiarly interesting therefore at this juncture is the American woman's tribute to her British sister given in the *Outlook* for April 14th, where she describes "Lady Henry Somerset at home in London: Her work, and how she does it." She relates how, until within a few years, two of the cardinal principles of her life were "First, I will live in the country; second, I will not travel."

"While bringing up her son, Henry Somers Somerset, now nearly nineteen years of age and about to enter Oxford University, Lady Henry adhered strictly to these rules; but she has now become so much involved in temperance work and the philanthropies closely associated with that great reform, that she has been obliged to restate her principles. This she has not done in so many words, but in action. The change is to the following effect: First, I have no home; second, I am obliged to be on the wing, and the round earth is my parish. For Lady Henry is Vice-President at large of the World's Woman's Christian Temperance Union, and letters come to her from every nook and corner of the earth urging her presence and help in the foundation of national and local unions. From seventy-five to one hundred letters a day and from a dozen to twenty telegrams must be taken care of as a mere incident of her greatly pre-occupied life. Engagements with leaders with whom conference is desirable occupy much time; her conferences with women whom she desires to enlist take her out through the towns and cities of Great Britain; and her attendance at great mass meetings in the strategic centres makes the final draft upon her strength.

"All these first, exclusive of an immense business of which she insists upon knowing the 'true inwardness.' Her estates at Eastnor are fifteen miles in length, and the number of her tenants there, at Reigate, and in Somers' Town, London, is very large. Besides this she has the circle of her relationships in society, and her comrades in the middle class, which is so well defined in England. But the health, education, and interests of her son are paramount to all other considerations. He is a fine young fellow, over six feet tall, and resembles his mother in general appearance, having the same dark eyes, dark hair, and fresh complexion; he is devotedly attached to her, and

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an exemplary young man in the purposes and habits of his life."

HOW SHE SPENDS HER DAY.

"Like all other English women of her antecedents and training, Lady Henry sits up late at night, and hence rises late in the morning, taking a light French breakfast in bed between eight and nine, and having breakfast about ten, lunch between one and two, tea at five, and dinner anywhere between six and eight o'clock. She reads her innumerable letters as rapidly as they come, unless they are purely routine letters, when they go to her secretary. Lady Henry sits with stenographers all day long, unless she is obliged, which is usually the case, to attend committees or fulfil engagements. Her greatest deprivation is the lack of time to read, for she has always been devoted to books; it is pathetic to see her put a copy of Tennyson, Wordsworth, Drummond, or Matthew Arnold in her travelling bag, hoping to get a few minutes to read on the train or in the intervals of meetings. She works as busily on the cars as in her office, and has immense power of concentration, so that she throws off letters, articles, paragraphs, speeches, with remarkable facility. Perhaps nothing in the study of her life strikes one as more characteristic than that she should have become such an expert in writing, speaking, organizing, and conducting the forces of a reform movement on a great scale, when all her life until the last few years was spent in a manner so totally different."

IN PRIVATE AND IN PUBLIC.

"She is greatly beloved by all with whom she is associated, is most liberal and indulgent to those dependent on her, and has a remarkable power of calling out the affection of comrades, friends, and helpers in all grades of the social scale. It is to be hoped that she will live and work for many years, as she is but forty-two, and seems several years younger; the elasticity, buoyancy, wit, and humour of Lady Somerset have not been adequately set forth. She is a delightful companion, a remarkable conversationalist, and never brightens her talk with so many quaint allusions, quips, and turns of apt expression as when she is with those in whose presence she feels perfectly at home. To the public generally she presents the appearance of a woman of the highest culture, having a certain gentle dignity mingled with great considerateness in word and deed."

"THE MIND OF A STATESMAN."

"Lady Henry Somerset's method of conducting the temperance work is on progressive modern lines. . . . She thinks that the ballot in the hand of woman means the outlawing of the dram-shop, and for that reason she is working most ably to change the public sentiment so that this weapon shall be placed in the hands of the women of the world. . . . She also believes that until this great question goes into politics it will never come into power, and she does not hesitate to say so. In the great political struggle of the spring of 1892 Lady Henry Somerset spoke for the Liberal party thirty-six times in fifteen days, and she did this because the Liberals had made the 'direct veto' a plank in their platform. There is not another woman in England who has such sympathetic power over an audience. Her gentle presence, tender tones, and wide hospitality of thought win every heart. Lady Henry has the mind of a statesman; its scope and grasp are altogether beyond those of most women; and she unites in her thinking and character the best powers of a capable man and a thoughtful and highly educated woman. Her career has but begun; if she goes on at the present rate for a quarter of a century, or even half that time, she will have cut her name deep and high on the scroll of her country's benefactors."

HOW W. H. SMITH LEFT METHODISM.

IN an article on Sir Herbert Maxwell's life of the late W. H. Smith, the *London Quarterly Review* urges that the biographer, though betraying no manner of want of respect for religion, is at a loss to explain the peculiar nature and intensity of the deceased statesman's piety. He "does not understand what the Methodism meant which formed the atmosphere of Mr. Smith's home in the earlier years of his life, nor does he seem to have clearly made out how or why, having been brought up as a Methodist, he came to part company with his early religious associations and become a member of the Church of England. And yet there is no mystery about it whatever. The best principles and the religious faith and devotional feeling which he had imbibed at home, he retained to the end. . . . Methodists, however, eighty years ago were very seldom unfriendly to the Church of England; for the most part they were well disposed to it, and did not count themselves to be Dissenters." The reviewer proceeds to supplement the biographer's defective information about Mr. Smith's early life, and to explain how it came about that Mr. Beal, a clergyman, married a sister of Mr. Smith's and became his tutor. "The father of this young clergyman was a Methodist minister. . . . During six years the family of Mr. Smith were brought into close and friendly relations with this minister, while he was stationed in London, first in the Great Queen Street 'Circuit' . . . and afterwards in the Hinde Street 'Circuit,' not far away. The six years were 1833-1839, when W. H. Smith was from eight to fourteen years old. During this same period Mr. Beal's son . . . had completed a successful course at Cambridge. He was intimate with Mr. Smith's family, and became attached to one of his sisters. His destination was the ministry of the Church of England. In the meantime, what was so natural as that this friend of the family" should become tutor to one of its members and betrothed to another? "Naturally, young Mr. Beal gained an ascendency over his younger friend's mind, and imbued him with his own views as to the Church of England, and as to the happiest and most honourable course of life for a Christian youth." William Henry was "captivated with the idea" of following his brother-in-law into the Anglican ministry. But his father intervened to take him into his own business. Another tie drew the youth to Anglicanism. Canon Ince, his life-long friend, sprang from a Methodist stock, and, when a boy, worshipped, along with his family, at Great Queen Street, where the boy W. H. Smith and the rest of the Smiths worshipped also. Ince's going over into the Established Church had its effect. "The influence of two such friends as his brother-in-law Beal and William Ince, fully and naturally explains how it was that his preference for the Church of England began early to show itself." But "Mr. Smith retained to the end of his life strong traces of his Methodist bringing up. Throughout his life he was an earnest evangelical Christian, and eminently a man of prayer, although he did not belong to the distinctively Low Church evangelical school; he was, in fact, too deeply imbued with Methodist doctrine ever to incline towards Calvinistic views . . . or exchange its evangelical doctrines for the superstitions of ritualistic Anglicanism. He retained also to the end his respect for his mother's Church."

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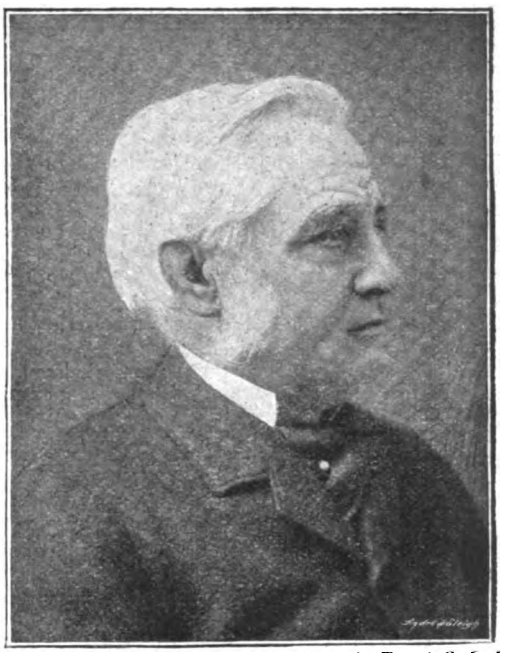
YOUNG OXFORD OF TO-DAY.

By RAYMOND BLATHWAYT.

A CHARMING interview by Mr. Raymond Blathwayt with the genial Professor Max Müller appears in the May issue of the *Quiver*, and gives, incidentally, this world-famed scholar an opportunity of unburdening his mind upon the life of the Oxford of to-day. Referring to the occasion of his leaving Germany for Oxford the Professor says :—

"I came here in 1846, to look after the printing of the Veda, the most ancient book of India, possibly of the whole world, which I was engaged to publish at the expense of the old East India Company. Here I met many charming men, many nice fellows—Froude, Palgrave, Grant (Sir Alexander), Sellar, Stanley, Jowett, and others. One of the professors to whom I was acting as deputy fell ill. He died. 'Why should not you take his place?' said my friends. That is how I, a graduate of Leipzig, came to be an Oxford Professor. And so I have lectured here in Oxford for many years, Professor Sayce and then Professor J. Wright being my deputies. Now, I lecture but rarely. I am entirely given up to literary work, chiefly to the translation of the sacred books of the East and to new editions of my old books. Last year I varied the quiet monotony of university life by a tour to Constantinople, where my son is one of the *attachés* at the English Embassy. The Sultan gave me two of his highest Orders, and treated me with the greatest possible kindness and attention. Before I left he presented me with this beautiful cigarette-case"—and, as he spoke, my host placed in my hands a magnificently jewelled gold cigarette-case, the value of which must have been very great indeed. "This morning," he continued, "I received this autograph letter from the King of Siam, in which he encloses an order for £1,200 to enable me to carry on the translation of the sacred books of the East. His Majesty is the chief Buddhist king now reigning in the world."



From the "Quiver." [*Photo by Taunt, Oxford.*

PROFESSOR MAX MULLER.

OXFORD OF TO-DAY.

Comparing the students at the colleges past and present, he continues :—"They are far less sophisticated than they used to be. Extravagant shops have come to an end; 'wines' have almost entirely died out. Indeed, many young fellows who come to my house to dine never touch wine at all. There is very little gambling. When I first came here, one frequently saw batches of from twenty to thirty red-coated young fellows riding off to the neighbouring meets. Such a sight is rarely seen nowadays."

"And is university life generally, is the whole genius of the place, improved by the New Era, if I may so term it?" I asked.

"Ah! that is difficult to say," replied my host. "The lower stratum is lifted up, without a doubt; and that is a good thing. More work is done than used to be done, but the freedom of work is gone. The luxury and beauty of scholarly leisure have passed away



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PROFESSOR MAX MULLER'S STUDY.

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for ever. It is quantity to-day rather than quality, I fear. The tutors become teachers far too young, and they work so hard that they have no time to look to the right or the left; and what is life if not a continually glancing to right and left? They give themselves no time to develop. They take a good first-class, and then give out what they have learnt, as teachers. This engenders the money-making spirit. I have no word to say against it, but still it all tells on the spirit of the university. To a certain extent, so far as these young tutors are concerned, this state of things is remedied by readerships, which give them more time for special and research work."

CRAMMING.

"How do you like the present system of constant examinations?"

Professor Max Müller slowly shook his head.

"Ah! we suffer sadly from these constant examinations; they stunt our young men. They have no time or opportunity to be idle. Now, do you know, it is my idle friends chiefly who have become distinguished men in later life. I believe in *cultured* idleness. It gives a man time to read for himself. But look at these examinations; why, a man knows exactly what he has to read frequently to the very page. You don't call that *study!*" continued the professor, with a keen sarcasm. "These young fellows haven't time to attend any professorial lectures. They don't pay. I quite own that the examination system benefits—temporarily, at least—the great majority who by means of them creep into the varied posts which are safeguarded by the examinations; but vast harm is done to the select minority."

ENGLISH AND GERMAN UNIVERSITY LIFE COMPARED.

I asked the professor how he compared life at an English university with the life at a German one.

"Well," he replied at once, "it is very difficult to compare the two, for there are wonderfully few points of contact. A German university is not for teaching only, but for pushing on the work in every branch of learning. There is no corporate life, as here. The students, again, take a much more independent line; there is, therefore, much more independent work done, and the work seems more congenial to the men. Each professor has a sort of seminary, or society, for which he picks out the cleverest men. To begin with, there is a *maturitätsexamen;* all the men *have* to be up to a certain level when they enter the university; and, as a rule, they are better workers. Oxford will never be what it ought to be, till the University resumes its *entrance examination.*"

THE GIRLS' COLLEGES.

"And what as to that other feature of 'young Oxford of to-day'?" I asked my host; "I mean the girls' colleges?"

The professor smiled.

"I opposed them at first; but they are a great success, and it is a real pleasure to me to see the young girls so eager to learn. Young men do as *little* as they can, young women do as *much* as they can; too much, indeed. Again, they work more systematically, and their knowledge is better arranged. It tends wonderfully to the improvement of the whole of their character. I wish the men could be shamed and spurred on to further effort. Indeed," he added, laughing outright, "a friend of mine and his wife went in for the same examination; she took a first class, he only a second."

I am afraid my sympathies, as I listened, were with the poor husband. The enthusiasm of the women, and their consequent superiority of regard, are apt to be just a little irritating to the average "human" man.

"But," went on my host, "I feel much of their work is wasted. As soon as women leave their college they enter a different atmosphere, and nothing tangible comes of all their work, whilst if only they could get fellowships, they might do a great work. They have, infinite patience, but the difficulty is, *where* are they to live and to work? If I had a dozen of them, I could give them all work to do: MSS. to copy, records to hunt up. This work they do so well; just like their needlework—mustn't leave a stitch undone. Mrs. Humphry Ward used to collate and copy MSS. at the Bodleian; that was how she learned to work. But many of these really learned young women are wasted. Oh, the pity of it! But then," he continued, "how much waste there is! Look at the brilliant and most promising young men who go from here as curates, barristers, doctors—all wasted. I mean," he explained, "so few of them get the posts they really deserve and are best fitted for. These girls go home to be laughed at by their brothers. Here they would be a power, if we could bestow fellowships upon them."

UNIVERSITY EXTENSION SYSTEM.

"And what about the University Extension system?" I asked.

"Very successful. It is opening up new avenues for thought throughout the whole country. I look upon it as an invigorating work. Here is an instance: A mining village wrote to say they would like a course of lectures on the Greek Tragedies. That is a new phase for them; and I believe in new phases. Even if the Education it confers is a little superficial, it gives a fillip to life; they will have some other interest beside mere town and local gossip.

"But there is one evil in connection with the system: our cleverest men waste the most critical years of their life in daily travelling and daily lecturing. They make a fair income, doubtless, but I doubt if they grow intellectually richer themselves."

"THE NEW PHILANTHROPY:"

AND WHAT IT WILL BECOME.

MR. WALTER BESANT writes in the *Contemporary Review* a genial sketch of the growth of "the new philanthropy," as recalled by the Jubilee of the Ragged School Union. He humorously divides the history of charity during the Christian centuries into nine chapters, in which efforts to relieve or repress the beggar are always vitiated by indiscriminate almsgiving until in the last chapter "personal service" educates the class that breeds the beggar and prevents him becoming a beggar. He draws a terrible picture of low London life preceding the rise of ragged schools.

"The lowest depth ever touched by the lowest class of a modern city seems to have been reached by the London mob about the end of the last century. . . . There can be no doubt that the London mob—which was born late in the seventeenth century, and grew greater, more dangerous, more terrible in its unknown powers every year—was kept down by two weapons only—these were its own ignorance, and the strong hand of the executioner. . . . The drinking was stupendous and universal. It was estimated that the value of property stolen every year in London alone was £2,000,000. The whole of the riverside people below the bridge shared in the plunder of the ships."

Three stages in improvement are traced: First came the cry of the children from the factory, then from the coal-mine, then the voice of the slums was heard.

THE "NEW" CLERGYMAN.

Referring to the dawn of change which had begun before 1844, Mr. Besant observes that then, "of these agencies, which are now organised in every parish, dragging all things into the light, few existed fifty years ago. The old Reformation theory of the clergy—that their chief duty was

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to preach—still lingered; the modern opinion is, as we know, that the parish clergy are to be teachers and schoolmasters, almoners, providers of holidays, entertainments, concerts, meetings and clubs; civilisers, gymnasts and athletes, presidents of branches, actively engaged in every social, moral and religious object; acquainted with every person in the parish, readers of daily services, and, last of all, as of least importance, preachers. Fifty years ago they were preachers first and always; they proclaimed and explained doctrines: on Sunday mornings they generally preached on some point connected with the conduct of life from the Old Testament Lesson of the day, on Sunday evening they preached on some passage in St. Paul's Epistles. On Thursday evening they preached to a small company of "serious" people, chiefly ladies, also on some words of St. Paul. They willingly visited and consoled the sick when they were summoned. They administered the parish doles, they called upon certain members of their congregation, during the week they studied and prepared their sermons. It was still an age of a learned clergy; even those who in Greek 'were sadly to seek' assumed the character of the scholar. As yet it had not occurred to any that a Christian Church might be the most potent engine ever given to man for civilisation, education, and prevention. That discovery was stumbled upon by accident by half a dozen humble men whose hearts went forth towards the neglected children of the gutter."

Mr. Besant reckons that "in 1847 London actually lost, by its army of ignorance and crime, the sum of £26,000,000 every year. That, remember, was when the population was less than half its present number."

HOW PHILANTHROPY GROWS.

"In the history of the Ragged School Union may be traced the changes or the developments that have grown up in men's minds as to philanthropic effort of all kinds. First, there is awakened a sense of pity for the children who learn no religion. An attempt must be made to snatch some of these brands from the burning. Next, it becomes evident that religious teaching is generally powerless when the conditions of life are degraded, the companions are criminal, the examples are evil, and the means of earning an honest living are denied. More and more these things are understood. In the earlier reports they are advanced cautiously, the teaching of religion being the sole object of the Union. As we advance, as one organisation is added to another and the machinery grows, we perceive that modern charity aims unceasingly at making the life clean and sweet, and that this cleanness or sweetness is recognised as the handmaid to religion.

WHAT CHARITY CAN DO AFTER THE STATE DOES ITS UTMOST.

Personal service, predicts Mr. Besant, is destined to be the only form of philanthropic or charitable work that will survive and remain. "Every other form will be speedily swallowed up by the State." Education, one meal a day at school, labour bureaux, emigration, old age pensions, sick allowances, orphan homes, retreats or hospitals for irreclaimable criminals, infirmaries, possibly popular entertainments will be provided in time by the State.

"Then, will there be nothing left? Will charity go back to the place whence she came? The only thing left for her will be a certain mass, sometimes growing, sometimes diminishing, an inert sluggish mass, the wreckage of the world For this mass there will always be wanted personal service: we shall then have passed clean beyond the power of gold and cheques: we shall want nothing but men and women who will work among the lepers.

DOES CONDUCT NEED CREED?

POSITIVIST AND ETHICIST AT ISSUE.

"CHRISTIANS of all shades will agree with Mr. Frederic Harrison," says Mr. Felix Adler of the article preceding his in the *International Journal of Ethics*. This statement at first sight seems surprising, but it is none the less true. The question under discussion is the relation of ethical culture to religion and philosophy. Mr. Felix Adler, of the New York Ethical Society, holds that ethical culture is separable from the other two matters; Mr. Harrison insists that it is properly inseparable. And the Positivist has the best both of the eloquence and of the argument.

WHAT IS RELIGION?

"In all schemes of belief which can be called *religion*," says Mr. Harrison, "there is a common element. That common element is (1) *a belief in some Power* recognised as greater than the individual or even than the community, as able to deal out good and evil, and as interested in the acts of the individual and the community; (2) a sense of reverence, awe, love, and gratitude towards such a Power, and some mode of making that sense manifest, and (3) certain practices, a course of conduct, or rules of life, which are believed to be welcome to that Power, and such as will procure its favour."

By philosophy Mr. Harrison understands "the sum of our knowledge of nature and man," or as he otherwise paraphrases it, "the general ideas we hold about the laws of man's moral and social life." These ultimately control moral conduct. "The masses, it is true, are not aware that they have any philosophy, and it would be vain to talk to them about moral and social laws. But just as they can speak intelligibly without knowing rules of grammar, or even the names of parts of speech, so they have dominant habits of mind which affect their daily lives." He bids us compare the difference of attitude to an outbreak of cholera in the people of Berlin, Paris, and New York, and in the fatalist pilgrim to Mecca or Benares.

WHAT A ST. FRANCIS OR A BENTHAM MIGHT DO.

"No ethical culture can determine conduct unless by an alliance with religion and philosophy—*religion* meaning deep feeling about a Power believed to be supreme or superior, and *philosophy* meaning general ideas about the order of Nature and the evolution of man. . . .

"The whole ethical solution of the problem approached by Individualism and Socialism, for example, may be recast, whatever ethical training there may have been either under an overmastering religious enthusiasm, such as that preached by Buddha or St. Francis, or, again, by a dogmatic scheme of Individualism based on a general physical and social philosophy, such as that which animated the rigid political economy of the last generation, and which sprang from the self-interest doctrines of Bentham."

"THE RED HEAT" SUBDUED BY "THE WHITE HEAT."

"Morality, however pure and elevated, must always remain a somewhat tepid and prosaic stimulus when contrasted with the whirlwind of passion and the subtle phthisis of self-interest. It is certain that man's benevolent instincts never reach the red heat of lust and hate. History shows us one force, and one only, which has ever successfully contended with these appetites and conquered the promptings of self. That force is Religion, in some form. It may be in a bad form—Moloch-worship, Obeism the devotion to tribe, city, church, sect, or prophet. But

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the passionate submission of self to some dominant power or idea, to whom life itself is owed, has in all ages proved strong enough to overmaster the stings of appetite, and even the instinct of escaping pain and death. The white heat of religious enthusiasm has proved stronger than the red heat of selfish desire. And nothing else in the history of mankind has done so. Civilisation, so far as it is limited to mere ethical culture, may somewhat diminish violence, though it makes murder even more diabolically deliberate; but, on the other hand, it is the soil in which fraud grows like a deadly fungus. . . .

"Indeed, the religious and the philosophical problems are really antecedent—must come first. These problems are truly the basis: they govern and determine the ethical problem. Conduct is *the result* of the Ideal that we revere, *plus* the Truth which we know to be supreme.

THE CASE FOR MORALS APART FROM FAITH.

Mr. Adler replies that "all preconceived theories tend to narrow the field of mental vision; tend to exclude those facts which are in conflict with the theory, and to admit only those which comport with it." "Let the first principles of ethics be sought within the ethical field. Let not Religion nor Philosophy intervene too early. Neither is concerned merely with the ethical nature and needs of man. The scope of each is wider, and embraces elements not ethical at all. To borrow from Religion and Philosophy, therefore, the governing principles of conduct, is to import the maxims of morality from an alien sphere, is to threaten the independence of the moral realm. Its jealousy for the independence of morality that has led the Ethical Societies to put practice into the foreground. . . . This position is wholly implied in the well-known promise that if we do the deed we shall know the doctrine."

AN UNFORTUNATE APPEAL.

Mr. Adler takes strong exception to the statement that only religious enthusiasm can conquer the promptings of self.

"I am persuaded that there is such a thing as moral passion,—*i.e.*, devotion and self-surrender inspired solely by the contemplation of the excellence of the moral ends. I should find myself utterly unable to understand the Prophets of Israel, did I not behold in this passion the mainspring of their work."

Mr. Harrison will certainly have easy work in replying to this argument; for if the prophets were not examples of "the white heat of religious enthusiasm" first and foremost, and only secondarily and derivatively of "moral passion," the writings ascribed to them totally belie them.

"This moral passion," proceeds Mr. Adler, "though often semi-dormant, still lives in the world; to it the Ethical Societies make their appeal, seeking to kindle it into purer flame. And some of us, at least, silently cherish the hope. . . . that when the moral life shall have been thoroughly quickened it will once again react on men's religious faith, and give to the latter a new convincingness and reality."

MACHINE-MADE MILLENNIUMS.

IN *Our Day*, Mr. W. J. Lhamon indulges in a vigorous blast against the "machine-made millenniums," as he calls them, or such paper schemes of social salvation as have been advanced so plentifully by men like Fourier and Saint-Simon, Karl Marx and Lassalle, Henry George and Edward Bellamy. He protests that "the crowning fallacy underlying all socialistic, communistic, governmental millennium theories lies in mistaking the potency of environment for omnipotence." He contrasts with their falsity and failure the ideals of reformers who treated economics as ever subordinate to ethics, the soul as of more importance than the body.

JESUS STRANGELY SILENT AS TO SOCIAL ORGANISM.

"Not to name other reformers that have permanently helped the world, Jesus and His disciples stand confessedly and pre-eminently first. They were strangely silent as to the organism of society, even that of the Church, so that the devout followers of Jesus are to this day divided as to the authorised polity of His Church. Is it Presbyterian, Episcopal, or Congregational? Perhaps we have set to learn that Jesus made no difference which, if only His followers were correct in character. Call it by what name you may, regeneration or conversion or holiness. Jesus insisted on every man being right with himself, with his neighbour, and with his God."

But surely He also insisted not less on the Kingdom of God, which is very much of a social organism?

THE PRIMARY BUSINESS OF THE REFORMER.

"The primary business of the reformer is to increase the number of the righteous ones. Peoples that are alive to their ethical and spiritual interests can never be cheated by a Circe's cup socialism. The lamentation of Moses is the lamentation of history; 'Jeshurun waxed fat and kicked.' Begin with the body of the man; deny the Christ; take it for granted that this being *does* live on bread alone; make him fat; blanket and stable him well; turn family love into social lust; and presently you will have, instead of a brother, husband, father, friend, just what you have made him by your false and vicious treatment, an unmanageable, stall-fed, kicking beast. It is not a time to look backward from some impossible dreamland, and revel in the imagination of what might be if such or such a social state could be imposed on men by law, but it is a time to forecast on the bases of historic experience and Christian revelation what must inevitably come to pass should the body be put first and the soul last in our social *régime*. We may rest assured of two things: first, that the only possible redemption for humanity is the redemption of its units, and that by Christly processes; second, that the governments of men will unfalteringly keep pace either by evolution or by revolution with the spiritual and ethical progress of men. Constitutions are not made, they grow."

Perhaps, we may remark, the common supposition that the constitution of the United States was made rather than grew has something to do with the American liking for paper paradises.

"THE BEST HUNDRED HYMNS."

THE *Methodist New Connexion Magazine* has been holding "A Hymn Competition," and announces this month the result. The first ten favourites may be cited here:—

	FIRST LINES	VOTES
1.	Rock of Ages, cleft for me	73
2.	Abide with me, fast falls the eventide	70
3.	Jesu, Lover of my soul	67
4.	Just as I am, without one plea	66
5.	All hail the power of Jesus' Name	65
6.	I heard the voice of Jesus say	63
7.	God moves in a mysterious way	60
8.	How sweet the Name of Jesus sounds	60
9.	My God and Father, while I stray	60
10.	When I survey the wondrous Cross	59

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GOOD ADVICE TO GIRL SPEAKERS.

MRS. WYNFORD PHILIPPS is introduced to the readers of the *Young Woman* as "one of the most accomplished of woman-orators." She gives through her interviewer much sensible advice to learners of the art of public speaking. She commends the study of voice-production as distinguished from elocution. Asked what hints she would offer to a girl who wished to make an effective speech in public, she replied,—

"First, know all about the question with which she proposes to deal. Whatever arguments she intends to bring forward she should oppose in her own mind, or read the best opponents of them; she should do justice to the arguments of her opponents, and then try to meet them, not with easy rhetoric, but with logical refutation. Next, she should prepare a speech that would take about three hours to deliver, and then cut out everything but the very best parts that would take about twenty minutes. If it is her first speech, and she is troubled with nervousness — which, if she is going to be a great speaker, is exceedingly likely—she should not be ashamed of learning it by heart. She should make notes of her headings only, and then be ready, if the audience inspire her and she has gained self-command, to express any further thoughts that occur at the moment. . . . After the first speech a girl will know what method of preparation is most natural to her. . . . What helps me most, perhaps, is that whenever I address an audience, however small, I feel that it is a great occasion.



MRS. WYNFORD PHILIPPS.
(*From the "Young Woman."*)

Mrs. Philipps indulged in this cheering prediction: "When the responsibilities of citizenship are properly taught, all men and women will consider it a duty to learn how to express themselves grammatically with well-trained voices; the art of speaking will become part of ordinary civilised life, and it will be generally much more useful than the ladylike accomplishments that are now universally recommended, openly applauded, and privately detested—such, for instance, as strumming with wooden fingers on a piano. Apart from public speaking in the sense of oratory, I think that all men and women should be able to express their convictions and speak on matters of local interest in a few simple words, without any elaborate preparation. That is quite different from delivering great addresses, and *that* all citizens should be prepared to do, just as they would engage in an interesting conversation at a dinner party or social gathering."

Asked to name the greatest living woman-orator, she said: "There are to my mind three women who in their own way are in their greatest speeches near to perfection in their art—Annie Besant, Lady Carlisle, and Lady Henry Somerset."

The interview drew to a close by Mrs. Philipps affirming that "we live in heroic days. For women especially there have never been times so stirring with elements of greatness, so full of rich opportunity, as the present." Now more than ever a workless life is a worthless life.

THE RUSSIAN CHURCH REVIVING.

THE wave of spiritual earnestness which is sweeping over European thought is sympathetically described by Mr. S. E. Keeble in the *Wesleyan Methodist Magazine*, under the title of A New International Movement. "It is," he says, "really a return under mystical and symbolical forms, to spiritual conceptions"—the recoil from realism to idealism. He describes the Symbolists as they sprang in France from the school of Renan, Verlaine, Mallarmée, Barrès, Desjardins, and Pasteur Wagner. He follows the representatives of Symbolism in Belgium and Norway.

"In Russia the new movement is taking, according to Paul Milyoukoff, a very interesting religious form. Vladimir Solovieff some time since won the ear of the thoughtful in Russia for his new theory of civilised society; viz., that its history is nothing less than the history of the gradual assimilation of the principles of Christianity, and that the work of securing the realisation of the Christian ideal is the special mission of the united Greek Orthodox and Roman Catholic Churches. In a lecture which attracted much attention, Solovieff recently stated that one great difficulty in the way of his theory had been the fact that the actual moral and intellectual development of Europe for the last three centuries has been an uninterrupted secularisation of thought and feeling. That difficulty he now saw his way to surmount; for what has hitherto been regarded as Christian civilisation he sees to be a mere compromise between Christianity and heathenism, from which has proceeded the dogmatic formalism, the ethical individualism, and the one-sided spiritualism of the old Christianity. "The modern world, with its principles of socialism and materialism, must inevitably lead to the true Christianity." This paradoxical synthesis, not new to Englishmen, has created much fluttering in the dovecotes or dark owleries of the Greek Church, where formalism and superstition reign supreme. The situation has been rendered still more interesting and hopeful in Russia by the attitude of an intelligent and earnest young Greek priest, the Archimandrite Antonius. In his pastorals, Antonius has condemned the officialism and formalism of the Russian clergy, and has declared that the salvation of the individual and care for the social weal are not only compatible with each other, but inseparable.

"All this is a commonplace with us, but it is almost epoch-making in Russia. It indicates the rise at last within the Eastern Church of spiritual and social Christianity."

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"OCCULT COMPENSATION."

THE *International Journal of Ethics* contains a lengthy historical discussion by Mr. Henry C. Lea, on "Occult Compensation." To the lay mind there is something mysterious and alluring in the title. But the subject has nothing whatever to do with the late Madame Blavatsky, nor any particular school of Theosophists. The term, as explained by Mr. Lea, "signifies that when a man has a valid claim which he is unable or unwilling to substantiate by legal process, he can without sin compensate himself by stealing an equivalent from the debtor." It is thus, he proceeds, "a survival from the primitive stage of barbarism, before society had advanced to settled laws and machinery for their enforcement, when the safety of each individual's life and possessions depended upon the force or cunning with which he could protect them. With the advance of civilisation it has been the earnest effort of all law-givers to suppress this natural instinct; the preservation of social order depends on its renunciation."

TAKING THE LAW INTO ONE'S OWN HANDS.

Both the ecclesiastical and the civil authority agreed during the earlier ages of Christianity in denouncing the primitive instinct. Not till about the beginning of the thirteenth century did the idea of thus taking the law into one's own hands, slowly and insidiously find tolerance at the hands of Churchmen. Thomas Acquinas condemned it. But it gradually found acceptance with theologians, until in 1607, the Holy See inserted in a manual for confessors the following official opinion:

"If you cannot conveniently otherwise collect a debt, you can take it secretly, provided you are careful that the debtor shall not pay it a second time, and that it is done without scandal or danger of reputation or life to you or to others; nor are you held to reveal it even if a prelate orders this under pain of excommunication, if it is probable that on revealing it you will be forced to make restitution, nor are others obliged to reveal it, if they know for certain that you have received it justly."

GROWTH OF LAXITY IN THE CHURCH.

"The first half of the seventeenth century witnessed the marvellously rapid growth of probabilism and casuistry, leading in many cases to conclusions deplorably lax. Occult compensation did not escape the scrutiny of the theologians of the new school; it was universally accepted as justifiable."

The extravagant development of this casuistry led to a reaction, and in 1665, 1666, and 1679, Papal condemnation was passed on certain doctrines of the casuists, among which was included the assertion "that household servants can steal from their employers what they consider sufficient to equalise their wages with their services."

In the long struggle which followed, between the rigorists and the casuists, the papal Church seems finally to lean towards the latter; since St. Alphonso Liguori, who "inclined almost invariably to the laxer side," has been in this century beautified, canonized, and declared a doctor of the Church, of irrefragable authority. "The modern text-books of moral theology which are almost universally used in the seminaries are based upon Liguori and teach his doctrines."

WHAT PAPAL ETHICS PERMIT.

"The practical application of occult compensation," says Mr. Lea, "can perhaps best be understood through a few examples furnished by recent casuists:—

"A man's ass is stolen; it escapes from the thief and commits damages for which the owner is forced to pay. This is unjust, and he can compensate himself secretly.

"A man who is treated unjustly but legally in the division of an estate with his sisters compensates himself in the distribution of the assets. He is within his rights in so doing, but we are told that it is dangerous unless he first consults some honest man as to the amount to be secreted. After it is done, however, the confessor had better let it pass without requiring him to make restitution.

"A servant breaks a valuable piece of glassware, and his employer deducts the value from his wages; if the breakage was unintentional he can compensate himself by stealing.

"A. borrows a hundred napoleons from B., and meeting him promises to send the amount to him the next day, whereupon B. confidingly gives him a receipt. Now, B.'s father had died owing a similar sum to A.'s father, wherefore A. refuses to fulfil his promise, and when sued exhibits the receipt and swears that he has paid the debt. B. is defeated and cast in the costs. A.'s conduct is perfectly justifiable throughout.

"A peasant woman confesses to stealing her neighbours' chickens, and alleges four reasons—(1) that her chickens are lost and she takes her neighbours, (2) that she knows her neighbours steal hers, (3) that the chickens which she stole consorted with her own when young and ate her food, (4) that the neighbouring chickens damage her garden. Of these the first and third are pronounced insufficient, while the second and fourth justify her."

PRESENT TREND OF CHRISTIAN THOUGHT.

REV. AMORY H. BRADFORD, D.D., editor of the *Outlook* and of *Christian Thought*, observes in the latter periodical that "There is in progress a very great change in the Christian thought of the world. It has been observed by many students of theology in England that there the point of departure is sociological rather than theological. The question with English thinkers is not so much, 'What do you think about God?' as, 'What do you think about man?' Slowly but surely in this country [the United States] also that method of study is making itself manifest. The physical scientists may, perhaps, be less influenced by it than any other class of thinkers, but theologians and philosophers are already showing the influence of the sociological atmosphere. The study of the human condition influences even our theories of inspiration, and there is hardly a problem of theology which does not show the effect of 'the newer religious thinking.' . . . There has been at no time within the memory of those now living such an interest in municipal affairs, such thorough and honest inquiry into the conditions in which human beings live, such emphasis upon the fact that society itself ought to be redemptive, and such clear appreciation of the truth that the Gospel which was preached by the Master and the Apostles was not some theory of the person of Christ and not some philosophy of the Godhead, but, in all its glory and beauty, the doctrine of the kingdom of God. The chief characteristic of the change which is coming over American Christian thought, then, we believe to be expressed by the statement that it is becoming sociological. The fact that all men are bound together is receiving a new emphasis. The solidarity of the race is no longer a dream, but science and philosophy as well as theology, the pulpit and the lecture-room alike, are giving to it emphasis. Heretofore the emphasis has been on the things which were not seen; now we are emphasising the things which are seen. Heretofore the duty of loving God has been put in the front; now that text of St. John, 'He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen,' is receiving the attention which it deserves."

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MISSIONARY PROGRESS AND PROBLEMS.

Missionary Finance C.M.S. All the great missionary societies are feeling very keenly the present commercial depression. The Church Missionary Society is face to face with a serious deficit, though much smaller than was expected six months ago. The deficit, moreover, is due to a bold and aggressive policy on the part of the Committee, which will rightly appeal strongly to the friends of the Society. The income of 1893 would have proved sufficient for the year's work if the expenditure had remained at its previous year's figure; but, as the *Church Missionary Gleaner* says, this is not the case, and adds, "We have, in fact, spent nearly £14,000 more; and the deficit, after making certain adjustments, and including a still uncovered portion of the deficit of 1892-3, proves to be £13,000."

The Needs of 1894-5. But why have we spent so much more? Partly because of the greater number of missionaries. More than 150 new ones have been sent out in two years. Partly because of the growth of the work in almost all the Missions: more native teachers, more schools, more dispensaries, more travelling, more mission-houses. Roughly speaking, we need in this year, 1894-5, *after* paying off the deficit of £13,000, three things:—(1) an increase of about £12,000 on the past year's income, to cover the *same* expenditure without leaving another deficit; (2) an *addition* of about £11,000 *further*, to cover the *developments* of the past year, including last autumn's reinforcement, the full cost of which only now begins to fall on the Society; (3) *another addition* to pay for the outfits and passages of the brethren and sisters now preparing to go out *next* autumn. And then let it be borne in mind that the subsequent maintenance of this new reinforcement, as well as the inevitable development of an ever-growing work, must of necessity mean a still larger total in the following year, commencing next April.

Missionary Finance in other Societies. The Society for the Propagation of the Gospel has suffered severely from a decrease in legacies and special funds, the income being £113,079, a decline of £14,069 as against 1893. The London Missionary Society has to record the very serious balance of £30,000 against the Society. The Baptist Missionary Society reports a total deficiency of receipts as compared with outgoings of £14,183, although the income shows an advance of £640 on the income of the previous year. The Society which has the most unsatisfactory report to make is undoubtedly the Wesleyan Methodist Missionary Society. For more than a decade the income of this society has been steadily declining, and the report of the last year shows that this downward tendency is by no means arrested, its income for 1893 having been £4,757 less than in 1892. Something more than commercial depression is needed to explain a decline of so great amount continued year after year for almost half a generation.

A Great Missionary Conference. We are very glad to record the arrangements for a Missionary Conference of the Anglican communion to be held from May 29th to June 1st. The Conference, which will be opened with a sermon by the Bishop of Durham in St. Paul's Cathedral, on May 28th, is to be followed by a reception by the Lord Mayor at the Mansion House. The most interesting part of the Conference will be that which deals with the Presentation of Christianity. "Doctrine and Ethics" is supposed to involve the question of how far and in what form Christian doctrine is to be preached to the heathen. Mr. Ensor will of course plead for a full Gospel, and expose the fallacies of those who deprecate "dogma" and advocate the "ethics" of the Sermon on the Mount as the one message to the world (though indeed the Sermon itself implies the highest "dogma"). Another view is that the highest "dogma" about the Incarnation is necessary, but that "dogma" about the Atonement is inexpedient. Whether Mr. Ottley (or whoever represents High Churchmen in this discussion) will take that line we do not know. The subject of "Catechumens and the Right Time for Baptism" is one of very great moment, involving the nature and extent of the instruction to be given before baptism. Mr. Bateman, the veteran C.M.S. missionary in the Punjab, has a large experience of the difficulty of the question, and we believe Bishop Hicks has had similar experience in South Africa.

Knotty Points for Discussion. The Subjects Committee have very wisely sought to avoid excluding the statement of disagreeable facts. Some of the selected speakers are likely to prove very "candid" friends of missions indeed. It would therefore be only in accordance with this principle if some one were permitted to point out what a terrible hindrance to the acceptance of pure Christianity by the Mohammedans the condition of the Eastern Churches is. However, no one was found to take the place Dr. Allan refused. On the missions of the Church of Rome, and on "other Christian missions" (*i.e.*, Nonconformist), the Bishop of Lahore is an excellent authority, for he has both in his diocese. He knows how Rome makes it her chief business to decoy Protestant Christians; he knows how the principle of "missionary comity" is observed both by Church of England and by Presbyterian missionaries; and he knows the exceptions there are among the latter to the observance of this sound rule. The Bishop of Lincoln and Archdeacon Farrar were also asked to speak on this subject, but both declined. It appears that some High Churchmen think that Church of England missions are bound by ecclesiastical propriety to avoid, not merely stations, but whole countries in which Rome is at work; that, *e.g.*, Bishop Corfe (High Churchman though he be) has no right to be in Corea; and the Bishop of Lincoln was expected to oppose this view strongly, and of course with exceptional authority among those who hold it.

A City Temple for Madras. The Rev. Maurice Phillips, a veteran missionary of the L.M.S., who has been thirty-two years labouring in South India, has conceived a brilliant and courageous idea, to which we have pleasure in referring. His proposal is to erect in Madras a City Temple similar in structure to the Hindu temples. In appealing for support for his project, Mr. Phillips makes one or two very remarkable statements in his article in the *Missionary Chronicle*, the organ of the L.M.S. He says that when he was transferred to Madras at the commence-

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ment of 1886, there was not a foreign missionary in that whole city capable of preaching to the people in their own language. Would it be possible to conceive a more sweeping indictment of the educational system? He continues, "At this time there about sixteen missionaries in connection with the various Protestant societies, who devoted their time to English teaching in schools and colleges, and none of these could speak the vernacular of the pupils they taught."

Mr. Phillips' Proposal. "Some time ago I rented three bazaars in the most populous part of Madras, broke down the partition wall between them, and turned them into one room. I had the walls covered with Scripture texts and mottoes, and the inside furnished with a desk, chairs, and benches. The room will seat ninety persons; the whole of the front is open when the shutters are off, so that about fifty can stand on the steps and listen to the preaching. This was an experiment to see if the people would come regularly into a building to hear the Gospel. The plan has answered admirably. We have an audience of from 150 to 200 every evening. Some sit right through the service, and some go and come. This room is too small and hot to carry on our work efficiently, and no better can be rented. We feel, therefore, that the time has come to provide a suitable preaching hall, which, under God's blessing, will be a powerful means of bringing the Gospel to bear on the 400,000 inhabitants of Madras. I propose to build such a room, somewhat after the plan of a Hindu temple, so that the people may come in and out freely as they do in their own temples. If built in English style they will not do so. I propose that preaching be carried on in it all day, and every day in the week, by relays of preachers. It will be used also for delivering lectures to educated Hindus, and for magic-lantern exhibitions. I have conducted Sunday afternoon lectures in English for the last six years with an attendance ranging between fifty and 200. And as I intend to build this Gospel-hall after the plan of a Hindu temple, I propose to call it 'The Madras City Temple.' Besides the large hall, which will accommodate about 500 persons, there will be a small reading-room, where the people can sit down and read the Bible and Christian books, and a consulting room where inquirers can meet us."

Marvellous Missionary Progress in India. The Methodist Episcopal Church in India continues to make advance in a marvellous manner. We have the more satisfaction in commenting upon this fact since we have pleaded both in this journal and in many other places for the adoption by the Wesleyan Missionary Society of the methods followed by the M. E. Missionary Society. At the Central Conference which is held at Allahabad there were fifty-two delegates present from different parts of India and Malaysia. Bishop Thoburn read an address, in which the progress of the Church during the past two years was reviewed. There had been progress everywhere except in Borneo, from which they had reluctantly withdrawn. There had been 37,000 baptisms during the two years; but allowing for waste there were 30,000 more Christians in the community to-day than there were two years ago. The entire Christian community was at least 70,000. Bishop Thoburn has appointed no less than five native ministers to the important office of Presiding Elder. This is the next office in degree of importance to that of Presiding Bishop. The most extraordinary thing about these appointments is that they elicit a chorus of approval from the *Harvest Field*, the Wesleyan-Methodist Missionary magazine in India, whose policy has been steadily to deprive Indian Wesleyan native ministers of their privileges. The editor says, and we heartily agree with him, "We rejoice that the Methodist Mission has been able to train men competent for this great work. In one case there are missionaries of the Women's Foreign Missionary Society working under his guidance, and soon there will be an American missionary in a similar position. It will be a happy day for India when a larger number of native ministers will be able to stand alone."

Missioners and Missionaries. We have called attention more than once, says *Work and Workers*, in an excellent editorial, to the work which may be done on the mission field by mission preachers of suitable gifts coming for a while to the help of the missionary, to reap what he has sown, or, in some instances, to sow what he will reap. The visit of the Rev. Thomas Cook to South Africa will be in the memory of our readers, and his contemplated visit to India is anticipated with much hope and many prayers. The Rev. E. N. Thwaites, Rector of Fisherton, and the Rev. Martin J. Hall left England on the 19th of December last, to visit the Church Mission Stations in Bengal, South India, and Ceylon, and their labours have been greatly blessed. The Rev. H. D. Williamson, of Calcutta, writes:—"We are all rejoicing and praising God for His blessing upon the missioner's visit. There has been very evident blessing upon each part of their mission. Many of our old church congregation testified in the after-meetings either to conversion or to definite help to their Christian life. The believers' meetings were marked by a truly happy union of all denominations, and by a real stirring up of many to a fuller apprehension of Christ." To missionaries strained and wearied by exhausting toil, often depressed for want of adequate companionship with its mental and spiritual stimulus and encouragement, the visit of an earnest, large-hearted, brotherly missioner may be of unspeakable value, both in the way of personal refreshing of spirit and in direct relation to his work. As we have said before, the missioner is no substitute for the missionary abroad any more than he is for the pastor at home; but he is, or may be, an ally and helper of great value.

Wanted, Business Men as Missionaries. In the *Church Missionary Intelligencer* there is a very interesting and frank letter from a correspondent, Mr. Herbert Todd Birch, who pleads for a greater readiness on the part of the C.M.S. to welcome as its missionaries men who have proved their ability in mercantile pursuits. He thinks that the fact of a man being "in orders," and having taken a University degree furnishes qualifications which are magnified out of all reasonable proportions, and he goes on to say men having risen to positions of responsibility in mercantile houses, etc., are in the habit of making important decisions every day, often after only a moment's reflection, and they have been trained so to act. They thus get an independence of judgment and a certain self-reliance. They therefore find a difficulty in placing themselves unreservedly in the hands of a committee, who are difficult of approach, who, while sitting in London, control the actions of their missionaries thousands of miles away. My experience goes to show that, as a rule, men of business desirous of going to the foreign field offer themselves to the smaller missionary societies, where they are brought more directly in contact with the committee, where they have more liberty of action in the field, and where there is (owing to the smaller sphere of their operations) less officialism and more spirituality.

Missionaries and the Upper Classes. The Rev. Gilbert Reid, a Presbyterian missionary to China, has been delivering an important lecture on "The Duty of Christian Missions to the Upper Classes in China." He

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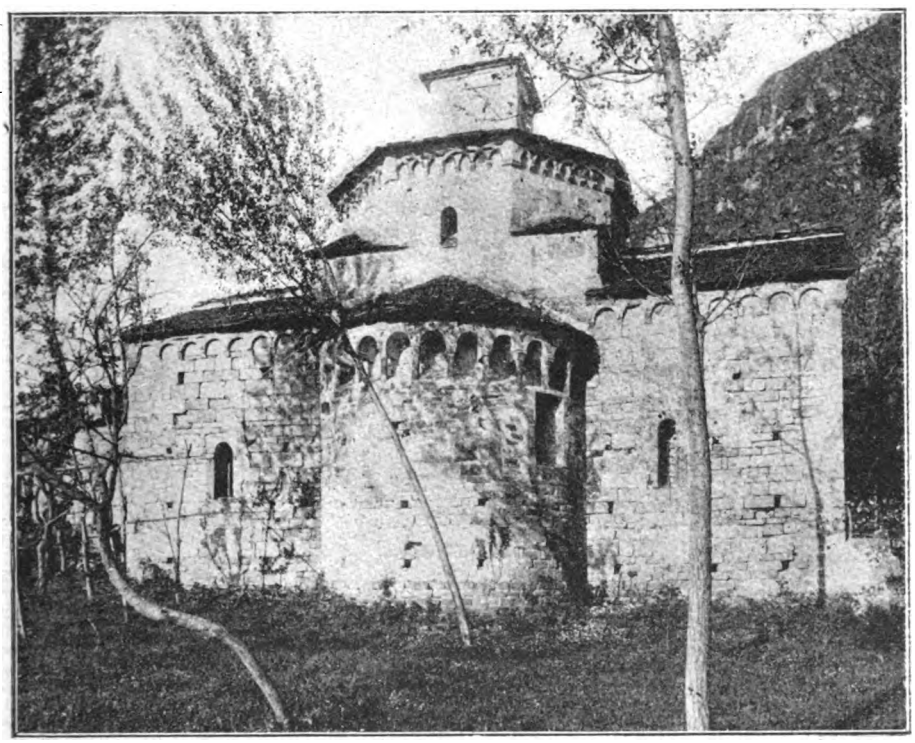
feels that there is danger of neglecting the higher classes in zeal for the poor and outcast. He believes that the higher classes should be conciliated; that their position should be recognised; that special efforts should be made to win their sympathy and co-operation; that by so doing the poorer classes would themselves be reached with greater ease, since the prejudice against the new faith would be disarmed by seeing those whom they regard as their superiors treat it with deference. This, Mr. Reid thinks, is especially true in China, where "Chinese custom and Confucian teaching are imbued with the ideas of the precedence of the superior—filial piety and fraternal submission." He says further concerning life in China: "Minor officials follow the beck of their superiors. The people conform to the wishes of the gentry. . . . Wherever possible, those high in power should be influenced, and, naturally, a salutary impression will be made on all beneath. . . . The constitution of society is different from that in our Western lands, since, in the latter, individualism is more highly developed, while in China it is restricted, social obligation binding the multitude to uniformity, and national custom of long standing enforcing reverence to all who are above."



THE CHURCH AT MONTORFANO.
(*From "Work and Workers."*)

Methodism versus Catholicism in Italy.

The Rev. H. J. Piggott, the energetic representative of the Wesleyan Missionary Society in Italy, reviews the work of the year in the May issue of *Work and Workers*. Referring to the interesting case of the little community of Montorfano, almost the entire population of which, it will be remembered, seceded from Roman Catholicism to Methodism some time since, Mr. Piggott says: The clerical party, having obtained a majority on the Municipal Council of Mergozzo, of which *Commune* Montorfano is a fraction, did their best to stamp out this little beacon-light kindled by God upon the mountains. They deprived our Evangelical School of the premises it had hitherto occupied *gratis* as the public school of the community, and transferred them, together with the municipal subsidy, to a Catholic teacher, sent and sustained with the express mission of winning back the children and their mothers to the Papal fold. They sent armed Carabineers to demand the keys of the church and its restitution to the *parroco*. When our people held stoutly out against the latter demand as an illegal abuse of power, lo! the Bishop himself enters upon the scene, and the custodians of the church are cited before the tribunals as withholding unlawfully from the diocese a building of which the Bishop and *parroco*, as representatives of the Church of the land, are the legal proprietors. We, too, were of course obliged to employ counsel, and there seemed to be grave doubts as to how the case would go. Our advocates' first plea against the competency of the *Pretura* to try the case was heard before the Provincial Court of Pallanza, and the decision went against us with costs. Remanded thus to the *Pretor's* Court, we trembled for the issue, knowing how amenable to priestly influence are these petty magistracies. But in the interrogatory to which they were subjected, the custodians or "trustees" of the church bore evidence so frank and clear as to their immemorial rights that the *pretor* listened with growing wonder. "From whom then did you receive the keys?" "From our fathers." "And they?" "From their fathers." "But the priest?" "The priest, *Sig. Pretore*, had nothing to do with the matter." "How then were you elected?" "In a general assembly of the parishioners." "And to whom did you render your accounts?" "To the same general assembly." "With the presence and sanction of the *parroco*, of course?" "No, *signore*; without his sanction and without his presence." "Have you documentary evidence to prove this?" "We have: here are our books with the minutes of the meetings duly drawn up and signed." The Pretor, an ex-Garibaldian, was nothing loth to be convinced; and, to cut the story short, after a full hearing of the pleadings on both sides, and a considerable delay for digestion and consultation, his judgment, when at length published, was altogether in our favour, confirming the right of the people to dispose of their church, and condemning the other side to the payment and refusion of costs.

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BOOKS OF THE MONTH

ON RELIGIOUS AND SOCIAL TOPICS.

TENNYSON: HIS ART AND RELATION TO MODERN LIFE. By Stopford A. Brooke. (London: Isbister and Co., Limited.)

Messrs. Isbister and Co. have sent us the volume of Mr. Stopford Brooke's lectures dealing with the late laureate, his art and relation to modern life. In the introduction, which proves a most correct and interesting guide to the spirit of Tennyson's life and poetry, we are told that the principal characteristics of the former was a simplicity which, whilst unaffected, was not without a certain conscious stateliness, and that the most beautiful and fitting end to such a career was consummated by the noble and serene picture of the late poet's death. The chief characteristics of Tennyson's art were, firstly, as might be expected from such a nature, simplicity. Sincerity, clearness, and precision in thought and expression are also equally notable. Tennyson, unlike Shakespeare and Browning, did not work upon subtle and distant analogies of human nature, but chose ever to clothe his thoughts in easy and lucid language, which, however, had no less of beauty in consequence of this. His great reverence for the past did not preclude the vitality of the age in which he lived from appealing to his choice of subjects. The poem which opens with

> "Love thou thy land, with love far brought
> From out the storied past"

is but one beautiful instance of a hundred utterances of the emotion, chiefly spent on the glories of England and the past struggles of her people for liberty. Truly, in this respect, Tennyson's poetry in the latter years of his life proved to be "the voice of one crying in the wilderness." Such patriotism is not a frequent subject with *fin de siecle* poets. But Tennyson by no means lavished all his art upon this one feature. Equally with Keats and Browning, he was a master of the classical and romantic, and a reverent study of these products of his pen is truly, to use the hackneyed phrase, "a liberal education." There is so much of interest in Mr. Brooke's volume, that the reader, if he happens never yet to have appreciated Tennyson for his art's sake, must turn from the perusal of these pages to the works of the master with a newly-formed capacity to grasp and assimilate the beauty and the richness of idea and expression. To those who have already drunk deep draughts from this refreshing spring, we can recommend Mr. Stopford Brooke's volume for the perfect sympathy of spirit with which this disciple of one of the greatest men and poets of the century has written of the master he so well loves and understands. There is no attempt to fix Tennyson's place amongst the poets—such an attempt would be premature and indelicate—neither is there a restless anxiety lest the poet's memory should not be duly reverenced. His works live; and years hence the dead poet will speak forcibly and irresistibly to a generation which knew him not as a man but as one of the greatest of artists who have shed the radiance of the language across the stream of time, fraught with admonitions stately and beautiful, and laden with a charm which must last as long as our mother tongue.

THE CHRIST HAS COME. The Second advent an event of the Past. An Appeal from human tradition to the Teaching of Jesus and His Apostles. By E. Hampden-Cook, M.A. (Simpkin, Marshall and Co.) pp. 163. (1s.)

Mr. Hampden-Cook in a closely reasoned pamphlet seeks to prove that the second coming of the Christ took place at the Destruction of Jerusalem, and that this was the final Coming of the Son of Man. Most scholars will agree with him in his first thesis, but will part company with him when he seeks to limit the meaning of the words of our Lord and His Apostles to that event alone. Still, what he has to say is well put and shows a good deal of reading and study.

THE ATTITUDE OF THE CHURCH OF ENGLAND TO NON-EPISCOPAL "ORDINATIONS." Two Essays by Walter R. Firminger, B.A., of Merton College, Oxford. With a Preface by W. J. Knox Little, M.A., Canon Residentiary of Worcester. (James Parker and Co.) 75 pp.

Mr. Firminger has written a learned and, withal, moderate pamphlet, indeed the pamphlet is more moderate than the preface. According to him Episcopacy is of the "*esse*" of the Church, and while he only unchurches the Protestant bodies in order to recognise the broadness of the Spirit's action, and recognises that those who are not of the Church's body may be yet, by God's supra-covenanted grace, of the soul, in these two admissions he virtually concedes the whole case. How he knows what "God's supra-covenanted grace" is, we cannot tell. It belongs, if it exist at all, to the "First Law Eternal," of which Hooker wrote so well, and does not therefore come within the sphere of practical religious experience or doctrine.

HEROES OF ISRAEL. By W. Garden Blaikie, D.D., LL.D. (London: Thomas Nelson and Sons.) 480 pp. 5s.

Dr. Blaikie gives us the lives of Abraham and Isaac, Jacob and Joseph, and Moses, and in a brief introductory chapter a sketch of the lives of the great men before Abraham. He also states briefly his reasons for disagreement with the "proposed reconstruction of Hebrew history" by the Higher Criticism, with which he will have nothing to do, though he quite admits the difficulties of the traditional view. Taking, then, the biographies as Dr. Blaikie has written them, the reader will find that in the way of light thrown by monuments, inscriptions, contemporary history, and geography, there is a good deal here to interest and instruct. The illustrations and maps are well done.

VILLAGE SERMONS PREACHED AT WHATLEY. By the late R. W. Church, M.A., D.C.L., Sometime Dean of St. Paul's, Rector of Whatley, Fellow of Oriel College. Second series. (London: Macmillan and Co.) 6s.

It is encouraging to find that the reception of the first series of village sermons, by the late Dean Church, has warranted the production of a second. The present volume is in no way behind the former. Of course, the strength and the massiveness, and some other qualities, that are found in the noble volume of Cathedral and University Sermons, are not found here. The congregation had to be remembered and the sermon had to be produced in immediate contact with the condition of its delivery. This explains the difference between the two. The village church is not exactly the same as the Cathedral, and the University pulpit stands alone and apart. It was one of the great qualities of the late Dean that he always remembered this, and was able to adapt his message. The student will take up the University sermons by preference. But let him by no means neglect these. There are touches in them, and openings on the various aspects of deeper truth that could only have come from the hand of a master. The deep reverence for Jesus as Lord, the tender sympathy of one who knows life's bitter anguish, and the Godly exhortations of one who has a passion for righteousness, could never be wanting in anything that this preacher uttered; and they are all found here. For quiet devotional reading, whatever be the degree of culture attained by the reader, there are few books comparable with this. One often feels that village sermons are pious but weak, reverent but not nourishing. It is hardly possible that any one can bring this charge against this volume. Thus to judge the book is only to judge one's self.

HISTORY OF THE PARISH CHURCH OF ST. MICHAEL AND ALL ANGELS, CHIPPING LAMBOURN. By John Footman, M.A. (London: Elliot Stock.)

As a history of a very notable parish church, this book is admirably written. No point seems to be neglected, either in one direction or another. Of course the history will have most interest for those of the locality dealt with, but it deserves a wider circulation. For all who are curious in church architecture there is much here that is valuable in the extreme. The illustrations are very well done, are printed to measure, and the scale is given. This is a feature other writers on local churches might very well copy.

FROM RELIGION TO REVELATION. An Argument and an Exposition. By W. B. Ritchie, M.A., minister of St. Andrew's, Georgetown. (Demerara: J. Thomson, 1894.) 157 pp.

We have not the pleasure of knowing anything of Mr. Ritchie beyond the above description and the unveiling of his mind in this little volume. But the argument, which is progressive and cumulative, is thoughtfully and carefully elaborated, proceeding from the universal facts of religion up to the final revelation of the Incarnate Christ and the Inspiration of the Holy Spirit, and shows that he has read widely and pondered deeply over the problems discussed. Particularly do we like his treatment of the Bible, and the following caution may be commended to those who think that we can now do without it: "We must not forget that the Bible has developed our moral and spiritual reason, and has brought us so much of truth and freedom that we may be sometimes tempted to do without the Bible itself. But it is not wise to cast away the ladder with which you have scaled the wall. You may need your ladder for still higher heights." This last sentence contains the gist of all our modern controversies. When we are quite sure that the Bible has said its last word to us we may be justified in discarding it, and taking up Mr. Grant Allen or some other equally foolish person instead. But those who know the Bible best know also that its voice grows in intensity and power every day and does not die away, and that its light glows more and more brilliantly unto the perfect day.

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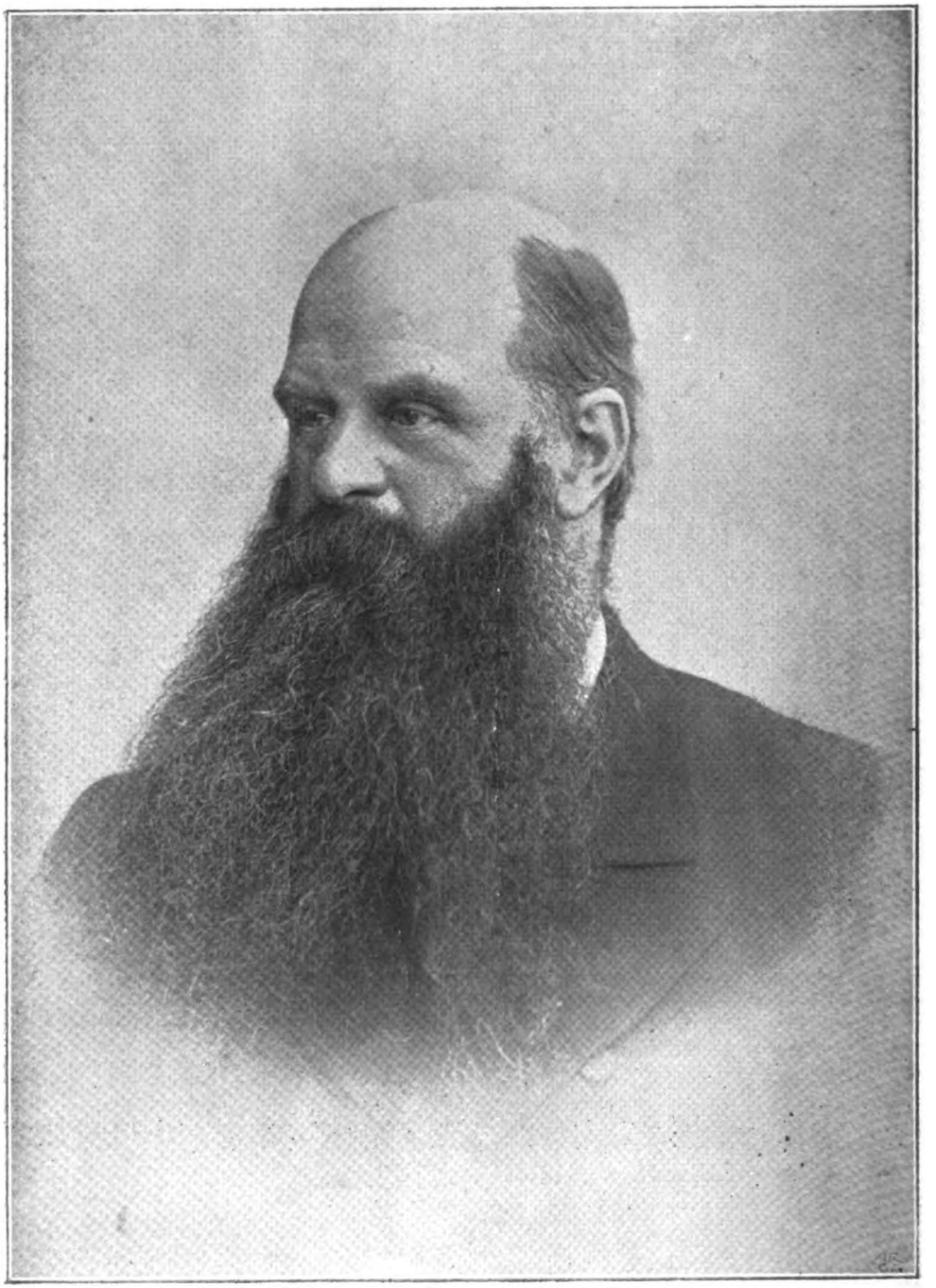

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SIR J. T. KENNAWAY, BART.

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THE PROGRESS OF THE CHURCHES.

CHURCH OF ENGLAND NOTES.

Dr. Newman's Movement. Dr. Newman's movement, which has now assumed distinctive and exclusive features and characteristics, continues to grow; but it does not seem to be followed by the great mass of the laymen of the Church of England. An extract has been sent round, with Lord Halifax's compliments, giving intelligence "which must be a cause of thankfulness to all Catholic Churchmen." Lord Halifax is the President of the English Church Union, and is one of the joint authors of "The Lord's Day and the Holy Eucharist," in which alterations are advocated in the Prayer Book to bring it into line with the old unreformed Use of Sarum. It appears that there are now 5,037 churches which adopt the eastward position, 2,707 that use altar-lights at the Holy Eucharist, 1,370 that use eucharistic vestments, and 250 that burn incense. As, however, the eastward position has been pronounced by the Archbishop of Canterbury's Court to be entirely devoid of sacrificial meaning, and as altar-lights must be regarded as a harmless and very early symbol of the Light of the World, the number of really ritualistic churches is reduced to 1,370—those that adopt the vestments. Here, again, it is not necessary to suppose that unreformed doctrine is taught in all of them, as the vestments are used by the Lutheran Churches of Germany and Scandinavia. When, however, the presence of Rome in this country is considered, her secret power, her ceaseless vigilance, her unrivalled skill, and the subtle attractiveness of her prestige, it does appear astonishing that so many should, in the Archbishop of Canterbury's language, be "fingering her trinkets," and not rest content with the simple dignity of the reformed ritual.

Some Clergy of Dr. Newman's Movement and the Vatican. The correspondent of the *Daily Chronicle* at Rome telegraphs that a communication signed by numerous Anglican clergymen has been sent to the Vatican, asking for enlightenment on certain points. The first of these is said to be a request that a Congregation of cardinals approved by the Pope should take up the Anglican question, and authoritatively deny the "Branch" theory, which detains so many clergymen who would be willing to be reconciled to the Holy See. That is the view that there are no really national or independent churches to be regarded as in communion with the See of Rome, but one church centered at Rome with branches in different countries. The query of the validity of Anglican orders is again put. The document is said in conclusion to supplicate by all and every means the founding of a Uniat Anglican Church, into which, it is asserted, crowds of doubting High Churchmen would enter. There is no need to doubt the existence of such a communication; the question is, how widely it has been signed, and what force it represents. Nor is there any valid reason for regretting such a negotiation, the account being taken to be substantially correct. The one thing to be desired in religious matters is liberty of conscience combined with absolute truthfulness, candour, and sincerity. It is abundantly clear that to many of the followers of Dr. Newman in the Reformed Church of England the existing formularies are a very ill-fitting and uncomfortable dress; some desire to explain them away, and others to get them altered. The lesson to be derived is that all who value the Reformation in England as a living principle, whether inside the National Church or out, should do everything they can to strengthen that great majority of the Church who are true to Reformation principles.

The Missionary Conference. The Missionary Conference has been a matter of great interest. About forty Bishops attended, besides a large number of missionaries, and a variety of important topics were discussed. The list included Judaism, Mahomedanism, Hinduism, Buddhism, Confucianism, Indian, Chinese, Japanese, African, and Australasian problems, Polygamy, Native Churches, and the like. When published together in a volume, the papers and addresses ought to make a useful hand-book for missionaries abroad and for the student of missions at home. With regard to any practical influence of such a conference on the system of organizing missionary work in this country, the supporters, both of the Society for the Propagation of the Gospel and of the Church Missionary Society, energetically repudiated any notion that their work was in the remotest degree likely to be superseded. It could only be in a united Church that the whole Church could become itself a missionary agency; and the element of disunion introduced into the English Church by Dr. Newman has prevented universal harmonious action on the part of the Church for many a generation. His Grace the Archbishop himself saw this, and while looking wistfully at the ideal of a united Church acting all together as an evangelistic force, he said that he was not speaking for a single shadow of a moment against the work of the Societies. On the contrary, he asked with his whole heart that the first prayer read that morning might be for the Societies. At present the Societies were the mission-conscience of the Church. They are the only people in the Church who have recognized their responsibility, and the work is theirs, and God's great blessing is upon them. Even if the ideal time should come, when missions would be felt to be a universal duty by a united

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Church, he did not think that the candlesticks of the Societies would be removed, but to a great extent their work would be changed. Meantime (a long meantime) we must work through the Societies with all our might. We must support their noble work. They are doing what the Church (in her organic and synodical capacity) has not done.

If any of the promoters of the Conference had the idea of a Board of Missions, or a Committee of Convocation, producing the marvellous spiritual enthusiasm of the great annual meetings of the Church Missionary Society at Exeter Hall and St. James' Hall, it was certainly visionary.

Meantime, at the Oxford University Junior Scientific Club, the famous Captain Lugard has been bearing eloquent and remarkable testimony to the missionary results at Uganda.

Little has been said outside of missionary circles upon the very wonderful results that have been produced by the introduction [into Uganda] of Christianity by the English and French missionaries. All the principal chiefs, and a considerable portion of the population, belong to one or other of the religious creeds, and most of them are enthusiastic in the exercise of their religion. It has permeated to a great extent their methods of life and thought; wanton cruelty and love of bloodshed has been replaced by a *regime* so mild that it is ineffective to control the turbulent masses. I have known many instances of generosity, and many cases in which a line of conduct was followed simply because it was adjudged to be right and in accordance with the teaching of the Bible. Whether or not we be imbued with the missionary spirit and desirous of proselytizing the heathen, we cannot but regard the formation of a Christian State hostile to the slave trade and ruled to a large extent by its own king and chiefs as a very notable achievement.

Withdrawal of the Government Grant to King's College. It seems an unaccountable policy, after sixty-three years, to withdraw a grant from a great institution because of its religious opinions. The sum of £83,000 a year is spent by Government on various Universities and Colleges in the United Kingdom. King's College is the greatest teaching body for higher education of any in London, which has none too much of this for its size. It has for sixty-three years been doing admirable secular work of the highest kind, in all branches of science. It seems a most arbitrary act of persecution that one Minister should suddenly cripple it by withdrawing a grant which has so long enabled it to do incomparable service for London and the nation.

The Welsh Church Bill. The dignified manifesto of the Bishops of England and Wales on the subject of the proposal to confiscate the property of the Church in Wales will surely cause many religious-minded men to reconsider such a policy. The Church in Wales has always been very poorly endowed, and the funds of the Ecclesiastical Commissioners and the ecclesiastical charities have largely gone to supply its wants and necessities. With all means of subsistence taken from it except a small modicum, how can its work be carried on? Its enemies are clearly bent, not on the removal of grievances, but on its utter destruction. Are they prepared themselves to undertake the religious work which it has hitherto provided? Do we not hear of chapels being considerably in debt? If the provision made by former generations for the preaching of the Gospel were to be given to other religious bodies who were willing to do the work, there would be some consolation; but the proposal to secularize the whole of it (except the small modicum) does indeed appear not only anti-church but anti-Christian.

Among other weighty paragraphs the following should be specially noticed:—

Its plan of Disendowment is to alienate for secular purposes those ancient gifts by which the service of God and the pastoral care of Christian people have been for centuries maintained in every parish. We cannot but look on these gifts as the heritage of the poor. The poor would at once be deprived of their legal right to a free place in their parish church, to the spiritual services which they have been always able to claim, from the baptism of their children to the burial of their dead, and to the residence among them of a pastor to visit them and minister to their sick and dying.

Every man has an interest in the good government of his country. It is not for us to say one word as between the legitimate divisions of political opinion. But the issue now raised stands alone and distinct from questions of party. And we are bound as trustees of a sacred heritage to call upon every Christian man, Churchman or Nonconformist, who values the inheritance of his fathers, and observes the spiritual work proceeding in his own times, to consider, in God's sight, how the vote he records may preserve or alienate gifts given ages ago, and used ever since for God's service and the people's welfare, may make or avert the most momentous change in our Constitution, may help or hinder the Church of Christ which has come down to us as the spiritual and inspiring force of the nation.

The Church in Wales is particularly strong in communicants. Communion in the English church generally is so sternly hedged about that the number of communicants in proportion to adherents is universally very small. Mr. Conybeare points out an interesting comparison:—

The following figures, taken from the last issue of the *Year Book*, will show that the four Welsh dioceses, when tried by the most searching test—the proportion of communicants to the entire population—more than hold their own with the remainder of the province of Canterbury, and decidedly surpass the province of York:—

	Population (1891).	Communicants.	Per-centage.
St. Asaph	270,180	23,039	nearly 8
Bangor	215,956	12,227	nearly 6
St. Davids	469,069	41,641	over 8
Llandaff	799,376	37,987	nearly 5
Total	1,781,581	114,885	nearly 7
Remainder of Province (except Truro)	17,203,879	1,069,344	nearly 6
Province of York ...	8,985,460	377,219	about 4½

The best Welsh dioceses are only second to the four strongest English (Hereford with over 11 per cent., Oxford nearly 11, Chichester and Salisbury over 9), and the worst stands above Rochester (barely 4 per cent.), London, Durham, Newcastle, and Manchester (all under 4), Liverpool (under 3), and Man (under 2).

Canon Smith, Vicar of Swansea, has just issued his

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Tenth Annual Report of Church Work in Swansea. In the course of it he says that, whereas in Easter, 1885, the communicants in the parish numbered 619, on the same day this year they numbered 1,242, while since January, 1885, the total amount raised was £34,602.

The removal of grievances is one thing; hostile and vindictive spoliation another. The following measures might well be introduced in a Bill in Parliament with a view to heal religious discord in Wales:—

1. The purchase of all tithes paid by Nonconformists. The Ecclesiastical Commissioners should sell enough property or devote enough money to carry out this object. The proportion paid by Nonconformists is not large, as the tithes are paid by the landlords. The grievance is sentimental, as the tithes have been a perpetual charge on the land, and always deducted from its value. But it is worth removing in the interests of peace.

2. The election of representatives of the parents of children attending the church schools to serve on the Committees of Management.

3. The grant of a settled social precedence to all ministers of religion.

4. The Nonconformist Churches to be prayed for at the Assizes and on all public and official occasions as well as the Established Church.

5. The restoration of the ancient Ecclesiastical Province of Wales, which would have its own Synod or Convocation, like the Province of York, where measures affecting Welsh Christianity could be better discussed than in the Convocation of Canterbury, but which could hold joint sittings when necessary with that Convocation. This would do more than anything else to identify the Welsh Church with that racial aspiration which is the most marked feature of Welsh contemporary life.

One special grievance, the primacy of the parish clergyman at the parish meeting, has already been removed by the Parish Councils Act.

Annual Meetings. At the ninety-fifth annual meeting of the Religious Tract Society, Dr. Green presented the report, which announced a total circulation of 67,590,600 publications for the year, showing a decrease of 3,000,000. There had been 583 new publications, including 151 tracts issued during the year. The free income showed an increase of £1,857, amounting to £29,186, and the trade receipts had been £152,576, making, with balances brought forward, a total of £181,762. The legacies, £16,333, had been much above the average, and had been invested. The expenditure had been £179,121, including grants of £28,654 in money, paper, publications, etc., to numerous home and foreign missions, churches, Sunday schools, coffee houses, etc, as well as to ministers, students, and emigrants. In connection with the London School Board, 266,299 children and pupil teachers were examined in Biblical knowledge last year, and grants of prize-books for the same purpose made to many other towns.

The annual meeting of the Church Pastoral Aid Society was held in Exeter Hall on Ascension Day, under the chairmanship of the president, the Earl of Harrowby. In addition to the speakers there were present on the platform the Bishop of Liverpool, Bishop Marsden, Bishop Royston, Archdeacons Taylor, Griffiths, and Martin. An abstract of the fifty-ninth report was read by the clerical secretary, Rev. John Barton. It stated that the Society had gone forward on its way with many cheering signs of encouragement. Its receipts (£55,326), though less than those of last year (£69,620) in which an unusually large legacy was received, were above the average of previous years. Twenty-five new grants had been made during the year, and the parishes aided by its grants were now 652 in number, the grants amounting in all to 847—viz., 660 for curates, 136 for lay-assistants, and 51 for women-workers:—

The expenditure for which the Society made itself liable for the maintenance of these grants is £54,388. To meet the grants and make up the stipends of the several agents employed the sum of £37,496 was contributed locally, and a further sum of £9,055 derived from the Ecclesiastical Commissioners.

At the annual meeting of the Colonial and Continental Church Society, the Secretary (Canon Hurst) stated that the home income during the past year, including special funds, was £20,905 13s. 2d. When to that has been added the sum raised and expended in the colonies and on the Continent, the total income is £41,757 13s. 2d.

At the fifty-first anniversary of the Church of England Sunday School Institute, the Secretary (Mr. John Palmer) stated that the total contributions during the past year to the general or benevolent fund from subscriptions, donations, offertories, etc., amounted to £1,567 10s. 5d., and to the Jubilee Fund £2,201 3s. 5d., making the total amount received for this fund to March 31st, £2,817 17s. 4d.; the receipts from the sale of publications realising £10,194 16s. 4d. Total receipts, £13,963 10s. 2d. In addition to the above, the sum of £26 1s. 7d. had been received for the museum fund. Although there had been much that was encouraging in connection with the jubilee celebration, looking at it from a financial point of view, the expectations of the committee had not been fully realised. The funds available, however, would enable the committee to pay off part of the mortgage, and to take up the much needed new work which the rapid development of secular education suggested.

At the ninetieth annual meeting of the British and Foreign Bible Society at Exeter Hall, under the presidency of the Earl of Harrowby (the annual sermon having been preached on the previous day at St. Paul's by Prebendary Snowdon, vicar of Hammersmith and Rural Dean of Fulham), the report stated:—

"The society closes its ninetieth year with a Bible translated, more or less entirely, into nearly 320 languages. Almost 4,000,000 copies have, since March last, been supplied to the

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Churches and missionary societies, or circulated by the society's own agencies. In almost all the countries of the Old World and many of the New, colporteurs, over 600 in number, have been employed, and 400 Bible-women have pursued their sisterly work in the Zenanas of India and the East."

The financial statement showed total receipts, including £1,316 os. 7d. for the Special Deficit Fund, amounting to £234,284 19s. 4d. The expenditure was £222,847 12s. 7d., which is £1,890 18s. 11d. greater than in the preceding year, leaving a balance of £11,437 6s. 9d.

"The large deficits of some recent years have impressed upon the committee the obligation of limiting the expenditure where it could be done without serious injury to the work. They greatly regretted the necessity for so doing, as did the agents whose fields of labour were thereby affected. The committee, however, desire their supporters to understand that no clear call to enlarge operations has been neglected from apprehension of failing funds."

The Bible-women more or less maintained by the society numbered 402, an increase of 32. They had read the Scriptures to 22,014 native women per week, and taught 1,577 women to read. In France, Spain, and Italy the force of colporteurs had been reduced, but the circulation in these countries had grown respectively from 187,302 to 233,598, from 61,870 to 64,835, and from 162,637 to 169,937. Among the Poles the circulation had more than doubled. In Bulgaria and the neighbouring lands the vernacular Scriptures were producing changes almost to be compared to the Reformation in England. In Egypt the Mohammedans received the colporteurs without the malignant scowl of former days. In Russian territories the circulation had been 514,951. In China the circulation was 235,921, against 182,773. In India the demand was steadily growing, and in Persia the circulation had nearly doubled, but in Japan the progress of Christianity seemed to pause before the absorption of the people in their new political passions and cares.

At the thirteenth annual meeting of the Church of England Waifs and Strays Society, held at St. Martin's Town-hall, under the presidency of the Bishop of Ripon, the secretary, Mr. Rudolf, stated that the society's general fund, notwithstanding the financial depression, increased from £31,011 to £32,575. The state of the general fund, as apart from the special funds, was the true basis for a correct judgment as to the society's prosperity. The work also showed a substantial increase of 310 children and ten additional homes, three for boys and seven for girls. The society was now incorporated under the Companies Acts, by a certificate of the Board of Trade, as a company, "not for profit;" and much inconvenience had been avoided in consequence. Now that its family had increased so considerably, the need of special homes for consumptive and epileptic children was most urgent. The number of children boarded out had increased from 479 to 537; there were 184 children in other Church homes paid for by the society, and 165 children had been placed in service or apprenticed, as against 129 in the preceding year. There were 797 applications for the admission of children during the past year, as against 644 in 1892. Of these, 610 were accepted, as against 403 in the previous year. The applications represented, almost in every instance, cases having a reasonable chance of being passed by the Case Committee, and did not include a large number of applications by letter referring to cases which were not considered sufficiently deserving for the society to deal with. There was again a considerable increase in the number of members of the children's union, there being 3,950 at the close of 1893, as against 2,940 in 1892. The children's branch was founded to support the St. Nicholas Home for Crippled Children.

The Bishop of Ripon said that in measuring the increase in the power and work of the society they must not measure it by the limitation of a single year, but by the steady increase which it had manifested from year to year. From the money point of view the increase was from £740 or thereabouts in the first year of its work up to £32,000 in the present year. This did not represent the full amount of funds at disposal, because there was a special fund of £10,000. But they were not only in possession of income which sometimes took to itself wings and departed, but they were in possession of freehold and leasehold property worth £28,000, so that they were in a position which secured them from the prospects of bankruptcy.

At the annual meeting of the Missions to Seamen, held at St. James's Hall, under the presidency of the Bishop of Chester, the secretary, Commander Dawson, stated that the society's receipts for 1893 were £32,512, being, apart from legacies, an increase of £2,500 over the contributions of any previous year. But the increase was mainly in the London Fund for the erection of the Missions to Seamen Church and Institute for the Port of London, which still requires £5,000 to complete the buildings. In referring to the evidence which the Board of Trade returns gave of increased thrift amongst merchant seamen, the report stated:—

They contributed last year to the weekly offertories in the Missions to Seamen churches about £1,000 towards the maintenance of their services. The Seamen's Savings-bank deposits had increased from £11,353 the year after the foundation of the Missions to Seamen to £83,042 in the last published return; 74,998 seamen's money orders, amounting to £428,024, had been been taken out in the years 1892-3, besides £189,333 of their accumulated wages being transmitted by the Board of Trade to their homes on paying off, so as to avoid its falling into the hands of the crimps.

At the third annual council of the Church Lads' Brigade, held at the Church House, Lord Chelmsford in the chair, the report of the executive stated that 144 new companies were enrolled during 1893, making 230 companies working at the end of the year, and 284 up to the end of April. As to finance, the executive report:—

To keep the expenditure within income, and at the same time maintain a high standard of efficiency, presented so many difficulties that the executive have every reason to be well

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pleased that the excess of expenditure over income was only £5 2s. 7d. This excess, however, is covered by the small credit balance brought forward last year. The immense amount that has been already accomplished with the very small means at the disposal of the executive shows that further development can be successfully accomplished on the careful and economical lines already followed if funds be forthcoming. But without money the growth of the movement must be checked, or even stopped.

At the yearly dinner in aid of the funds of the Hospital for Sick Children, Great Ormond-street, the Duke of York reminded his hearers that the hospital was the parent of all other children's hospitals, as it was the first institution of the kind in Great Britain. It began in 1852, and no fewer than 600,000 children had passed through its hands. Within the last few years it had been found absolutely necessary to make extensive additions to the then existing buildings; and this had been done at heavy cost. There remained still the sum of £9,300 unpaid. To this must be added a further sum of £2,000, the deficit of working expenses over income in 1893 and 1894. It was to wipe out this debt of £11,300 that he asked for support that night. Lord Roberts, the Duke of Fife, and Mr. Henry Arthur Jones also spoke, and donations to the amount of not less than £10,066 were announced.

The Jubilee of the Y.M.C.A.

The Church of England has taken a large part in this great hopeful and most thankworthy gathering. As some of the newspapers have represented the movement as being Nonconformist, it is as well to remind them that it is inter-denominational. The founder and president, Sir George Williams, belongs to the Church of England, and so do a very large number of the secretaries and committeemen who work the different branches. All evangelical Christians meet in this, as in the Religious Tract Society and the Bible Society, on equal terms. The Bishop of London preached the opening sermon at Westminster Abbey, and the Bishop of Ripon the sermon at the thanksgiving service at St. Paul's Cathedral. It was a member of the Church of England who gave the address of welcome at Exeter Hall. All the meetings have been memorable, but nothing could exceed the impressiveness of the great service at St. Paul's. The vast cathedral was filled with men to the very west door; there could not have been less than 7,000 present. The eloquent bishop was listened to with rapt attention, hundreds standing through a sermon of an hour's length. The reception at the Guildhall by the Lord Mayor and Corporation, the honours by the Queen, the invitation to Windsor, the universal hospitality of the citizens of London, and the general interest of the Press, will leave a memorable impression on all connected with this world-wide Association, especially on the representatives of the twenty-one different countries who have come to England for the Jubilee.

The Mosaics at St. Paul's.

At the meeting at the Mansion House, to ask for £100,000 to carry out Wren's wish to decorate St. Paul's with mosaics, at which speeches were made by the Archbishop of Canterbury, the Lord Mayor, and the Bishop of London, a letter was read from Mr. Gladstone, the last he wrote before his operation. The matter could not be better stated than by the venerable statesman:—

As one of those who joined in the movement of 1870 under Dean Mansel, I cannot but hope for the full success of your new effort on Friday next, from regarding it, together with its more obvious aims, as an effort to remove a reproach from the City of London. That great commercial community, the first in the world, is proverbially liberal in meeting all claims upon its bounty, and here, I cannot avoid thinking, is a claim not only on its bounty, but on its credit. But this claim, notwithstanding the munificence of individuals, has never yet been generally acknowledged. It seems only to require being mentioned in order to be admitted. Nor can there be, I suppose, a time more appropriate for the admission than the present moment, when this noble structure, standing at the head of all the ornaments of the City, has had just enough done towards repairing the deficiencies of its interior to make more glaring than ever the necessity of doing more. There is probably not a single church in the entire country which does so much as the St. Paul's of to-day, in the way of direct ministration, for great masses of the population. Nor can I admit all reference to the striking example which has been set on this occasion by the artist who has undertaken the pictorial work. Mr. William Richmond, having by his talents attained a grade in his great profession at which (I am glad to believe) it becomes highly lucrative, has spontaneously cast aside a large proportion of his prospects of fortune in order to minister to the completion of this great national, ecclesiastical, and religious work. Such conduct requires no eulogy in words. It is true that he will receive a better eulogy in honour, fame, and gratitude from posterity. But this reward the present generation of the great and munificent community of the City would also ensure for itself by the simple process of seconding his example.

Death of Bishop Smythies.

Bishop Smythies died on Monday morning (May 7th) of fever, and was buried at sea. He graduated at Trinity College, Cambridge, in 1867, and after spending some time at Cuddesdon, was ordained in 1869 to the curacy of Great Marlow. In 1872 he went to Roath, and in 1880 became vicar, and remained there till 1883, when he was consecrated Missionary Bishop of Central Africa, when he received the degree of D.D. from his University. In 1890 he was accorded the honorary degree of D.D. from the Universities of Oxford and Durham. At the end of 1892, on the division of his diocese, his title was changed to that of Bishop of Zanzibar and East Africa, Bishop Hornby being consecrated to the Bishopric of Nyassaland, for the founding of which Bishop Smythies had in a very short time raised £10,000. By the death of Bishop Smythies, says the *Times*, the cause of Christian Missions in Africa loses a most earnest and devoted servant. His popularity among working men (says the *Daily Chronicle*) was very great, and on being appointed to the Bishopric of Central Africa (as head of the Universities' Mission) they presented him with a specially designed portable tool-chest, which always accompanied the Bishop on his travels. When he was last in England it was evident that his trying journeys from the coast to Lake Nyasa had made terrible inroads upon his constitution, and that his days upon earth would be shortened

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by the arduous nature of his work and the self-sacrifice with which he devoted himself to it.

Death of Dr. Morris. The Rev. Richard Morris, M.A., LL.D., the distinguished philologist, was born in London in 1833, and was educated at St. John's College, Battersea. In 1870 he was appointed Lecturer on English Language and Literature in the Modern Department of King's College School. and a year later he was ordained to the curacy of Christ Church, Old Kent Road. In 1870 he was created Doctor of Laws by the Archbishop of Canterbury. Dr. Morris was a member of the council of the Philological and Early English Text Societies. He was elected president of the Philological Society in 1874, and in the same year received the honorary degree of M.A. from the University of Oxford. In July, 1875, he was elected chaplain of the Royal Masonic Institution for Boys at Wood Green, resigning in 1888. In 1890 he was appointed head master of Dedham Grammar School, retiring last year. The following are his principal works:—"The Etymology of Local Names," "Specimens of Early English," "Historical Outlines of English Accidence," "Elementary Lessons in Historical English Grammar," and "Primer of English Grammar." Dr. Morris was likewise the editor of "Liber Cure Cocorum," Hampole's "Pricke of Conscience," "Early English Alliterative Poems," "Sir Gawayne and the Green Knight," "The Story of Genesis and Exodus," Chaucer's "Poetical Works," "The Ayenbite of Inwyt," "Selections from Chaucer's Canterbury Tales," "Old English Homilies," Chaucer's "Boethius," "Spenser's Works," "Legends of the Holy Rood," "An Old English Miscellany," "Cursor Mundi," "The Blickling Homilies," "Report on Pâli Literature," "Anguttara-Nikâya," "Buddhavamsa and Cariyâ-Pitaka," "Puggala Paunatti," "Dâthavamsa," "Pâli Notes and Queries," and "Folk Tales of India." Dr. Morris's edition of Chaucer was published in six volumes, with a memoir by Sir Harris Nicolas; and his edition of Spenser was published in Macmillan's "Globe" series, with a memoir by Professor J. W. Hales. The death of Professor Henry Morley and of Dr. Richard Morris, within a few days of each other (says the *Times*), deprives England of two of her foremost students of early English literature.

Appointments: the New Bishop of Meath. As the Synod of Meath was unable to produce a sufficient majority for any one name in the election of a new Bishop, the Bishops of Ireland chose Canon Peacocke to fill the See. He took his B.A. degree at Trinity College, Dublin, in 1857, M.A. in 1862, B.D. in 1877, and D.D. in 1883, his University career being a very distinguished one. Ordained in 1858, he was Select Preacher in 1876, 1877, 1882, 1883, and 1888. He held the curacy of Kilkenny in 1858, and of Monkstown, county Dublin, 1863-73. In 1873 he became incumbent of St. George's, and in 1878 incumbent of Monkstown. He is examining chaplain to the Archbishop of Dublin, and he was elected Professor of Pastoral Theology at Trinity College when Dr. Wynne became Bishop of Killaloe. The *Irish Times* speaks highly of the wisdom shown by the Bishops in selecting Canon Peacocke as the new Bishop of Meath.

Professor of Pastoral Theology at Dublin. The Bishops have chosen the Very Rev. H. H. Dickenson, D.D., Dean of the Chapel Royal, to succeed Dr. Peacocke as Professor of Pastoral Theology in the University of Dublin; and as soon as the appointment has been ratified by the Board of Trinity College the new Professor will enter upon his duties. Dean Dickenson has long taken a deep interest in the spiritual concerns of young men in the diocese of Dublin, and as Hon. Secretary of the Church of Ireland Young Men's Christian Association he has done good work for many years past, while his kind and genial manners have always made him a great favourite in college and elsewhere.—*Record.*

Deans of Ardfert and Dromore. The two vacant deaneries have been filled up in the dioceses of Ardfert and of Dromore. In the former the Rev. Abraham Isaac, B.A., has been appointed to succeed Dr. Moriarty; and in the latter the Ven. Abraham Dawson, M.A., has been chosen by the Bishop, and vacates the Archdeaconry of Dromore in consequence. The Rev. Canon Harding has been appointed to the Archdeaconry of Dromore.—*Record.*

Vicar of St. James's, Muswell Hill. The Bishop of London has presented the Rev. J. S. Whichelow, Hon. Fellow of King's College, London, to the living of St. James's, Muswell Hill, vacant by the resignation of the Rev. E. P. Cachemaille. Mr. Whichelow has spent nearly all his clerical life in East London, and has been since 1882 the Vicar of St. Stephen's, Spitalfields, one of the most trying of East London parishes. On the removal of the Rev. A. J. Robinson to Marylebone, Mr. Whichelow was elected Rural Dean. He is a warm supporter of Evangelical work. The Bishop of London has again shown the East London clergy how fully he realises the claims of the most trying part of his diocese.—*Record.*

Vicar of Hull. The Trustees have made choice of the Rev. J. W. Mills, Rector of St. George's, Birmingham, to succeed Canon McCormick. He is described as a strenuous Evangelical, a thoughtful teacher, and a hard worker in his parish.

Ordination of a Congregational Clergyman. The Rev. W. H. Wilcock, until recently minister of Bishop's Waltham Congregational Church, has been accepted for ordination by the Bishop of Truro. Mr. Wilcock was trained at the Theological Institute, Nottingham.

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Gifts and Bequests.

Holy Trinity Church, Oswestry, has been reopened by the Bishop of St. Asaph after extensive alterations and additions, costing nearly £4,000. One of the transepts is the gift of Miss Longueville, of Penylan, in memory of her father.

An anonymous gift of £2,000 has been received by the Additional Curates' Society. The list of special contributions, to meet the Society's present needs, now reaches £3,444.

The secretary of the Curates' Augmentation Fund has had notice that the late Miss Tuson, of Preston, has left the society a legacy of £5,000.

A munificent gift has been made to St. Michael's, Stockwell, by Mrs. Buckmaster, a member of the congregation, who has endowed the church with a sum of £7,000, the interest thereof to be applied in perpetuity for the maintenance of a curate to assist the vicar.

The Rev. A. J. and Mrs. Burr have given £1,000 to clear off the debt on the restoration fund of Uphill parish church.

The Bishop of Durham has received a considerable sum of money in aid of church extension in the parish of Bishopwearmouth, Sunderland, £500 of which will be devoted towards clearing off the debt on St. Hilda's, the memorial church to the late Bishop Lightfoot. St. Hilda's will, therefore, be consecrated and opened at an early date.

Mr. R. Brocklebank has offered £1,000 towards the restoration of the Ridley chancel in the old parish church of Bunbury, Cheshire, and to the provision of an organ-chamber and a heating apparatus for the church.

Lord Mostyn has given a piece of land for the erection of a church in memory of the late Duke of Clarence at East Llandudno. Lady Augusta Mostyn has also given a donation of £1,000 to the same object.

The Rev. William Heygate Benn, late Rector of Churchover, Warwick, has let £500, the annual produce of which is to be distributed at Christmas in each year among the deserving poor inhabitants of the parish, and a farther sum of £1,000 to the Hospital of St. Cross at Rugby in aid and augmentation of the endowment fund of that institution.

William Sinclair.

PRESBYTERIAN NOTES.

The General Assemblies of the Established and Free Churches of Scotland have had their sessions in Edinburgh, where the whole ecclesiastical work of the year has come under review — Home Missions, Foreign Missions, Work on the Continent and in the Colonies, Temperance, State of Religion and Morals, Church Interests, Union, Disestablishment, and all manner of appeal cases, and suggestions for bettering the work of the churches in the various tasks they undertake. The Established Church is honoured by the presence of the Queen's Commissioner, or representative, who this year is the Marquis of Breadalbane. The Lord High Commissioner, as he is called, holds state levées in the old palace of Holyrood; he is solemnly presented with the keys of the City of Edinburgh, he drives in state procession with a military guard to the Hall of the General Assembly, where he sits enthroned in a special gallery behind and above the Moderator's chair. He is attended by the Lord Provost of the City and by the Solicitor-General for Scotland. This year the representatives of royalty, law, and civic order are curiously enough also representatives of the movement for Disestablishment. The Marquis of Breadalbane is one of the few Liberal Peers; the Solicitor-General is an elder in the United Presbyterian Church, and a well-known advocate of Disestablishment and Disendowment, while the Lord Provost, Sir James A. Russell, is a Free Church elder who never misses any opportunity of doing honour to the Church to which he belongs.

If the opening of the Assembly of the Free Church is unattended by any state ceremony it is invariably marked by a great popular gathering. On the 24th of May the Hall was filled from floor to ceiling, and every doorway was blocked with a struggling mass of people. For Scottish life is still true to its centuries of tradition, and the Assemblies are still popular parliaments in which the people take an unflagging interest. The newspapers for the time reduce their Parliamentary reports to the smallest dimensions, and fill pages with the proceedings of the two ecclesiastical gatherings, and even in the clubs the talk is churchy.

Union.

Before the Assemblies met, some informal conferences were held on the subject of comprehensive Presbyterian union. It appears, notwithstanding the public utterances made in the speeches of leaders in the two houses, that these conferences are to be continued, and it is well that they should be. If no great practical results follow at once, they can scarcely fail to beget feelings of mutual respect, which are sure to bear good fruit at some time not far distant.

Meanwhile the two churches have remained in their respective positions—the one protesting against, and the other pleading for, Disestablishment. The defence of the present ecclesiastical condition of things in Scotland is committed by the General Assembly of the Established Church to its Church Interests Committee, and the Convener or chairman, Lord Balfour of Burleigh, recounted what the Committee had done during the past year. The country had been divided into twenty-four districts, and these had been visited by deputies and lecturers. The Committee have spent £1,771 during the year, and have asked for, and been promised, a collection made throughout the congregations. The position of

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Committee, which has been adopted by the Assembly, may be put thus :—

"It seems clear that the Church, while standing firm on the principle of Establishment and the national recognition of religion, should go as far as concession can go without sacrificing her principles; but your Committee are of opinion that, in the circumstances in which the Church of Scotland is placed by the action of other Churches, it is useless to attempt to formulate any scheme of reunion. Agreement in essential principles is a necessary preliminary to carrying out successfully any such scheme, and until a basis for such agreement can be devised which has some chance of being accepted by other Churches, it is not the duty of the Church of Scotland to pursue the subject further.

"The Church of Scotland holds, in common with the Free Church and other Presbyterian Churches, as an essential principle the Headship of the Lord Jesus Christ over the Church and over the nation. She holds that the Church has a Gospel for nations as well as for individuals; that her mission must be accepted, her jurisdiction in spiritual affairs must be acknowledged, and the Christian faith must be confessed by the nation. From these principles the Church of Scotland cannot swerve; but if it is in the working out of them, and more especially in that part which involves organisation for territorial work, and in the possession of the ancient endowments, that practical difficulties arise, which cause some to think, justly or unjustly, that the Church has privileges which give her an unfair advantage over others, it is fair to ask whether something may not be done by the Church to remove this complaint.

"It is also impossible to consent to the alienation of the endowments from the sacred purposes to which they have been devoted, and it seems not unreasonable to expect that all Christian people should rejoice to see them used for the greatest advantage and for the spiritual welfare of the greatest number."

In the debate which followed the introduction of the Report of Committee, Dr. Macgregor, of St. Cuthbert's, Edinburgh, and Dr. Alison, of Newington Church, Edinburgh, made the most interesting, because the most conciliatory speeches. Of course Dr. Macgregor could not help saying that the passing of the Government Disestablishment measure would be a great national sin and a great national calamity, and that no national sin ever went unpunished, but towards the close of his speech he showed that it was possible for the leaders of the Established Church to understand the position of Free Churchman and United Presbyterian. It is a hopeful sign of the future that he and others went back to the articles of agreement drawn up years ago between the Free Church and the United Presbyterian Church, and seemed to say that there was little difference in principle between his position and that laid down in the articles. His closing words are so important that I quote them :—

"They would never, as a Church, be able to wash their hands clean of all responsibility for Disestablishment, should it ever come, until, as a Church, they were able before God, their own conscience, and the world, to say that not only was there no effort which they did not make, but that there was no concession, no concession short of absolute principle, which they did not make to bring this unholy war to a satisfactory and permanent end. He asked the Assembly to bear with him while he spoke to a larger audience than was in that house—to his Free Church and United Presbyterian Church brethren, clerical and lay. Had they exhausted all the means in their power in order to bring the present divisions to a peaceful, rather than a violent, end, and to pave the way for a great Presbyterian Union? Some of his brethren said, 'Too late.' That was the language of despair. It was never too late to do right. He did not say that the hopes were very bright, but they had nothing to do with that. They had to do their duty. He believed that once there was a united Church there would be such enthusiasm as would not only fill the coffers of the Church, but fill them to overflowing, and streams would run to the heathen world. Establishment was not in itself a principle; it was only the application of a principle. That principle was the adequate recognition of religion by the State. Seeing then that the difference was not so much in principle as in the application of the principle; seeing they were so far united already, was it an extravagant hope that they might come a little nearer, so that they might secure the enormous blessing that would result from a happy, holy union? He could not conceive a greater blessing which Almighty God could confer upon this land of Scotland than that the religious struggles by which this century had been tortured, before this century mingled with the ages gone, should be buried and dead for ever. May God grant it."

The motion adopted in the Free Church Assembly declared that the Assembly adhered to the deliverance of many previous Assemblies as to the necessity of Disestablishment and Disendowment in Scotland; that they anew recognise the service done in advancing the question by the introduction of the Bill of Sir Charles Cameron; and that looking to the whole position of things in Scotland, particularly as it affects the Presbyterian Churches, and the interests of religion generally, the Assembly appeal, not only to their own people, but to all Scotsmen, in the interests of equity and of peace, of justice to all the Churches, and of re-union among Presbyterians, to press on those in power the urgent need of an early settlement, just, thorough, and final.

In proposing the deliverance to the House, Dr. Rainy stated his views a little more definitely than he had ever done before. He declared that he did not think that he could ever become a minister in an Established Church, and, while he was careful to guard himself from saying that he would never agree to any proposal to reserve the teinds or any part of them for religious purposes, he made it perfectly plain that he did not expect that any practical arrangement could be come to. The majority of the Assembly undoubtedly agreed with him, but many who voted with him did not. Dr. Wallace, of Hamilton, spoke strongly against Dr. Cameron's Bill, and wished to see the teinds saved for religious purposes. Sheriff Guthrie Smith supported Dr. Wallace. He thought that the time for compromise had come. He believed in Disestablishment as the only possible preparation for Presbyterian reunion, but said that he saw no difficulty in legally retaining the teinds for the United Church, while, economically, he believed that they ought to be retained. Dr. Rainy's motion was carried by an overwhelming majority, but, it must be remembered, only after explanations had been given that the motion was not to be understood as approving of Dr. Cameron's Bill.

There is no doubt that a considerable number of members of the Assembly of the Free Church do not like the Bill. Many wish to conserve the teinds for religious purposes, and a still larger number think that some clauses in the Bill will very seriously retard Union after Disestablishment comes.

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Union between the Free and United Presbyterian Churches.

Several Presbyteries had "overtured" the Assemby to resume negociations for union with the United Presbyterian Church. The two churches years ago entered into negociations for a union, and while the United Presbyterian Church was ready, it was found that the Free Church could only unite if it consented to lose a large number of its ministers and members. The leaders of the Church have always been chary of renewing the negociations, but the movement has been forced on them by the laity. Latterly it has almost come to be regarded as sound policy to get Disestablishment first, and union afterwards. The desire to end the division in the Presbyterian Church of Scotland has, however, overcome all questions of policy, and the only opposition to the proposals came in the shape of motions advocating a wider union. A small minority—65 out of 488—wished to prevent any movement for union which did not contemplate "the conservation of the ancient endowments dedicated to the provision of religious ordinances," and a much larger number desired that the motion adopted by the House should make it plain that, while the Free Church desired union with the United Presbyterian, it should be made evident that there was no desire to ignore a wider union provided the difficulty of the existing establishment were out of the way. Dr. Rainy wished to keep to one thing at a time, he pointed out that the overtures dealt only with the more limited union, that union with the United Presbyterians would prepare the Church and country for the the wider union, but in the end he was persuaded to add a sentence to his motion which included the larger hope.

The motion finally adopted was as follows:—

"That the General Assembly, having considered the overtures, recognise anew the obligations lying on this Church at the earliest fitting moment to make a fresh movement towards an incorporating union with the United Presbyterian Church—a sister Church so much esteemed, and linked to the Free Church by so many ties. They cordially welcome the overtures now before them, and are persuaded that an extensive expression of sentiment from office-bearers and people is the best and most hopeful preparation for the subject being dealt with by the Church in a worthy and successful manner. And they commend the subject very specially to the interest and the prayers of the people of the Church.

"Further, the General Assembly, looking with expectation and desire to a more extended union of Scottish Presbyterians, and aware of the earnest interest felt in this matter by many of their people, think fit to refer to the answer sent by the Assembly of the Free Church to a communication from the Assembly of the Established Church in 1886."

The motion may appear less enthusiastic than might have been expected, but it must be remembered that everyone feels that if negociations are begun they must be carried through without loss of time. There need be no long debates. The churches know each other's position. The old articles of agreement are in existence. The only things to be debated about and arranged for are details of finance and management. What is wanted is the evidence of real and wide-spread desire among the ministers and laity of the two churches, and this is expressly invited by the motion. For my own part I expect to see the two churches united within a few years.

Finance.

The two Presbyterian Churches have suffered somewhat from the prevailing financial depression.

The total contributions of the Established Church, excluding the ancient endowments and the seat rents, amounted to £359,311, being a decrease of £1,276 from last year. If seat-rents be added, we are told that the total contributions during the past year have amounted to £425,400, giving an average of £315 over 1,348 parishes.

The total contributions of the Free Church which passed through the books of the General Treasurer amounted to £665,419 13s. 3d., which gave an income larger by nearly £20,000 than that of last year. The congregational income was, however, about £6,000 less than last year. The increase came from legacies and donations. It should be observed, however, that this £665,420 does not represent the whole income of the Church, but only that part of it which passes through the books of the General Treasurer of the Church. The total income is probably some £50,000 or £60,000 more.

The most disappointing thing in Free Church finance is the state of the Sustentation Fund, which shows a decrease of £6,354 compared with 1892-93. The total amount contributed was £169,943, of which £157,198 was raised by congregational associations, being only £298 less than in the year 1892-93; the decrease is in donations. Examination seems to show that, while the great fund has fallen somewhat, the average ministerial income has not been much, if at all, reduced, and that congregations are giving their ministers more and larger supplements. Various reasons have been propounded for the decrease in this central Free Church fund, all of which probably have partly contributed, but it may be that Free Church people are not quite satisfied with the fund itself, and think that the protection which it gives to inefficient ministers and the temptation it affords to the multiplication, or maintenance, of needless congregations have something to do with its decline.

If this be the case, the fact that the Church has at last seriously set itself to deal with inefficient ministers, and that the present Assembly has sanctioned the removal of three from their charges, may help to restore confidence.

Jewish Missions.

The Free Church carries on Missions to the Jews in Breslau, in Buda-Pesth, in Constantinople, and in Palestine at Tiberias and Safed. Mr. Warzawiak, the young Jewish Rabbi who is conducting the wonderful Christian work in New York, is a convert of the Breslau Mission. Large sums have been spent on buildings at Buda-Pesth, Constantinople, and at Tiberias. The annual income of the Committee is about £7,000.

The Established Church conducts Missions to the Jews in the five great sea-ports of the Turkish Empire—Constantinople, Salonika, Alexandria, Beyrout, ar

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Smyrna. The Convener, Dr. Alison, was able to announce twenty-two individual baptisms, besides the baptism of a family of five persons at Beyrout and of a family of six persons at Smyrna. The most important centre is Smyrna, where there is a large and well-conducted Medical Mission. The income of the Mission was £5,649, and the expenditure was £5,667; while the reserve fund is £6,516.

Foreign Missions. The Foreign Mission work of the Established Church is carried on in India, Africa, and China. It was reported to the Assembly that 700 persons (407 adults) had been baptised from heathenism, and that there were nearly 11,300 scholars and students in Mission schools and colleges. The most interesting missions of the Church are in the Punjab and the Eastern Himalayas, in India, and at Blantyre in the Shiré Highlands in Nyasa-land, Central Africa. The finances of the Committee, unfortunately, leave much to be desired. The Committee has to struggle against debt, which has grown to £8,617, and that in spite of several large legacies. The Committee have been trying to reduce their expenditure, a very difficult matter in face of the living growth of their Missions. In the course of the discussion, Mr. J. A. Campbell, M.P., drew the attention of the House and of the public to the violation of Mission comity on the part of the Zambesi Industrial Mission. It appears that the promoters of this Mission have refused to accept the decision of the Presbyterian Alliance, and continue to invade the territories and take away the native workers of the Blantyre Mission.

The foreign mission work of the Free Church is carried on in India, South and Central Africa, the New Hebrides, Syria, and Arabia. It was reported to the Assembly that 1,115 adults had been baptised from heathenism and that 26,000 students and scholars attended mission colleges and schools. The home missionary income of the Church, including that of the Woman's Association, amounted to £68,124, being the largest on record, while the home and foreign income combined was £108,415. The convener, however, had to report a decrease of £260 on congregational contributions. The characteristic features of the year were the projected extension and consolidation of the Livingstonia Mission, where it is proposed to establish a missionary institution on the model of Lovedale, and the resolute endeavour in India to train Christian teachers, and thus rid the mission of the reproach of employing so many non-Christian teachers in its mission schools and colleges. The interest felt by the Church in its foreign mission work was seen in the House, crowded from floor to ceiling to hear addresses from missionaries on furlough. Among the young missionaries presented to the House was Mr. D. A. Hunter, who goes out as a missionary to Lovedale, and who supports himself. Lord Overtoun, Convener of the Livingstonia committee, made the best speech on the foreign mission night.

Hymnal. The progress made in the preparation of a common hymnal was reported to both Assemblies. Dr. Boyd (better known as A. K. H. B.), the Convener of the Established Church section, solemnly declared that he could no longer sit along with men who aimed at Disestablishment, and was released from further attendance. It is to be hoped that he will recall his decision.

In the Free Church Assembly. The Assembly this year has been notable for its quietness. No exciting cases have come before it; no scandals have distressed it. The attendance has been large, the debates somewhat dull, and the general feeling very brotherly.

The Church has pronounced strongly in favour of temperance legislation, and against the opium traffic and all State legislation on behalf of vice. The so-called secession in the Highlands no longer gives rise to uneasiness, and all manner of Church work is being carried on quietly and hopefully.

One of the most notable subsidiary meetings was called to consider the state of religious education in the Western Islands, and some plans will be perfected for supplementing the work of the School Boards in these outlying places.

The Scottish Church Society. The official report of the Church Society's Conferences have at last been published, and contain nothing so startling as the reported proceedings at the time of meeting implied. The most interesting papers were those of Dr. Cooper, of Aberdeen, and Dr. John Macleod, of Govan. What influence the writers may have on the future of their Church remains to be seen. For the present the Assembly of the Established Church will have nothing to do with their doctrines and practices.

The committee on the Proper Conduct of Public Worship and the Sacraments, whose convener was Dr. Sprott, one of the prominent members of the Scottish Church Society, has been discharged, not without expressions of regret from many distinguished members of the House.

Thomas M. Lindsay.

CONGREGATIONAL NOTES.

Congregational Union. The general verdict passed upon the Sixty-second Annual Assembly of the Congregational Union of England and Wales is that the proceedings were singularly interesting. Notwithstanding the depressing circumstances under which we met—a financial crisis in our Home Missionary work, a deficit of £30,000 in the London Missionary Society, and the knowledge that many of the subscribers to both were seriously crippled in their resources—there was no depression of spirit either in

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the managers of the Societies or their constituents. Some of the country ministers had careworn faces, which, to those who remembered the men in former years, preached a pathetic sermon; and the thought of the missionaries in heathen lands, some of whom were keenly suffering recent bereavement, and all of whom were anxiously awaiting directions either to go on with their plans or to contract them, made our deliberations very earnest; but the inward spiritual purpose, the sense of responsibility, and the absolute dependence on God were also evident. A temporary check has come to our enterprise, but there is no present intention of diminishing our work; appeals are to be at once made to the churches to recognise their personal responsibilities, and to furnish the directors of the Societies with the means of fulfilling the obligations which the churches have charged them to undertake. Two things are urgently needed: such an organisation within each church as shall enable all our members, the poorer as well as the more wealthy, to contribute systematically to the common work; and the resolve of each individual to do all he can without allowing his gifts to be determined by what others are giving. There is a double current of testimony among the leaders of the denomination; some are affirming, from their personal knowledge, that the resources of the churches about them are not what they were; others are declaring their personal belief that there are resources which are as yet scarcely touched. Probably both these statements are true; there are districts where commercial prosperity is not what it was; other districts where wealth is still increasing. The duty seems plain. Every man must act according to his knowledge. If all do their best, not judging one another, we shall at least know where we are; and assuredly there are gifts to be made for God's cause far beyond anything which has as yet been given.



From Photo by [*Abel Lewis, Clifton.*

REV. URIJAH THOMAS.

Personalia. Very much of the success of the meetings has been due to the high religious tone of those who led them, by speeches and in prayer. Dr. Barrett's occupancy of the chair has fulfilled the expectation of those who placed him there. His address, on "The Secularisation of the Pulpit," was timely, searching, elevated, and inspiring. It ought to have been impossible to make the mistake, which some London newspapers made, of treating his address as a censure on ministers for directing the philanthropic interest of the churches to political and social action. Not only should Dr. Barrett's public life have prevented such a misunderstanding; a careful and candid reading of the whole address would have shewn how he tried to guard against it. He would have churches as well as individuals unmistakeably on the side of all practical good. But he called attention to the need of sustaining the inner life if the outward activity is to be wise, effective and prolonged; and for this sustenance of the inner life he held the pulpit primarily responsible, and that by the old methods, the quickening of the sense of God in Christ by worship, Biblical teaching, and the growing purity of the personal soul. Those will work best who work longest; and for long conflict against the powers of evil, there must be a ceaseless direct communion with the Divine. Dr. Barrett must have known that cheap misrepresentations of his address would follow its delivery, and cheap scorn would be poured upon him; the courage which led him to brave this certainty will not fail him when he is fighting, as he will continue to do, the cause of the poor, the labouring, and the neglected man. His conduct of the meetings was as admirable as his address. The Congregational Union, with characteristic love of freedom, has no by-laws; and hence judgment, tact and temper in the chairman are essential to harmony and the progress of business. On more than one occasion Dr. Barrett showed himself able to lead independent men. Mr. Rogers's missionary sermon was one of the best utterances he has ever given. It was loftily conceived, skilfully wrought out, and delivered with both a display and a reserve of power which are remarkable when we consider how long he has served the churches, and how prodigal he was of his service up to the very eve of the Missionary Wednesday. Comparing this with his former missionary sermon, one notices both its greater depth and its loftier spiritual enthusiasm. All the

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choicest elements of a youthful piety—fervour, confidence, *élan*—were much more noticeable in him this year than before. "The youths faint and are weary; but they that wait on the Lord renew their strength." The definite refusal of Dr. Griffith John to accept the Chairmanship for 1895 was a cause of great regret to to many; he is worthy of the honour, and his chairmanship would have served the whole Foreign Missionary cause so well. But the election of the Rev. Urijah Thomas, of Bristol, delighted every one. Able, diligent, genial, self-devoted, and all in a high degree, Mr. Thomas will come to the chair, knowing that the affection, as well as the appreciation, of his brethren has placed him there. Dr. Griffith John will have a hearty welcome when he comes home. Even in our disappointment that we could not give him all we would, no one challenged the rightness of his decision; the best welcome he could receive would be the news that the funds of the London Missionary Society were so improved that its work would be extended.

L.M.S. The following brief paragraph from the *Chronicle* sums up the deliberations of an anxious meeting of the Board of the London Missionary Society, held on May 7th:

"A report from the Special Committee appointed to consider the present financial crisis occasioned by the Forward Movement was presented, and the Board approved their recommendations as follows:—(I.) That the Centenary Fund be opened forthwith, and for two objects: increase of annual contributions and special gifts; (II.) That further liabilities should not be incurred by sending out additional missionaries in connection with the Forward Movement, until the annual income of the Society be more in proportion to its annual expenditure; (III.) That until further funds be obtained no further outlay can be incurred for new buildings.

In communicating this resolution to the Annual Meeting, and in comments upon it before the Congregational Union, great pains have been taken to explain that it does not mean abandonment of the policy of deliberate and continued advance; but only delay in carrying out that policy until the churches have shown that the enthusiasm of three years ago is their settled purpose. That is the law of spiritual progress; the highest point we reach in our impassioned moments must be henceforth the plane on which we habitually move, or we shall suffer a disappointment that has the sense of guilt in it. Mr. Rogers has well expressed the fact that the Forward Movement at home meant a Forward Movement in the Mission stations, that everywhere new responsibilities were undertaken under the generous impulse which the Home churches were displaying. Those who led the movement must not shrink from the harder work of sustaining and directing it; or they will be open to Sydney Smith's satire that benevolence means A bidding B to help C. Men who will not concern themselves with the business of Forward Movements have no right to kindle the enthusiasm which leads to them. And those leaders ought to be, they doubtless will be, well sustained. The Chairman of the Union has availed himself of his position to appeal to all pastors to try to raise the annual contributions of their churches by fifty per cent. This could be done, not easily, perhaps, but the present is not a time for ease. There is great spiritual wisdom in Dr. Horton's words at the Annual General Meeting of the members of the Society, over which he was presiding:

"The Chairman referred to the shadow of gloom cast upon the proceedings, which, he maintained, had been brought about by the extraordinary blessing and success which God had given to the work of the Society. If they asked God to do great things for them, they necessarily meant that they asked Him to expect great things from them, and if He continued to answer their prayers it would increase their responsibilities and bring them very low upon their knees in the sense of dependence upon Him. The gloom, therefore, was the natural outcome, the necessary result of answered prayer. They had asked God to widen the work of the Society, and while they had never expected it to be brought about without stress and strain, they did not now wish to shrink from whatever was entailed by the answer to their prayers."

Scottish, Canadian, and Australian Congregationalism. Interesting reports from Scotland, Canada, and Australia have come to hand. The chairman of the Scottish Union, the Rev. W. Douglas Mackenzie, chose as his subject of address, "The Risen Christ the Actual Ruler of the Church," and delivered an admirable exposition of the Congregational idea of the Church, both as to its Independency and its Catholicity. Mr. Mackenzie may be counted on as one of the forces working for a fuller union among the denominations in the immediate future. The junction of the Scottish Congregational Union and the Evangelical Union has been distinctly advanced by the proceedings this year. At a meeting of the Western Association of Ontario, in Woodstock, it was evident that the readiness of many Congregationalists to consider a nearer approach to the Presbyterians does not mean any abatement of denominational activity. This is as it should be; only strong denominations can healthfully combine; and it is a wrong done to the future union if either comes in a state of weakness into the new fellowship. A singular incident occurred, illustrating that the Canadian Independents are as little disposed as their English brethren to allow their distrust of the spirit and methods of the Roman Catholic Church to disturb their confidence in the spirit and methods of freedom. A minister, having been admitted to fellowship, who is presiding officer of the Protestant Protective Association, the Union, while heartily receiving him because they had confidence in his Christian character, by a strong vote passed the following resolution, in order to prevent the impression from going abroad that the Congregational Association was in sympathy with the Protestant Protection Association:

Resolved, That this association takes this opportunity of reaffirming the principles of civil and religious liberty, for which our forefathers contended and suffered, the absolute and equal rights of all religions in the eyes of the law, with freedom for all, and neither proscription nor favours for any; and, while careful to abstain from all interference with individual liberty, regrets the formation of organizations which appear to us to conflict with those principles.

From Australia we hear, with deep regret, of the death of the Rev. J. R. Wolstenholme, M.A., who

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after doing excellent work in Derbyshire, Yorkshire, and Lancashire, arrived in Brisbane just in time to sustain the hearts of the Queensland brethren in the severe loss caused them by the flood. There is one incident recorded in the *Australasian Independent* of special interest just now. Australia is suffering generally from a commercial depression and straitness of money such as probably no district of England knows. The Rev. J. J. Halley has, however, made a successful endeavour to reduce the debt on the Union and Mission Fund of the Victoria Union. This was done by a united gathering and sale of gifts in the grounds of Sir Frederick Sargood. The precise method of raising the money is not indicated here as an example to be everywhere followed; but the courage to attack a debt in time of trouble is, and so is the ingenuity which finds out a plan that has the elements of success in it.

American Items. Some interesting items are found in recent numbers of the *Congregationalist* (Boston). One is concerning the reduction of ten per cent. which the Home Missionary Committee has been obliged to make. As in the case of our own London Missionary Society, this mission work has been done so wisely and is just now so efficient, "that retrenchment means, not the lopping off of dead wood, but too often the withdrawal of nutriment from healthy young shoots and the absolute neglect of fields that ought to be cultivated." Several Western Associations are rising to the emergency, and pledging themselves to more generous giving this coming year.



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REV. DR. GRIFFITH JOHN.

An incident relating to Dr Burnham, who will be remembered as a delegate to the International Council, illustrates the difference between American and English Congregational habit. He was invited from Springfield, Mass., to St. Louis, and accepted the call. But his people were unwilling to relinquish him, and all the parties concerned agreed to leave the decision to a council. The churches of the vicinage assembled by their representatives and several brethren from a distance were called. After hearing full statements from Dr. Burnham and from committees of both churches, and after several hours of deliberation, the council, by a large majority, advised that the pastoral relation be dissolved. Dr. Burnham will go at once to St. Louis and begin his pastorate.

The most noteworthy bit of news from America is, however, that to which attention was called in last month's REVIEW OF THE CHURCHES; the declaration of the New Jersey Congregationalists that they were willing to consider the Historic Episcopate as one article to be discussed as a possible basis for Reunion. It is significant of the effect which the absence of an Established church, and of an Episcopate identified with the politics and social interests of a territorial aristocracy, has upon ecclesiastical relations that American Congregationalists should, in any number, have declared themselves ready to discuss what their English brethren can only meet with a *non possumus*. The Bishop of Bangor has helped matters forward by his recent declaration that "the Calvinistic Methodists of Wales had Apostolic succession in the form of eldership, whereas the church had it in the form of episcopacy." But the Historic Episcopate is so identified in England with the history of the English Bishops, and their systematic opposition to popular liberties, civil and religious, that until there are signs of a new spirit, no assembly of English Congregationalists could even consider such a resolution as that from New Jersey.

Gresham University. Among the engagements of our May Meeting week was the Convocation meeting of London University, where many Congregational graduates appeared, to hear the discussion on Dr. Sylvanus Thompson's resolution generally approving of the scheme of the Gresham University Commission. When all discussion of the scheme was prohibited by a ruling from the chair, the equity of which does not appear more evident the more it is considered, they joined in the indignation meeting, which appears already to have had its effect

Our London colleges have declared in favour of the scheme; and Principal Cave is a member of the joint committee of Senate and Convocation which is to deal with it. It is much to be hoped that no sectional temper will be allowed to hinder the carrying out of a proposal to erect a University on perhaps the broadest basis which has ever been contemplated. The endeavour to bring all the instruments of higher education in London into one teaching university has loftiness in its very conception; and it would be more than lamentable if for any needless fear of *non-Coll.* men that their interests might suffer, or from a refusal on the part of others to reckon theology as a branch of learning, or from any stiffness on the part of the theological colleges, it should be coldly received, or its practical discussion hindered.

Alex. Mackennal.

BAPTIST NOTES.

The Memorial to Dr. Cox. A proposal has been set on foot for keeping alive the memory of the character and services of the late Dr. Samuel Cox, and perpetuating, as far as may be, the influence of his name and work. Few men of our century contributed more quietly and effectually to the progress of theological thought and the exposition of the meaning of the oracles of God. His spirit was as fearless as it was devout, and as reverent as it was bold. By his wide culture, keen intellect, patient and unflagging toil, and strong spiritual sympathy, he mediated the truth of Christianity, not to any one church or party, but to all the churches of this and other lands, and to many who had lost confidence in churches. Certainly he is worthy for whom we are asked to do this. And it is fitting that the memorial should be in Nottingham. There Dr. Cox did his best work, and from thence issued his illuminating and inspiring writings. He was pastor of the Mansfield Road Baptist Church for a quarter of a century, and deeply attached to this Midland town. Nor can it be questioned that such a commemorative service would be appropriately linked with the Midland Baptist College. For many years he was its Secretary, and gave to its work and to the students the benefit of his careful attention and constant sympathy. Dr. Grainger suggests "the endowment of a chair of New Testament Greek, and Exegesis. If this were found possible, the 'Cox' professor might be expected to deliver annually a course of lectures open to the general public, and thus contribute to the spiritual life of the town in such a manner as perhaps would have best pleased Dr. Cox. If the local contributions were considerable, it might be arranged in return that some leading townsman, say the chairman of the University College Committee for the time being, should be one of the electors to the professorship, and that the University College Committee should have the right, if they saw fit, to require the Cox professor to give his public course at the University College."

Contributors may send their gifts to the Rev. G. M. McElwee, M.A., B.Sc., 19, Larkdale Street, Nottingham.

The Paisley Cathedral. The opening of a new Baptist Church is by no means an infrequent event, but the opening of the "Coats' Memorial Baptist Church" in Paisley is significant in many ways. It is reared to commemorate the singular worth, abounding beneficence, and Christian integrity of the late Mr. Thomas Coats, by his widow and family, as well as to be the home of the Christian Society with which he was so long and so usefully associated. One paper describes the new building as "the grandest Nonconformist Church in Europe," and another affirms that it is "the finest Cathedral in the kingdom." It has cost over £100,000, although it has only 800 sittings. The style of the building is an adaptation of the most perfect period of Gothic art, viz., that of the twelfth and thirteenth centuries. It is built of red stone, and its magnificent tower is visible from all parts of the town. The architect is Mr. Hippolyte J. Blanc, A.R.S.A. The plan is of cruciform outline, following the best traditions of mediæval church art, but to meet more advantageously the requirements of Protestant worship, the nave is made broader and shorter than the usual cathedral proportion, whilst the external aisles attached to it are reserved for passage ways only. The transepts on either side are narrower than the nave, and their aisles are likewise unseated. The baptistery is in the chancel, and is elaborately treated in Pavonazzo marble at the extreme end of the nave opposite the entrance. The position of the baptistery has determined the arrangements of the church apartments. The chancel extension accommodates the choir with two organ recesses, one on each side. Outside the three sides of the enclosing walls of the chancel are passages from which are approached male and female catechumen's rooms, so placed as to afford ready communication by side doors to the baptistery, also minister's room and deacons' rooms. From these passageways two egress doors to the outside of the building are provided. The church is approached in front by a broad staircase, in three separate flights, 40ft. wide. From these the building is entered by a twin central door and two side doors leading into a large vestibule, from which, by three separate doors, the respective aisles of the church are entered. At the extreme ends of the vestibule are octagon staircases, which afford easy communication, under cover, to the halls on the ground floor. Other approach doors to the church floor are constructed in connection with the aisles to the transept, and which, owing to the rapid ascent of the ground on each side, are reached by the lesser flight

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of steps. On the hall floor there is a vestibule of similar area to that above, with two cloak-rooms, and the main hall, whose area is the same as that of the nave and the aisles above. In addition, there is a hall of smaller dimensions under one of the transepts. The organ is divided—the choir organ on one side and the great organ on the other. The console table occupies a central compartment at the end of the chancel, and by an ingenious pneumatic system the organ pipes are brought into almost electric touch with the keys. It has been examined and tested by many experts, who speak highly of its richness and delicacy of tone and finish. No expense has been spared towards making it one of the finest instruments in the kingdom. The edifice may fairly claim to be one of the noblest and most complete ecclesiastical buildings reared in our time. Baptists are not numerous in Scotland; but this splendid sanctuary has afforded the man unexampled opportunity of contributing to the culture and development of art, and will be likely to inaugurate changes in Baptist modes of worship. For churches are expressions of their environment, and in such a building the white-surpliced choir, pealing organ, and stately music of the opening day are pioneers of other features characteristic of cathedral worship.

South African Baptists. At the meetings of the Baptist Union of South Africa held at Grahamstown, it was reported that the Union had undertaken mission work in Mashonaland and Matabeleland. The Hon. Cecil Rhodes, of the Chartered Company, and Prime Minister of Cape Colony, offered three farms of 3,000 acres each, and two sites with each farm for a chapel and a minister's house. Two of the farms are in Mashonaland, and the other in Matabeleland. The executive, unaware that Mr. Nye is in quest of illustrations of the endowment of the Free Churches by the State, have accepted the offer apparently not only without hesitation but with alacrity, and the Rev. James Hughes, of Kimberley, President of the Baptist Union, and G. W. Cross, of Grahamstown, are coming to England to collect funds. Mr. Rhodes has promised a personal donation of £100, and his secretary, Dr. Rutherford Harris, will give £50. South African Baptists, regarding the land as part of the private garden of Mr. Rhodes, and as though he had the same control of it as he has of his private purse, welcome this opportunity of expansion, and are eager to make the most of it at once. What questions Baptists in England will ask remains to be seen.

The first English Baptist Church in the Free State has been opened at Bloemfontein. The Secretary of the Church says:—

"The constitution of our church is framed on the basis of Union. We have representatives of the following denominations in our membership:—Baptists, Congregationalists, United and Free Church Presbyterians, and Primitive and Calvinistic Methodists. The membership is open to all who profess repentance towards God, and faith towards our Lord Jesus Christ, to all who have heard and obeyed the Word of God, which says that they should repent and do works worthy of repentance.

"A baptistery has been provided, and the ordinance of believer's baptism will be observed. The membership of the church has from its establishment been open to believers who have not been baptized according to the usages of the Baptists, and it will remain open to them."

Baptists in Sweden. The Dissenters of Sweden consist of Methodists, Free Churchmen and Baptists; the last being the most numerous. There are 618 Baptist ministers, 539 churches, 36,585 members, and 37,808 scholars.

Baptist work in Sweden is in some sense the offspring of the Baptist movement in Germany, which was started by the honoured J. G. Oncken in Hamburg. The chief agent in the founding of the Baptist mission in Sweden was Rev. Andreas Wiberg, who was brought to Baptist views by the influence of Mr. Oncken and his companion, Mr. Koebner; but the real origin of the Baptist mission in Sweden was at the Mariners' church, in New York City, where a young Swedish sailor, Mr. G. W. Shroeder, was converted. With Mr. F. O. Nilsson, another Swedish sailor, who was also converted in New York, he really began Baptist work in Sweden.

The churches have suffered acutely from persecution and emigration; but they have advanced from year to year.

One of the most influential factors in the strong and vigorous work of Baptists in Sweden has been the Bethel Theological Seminary at Stockholm, from which have gone forth young preachers who have carried the pure Gospel of the New Testament to all parts of the kingdom. The seminary has always been characterised by a spirit of most ardent and active evangelism, and has been the pride and joy of the Sweden Baptist Churches. A building has been provided, and at the present time, through the efforts of a generous Swedish Baptist in Chicago, supplemented by the noble and self-sacrificing Baptists in Sweden, it will soon have a substantial and necessary endowment which will enable it to carry forward its grand work yet more effectively for the glorious Gospel of Christ. The American Baptist Missionary Union contributes about 8,500 dols. to assist the Baptist mission in Sweden, and 1,000 dols. to assist the Baptist churches in Norway, which are intimately associated with those in Sweden.

The Baptist Convention of the Southern States of America. Some of the gravest problems of this and the coming age are being solved in the Southern States of the American Republic under conditions of exceptional difficulty. The teachings of Christianity are there subjected to the heaviest strain; and since Baptists are more numerous in those states than any other Christians it is with keenest sympathy that we read the reports of their work and register the trend of their movements. From May 11th to 15th the Southern Baptist Convention has been in session

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at Dallas, Texas. Over four thousand people were present. Eminent statesmen, judges of supreme courts, ministers and deacons, are amongst the delegates. Judge Haralson, of Alabama, was President and Governor W. J. Northen, of Georgia, and Drs. Ellis, Jones, and Ford, Vice-Presidents, Dr. Lansing Burrows and Dr. Gregory being Secretaries. Georgia reports a membership of 352,595, Alabama 240,489, North Carolina 255,803, and South Carolina 216,392, Texas 240,851, and Virginia 319,698.

The Negro Problem. It was not long before the Negro Question came to the front. There was a message from the Coloured Baptists of Virginia to the Convention consisting of the text, 2 Kings x. 15, "And when he was departed thence he lighted on Jehonadab, the son of Rachab, coming to meet him; and he saluted him, and said to him, 'Is thine heart right as my heart is with thy heart?' And Jehonadab answered, 'It is.' 'If it be, give me thine hand.' And he gave him his hand; and he took him up to him into the chariot." Governor Northen, who is chairman of the committee for work amongst the Negroes, presented the report and added these brave Christian words—"The proper adjustment of the Negro problem is the greatest question to be considered by our statesmen . . . I make an earnest plea for the Negro of the South. Thank God I can say in this audience that I love him, and am not ashamed to say so. At one time they were bound to us and they gave us the labour of their hands without money and without price. If you have the Gospel now, in the name of God give it to them. I appeal to you for the Negro because of his fidelity to his master and to the homes of the South during the civil war. Religion never hurt a mortal man; it never hindered a moral enterprize. Lack of religion delays, and is hurtful to the cause of God, and is hurtful to the community. If you fail to properly look after the moral development of the Negro your soul and industrial interests are at stake. Now I want this convention to answer that telegram from the coloured Baptist convention. Let me ask in the words of the text the Negroes sent, "Is thy heart right" before God and in the presence of this responsibility? God help you to give the Negro your hand and take him up into the chariot. Now let all stand whose hearts are right."

That work does not seem to be prosecuted with the energy and enthusiasm it deserves. The Rev. C. C. Brown, of South Carolina, said:—

"I beg of you in the name of the God of our fathers, I beg of you in the name of the Negroes we have ignored, I beg of you in the name of common humanity, in the name of a common Saviour, to do something for these faithful, struggling masses who move in silent pathos around our doorways and lift their faces from our plows to read God in the heavens, God in the sunshine, and God in the wind. It is given to us to confer favours and blessings such as no other body can confer. Let us not confine our work to the preachers. Let us go to our Northern brethren who have their schools all over the South and join hands with them in these schools."

But the most ominous fact was the applause which greeted the speech of the Rev. F. C. McConnell, in which he said: "He proposes for us to go in and help out the Northern schools located all over the South. Does he know that very many of these schools are trying to teach social equality, a thing which cannot be accomplished in at least 10,000 years?" Governor Northen was in the chair at that time, and promptly suppressed it; but the applause is a ghastly revelation of the distance in thought and feeling between the majority of that convention and the Apostle Paul, who declares that "in the new nature given to us in Christ Jesus, there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman, but Christ is all and in all." So long as Christian Churches are governed by such conceptions of man, and of man redeemed by Christ and regenerated by the Spirit of God, the "lynching of Negroes" is not likely to be stopped.

Coloured Ministers. The Convention however resolved to continue and extend the work of elevating and training coloured ministers and other religious leaders, and expressed the hope "that our ministers and other intelligent Baptist brethren will aid in this good work, as the most practical way of lifting up this race of 8,000,000 people whose history and destiny seem to be providentially intertwined with our own."

The Status of Women. Perhaps it is not surprising that in such an atmosphere there is a strong and active opposition to what is called the "unscriptural practice of allowing women to address a promiscuous audience." Dr. Hawthorne, of Georgia, was greeted with loud "Amens" when he said: "I would put my right arm in the fire to be burnt into its socket before I would give my consent that any society connected with my church should be regularly connected with any great concern which permits women to get upon the platform and make speeches to a promiscuous multitude." But quietly and resistlessly woman proceeds to her task, and discharges it with a grace and wisdom that vindicate it and make it easier to believe that Paul was not laying down a universal law, but only meeting a present contingency by a particular counsel when he wrote about the relation of women to the churches.



METHODIST NOTES.

Wesleyan Synods. The Wesleyan Methodist District Synods were held last month, as usual. The principal questions of a general character discussed at them were (1) the question of enlargement of the powers of the Conference as to appoint-

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ments, and (2) the question of a form of service for the admission of new Church members.

The Three Years' Term of Appointment. The former question, it will be remembered, stands thus. At the last Conference a resolution to refer the matter to the local church courts was rejected by a small majority. District Synods have, however, the right to send up suggestions to the Conference; and in most of the Synods, this May, a resolution was submitted, urging in substance that the Conference should ask Parliamentary power to make ministerial appointments for more than three years at a stretch, free from the restriction in this respect of the Deed Poll of Wesley. The form of the resolutions, in most cases, seems to have challenged the existing system, not so much on the ground of the expediency of making longer appointments, as on that of the propriety of making the Methodist Church, by its own Courts, rather than the provisions of a deed of the last century, the judge of the propriety of longer appointments. The result of the debates in the Synods has been on the whole favourable to this ecclesiastical freedom. In West London (2nd London District), Liverpool, Manchester, Bolton, Bristol, Plymouth, Cardiff, Newcastle, the resolutions were carried, in most cases by large majorities. In some other Synods the subject was postponed or withdrawn, in some the resolution was lost. But it is clear that the proposal has taken a considerable hold on the Connexion, and probably after some time it will come to a general agreement to secure by legislation this freedom.

The Deed Poll. It is worth noticing, in this connexion, that the Deed Poll of Mr. Wesley is not a fundamental charter of the Wesleyan Church. It is simply a legal device for perpetuating the status of the Conference and directing patronage. It contains no doctrinal clauses whatever, and no securities for the maintenance of the faith or the administration of the Sacraments. It is further, now-a-days, a legal fiction. The body which it establishes —the "Legal Hundred,"—never holds any but purely formal sittings. It never deliberates or does anything but confirm what the extra-legal Conference has resolved on, just as a Dean and Chapter under the *congé d'élire* elect the Bishop whom the Prime Minister has in fact appointed. It is therefore strictly within the proper sphere of the Legislature to relieve the living Church from the grip of this dead-hand. What law imposed, law may relax.

Trust Deeds. It is a fair question whether, in some other respects, Chapel Trust Deeds do not too strictly fetter the action of the Methodist Churches. Trustees, in most of the deeds, have very large powers vested in them. There is, no doubt, some reason in making a limited number of persons, presumably of some standing in society, responsible for the up-keep of chapels and schoolrooms. But it should be, some day, asked whether it is really necessary, in the present condition of the different branches of Methodism, to give to Trustees so much power as they have of raising difficulties in the way of the forward action of the Church. *Prima facie*, a chapel belongs to the circuit in which it is situate, and should be under the government of the Quarterly Meeting, which is the Parish-Vestry of the circuit. And in all cases a Trust Deed ought to reserve powers to vary its provisions from time to time as circumstances may require, certain simple fundamental provisions excepted. The Wesleyan Model Deed works pretty smoothly, because it has an elastic term in it, namely, that the chapel is to be occupied according to Methodist usage. But that clause may be used so as to prevent any new departure, however useful, and however concordant in principle with general usage; and instances are frequent in which important spiritual work has been checked by the opposition of some Trustee—no doubt an excellent man, but long past his active days, and probably for years non-resident.

Election of a Lady to the Conference. The Third London Wesleyan Synod has immortalised itself by electing, for the first time, a lady to represent it at the Conference. Miss Dawson is Circuit Steward of Redhill, and, serving in that chief office, has been selected to attend the Birmingham Conference. This is another sign of the increasing importance of women in Church matters, as, indeed, in political matters. When, some years ago, Miss Frances Willard was elected a representative to the General Methodist Conference of the United States, that body refused to allow her to sit. But there are differences between America and England, both in politics and in the position of women; and it is very unlikely that any one will object to the English lady's election. It is a new opening. The Wesleyan Conference, like some other bodies, would gain much by the admission of lady members—probably in the order and business-like conduct of the proceedings, as well as in the greater variety and range of ideas which rule its ecclesiastical government. Women have always been welcomed as class-leaders, and have frequently been active members of Quarterly Meetings. In the largest Methodist body they have for a long time past been out of use as preachers, but more recently, especially since the rise of the sisterhoods, they have again come forward on the platform, while in other branches of Methodism the pulpit has never been closed to them. Steadily, and by dint of pure merit and efficiency, they are making their way into our Church offices and Church courts, and it seems likely that in days to come in the Church of Jesus Christ there will be no official distinction made of sex. St. Paul, at all events, never said that if he lived in the nineteenth century he would not suffer a woman to speak in the Church, and Mr. Booth told us that he was quite willing that a lady should speak in Church meetings,—only not without her bonnet.

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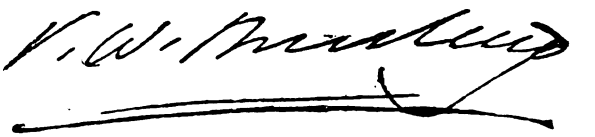
The Wesleyan Hymn-book. A strong opinion is expressed by the Rev. F. Wiseman, and others, that the Wesleyan Hymn-book requires revision. On the last occasion, its revision was confined almost entirely to the "Supplement," the older book being retained out of respect to its history. The result has been a large work, a very considerable part of which is out of use—or very rarely used. Now hymnology in England has taken so powerful a spring in recent years, and the knowledge of modern hymns is so widespread among all sections of the Christian Church, that it is essential for every Christian community to have in its service-books a large number of hymns which are already in the minds of both ministers and congregations. There is no longer any room for hymns which are not sung. Large numbers of the hymns now printed, which occupy much space, are felt to be unsuitable for public worship. There is no objection to their being still printed for private use. But for public services their room is much wanted, especially as for large congregations cheap books are needed.

It is suggested that the occasion of a new revision might be taken to have a book common to all branches of Methodists. To this there could be no objection, provided its use was not made universally compulsory. But it must not be forgotten that there is no uniformity even in the Wesleyan Methodist Church. There is a special hymn-book for mission services, which comprise some of the largest regular congregations. And it must be seriously asked whether even for places of worship not technically called "missions" there is such a uniform need as would make it advisable to have only one book. Either the book must be large, and proportionately expensive, or it must be restricted in style, and proportionately narrow in scope. Provided there is sufficient care exercised in editing, there is no harm in a variety of books. The Methodist stranger, expecting to find exactly the same hymn on exactly the same page, whenever he goes to a Methodist Chapel within the four seas, is a personage whose wants can readily be supplied by lending him a book and giving out the page distinctly. It is of infinitely more importance that a hymn-book should be cheap and thoroughly suited to the congregation. All the same, all the books should be edited by the general Church authority, and there is no reason why all should not be edited and authorised in concert by all the Methodist bodies.

Local Preachers' Mutual Aid Association. The Annual Meeting of the Local Preachers' Mutual Aid Association has just been held at Burslem. Mr. J. Bamford Slack, a well-known London solicitor, was elected President. The membership numbers over 7,000, of whom about 2,000 are honorary members, *i.e.*, subscribers who do not take benefits. The income is about £10,000 a year, and there are about 400 annuitants on the books, who receive between £5,000 and £6,000, or an average of about £13 10s. a year,—between 5s. and 6s. a week. To no small extent the association anticipates the old-age pensions scheme. Its invested funds approach £20,000.

Another "Forward Movement." The Methodist New Connexion have begun a "Forward Movement" in London. They are of opinion that they are not doing all they might accomplish for the evangelisation of the metropolis; and, indeed, there is room for any amount of effort on the part of every one. They think that in the past their chapels have often been too small to be the self-supporting and powerful centres which they ought to be. The new movement is started by the "London Association," which is the "Methodist Council" of the New Connexion, and was inaugurated the other day at a public meeting at Exeter Hall, at which Mr. Scowby, the President, Dr. Marshall, and Dr. Townshend, amongst others, spoke. The project was received with great enthusiasm.



[In last month's REVIEW OF THE CHURCHES a likeness of the Rev. Thomas Champness, by Messrs. Elliott and Fry, of Baker Street, was inadvertently published without an acknowledgment of them as the photographers appearing.—ED., *R. C.*]

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THE MORAL EVILS OF HINDUISM.

BY MRS. ANNIE BESANT AND REV. DR. LUNN.

Abridged Report of Sermon preached in St. James's Hall by DR. LUNN *on Sunday Morning, April 29th.*

ROMANS I. 22 to 25.

WE are face to face to-day with a situation almost unparalleled in the history of Christian missions. All the great missionary societies, with scarcely an exception, on both sides of the Atlantic, record a serious decline in income. This decline is due, no doubt, to some extent, to the exceptional financial pressure, and this is especially so in the case of American societies. There are, however, far more serious causes at work, and the most important of these is the teaching that idolatry is not so bad a thing after all, and that heathen nations may be saved by a regeneration of their own creeds.

It is only nine days since Mrs. Annie Besant stood up in this hall to assert, not merely the equality of Oriental religions with the Christian religion, but even their superiority to the faith which we profess. In dealing with this last attack on Christian missions —for such it practically becomes—I must claim that, both on the platform and with the pen, I have expressed my strong sympathy with those who in the World's Parliament of Religions at Chicago and elsewhere have recognised the elements of truth in all the religions of the world. But to recognise that in time past God spake to the fathers by the prophets of all nations must not blind us to the truth that in these last days He has spoken unto us by His Son, whom He hath appointed heir of all things. If once we were to admit the claim for Buddhist and Brahminical teaching advanced by Mrs. Annie Besant, we should be guilty of treason to Christ as King of kings and Lord of lords. I think, however, that any who knows more of India than is to be gained in a kind of triumphal procession through that Empire, such as Mrs. Besant has just experienced, will know too much to accept the statements uttered in this hall nine days since, and the teaching involved in Mrs. Besant's utterances from time to time. She has seen India under the glamour which comes from an enthusiastic welcome by English-speaking Hindus; but in such a hurried journey through India she can have learned little of the real life of the people. I want us this morning carefully to consider whether the history of India supports or contradicts the statements of the Apostle Paul in its terrible indictment of the effects of idolatry, contained in the first chapter of the Epistle to the Romans. If St. Paul is right in declaring that those who, "professing themselves to be wise, have changed the glory of the incorruptible God for the likeness of an image of corruptible man," in so doing "became fools," Mrs. Besant is wrong. If Mrs. Besant is right in her teaching as to the superiority of these Eastern faiths, St. Paul is wrong. Our text asserts as a universal truth that every polytheism inevitably deteriorates. St. Paul spoke with the experience of the polytheisms of Greece and Rome. Let us consider this morning whether his statements are applicable also to India.

Professor Max Müller declares that there is a monotheism that precedes the polytheism of the Vedas. One of the speakers at the World's Parliament of Religions asserted that "the ancient Hindus, like all other nations acting similarly, neglecting to cultivate spiritual religion, have lost the knowledge of God as a Personal Being separate from nature, have dissected the Infinite One into many finite ones, having exchanged the truth of God for a lie, and have worshipped and served the creature rather than the Creator which is blessed for ever." Let us bring these statements to the test of actual fact.

The first point we must consider is whether these ancient philosophies are a blessing and power in the life of the people. The great teachings of past ages have no doubt a certain pervasive influence, and to some extent it must be true that the great ideas of the Indian philosophers of the past have pervaded all classes of Indian societies. But there is abundant evidence to show that, especially among this class with whom Mrs. Besant mixed, it is only this pervasive influence of the past that has any power to-day, and that there is no real knowledge of their own philosophies amongst modern educated Hindus. I was very much impressed in a conversation which I had with the Brahman judge of the town where I was stationed in India, and with his two friends, Brahman schoolmasters of the Government school, to find that these educated Indian gentlemen knew practically nothing of their ancient philosophies, and were not even acquainted with the meaning of the prayers which they uttered every day of their lives. Said the judge to me on one occasion, "I spend from a quarter of an hour to twenty minutes every day over my devotions." I asked him how much of this he understood, as he told me that his prayers were all in Sanscrit. He replied that he had once had one of them translated,

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and that it was an ascription of praise to the sun, but that was all he knew about these forms he went through every day. Of course, Mrs. Besant may reply to this that it is only analogous to the Latin prayers of the Roman Catholics, but the answer to that is that the educated Roman Catholics do understand their prayers. A more striking illustration of the way in which Western thought with these educated Hindus has entirely supplanted the teaching of their own ancient philosophers occurred in the case of a very eminent Hindu, the Dewan Bahadur Raghunatha Rao, who was for many years the chief minister of the Maharajah Holkar of Indore. He undertook during my residence in India to publish a catechism which should embody the great religious and ethical teachings of the sacred literature of India. The catechism was waited for with the keenest interest. What was the astonishment of the missionaries to find, when it appeared, that not only the ideas, but also the actual words and sentences, were taken from the Shorter Catechism of the Presbyterian Church. Here was one of the leaders of the movement for resuscitating Hinduism compelled to fall back upon a Christian manual for the highest religion and ethical teaching. It is no wonder that, in view of these facts, Mr. Slater, an eminent missionary, speaking at the World's Parliament of Religions, said, "What India needs is not a resuscitated metaphysics, but a new moral life, the result of getting into right relation with God, which is religion."

When, however, we leave the consideration of philosophic Hinduism, and deal with popular Hinduism, we are confronted with a situation of a much graver character. We find that what the Apostle Paul said of the Romans is repeated with mournful iteration in the life of India to-day. Popular Hinduism is the worship of the incarnation of the worst vices of mankind. The gods in the Hindu Pantheon differ only from men in their ability to commit sin on a more gigantic scale. It is only necessary to mention for those who know the story the legend of the Hindu god and the five hundred shepherdesses, to vindicate this statement. As has often been pointed out by Christian teachers, and has never been satisfactorily denied by the defenders of these great systems of idolatry, the idolater worships in all great idolatrous systems the incarnation of his own worst passions.

These statements find terrible support when we enter the temples of Hinduism. We find there, in every Sivite temple, that the object of worship is a symbol of passion. Attached to every temple of this religion which Mrs. Besant has come home to glorify in this hall, there is a band of "dancing girls." This title is used to characterise a class who are identical with those who may be found in the streets of Piccadilly outside this hall any midnight. I am aware the apologists of the East will say this class exists as much in Christian lands as in un-Christian lands; but at least we can say that they are not recognised as a part of our religious institutions, that they do not occupy with us a position parallel with that of the choir boys of the cathedral, which is the position they hold in India to-day.

It is impossible for me to describe to you the paintings which greet the eye of the visitor to the temples, and the horrible carvings which adorn the idol cars, these paintings and carvings representing the vilest sins—sins which are described by St. Paul in the 26th and 32nd verses of the chapter from which our text is taken. Perhaps, however, the most conclusive evidence of the character of these paintings and carvings is to be found in the clause of an Act passed by the Indian Legislature in 1856 against obscene books and pictures. This clause states: "Nothing in the Act shall apply to any representation sculptured, engraved, or painted on or in any car used for the conveyance of the idol." The equivalent of this in England would be that our cathedrals should have as stained-glass windows pictures infinitely worse than those disgusting products of French art known as the Rabelais pictures, and that the custodians of our cathedrals and churches should have to be specially protected from prosecution by an Act of Parliament.

The first inquiry of anyone who does not know India would naturally be—if this be a faithful description of popular religion in India to-day, what is the morality which results from it? As is inevitable, the conception of the claims of morality existing in Indian society is of the most unhappy character. In illustration of this I may perhaps record an incident that happened during my stay in India. Three educated Brahman gentlemen visited me one day and requested that I should write some medical chapters for a handbook for the non-Christian schools which they purposed to prepare. They said that the book would be divided into a number of sections; that one section would deal with Hygiene, which they wished me to write; another section with Moral Duties, another section with Hindu Theology, so far as it was agreed upon by the different sects. I wrote two chapters on Hygiene in accordance with their wish, and at a later stage they came to me to talk over the book. I had staying with me one of our ministers who was well acquainted with Tamil, their own language. We asked them what they had written upon, and they said upon honesty, truthfulness, and chastity. My friend immediately, knowing that it was intended for a boys' school, asked what word they had used for chastity. They replied, mentioning a Tamil word. Whereupon he said, "But that word means only the chastity of women. It does not refer to men at all." They admitted this, and he said, "You have no word in your language to express the chastity of men." Thereupon they said that they would use a Sanscrit word. "Well," he replied, "what have you stated in this section?" They replied that they had urged upon the boys the importance of teaching their sisters and wives to lead pure lives, but it had never occurred to them to suggest purity for the boys themselves, and ultimately they agreed to rewrite the section altogether.

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The most terrible picture of the attitude of Hindus on the relation of the sexes is to be found in an exceedingly able book by Pandita Ramabai Sarasvati, entitled, "The high caste Hindu woman." In this work she affirms that woman is regarded, according to the sacred writings of the Hindus, as a "necessary evil," and is spoken of as being "faithless, dangerous, and impure." She especially deals with the horrible position in India occupied by the twenty millions of widows, and affirms that they are subjected to "degradation of all kinds," and are the "instruments of hateful impurity." In an address delivered before the Parliament of Religions, Mr. B. B. Nagarkar, of the Brahmo Somaj, says of the widows, "No wonder poor forlorn and persecuted widows often drown themselves in an adjacent pool or well, or make a quietus of their lives by draining the poison cup." Speaking of India generally, he says that their literature abounds with "terse dissertations and scattered lampoons on the so-called innate dark character of woman; the entire thought of the country one finds saturated with this idea. . . . The Hindu hails the birth of a son with noisy demonstrations of joy and feasting; that of a female child as an advent of something he would most gladly avoid if he could. The bias begins here at very birth. . . . No part of the programme of Indian social reform can ever be successfully carried out until woman is recognised as man's equal, his companion and co-worker in every feat of life, not . . . . a tool or an amusement in his hand, a puppet or a plaything fit only for hours of amusement and recreation."

I have striven to sketch in the barest outline something of the attitude of Hindu society towards the great moral issues as a result of the moral teaching of Hinduism. Let us now for a minute or two have patience to contrast with this dark state of affairs what Christ and Christianity have been and are doing for the human race. I say let us have patience, for it requires an exercise of patience to contemplate the spectacle of Mrs. Annie Besant standing up in this hall to affirm for one moment that the religion which has produced such a situation as I have described amongst a great nation like the Hindus has any right to be placed in the same category as, or a superior category to, the Christian faith. Looking at what Christ and Christianity have done, we see how much strength there is in the statement of Montesquieu that the "religion of Christ which was instituted to lead men to eternal life has contributed more than any other institution to promote the temporal and social happiness of mankind."

We have seen that in India the wife is the puppet and the plaything of her husband. We know that in ancient Rome she was counted amongst her husband's chattels, and when these chattels were sold, she was a part of the sale. We know that in the Mohammedan harem, she is one of many quarrelling rivals. We have to contrast with this all that Christianity has done to enforce the indissolubility of the marriage tie. We must recall how Christ emphasised the fact that for this cause a man shall leave his father and his mother, and shall cleave unto his wife, and they twain shall be one flesh. Christianity has surrounded the home with a sanctity which no other religion has ever imparted to it. Nor is the contrast less striking between the attitude assumed by Hinduism and by Christianity with reference to the sanctity of individual life. Here we find Hindu teaching in a line with the teaching of great philosophers of other non-Christian nations. Plato, Aristotle, Solon, and Lycurgus agreed in permitting parents to leave their children in some place of exposure to perish of hunger and cold. The Divine teacher of Nazareth, whose teaching Mrs. Besant would have us forsake for that of the Vedas and of the Buddhist writings, declared with reference to these little ones "that of such is the Kingdom of Heaven," and left behind Him in His Church such a conception of the sacredness of human life even in infancy as by its moral influence has made impossible the horrors of Juggernaut, and the sins of infanticide witnessed for ages on the banks of the Ganges. Time will only permit one other contrast between Hinduism and Christianity The teaching of Hinduism has divided society in that great Empire into innumerable strata, each stratum looking down with contempt upon the one beneath it, and the one at the head of the social scale regarding with profound disdain all who have to engage in manual labour. From the workshop at Nazareth another influence has gone forth into the world, and they who truly follow the Divine Carpenter must ever recognise the real nobility of labour.

Such, then, are the lessons taught by a hasty review of Hinduism and Christianity in contrast. Whilst we may recognise the gleams of truth which shine here and there through the countless volumes of the sacred writings of the East; whilst we may rejoice to remember the great truth asserted by the evangelist St. John, that "there is a light that lighteth every man that cometh into the world;" whilst we may exercise a full measure of Christian charity towards those to whom the truth as it is in Christ Jesus has never been taught, yet a review of the greatest idolatrous system which exists in the world to-day must compel us to the conclusion that never in the world's history has a denser cloud of moral darkness overhung any nation than that which now rests upon our great Indian Empire. From such a survey we must all go away with the determination to pray more earnestly than ever that He who is the light of the world may speedily illumine that benighted country, and that the rays of the Sun of righteousness may scatter the darkness of superstition and dispel the moral miasma produced by the teaching of those who, "professing themselves to be wise became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man and of birds, and four-footed beasts and creeping things"—the teaching of those who "exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever."

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MRS. BESANT REPLIES TO DR. LUNN.

To the Editor of "The Methodist Times."

Dear Sir,—As you have devoted two columns of your space to an attack on Hinduism, you will doubtless allow me to answer some of the strictures made, for nothing can be gained to the cause of truth by one-sidedness, nor to the cause of religion by destroying the one channel through which spiritual life can reach two hundred millions of our fellow-creatures.

Dr. Lunn is, I think, partially justified in his statement about the ignorance of many Hindus of their own philosophies, although he is far too sweeping in his assertions. There are many Brahmans who, to their disgrace, do not understand the language in which they recite their prayers, and these are to be found in the very class of which Dr. Lunn speaks—judges, and teachers in Government schools. These men are, many of them, Hindus only in name; they are thoroughly Westernised; they have received an English education to fit them for Government employment, and they are grossly ignorant of the religion and the philosophy that ought to be their own. But these men form a comparatively small class, although it be the class that makes most impression on Anglo-Indians. Dr. Lunn would, naturally, see little of religious and learned Brahmans, who would view him with distrust as a Christian teacher; and although it be true that his experience in India was much longer than mine, I should almost question whether he came as much into contact as I did with orthodox pandits, the majority of whom do not talk English, but do talk Sanscrit. No one, however, is more ready than I am to lament the degeneracy of the Brahmans, and to confess the lamentable ignorance of many of them; and while in India I keenly felt the disgrace of the position that I, outwardly a white-skinned Mlechchha, should be teaching their own noble philosophy to those who should have been my teachers. None the less is a revival of Sanscrit learning going on in India, and in many a town I visited there are men who have recommenced the practice of their religious duties, and have taken up the study of their own sacred books.

If the ideas presented by Dewan Bahadur Raghanatha Rao were those of the shorter Catechism of the Presbyterian Church, the fact is an interesting one, for those ideas are certainly the ideas of the Hindu Scriptures, and the Dewan has, in one of his publications, substantiated them by exact references; no one, I suppose, will be found to argue that the Shorter Catechism antedates the Vedas, and the identity of ideas is therefore both interesting and instructive. If the Dewan used the words of the Catechism, I think he did a little unwisely, though he may have done it deliberately with the intention of showing Hindus, who might be in danger of changing their faith, that what was valuable in Christianity was to be found in Hinduism; and as much of the missionary effort in Madras is Scotch, and he reaches chiefly the Madrassees, it was not unnatural that he should take a Catechism which gave the form of Christianity presented to those he was trying to influence.

The important point at issue, however, is the value of philosophic Hinduism, and this point Dr. Lunn evades. Let me quote but a single passage as a sample of that teaching: "That God, builder of all, the great Spirit, always abiding in the hearts of men, is revealed by the heart, by discrimination, by thought. They who thus know become immortal" (Shvetâshvatara Upanishad, iv. 17). By such knowledge, it is taught, the soul is liberated from all the bonds that enchain it and hold it down, and it obtains union with God, the cessation of grief, perfect joy. And, be it remembered, I am giving a literal translation of teaching which is regarded as divinely inspired and as authoritative. Am I, then, doing so ill a service to the cause of true and spiritual religion by drawing the attention of Hindus to these teachings of their own scriptures? You will never reach them by a foreign faith which is to them one of the characteristics of the conqueror, but it is possible to save them from materialism and to turn their faces upward by recalling them to the sublime teachings of a religion interwoven with their past history and still instinctively beloved. That I myself regard these teachings as the noblest ever put into human language gives me, of course, the advantage of sympathy in making this attempt.

Dr. Lunn's view of popular Hinduism is one of those unsympathetic presentments of an alien creed that only tend to increase hatred and religious bigotry. How can you expect to reach men who worship the noblest ideals under the names of the various Hindu gods, and who find inspiration to purity and spirituality in such worship, if you tell them they worship the incarnation of their own worst passions? *They know it is not true*, and unless they are too noble to be wroth with ignorance, they turn from you with anger and contemptuous disgust. I have used these weapons in the past against Christianity, and have spoken of the God of the Jews in terms similar to those employed by Dr. Lunn of the gods of the Hindus, raising in Christians the same feelings of anger that he raises in Hindus. Was anything gained thereby for spirituality? Is it not better to give up the use of hard language, and to try and understand what our brother is striving to reach?

The Lingam of the Shaivite temple is not a symbol of passion; it is a symbol of the divine life, bringing a universe into being. Nor is there a band of dancing girls attached to every temple. Nor is the class of the type found in Piccadilly. It is true, alas, that these poor girls are not chaste, but they do not solicit, they do not drink, they do not spread foul-mouthed pollution around them, and they do not become coarse, unwomanly, degraded finally out of womanly semblance. It must be remembered that they are unconscious of wrong-doing, and they therefore escape much of the moral degradation that attends on a conscious breach of duty. The thing is sad and pitiful enough as it is, but why make it worse in the eyes of those who know nothing of the conditions surrounding it by a comparison which is not just? To the Hindu the Western habit of letting young maidens partially unclothed whirl about in the dance, clasped in the arms of young men, and of their drinking intoxicating liquors, is revolting, and outrages his every instinct of decency and honour; but would he be justified in condemning all these women as immodest and dissolute? We know he would not be, and that the numbing effect of national custom and of the sanction of public opinion renders it possible for a girl to do here, while remaining modest and pure in thought, what the most degraded dancing girl would not be allowed to do in India. Cannot Englishmen make for others something of the same kind of allowance they need for themselves from the men of the East?

Again, as to the legend of Shri Krishna and the Gopis. If I read the amorous descriptions in the Song of Solomon in the way in which Dr. Lunn reads the Bhagavad Purâna, I am blamed by Christians, and rightly blamed, for taking them literally and not spiritually. The headings in Dr. Lunn's own Bible as to "Christ and His Church," might help him to a nobler view of the Hindu story.

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The clause in the Act of 1856 simply shows that in an ancient religion you may have a frank dealing with natural facts that the growth of puriency and impurity in later times connects with indecency. So in the Hebrew Scriptures there are plain-spoken passages which, in any modern book, would bring it under Lord Campbell's Act. Cannot Dr. Lunn here, again, grant to other religions the reasonable sympathy and insight he claims for his own?

Then we have the statement as to the educated Brahmans, who did not recognise purity as a virtue for boys. The "education" must have been of a curious type, for the laws of Manu — to say nothing of the Hindu Scriptures —are full of injunctions on self-control in sexual matters, and on the importance of chastity. "Control of the organs" is constantly enjoined, and the great principle is laid down that "Desire is never extinguished by enjoyment of desired objects; it only grows stronger, like a fire fed with clarified butter" (ii. 94). The student must be "pure, of subdued senses, chaste" ere he may study sacred learning (i. 115). Even a married man is under rules which enforce temperance in marriage (iii. 45, 46, 47, and many others). Absolute chastity while a student, marriage when studentship is over, such is the law. That men are often loose in conduct, and try to enforce on women a chastity they themselves ignore, is unfortunately true—but not only in India.



From photo by [*Levy & Co., Belfast.*

MRS. ANNIE BESANT

Pandita Ramabai and members of the Brahmo Samaj are hardly reliable authorities on the Hinduism they have forsaken. It is true that in Manu there are passages derogatory to women, but the laws of Manu are not among the Shruti, and the worst passages of Manu may be paralleled with passages from the Hebrew Scriptures. This does not justify them, but it does give a reason for an "exercise of patience." And side by side with them are passages of the noblest and tenderest morality. "Where women are honoured there the gods are pleased, but where they are not honoured, no sacred rite yields reward" (iii. 56). "In that family where the husband is pleased with the wife and the wife with the husband, happiness will assuredly be lasting" (60). "The husband receives his wife from the gods, not according to his own will; doing what is agreeable to the gods, he must always support her (while she is) faithful, To be mothers were women created, to be fathers men; religious rites, therefore, are ordained in the Veda to be performed together with the wife" (ix. 95, 96). "Let mutual fidelity continue till death, this may be considered as the summary of the highest law for husband and wife. Let man and woman united in marriage, constantly exert themselves, that they may not be disunited and may not violate their mutual fidelity" (101, 102). But I might go on filling a column from Manu, to say nothing of the exquisite pictures of conjugal devotion and fidelity with which the Hindu literature abounds. The "persecuted widows" are of rare occurrence; it is true that a widow is not supposed to be frivolous and gay, but the austere life was once adopted voluntarily "at her pleasure"—says Manu — by women who regarded marriage as a sacrament that united the souls of husband and wife, and not as a mere union of bodies, terminated by death. Now that the old noble ideal has largely disappeared, the re-marriage of widows will probably prevail among those who take the more physical and business-like view of marriage. Among the few who cling to the ancient ideal, widow-marriage will always be regarded as adultery. To say "that in India the wife is the puppet and the plaything of her husband" is a misrepresentation only to be excused on the ground of ignorance. Dr. Lunn cannot have personal knowledge on this point in many parts of India, and I, who have visited Hindu women in their homes, and have seen them with their husbands, bluntly deny the statement. I met in India some of the sweetest and

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noblest types of womanhood that I have ever seen—women full of spiritual wisdom and tenderest insight, and of a gracious dignity and modesty rarely combined. The world will be the poorer if the exquisite flower of Hindu womanhood should fade, though I grant that it is not fitted for the strenuous and combative life of the West. Let me add that in the home Hindu women exercise a sway comparable to nothing in Western lands; the mother, the grandmother, are the rulers to whom all male creatures have to bow; they are those whose wishes must be consulted, whose feelings must be respected, whose will is law. That is the practical outcome of Manu's somewhat mixed ethics on womanhood. The Hindu looks with horror on the looseness of family ties in the West; he never dreams of leaving father and mother to cleave to his wife, but he brings her home to father and mother, whom she is to regard as her own, and with her renders loving homage to those to whom he is indissolubly bound by blood-descent.

I do not desire to set "Hinduism and Christianity in contrast," for I plead for peace and do not wish to stir up strife. Why should we not try to understand each other instead of denouncing each other, and leave to each man's conscience its free choice? I do not ask Christians to forsake Christ's teachings "for that of the Vedas and [or?] of the Buddhist writings"; I only ask them to give to Hindu and Buddhist the same respect they claim for themselves. Shri Krishna is as dear to the Hindu heart, the Lord Buddha is as dear to the Buddhist heart, as Christ is dear to the Christian. And do they not all inspire noble and gentle lives; do they not all comfort man in sorrow, smile on him in joy; and might not each man do well to worship and copy his own Divine Ideal, instead of throwing stones at or belittling the Divine Ideal of his brother?—Yours faithfully,

ANNIE BESANT.

Theosophical Society, 17 and 19, Avenue Road, Regent's Park, May 7th.

DR. LUNN'S REPLY TO MRS. BESANT.

To the Editor of "The Methodist Times."

Dear Sir,—In asking your permission to reply to Mrs. Besant's letter in your last issue, I should like at once to acknowledge the beautiful spirit in which Mrs. Besant has dealt with my remarks at St. James's Hall on Hinduism. After a considerable experience of controversy and controversialists, I can only say, "*O, si sic omnes!*"

I may be permitted, first of all, to note Mrs. Besant's striking admissions:—

1. She allows (to use her own words) that "there are many Brahmans who to their disgrace do not understand the language in which they recite their prayers," and "laments the degeneracy of the Brahmans," and confesses "the lamentable ignorance of many of them."

2. Mrs. Besant does not attempt to dispute the remarkable fact that Dewan Bahadur Raghanatha Rao published, during my residence in India, a catechism professing to embody Vedic teaching, in the *ipsissima verba* of the Shorter Catechism of the Presbyterian Church. Mrs. Besant argues as though this were a fair representation of the teaching of the Vedas, apparently in ignorance that in the course of a long controversy that ensued the Dewan was unable to respond to the challenge of Rev. Maurice Phillips and others to give quotations from the sacred writings of the Hindus, conveying the same teaching and enforcing the same truths as those which he had plagiarised from the Shorter Catechism.

3. Mrs. Besant admits that the dancing girls are "not chaste," but claims that they are "unconscious of wrong-doing." How terrible a condemnation is this of the religion in which they are trained, and of which they are the accredited ministers! I have said and written nothing half so damning.

Mrs. Besant charges me with evading the important point at issue of the value of philosophic Hinduism, and proceeds to quote a beautiful passage from the Shvetâshvatare Upanishad as to the abiding presence of the Spirit of God in the hearts of men. The value of this passage, however, is greatly lessened when we read what Mrs. Besant calls "God" thus described: "It is neither coarse, nor fine, neither short nor long. . . . it is without attachment, without . . . . speech, without MIND." Brihadaryanaka Upanishad III. viii. 8. Does Mrs. Besant think that an impersonal abstraction, lacking all attributes comprehensible to our reason, without intelligence, without love, and without the power of expression, can be the same source of ethical impulse to right that the Christian finds in an all-wise and loving Father? It is because the underlying conception of the Deity with which philosophic Hinduism presents us is such an absolute negation, that I doubt its value as an ethical force.

It is also surely a fair test of the value of philosophic Hinduism to take its product in popular Hinduism. Now Mrs. Besant complains that my presentment is an unsympathetic one, the result of "ignorance," inspiring in the Hindu "anger and contemptuous disgust." My answer to this is simply that I have ever striven to recognise "the soul of goodness in things evil," to believe in "the light that lighteth every man that cometh into the world," and to recognise that "the greatest of all" the virtues "is charity." But the conception I have been compelled to form of popular Hinduism has been derived from cultured Hindus and from an acquaintance with the terrible facts of Hindu idolatry, which are patent to all who go to India with unprejudiced eyes.

Mrs. Besant condemns me for speaking of the Lingam as "a symbol of passion." I will answer this by asking Mrs. Besant if her view that it is merely "a symbol of the divine life bringing a universe into being" be correct, why are the concomitants of Lingam worship what they are? How does she reconcile with this theory the pictures of unnatural vice which disgrace the walls of the Sivite temples? Why should the carving of nameless abominations on the idol cars characterise the worship of "a symbol of the divine life." I can only conclude that Mrs. Besant with her gentle and pure spirit must have gone through India with her eyes closed to what, unhappily, every Hindu child gazes on constantly.

There is one other question which I should like to address to Mrs. Besant on this point. Does she know of the existence of the "Shastrum of the Dancing Girls"? Is she aware that one of the religious books of Hinduism is a manual for their instruction in that foul and terrible duty to which the lives of these unfortunate women are dedicated? Is she further cognisant of the fact that this book, with its shameless illustrations, is prohibited by the Government, but may still be purchased surreptitiously in the bazaars? I think not, or she is too honest and true to have written of the Lingam as "a symbol of the Divine life bringing a universe into being."

The most remarkable part of Mrs. Besant's reply is that in which she compares the sexual excesses of the God

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Krishna with the exquisite description of pure love contained in the "Song of Solomon." I am not responsible for the headings in King James's Bible as to the metaphorical interpretation of this book by seventeenth century commentators. But I recognise in it a splendid testimony to the fidelity and consistency of one wife for her husband, and of the love of a husband for his one wife at a time when, from the great king whose name is so strangely associated with this book downwards, polygamy was the rule.

Mrs. Besant refers to the incident of the educated Brahmans who did not recognise purity as a virtue for boys as showing that they had an education "of a curious type." Mrs. Besant has overlooked the point of the whole incident, namely, that these three Tamil gentlemen, all graduates of the Madras University, were unable to give a word in their own language to express the idea of purity on the part of men, and had to fall back upon a Sanscrit word. This is surely some proof of the moral deterioration in India for which Hinduism, as its ancient religion, is responsible.

Mrs. Besant demurs to my quotation from Pandita Ramabai Sarasvati as to the degradation of women on the ground that she and the members of the Brahmo Samaj are hardly reliable authorities. She proceeds to say that the worst passages from Manu derogatory to women may be paralleled with passages from the Hebrew Scriptures. Your readers shall judge from the following extracts :—

Manu II. 213. "The wise are never unguarded in the company of females."

Manu IX. 17. "The bed, the seat, adornment, desire, wrath, deceitfulness, proneness to injure and bad morals the Creator ordained for women." (The first three imply love of sleep, laziness, and vanity.)

Manu IX. 18. "Women who are destitute of strength and destitute of the knowledge of Vedic texts are as impure as falsehood itself; that is a fixed rule."

Manu IX. 154. "Though of bad conduct, or debauched, a husband must always be served like a god by a good wife."

This kind of reply which Mrs. Besant's public utterances necessitate is very distasteful and repellent to one whose residence in India enabled him to count amongst his friends those who still professed to worship Krishna, one who always desired to show true sympathy with all their aspirations after a freer and fuller life for their nation. But I would be basely recreant to the truth, as I have learnt it, if I allowed any one without protest to occupy a platform in St. James's Hall which I myself was to occupy a few days later, and to state that Christ and Krishna may be bracketed together as inspiring "noble and gentle lives," and as furnishing a "Divine Ideal" which each man "does well to worship and copy." That one whom the sacred books of India describe as a thief, a liar, a murderer, and a debauchee should be spoken of as an incarnation of the loving and holy God, and classed with the Meek and Lowly One of Nazareth as a worthy example for all men to follow is a travesty of charity which would be ludicrous if it were not so unspeakably sad.—Yours very truly,

HENRY S. LUNN.

5, *Endsleigh Gardens, N.W.*

MRS. BESANT REPLIES TO DR. LUNN.

To the Editor of "The Methodist Times."

DEAR SIR,—Absence from England will, I hope, excuse in your eyes the delay in answering Dr. Lunn's letter.

My answer will be my last word on the matter, for I do not desire controversy, and merely wished to defend Hinduism. Besides, the contest is too uneven: Dr. Lunn has no regard for the feelings of myself and my brother Hindus, and uses epithets about Shri Krishna, for instance, which are as painful to us as it would be to him if I used similar epithets regarding the Divine Ideals of himself and his brother Christians. As I am bound by laws of respect to the religious feelings of others, laws which Dr. Lunn does not acknowledge, it will not be thought discourteous, I trust, if I do not answer any further attack. Thanks to your impartiality your readers know that there is another side to Hinduism than that described by Dr. Lunn, and for the rest, the hoary Hindu faith is not likely to perish under a few epithets from a modern assailant.

(1) Quite true.

(2) I cannot dispute a statement when I do not know the facts. What I do know is that Dewan Bahadur Raghanatha Rao has published exact references to the Hindu Scriptures in support of his presentation of the Aryan religion. This I know, for I have read them; but I cannot challenge Dr. Lunn's statement, never having seen or heard of the book whereof he speaks.

(3) It is absurd to speak of dancing-girls as "accredited ministers." The ancient religion trained them as chaste virgins, and their ancient religious functions were dependent on their virginity. Losing that, they have lost their ministry, and my contention is merely that they are far less degraded than the prostitutes of Christendom. Prostitution is bad everywhere, but under Hinduism it is far less widespread and far less degrading than under Christianity. That was all my contention. It has been introduced into India in its Western form in the wake of the British army.

(4) Surely this is a little strained. Would Dr. Lunn contend that the Divine essence *is* coarse or fine, short or long? But is Dr. Lunn's quotation quite fair? A woman is questioning a great Teacher concerning Brahman, and she asks on what the ether that supports all itself rests. He answers: "It is called by the Brahmans the Indestructible One, O Gârgî. This is not of a gross body, it is not subtile [and so on through a long string of what it is not, including "not speech, no mind, nor light, nor life"]. By the command of this Indestructible, O Gârgî, sun and moon are upheld in their places [and so on as to earth, heaven, seasons, etc.; then a verse on knowledge and ignorance of this Indestructible]. This Indestructible, O Gârgî, although unseen sees, unheard hears, unminded minds, unknown knows. There is none that sees but He; there is none that hears but He; there is none that minds but He; there is none that knows but He." Dr. Lunn must have taken his quotation from some controversial work, as he would not have left out the above had he referred to the Upanishad. The Hindu in philosophic thought never ascribes to the Supreme Existence the limited attributes of man, such as mind; but it is not because THAT ONE is less than human in consciousness, but so profoundly more, that words that imply human limitations are blasphemous and misleading. Such words may be used of the gods, such as Shiva and Vishnu, or of the Avatâras—the incarnations of gods—but not of the Divine Nature *as such*. The Christian and Hindu alike find sources of ethical impulse in these; very few find it in

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the "abstraction," though there are a few lofty souls that do.

(5) But Dr. Lunn does not even take "popular Hinduism"; he takes only the vices that exist beside it. Will he apply the same test at home? A far more terrible indictment might be drawn against popular Christianity if all social vices, all superstitions, and all the unbelief that springs out of superstitions, are to be laid to its charge because existing in "Christian" countries.

(6) I have visited many Shaivite temples, I have seen worship offered to the Lingam. But though I have seen plenty of pictures, I have seen none of "unnatural vice," and the worship consisted of prayers, accompanied with offerings of flowers, water, and oil. I know there are abominations connected with the "left-hand" form of Shakti worship, but they prevail over a very limited area, while the Shaivite worship is found all over India. If Dr. Lunn will look into it, he will find some very terrible things closely reproducing the abominations noted in some of the forms of popular worship in the less-visited parts of Roman Catholic Europe. Are they to be held to prove all Christianity to be foul? I am not condoning the vice in either India or Europe, but I am asking Dr. Lunn to give to an alien faith a little of the consideration and fair judgment that he requires for his own.

(7) I do not know the book to which Dr. Lunn refers, but Hinduism is no more responsible for such books than Christianity for the indecent instructions that exist upon auricular confession. Good men in every faith should seek to purge away these abominations. To judge a religion by these alone is the policy adopted largely in this country against Christianity. Dr. Lunn feels its injustice when used against his own faith: cannot he, therefore, refrain from using it against his brother's?

(8 and 9) These paragraphs need no answer. I merely re-affirm my profound reverence for Shri Krishna, and hope that one day Dr. Lunn may be fortunate enough to catch a glimpse of His Divine beauty. I re-affirm, also, my statement as to the three graduates, and simply do not believe their statement, since Tamil translations are current of the Hindu Scriptures.

(10) I am content to appeal to the consciences of Christian readers who know their Bibles, whether the passages from Manu cannot be capped, say, from Deuteronomy, with passages far more derogatory. As I said, this does not justify them. The fourth quotation raises a very interesting question; Hindu ethics require from each person the discharge of his or her own duties, without any regard to the failure of other people in theirs; a wife's duties to her husband, therefore, are in no way altered by the bad conduct of the husband. But I fancy that the best Christian ethics would also emphasize the discharge of duty, not only to the good, "but also to the froward."

To the last paragraph I make no answer, but state my profound sorrow and pain for the language employed with reference to Shri Krishna—language which will close against Dr. Lunn every Hindu heart, save those that have learned profound compassion for the errors of men, those in which wild words of outrage to Him they hold in deepest reverence arouse no longer anger, but only pity and desire to enlighten. ANNIE BESANT.

Theosophical Society, 17 and 19, Avenue Road, N.W.
June 4th.

DR. LUNN'S REPLY TO MRS. BESANT.

To the Editor of "The Methodist Times."

DEAR SIR,—Mrs. Besant in your last issue admits so many points that I have advanced that there is very little left for me to reply to.

She admits the degeneracy of Modern Hinduism; she admits that the dancing girls trained in this ancient religion—which she urges is the highest type of religion consecrated to certain religious functions—and associated with the temples, as truly as the cathedral choirs are associated with the English minsters, are really the Eastern counterpart of our Western fallen women. . . . .

The only point that needs any serious comment in her letter is that which compares the Shastrum of the dancing girls to the indecent instructions that exist upon auricular confession. This comparison is so absurd that I cannot understand it being used by any one so acute as Mrs. Besant undoubtedly is. The Shastrum is a manual of instruction in the commission of the sins to which these dancing girls are devoted. The Romanist hand-books to which Mrs. Besant refers, she herself, I think, believes to have been compiled by good men, even if mistaken, with the object of preventing those committed to their care from falling into those very sins.

There is only one other point in her letter to which I would refer, and that is her expression of "profound sorrow and pain" for the terms which I have used with reference to the God Krishna. I can only say that I have used no words in describing that deity, save those which are fully justified by the facts recorded of him in the Hindu writings. It is an unwarrantable argument to assert that there is any comparison between my description of Krishna, in terms which are justified by the Hindu Scriptures, and the application of such terms to Him whom Christians follow. Our sacred writers, Mrs. Besant must allow, do not admit that the Lord Jesus Christ is guilty of any breach of morality. She herself must admit that Krishnain records are steeped in sin from the cradle onwards.

Mrs. Besant professes that she has now closed the controversy with me. I cannot recognise that the controversy is closed, so long as she continues to express in public her admiration of deities, the worship of whom is condemning the people of our great Indian Empire to wallow in the mire of obscenity. So long as she continues to glorify Hinduism in the ears of the English public, so long must this controversy remain open, and I shall do my best by speech and pen to combat the travesty of the truth, as it appears to me, which Mrs. Besant is urging upon the acceptance of the English nation.—Yours faithfully, HENRY S. LUNN.

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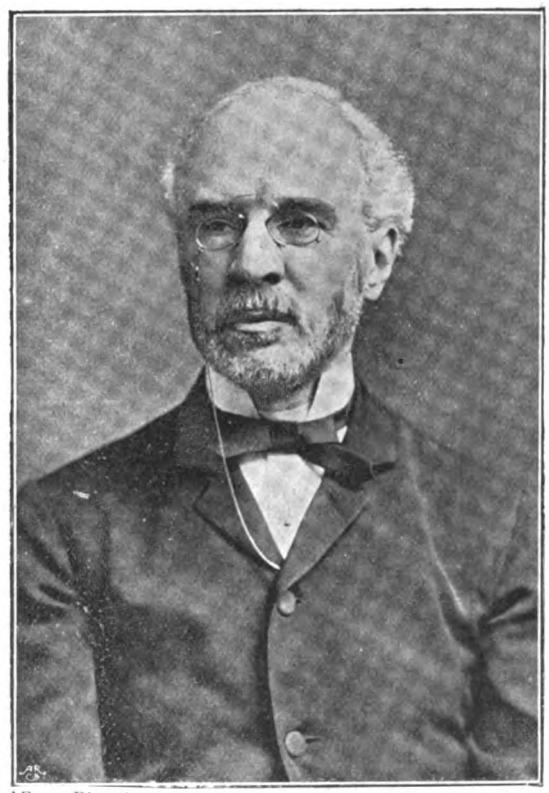
THE ANGLICAN MISSIONARY CONFERENCE.

By the Rev. A. R. Buckland, M.A.

The Missionary Conference of the Anglican Church, which occupied churchmen for a full week at the end of May to the beginning of June, can only be called a very modest success. Its promoters, in arranging for sectional meetings, expected no doubt a much larger gathering than they were ever able to obtain. A few of the meetings were well attended; many gathered a mere handful of hearers. The financial result is one not unknown in Congress States; in other words, the guarantors will probably have to pay a considerable sum towards the expenses of the Congress; but although in regard to numbers the Congress attained but a modest success, as a matter of fact its deliberations were of the highest value. It had been regarded from the first, by some churchmen, with a good deal of suspicion. They fear that it concealed in this Conference some serious attack upon the Missionary Societies; that suspicion has been undoubtedly and happily removed. The Conference was never bounded in the smallest degree by any partisan spirit. There were differences of opinion, but they tended rather to agreement in the end, than to that bitterness of feeling which so often marks the ecclesiastical quarrel.



[From Photo by] [Russell & Sons.
MR. EUGENE STOCK (SECRETARY OF THE C.M.S.)

It is odd that in a Conference which deliberated upon many questions of the highest importance, the most serious debate of all should have come at the very end. It was on Friday morning when the Conference discussed "The Results of Missions to the Church at Home," that the one serious difficulty was reached. At the very first session the Archbishop of Canterbury had discussed in some detail, and with his constant love of the picturesque, on the splendid future in which there would be no Missionary Societies, but the Church herself united in a concord, no way discoverable to-day, would work her own Missions for herself. This picture of the ideal future was regarded by some as the serious plan of a statesman, who was anxious to see it immediately realised. It was, therefore, with some natural apprehension that men looked for the discussion of Friday morning. Nothing, however, could have been happier than the result of that debate. The Archbishop's argument was upheld with the utmost affection by Bishop Anson, who, combining experience in the mission field with a knowledge of affairs at home, had prepared an elaborate indictment on the Society's system. It was, he urged, unworthy of the Church, anonymous, and lacked the power of Church order, the cause of contention, deficient in management, and ineffectual in securing the sympathy of Church people. His facts were interesting, but his argument seemed to convince no one. From the first it was very apparent that the opinion of the Conference was decisively in favour of the Society's system. The ideal might be delightful, but it disregarded the obvious condition of Church affairs of to-day—conditions which it is idle to hope are to be changed within one or within many generations. The supporters of the Society, without casting contempt on ideals, dealt with the practical side of missionary work. Mr. Sydney Gedge, an experienced member of the Church Missionary Society's Committee, stated with force and determination the necessity of working upon our present lines. Supposing the mournful fact that if the Societies were dissolved, the Ecclesiastical Commission is the only body which could at present take their place.

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Mr. Berdmore Compton, as decided a High Churchman as Mr. Gedge is an Evangelical, emphasised the fact that the present system works well.

Mr. Eugene Stock brought the fact home to Bishop Anson, by pointing out that the Bishop's own sphere in America owed everything to the Society. But all the rest that was said, was only the slaying of the slain. The Missionary Conference of 1894 has put it on record in the most decisive way that it seeks no depreciation of the work of the great Society. This is a thing for which, apart from all other debates, it was worth having brought the Conference together.

Throughout these proceedings the Conference was true to its character. *It was not a succession of public meetings.* It met to discuss the problems of workers, and not to address the public at large. The smallness of the gatherings did not, therefore, detract from their value to the Church. Such a discussion as that of Wednesday on "African Problems," or that of "Secular Influence in the Missionary Field," or that upon translational work, needed no large gathering to give it value; and this is equally true of the discussion which touched upon what may be called the domestic side of the question, and it was there that the larger attendances assembled.



REV. R. P. ASHE.

Gathered by the results of these discussions, it seems clear (1) That there is an actual sympathetic feeling amongst churchmen as to the progress and prospects of missionary work. (2) That whilst satisfied on the whole with the methods upon which that work has been founded, there is a wise readiness to use the advantages which are now coming to the front, viz., the powers of consecrated women, the attractive force of Medical Missions, and the civilising influences of industrial teaching. (3) That the differences between churchmen, sadly perceptible at home, do not constitute any very serious danger in the missionary field. (4) That the Church Committee of Missionaries is fully observed by nearly all the evangelical churches, but that Rome persistently and remorselessly pursues them over every quarter of the missionary field. (5) That there is a full recognition of the inadequate extent to which missionary enterprise is supported, but there is also the happy discovery that missionary work is increasing its hold upon public attention and interest, is obtaining recruits of the highest quality more rapidly than ever, and is establishing itself in the respect, if not in the sympathy, of those who evince habitual unconcern in any special work.

THE SACRED DUTY OF SECULAR STUDIES.

THE duty of the preacher to cultivate secular studies is forcibly expounded by Professor J. O. Murray, D.D., in the *Homiletic Review* for May. Secular studies he defines as those that "cover that wider field of knowledge which can only indirectly equip the preacher for his work in constructing sermons, and in teaching the people things pertaining to the Kingdom of God. Poetry, history, social science, physical science, astronomy, geology, are secular studies."

"There is derivable from secular studies a mental stimulus and refreshment which the preacher, from the nature of his work, sorely needs. Every preacher knows how jaded the mind becomes in an unvarying round of theological study. Commentaries grow fearfully dry. Theological treatises repel that once attracted. The Sunday draws on apace, and the preacher turns over his Bible in search of a text, or takes up his writing-materials for a sermon, with a sigh. He begins to think of vacation, yet a great way off. The thought of parish visits yet to be made oppresses him. How can he get out of these doldrums? It is a law of the mind that it must have a variety of mental pabulum. The human stomach cannot stand one, and only one, sort of food. It is said that the dyspeptic habit of Scotchmen is due to their excessive devotion to oatmeal. I have sometimes thought that mental ailments could be found paralleling the bodily, and from like causes. We have mental dyspeptics and mental anæmia. Preachers suffer from both these mental diseases. The symptoms appear in the preaching. The sermons are querulous, mournful, or they are bloodless, full of abstractions, as mental dyspepsia or anæmia may be the malady. What is the cure? Why, change of diet, perhaps. Let the preacher shut up his commentary and open his Browning or Shakspeare. Let him forego his wonted excursions into theology, and go out into fields of science. The first part of every week had better be given up religiously to this pursuit of secular studies. Monday, Tuesday, perhaps even Wednesday occasionally, can be well used along this line. It fertilizes the mind. It rests the mind. It stimulates the mental powers, while at the same time it refreshes them.

"I fear that not a few honoured divines, if they were as outspoken as Darwin, would have the same melancholy confession to make. Their theological studies have dried them up, have narrowed their mental habits, so that they have lost all taste for secular studies. They read no poetry, very little history, and seldom glance at any scientific field. They pay a penalty to this intellectual narrowness. They lose the power to commend to others what really and deeply interests them. When a preacher finds his interest in high poetry or great history or noble fiction growing less and less, and that he takes the poets and historians and novelists from his bookshelves at rarer intervals, let him look out! Some part of his intellect is atrophying. . . . He should have a conscience that would smite him if he neglect these secular studies to wander for ever in the charmed circle of commentaries, systems of theology, and church histories."

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THE ROUND TABLE CONFERENCE.—XVII.

THE PARISH COUNCILS BILL AND THE CAUSE OF RELIGION.

I.—By Rev. T. C. Fry, D.D., *Head Master of Berkhamsted School.*

At a ruri-decanal chapter not many months ago I undertook to read a paper on the Parish Councils Bill and its probable effect on the spiritual life of the villages.

When I had done it discussion ensued, and a neighbouring clergyman, in a criticism meant to be kindly, confessed to having enjoyed a good laugh over the title when he first read it in the agenda. This incident illustrates fairly well the condition of mind with which religious men at the present day often approach social questions. Here, for instance, is an Act which for the first time in their history lays upon working men in village and small town the responsibilities of civic life. They will have thereby the duty of dealing with insanitary dwellings, with overcrowding, with relief of the poor, *i.e.*, of their own class, with the provision of public libraries, with recreation, with compulsory powers against their fellow men. And yet none of these duties, it would appear from my neighbour's amusement, are to react upon spiritual or religious life. Nor is it anything less than ludicrous, one would suppose, to pretend that they can be fulfilled in a religious spirit.

It is, I believe, not too much to say that, unless this Act is dealt with in a religious spirit both by clergy and people, great disaster will ultimately ensue. I ought at once to say that I firmly believe that a true spirit is largely abroad. There never was a time when so many in all ranks of life were so anxious as now to "work righteousness" in the broadest sense. The folly of extreme propagandists, the impatience of some who, having suffered social stress, cannot realise how slowly true advance is made, in no way affect the conviction that social reform, just, sure, and sound, is becoming an enthusiasm amongst us. The body of English opinion, that neither poses nor talks but *works*, has fully realised that little is ever permanently won for the weak by revolutionary methods.

But when I say a "religious spirit," it ought to be explained what is meant by religion. There is an unhappy tendency in old-fashioned circles to confine the idea of religion to church-going and Bible reading. It was just the same in our Lord's day. Religion was a matter of the temple, of law, of rabbinical theology. Sitting down with publicans and sinners, healing on the Sabbath day, dining with Zacchæus—this could not be religious. Yet He had come, He said, thus to call sinners to repentance. In fact He just went into this company, discarding the customary definitions of the religious world of that day, because they needed a Saviour. So, too, does our social life of to-day need a social Saviour. And it is only through social methods, social responsibilities, social sympathies, social self sacrifice, that this social salvation can come. Whether these great opportunities now offered are to be used aright will depend on the quality of our religion and the courage of our action.

The first thing, then, that it is our duty to do is to make this Act well known. I have made effort to find these opportunities; and the way in which this duty has been thwarted or aided is instructive. The working men themselves, as a rule, when once sure of sympathy, drop much of their seeming apathy. But they are very timid. In villages their work and their home alike depend on the goodwill of someone above them. They are ignorant of the Act. In a vast number of places no effort is yet being made to instruct them. Where it has been allowed or encouraged, one soon learns that the ordinary working man of a village or small town is not equal to threading his way with confidence through an Act of Parliament. It requires, too, a sympathetic explanation. It is only productive of harm if the magnate of the village takes the chair and ends by denouncing or minimising the Act. I would suggest that every clergyman in England should call his parishioners together, and carefully expound the new powers, hiding nothing, exhorting only to unity and justice. This will be the first step to a religious, *i.e.*, a just fulfilment of the obligations.

What will happen if this be not done? Why, the political partisans will give the instruction, well coloured. Could anything be more unfortunate than that these powers should be marred by party politics? To elect a man simply because he is a Tory or a Radical, and not because he is the best man will spell ruin.

What then is the next step? Undoubtedly to strive that justice may be done at the election to all classes. The labourer will be met in many places, it is to be feared, by social pressure. Either he will not be

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nominated at the parish meeting, or (if nominated) will be pressed to withdraw "to avoid the expense of a poll," or (if elected) his independent action will be made dangerous to him. Here comes in the religious spirit of social justice with all its force. Let the labourer be fairly represented: do not put up "sham" labourers, so to speak, men who are known toadies, and who are sure to do what they are told. Let the best and most independent man be encouraged to stand. And if he be elected give him fair play. Do not "pooh-pooh" his ideas. Try a few unselfish experiments towards keeping men in the villages. It would appear that Lord Carrington has had some striking success in one case in attaining this.

"Oh, but," some men say, "the villagers are so apathetic." In some cases it may be so. But what does that prove? Surely that there is all the more need to arouse and encourage them. Apathy is a poisonous atmosphere for a good deal more than a Parish Councils Act. Ignorance and vice are the twin children of apathy. Here comes in the question of religion with a vengeance. Does anyone suppose that the moral atmosphere generated by apathy, ignorance, and hopelessness is likely to breed the virtues from which religion is inseparable?



THE REV. T. C. FRY.

I go out each year to Switzerland to climb. My guides are Catholics, very independent, each with his own freehold, and active members of their commune. "No one has too much here," they say, "but all have something." Are those men irreligious? Nay, sincerely devout; their priest is full of practical sympathy with their rise; they work out their own social salvation.

But let us suppose the new Act to be in full swing. Is its work in the village or small town a religious work? Are its duties such as concern the pulpit? Can you enforce them on the highest grounds? Surely there can be no doubt about the answer. Man is entire; you cannot sever his character and life into sections, or split him up into watertight compartments. The just citizen, the moral reformer, cannot but be motived by a religious spirit. The very character of his worship will be deepened by his interest in the ethics of his village charter. All exercise of responsibility, thoughtfully fulfilled, educates. The very choice of a chairman may be for good or for evil, according as it is truthful or interested.

Again, the discussion and settlement of some of the questions that can come before a Village or Town Council cannot fail to carry forward the self-education of the citizen. That house is overcrowded; shall we complain? That cottage is unsanitary; dare we report it? Men could live here, if they had a bit more land; how shall we best appeal to the sense of justice in him who at present monopolises the opportunity? These poor children have no place of recreation but the streets or the road. It will cost money; but ought we not to admit as Christians the duty of making the happiness of child-life possible?

We are always prophesying that spare time and spare wage will be spent at the public-house; can we not make it easier to resist the temptation by providing a recreation-ground and encouraging games?

Lastly, there will come to men under this Act the severe test of self-interest. They will in many cases be dealing with charity, that root of all jealousy and favouritism. They will also, under a democratic franchise, be elected guardians, without property qualification, who are perhaps to dispense relief to their own class. Will they be superior to temptation here and be just to all the rest of the community? I answer, with confidence, that that will greatly depend on how the poor electors are dealt with. If called boldly and freely into common council, if no longer "kept in their place," if (where knowledge is needed) knowledge is given and proved, on the whole all will go well. If distrust is generated, if divisions are emphasised, if parties are encouraged, then no one will prophesy the issue.

I am well aware that there is a disposition to laugh at the whole thing in one quarter, in another to cry in panic *après nous le déluge*. No doubt the Plantagenet baron had a good laugh, too, over Simon de Montfort's feeble suggestion of summoning a few small townsmen to the national councils. But we no longer smile who have seen the House of Commons grow supreme. As to the deluge, that has always been upon us, if we are to believe the professional

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students of the clouds. The comfort is that it has not yet come.

Men who have made a study of American institutions are found to ask why it is that public spirit is so much stronger, purer, and juster in England. The answer is because, after all, the spirit of earnestness, of sacrifice, of religion, does still inspire our social reformers in all ranks. No one will deny that the Church reckons in her ranks many of these. With them it lies, with the doubtful, too, and the hesitating, whom yet they can largely influence, whether the issues of this act shall be, in every sense, religious issues, or merely partisan and selfish, pettifogging, narrowly parochial, or frankly anarchic.

There is nothing in it that can directly injure the Church; there is very much in it that can promote the cause she has most at heart. It would be worse than unfortunate if it should anywhere appear that her chief interest in the bill lay in maintaining her own supremacy. If the clergy are chosen chairmen, they will have the joy of freedom of choice. Nothing is so depressing as to be an ex-officio chairman. As to the use of schoolrooms, let us welcome the chance of rallying the new life round the old centre. By all means let charities be, as far as possible, socialised. No parish priest, who knows anything of the secret jealousies of charitable administration of funds, can fail to rejoice at their transference. His power of good cannot be lessened by his largely ceasing to be an official relieving officer.

The causes that sever the labourer from religion are no doubt of long growth. And there is found now in village life an unrest and discontent that was unknown to our ancestors. Railways, third-class expresses, education, letters from the colonies, red vans, and what not—all these have broken up for ever the old feudal fallow. But it is a weak religion that flourishes in unprogressive soil; and, what is more, all things, religion not excepted, therein deteriorate. Intellect is not religion; but where religion is the outgrowth of an intellectual soil, faith is a more enduring thing. The man without hope is, as often as not, if not always, a man without religion. A life of honest labour till sixty and then the workhouse—that is a fate not calculated to inspire one with a very deep sense of our common Christian brotherhood; and so far as this Act can promote the social rise of the labourer, through and with the sympathy of the Churches, just so far will it ultimately promote the cause of true religion. Ours is it not to neglect the chance given us.

T. C. Fry.

II.—By the Rev. J. Frome Wilkinson, M.A., F.L.S.

I am asked to pen a brief paper on the way in which the Parish Councils Act may be used "to promote the interests of religion." This is a far-reaching subject, and the answer must necessarily depend upon what we mean by religion and the way we look upon it. If Christ is "Lord of all," then unquestionably this new legislative enactment can be used to promote the glory of God and the service of humanity. And on the present occasion it will be as well to confine the reader's attention to what the Anglican Church, and especially her parish priests, may do in this matter. "Do nothing without the Bishops" is a Church line which will have an immense bearing on the question before us. It was the knowledge of this which prompted the solemn address and appeal of the section known as the "progressives" among the clergy to the Archbishop of Canterbury on the relation of the Church to the Act. And whether as the outcome of such appeal, or as a matter which should have been taken for granted, the Upper House of Convocation, "under colour" of the Temperance question, passed a resolution bringing to the notice of the rural clergy the way in which they may promote the best interests of the bulk of their parishioners by utilising the Adoptive Acts, and by introducing, where needed, allotments, free libraries, recreation grounds, village halls, etc. Here we have a distinct call on the accredited representatives of religion to take an active and leading part in the helpful working of the Act. A call already made by the Christian Social Union (London branch) in an earnest and telling leaflet, in which the cardinal truth is enforced that "more and more men are coming to recognise that as the Kingship of Christ claims the whole life of man, so the energies of His subjects should be given to every department of that life." And, again, both this Union and that of Liberal Churchmen have distinctly allowed and enforced that the religious tie must be the motive power. "If lasting good," concludes the leaflet to which reference has been made, "is to come out of our new opportunities, all ranks in village life must combine; must recognise their common brotherhood and the interdependence of their life;" while Mr. George Russell, M.P., the President of the Liberal Churchmen's Union, urges—"Let each one, putting aside all considerations of class, caste, or sect, arrange a list of really suitable candidates, and do his or her level best to secure their return, thereby 'helping them to right that suffer wrong, and feeding the hungry.'" May I say that the united wisdom of the Bishops of the Southern Province is good, but that the individual pronouncements of Bishops severally will be better? A parish priest rightly looks, after all, to his own Diocesan for guidance. And here, again, there is matter for congratulation that the Bishops did not ultimately succeed in their support of two or three amendments to the Bill when in the House of Lords, especially in the introduction of a new section adding *ex-officio* members to the parish council, of a proviso putting the expenses of the parish council and the

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parish meeting on the poor rate, and in the proposal to limit full popular control of the charities and the use of the schoolrooms. These points, together with the proposed raising of the limit of population from 200 to 500 with reference to parishes that should enjoy the absolute legal right to have councils, have each and all a scarcely to be exaggerated bearing upon the question before us, for they tend to show that, however hearty may be the good wishes of the rural clergy and of Churchmen of high social position in our villages for the successful working of the Act, that they—and seemingly the Church leaders—are desirous, above all things, of maintaining the *status quo* in rural parishes. And the final compromise arrived at between the Lords and the Commons as to the population limit (300), only in somewhat less degree, makes for the preservation of the *status quo*. Out of a total of, in round numbers, 13,000 parishes affected by the Act, no less than 4,000 have a population above 200 and under 500. But perhaps the effect of raising the limit above 200 is best seen in a typical rural union of the Midlands, though it should be borne in mind that the effect will be still more severely felt in many districts in the South and South-west. In the union district to which I refer there are, exclusive of the market town, twenty-four parishes in Nottinghamshire and twenty-six in Lincolnshire. The following tabulation will show the bearing of the population limit:—

NOTTS PARISHES.

200 POPULATION		300 POPULATION		500 POPULATION		TOTAL.
Over	Under	Over	Under	Over	Under	
12	12	5	19	5	19	24

LINCOLNSHIRE PARISHES.

16	10	11	15	6	20	26
28	22	16	34	11	39	50

It is evident that the amendment so strongly supported by the bishops would have deprived seventeen parishes out of the total fifty of their legal rights, while, as it is, the rise to 300 has deprived a dozen.

But it is at once replied that the rise in the population test has been in support of the cause of liberty, in order that parishes of a small size should not be *compelled* to be governed by councils. In the case of parochial self-government permissive legislation is a doubtful gift, since it must work towards the maintenance of the *status quo*. Whether parishes of between 200 and 300 inhabitants shall have councils depends upon the asking for them; the same also with regard to parishes under 200, whether they shall be grouped or have separate councils. Everything depends upon the will of the parish meeting. If the parish meeting decline to ask for a council, then the meeting will continue to be the governing body, having only conferred upon it *some* of the powers of a council, not apparently including those for the acquisition, by compulsory purchase or hire, of allotments. True, the parish meeting *may* be equipped with further powers, but again only on expressly asking for them.

It is at once evident that the rural clergy will exercise great influence over the way in which the Act is worked, and especially so in parishes which are under the 300 population limit. And upon the direction that influence takes will in large measure depend their future religious influence, their spiritual hold upon the bulk of their parishioners. I am afraid—twenty-five years' experience has taught it me—that it must be allowed that, whereas in years gone by the Church was far stronger in the country than in the towns, the position is now reversed, the main reason being that, whilst the town clergy have largely gone with the times and become democratized, the country clergy—holding to a marked extent benefices in private patronage—have been unable to throw off the old dress of feudalism and to put on the new dress of democracy; hence a great gulf has sprung up between them. *Over this gulf the Parish Councils Act will build a golden bridge, if only they will discern the signs of the times and use it.* My only fear is that, as a body, they will elect to take the line of Lord Salisbury in the House of Lords, and that, together with the squire and the tenant-farmers, they will raise the cry, "This is our pie; hands off." In other words, that the *status quo* will be maintained. The parish will continue to be looked upon as a close preserve, and the distinction of the governing classes, on the one side, and the governed agricultural labour class, on the other, will, to all intents and purposes, be adhered to. As regards the free exercise of full rights of parochial citizenship, of access to the land, of a share in the management of charities, the establishment of free libraries, recreation grounds, etc., instead of leading the people out into pastures new, instead of helping them to larger and fuller life—individual and social—it is to be feared, unless I have altogether mistaken the signs, that a policy of "cut and bind, limit and confine" will be the more likely one pursued.

I do not say that a few labourers will not be put forward by parson, squire, and farmer, but they will not be the chosen leaders of their class, and will not be persons in a sufficiently independent position to speak and vote freely, without fear or favour. Those of us who have lived much in the country know the sort of labourers the farmers will put up, and the chances are that the parish priest will support the farmers' interests—or rather supposed interests—to the exclusion of those of the labourer.

Yet the opportunity given by the Act to the parochial clergy is freighted with vast potentialities—all depending on the using or non-using. The tenant-farmers, as a class, are dead against the Act, for two reasons—they dread an increase of the rates, and the independence of the labourer. The squire and the landlord's agent will naturally go, to a great extent, with the farmer. The minimum or maximum use of the Act for the bettering of the economic and social position of the labourers will largely lie in the hands

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of the ministers of religion. The parish priest has a golden opportunity offered him of ceasing to lean so much upon the external buttresses of State support and connection, and of earning for the Anglican Church the good-will and affection of the bulk of the parishioners. If, however unpleasant the task may be, he will forward the legitimate rights and aspirations of the labourers; do his utmost to break down barriers of class and caste; lend a helping hand in getting the people "back to the land"; and giving them a voice in the management not of their affairs or of "other people's affairs," but of what should be *parish* affairs; let the parish priest do this, and—knowing the labourers as I do—I confidently look forward to a near future when the dear old Church will be indeed a Mother to all her people, to the "masses," and not only to the "classes." But economic, social, moral, and spiritual betterment must go together—each and all parts of the one kingdom of the Church's Lord and Master. Religion must be recognised in all departments of life, and the old perverted divisions into things "religious" and "secular" must be cast out. In such way the parish priest will "tie together" different interests; warn those who need the warning not to look exclusively on their own things—a great danger in small rural villages, where social and corporate feeling is weak; point out in the pulpit and elsewhere the increasing need on the part of the individual of a larger store of the fine gold of conduct, of better cultivation of the "from above" rather than the "from below," as the time approaches for the exercise of equal political rights, which will bring with them more equalised opportunities and social conditions.



From photo by [*Maull & Fox.*

REV. J. FROME WILKINSON.

Thus worked, I look forward—as a countryman born and bred—to the Parish Councils Act as eminently calculated to restore and enhearten English rural life, believing, as I do, that no permanent spiritual improvement in the bulk of the people will be effected without a corresponding improvement of social conditions. "The social question," as the Bishop of Durham has reminded us—"the question of the relations of man to man, of man to the 'village' and the nation, of the means of production and employment—is, I say, a religious question. Perhaps I should be more nearly right if I were to say that it was *the* religious question. God is calling our English Church to proclaim the Gospel for which the world is waiting—the social message of the Incarnation."

I have said how great an opportunity awaited the ministers of religion. I have tried to show how the parish priest may use that opportunity. And, painful though it is, I must in justice go on to say that, if he does not use the opportunity well, the Nonconformist minister will not make the same grave mistake. Here there is room for hearty co-operation with our Nonconformist brethren, for church and chapel joining hands in making the most of the benefits of the Act. But if the Church minister holds aloof, or seeks to maintain the *status quo*, then the Church of England will lose her hold on the bulk of the rural population for a generation—and who shall say for how many more?—while other ministers and local preachers reap the harvest.

III.—HARRIETT BYLES.

The question, how the Parish Councils Act can best be used to promote the interests of religion at once suggests the converse question, namely, how religion can best promote the usefulness of the Parish Councils Act. Perhaps the two are reciprocal, but the latter appears to afford a more pertinent form for considering the matter; both, however, suggest the initial question, whether there is any relation between religion and the Parish Councils Act. If religion is belief in creed or dogma, or mere adhesion to a church, there is no definite relation between the two; but if religion is life, fashioned after a divine ideal—not the life of Sunday, but of every day, place, and circumstance—then emphatically there *is* a relation between religion and every political and social advancement. Christian churches have undoubtedly suffered both from an utter indifference to and from too close an identi-

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fication with politics. The religious is the most truly social of all the elements of life, for true religion addresses itself to man as man, and not to men as rich or poor, ignorant or learned. The ideal of a Christian Church is, that all its members meet on a common basis as children of One Father, and anything which tends to disunion, departs from the true ideal. Hence Churches should only consider political and social questions on fundamental grounds and not as party questions. But for Churches to assume an attitude of indifference toward questions which are stirring the hearts and minds of the people is even more fatal, and because this has often been done in the past, religion has far less influence than it ought to have. The masses have regarded Christian Churches as the preserve of the classes, and have never dreamed of looking to them for help toward the attainment of their own aspirations. To some extent this very undesirable state of affairs is undoubtedly passing away, and now through this Parish Councils Act a golden opportunity is afforded to the Churches to show their active sympathy with the aspirations of the people. The Parish Councils Act gives the rights of citizenship to the dweller in a little country parish; he already possessed the Parliamentary franchise, but the influence of his vote in matters of local government will be much more evident and will affect questions of closer concern to him. By the parish meeting every ratepayer throughout the rural districts of England and Wales will have the right of giving his direct vote in nearly all matters of local politics. Where there is a Parish Council, the two will exist side by side; the Parish Meeting will then be the Village Legislature, and the Council the Executive; where there is no Council the Parish Meeting can appoint a committee to act as its Executive. The powers which these two bodies possess are numerous and varied, and have a very direct relation to the physical, intellectual, and moral well-being of the people. Villages situated in salubrious and healthy neighbourhoods are frequently most unsanitary in their conditions. To remedy this state of affairs, or at least to awaken the public conscience in the matter, was one of Charles Kingsley's great aims in life: to him it was a matter of religion and a subject for the pulpit. Who does not remember the story in "Two Years Ago," of the outbreak of cholera in a Devonshire fishing village, and the doctor's dictum, "If all parsons had preached about it for the last fifteen years as Mr. Headley did last Sunday, if they had told people plainly that if the cholera was God's judgment at all, it was His judgment of the sin of dirt, and that the repentance which He required was to wash and be clean, in literal earnest the cholera would be impossible now." "But," said his hearer, "is it not God's doing? and can we stop His hand?" "I know nothing about that," replied the doctor, "I only know that wheresoever cholera breaks out, it is someone's fault and someone ought to be tried for manslaughter." Kingsley did not believe much in the vestry, and perhaps he would not have had more faith in the Parish Meeting, for he found people *contented* to live surrounded by dirt and evil smells, but at any rate the vicar and Tom Thurnall would have had a better chance under the Parish Councils Act, of rousing Aberalva and keeping cholera away. They could do nothing, for the power to do anything lay in the hands of men whose own interests were too closely affected. The Parish Councils Act gives power to do something to the poorest tenant in the village; he may stand up in the Parish Meeting and call attention to the open sewer, the pestilential rubbish heap, or the contaminated well, and with the help of his neighbours can carry a resolution instructing the Parish Council to rectify these sources of evil.

But *will he?* Not only the usefulness of this Act, but to a great extent the future of England, depends on this. Robert Lowe's exclamation on the passing of the Franchise Act of 1867, "We must educate our masters," has become historic. The rural population of England to-day stand sorely in need of social and political education: without it the Parish Councils Act will remain to a great extent a dead letter, or it will be used by unscrupulous men for the merest party purposes. Just here religion meets, or ought to meet us. To educate, to give truer views of life, and loftier aspirations for this world, as well as a world to come, are surely fit aims for Christian Churches. It may not be desirable, except on rare occasions, that Sunday's sermon should be on sanitary science, though a broad Scriptural basis might be found even for that, and the Saviour of the world spent much of His time on earth in saving men's bodies. But Sunday is only one day in seven, and the distractions of town life are unknown in most country villages, and much may be done through popular lectures, debates, and discussions to set people thinking and prepare them for action. Doubtless difficulties will occur, and foremost perhaps will be the old difficulty of the unnatural relationship between the Established Church and Nonconformity. By the Parish Councils Act the clergy are shorn of some of their prerogatives, the Vestry has no longer secular powers, the Incumbent is not *ex-officio* chairman of the Parish Meeting. But the clergyman will probably long continue to be the best educated man in most parishes, and if his sympathies are with the people he may still be their leader. Here, too, is a platform on which the Established and the Free Churches may surely meet, but where the clergyman holds aloof the latter should at least act unitedly in this matter. The inertia of the people will doubtless be a difficulty, but, as practical politics, many subjects become interesting which in the abstract are unattractive to the popular mind. These matters will be debated, and the Churches will be to blame if the village public-house becomes the only meeting-place for the purpose.

Very many of the new powers conferred on the people by the Parish Councils Act have a very direct bearing on the morality of the villages, and without morality there can be no true religion. Ignorance

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and idleness are the handmaids of vice; yet until lately they have been almost the necessary condition of the poor villager. The Education Act has undoubtedly wrought a marvellous change, but its success only serves to emphasise the need that more should be done. Let the dwellers in towns consider what life in a small country village must be during the winter months. The work of the agricultural labourer must cease when darkness comes; what can he do to fill the long winter evenings? Probably he scarcely possesses any books, and has not access to any; he has no halfpenny evening paper, there is no reading-room in his village, no place for social intercourse except the public-house. Can it be wondered at that drunkenness and immorality are such terrible curses in village life? One of the most important powers conferred by the Parish Councils Act is the power given to the Parish Meeting of determining to adopt any or all of the Adoptive Acts and of instructing the Parish Council to execute them. Through the adoption of these acts village free libraries and reading-rooms may be established, covered swimming baths, which may be used as gymnasiums or other means of healthy recreation during winter, and exercise and playgrounds may be provided. There are religious people who will be loth to believe that the cure for drunkenness and immorality is to be found in such agencies, but surely to the unbiassed mind it must be evident, that where ignorance and idleness lie at the root of these evils, we cannot hope to cure them without supplying means for interesting occupation and healthy recreation. The fear of an increased rate will be a potent force in holding people back from adopting these Acts, and perhaps it is in places where they are most needed that they are least likely to be adopted. The people need to be made to feel that real benefits will accrue from the adoption of these Acts, that they will get their full money's worth for their money, and surely this is work for the Churches.



MISS HARRIETT BYLES.

No more important powers are conferred on Parish Councils than those in regard to allotments—perhaps there could be no greater boon to the dweller in a country village than a bit of land to cultivate for himself. By means of this he obtains occupation for his spare time, an interest in life, better food for his family, etc., even if he cannot make a livelihood out of it. Hitherto the Allotments Act has failed in many places, because no suitable land has been available at a reasonable rate, but drastic powers are given to Parish and County Councils for the compulsory purchase and hiring of land at a reasonable rate. It may reasonably be hoped that this will have some effect in checking the flow of population from the country to the town, and in preventing the land from falling out of cultivation. This would be a blessing to the country generally, and would certainly tend to improve the social and religious condition both of town and country.

There is one section of the Parish Councils Act which is of vital importance, both intrinsically and because it bears on the whole country—that which deals with the election of Boards of Guardians. By the abolition of ex-officio members, of the property qualification, and of the plural vote, a great reform is brought about. The administration of the Poor Law is a matter which ought to be of great interest to the Churches, for the care of the aged and weak and helpless poor is primarily a Christian duty.

Much of the success of the Act depends on the people who are elected to carry it out. Good men are wanted, men of courage and of high moral character. Where can better men be found than among the best laymen in the churches? Service on these Parish Councils will be no sinecure, but will call for time and work, often, perhaps, at considerable sacrifice. Ought not this to be looked upon as an acceptable sacrifice to be presented unto God? Patriotism and religion were twin motives for noble action in the ancient world, are they not also involved in the twin principles of Christianity—to love God with all the heart and mind and strength, and our neighbour as ourselves? Let the Churches awake to their opportunity in the villages, let Christian people rouse themselves to bring life and light through the beneficent action of this great Act of 1894 into the moribund or stagnant villages; let them seek to bring healthier conditions to the physical and spiritual needs of the people; and, in blessing others, they will reap their own full harvest of blessing.

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IS THE INFLUENCE OF THE CHURCHES ON THE WANE AMONG THE MASSES?

By Rev. T. C. Collings.

V.—Mr. Tom Mann on the Labour Church and Religion in the North of England.

The subject of this interview is an earnest man, and for some years he has been a personal friend of the writer. It was in the days of the historic strike that we first met, and then it was that I formed my opinion of the man who has done so much for the workers. One remembers then how cautious was Tom, how he spoke and acted as one who believed in his accountability to his Maker, and instinctively you felt anew that you were in the presence of an honest man. Time has rolled on since then, but it has only served to bring out those characteristics of one of nature's true nobility which self-sacrifice and self-denial readily produce. Again and again if he had prostituted his abilities for mere service in the cause of Mammon, he might have grown rich and had abundance of filthy lucre.

I think of him in his home, beloved and idolised by his family, and thoroughly entering into the whole life of his children; but here, too often, the two or three hours leisure which form his weekly recreation are broken in upon by some scribe who, like myself, attaches weight and importance to the utterances of this true labour leader. In one respect, and in one only, there is an analogy between Mr. Mann's career and that of Mrs. Besant. The same enthusiasm, the like zeal, the similar pursuit in the search after what is true, characterises both, and, when once the guiding star is found, no sacrifice is too great, and no position too valuable to be surrendered. We can understand why he gave up the secretaryship of the London Reform Union, and why he joined the Independent Labour party, with its Independent Labour Church, because we know the man. It meant the separation from many whom he had loved, whose companionship had grown very dear, and the starting once more on a new career. He has never made money out of any work that he has done for people, and it appears useless to urge upon him to make any provision for the future. His money is all too readily given to the relief of the sad and suffering. For some years we were neighbours at Stockwell, and I know how highly valued was his friendship by the vicar, the Rev. C. E. Escreet, and when that good vicar moved to Woolwich, on the occasion of laying the foundation stone of the new church by Lord Roberts, no speaker was more cordially welcomed than Tom Mann. The writer knows the whole history of the circumstances which led to the publication of Mr. Mann's wish to enter the church, and but for the premature publicity of a purpose which had not been thoroughly determined Mr. Mann might have been by this time curate at St. George's, Southwark, where his friend, the Rev. T. G. Gardner, is rector.

As to the future, should he fail to get a seat in Parliament, I hope that some sympathetic spirit, like Professor Shuttleworth or Mr. Escreet himself, will prove to him the falsity of the assertion, that if once he gets into the ministerial ranks it will in any way curtail or minimise his freedom of speech or action in the great Christ-Humanitarian cause which is the aim and object of his life.

"From your position as candidate for the Colne Valley," I remarked to Mr. Mann, "you must have had opportunity of knowing what is the influence of religion among the people."

"Yes, I have; but I cannot say that the Churches influence powerfully the lives of the people. It is true that where the parson has got the right grip of social questions he is a power for good, and that is shown by the confidence and trust which men like some of the clergy inspired during the miners' strike of last summer. In South Wilts I have seen that there is a great chasm between the labourers and the Church, and the reason why so many earnest working men have not found the Churches congenial places is mainly—I will not say altogether—because many of those who utter the words, 'Thy will be done on earth as it is in heaven," not only find nothing to complain of in the conditions that are, but really do not want any alteration of those conditions, and would even make it their express purpose to thwart and frustrate all who strive to alter them. Again, a great deal of real work ought to be done by the the Churches in the streets. There are many who feel it their duty to propagate what they believe to be true religion in this way, because the Churches give them no opportunity of expressing their convictions."

"And have our Nonconformist friends any greater influence among the masses than the ministers of the Establishment?"

"Not that I know of in the Colne Valley; though of course there are some who are doing noble work, but the ministers of all religious bodies seem to me to ignore many vital questions upon which the labourer wants enlightenment."

"But will not the Parish Councils Bill make a great difference?"

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"I should say that in several counties the labourers are ready to make use of it in every direction in which it will brighten and lighten their lives, individually and collectively. In other counties there is the tyranny of parsondom supplementing that of lords of manors, magistrates, and squiredom, and the opportunities for development have been so few that hardly any will be prepared to make much use of the Act. Wherever the minister is the trusted friend of the people, his power for good will be greatly increased and in no way diminished."

"Then, Mr. Mann, you would agree with Canon Barnett to a large extent?"

"Yes; but while I say that the influence of 'religion' is on the wane, it is equally true that a section of Nonconformists and Churchmen, by a wise and proper adaptation of social questions to the great principles of Jesus Christ, are certainly in the ascendancy—and there is certainly no degeneracy here; and this circle is ever broadening, especially in London, where an increasing number of clergy and Nonconformists are doing excellent work. The young men in the East-End are rallying round us."

"What is the Labour Church, and is it progressing?"

"Yes; in our new party we are doing everything we can to form these churches, and we have some flourishing branches. Let those who say that the Labour Church makes a divorce between religion and practical politics go to the brotherhood church in the Southgate Road, of which Mr. Bruce Wallace is the minister, or to Mr. Belcher' at Hackney, and there he would find earnest and devout worship going on. It is a practical religious movement, and I should be very sorry to see the day come when religion will have no hold on the working classes. May I again repeat that it is the practical part of life which must be kept to the fore. There are whole counties where the dignified British workman, the citizen of this great empire upon which the sun never sets, may work sixteen hours a day and yet not be able to earn sufficient to keep his family in food. In the mill districts of the North this is especially the case, and the wife and mother, consequently, has to leave her bed at five o'clock in the morning, while she goes to the mill to commence work at six o'clock. Even then in many cases the united earnings are not enough to keep the family in normal health. And thus we have this more terrible fact, that the children who ought to be in bed until a reasonable hour in the morning, and then have the chance of going to school under comfortable conditions, are compelled to go to the mill, and are in the winter sometimes carried there in order to contribute something to keep the family from absolute starvation. Now to live a holy life is to live a whole life, a complete life, an orderly life; it is to swerve not from straightforward behaviour. It is not to pretend to render homage to the Deity, ignoring humanity. How can a man love God, whom he hath not seen, if he loveth not his brother and sister whom he hath seen?



From Photo by [*Weston, Newgate St., London.*

MR. TOM MANN.

"If we have no concern for our next door neighbour, if the man in the factory or the mill or the workshop has no concern for the welfare of his work-mate, and cannot come to an understanding with him, but must live at loggerheads, how can it be pretended that we are working harmoniously with the Deity? The first step towards real religion is to try to come to an understanding with one's immediate friends and fellow workers. Why do not the pulpits emphasise these truths?"

"But, Mr. Mann, what is to be the guiding principle?"

"Either egoism or altruism must be. We may work for ourselves, for our own hands, for our own homes, or we may work for the well-being of our common humanity, irrespective of how it affects ourselves. The religious man, from my point of view, says, 'I will live a religious life, by giving myself continuous concern as to the well-being of my fellows.' That is duty towards my neighbour. Religion does not, as too many think, consist in going to a place of worship several times on a certain day in the week, and joining in the singing and verbal prayers. If there be an estrangement from religious principles in every-day affairs, that shows an entire lack of appreciation of true religion. But is it not a fact that some of the captains of industry, when they meet at church on Sunday, and claim to be actuated by religious principles, yet on the Monday begin

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put into practice what they call 'business principles'—which certainly do not fit in with religious principles—and who, if spoken to concerning it, 'pooh-pooh' the very notion of its being possible to apply religious principles to every-day life? The question for employer and for worker, for cultured and uncultured man, is a question of loving right and hating wrong, of striving to get rid of wrong by putting right in its place. What can a man who attends church, and who claims to be striving to live a holy life, do more than remove evil, or at least strive to remove it? It comes to this; if we do not strive to remove evil, it is very likely we shall be contributing towards it. If we do not really strive to understand what is contrary to God's will, what is the way to true human progress, what is calculated to check the development of the better faculties of manhood; if we do not concern ourselves about helping on all that best forwards the highest interests of man, then shall we be found, although we may not see it ourselves, really and truly on the side which erects bulwarks against progress, and impedes all that is good."

"As to establishment or the reverse?"

"We say nothing about that question as it does not concern us. In the Independent Labour Party, we know nothing of parties and religions which are not in sympathy with us; our business is to bring religion and labour together; our complaint against other churches is that, while they have not done all that they ought to have done, the workmen have not done all that they might and ought to have done. The work of the labour movement rests on an altruistic basis, therefore a moral and religious basis; the individual must first learn to purify himself or herself, and then only will there be a chance of living a life of usefulness for others; it enables one to realise that the Author of all is the Common Father. He who ordained that we should live by industry is the Author of all that knowledge which distinguishes this century."

"Then, Mr. Mann, it seems that if Canon Barnett had asserted that the churches had failed generally, you would have agreed with him?"

"Yes, that is so!"

Then I passed on to other subjects and asked Mr. Mann why he did not go into the Church. He told me that he was never more surprised in his life than when he saw the information published in the *Times*. It was quite true that he had seriously considered the matter; he showed me an immense number of letters, some expressing approval, and others disapproval; a great many from Nonconformists, assuring him that his liberty would be curtailed, and he would become a nonentity if he took that step. Frankly I told him that statement was absolutely false, and he expressed the hope that the matter was not yet irretrievably decided.

His present work, however, was to try and win emancipation for the oppressed, that life in "Merrie England" might be a foretaste of the life beyond the grave. He wished to return his warmest thanks to those dear friends who had written to him about the matter. It was an impossibility to reply to everyone, and no one regretted more than himself that premature publicity had thwarted his purpose.

Apropos of Mr. Mann's remarks in South Wilts, we copy the following from a Wiltshire paper: "The foundation stone of a Baptist Chapel having been laid at Waply, Gloucestershire, the vicar, the Rev. James Drew, M.A., has issued an address lamenting what he calls this painful business." Surely this illustrates in a remarkable manner, that bigotry is yet rampant in our midst.

VI.—WHAT THE REV. A. F. WINNINGTON INGRAM THINKS.

Oxford House, Mape Street, Bethnal Green, is the centre of a wonderful Christianising and civilising work. Those of our readers who belong to the Free Churches, and who know anything of Mansfield House and its work at Canning Town, will understand at once the task that Oxford House exists to perform. But in the case of the Church settlement, the parent house has blossomed out into many branches which have spread over an extensive area in East London. A multitude of agencies aid the beneficial work of the self-denying brotherhood of Dark Blues whose lines might have been cast in places far more pleasant than Bethnal Green. Amazing activity, intense earnestness, and a profound interest in all social questions characterise these truly "Great Unpaid." The present head is an earnest and restless worker, passionately desirous of toiling for the sake of others, and caring little for the lurid lights of publicity. Christlike in his gentleness and humility, courteous and loving with all with whom he comes into contact, yet his face portends great judgment, boundless enthusiasm, and a rigid determination which indicates untold sources of power, that would readily be exercised if occasion arose. No matter how humble the caller, or what the hour, it is always open house and open study with Mr. Ingram. In one brief hour I saw the eldest son of a prominent member of the House of Lords, a labourer in corduroys, a mechanic in a fustian jacket, an errand boy, and a struggling curate, all come to seek advice and aid, about diverse, and to them, difficult matters. The quintet were all received in the same way; a cordial handshake, a cheery word of welcome, the advice and aid sought for readily given, and an assurance of further assistance if need arose. There was no need to wonder that the magnetic influence of the man won over to his side the advanced Socialist, the blatant agitator, and the red revolutionist. It was as Mr. Stead would call it, "The attempt to be a Christ" that was the motive of the man's success. Simple as a child's, his faith, his work, and his life were all centred in the endeavour to justify "Our

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Father which art in heaven" to His children on the earth. But enough of this. The man who has refused elevation to the episcopate and other choice preferment, on the plea that he had determined to remain at his post, stands not in any need of glorification at the hands of a journalist; yet justice compels a humble tribute to him whose works have made the way of salvation clear, and more realistic than it was before, to the mind of the writer.

Few probably have any idea of the extent of the operations of this mission. Religion is paramount everywhere. The House itself is a huge building, in which reside contingents of Oxford men who come for downright hard work, ere taking holy orders. Many a successful minister has to thank Bethnal Green for the liberal education and insight it gave him into the habits and haunts of the denizens of the slums. The library, the chapel, the class, and lecture rooms are filled night after night by enquirers after the truth and seekers after knowledge. Not far off is the Webbe Institute, founded in memory of Mr. H. R. Webbe, an earnest Christian and enthusiastic cricketer, who died, almost before his life-work had begun, one Sunday while engaged in the work of teaching those who came to Sabbath-school. Those who knew him at Winchester will ever associate with him, not only athletic prowess, but a very deep-seated love for Christ. In this institute there is a membership of four or five hundred lads from fourteen to eighteen years of age. All sorts of clubs and classes and every form of legitimate recreation are provided. The Bible class and savings bank are very popular. A committee of the lads themselves have a voice in the management. Mr. A. J. Webbe, the Middlesex cricketer, often looks in and takes a great interest in the work.



REV. A. F. W. INGRAM, M.A.

It may, however, be of some interest to our readers to learn that the institution in which Mr. Ingram takes the greatest interest is the University Club in Victoria Park Square. Its members have a variety of sources from which they can derive both amusement and instruction, since there are athletic clubs, and also debating, dramatic, and choral societies. It also has all kinds of classes and industries, and last, but by no means least, may be mentioned its Co-operative Stores and self-supporting Co-operative Cabinet Makers' Society. There is also the University Institute in Globe Road, which admits members between the ages of eighteen and twenty-five. This institution may be cited as being conducted on lines which constitute it the very model of a young men's club.

A Ladies' Branch has been established at St. Margaret's House, 4, Victoria Park Square. Oxford Hall is capable of seating about 600 people, and is in close proximity to the University Club. In addition to this, is the Federation of Working Men's Social Clubs, to which are affiliated about sixty clubs. To Mr. P. R. Buchanan, the Vice-Head of the House, is due the creation of the "Tee-to-tums." Help is given to the clubs and institutions, during the evenings, by the residents of Oxford House.

At Shoreditch, Whitechapel, and other localities, the Tee-to-tum movement is rapidly asserting itself, for the benefit of many who, without these places, would look about in vain for the same healthy and universal amusements, together with instruction which they receive there. The largest Tee-to-tum is situated at Stamford Hill, and is named, "The Gothic House," and has its own athletic grounds attached to it.

Then may be mentioned an institution of a different stamp altogether, which aims at helping the destitute, but still deserving, unemployed, to regain their places in the working ranks. This is the House of Shelter at Baggally Street, Burdett Road, E., where in one year alone 1,700 cases were taken in hand, and 170 inmates were given positions, where they were once more independent of charitable aid. The difference between the number of men reinstated and the number of cases dealt with is no doubt large, but it must be borne in mind that a very large number of the applicants for help belong to that class of the unemployed who have no genuine desire for permanent work, and who cannot justify their appeal for assistance by a creditable reference to their past career.

On returning to the new premises in Mape Street (which by the way were opened by the Duke of Connaught in 1892), the writer again saw the Head of the House, who kindly gave some information about the religious work of the House, of the help given to the various clergy, of mission services in Oxford Hall, and of Bible classes and Sunday lectures. Mr. Ingram also during the summer months delivers lectures in Victoria Park, his idea being that Christianity to do any good and to be of benefit to the people in a district like the East-End must be of the active and by no means of the passive order. Hence he, so to speak,

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carries the war into the enemy's camp. The people will not in all cases flock to the ministrations of any man, be he never so powerful in his appeals to their virtues, and so not to be outdone, Mr. Ingram betakes himself to the people, and with gratifying results. This is the true way of bringing the Gospel to the hearts of the people. Is not this an example which might well be copied by many others of Christ's teachers? In this manner it may be said that Mr. Ingram has no particular parish, since he endeavours to make the whole of the East-End his sphere of action—for from all parts the people congregate in Victoria Park.

When first instituted the settlement was upon very much smaller lines than at present. Founded in 1884, it occupied for a period of eight years a disused school-room in St. Andrew's Parish, Bethnal Green, in which, to form the necessary number of rooms, wooden partitions had to be run up. However, as time passed and the work grew, together with the increase of the number of residents, it became a necessity to have a larger and permanent building, and after great effort, the result may be seen in the splendid building erected in Mape Street. At present twenty residents are in the House, of whom all are laymen, with the exception of the Head of the House, nearly all of them being graduates of Oxford. There are also many who are associated with the work, and who are not residents, but who use the House as the basis of their work. And of a very varied character indeed is that work, being designed for, and attempting to cover the needs of all the different classes comprised in the surrounding population. These include young men, children, boys, as well as men and women of a maturer age. Efforts are made to minister to the wants of the body and soul, and the organisation does all in its power to promote and encourage efforts which are made by other existing bodies for effecting good in the neighbourhood.

The great characteristic of the Oxford House work is that it brings all classes together, and by doing so many of the class prejudices and misunderstandings, which would otherwise be in existence, have been removed. Mr. Ingram holds the belief that definite teaching and extempore preaching are of the greatest advantage in ministering to the needs of the East-Enders. The House is visited by many, who take an interest in East-End work, and particularly in the way in which the Church is grappling with the greatest problem ever presented to it. Not long since, no less a dignitary of the Roman Catholic Church than Cardinal Vaughan, accompanied by his secretary, paid a visit of inspection to the House, and they no doubt carried away with them a better knowledge of how to aid that class of the people which was the especial object of the Master's care and love during His sojourn upon the earth. Mission services and Bible classes are held for the benefit of the club members and their families, spiritual training being always kept to the front. A lecture is delivered every day afternoon in the lecture-hall, after which discussion upon the subject of the lecture is invited. The Archbishop of Canterbury and the Bishop of London have been among the lecturers. Quarterly services are held in the neighbouring churches, while a meeting is held every fortnight in the Chapel of the Guild of the Communicants. No less a number than seventy names are on the lecture list, and branches of the Home Reading Union, Church Reading Union, and Christian Social Union, meet each fortnight at the House, and it is a pleasing fact that visits are made weekly to the patients in the Gloucester Ward of the London Hospital. The institution also co-operates with the Children's Country Holiday Fund, the Charity Organisation Society, and the Mansion House Council for the Dwellings of the Poor, in work in which a mutual interest is taken.

Having pointed out to Mr. Ingram that, from the extensive area of work covered by Oxford House and its ramifications, he had special opportunities for judging whether, or not, religious efforts were successful among the huge population of our crowded districts, he told me that he did not wish in anything that he might say to criticise unfairly Canon Barnett, for whom personally he had a great respect.

"What kind of preaching is likely to influence the masses?" I asked.

"Sermons which are pointed, well illustrated, and which play upon the conscience. By 'well illustrated' I mean, that I have no objection to an anecdote, if it lends point and emphasis to the truth that we seek to drive home. Mr. Cuff puts it very well when he says, 'The ministry requires superior and educated men in the best sense, well-read, and with just refinement enough to save them from vulgarity and claptrap in the pulpit.' I agree that we see very little of the Salvation Army in Bethnal Green."

"What sort of men does the Church of England want for the ministry in the East End? It has been hinted that university men are not so readily able to ingratiate themselves into the people's favour as those who have had the sterner and more matter-of-fact training of the Theological College."

"There I differ from you. The university men who can adapt themselves to the masses of the people, their lives and environments, are the men we want. We send out from Oxford House, into the parishes round, men who have received practical training here for the work which is before them. They get in the clubs a right understanding of human nature, as it exists in the district."

"Is not there room for a great improvement in our Sunday-school methods? One cause of the indifference must be that we do not retain our scholars after they reach an age when they consider they are too big to be treated as scholars."

"There is some truth in what you say. But in the buildings of the University Club we have tried what we call a 'Children's Club,' which meets every Tuesday evening from 6 till 7 o'clock. It is very popular with the children, and I attribute that to this reason, that we have hymns, a short address, stories

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and recitations, and a few songs by all the children. I ought to say that it is confined to the sons and daughters of the adult members. The children like the idea of belonging, like father, to a club, and like to feel themselves responsible members, and hence the fact that there is no difficulty whatever in keeping order."

"During your five or six years' residence here, Mr. Ingram, has the Church developed and is its influence for good increasing?"

"Yes, I have seen the Church gradually gain ground year after year. Take, for instance, St. Andrew's, of which the Hon. and Rev. A. G. Lawley is the vicar. Year by year, I have seen the communicants increase, and this year on Ascension Day we had a service at 6 o'clock a.m., when the Church was well filled. It would be no good having service in the middle of the day, for the congregation is entirely of working-people and they would not be able to attend on a week-day."

As to the Church and the questions of the day, Mr. Ingram said the increasing desire of the Church and her ministers ought to be, and is, in addition to teaching spiritual truths, to lighten the burdens of every-day life. Social work cannot raise Lazarus by itself, but it can take away the stone which keeps him down, and give him a chance of hearing in his soul the voice of the Lord.

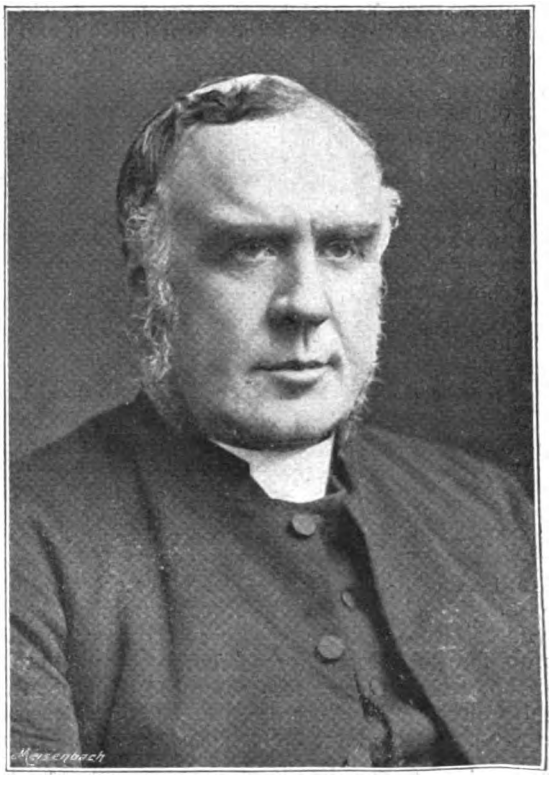
VII.—The Rev. Joseph M'Cormick, D.D., Canon of York, and now Vicar of St. Augustine's, Highbury.

Joseph M'Cormick has for nearly twenty years been Vicar of Hull, and has lived in the North of England. He has felt the pulse of the Yorkshire folk, and his prominent position as well as his strong friendship with the late Archbishops Thomson and Magee, make him an admirable judge of how the Church is influencing the masses.

He has not yet settled at Highbury, and it was while arranging his library that my talk took place.

"Is the Church doing much in the North, and is Ritualism gaining ground among the masses?"

"I do not think that Ritualism has obtained any serious hold of the middle and lower classes in the North of England. Archbishop Magee said to me in the later years of his life, 'I am persuaded that the great heart of England retains much of its old Puritanism amongst the working classes. Puritan traditions are not dead.' Even where Ritualism has been successful, or claims to be successful, it has not been by an avowed and open policy, but under the name of High Churchism, and by Evangelical preaching. The classes, the private interviews, the guild instructions, give the occasion for the inculcation of full-blown sacerdotal tenets. A distinction should be drawn between High Churchmen and Sacerdotalists. The old-fashioned High Churchmen, like Bishop Wordsworth and Deans Hook and Goulburn, were not Romanisers; and I agree with the late Dean Howson that High Churchmen have not only made a great mistake, but they have done a positive injury to the Church of England and the cause of truth by voting with and for the Ritualistic party and encouraging them in lawless practices."



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REV. CANON M'CORMICK, D.D.

"Then, Canon, you believe in definite Church teaching as only availing anything among the people. Are you in favour of 'the Liberal Evangelicalism' of the age?"

"I hope I may be ranked as a Liberal Evangelical; but my Liberalism is strictly Protestant and dead against a Broad Churchism which tears leaves out of the Bible at its own sweet will and robs Christians of the only doctrines which can give peace of conscience."

"So far as Hull is concerned, are the working classes impregnated with religion, or is the chasm between the industrial population and the middle classes in matters of religion becoming wider?"

"It is very difficult to give an opinion about the working classes, because the expression is not easily defined. Who constitute the 'working classes'? Your respectable artisan is a very different person from the dock-side labourer. Journeymen tailors by traditional habits must not be classed with carpenters, nor printers with skilled mechanics. Each section has its own characteristics. Steadiness, sobriety, and even piety, are more prominent in one trade than

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another. The mill hands in some Lancashire towns not only go in large numbers to church, but attend, aye, even in married life and to old age, Sunday Schools. To reach the special sections of the working classes, I am persuaded special agents are needed. I do not believe in any compromise to win them, either by taking up Radical or Socialistic ideas. They are not deceived nor hoodwinked by such a policy. The cry that the clergy do not side with them often means that they do not, will not, cannot adopt their revolutionary notions. Two things the clergy have to do, first, to convince them that they have no 'priestcraft' about them, and secondly to see that their mission is the preaching of God's truth all round—to all sections of society—to the rich, just as much as to the poor. Indifference and not hostility to religion is the present attitude. The remedy for these evils as for all others is not Ritualism, nor Socialism, but the preaching of the Gospel, for it alone is the power of God to salvation. The supreme difficulty is to get them to listen to it. But in a country like England, covered with churches and flooded with Bibles, their indifference, as with a growing section of the upper classes, is not excusable. The very bells of places of worship are a call to duty which cannot be neglected with impunity. The excuses for neglect do not get rid of existing and indispensable privileges and advantages. To attack the clergy or the Church of England does not justify a neglect of 'The Word of God' or of the ordinances of the world's Saviour. The 'Labour Church,' with no ministry, with no sacraments, with no Christ, is no church at all."

"Do you agree that the Church of Rome is making headway in England?"

"The Roman Catholic Church is making a great noise, but I doubt if there is any real progress among the people. If there is to be a conflict between the Church of England and the Church of Rome, there can be no greater mistake than to suppose it would result in any gain to the High Church party. Cardinal Vaughan and his Church in that case would win all along the line. Cardinal Vaughan is doing much to make his presence felt by appearing in state on every possible occasion. There must be no mimicry in our services, and in reality the Romanists have the greatest contempt for those who imitate their practices. In Hull we were very Protestant, and only the Gospel will influence the people I am convinced."

"As to outdoor work, do you not think the Establishment might be more aggressive?"

"Well, that depends upon the locality. Such services as they hold at Douglas and other parts of the Isle of Man during the season seem to me to be very useful indeed. But I do not think we could imitate the Salvation Army. They seemed to me to be very much at a standstill in Hull. By all means, let us never forget that the Church has a good work to do outside, and among those who do not come inside."

Canon M'Cormick went on to say that some of the Free Churches were doing good work for Protestantism. He had addressed thousands of working men in Hull, and they were always ready to rally around men like Thomson and Magee. As to disestablishment, he did not wonder that outsiders would not lift a finger to help the Church when they saw so much sacerdotalism. He could quite understand that position.

In taking leave of Gordon Calthrop's successor, I saw that he had no fear for Evangelical religion. This alone will impress people and help them.

The new incumbent of St. Augustine's is an M.A. of Cambridge, having been a member of St. John's College. In 1884 he obtained both his B.D. and D.D. degrees at Dublin. He was ordained in 1858, and his former spheres of labour have been Hull, Regent Square, Dunmore East, St. Stephen's, Marylebone, and Deptford. He is a Canon of York Minster. In 1890, the Queen made Canon M'Cormick one of her Honorary Chaplains.

VIII.—THE REV. DAVID DAVIES, OF BRIGHTON.

No man who has gone from the Pastors' College has had such a varied experience as the Rev. David Davies. The early part of his ministerial life was spent in South Wales, and throughout the Principality he is famed as an author, preacher, and lecturer, and on the occasion of my visit he had just returned from Monmouthshire, where, among other gatherings, he addressed 5,000 people in the open. In England he preceded the Rev. F. B. Meyer at Regent's Park, and then went to Brighton, where he is at the present time. He is always lecturing in aid of poor churches during the week, and this enables him to gauge our question from many points of view. Mr. Spurgeon used to say of him that he was already D.D., referring to his name, and his witty books on the Welsh nation and the habits of the people are known to all. No man is more generous in the Baptist Connexion, and certainly none is more feared in the Union meetings. The minister who puts his Baptistry out of sight behind the pulpit and is ashamed of his principles, gets little sympathy from Mr. Davies. His letters in the *Times* in opposition to those of Dr. Parker, on the occasion of Mr. Spurgeon's death, will be well remembered.

As a children's speaker and preacher he is in great request, and his sermons have a large circulation.

The Holland Road Chapel congregation have been educated by Mr. Davies in the art of giving, and support several churches and aid many philanthropic agencies.

In every way the gifted Baptist preacher is a prominent man, and a large circle of friends esteem him very highly.

He spoke in high praise of Canon Owen and Archdeacon Howell, of Wrexham, and is a devoted admirer of Archdeacon Sinclair and Canon Fleming As he is still in the prime of life, he will doubtless

one day fill the Presidential chair, if he is spared. Differing utterly from him, none who know Mr. Davies can fail to value very highly one whose whole life is given to showing men that "God is Love," whose noble, unselfish impulses make him loved by all.

"Are the Salvation Army," I asked him, "making any headway among such a population as you have in Brighton?"

"In the East of Brighton it did exceedingly well for years, and is still doing effective work. In West Brighton the Army has not flourished much, although here, too, some good work has been done. Neither in the East nor West is it making much headway just now. The highest point of prosperity was reached some time since. There seems to have been no distinct advance of late."

"What are the Roman Catholics doing? And the High Church party?"

"The Roman Catholics are doing but little from all I can learn; but the High Church party is doing most of the work for them. Apart from the Ritualistic section of the Episcopal Church, which in Brighton consists of four-fifths of the whole, Roman Catholicism would be making no headway."

"Generally is there less regard for the old Gospel, or does it need to be supplemented by Pleasant Sunday Afternoons?"

"I do not believe that the old Gospel has lost a whit of its power over men. Whenever they can get it, they will go to hear it, if preached by any one who has been called to proclaim it, and is therefore qualified for his work. I do not think that there is need of such Pleasant Sunday Afternoons as you have in the East of London—notably at Spitalfields—which are announced on posters as being noted for their 'Clouds of Smoke and Harvests of Tobacco,' and similar attractions. I believe that the tendency of such gatherings is to reduce the schoolrooms—or whatever places they may assemble in—into smoking-saloons, and to degrade the appetites and vitiate the habits of the men who so much need uplifting. Pleasant Sunday Afternoons in Brighton have happily never descended to anything like that low level. They flourish in one Nonconformist Church in the East of Brighton. I do not know sufficient of the way in which they are conducted to pass an opinion as to the ultimate good wrought. One thing I am convinced of, namely, that there is not much worth having in any Pleasant Sunday Afternoon, unless the Gospel occupies a foremost place in it."



REV. DAVID DAVIES.

"What of the pulpit and aggressive work?"

"I do not know much of the pulpits of Brighton, as I always occupy my own—except during my holidays—morning and evening, and I have no opportunity of hearing any one else. But I should say that the pulpit is in thorough touch with aggressive work. Of course the nature of aggressive work adopted depends upon the demands of the locality in which a particular church is placed. There is a double call upon the churches, namely, that of meeting the increasing needs of the overcrowded districts, and that of meeting the growing requirements of the suburbs. These claims are largely met in different ways. Much of the evangelising work is carried on by churches placed in populous districts, and very much by the Salvation Army, the town mission, and other missions connected with no church or denomination. My only objection to the latter is that for the most part the ordinances which Christ instituted in His Church are ignored, and that the liberality of the worshippers finds little or no incentive. In ordinary mission halls there are but few appeals for contributions; and thus a kind of premium is too often attached to meanness."

"Has the Church in its broadest sense made any headway in Brighton?"

"I would rather answer that question in detail. First, with regard to the Established Church. During the last twenty years, from all I can learn, it has made considerable headway; but that applies to the High Church party. The Evangelicals have lost ground woefully in all parts of the town, so that at present you can count all the distinctly Evangelical Episcopal Churches in Brighton on the fingers of one hand, while there are about thirty churches more or less High, Broad, or both.

"Nonconformists are to-day much more numerous than they ever have been, but that is not saying a great deal. There are about forty chapels in all; but many of them are small, and others not well attended. This applies also to some of the Established Churches, but not to the same extent. The growth of Nonconformity of late years has been chiefly in the new suburbs. In that direction the Free Churches have made decided progress, and are doing so at the present time."

"Does not Nonconformity lose its hold over the people because it fails, as does the Church, to interest itself in labour questions?"

"I have yet to learn that Nonconformity is losing its hold of the people in Brighton; and if it did, I should not attribute it to the cause you suggest. More sympathy with the burdened and oppressed we certainly ought to have. But I hold that we are not

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called upon as Christian Churches to meddle with disputes between employers and employed. There was one who came to Christ desiring Him to interfere in a dispute about an inheritance. The man who appealed to Him thought that he ought to have a share of the inheritance which his brother held. On what ground he sought to sustain that contention does not appear. One thing we know, that Christ refused to interfere, and bade the applicant beware of covetousness. On the other hand, Christ uttered His scathing denunciations over those who lade men with burdens grievous to be borne, while they themselves touched not the burden with one of their fingers. There is no doubt that the things which are needed are transparency and courage in these matters. I would remind you, however, that it requires far less courage to-day to rebuke the working man than his employer. The man who is always going with the masses to-day is the man who goes with the stream, and that requires little or no courage now. There was a time when to speak plain truths to the capitalist required great courage. Now it requires much more courage to speak the truth to a crowd of working men. I trust, however, that we as preachers will never descend to the low level of being special pleaders in trade disputes; but in the light of events will enunciate so clearly the great underlying principles of our religion, as to make it necessary for all who hear to apply those principles to their own experience and life, whether they be rich or poor."

"As to Wales, who are in possession there?"

"No one who knows Wales would ever think of asking that question. The only place in which it apparently suggests misgiving and is solemnly discussed is the English Parliament. Who are in possession? The Free Churches, without the shadow of a doubt."

"Is there more religious life there than in England?"

"Yes, undoubtedly. The Welsh people are essentially religious. Only in a few large centres of population—and where there is an admixture of populations, such as Cardiff, Newport, and Swansea—are there any large numbers who do not attend divine service. Wherever the Welsh character of the population is maintained, the people are religious in habit, even when making no open profession of religion. You can find inconsistent professors of religion in Wales as you can in England; and you can find drunkenness and vice in centres of industry; but you cannot find many who deny God or sneer at the religion of Jesus Christ. The great bulk of the people of Wales hear the Gospel preached, and take part in divine service every Sunday."

"What will Disestablishment do for the churches all round in Wales?"

"It will result in a distinct gain to all, especially to the Established Church. The present clergy of the Established Church in Wales are inheriting the penalty of the vices and neglect of their predecessors. Had the clergy of one hundred years ago been like the present clergy, the tale would have been a very different one to-day from what it really is. But the story of the shocking ungodliness of the former clergy, and of their utter indifference to the spiritual interests of the people—is so well known that the present clergy have to suffer grievously from it. The Establishment is the one thing that unites them to their predecessors, and if they were released from that relationship they would immediately gain vastly in direct influence upon the people of Wales. The only wonder to me is that they themselves do not see this."

"What is the so-called progress of the Established Church?"

"No progress of any general significance, save in Anglicised centres like the largest towns of Wales. As commerce extends and Englishmen and others go to Wales, the Established Church has gained from such an influx; but the Welsh nation is outside the Established Church, and is essentially Nonconformist. During this past week I have been preaching three times at the Monmouthshire Baptist Association. For most of the preaching services three large chapels were crowded to the street at the same time, and one or two other chapels might have been filled." At the only service which was held in the field, in very unfavourable weather, there were thousands of hearers. Now in that district there are numerous chapels well attended every Sunday, whereas the only Established Church is a small iron one, attended by a small and select congregation of the 'upper ten' of the neighbourhood. The services held in that church are conducted by a curate, who receives only £60 a year, most of which is obtained from a grant, and the bulk of the balance from the proceeds of concerts and sales of work. Meanwhile the seats that are used in that church are the property of a deacon of a neighbouring Baptist Church, and are lent free of charge. Now remember that this is in Monmouthshire, the most Anglicised of all the Welsh counties—so much so that it is claimed as an English county. The same tale may be told in hundreds of cases all over Wales. This illustrates, first the relative strength of Church and Dissent among the Welsh people; secondly, the niggardliness of many of the better classes, who are Churchmen, in maintaining their own services; and, finally, the good feeling which is often shown by Free Churchmen towards the clergy of the Established Church whenever they labour conscientiously and well. I regret that this feeling is not so prevalent in many parts as it was. The Tithe War—first originated by the refusal of many of the clergy to grant a 5 per cent. reduction—has occasioned great bitterness in vast districts, especially in Cardiganshire, Pembrokeshire, and Carmarthenshire, and has done more to estrange the people from the Established Church than anything else since the days in which immoral English clergymen, who knew nothing of the Welsh language, were thrust upon a people whom they despised and neglected."

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PROGRESS OF THE REUNION MOVEMENT.

FREE CHURCH FEDERATION IN THE NORTHERN MIDLANDS.

THE movement towards Free Church Federation advances steadily, county by county. Negotiations are in process for federating Nonconformist Churches of the populous and suburban county of Surrey. From the secretaries, Revs. Dr. Paton and E. E. Coleman, we learn that a Federation of the Evangelical Free Churches in the North Midland district is now on foot.

A Conference, numerously attended by representatives of these Churches, was held at Nottingham, on October 19th, 1893, to discuss and suggest methods for securing united effort on the part of the Evangelical Churches, so that the weaker churches, especially those in rural districts, might be fortified, and the forces of the churches brought unitedly to bear upon their practical, social, and redemptive work. A provisional Committee was appointed to prepare a Scheme of Federation, another Conference to be convened subsequently. A second Conference, held on March 15th, adopted a draft constitution, naming each county association "The Free Church Federation" of its particular shire, and defining as its object the uniting of all Evangelical Free Churches within the county upon all questions affecting their common interests and in all work which fulfils their common mission.

Its membership is to consist of (*i.*) Representatives of (a) Associations of Free Churches and Free Churchmen; (b) single churches; and (c) ministers' fraternals. (*ii.*) Individuals who are subscribing members. The conditions of membership shall be—(1) nomination by the Council; (2) agreement with the object and rules of the Federation; (3) subscription on the part of associations and individuals to its funds.

Its methods of operation are to be the encouragement of united mission work, and of the social and moral well-being of the people; lectures on the history and principles of our Free Churches; and a central committee of privileges to maintain the civil rights of Nonconformists against sacerdotal and other encroachments.

The Federation is to be organised in District Associations. All the members of the Federation in each district shall be called together once in the year to appoint its committee and to elect representatives to the Annual Conference of the Federation. The chief work of the District Committees shall be, wherever practicable, the formation of Town or Parish Councils, and, when they cannot be formed, the appointment of correspondents, representing the Free Churches in every municipality or parish within the district. Such committees and correspondents shall act on behalf of these churches and in concert with the central body in carrying out the objects of the Federation.

There is to be an Annual Conference of the Federation in autumn of each year to elect the officers and appoint a Council for the year. The Council shall appoint special committees for evangelization and practical Christian work; education, literature, lectures, etc.; privileges, etc.

The secretaries declare that "there is just now a great drawing of Christian people together, and all lesser distinctions are being comparatively obscured by the light of that supreme Faith which binds them in allegiance and love to their Lord. Never so much as now has the prayer of our Lord been repeated in the hearts of His disciples 'that they may be one,' and that in their oneness with each other and their Lord the world may see the transcendent evidence of His Messiahship as 'sent' of God to bless the world with His salvation. The Free Christian Churches (they further point out) are able at once, without any hindrance, to realise this prayer, not by giving up their own forms of worship and their own distinctive conceptions of truth, but by honouring their brethren as themselves, and by acknowledging their equal rights in Christ's universal Church. . . . by the simple means of Federation."

DR. MEAD'S INGENIOUS SUGGESTION FOR SWAMPING THE SACERDOTALISTS.

THE discussion proceeding in the United States on the Historic Episcopate continues to show the wonderful possibilities contained within the four corners of the Lambeth Eirenikon, and to elicit objections in unexpected quarters. Who, for example, would have supposed that American High Churchmen would be found objecting to the article on the Historic Episcopate? Yet this is what Dr. Mead's suggestion has brought about. He pointed out, as we showed last month, that it was quite possible for the Lutherans, the Presbyterians, and the Methodists to accept the Lambeth Quadrilateral; that on forming one Church with the Episcopalians they would immensely outnumber these, and would be able straightway to make the united Church disown the theory of "Apostolic Succession," and recognise the validity of Baptist, Congregational, and other similar orders of ministry. What, arose the question, would the sacerdotal party say to that?

This is what (we quote from the *New York Independent*) is said by the *Living Church* of Chicago, the organ of the High Church party in the American Episcopal Church. It agrees that the triumph of the majority in a united Church so constituted would involve the "repeal of everything in Prayer Book and Canons which makes Episcopal ordination necessary," and that this is a possibility which is "clearly contemplated in the Declaration on Unity." It is true, it says, that the bishops now say that they would consider such a modification of the laws of the Church as "a violation of trust," and yet the proposition they have set their faces against could unquestionably be carried by the majority of the united Church. It adds:

"This way of putting the case is striking and novel. It exposes the fallacies which have been wrapped up in the Episcopal proposal. In short, it is a *reductio ad absurdum*. It is the ancient story of the Trojan horse over again. The beleaguered Trojans with great zeal and much expenditure of toil and pains make a breach in their walls and introduce the mighty horse into the midst of their city;

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and out of it straightway issues an army which soon enters into full possession, and reduces the original inhabitants to subjection.

"It may be said that practically there is no danger of such a consummation. But if there is no such danger, it is simply because there is no likelihood that the invitation will ever be heeded by any large number. Nevertheless, the result indicated is clearly one which the terms of the invitation provide for. It is a logical and natural result of its acceptance. The conviction forces itself that if the normal consequences of the Declaration are intolerable, the document itself needs reconsideration. Perhaps, however, it may be as well to allow it to pass into 'innocuous desuetude.'"

The *Independent* naturally comments on this deliverance, "If this position should be taken by the Church itself, it would narrow the proposition for reunion simply to an invitation to join that communion just as it is, on its own terms."

"We shall wait to see what response is made by other representatives of the Church. The bishops have insisted, as with one voice, on the Historic Episcopate, with all that it implies as to ordination and ministerial rights, as the indispensable condition of union. Is it likely they would be willing to enter into any union which did not guard that feature so that the majority could not eliminate it, and so that it would be preserved for ever?"

CRY FOR "AN ANTI-SOCIALIST MISSION."

"THE Future of Parties" greatly exercises Mr. Robert Wallace, M.P., in the *Fortnightly*. He objects to the present constitution of Cabinets, under which Ministers are chosen, not by the House they profess to serve, but by the Premier, in obedience to certain narrow traditions. He looks with less disfavour than British politicians usually do on a development of the British system of government by two Parties into the French system of government by groups. The alleged instability of French government is to him only apparent. Ministries come and go, but the Chamber governs. He calls attention to the obvious fact that "the bread question" is steadily becoming with the mass of the people the overshadowing feature of politics. "A great conflict is approaching on the Central Social Question." "Socialism is undoubtedly a growing creed," by which is meant "the annihilation of private capital, the management of all industrial production, and distribution by the State, when Government shall be the sole farmer, manufacturer, carrier, and storekeeper, and we shall all be turned into civil servants, under the control and in the pay of the Ministry of the day."

RELIGION AND SOCIALISM.

In this semi-cynical vein does Mr. Wallace relieve his mind of certain reflections on organised Christianity. "The popular religious instinct seems also not unlikely to favour a Socialistic propaganda. This instinct is at present very considerably out of employment. Not much of it occupies itself with the thirty-nine Articles, or Confessions of Faith, of Church and Chapel, which are more the resort of Society people and the bourgeois than of the masses of the population. It may be wrong of him, but is it altogether easy for a man supporting a family on a few shillings a week to believe that the love of money is the root of all evil on the word of a dignitary who has taken care to secure £15,000 a year to enable him to say so, or to take it that wealth is a very secondary matter, compared with contentment, from a tabernacle pulpiteer surrounded by deacons whose eyes stand out with fatness and who have more than heart can wish?

"The church and chapel view of the world as a training school to prepare the elect for heaven is losing its hold on the working-man. He wonders why he cannot have some heaven at once, with certain of those elements in it which preachers of heaven are at pains to procure for themselves, while their practice, apart from their professions, inclines him to infer that even salvation from the wrath to come is not in their view more imperative than salvation from the misery that has arrived. To him in this state of disengaged faith comes the Socialist prophet announcing the dawn of a brighter day; when there shall be moderate work and plenty of pay and pleasure for all; when the man who has more than he deserves shall be stripped of his unjust possessions, and the man who has too little shall have his rights; when the poor shall be set on high and the mighty shall be overthrown. Such a vision is fitted to lift the needy toiler out of himself and to become a veritable religion to him in the absence of anything else fitted to appeal to that side of his nature."

HOW CAPITALISM WILL CONQUER.

Socialism is therefore to Mr. Wallace no passing craze, but a power to be reckoned with. Its promoters are not featherheads. It promises to "grow and develop into a strong electioneering and Parliamentary party." But Mr. Wallace does not anticipate this result with approval. He believes in Social legislation but not in Socialism. "Factory, mines, and railway legislation, even the eight hours day, are not Socialistic, for the simple reason that they leave the existence of private Capitalism intact. They regulate it by a practicable moral standard, and by thus ensuring it a longer life, are really anti-Socialistic." What he urges is that the Liberal party should announce that "while it is willing on the immemorial lines to develop State service of the individual to the verge of endangering individual liberty and national strength of character, it draws the line at an attempt to make government the national breadwinner. . . . If the Liberal capitalists believe in themselves and in their professed doctrine of "trust in the people," why do they not start an anti-Socialist mission of their own, argue the matter out before the people, and leave them to judge after full information on both sides?"

Mr. Wallace has no fear of the ultimate ascendency of Socialism. Long before that point was reached "the money-makers and wealth-gatherers of the nation, regardless of political considerations, and with the desperation of self-defence, will have combined to use the expedients familiar to their order of faculty, and proved once more that, on its own plane, the practical and organising intellect is too many for a visionary sentimentalism, whose main weapons are dialectic activity and emotional appeal." "Socialistic sentimentalism is not able to overthrow practical Capitalism."

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ARTICLES OF THE MONTH.

THE HISTORIC EPISCOPATE HISTORICALLY EXAMINED.

"THE air is full of schemes of Christian Reunion. In various ways all aim at getting over the barriers erected by divergent ideals of the ministry between those who are already at heart agreed as to essential belief and practice. But the more serious and responsible minds are aware that an historical question is really involved, namely, whether any existing type of organization can claim exclusive validity as itself springing from the mind of Christ, at least as this reaches us through the Apostles."

With these words Mr. Vernon Bartlet begins his painstaking study in the *Contemporary Review* on "The Historic Episcopate." Mr. Bartlet is lecturer on Church History, under Principal Fairbairn, in Mansfield College.

He rightly lays stress on the "historical question." If, for example, it can be historically proven that the Episcopate, in the sense common to Greek, Roman, and Anglican communions, was actually instituted by the Apostles, acting as specially inspired plenipotentiaries of the Christ, then at once every so-called non-Episcopal communion is bound by its loyalty to the one Lord to submit to Episcopal institutions. If, on the other hand, that position can be historically disproved, the question of the basis of union passes from the region of primitive authority into a region where all the Churches can treat with each other on more equal terms. By all means let the white light of history be turned upon our problem.

But the problem is much more than one of historical criticism. What may be termed the social factor is not less important than the archæological. Both are unfoldings of one and the selfsame Spirit, whose power directs the evolution of Christendom. The question is not to be settled by historical experts alone. Even if it were, the right kind of historical experts and the right sort of historical temper could scarcely be expected to arise save in a community where Christians and Churches of different denominations endeavoured to fraternize. Personal reunion is part of the process which actuates truly Catholic and critical research.

THE POLITY OF THE JEWISH CHURCH.

Mr. Bartlet, recognising that the Jewish Theocracy was the mother of the Christian Church, begins by examining the polity of the Jewish community. It was essentially patriarchal. On its civil side, a broad distinction appears to have been drawn, on the basis of age, between the senior men and their juniors, and among the seniors appears an executive or official body of three, one of whom leads and is *ex-officio* President of the Assembly. Of the religious community the general authoritative oversight was in the hands of a consistory of elders—"ruling" elders: The function of "teaching" seems to have been exercised by such elders as belonged to the order of the "wise" or "learned in the law." But a Rabbi need not be an elder. The Archisynagogi (rulers of the synagogue) had charge of the fabric, and presided over public worship; but for reading, preaching, prayer, no special officials were appointed. There were "receivers of alms." In the Hellenised cities "we must suppose" that the Consistory of Elders (*Gerousia*) had an executive committee (*Archons*), whose head was chairman (*Gerousiarch*).

"SENIORES PRIORES" IN THE NEW POLITY ALSO.

In the prophecy quoted from Jael by Peter at Pentecost, Mr. Bartlet finds depicted "the essential genius of the New Era and People; it is one of universal inspiration, issuing in free and spontaneous utterance of the things of the soul, untrammelled by conventional distinctions of age or sex." It existed within the Jewish community until, perhaps, "Saul's campaign" compelled the Christians to form an independent organisation, when "elders" are first mentioned. Mr. Bartlet suggests that the contrast in 1 Peter between "elders" and "juniors" turned simply on age: "it is simply the continuation of a usage deep-rooted in Jewish sentiment, whereby the seniors had, as a class, at once a consideration and a responsibility in the community but faintly reflected to-day in the West. The office of moral oversight was thus a specialised form of a general moral patriarchate."

The age of the New Testament is "one of functions, rather than of functionaries, among the Christians: things have yet to crystallise into the fixed forms of office proper; and when the one phase has fully superseded the other, Church life has ceased to be primitive or Apostolic in type." "Everywhere in the New Testament, the usual *oversight* is practically in the hands of official elders or 'presbyters,' who, in certain cases, are described as 'overseers' in virtue of their specific function."

Mr. Bartlett sees in the Corinthian revolt which Clement wrote to quell an attempt to revert from the ordained to the unordained a *charismatic* ministry of earlier times. He also lays stress on the fact that "Ignatius does not appeal to any apostolic precedent or authority" for his three orders, but argues rather as for a new ideal.

BISHOP LIGHTFOOT'S DICTUM DISPUTED.

Mr. Bartlet sums up his conclusions at length, thus:—"In spite of our respect for any deliberate judgment of Bishop Lightfoot's, we are driven to demur to his dictum that, through St. John, the "threefold ministry"—bishop, presbyters, deacons—has come down from apostolic times. Instead of this, we find no trace of the single city-bishop as an institution before the Ignatian Epistles—say, in the second decade of the second century—and then only for a given area where centrifugal tendencies are in special need of a curb. Nor can It be said at first to be more than a *practical* primacy, which Ignatius is almost feverishly anxious to legitimate by supplying a doctrinaire basis, consisting in the main of rather masterful analogies. The internal factors, indeed, making for this issue cannot be fully determined. But some of them have surely been made plain, more especially *in the light of the characteristic features of primitive piety* to which the polity must ever be proved akin.

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CHARISMATIC YIELDING TO PRESIDENTIAL OFFICE.

"1. We have the general law of organic unity, so clearly laid down in the Pauline epistles; whereby the Christian body, universal or localised, is edified by specialised functions resident in certain members by sovereign divine 'gift.'

"2. The habitual exercise of such gifts, as recognised by the brotherhood, constitutes men God's ministers to His people.

"3. Ministry is either informal and relatively unlocalised, like that of apostles, prophets, teachers—distinctively *charismatic* persons; or essentially localised, as when, from the general class of elders or seniors in a Church, certain are elected (in virtue of the commoner gifts of 'aid' or 'governance') to the status of official elders. This pastoral or presidential genus includes two species, to wit, 'overseers' and 'deacons'—so called in virtue of the function for which their 'gift' most fitted them in either case.

"4. Charismatic persons, when present, take the lead in the guidance of a Church life, but specially in its worship, of which the dedication of the Eucharistic gifts to God was the central act. But as time goes on, such men, in so far as they do not fall within the regular body of elders, become more and more the few exceptions; and their functions tend to lapse into the hands of the familiar local officers."

SECRETARY AND CELEBRANT.

"5. Among the overseers, who soon become regarded as the superior type of elders, a further process of specialisation goes on, according as each proves himself in practice most fitted for the habitual exercise of a given function. Broadly speaking, some would simply 'rule'; others would also 'teach.' Further, one would become standing church-secretary; another would be recognised by his gift in prayer as marked out for the ministry of the Eucharist; and either of these would have a special connection with the alms of the Church, the former as exercising much of its hospitality, the latter as actually dedicating such alms in prayer.

"6. When, then, either of such leading overseers *ad hoc* was a man of strong personality, still more if both became fused in the same person, there was already present an occasion for the operation of a well-known law, according to which a committee tends to fall back upon a permanent chairman, and a society works best under a single president. And thus we find the monarchical bishop emerge gradually and without clear trace in our records; first *de facto*, as *primus inter pares*; then *de jure*, as constituting an order by himself. The Episcopate proper was, as Lightfoot says, 'evolved out of the Presbyterate.'"

THE ONLY "HISTORIC EPISCOPATE."

"This last stage may be regarded as in active progress early in the second century, though even then not uniformly. But even when achieved, its result is not as yet the Episcopate as it has become second nature to the bulk of Christendom to conceive of it. Polycarp was a bishop *of the order common to all the historical types of church polity*—viz., the pastor of a community, the key-stone of the arch ecclesiastic. This is the only form of Episcopate which can lay full claim to the title 'historic.' Yet even it cannot claim strict apostolic sanction; being, in fact, an nstitution of the sub-apostolic rather than the apostolic age. It might, however, well serve as basis for further h emes of reunion, if 'adapted' to modern conditions n the methods of its administration.'"

THE FIRST STEP TOWARDS DISARMAMENT.

THE crusade for disarmament continues to occupy the minds of statesmen and the pages of our reviews. The place of honour in the *Contemporary Review* is given to an unsigned article bearing the significant title, Halt! The writer considers that M. Jules Simon's proposal to reduce the term of military service from three years to one is far beyond present possibilities.

"The serious objections to the adoption of this suggestion are two. First, Germany has already reduced the term of her military service; and, secondly, there is no reason to believe that Russia, which has a much rougher human material to work upon, would consent to try to make the *moujik* into a soldier in less than three years." The writer pleads for the adoption of what he calls the Law of the Maximum for the next six years. "Each Power would still be left absolutely free to vary to any extent the sums devoted to each arm of the service, subject only to one limitation. The total War Budget should not be increased beyond the point at which they have each fixed it this year for themselves. They can, of course, reduce their expenditure as much as they please. There will be no Law of Minimum. Only a Law of Maximum. In other words, the Powers would enter into an international understanding to regard the War Budgets of this year as the high-water mark of military and naval expenditure for the closing years of this century."

NO FURTHER INCREASE!

No increase in expenditure on armaments until the first day of the twentieth century!—that is the "Halt!" which the writer proclaims to the nations now emulously marching to the abyss of bankruptcy or collective suicide.

"In the past the War Budgets of Europe have increased at the rate of 23 per cent. in six years. In the next six years they would probably show at least as great an increase, or say £25,000,000 per annum in 1900. To prevent the imposition of that fresh burden would be a triumph for civilisation and common-sense. But the advantage would not end there. If once the law of the maximum were to be accepted as part of the recognised rule of Europe, two years would not elapse before the Powers would come to consider whether it might not be possible to reduce that accepted maximum. There is no special sanctity about the figure fixed by the War Ministries of 1894. The *status quo* must be accepted as the starting-point. But so long as the relative proportion of the expenditure of the several Powers is maintained intact there could be no objection to a simultaneous scaling all round, say by 5 or 10 or even by 20 per cent." But in any case, "the acceptance of the Law of the Maximum would mark a great stride towards the establishment of international law in the place of international anarchy."

WHAT WILL FRANCE SAY TO IT?

To ensure the adoption of this proposal "there is only one Power in Europe whose assent is necessary. If that Power assents all the rest will follow suit. That Power is France. . . . Everything turns upon the question, What will France do?"

"France is the land of the unforeseen. But so far as the acutest observers among her own people and among the diplomatists within her borders can discern, France would regard the proposal, not merely without opposition, but would hail it with positive enthusiasm." For France is going to open the twentieth century with the greatest International Exhibition yet seen. But to carry out the preparations required for this gigantic festival, "France needs peace, needs security, needs, in short, precisely

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that sense of freedom from the mad preoccupation of rivalry in armaments which the proposed Law of the Maximum would secure her. The adoption of the suggested understanding would be equivalent to an honourable and definite postponement of the War of Revenge until after the Exhibition of 1900. And that to France, most of all, would be an immense gain."

WHOSE MUST BE THE INITIATIVE?

"But upon whom falls the responsibility of the initiative? There are three Powers in Europe to whom this belongs. The first is the Pope, as the official head of the most important section of the Christian Church; the second is the Russian Emperor, who for ten years has been the custodian of the peace of Europe; and the third is the democracy of Great Britain, which, history shows, can on occasion act with decisive energy in those international crises where the one thing needful is a genuine and emphatic expression of the national will." The Pope is all right, the writer holds; the Tzar still more so. "There remains the democracy of Britain, to whom haply there may be reserved the popular proclamation of this new Truce of God. . . A new Ministry is in power pledged to pursue an Imperial policy. But the heart of the people is sore within them at the perpetual sacrifices which, nevertheless, they resolutely make in order to maintain the safety of the one State in Europe which dispenses with conscription. If, however, there be at last after these long years a chance that the ruinous era of international anarchy, with its suicidal competition in armaments, can be brought to a close, there will be such an expression of popular feeling as will reverberate through the Continent."

THREE QUARTERS OF A MILLION A DAY!

How sore the need of some such movement appears from a paper in the *Leisure Hour*, by Mr. W. J. Gordon, on "The War Tax of Europe." "The Continent," he says, "including European Russia, but excluding Turkey, spends £146,000,000 a year on what it is pleased to term purposes of defence." These countries contain 300,000,000 inhabitants. "On a peace footing the warriors represent just 1 per cent of the population; on a war footing they represent just 6 per cent."

But of the five great Powers the "peace footing is not 1 per cent. of the population, but 10"; in Austria 8½ per cent.; in Italy 9 per cent.; in Germany 10 per cent.; in France 14¼ per cent.; in Russia 7½ per cent. In time of peace their men under arms number 2,400,000. Altogether "Europe has three millions of men under arms during peace," and, reckoning that the community loses £40 a year for every man under arms, the £146,000,000 which their keep and clothing cost must have added to it a further sum of £120,000,000, representing a total of indirect loss to the community of £360,000,000. This means that "it costs the whole of Europe about three-quarters of a million a day to keep itself ready for war."

THE Parliament of Religions has already produced permanent academic fruit. A wealthy Chicago widow has founded a lectureship on Comparative Religion in the University of Chicago, the endowment amounting to some 20,000 dollars. Rev. J. H. Barrows, D.D., the Chairman of the Parliament, has fitly been named the first Lecturer. This appointment will give great satisfaction to the many friends of Dr. Barrows scattered round the world. It will also serve to show the most sceptical that the Parliament was no mere passing demonstration of sentiment, but was destined to give permanent impetus to solid scientific erudition and research. The lectures of Professor Max Müller on the Parliament are a reminder of the same fact.

THE THEOLOGIC MARROW OF MAURICE.

"THE most saintly personality of the nineteenth century" is the description of Frederick Denison Maurice given in the *Contemporary* by Rev. H. R. Haweis. "He made the phrase 'virtue went out of Him' intelligible." Yet he was "most companionable," though shy; "a good listener, a good talker," "a sublime monologist." Mr. Haweis tells some good sayings of his master's. The complaint was raised against his moral philosophy "to the effect that Mars, Bacchus, Venus, Socrates, or Seneca, and all the other heathen deities or philosophers, were found to be very good Mauricians when Maurice undertook to explain their views. In fact, they all talked alike and all seemed to hold Maurice's own opinions. He said to me once: 'People sometimes find fault with me because I don't constantly say new things. I never had but one or two things I wanted to say, and I have all my life been trying to say them over and over again in different ways.'"

SAYINGS OF THE MASTER.

On the writer saying soon after entering the ministry, "I do not feel as if I had got hold of God;" "No," said the prophet, "you have not got hold of God; but He has got hold of you." He frequently said, "Your feelings about God do not affect divine facts." At another time. "If you would feel yourself to be the man that you are, *you must claim your privilege of being like God.*' "His dictum on Carlyle, 'who believed in a God who lived till the death of Oliver Cromwell,' has hardly been surpassed for keenness and truth of satire." The writer remarks on his "utter inability to give a direct reply to any question, 'Shall we know each other hereafter?' asked an eager lady. 'How little we know each other here!' replied Maurice."

HIS CHRISTIAN SOCIALISM.

"The Socialist whose cause he adopted stood aghast to hear from those prophetic lips: '*I must have Monarchy, Aristocracy, and Socialism, or rather Harmony, recognised as necessary conditions of an organic Christian Society.*' . . . But he left his divine mark on the Socialists' movement all the same—'*not capital, or labour, or land, or goods, but human relations, lie at the root of all social reforms.*' . . . . The gulf between the rich who grew richer and the poor who grew poorer would, he thought, never be bridged by political economy or legislation—Eight Hours Day Bills, and so forth. No. Nothing but *right human relations*—the kingdom of heaven set up on earth."

Mr. Haweis thinks Maurice's books are scarcely read by the present generation. "In his own lifetime, I was told years ago by Macmillan, his devoted publisher, that the scale of each new book averaged about 800. . . . . Some were published at a loss. . . . But the men who read them were most accomplished writers and preachers themselves, and through each one of such readers Maurice practically addressed tens of thousands. The same is true of his congregations. They were seldom large"—but the men he moulded, moulded the age.

HIS THREE "SAVING TRUTHS."

"The Maurician statements, which were saving truths to thousands, were these:

"1. That in some true and really sympathetic and effectual sense God is the Father of *all* men; that there never was a time when we were not His children; that baptism is the proclamation, not the creation, of that divine fact—it is the sacramental symbol which we adopt in claiming what belongs to us, and to every child born of a woman.

"2. That Jesus Christ was the coming forth of something that had always existed in God, it was the coming

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forth of the human side of God—God manifest in the flesh. God might be quite incomprehensible in His essence, in His entirety; we, nevertheless, truly know Him in Jesus Christ, because, whatever more or whatever else He was, He was human, His right the same as our right, His truth ours, His love ours, and so forth. We could, therefore, understand Him in Jesus, and in Jesus alone, a special use having been made of the earth-born form of human nature to manifest or display to man God's humanity. Our salvation lay in becoming partakers more and more of His nature; our righteousness was therefore *real* (and not forensic), because imparted; *ideal* in so far only as it was aspirational, and to that extent imputed. Man's heaven lay in getting rid of sin, not the punishment of sin; and being transformed by the renewing of his mind: that could only be done by the descent of Divine human nature into depraved human nature, the disease of man being thus verily and indeed cured by the health of God. That was the meaning of being a new creature in Christ, born again, putting on Christ, being washed, sanctified, redeemed.

"3. The famous controversy about eternal punishment all hinged upon the meaning of the word *αἰώνιος*. Maurice said that eternal had nothing to do with time, but meant spiritual, untemporal; that it should never have been translated 'everlasting,' certainly not 'everlasting' in one place and 'eternal' in another: for it indicated the quality of a life, not the quantity, or duration, in time. '*The fire of God's wrath*,' he said, 'is *also the fire of His love*; it must burn up all that is opposed to it. It is His fixed attitude towards evil and good; it burns eternally to destroy all evil everywhere—it warms and cherishes and feeds goodness eternally everywhere. Hell is an eternal state, heaven is an eternal state. It does not follow, because the state is fixed, that you will be always fixed in that state. Hell is here and now, as well as yonder and hereafter. You may be in hell to-day and out of it to-morrow.' Maurice found nothing in the Bible which declared that God would fix a man in heaven or hell after death, any more than before death. God's method never altered; nor did His love, as declared in Jesus, change.

After telling us that Maurice "would sometimes remain all night upon his knees in prayer," Mr. Haweis concludes with the words: "He was the last of the prophets."

THE WOES OF THE WASHERWOMAN.

INFERNOS OF FUME AND STEAM.

Nausikaa, with her maidens by the waterside, as they now wash their "fair garments in the stream," now romp together in a game of ball, stands out in her lovely freedom as the early Greek ideal of the washerwoman.

That bright Phalacian scene forms an effective Pagan background to the realities of our modern Christian civilisation. This is what the year of grace, 1894, witnesses in our own favoured land:—

"You enter a small room, ten or twelve feet square, the air is stifling, the window thick with condensed steam, the walls trickle with moisture, the floor is in a deep slop of dirty water. Some six or eight women are packed close side by side, bending over tubs placed on broken chairs. They stand on loose bricks or bits of board, but their boots are soaked through, and their cotton dresses are saturated with soapy water and perspiration. Lines are stretched from side to side of the low room, from which damp flannels dangle round the heads of the occupants. Very often the copper is in the same room, and a sickly smell rises from the dirty clothes boiling in it. In the next room, or, quite as often, in one overhead, where the steam and damp from below rise through the boards as mist rises in a damp valley at nightfall, ironing is carried on in a temperature of from eighty to eighty-six degrees. More clothes dry on lines, the gas-stove, for heating the irons, generally radiates from the middle of the room, and gives forth its disagreeable and unwholesome fumes. The enamel-like polish now required on gentlemen's shirts has added another evil. It is obtained by the use of a convex polishing-iron, which necessitates a peculiar push, trying and injurious to the ironer's chest, and by overwork at which I have seen a strong apple-cheeked girl of eighteen reduced to a wreck in eight months. On the mantelpiece stand half empty glasses, and the smell of stale beer is added to the other odours. The women, as they work, literally drip with heat. Amid such surroundings, crowds of them pass their daily life. Here they stand, day after day, for hours ranging from ten to fifteen. They keep up their flagging strength with beer, which is sometimes supplied in addition to wages, but more often bought cheap and retailed dear by the proprietor. The habit of taking it is encouraged on account of the increased speed to which, for a time, it stimulates the women. It is not surprising that among laundresses intemperance is the rule, that the morality of the half-brutalised toilers is below the average, that the women themselves speak of the life as 'murderous,' and often return home, 'past eating, standing, or thinking,' that rheumatism is a common, consumption a not uncommon, complaint amongst them."

Such is the account given in the *Fortnightly* of "the worst class" of premises by Miss March-Phillips in her paper on the New Factory Bill. From one particular it appears that "The Song of the Shirt" requires to be re-written, with reference not to the stitching, but the starching and ironing.

SIXTY-NINE HOURS A WEEK, JUST LIKE HEAVEN.

She says the hours in twenty out of thirty laundries visited by Miss Collett, were beyond the factory limit, in some laundries stretching to twelve hours, with only fifty minutes for meals, and one to three hours overtime. "Wages range from 2s. 6d. to 3s. a day, with 1½d. to 3d. for overtime."

"One of the worst features of the steam laundries is the employment of children, who stand the whole day in the hottest parts of the place, for longer hours than those allowed to adult women by the factory acts." Married women are driven to it by the drunken habits of their lords.

In one suburb "the women all drink, but they work; the men drink, but do not work."

"Two women, who were working eighty hours a week, burst into tears when telling their story, and said they had thought something was going to be done for laundries long ago, but they had given up hoping now. To another, it felt 'just like heaven' to work sixty-nine hours instead of the eighty-four of her former place, where they had been kept far into the night and till three on Sunday morning. One, working from seventy-four to eighty hours a week, thinks that 'we workers would last twice as long if we could only rest our bones a bit.'"

These facts are, of course, adduced to prevent the exclusion of laundries from the Bill.

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THE OXFORD SUNDAY.

USE AND ABUSE.

How the home of lost causes and forsaken beliefs spends its Sundays is told in a few illustrated papers in the *Sunday at Home*. After glancing at "what may with more or less accuracy be called the formal influences exerted on the keeping of the Oxford Sunday," the writer describes the voluntary effort which is left to supply the great gaps in the provision made by authority.

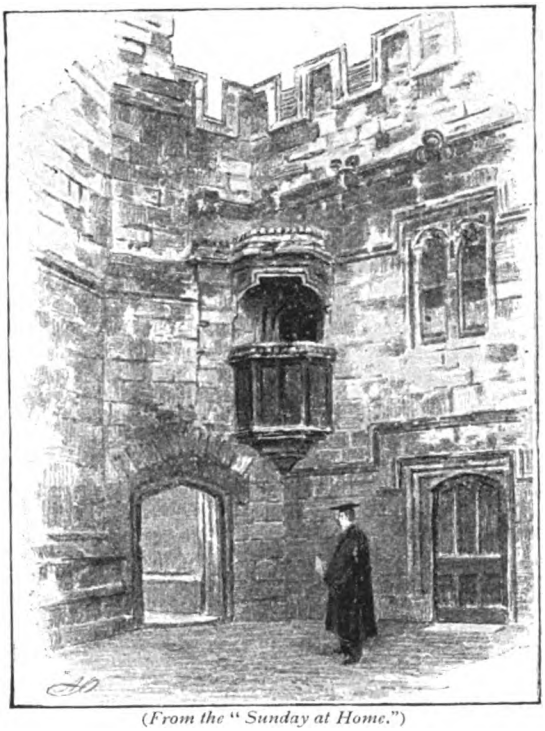
"When you are in Oxford you will learn that there is a daily gathering for prayer, arranged upon an undenominational basis. It is not silent on Sunday. At the gathering from 12.45 to 1.15 you will usually find from thirty-five to forty men. The graduate element is not unrepresented, but the younger men predominate. It is a small gathering; it is never a great gathering even upon week-days. But the hour, like that of the afternoon University sermon, is awkward; and there seems to be a little danger of the devotional element in the Christian life being overlooked by some of the younger and most active Christians.

"But instruction seems more popular than devotion. So at least we should infer from the numbers ready to attend the evening Greek Testament readings. All over England you will find men who recall with gratitude the hours they spent with Mr. Chavasse.

EVANGELICAL WORK.

"But the evangelical fervour of Oxford to-day, as in times past, finds its most conspicuous witness in work. If we may trust some observers, it is in peril of doing rather too much than too little, and so unintentionally diminishing the importance of a man's proper studies and his position as a learner in favour of an early plunge into, and much preoccupation over, evangelistic enterprise. But at least this is better than sloth or complacent self-satisfaction. The Inter-Collegiate Christian Union—a body which is now helping to bind together by a new tie other Universities than Oxford and Cambridge—does excellent service in bringing in men; but in regard to active work on Sunday, or any other day, they are left to their own judgment. Some find employment as Sunday-school teachers, although there is nothing at Oxford corresponding to the Jesus Lane Sunday-school at Cambridge. But there is no overwhelming demand for undergraduate teachers, their absence during vacations preventing regularity of attendance.

"A series of services in which the influence of the same leader was long felt have for some years been held in a group of common lodging-houses at Oxford. They are small houses—mere cots to the 'Bee-hive' in Brick Lane, or most of the houses to be found in East London.



(*From the "Sunday at Home."*)

OPEN-AIR PULPIT AT OXFORD.

"The Pleasant Sunday Afternoon movement has spread to Oxford, and is viewed with sympathy by some members of the University. One such gathering, largely attended, is held at the new building occupied by the Young Men's Christian Association, where, too, an evangelistic meeting is held later on. Another Pleasant Sunday Afternoon centre for men is found in the Cowley Road on the other side of Magdalen Bridge. In both cases some feel that the 'pleasant' is in peril of exterminating the more serious departments of religious instruction and worship.

"SABBATH DESECRATION."

"It is time, however, to say that there are other men and other ways. Oxford faithfully reflects English feeling in regard to the keeping of the Lord's Day, and, regret it as we may, the fact remains that it is steadily becoming less of a day of rest and of worship. It was an old-fashioned custom in other years to take long walks on Sunday, but they followed and did not supplant attendance at Divine service. It is otherwise now; the walks are less often heard of, and more attention is given to open 'recreations.' Debating societies now in many cases meet on Sunday; concerts in college halls are not unknown; and hospitality is exercised more freely than ever. There were always those who would choose Sunday for their breakfast parties, since there were no lecturers to call their guests away at ten o'clock. Breakfasts are now more common than ever. The colleges themselves cannot chide the men, for in some instances they have made the hour of 'Hall,' or dinner, later, and so have left it impossible for the college servants to present themselves at church.

"The habits of the University seem to have reacted on the town. The corn-market is not a pleasant thoroughfare on Sunday evening. One of the city clergy says: 'We in central Oxford have to run the gauntlet of ill-behaved young men and women, who turn the thoroughfare between the Carfax and the Randolph Hotel into a perfect bear-garden . . . it is more like a fair or a bear-garden than a public thoroughfare.' This is not a pleasant picture; but it is a true one.

"A university should lead; but, in the matter of its Sunday, modern Oxford has shown a readiness to ignore ancient standards of its own and to conform to the methods of the world at large."

I THANK God for earthquake, if it will only shock men from their lethargy, and their dreams. Let convulsions rock the solid globe, if only this poor, benumbed, frozen race of men can be kindled into life again.—*Rossetti.*

(Luke xvii. 32.)

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MR. BENJAMIN KIDD.

THE name of the author of "Social Evolution" was practically unknown until that book appeared. Now it is on the lips of multitudes in many lands. And men are eager to learn what they may about this new philosophical luminary. The few particulars of his career given in the *Bookman* will be read with relish. "He has been for years," says the *Bookman*, "a writer of weighty and thoughtful articles on scientific subjects in the leading reviews."

CIVIL SERVANT AND REVIEWER.

"Mr. Kidd is employed in the Civil Service. He is still young, thirty-five, and though 'Social Evolution' is his first work of any length, his record in scientific study and research is already considerable. Articles from his pen, not all of them signed, have appeared in the *Nineteenth Century*, *Review of Reviews*, the *English Illustrated*, *Cornhill*, *Longman's*, and other magazines and reviews.

"His book was begun nearly six years ago, and he worked at it continuously, that is, he did something on the subject every day. A good many of the ideas which he subsequently followed up and eventually developed, came to him from a prolonged study of colonies of social insects. For years Mr. Kidd kept several colonies of both bees and ants in his former rooms in a central part of London. The subject has been of keen interest to him all his life."

STUDENT OF SOCIAL INSECTS.

"A comparative study, he found, brought out the fact that social efficiency amongst the social insects is purchased at the expense of the gradual specialisation, subordination, and degeneration of the individual. In some species this produces extraordinary limits and produces a remarkable series of phenomena. A new and special factor, however, is introduced in human society, the reason of the individual leading him to resist the tendency to subordination. Hence arises a large class of phenomena quite special to human society.

"Mr. Kidd followed the Weismann controversy from the beginning with great interest, and almost from the outset saw that it must have a most profound influence on our social philosophy. His views on the subject were contributed to the *Review of Reviews*." Dr. Weismann is "taking an interest in the German translation of Mr. Kidd's book."

"SOCIAL EVOLUTION" UNDER SCRUTINY.

Lord Farrer, in the *Contemporary*, subjects "Social Evolution" to searching criticism. He suggests as a "more descriptive or suggestive title" for the book "An Attempt to Base the Truths of Revealed Religion on the Doctrines of Bentham, of Malthus, and of Darwin, by showing what advantages they have given to believers in their struggle for existence." "This may sound like a sneer; but it is not so intended. Religion, like other things, may be judged by their results."

"The book promises much to many men. It captivates the believer by subordinating reason to faith; it attracts the man of science by making Natural Selection, in its most extreme and dogmatic form, the key to the history of man; it appeals to the individualist by proclaiming the universal law of competition; and it makes things pleasant to the Socialist by a prospect of 'equality of opportunity.' Does it—can it—fulfil all these promises?"

Lord Farrer puts his answer in this conclusory summary:—

"If his theories are at fault—if it is not true that reason and religion are necessarily at war, or that the function of reason is essentially selfish and materialistic, whilst the function of religion is to further the progress of society; it it is false that the interests of the social organism are at variance with the interests of the men and women who compose it; if, in short, Mr. Kidd has not solved the puzzle of human existence; let us thankfully acknowledge that he has touched subjects of the deepest interest, and has touched them in an interesting way; that he has called fresh attention to the influence which different religions, and especially the Christian religion, have had on the development of mankind; that he has stimulated inquiry in this fruitful field of research; that he has emphasised the value of character as compared with intellect, and the importance to character of man's relation to the Inscrutable and the Unknown; and finally, that he has given us a view of the progress and aims of modern society which, if not as complete as he supposes, contains elements which are true and important, and which are all the more valuable because his views are animated by a spirit of humanity and of reconciliation."

MUST MAIDENS BE IGNORANT?

A SYMPOSIUM OF OPINIONS.

"THE Tree of Knowledge" is the title under which Mr. Grove gathers in the *New Review* the opinions of fourteen distinguished writers.

Madame ADAM declares that "to keep one's daughter in absolute ignorance is to run the risk of placing her in real danger and of troubling her mind by imaginary ones." She says she married a man whom she detested simply because he had succeeded in once kissing her, and she had been led to believe that a kiss on her mouth was her undoing.

Rev. H. ADLER, Chief Rabbi, holds that the mother is under no necessity to disclose the facts to her daughters. They "will, in the course of nature, by their reading, nay, even by the study of the Bible," gain all needful knowledge. No parents should countenance marriage with a man who has a past to bury.

Mr. WALTER BESANT urges that every boy and girl should be taught by special teachers, "with the utmost reverence," all the functions of the body and the dangers connected therewith. There is no need of disclosing the wide extent of immorality.

M. BJORSTERNE BJORNSON insists that since "suggestion is the chief means of education," and "suggestion may be almost omnipotent," "the impressions which are to form the will must be received *before* the ordeals come which this will has to undergo." "Knowledge must be imparted gradually, and at the age which is most suitable. To fill the child with enthusiasm for a sound race; to demonstrate, by means of natural history, that a strong seed gives a strong inheritance; to give it a horror of an evil inheritance from weak or sickly seed, can be done betimes; but the application of this to sexual selection in animals and in mankind must come at a later period. The teaching of the laws of generation throughout nature has *its* time, but the explanation of the fact that the moral law of the race is here the result of its experience, and the illustration of this by examples from life, belongs to yet another time."

Mr. HALL CAINE thinks that a girl should marry for love and love only; that her choice should be free; and that knowledge is a condition of freedom. Ignorance is an evil and a danger. "To tell a girl the ugly truth about the life that some men live may rub the bloom off her modesty. Better that than to scour the heart out of her happiness. But this is an evil that will grow less as the freedom of women purifies the life of men." Our daughters

daughters "will have the bloom of modesty with the safety of knowledge."

Madame SARAH GRAND considers it not fair to attempt to keep a girl after twenty in ignorance of the world. "The risk for young people is not in the knowledge itself but in the way in which it is acquired." "The safest and most sensible system is to make their own natural propensities a part of their regular education, and to have physiology taught as a matter of course, proper principles being inculcated at the same time. . . . Young people should learn the facts of life and be trained not to think anything about them, and this can only be done by early familiarity with the subject, and by removing all sentimentality from it."

Mrs. EDMUND GOSSE thinks the solution of the question "should be left entirely to the discretion of the girls' female relatives."

Mr. THOMAS HARDY finds the most natural course to be "that a plain handbook on natural processes, specially prepared, should be placed in the daughters' hands, and, later on, similar information on morbid contingencies. Innocent youths should, I think, receive the same instruction." He mentions "the humiliating indictment" of civilization, that "it has never succeeded in creating that homely thing, a satisfactory scheme for the conjunction of the sexes."

Mrs. LYNN LINTON, somewhat shrilly, "deprecates the public discussion of the whole subject."

MAX NORDAU declares ignorance the mother of vice and sin; knowledge properly imparted can never do mischief. It is "monstrous and absurd to let an adult human being, mature in mind and body, no matter whether male or female, grope in darkness with regard to the most important fact of life—that of biogenesis." The right of the girl to know the past life of the man she is going to marry is "absolute."

Lady HENRY SOMERSET insists that from the man should be demanded as clean a record as he demands from the woman he would marry. "It is my deliberate conviction, therefore, that a knowledge of the laws which govern such relationships should not come with a sudden shock and bewilderment upon the youthful mind, but should be gradually unfolded throughout the entire process of education as an integral part of the wonderful plan by which the Creator has said in every range of nature, 'Let there be life.'"

The Baroness VON SUTTNER is of opinion that truth ought never to be withheld from rational beings, and that girls as well as boys should enter into life with full knowledge.

Miss WILLARD'S verdict is that "Virtue based upon knowledge is safer than innocence based upon ignorance. The recital of the creative mysteries from a mother's or a teacher's lips imparts to the child's mind such a sense of solemnity and sacredness as cannot be otherwise obtained." "How early shall we teach? The age will vary, but be sure to let purity have the first word. The child will ask questions early; let not the coarse reply get in its work before the chaste one comes. But in what way shall we teach? According to the truth of things. The bird in its nest, the flower on its stalk, the mineral in its crystals, all show forth one law. The sanctities of parentage might best be the keynote."

I. ZANGWILL thinks the discussion is too late. Why discuss about keeping the stable-door open after the steed is stolen? Nine girls out of ten know as much as their parents, and the tenth a great deal more. If they do not, tell the stupid creatures."

The practical unanimity of this jury of authors is only rendered more impressive by the one or two dissentients, or partial dissentients.

NEGRO PREACHERS IN THE SOUTHERN STATES.

THE lurid prominence into which current agitation has thrown the Negro question in the United States gives special interest to a paper by Bishop Fitzgerald in the *Wesleyan Methodist Magazine* on "The Negro Preacher after the War." The writer tells of the growing desire of the Negroes to have an educated ministry, and to keep out the ignorant and the immoral. "This vigilance," he says, "was amusingly illustrated in a Negro church in Georgia, where an ignorant, conceited, and not over-devout young Negro, professing to have received a 'call' to the ministry, pleaded his own case before the congregation. Among other alleged evidences of the genuineness of his call, he stated that he had a vision—a vision of a great white cloud, on which was inscribed, in burning letters, *G. P. C.*, which meant 'Go Preach Christ.'

"'Stop dar! stop!' interrupted an old black brother, rising as he spoke. 'Stop dar! Yo' vision's all right, but yo' interpretation is wrong. *G. P. C.* don't mean dat you should go preach Christ: it means *Go Pick Cotton.*'

"That settled it. The young aspirant was not licensed to preach."

CO-OPERATING SERMONISING.

The Bishop tells of quite another kind of Negro preacher. "This man one day came into my Publishing House in Nashville during my term of service as editor of the *Christian Advocate.* He was tall, well-formed, with good features, and modest and dignified in his bearing. He introduced himself as the pastor of a large congregation of Negro Methodists in Nashville.

"'I preach every Sunday to at least a thousand black people,' he said, 'and I don't want to do like some preachers of my colour, who bellow and rant and stamp, and call it preaching. I want to expound the Scriptures, and feed my people with knowledge. I know, doctor, that you are a busy man,' he continued persuasively; 'but I came to ask you to help me in the preparation of my sermons from week to week. I will choose the texts, and I want you to help me unfold the meaning and divide my sermons properly.'

"This appeal struck a responsive chord. 'I will help you all I can,' I said, and his black face beamed with grateful satisfaction.

"'I have my scratch-book ready,' he said, 'and here is my text for next Sunday morning. You dictate, doctor, and I'll write it down.'

"That was a blessed partnership for us both. It did seem to me at the time, and it seems to me now, that the good Lord gave me special aid in my endeavour to assist my black brother. In helping to make sermons for him, I got many a sermon for myself. And it seemed to me that I could outline a sermon for him in less than half the time it took me to do the same for myself. He usually came about Tuesday or Wednesday with a new text and a report as to the manner in which *our* sermon went off on the preceding Sunday. Let it be understood that I furnished only the central thought and the articulations of these partnership discourses, my homiletic associate filling them out in his own language, and mostly using his own illustrations. He never thought of plagiarism, nor did I. He called himself my 'student,' and we both sat as disciples at the feet of Jesus. My coloured friend and co-partner rose to the presiding eldership, where he did good work for some years, after which he came back to his former pastoral charge."

A NEGRO JOHN THE BAPTIST.

"As a rule," says the Bishop, "the real leaders of the Negroes have been their preachers. So it happened that

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the shrewd, incisive, and audacious Turner, of Georgia, started in public life as a politician, and came out a bishop of the African Methodist Church. Bishop Turner is perhaps second to no living Negro in will power and alertness of intellect. On the platform he exhibits all the qualities of a popular leader—readiness, pluck, knowledge of human nature, and an elocution which, though impassioned, knows where it is going, and gets there. He thinks Africa is the land of promise for the Negroes of the South, and he argues in support of this view with great earnestness and force. I believe he is right. His people do not agree with him now. At the recent national convention of Negroes held at Cincinnati, his eloquent speech was applauded to the echo, but his pet scheme of Negro emigration to Africa from the South was buried beneath an avalanche of adverse ballots. But time will vindicate the wisdom of his views. The redemption of Africa, I firmly believe, is to be the sublime providential outcome of the marvellous history of the Negro race in America. The time is not yet ripe for the refluent wave to flow back to the Dark Continent. Bishop Turner is the John the Baptist of that dispensation."

"BEGINNING FROM BELOW."

A HINT FROM LUTHER TO MODERN TEACHERS.

THE *Thinker*, in its valuable excerpts from "Current German Thought," quotes from *Die Christliche Welt*, a few remarks on Thomas's confession, "My Lord, and my God!" which are suggestive enough.

"In a sermon, on the Festival of the Trinity of 1523, Luther says, 'One can have no sure ground unless one's heart cleaves to the sayings of Scripture; for Scripture begins right gently, and brings us to Christ as a Man, and then as a Lord over all creatures, then as Lord over all things, then God. Thus I come excellently to the knowledge of God. Now, the philosophers wished to begin at the top, and became fools; we must begin from below.'

"That Luther here rightly characterises the attitude of Holy Scripture to the Deity of Christ, every intelligent reader of the Bible knows. J. T. Beck (Tübingen, +1878) once told us from his chair, 'Christ did not come and say, "I am the eternal Son of God, and whoever does not believe this will be lost eternally," but He began, "Repent; for the kingdom of heaven is at hand."' How right Luther was is shown by John's Gospel (i. 45). There we see that the disciples came to Jesus as a Man; they did not dream then that He was more than Joseph's Son of Nazareth, although they hoped that in this Nazarene they had found Him of whom the prophets had spoken as the Deliverer of Israel. The Lord led His disciples on gradually. The narrative of Thomas's confession comes only at the close of the Gospel. Thus to John it is the conclusion of the knowledge of Christ. . . . So Luther also found in the *Man* Jesus Christ the only perfect revelation of God. 'I have often said, and say again, Whoever would know God and theorise about Him without danger, let him look into the manger, begin from below, and learn to know first the Virgin Mary's Son, born at Bethlehem, lying on His mother's lap and sucking the breast, or hanging on the cross; then he will well learn who God is. This knowledge will not be dreadful, but full of love and comfort. And guard against lofty, soaring thoughts of climbing up to heaven without this ladder, namely, the Lord Christ, in His humanity as the Word sets Him right simply before us; stop here, let not reason lead thee away from here, and thou wilt understand God aright.'

"And yet Luther, little as the words 'Trinity,' 'Trina-' etc., pleased him—'It sounds cold,' he says, in the sermon first mentioned, 'and it would be better to say "God" than the "Trinality"'—trustfully accepted those old forms. He was not clearly conscious of the opposition in which he stood to the entire way of speaking of Christ's Godhead common since the second century. This is shown by the first quotation given from his sermon.

"Who are the 'philosophers' who wished to begin from above, and so became fools? Luther was here thinking only of the Scholastic theologians of the Middle Ages. He did not see that these simply went further in the paths which had passed as orthodox since the days of the early Church. Already about the middle of the second century the theologians of the day—the first theologians of the Church—prepared the way for the perilous error attacked by Luther; instead of beginning from below, from the historical form of Jesus they began with speculations about God's nature and work of creation, such as were current in the philosophy of the time. That the unchangeable, all-sufficient God could Himself come into contact with matter, Himself created the world, seemed to philosophy unworthy of God. Hence they severed the world-creating and world-ruling reason of God, the Logos, as it was called in Greek, from God, though not separating it from Him as non-Divine. . . .

"But however intelligible, it was still dangerous. For speculation now proceeded to ask in detail, how the relation of the premundane Logos to God is to be conceived. Two centuries long the conflict went on. . . . Finally, at the end of the fourth century, the saving formulæ were carried through. . . .

"'We must begin from below,' this history teaches plainly. In modern theology the attempt has been made. And so only when we, starting from the historical Christ, try to lead men to Thomas's confession, can we be intelligible to men of our days. So only are we under no constraint to repel all those who stand only at the first stage of the knowledge of Christ, such as drew the disciples to follow 'Jesus, Joseph's Son, of Nazareth.' We know also that often three years are not enough to reach the point to which Thomas came in three years; and we do not wonder that our ecclesiasticism and all our half-heartedness do not draw men as quickly into the depths of the knowledge of Christ as the Lord Himself was able to do. We know also that even Thomas's confession is not the conclusion of the knowledge of Christ; for then we stand in front of the mystery which the early Church faced in its day. But just for this reason it the more concerns us to 'begin from below quite gently.' Then we shall be able to go the full length with all who bow before Jesus.

"That such a beginning 'from below' is an innovation, involving a breach with the old order, is undeniable. How did this breach remain unknown to Luther? How could he rely so much on the old formulæ? The answer is simple. The difference between the old and the new way does not necessarily imply contradiction to the old formulæ. To Luther they were self-evident. To us they are not so. Yet one on whom the Thomas-confession has really forced itself knows of necessity that the mystery before which he bows in adoration must on God's side be of a kind that lies altogether beyond our understanding. . . . The real knowledge of Christ is not a matter of formulæ, but a matter of experience in the school of Jesus; as with Thomas, it is the grateful answer to the greeting given also to-day by the Risen One to a perplexed world, 'Peace be with you!'"

Luther's advice to "begin from below," and like Scripture, "to begin right gently" in the teaching of the Deity of Christ is not without pertinence to the controversy which has raged in the London School Board. Perhaps Mr. Athelstan Riley may find in it food for reflection.

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"THE SAILOR'S FRIEND,"

AND HOW HER WORK BEGAN.

It all began with a single letter. According to an interview with Miss Weston, which appears in the *Young Woman*, a kindly letter of hers to a soldier had set agoing the great work known throughout the world with which her name is associated. Twenty-seven years ago, when she resided at Bath, she wrote one of the soldiers she knew there who was leaving for India. On board ship he read this letter of hers to the sick berth steward, who was so moved by it as to exclaim, "I would give anything if I could get a letter like that sometimes! Do you think that lady would write to me?" The soldier replied that he didn't see why a lady who wrote to a redcoat should not also write to a bluejacket. The wish was evidently conveyed to Miss Weston, for some time after the steward found himself the happy possessor of a letter from her all to himself; and he thanked God for giving him a friend. On leaving the Navy, he joined the Medical Mission at Liverpool, was sent thence to America to study medicine, and is now Dr. George Dowkoutt, head of the Medical Mission in New York. He was Miss Weston's first bluejacket friend, and from that beginning has grown the Royal Naval Temperance Society.



(From the "Young Woman.")
MISS WESTON, OF THE SAILORS' HOME.

"He supplied the names of other men," continued Miss Weston, "and in that little simple way we went on, until my correspondents got so numerous that I started a printed letter. But I still write to thousands of men individually—of course I have three secretaries to help me."

The Society was "really started by the men and officers themselves in 1868, on board an old obsolete ship called the *Reindeer*. When she was paid off, the men agreed to do their best to carry on the work in the various ships they were sent to. But money was wanted, so the National Temperance League took the matter in hand. But they, being landsmen, didn't know how to handle the navy, and" Miss Weston proceeded, "as I had then been working for some little time among the bluejackets, I was asked to take the superintendence, which I have held ever since."

Miss Weston, Miss Wintz, and other lady helpers, not only give their services, but, having independent means, contribute between them something like £300 a year to the funds.

ONE-SIXTH OF THE NAVY TEETOTALLERS.

The progress of temperance in the navy during the twenty years the Society has been at work, Miss Weston reports to be most encouraging. "We have reason to believe there are 10,000 teetotallers in the British navy—that is, about one-sixth of the total strength. And then there is much less drinking than there was on the part of those who do not become total abstainers."

Miss Weston went on:—"A sober navy is a national insurance. Naval officers invariably praise our work. When they want men for any emergency or special duty they turn to the teetotallers, because they are the fittest and most trustworthy. . . . In our modern navy, with all its intricacy and mechanism, it is more necessary than ever that the men should be thoroughly sober."

TWENTY TONS OF LITERATURE A YEAR.

Asked to give some account of her methods of work Miss Weston replied:—

"We have a branch of the Royal Naval Temperance Society on board every ship in Her Majesty's service, including the torpedo boats. We publish monthly an official organ, called *Ashore and Afloat*, which is edited by Miss Wintz, my lifelong friend and invaluable colleague. Last year the circulation—chiefly in the Royal Navy, but also to some extent among the merchant seamen—was 407,895. For years I have brought out a monthly letter for the men; now I write one to the boys as well; 532,050 copies were circulated last year with *Ashore and Afloat*, and also

among the American navy. Guess the weight of the literature—temperance, gospel, and anti-infidel, for we use all kinds—that we sent out from Portsmouth last year? Twenty tons! Our motto is: 'For the glory of God and the good of the service.' The work is becoming much more difficult and important, because just now the navy is being greatly augmented."

PLANT COSTING OVER £100,000.

Royalty has shown much interest in the work. The Queen recently conferred on the Sailors' Rests the title of *Royal*, the first time, Miss Weston believes, that it has been given to teetotal houses.

Over £100,000 has been spent on the Royal Sailors' Rest, and "Homeward Bound," Devonport, and the Royal Sailors' Rest at Portsmouth, with their coffee bars, reading and smoking, recreation and billiard rooms, dormitories divided into little cabins, etc., etc. The Devonport Sailors' Rest is a magnificent pile—built, Miss Weston told me, with keen relish, on the site of demolished grog-shops and dens of infamy. "Last year at Devonport and Portsmouth we slept 123,617 bluejackets. We can take in 400 a night at Devonport alone, but none of the Rests are anything like big enough." The men pay for their food and shelter. The Rests are not only self-supporting, but they manage to clear a profit. "Last year we took nearly £12,000 over the counter, and were able to hand nearly £2,000 over to the building fund and temperance work."

FIGURES OF CHURCH AND DISSENT IN WALES.

THE article in the *Contemporary Review* which was cited in the debate in Parliament on the Welsh Disestablishment Bill is by Mr. Thomas Darlington, and the "official sources" from which it is compiled are not Government Blue Books, but the Year Books of the several churches compared. The figures presented are curious enough, and *prima facie* do not appear to possess the third degree of mendacity, which a well-known saying attributes to statistics. Mr. Darlington takes as his first test the number of communicants. The estimated number of Church communicants in the four Welsh dioceses, as given in the "Official Year-book of the Church of England" for 1894, was 114,885. Allowing for parishes that made no return, this number would be raised to 118,756. But the boundaries of the four dioceses are slightly wider than those of the Principality itself, and in 1891 included a population exceeding that of Wales and Monmouthshire by 10,070. He therefore puts the total number of the Church's communicants in Wales and Monmouthshire at 117,900, or 6·6 per cent. of the whole population. From the official returns of the Calvinistic Methodists, Baptists, and Wesleyans (including the smaller bodies of Arminian Methodists), covering as nearly as possible the same period of time as those of the Church, and from the returns of the Independents furnished by Dr. Thomas in 1891, he obtains an aggregate of 387,571 Nonconformist communicants, or 21·8 per cent. of the whole population of Wales and Monmouthshire. "This total contains no estimate for the Unitarians, Scotch Presbyterians, Plymouth Brethren, Quakers, Salvationists, and other bodies, many of which are well represented in various parts of Wales: nor for Roman Catholics, of whom there are many in the great towns of the South. Thus "of the whole number of communicants we have been considering, the Church possesses 23·4 per cent., and the great Nonconforming bodies 76·6 per cent." Of course, "If the other bodies of Protestant Dissenters and the Roman Catholics were brought into the calculation this ratio would be appreciably altered."

Against the plea that the Church is stronger than any individual denomination in Wales, Mr. Darlington states that according to the test of the number of communicants "the Church is less numerous than the Calvinistic Methodists and the Independents, but more numerous than the Baptists, and considerably ahead of the Wesleyans." By the same test, he goes so far as to declare "there are two Nonconformist denominations in Wales, each of which is stronger relatively to the population than the national Church is in England." "The majority of the people of England are outside all the Churches," but in Wales the Nonconformists have "succeeded in bringing as many as half the population under their direct influence."

As to the reported decline of Nonconformity in Wales, Mr. Darlington quotes official figures to show that during the last twenty years the communicants of the Calvinistic Methodists have increased 46·7 per cent.; of the Baptists, 54·6 per cent.; of the Wesleyans, 37·6 per cent.; of the Independents (estimated from eight years' returns), 38 per cent. Mr. Darlington does not, however, state what has been the percentage of the Church's increase in number of communicants during the same period. Were statistics not available? He adduces instead Horace Mann's census in 1851, which showed out of the *attendants* at public worship enumerated 21·5 per cent. to be Churchmen, and 78·5 per cent. Protestant Nonconformist. With this he compares the relative proportion of *communicants* last year—Church, 23·4 per cent.; Nonconformity, 76·6 per cent.

The allegation that the Church advances with the advance of English settlers and the English language is severely controverted. According to the census of 1891 at least 60 per cent. of the population of the diocese of Llandaff (including Monmouthshire and Glamorganshire, which contain more than two-thirds of the non-Welsh speakers in Wales and Monmouthshire), speak nothing but English. Yet in that diocese the Church has only 37,987 communicants out of a population of 799,376. "This is a smaller number, even allowing for the non-returning parishes than those returned as communicants either in the Independent or in the Baptist Churches of Glamorgan alone." After citing the case of the new population of Cadoxton-Barry, near Cardiff, the writer asserts, as the general result of his inquiries, that "in the rapidly growing industrial districts the Nonconformists, owing to the greater elasticity and freedom with which they adapted themselves to their surroundings, were leaving the Church far in the rear."

Mr. Darlington's contention that the Church is not specially beholden to English advance for its progress in Wales is corroborated by a thoughtful writer in the *Churchman*, who shows that at the last General Election in the more Welsh-speaking counties the Radical majorities were 3·2 per cent. *lower* than in the more English-speaking counties of the Principality. The same writer warmly deprecates in the interests of the Church the depreciation of the Welsh national sentiment, a depreciation which Mr. Darlington alleges to be characteristic of Church defenders. The growth of irreligion in Wales under the onset of English ideas is put forward as a special reason why disendowment should be regarded at this moment as an act hostile to Christianity.

"HAD I a garden, it should grow
Shelter where feeble feet
Might loiter long, or wander slow,
And deem decadence sweet;
Pausing, might ponder on the past,
Vague twilight in their eyes,
Wane calmer, comelier, to the last,
Then die, as Autumn dies."

ALFRED AUSTIN.

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FAITH VERSUS MYSTICISM.

REV. P. T. FORSYTH, M.A., finding his essay in *Faith and Criticism* charged with mysticism repels the accusation in a paper, as valuable as it is brief, which appears in the *Expository Times* under the title "Mystics and Saints." He boldly carries the war into the enemies' camp and identifies in essence the rationalism which criticises him with the very mysticism it objects to. "Mysticism is mostly rational in the affinities of its theology. Indeed, its religion is at bottom simply a variety of the rational process. Its true antithesis is not rationalism, but history. . . Mysticism is essentially rational, and tends to be rationalistic. . . . 'The intuition of thought,' is the root of mysticism. The vastest speculative systems are in essence mystic. They view religion in the form of knowledge, and they tend to make light of history and of volition and mediation as essential to religion. Mysticism is not a 'denial of the sufficiency of reason,' even of transcendent reason. It is still the action of reason in so far as it reduces faith to some form of philosophy, subjects it to some form of science, keeps it noetic in quality, and closes it in beatific *vision*. It transplants religion from the will to the intelligence, and makes belief a matter of evidence or rational sight rather than of faith, of personal influence, and self-committal. It does not matter whether we take the more systematic mystics or the more vague and emotional. At the heart of all, mysticism is this union of two intelligences rather than two wills; and it may degenerate even into the union of two substances disguised with the name of spirits. It regards religion as fundamentally metaphysical, as a form of the knowledge of ultimate being, a phase of natural knowledge spiritualised."

"The mystic, be he visionary or rationalist, measures Christ by His precious but passing utility for effecting the union of the soul with God. The Christian finds that union only and ever in Christ, the historic and exalted Christ. This difference may seem either trivial or oversubtle. We believe it is just as trivial as the displaced molecule in the brain, or the little misbehaviour of a heart-valve. And it is just as subtle as the intangible gas which in time extinguishes life."

HOW BE SURE OF "THE LIVING CHRIST?"

Mr. Forsyth passes to consider the question. "How, if we insist on the reality of direct contact with the living personality of Christ, we can deal with a Romanist who declares that he has the same evidence as ourselves, in personal experience, of communion with the Virgin Mary or any of the saints." To which he replies:

"The final certainty by which we test all, is a moral certainty. It is a matter of conscience. Conscience is the authority for truth no less than action. This is a world where truth exists ultimately for the sake of action, and we cannot therefore have two standards."

"But we do not go far in a serious way into moral certainties till we discover the sense and certainty of guilt. Kant will soon take us there.

"But if we are not to be left there, we must pass in our moral experience to the deeper and still more earnest sense of forgiveness, of reconciliation of a world reconciled, a redemption, and atonement."

THE WORLD'S LAST CERTAINTY.

"And their lies the world's last ethical certainty, the basis of all ethic which is at once humane and imperative —in a religious experience, the experience of guilt abolished by holy love. . . . The true foundation of modern ethics, and especially of the ethics of the future, was laid in the restoration of evangelical Christianity at the Reformation, and then faith became a new power and fashion of life, and the grace-renewed will displaced the illuminated mind as the highest thing in man.

"But to take the next step, this experience, in the great volume of competent testimony, is inseparable from the experience of the living presence and action of the historic Jesus as the Redeemer. . . . The experience of redemption, and of Christ as the living Redeemer, are one and the same experience, one and the same act. We know our guilt and our pardon in the act of faith by which we realise the nature and presence of the Redeemer. He is identical with our very ultimate conscience and our final moral certainty."

THE EVANGELIC SEAT OF AUTHORITY.

"He becomes, therefore, for us the test of all else. He is, in this capacity, the evangelical seat of authority. The seat of authority for the whole human conscience, and therefore the whole of human history, especially in the future, is the Redeemer. . . . Of no saint or virgin, even in Catholic experience of their presence, has this been said. . . . The statements made about the presence and visitation of the saints must be brought to the test of our certainty in Christ. And if denied, they must be denied on the ground of that certainty and its implications.

"The question under notice takes account of nothing beyond the mere subjective intensity or vividness of an experience. That goes for little in reality. . . . It is not a question of subjective vehemence in the experience. It may be conceded that the experience of the visitation of saints felt by some Catholics has been much more intense than the experience which far better people in Protestantism have had of the Saviour. . . . It is not a question of the vividness of the experience, but of the nature of it; and especially its ethical quality, its historic origin, and its effect on the conscience in connexion with guilt. . . . In a word, the criterion is not subjective, mystical, individual, and intense, but objective, historic, positive, universal, and morally imperative where the deep decisions lie in a soul that is thorough with itself.

"It is really a question which turns chiefly on the difference in kind in the objects of the experience. The most entrancing sense of the Virgin's glory is, after all, an æsthetic impression. It is not ethical in the sense in which the Redeemer's presence is. . . . It does not place us in the grasp of a mighty personality who has the right to our whole life, yea, to the conscience by which we stand against all the world."

"THE wind blows out of the gates of the day,
The wind blows over the lonely of heart,
And the lonely of heart is withered away,
While the faeries dance in a place apart,
Shaking their milk-white feet in a ring,
Tossing their milk-white arms in the air;
For they hear the wind laugh and murmur and sing,
Of a land where even the old are fair,
And even the wise are merry of tongue;
But I heard a reed of Coolaney say,
'When the wind has laughed and murmured and sung,
The lonely of heart must wither away.'"

W. B. YEATS.

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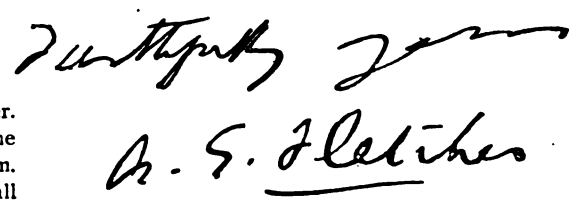
THE EDITOR OF THE *DAILY CHRONICLE.*

AT WORK AND AT PLAY.

OF the many forces in the public press which make for quick social sentiency and consequent social advance, the *Daily Chronicle* may be reckoned as among the foremost. However religious men may differ as to its politics or social ideals, they must all gratefully recognise the prominence which it has given to religious news and to religious questions, as well as the happy effect of its example in this respect on other journals. The personality which directs it is the subject of two sketches in the *Young Man*. Mr. Alfred Ewen Fletcher spends half an hour every night with his chief sub-editor, Mr. Charles Sharpe, in making up the contents bill, an instance which the writer adduces to illustrate "the fulness which characterises Mr. Fletcher's method as an editor, the breadth of his grip over the paper. He keeps his hand on its whole pulse, regulating the strokes as a doctor regulates the temperature of a sick-room. To continue the simile of the doctor, his editorship is all round, not local treatment merely of a part of the subject, not confined to the purely editorial columns. Whereas in the past the editorship of our great dailies has mainly been associated with their direction as organs of opinion, the tendency now is to regard an editor as at once the inspirer of a journal's opinions, and the active fountain-head of it as a news-gatherer. If that means, as it may not mean, the New Journalism, then I unhesitatingly claim Mr. Fletcher for the New Journalism. He carries the modern tendency, undoubtedly, to far greater completeness than any other editor in London, and that is where the emphasis comes in. . . . While elsewhere the responsibility is more or less divided—a dual, if not some times a treble control — here, I have always believed, it is single. To that fact I should, if anybody cared to ask my opinion, put down initially the leap of the *Chronicle*—a notable rise admittedly on all hands—within the past few years. After all, a great newspaper is as sensitive a thing as lives—like the mind of a child or the heart of a woman—and it is wonderful how a light guiding hand can mould it at every point."



From the "Young Man."



AS PRESS REFORMER.

With the bold efforts Mr. Fletcher has made towards the purification of the press, all religious people can only have the warmest sympathy. "With what is mere pandering to the mob in the way of news—strictly not valuable news in itself—but sheer meretricious sensation, he is

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entirely at variance. For example, he refused to report the lurid details of a prize-fight some months ago between an Englishman and an American. At the time I thought of the struggle the 'nose for news' in Mr. Fletcher must have made against the squelching of the cablegrams, since, after all is said and done, there was a large section of the British public who put them down as carrying essentially the news of the hour. The abolition in the *Chronicle* of 'tips' to horseracing is as old a matter now as the establishment of the literary page, which was not merely a bold venture, but a far-seeing one in the rise of the *Chronicle*, as any one can now judge by the class of readers it has attracted.

"Those who have heard Mr. Fletcher deliver an address



(*From the "Young Man."*)

THE EDITORIAL SANCTUM.

—he does not speak very often—seem agreed that he is a speaker. He is natural on the platform, at home there, and he makes an audience feel that it is their business to like him anyhow."

AS AMATEUR FARMER.

It will, says the second writer, "probably surprise the world to hear that Mr. Fletcher is an amateur farmer. On Saturday, when work is done, he dons his oldest hat and coat, and sets forth from his office in Fleet Street to catch a train. That train bears him far from the noise and confusion of London to a quaint little village in Essex. Few people have heard of Benfleet. Although only an hour by train from London, this little hamlet has never come in contact with modern civilization."

Close by the village inn is the village church, with ivy hanging over the porch. "Here Mr. Fletcher appears on Sunday, when he has no London visitors; and he also performs the other duties of a parishioner, taking an interest in all village concerns, such as Harvest Thanksgivings, school treats, and concerts. The Parish Institute can be seen from the churchyard, and rumour says that not only does Mr. Fletcher beguile well-known London singers there to amuse the villagers, but that he has actually been seen there at a village dance."

AS PATERFAMILIAS.

"Mr. Fletcher's house is small and curious. It it \a *round* house, with whitewashed walls, and a steep sloping roof. He has his quiver full of children—boys and girls of all ages, from the clever young man in the *Daily Chronicle* office to the baby of two or three—the spoilt pet of the family. The cows and wheat are discussed, the chickens and ducks are visited, and London is forgotten until a bundle of papers is thrown down on the sitting-room table. Mrs. Fletcher, who is not strong, prefers her London home to the little round house at Benfleet; but it is easy to see that the young people rejoice in their freedom, and do not care how small the house is if they may enjoy the garden, woods, and pony chaise. Mr. Fletcher is an ideal *paterfamilias*. He is the friend of his children, studying their characters, and giving them not only scope to develop as free individuals, but every modern advantage, in the way of education." "There is no better companion than the editor of the *Daily Chronicle* when he is in the mood to talk: a *raconteur* of the first order, full of humour, good-natured in his shrewd criticisms of men and things, keen on all subjects connected with life of to-day."

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LONDON'S NEW BRIDGE.

IF spiritual dynamics admitted of exact measurements, it would be an interesting inquiry to estimate the degree of ethical acceleration which is likely to accrue to human progress from the construction of the Tower Bridge. If the popular etymology be correct, somewhat of a priestly dignity belongs to the office of a bridge-maker; and even though we are not quite prepared to entitle Mr. Wolfe Barry Pontifex Maximus, we may yet look for considerable "betterment" resulting from his work of a higher kind than that over which the Peers and the Commons are wrangling. North and South London are sadly severed by the river, another link of union will help on civic solidarity; and the bridge with its approaches promises to open new avenues of life and interest to the neighbourhood through which they pass. In an interesting sketch in the *Leisure Hour* of "the Gate of London," as he calls it, Mr. W. J. Gordon recounts how "Altogether some 20,000 tons of cement were used in the complete bridge, and this, with 31,000,000 bricks, 235,000 cubic feet of granite and Portland stone, 70,000 cubic yards of concrete, and 14,000 tons of steel, make up an exceptionally large bill of quantities." If we try to compute the amount of mental activity bestowed on every one of these bricks, blocks of stone, pounds of cement and bars of steel, from the least intellectual drudgery in brickmaking, or quarrying, or wheeling of sand, or carrying of iron up to the creative idea in the architect's mind, the Bridge stands as a monumental structure of thoughts, a stupendous pile of solidified and visualised volition. Of the immense size of the erection Mr. Gordon gives a vivid idea by contrasting it with the Tower in the character of which its brick and stone shell is designed.



(From the "Leisure Hour.") THE TOWER BRIDGE.

"One might as well design one's sideboard in harmony with the ornaments on the mantelpiece, so great is the disproportion. You could dandle the White Tower on either of its bascules, and have plenty of space to spare between its weathercocks and the footways overhead. The White Tower is ninety-two feet high; each bascule is over a hundred feet high as it stands against the bridge tower when the waterway is clear; in fact, you might pack the whole of the Tower buildings on the bridge, and yet keep within its limit lines."

"London Bridge cost £425,000, but its approaches cost a million—about as much as the Tower Bridge has done as it now stands, with the roadway complete from Tooley Street to Little Tower Hill." The new bridge is "what is known as a lucky one, no serious accident of any kind having happened during its construction—not even the customary rivet falling from aloft to awake the ire of the passing lighterman."

A ROMISH VIEW OF ANTI-CHRIST.

The traditional Protestant view of the papacy as being the Anti-Christ foretold in the New Testament makes one turn with more interest to learn who or what it is that Romanists regard as Anti-Christ. In the current number of the *American Catholic Quarterly Review*, Rev. A. F. Hewitt writes optimistically of the near coming in its fulness of the kingdom of Christ. He opposes the prevalent idea in Roman quarters that it still remains for the anti-Christ to appear, and that consequently the advent of the kingdom in power must be postponed until after His appearance. He maintains that Mohammed was anti-Christ, and that Mohammedism is the anti-Christian kingdom, since Mohammed denied the distinctively Christian idea of God, viz., the Trinity.

From interpretations of Daniel, Dr. Hewitt concludes that the duration of the reign of anti-Christ is 1,260 prophetic years, in which a year consists of 360 days. He further concludes that the period of Mohammedanism is less that fourteen centuries from the seventh century, and that when it has passed, will come a great triumph of the Kingdom of Christ. Dr. Hewitt explicitly identifies the Kingdom of Christ with the Church. The triumph of the papacy he sees to be steadily approaching. He sees it in the slow breaking up of the Mohammedan powers and in the decay of Protestantism.

"There is no need," he says, "to waste time in proving that Protestantism is surely and rapidly declining, and is already in a moribund condition. This is loudly proclaimed, sometimes with lamentation, at other times with exultation, by Protestants and unbelievers. As the sects break up and founder, their members must either be reabsorbed into the Catholic Church, or be swept into infidelity. There are intelligent non-Catholics who openly proclaim their conviction that the Catholic religion will

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become dominant in the United States. Why not then, n England, Germany, and Scandinavia?"

"If, therefore," he proceeds, "we are warranted in the conclusion that the kingdom of anti-Christ is passing away and near its end, we may confidently expect the coming of the kingdom of Christ as near at hand. We may look forward with a reasonable hope to the twentieth century as the age in which the triumph of the Catholic Church will at least be inaugurated and carried far forward to its complete fulfilment."

THE CHURCH AND THE KINGDOM.

The relation between the kingdom of God and the Church is one of those great questions on the right answer to which depends the solution of most of the pressing problems of Christendom The Catholic has usually identified the two, and has been followed in this respect by many Protestant theologians. But it is being increasingly felt that to identify them is really to confound a distinction which is always observed by Scripture. In a recent number of the "Bibliotheca Sacra," Rev. James Campbell, of Morgan Park, Chicago, endeavours to maintain and to develop this distinction. "Under two forms," he says, "the kingdom has always existed; inwardly as a divine ideal floating before the minds of men . . . . outwardly as a divine moral government, embracing all souls, all systems, and all events." But "as the sovereign rule of God actually realised over man, the kingdom of God is a thing of growth. Typified in the Jewish theocracy, personally revealed in Christ, it was at length firmly founded at Pentecost, through the manifestation of Christ in the power of the Spirit. Before the kingdom could come it was necessary that the Church be instituted, for the Church was the vital germ. The kingdom is not, like the Church, an outward organisation with creeds and confessions for its passports of entry, and with rules and rituals for its inward administration, but an invisible, spiritual empire, composed of those who have bowed their spirits to the sceptre of divine authority; those whose lives are ruled by the divine will; those who yield their hearts to the drawings of the divine Spirit, and consent to follow His leading in their lives. *Professed believers constitute the Church; partakers of the divine life constitute the kingdom.* The Church, as an outward communion of believers, is founded on open confession of Christ; the kingdom, as the inner dominion of God over the heart, is founded upon the secret acknowledgment of divine sovereignty. We might say then that the sphere of the kingdom is identical with the sphere of personal religion. The sphere of the Church may be said to be identical with the possession of faith in Christ.

Among the persons who are outside the Church and yet inside the kingdom, Mr. Campbell finds two classes — pious heathen and children. "Many who are outside the Church are saved; none who are outside the kingdom are saved." Mr. Campbell develops these distinctions by saying (1) "the Church is the seminal centre of the kingdom." But the seed is lost in the flower. "The Church is temporal; the kingdom is eternal; the Church passes away when its work is done, but the kingdom into which it melts endures for ever. (2) Through the Church the kingdom is manifested. It is the body of Christ. The point at which the Church and kingdomcoalesce is that both imply the dominion of God over man; the point at which they differ from each other is that in the one case this divine dominion is openly confessed and expressed, whereas in the other case it is often falteringly acknowledged and faintly revealed. There is a visible Church and an invisible kingdom. (3) Through the Church the kingdom is ruled. (4) The Church is heaven's chosen instrumentality for the realisation of the kingdom of God in the world.

Professor Denney, lecturing recently at Chicago, said he was not confident that there is any distinction between Church and kingdom. "Christ preached the kingdom to make it apprehensible to Jewish modes of thought. It was a beginning of interest on which he could count. But when the Gospel passed out from the Jews, what was the value of this idea? To the mass of the people it would convey nothing at all. Hence the apostles dropped it and adopted the social ideal."

The distinction or absence of distinction between Church and kingdom is a burning question in Chicago and that north-west region. It almost seems to have created more discussion in theological circles than even the far-famed Parliament of religions.

RUSSIAN DISSENTERS IN EXILE:

AND THEIR QUEENLY SAINT.

IN a richly instructive article in the *Contemporary Review* on the Armenian Question, Mr. H. F. B. Lynch, who has just returned from Asia Minor, tells this simple story of the Duchoborians and Molokans, colonies of Dissenters banished from their native homes, and planted in Russian Armenia to aid in the civil Russification of that land. Of the peasant so deported, Mr. Lynch says, "he is a man of method and order, who is well acquainted with the higher qualities of forethought, and care, and thrift. But his mood is passive and his ideals are low. I had heard that he was given to superstition and to the use of symbols which suggested Pagan rites. What I found was an extreme form of Protestantism engrafted on a childlike nature, which finds it difficult to discriminate between the emotions of worship and of love. In the village of Gorelovka, on the high land south-east of Akhalkalaki, there died, about seven years ago, a woman, who had made herself remarkable as the leader, both in spiritual and in temporal matters, of the Russian sectaries who live around. Her name was Lukeria Vasilievna Kalmakoff: she was obeyed and honoured like a queen. Her good actions, her devotion to their welfare, and the high example which she set, inspired the simple people with an affection which partook in some measure of the nature of a religious cult. They built for her a little pavilion, where in summer she would live and teach, and planted it round with rose-bushes and flowers, which she had brought them to cultivate and admire. The skill which they possess in carving wood they lavished upon this pleasant place; and it seems that the imputation which attributes to them the use of religious symbols was suggested by the figures of doves and by those ornaments of fancy with which they embellished their work. After her death both her house and this pavilion were preserved in the neatest order as though she inhabited them still; the flowers still bloom within the deep embrasures of the windows in the simple room in which she was wont to receive their congregation and to lead their services of prayer. But the exaggeration of sentiment, however amiable, brings with it its own revenge; the reign of peace was to issue in discord, and discord in severe return to reason when the Russian official appeared upon the scene. Scarcely a year had elapsed from the time of her death when a pretended successor arose, a boy who I believe claimed relationship with her, and who assumed to be worthy to wear the mantle which had hitherto descended on none. The arrest of this youth by the Russian Government, and his expulsion to Siberia from the scene of strife, have served to allay the more dangerous passions of adversaries and partisans; but the dissensions which he caused have not yet subsided, and present the dark side of a simple story, which seems to repeat in miniature the history of a larger world."

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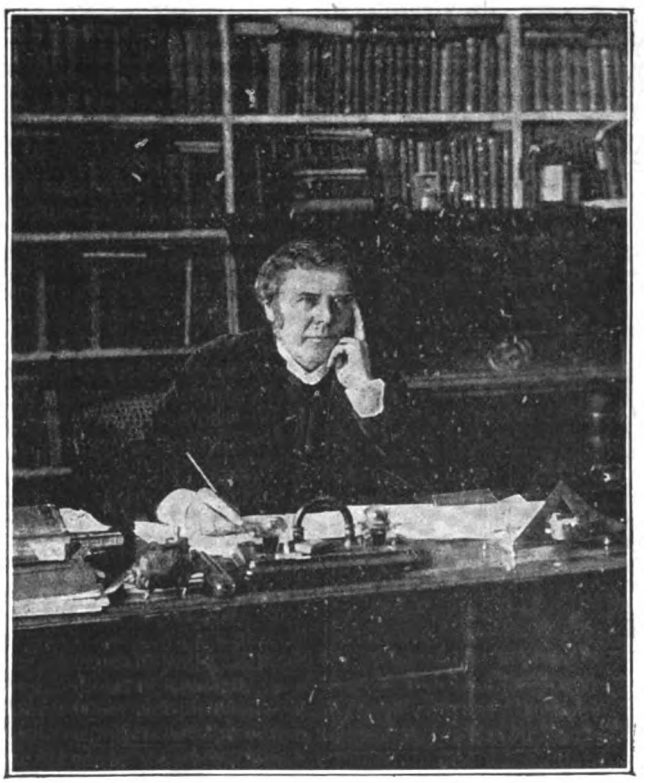
THE BISHOP OF RIPON AT HOME.

A VISIT to the palace of the Bishop of Ripon forms the subject of a bright conversational sketch in the *Sunday Magazine*. "The Palace at Ripon is a stately and beautiful home, but," adds the writer, "if I may give my own impression, the Bishop and Mrs. Boyd Carpenter do not look upon it in an exclusive sense as their own. It is, to use the Bishop's phrase, a diocesan house. I sat down to lunch, as I shall mention later on, with thirteen curates and three vicars, and Mrs. Boyd Carpenter told me it was no uncommon thing at ordinary times for her to have eighty or a hundred at table. Everybody who comes on diocesan business seems to be kept to lunch or dinner; and at frequent intervals a large party of working men come up from Leeds and spend the day in the house and grounds."

"You must run your bishoprics," said the Bishop, "on one of two lines. If you put a man in possession of a house like this you should give him an income sufficient to keep it up. As it is, I suppose most bishops find it difficult to manage without some private means."

Several opinions of the Bishop on passing topics are recorded.

"Some 'mending' of the House of Lords," he admits, "is desirable. His suggestion is this. We have in this country a large number of men, eminent in various spheres of work, who would be of incalculable value in social legislation. Men like the late Sir Andrew Clarke and Sir James Paget, to take two of the names he mentioned. Such men have neither time nor temper for the rush and tumble of politics. How, then, is the country to get the benefit of their services? The Bishop would give them peerages—life peerages, if you like—and set them to work in the House of Lords, which might then become the cradle of all social legislation not affected by the clamour of parties."



From the "Sunday Magazine."
BISHOP OF RIPON IN HIS STUDY.

SUBURBAN IDLERS, BACK TO THE LAND!

Speaking on the depopulation of the rural districts, Dr. Carpenter remarked, "I should like to preach the cry, 'Back to the land!' to all those idlers in towns who have no reason for living in towns. There are rows and rows of houses in London occupied by people who have no call to be in London. Why should they not go into the country and occupy the delightful houses that are now empty? I am speaking now of people with a few hundreds a year. Life often stagnates in the country for want of people to talk to. We need more people of means and education. It is a real opportunity for doing good, and if our rich people, for patriotism's sake, would set the fashion, the thing would be done. Fashion, you know, counts for a great deal in these days."

HOW HE PREPARES HIS SERMONS.

"Readers who have heard the Bishop of Ripon preach will be glad of a paragraph about the preparation of his sermons. He keeps a pile of note-books, and jots down anything that occurs to him as likely to be of use. In this way material accumulates, and when the fit moment comes he goes over his notes and sketches the outline of a sermon, arranging and rearranging it till he gets the points in the order he thinks will be the best. He seldom writes out the sermon in full.

"A story was told of the Bishop knocking his notes over the pulpit and going on with the sermon as though nothing had happened. 'What really did happen,' said the Bishop, 'was that a book went over. I never take notes into the pulpit; I could not see them if I did. Once when I was preaching in St. Paul's Cathedral I found that I had not noted the number of the verse in my text. I tried to find it by glancing down the chapter. It was no use; I had to make a guess at the number.'"

REUNION AND THE "RELIGIOUS DIFFICULTY."

"We drifted on to talk of the relations between the various Christian bodies, and what is spoken of as 'the rising movement for unity.' The Bishop did not attend the Conference at Grindelwald, but it was not from a want of sympathy with the intentions of its promoters.

"'It often happens,' he said, 'that one is in sympathy with the spirit of the thing, and yet, because it develops itself in a certain way, one feels it is not wise to take part in it. We must hasten slowly in a movement towards a more brotherly feeling and a larger power of working together. It would be a sorry thing to lose on one hand what we gained on the other.'

"I put a question about voluntary schools and the claim that is made for assistance out of the local rates. The Bishop does not think the question will be settled on that basis. What he thinks more likely is, that the voluntary schools will be taken over by the School Boards, the various bodies to which they belong retaining the right to give religious instruction during one hour of the day. Apart from such an arrangement, he believes the question

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of religious instruction could be settled by a concordat between the various bodies concerned. That is his opinion after talking the matter over with a number of Nonconformists."

MRS. CARPENTER AS AUTHORESS.

"He would be glad to see an extension of the system of lay help in the Church. Under proper safeguards he is in favour even of lay preaching. 'Is there any reason,' he asked, 'why some of our ablest laymen should not go into the pulpit?' He also thinks women might help more than they do in parochial work. There is a great deal of waste womanhood in the world, and he believes that matrimony is becoming less and less the one object in woman's life."

Mrs. Carpenter believes, however, that "when a woman takes up the vocation of matrimony she ought to be content to fill up gaps, and not seek a career of her own."

"Mrs. Boyd Carpenter was early interested in the training of girls for the practical duties of life. She found that large numbers of women knew really nothing of cookery, and believing there is some connection between virtue and the gastric juice, she got up cookery classes. She also wrote a cookery book which, I believe, is still extant, and in good repute. It is not so much a collection of recipes as a statement of culinary principles." The writer regrets that "it is unfortunately only when she is ill that Mrs. Carpenter gets time to write, and it was for the most part in a sick-room that she gathered 'Fragments in Baskets.'"

"The household ends the day, as it begins it, in the chapel, which is reached by a corridor leading out of the hall. Miss Carpenter sat at the organ, and the Bishop conducted the service. It was short and simple—a father, with his wife and children, his servants, and the stranger within his gate, giving thanks at the close of the day."



From the "Sunday Magazine."
RIPON CATHEDRAL.

UGANDA VERSION OF THE FALL.

"UGANDA Past and Present" is the heading of a series of papers which Rev. R. P. Ashe begins most instructively in the *Sunday Magazine*. He recounts an African analogue to the old German fancy about Frederick Barbarossa. "There was a tradition in Uganda that Kintu, the founder of the race, came from the north, and was the father of all the nations about the Nyanza, but that when his children became evil and took many wives, and slew one another in battle, Kintu, in sadness, departed from them secretly and unseen. And there is some old dim tradition that in golden days to come, the divine Kintu will return to bless his wayward children." But this "divine Kintu" is set forth in the next story as rather the First Adam than the Second Adam of the Uganda race. Mr. Ashe was told it by a peasant some three miles from Mengo, King Mwanga's present capital:—

"Kintu, the founder of the race, came to Ganda with one wife, *Nabukulu*, one cow, one sheep, and his dog, and falling asleep he was deprived of his cow, sheep, and dog by the *Bakyala* or ladies of the household of the King of the Upper Air, who had found them while in search of the fragrant grass for the king's floors. On waking up Kintu looked in vain for his lost animals, but could find no clue to their whereabouts. Next day the ladies came again and were much frightened when they saw Kintu's long beard. Kintu, however, had the presence of mind to produce some tobacco, and what lady, at any rate, what African lady can withstand the seduction of the alluring weed? The ladies came near to receive the proffered gift of tobacco, and then Kintu asked if they could tell him anything of his missing animals. They replied that if he would go with them they would take him to the king who had them, and who would be sure not only to return them to their owner, but would give him a present as well. Kintu followed his guides, who brought him to the *Lubiri*, or grand enclosure of the king, and introduced him to the *Katikiro*, or chief judge, who, by the way, appears to have been a winged beetle. The chief judge ushered him into the presence of the king, who received him kindly and told him his animals were safe, and presented him on his leaving with a fowl and a bundle of *bullo* (a kind of small grain). But the king added this strange warning, that if Kintu should forget anything he must not return for it. Kintu then left the presence chamber, and was again joined by his friends, who brought him a large gourd of *mwenge* (intoxicating banana cider). Kintu drank so much that he overslept himself and did not awake next day till the sun was high in the heavens, by which time he ought to have been far on his way back. Hurriedly taking up the wicker basket containing his fowl, he went out, leading his dog by a piece of cord and driving his cow and his sheep before him, but entirely forgetting in his haste the bundle of *bullo* (grain). He had not gone far when he suddenly discovered that he had left the *bullo* behind, and heedless of the king's command he hurried back to seek it. No sooner did he again enter the capital than he was seized and carried before the king, who asked him with a severe coun-

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tenance, why he had neglected the warning not to return if he should forget anything, and why he had disobeyed the king's word. Kintu was speechless, and the king continued, pointing to a young man who stood by, 'This youth, whose nature is evil, I appoint to accompany you, to build with you, and to abide with you, and the name of the youth is Death.' So that in Uganda the belief obtains that death entered among men through disobedience."

THE RISE OF MOUNTAIN CLIMBING.

READERS who look forward to an early sojourn in the Grindelwald, and count on alternating the effort to scale the towering obstacles which oppose reunion with ascents of a more muscular and more immediately feasible kind, will turn with zest to Mr. W. Martin Conway's "Development of Mountain Exploration" in the *New Review*. He lets drop, to begin with, a hint as to the possible commercial utility of the climber's craft. "It is more than probable," he said, "that gold will some day be found at high altitudes in the Karakoram Mountains, which include some of the loftiest peaks in the Himalayas and in the world. When gold is found it will be worked, for there are no insurmountable difficulties to prevent such working. The invention of the climber's craft is a recent thing. It did not exist in the year 1850; it was fairly advanced by 1870; it is not yet completed. The coming generation of climbers and mountain explorers will carry it further."

THE DREAD OF HIGH PLACES.

The mysterious dread of the mountains as the abode of evil powers had first to be overcome. Rare ascents were made by the curious before the sixteenth century, when humanism introduced a less superstitious spirit. Leonardo da Vinci went far up Monte Rosa as a scientific observer. The same century saw the beginning of the Zurich school of climbers. But mountains were still thought hideous excrescences and the plains alone beautiful, until the revolt led by Rousseau began to admire them.

SUBDUING THE SWISS ALPS.

"If a date is required to mark the commencement of this new period, perhaps the year 1739 is the best, for in it the first snow mountain was climbed—the Titlis. Pococke and Windham's visit to Chamounix followed, in 1741. They went there from Geneva out of pure curiosity to see what Mont Blanc looked like from near at hand, and they climbed to the Montenvers and looked at the Mer de Glace. The first recorded attempt to reach the summit of Mont Blanc was made by a party of so-called guides in 1775. They are believed to have ascended as high as the Grand Plateau. Other attempts followed till, in 1786, the highest point was gained." The Jungfrau was climbed in 1811, the Finsteraarhorn in 1812. But such climbs were sporadic. "The climbing craft could not be properly invented till a set of men arose, who returned to the mountains year after year and gained, by repeated expeditions above the snow-line, experience of the conditions that obtained there and of their effect upon man. It was not till about the year 1850 that any such body began to form." In 1857 the Alpine Club was formed in London. Foreign nations followed suit. "We now know where men can with safety go, and how such safety is to be attained. This knowledge, skilfully put in practice, is the craft of climbing."

HOW THE CAUCASUS WAS CONQUERED.

The Pyrenees offered few difficulties and were soon explored. The Caucasus is an exceedingly difficult and dangerous range. Mr. D. W. Freshfield, present president of the Alpine Club, went in 1868 with the first mountaineering party that ever assailed the Caucasus. "1888 was the great Caucasian year. In it the high peaks Koshtantau, Shkara, Janga, and Ushba were ascended for the first time.

"EQUATORIAL SNOWS."

In South America the Great Andes, attempted by Humboldt in the first decade of this century, were scientifically explored by Mr. Whymper in 1879-80, when he "twice ascended Chimborazo (20,475 feet), climbed and spent a night on the summit of Cotopaxi (19,613 feet), and made the first ascents of six other high peaks. Mountaineering in his hands was raised from a mere athletic pursuit to the level of an important scientific method.

"Three years later Dr. Güssfeldt explored the Cordilleras. He ascended the extinct volcano Maipo (17,752 feet), and made two attempts to climb Aconcagua (22,330 feet) but was turned back by storms and the lack of good companions at a height of 21,000 feet."

The African range Kilima-njaro was explored in 1889 by Dr. Meyer and Herr Purtscheller, who thrice ascended the highest point, Kibo, 19,685 feet.

The first serious attack on the Alps of New Zealand was made in 1882 by Rev. W. S. Green, with two Swiss guides, who ascended the highest point, Mount Cook, 12,350 feet. In 1890 an Alpine Club was founded.

THE UNEXPLORED VAST OF ALPINE ASIA.

The mountain ranges of Asia are loftiest and largest of any in the world. Only the Himalayas have been explored, and of them the exploration has but begun. "Only two professedly mountaineering expeditions have been made in Asia since the craft of climbing was invented; the first of these was Mr. Graham's attack in 1883 on the mountains of Kumaon and Sikkim, the second was my journey of Kumaon and Sikkim, the second was my journey of exploration in the Karakorams in 1892. The Schlagintweits, in their Nepal explorations, reached an altitude which they computed at 22,230 feet. This was the "record" up to the year 1892, when the Hon. C. G. Bruce and I, with the guide Zurbriggen and two Gurkhas, climbed to the summit of Pioneer Peak, whose height is between 22,600 and 23,000 feet. The Karakoram range includes several of the highest mountains in the world and the longest glaciers outside the polar regions. We traversed the three chief glaciers from end to end; we made the first passage of the Hispar Pass, the longest glacier pass in the world, and we likewise made the first passage by Europeans of the Nushik Pass. We surveyed a considerable area of previously unexplored mountain country, and we accomplished a number of other ascents."

All these matters are recorded in Mr. Conway's just published book.

Soon the bottom of the oceans and the summits of the Asiatic Alps will be the only happy hunting-grounds left to the geographic explorer.

A CAPITAL way of combining business with instruction is suggested by a small fourteen-page catalogue now before us, which is brought out by the Congregational Publishing Society, Chicago. It is entitled "Books for Beginners in the Study of Christian Sociology and Social Economics suggested by Graham Taylor, Professor of Christian Sociology, Chicago Theological Seminary." Dr. Taylor has compiled an excellent list, well up to date on social science in general, and in its branches of the Family; Political Economy and Labour; Civics; Socialism; Relief, Reformatory and Restorative Work; Life and Times of Social Reformers; the Sociological Aspects of Christianity; references to the Kingdom and the Church, etc., etc. The Publishing Society issues the list as a catalogue of books for sale at its sale-room. It should be added that the primary aim of the Society is indenominational, not commercial.

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BOOKS OF THE MONTH

ON RELIGIOUS AND SOCIAL TOPICS.

HERBERT SPENCER'S FINAL VOLUME.*

THE completion of Mr. Herbert Spencer's life-work has been achieved. The colossal edifice of the "synthetic philosophy," based on the "dark foundations" of faith in the existence of an Unknowable, has slowly risen during the years from "First Principles" through the many storeyed heights of Biology, Psychology, and Sociology, until upon the dome of Ethics this coping-stone now rests. Ten volumes epitomize the interpretation of the known universe as it appears to the philosopher of Evolution. It is a sad commentary on public appreciation of great contemporary achievements that comparatively little stir has been made by the conclusion of this masterpiece. The close of a great war or the completion of a great cathedral has often excited far more attention at the time and with much less reason than the consummation of a great system of philosophy. It is reserved for later ages to discern more truly the proportion of significance. Yet even under the myopia with which we view passing events, no thoughtful soul can fail to be devoutly grateful for the service which Mr. Spencer has rendered to modern mind. The mental effort to embrace under one general formula the sum total of human knowledge commands our admiration, while a deeper feeling is aroused by the patient persistency and stedfast devotion with which in these days of scrappy thought and fragmentary lives a great life-purpose has been victoriously accomplished. But the fact that a philosopher sums up in himself the spirit of his age gives his work its supreme value, while at the same time it makes contemporary appreciation of its distinctive greatness the more difficult.

With these reservations, we may hazard the statement that the age, to the synthetic expression of which the finishing touches have here been given, is itself at an end. The doctrine of Evolution, as Mr. Spencer has interpreted it, has in his candid treatment and in the movement of the times, revealed its limitations, and has demanded an application more impartial as well as more inclusive of all the facts. The process of evolution which begins with self-conscious man, and which we style History, has received scant recognition at Mr. Spencer's hands in comparison with sub-human evolution. History is treated rather as a scrapbook of illustrations than as the register of an organic life. Practices of savage tribes have more prominence given them than the ordered and connected growth of civilization. This defect comes out very clearly in these two last volumes. It is only natural to expect that an evolutionary treatment of Ethics would trace the actual growth of existing and especially of prevailing moral systems or codes, and, by ordered examination of the great systems which have shown the most victorious persistency in the struggle for existence—by critical and constructive comparison of these—would discover that tendency, sentiment, group of convictions, or cluster of ideas which appears to lie along the line or point in the direction of the ultimate evolution. Again and again, for example, Mr. Spencer speaks of "the accepted religion" with its "ethics of amity only"—meaning thereby Christianity—and many are the jibes which he makes at the contrast between the professed code and the actually operative motives. It becomes surprisingly evident that Mr. Spencer's own conclusions as to the ultimate morality coincide to a very large extent with the human ethics of the Sayings of Jesus. This strange coincidence between the inductions of his philosophy and the historically evolved and, according to his own showing, accepted code of morals would, one might reasonably suppose, have been strongly accentuated by a philosopher of evolution. On the contrary, it is kept strangely in the background. Since Christian Ethics so remarkably accord with his own conclusions, one would suppose that the actual evolution of Christian Ethics would be the object of close study and exhaustive exposition to any scientific evolutionist. How came the "ethics of amity," toward the realization of which human evolution is declared to be steadily tending, into existence? How has it grown to be the accepted though as yet only too largely disobeyed code of the foremost nations of the modern world? These are questions which face any true student of human evolution, and yet anything like adequate answers to these questions Mr. Spencer could scarcely claim to have given. It is hardly too much to say that Christian ethics is a fact of social evolution which Mr. Spencer—whether out of regard to Christian susceptibilities or not—shows a distinct disposition to blink.

This defective application of evolutionary methods of study to the history of ethics helps to explain the frank acknowledgment of failure with which Mr. Spencer prefaces his last volume. When he comes to deal with what he himself admits to be the higher regions of conduct, he confesses "the doctrine of Evolution has not furnished guidance to the extent I had hoped." In the lower levels of behaviour, which are ruled by considerations of equal and abstract justice, his doctrine of evolution has, he holds, rendered adequate service; but in the departments of negative and positive beneficence, it ceases to give definite assistance. So ingenuous a concession was naturally promptly fastened upon by the critics, and Mr. Spencer has therefore considerably modified it for future editions; but the fact remains that in treating of the highest developments of human conduct, which form the highest outcome of the evolution of the universe as known to Mr. Spencer, his theory of evolution fails to supply more than general and indefinite guidance. In the mere sphere of justice—of freedom to act without infringing the equal freedom of others—human nature is in its less developed stage: we have only the negative conditions of conduct prescribed—"Thou shalt not." In the more developed stage of human life, where man demands more than the prohibition of trespass on his neighbour's rights, he wants positive direction—"Thou shalt." But just here, at the farthest point that evolution has reached—where we most need definite guidance—where we look to see the right line of all previous development drawn mos

* "The Principles of Ethics," by Herbert Spencer, vol. ii., including parts 4, *Justice*; 5, *Negative Beneficence*; 6, *Positive Beneficence*. (Williams and Norgate, 1893.)

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clearly forward—we find Spencerian Evolution failing us. And just here, singularly enough, "the nominally accepted" code of Christian ethics is—Mr. Spencer would be too candid to deny—most copious and rich. Here is a contrast which suggests to an unbiassed Evolutionist the existence of facts and factors of evolution which the synthetic sage has ignored or under-estimated. Even a purely naturalistic study of the history of the nominally accepted ethics, from its origins in the Hebrew or Babylonian foretime, through its prophetic and Evangelic phases, with its Persian, Hellenic, Roman, and Teutonic confluents, down to the present hour, would have yielded a more exact estimate of subsequent ethical progress. But a purely naturalistic interpretation of that history is becoming increasingly difficult.

1893 witnessed both the repudiation by Professor Huxley of "cosmic evolution" as an ethical guide, and Mr. Spencer's frank confession of the insufficiency of the ethical guidance furnished by the doctrine of Evolution. In the beginning of 1894 we have Mr. B. Kidd's "Social Evolution," pronouncing from the standpoint of pure biology that religion is the great and decisive factor of human development, and finding the key to human progress in man's conviction of the supernatural. The great transition is being made. Men of science are learning to treat the fact that man is a religious animal as dispassionately and scientifically as the fact that man has a digestive apparatus.

Nevertheless, Mr. Spencer's volume must not be depreciated overmuch. To minds accustomed to the fulness of the ethics of Christian love as revealed in the New Testament, these directions for the loftier reaches of social conduct naturally seem slight, tenuous, and at times almost humorously trifling. But, however defective as a philosophic code, they are interesting and valuable as the serious advice of a wise and good old man. Mr. Spencer regards "Thou shalt love thy neighbour" as an "extreme maxim," but several of his sage and kindly observations will help Christian readers to a better fulfilment of a law which they regard as obligatory.

Some epitomized account of these wise counsels would fitly form the theme of another notice.

THE RESURRECTION OF THE DEAD.*

DR. MILLIGAN had made the subject of this book his own. Nobody writes on the Resurrection of our Lord, or on the power of the resurrection life, without consulting him. The subject had a peculiar fascination for him, and he turned to it again and yet again, with an interest and an enthusiasm that was ever fresh. In four lines of a prefatory note we are told that the chapters of this posthumous volume appeared originally in *The Monthly Interpreter* and *The Expositor*. They are now republished in accordance with what is known to have been the writer's intention. All New Testament students will be grateful for the boon.

In this exposition of the xv. of 1 Corinthians (for the book takes that form), Dr. Milligan shows all the exact and careful scholarship that gave him his place among the great scholars of our land on the Revision Committee. Every step he takes is first felt for, and the place where he puts his foot is first probed. We have feared, at times, that the Exposition is a little overweighted with this sort of thing, and for that reason will miss of the widest audience. But it is evident that the chapters were not written, in the first place, for the popular understanding, but for the specialist and the trained exegete. From them they will have the consideration they were meant to have, and all serious readers of this immortal chapter will turn to them and not in vain.

On the difficult question of the baptism for the dead there is a very interesting and exhaustive chapter. We are sorry that it is in this chapter that we have found our chief stone of stumbling. After discarding all previous explanations of this difficult passage, Dr. Milligan offers one of his own, one that is linked to aspects of the resurrection life that he has most ably expounded and that, in themselves, seem to us as beautiful and suggestive as they are true and stimulating. We will give the passage: "The Christian dead are not yet perfected. They have not yet attained to the full rest and refreshing that has been prepared for them; nor can they attain to it until the 'reign' of Christ, carried on by means of His struggling and warring Church on earth, is finished. Every one, therefore, who enters by baptism into that Church, who takes upon him the name of Christ, and who pledges himself to share in the contest ot Christianity with world, does so not to his own benefit only, but to the benefit of all the Christian dead. He helps to bring that contest to its termination which must be finished before the members of the body of Christ can be clothed with perfect glory. In a strict sense of the word he is baptised, he is in jeopardy, every hour he dies daily, for their behalf no less than his own. But he could not do so were there no resurrection for believers, because the thought of such a resurrection at the end of the contest, and introducing the joy of the new heavens and the new earth wherein dwells only righteousness, is a fundamental ingredient in his state of mind. The expectation is essentially and absolutely necessary to the sacrifice. The latter rests upon and is sustained by the former. Upon the former, as upon a chief foundation, the building stands; and, while it stands, we know that the foundation is secure." The extract is rather lengthy, but it is a sample of Dr. Milligan's style at its best. The suggestion has a certain charm, but it hardly carries conviction. It is true that Paul had far-reaching vision, but we question if, in this case, he had the sweep imputed to him. Dr. Milligan gives no conclusive reason for discarding the "vicarious baptism" account of the difficulty. Certainly there are difficulties even there, but it does not require one to stand on tip-toe, and strain all the muscles of the mind and the meaning of words, in order to see along the required lines. But, after all, would it not be better if our expositors would occasionally say, frank—I don't know? The fact is evident enough. This book will claim its corner, and will not often be consulted in vain. We take it with gratitude, only mourning for ourselves alone, that he, who has taught us so much on these deep mysteries, is no longer the helpful comrade of those who see through a glass darkly.

* "The Resurrection of the Dead: An Exposition of 1 Cor. xv." By the late William Milligan, D.D., Prof. of Divinity and Biblical Criticism in the University of Aberdeen. (Edinburgh: T. and T. Clark. 4s. 6d.)

PRESENT-DAY PRIMERS. (London: Religious Tract Society. 1s.)

Under this general title the Committee of the Religious Tract Society are issuing a series of educational books suitable for ministers and teachers of Bible Classes. The first volume, on "Early Church History," is from the pen of J. Vernon Bartlet, M.A., Lecturer on Church History in Mansfield College, Oxford. The history of the first four centuries is admirably summarised, and very useful guidance is given to those who may wish to know more on the subject. The second volume is on "The Printed English Bible," and is from the pen of the Rev. R. Lovett, M.A. As an introduction to a marvellously interesting subject nothing could be better. The books are nicely bound, well printed, and altogether marvels of cheapness and neatness.

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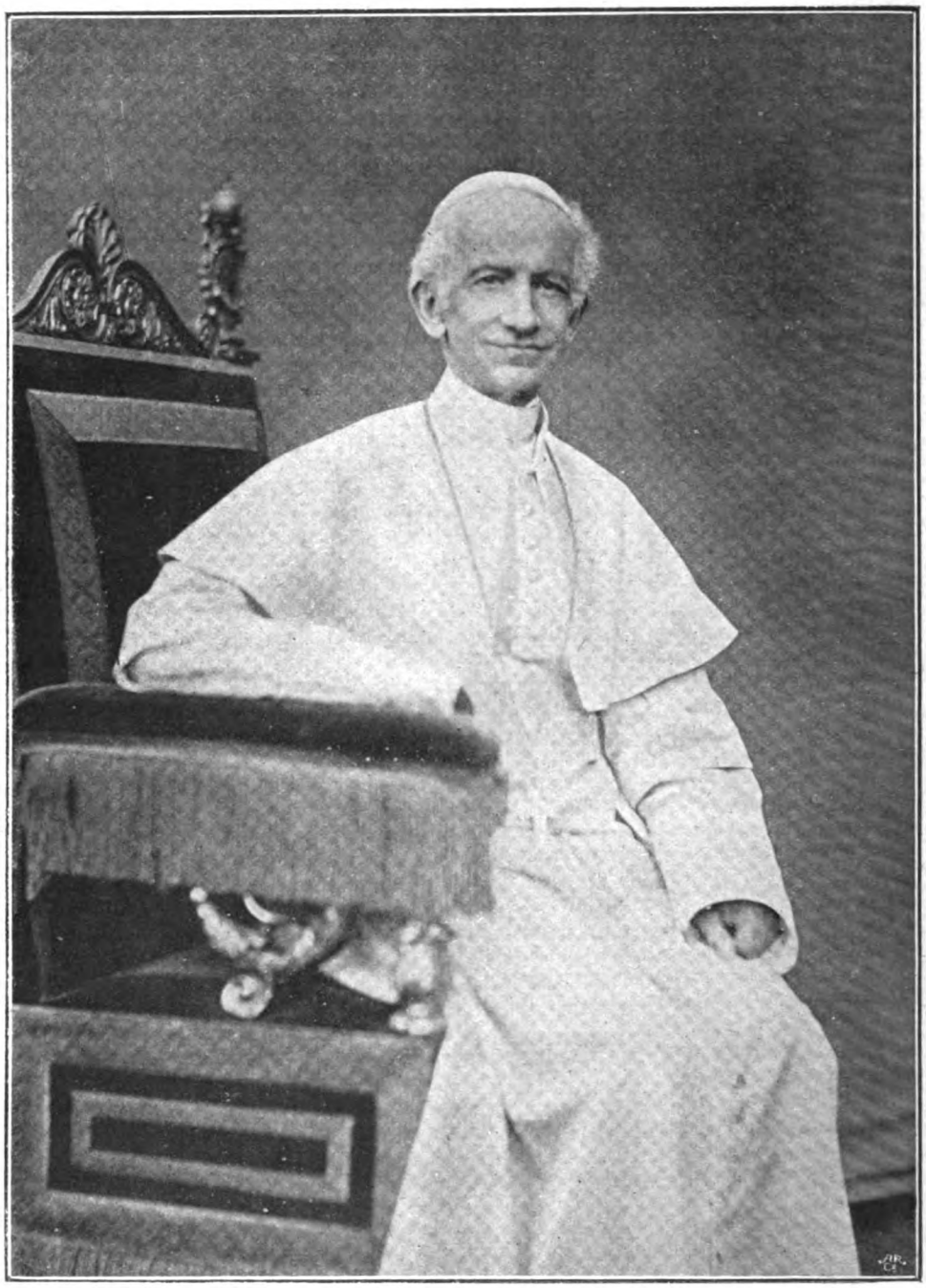

From photo by] HIS HOLINESS POPE LEO XIII. [*Barraud, Oxford Street.*

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THE PROGRESS OF THE CHURCHES.

CHURCH OF ENGLAND NOTES.

Declaration on Inspiration. Canons Body, Bright, Carter, Furse, Hammond, Lowe, Newbolt, Randolph, and Worlledge, with various Principals of Theological Colleges, and Examining Chaplains, have put forth the following important Theses on Inspiration:—

1. By inspiration is meant a special action of the Holy Ghost, varying in character and in degree of intensity upon those writers from whom the Church has received the books included in the canon of Scripture, by which those books were directed to certain Divine purposes, and protected from all defects injurious to those purposes.

2. The main purpose of Holy Scripture is generally to reveal truths concerning God and man, and in particular to bear witness to our Lord Jesus Christ. It fulfils this latter purpose, as in other ways, so specially by being the record (1) of the preparation for Christ's Incarnation by the selection and supernatural training of a chosen people; (2) of His manifestation when "the Word dwelt among us;" (3) of the results of that manifestation—viz., the Coming and Presence of His Holy Spirit, the revelation of His mind in Christian doctrine, the building up of His Church on the foundation laid by and in Him, the communication of the fruits of His redemptive work, and the promise of His appearing and His kingdom.

3. The several books of the Old Testament were delivered to the faithful of the Old Covenant, to whom God had revealed Himself through the oral teaching of His messengers and prophets; and were retained as "Holy Scriptures," "able to make men wise unto salvation through faith which is in Christ Jesus," when the several books which make up the New Testament were successively entrusted to faithful Christians, baptised and instructed in the Church of God, which is "the pillar and ground of the truth." The way in which Holy Scripture has been sometimes isolated, by the attempt to use it as the sole ground of faith and without the precedent condition of belief in Christ and fellowship with His Church, has been the cause of much misconception and confusion.

4. The frequent reference made by our Lord to the Old Testament in support of His own claims, or in illustration of His teaching, is decisive in favour of its inspiration in the sense defined above.

5. It is certain that all the words of our Lord were always the most perfect words for His purpose, and that the forms in which they have been recorded for us are those which are best adapted to the needs of the Church.

6. Since the human mind of our Lord was inseparably united to the Eternal Word, and was perfectly illuminated by the Holy Spirit in the discharge of His office as Teacher, He could not be deceived, nor be the source of deception, nor intend to teach, even incidentally, for fact what was not fact.

7. The Divine revelation set forth in the Bible is progressive, and issues in the final manifestation in the New Testament of God's truth and will. The Bible, taken as a whole, possesses conclusive authority in matters pertaining to faith and morals.

8. The Church has never authoritatively formulated what she has received to hold concerning the scope and limits of the inspiration of Holy Scripture; and it may even be said that there has not been a complete unanimity of view among her accredited teachers in regard to some points connected with that scope and those limits; but the undersigned believe that at least so much as these *Theses* express has been held "everywhere," "always," and "by all."

The Police Court Mission in South London. The extraordinarily good results of the Police Court Mission, to which testimony has been borne by every magistrate in the Metropolis, makes the following appeal from the Bishop of Rochester deserving of the most sympathetic attention:—

We are in straits in South London with regard to a work of real importance and of undisputed excellence. Our difficulties, which are serious, may be ascribed, I think, to a perfectly natural mistake upon the part of the charitable public. Most people have heard of the London Police-court Mission in connection with the Church of England Temperance Society. Its missionaries attend the police-courts daily, and, with the cordial co-operation of the magistrates and police, are enabled, in hundreds of cases, to give a helping hand at the precise moment when such help is both needed and welcome. The favourable testimony of magistrates is overwhelming and, I believe, unanimous. The missionary speedily becomes the trusted adviser and friend, not in "intemperance" cases only, but in all sorts of troubles. It is rescue work of the truest and most varied sort. But the London Police-court Mission provides only for the diocese of London—that is, for London *north of the Thames*. Our huge area of South London poverty—Battersea, Lambeth, Southwark, Deptford, Greenwich, Woolwich, Walworth, and the rest—a population of about 1,700,000, one-third of Greater London—lies in the diocese of Rochester, outside the range of what is called the London Police-court Mission. Subscribers thereto believe they are helping us, but they are not. We, too, are doing our best. Our *South* London Police-court Mission (pray notice the limitation) has its missionaries daily at work with abundant and tangible result. But unless help is forthcoming we must, after this quarter, instead of increasing our work as we had hoped and intended, withdraw, at least, one of the seven missionaries belonging to this diocese, to the disappointment of the magistrates and police, whose confidence we have won, and to the untold detriment of the men and women, and still more the boys and girls, whom we want to help. Our secretary is Mr. Evan Griffiths, 12, Gubyon Avenue, Herne Hill, S.E.

The Clergy Pensions Institution. The Clergy Pensions Institution held its eighth annual meeting at the Church House on the 22nd ult., Mr. E. P. Thesiger in the chair. It was announced that during 1893 £37,095 had been received from clergymen in purchase of deferred annuities, making a total of £92,987; while the sum received to augment those annuities to adequate retiring pensions, including £735 from the Ecclesiastical Buildings Fire Office, Limited, was £4,427, making a total of £33,690. Seven beneficiaries had expressed their willingness to accept pensions of £30 each, inclusive of the annuity purchased. The self-help contributions of those beneficiaries amount in all to £355 10s., purchasing life annuities to a total of £40 15s.; while the seven pensions amount to £210 yearly, at a cost to the Augmentation Fund of a total capital sum of £1,538 9s. 6d. The institution has now become a capable instrument for securing to the clergy and the Church important benefits, formerly unattainable.

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The late Bishop of Bath and Wells.

Few men have met on their deaths with so unanimous a tribute of praise as the late beloved Bishop of Bath and Wells. The following brief biography is summarised from an admirable notice in the *Times* :—

Arthur Charles Hervey, fourth son of the first Marquis, and fifth Earl of Bristol, was born in 1808. He was educated at Eton and Trinity College, Cambridge, where he was placed in the first class of the Classical Tripos in 1830. In 1832 he was ordained deacon and priest, and was presented by his father to the rectory of Horringer with Ickworth, in Suffolk, the parish in which the family seat is situated. There he remained for thirty-seven years, discharging diligently the duties of a country clergyman, and at the same time taking an active part in the public work of the neighbourhood and diocese. The adjacent town of Bury St. Edmunds often enjoyed the benefit of his literary and musical talents in the way of concerts and lectures at the Mechanics' Institute, of which he was the president. In 1862 he was made Archdeacon of Sudbury; and in 1869 he was recommended by Mr. Gladstone, his old friend and schoolfellow, to the see of Bath and Wells, then vacant by the resignation of Lord Auckland on the ground of failing health. Lord Auckland lived for six months longer, during which time he continued to inhabit the ancient and beautiful palace of Wells. This was in one respect an advantage to the new Bishop, since it induced him to take up his residence in Bath, which, lying in the corner of the diocese, and not in easy communication with Wells, had hitherto seen little of its Bishops, and had accordingly been accustomed to pay little regard to them. A residence of six months in the city made a great change in this respect; and when Lord Arthur Hervey transferred his home to Wells, he did not lose the affection and popularity which he had merited and won in the greatest city of his diocese. These feelings were indeed shared by all, as was shown by the presentation of a pastoral staff, and subsequently, to mark his eightieth birthday, of an episcopal ring. This latter was presented to him in the name of the clergy by Archdeacon Denison in warm and affectionate language. Sharp differences between the Bishop and Archdeacon on public matters had never been allowed to interrupt their private friendship.



From photo by [*J. Berryman, Bath.*

THE LATE RIGHT REV. LORD ARTHUR HERVEY, BISHOP OF BATH AND WELLS.

Lord Arthur Hervey was classed as a Low Church Bishop, but his sympathies were wide and his practice tolerant. All good work of every form, if restrained within legal limits, he not only suffered, but encouraged; and his own love of order and appreciation of beauty and music induced him to set a high value on reverent and well-conducted services. No Bishop ever carried out more fully the episcopal virtue of hospitality. The grand old palace and beautiful grounds at Wells were thrown open with the largest liberality to all comers. Sunday-school teachers, lay helpers, choral associations, diocesan societies, were always welcome in any numbers. Visitors on business, lay or clerical, were sure to be invited to a place at his table. On public occasions, such as diocesan conferences or archæological meetings, the palace was filled with guests to its utmost capacity. Wells itself will miss him greatly as a citizen, ready always to aid any useful project with purse and person. To him it owes a valuable cottage hospital and an admirable recreation-ground, which he succeeded through many difficulties in establishing as a memorial of the Queen's jubilee. He was indefatigable to the last in fulfilling all the duties of his office. No parish was too small or too remote, no occasion too insignificant to profit by his presence and assistance, if other engagements allowed. He was continually on the move, and a large part of his time was passed on the railway. Octogenarian Bishops have sometimes come in for some severe criticism,

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but nobody who saw much of Lord Arthur Hervey ever thought of him, until quite lately, as an old man. His light step, active movements, and youthful elasticity of mind banished all recollection of his years, while the courtly grace of his manner was a perpetual charm.

Without being a striking preacher, Lord Arthur Hervey was impressive by his fatherly style and aspect, by the clearness and sweetness of his voice, and by the sound sense, moderation, and variety of material which pervaded his sermons, as well as by a delicacy and appropriateness of diction which was peculiarly his own. For the Bishop was a cultivated man in many ways. We have already referred to his musical talent and to his facility in the composition of lectures, a gift which he was always ready to exercise, wherever he was asked, for any good work in his diocese. But he was also a considerable author. He contributed articles to "Smith's Dictionary of the Bible," as well as to the Speaker's and other commentaries. These were chiefly historical. One particular topic, that of genealogy, he had made his own. His volume on the reconciliation of the two "Genealogies of Christ," in St. Matthew and St. Luke, published in 1853, is still the standard work on the subject; and four sermons on the "Inspiration of Holy Scripture," preached before the University of Cambridge in 1855, show that he had anticipated many thoughts which are now familiar, but which were then new and striking. Latterly, however, he appeared as a strong opponent of the newer Biblical criticism, which he attacked in several charges and addresses to the Diocesan Conference, as well as in some published lectures on St. Luke and Chronicles.

He was held in affectionate esteem throughout the diocese for his piety, his generosity, and his learning, and the announcement of his death caused a feeling of real sorrow to prevail not only among Churchmen, but among Nonconformists also, few of whom failed to recognise the breadth of his sympathies.

The Ecclesiastical Buildings Fire Office. The Ecclesiastical Buildings Fire Office, Limited, held its seventh annual meeting at the Church House on the 22nd ult., Mr. G. A. Spottiswoode in the chair. The income from premiums amounted to £17,287, an increase of £2,622; the investments were £47,737, showing an increase of £2,680 in the year, and being £22,737 more than the paid-up capital; while the total expenditure was again a moderate percentage of the income. In consequence of this general prosperity, £2,978 was added to the fire fund, bringing it up to £18,135, or more than a full year's premium income, and £2,500 was distributed as grants. Of this sum £1,250 was divided among the Clergy Pensions Institution, the National Society, and the Incorporated Church Building Society, and £1,250 was allotted to the dioceses. This makes a total of £8,000 allotted in grants from surplus profits. The directors, with the concurrence of the shareholders, have decided to extend the company's operations to other branches of the same business, such as, for example, insurance against burglary, personal accident, breakage of plate-glass, coloured windows, and other valuable glass otherwise than by fire, etc.

Mission to Deep-Sea Fishermen. At the annual meeting of the Mission to Deep-Sea Fishermen in Exeter Hall (Mr. Frank A. Bevan presiding) the Duchess of Teck presented good conduct stripes and the certificates of the St. John Ambulance Association to members of the crews of the Medical Mission vessels. Her Royal Highness also presented a family Bible and the Royal Humane Society's certificate to Mr. G. Brickwood, steward of the Mission ship *Cholmondeley*, for his bravery in saving the life of a shipmate. The report showed that during last year 11,670 patients had been treated, 8,472 missionary visits paid, 1,594 services held, 294 floating libraries sent out, 475,599 publications distributed, and 929 copies of the Scriptures sold or given away. Woollen articles valued at £375 were sold at nominal prices, and 2,272 cuffs distributed; while tobacco to the value of £2,530 was sold in the North Sea, for the purpose of abolishing the foreign "coper" traffic. The accounts showed an income of £22,972, including £100 profit on tobacco, £4,094 from sales of fish, and a grant of £4,200 from the reserve fund. The expenditure, £23,529, included £11,258 for the maintenance of eleven Mission vessels and their crews, over £3,000 written off for depreciation, and £2,959 for salaries. On the motion of the Dean of Norwich, seconded by Dr. Newman, a resolution was passed expressing gratitude for the results of the Mission in the last twelve years, and pledging the meeting to give increased support to the work.

Missions to Seamen. The object of this admirable Society could not be better put than by the speeches of the Duke of York and the Prince of Wales at the recent opening of the handsome and commodious new Home at Poplar.

The Duke of York, as President of the London Fund Committee, then read and presented to the Prince of Wales an address of welcome, in which it was stated that the Society had laboured among seamen for the last thirty-eight years. One portion of the buildings was the generous gift of Lord Brassey to the Missions to Seamen, and had been erected at a cost of £5,400, as a memorial to the late Lady Brassey. The cost of the buildings opened that day, including the site, was about £13,500. Of that about £12,200 had been subscribed. About £1,300 was required to finish the work. It was proposed to build a seamen's church adjoining the institute as soon as the necessary amount (£3,000) could be raised.

The Prince of Wales, in reply said:—Your Royal Highness and Gentlemen,—I thank your Royal Highness for the address which you, as the President of the London Fund Committee, have presented to me, and for the cordial welcome which the Princess of Wales and I have received. It is a great pleasure to us both to be able to come here to-day to show our lively interest in the work of the Missions to Seamen, and to inaugurate an undertaking which is the fiftieth and the largest of its kind. I need hardly remind you that it is the duty of the greatest maritime country in the world to make the welfare of her sailors her special object and care, and I must express the satisfaction which I feel at learning that Lord Brassey has generously presented, as a memorial gift, one portion of these buildings—an act of liberality which will always remain as a noble monument of the interest he has invariably taken in the prosperity of seamen. (Cheers.) I am likewise much gratified to hear of the liberal support which has been accorded you from various quarters. Such a readiness to assist is indeed highly satisfactory and a practical evidence of the interest the English take in the condition of our sailors, and of their readiness to grant their assistance in promoting the well-being of the men belonging to the marine service, who add so largely to the honour and glory of the British flag and to the extension of the wealth and material prosperity of the Empire. (Cheers.) I heartily congratulate you on the success of your efforts, which have enabled you to establish institutes at all the most important ports of the United Kingdom, at thirteen foreign ports, and now one in London, which, although the most considerable and important port in existence, has hitherto had no

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such institution. You point out in your address that the undertaking which we are inaugurating to-day is no isolated or crude experiment; on the contrary, it is an extention of a great work which has been in existence for thirty-eight years, with many branches, and with a wide field of operations, and this is an important point, because it is only by founding a continuous series of institutes, similar to this, and especially at all the British and foreign ports, that you can properly watch over the best interests of those whose calling carries them to all parts of the world. (Cheers). I observe with satisfaction that you propose to give educational advantages to seamen in this building, and that you are providing likewise for instruction in ambulance and navigation duties, as well as other forms of night schools and classes. Amid all the accidents to which a sailors' life is exposed, it is a matter of much importance to him that he should have every facility for acquiring some knowledge of ambulance work and an opportunity of being taught the best method of rendering first aid to the injured. It is very encouraging to find that your efforts in this direction have been so much appreciated by the men, for I see in your Report that in one of your stations alone—Sunderland—you had last year 661 seamen attending the ambulance classes, and that already 112 men sailing from that port had obtained certificates from the St. John Ambulance Association. I am closely connected with that body, and consequently I take the warmest interest in its prosperity. Considering that their attendances must necessarily be irregular, I think this is a most promising and gratifying result. (Cheers.) On referring to another of your Mission stations—the Tyne—I find that when a census was taken it was ascertained that as many as 639 seamen had used the institute during one ordinary day, and that in the course of a year an average of 280 men had attended Divine service on each Sunday in the Sailors' Church, while 11,000 letters were written and received by the seamen, and that they gratefully appreciate your endeavours to advance their social, moral, and spiritual welfare. I feel sure that you will be conferring great benefit on the vast sailor population of London when you bring the experience which has been so successfully gained in other ports to the establishment of a large centre of beneficent work in the Metropolis. (Cheers.) It will be a great pleasure to the Princess and myself if our presence on this occasion contributes to the success of your operations. (Cheers.) We feel sure that the funds which you require for their completion and maintenance will be readily subscribed, and we sincerely hope that your national and excellent enterprise will have a long-continued prosperity and meet with every blessing. (Cheers).

Church Penitentiary Association. At the Annual Meeting of the Church Penitentiary Association it was stated that the financial depression which had been felt so intensely throughout the year had had a very serious effect upon the financial position of many of the homes. While deeply regretting the closing of four homes, they thankfully recorded the fact that the county industrial home at Stafford for discharged female prisoners and others had been received into union since the issue of the last report. Other institutions for the reception of penitents had also become affiliated. The annual returns from the houses of mercy give the following results:—

Favourable ...	...	420, or 53 per cent.
Unfavourable	...	87, or 10 ,,
Doubtful ...	...	301, or 37 ,,

2,640 passed through the refuges, of whom 496 were sent on to houses of mercy in union with the Association. During the past year in eighty-seven cases the advice and assistance of the Association has been sought, and through the kind co-operation of Mrs. Dawson, the worker of the Church Mission to the Fallen, many cases of exceptional difficulty have been satisfactorily dealt with. The free registry for penitentiary and rescue workers at the office continues to be of use.

During the spring and summer of this year (1893) the council distributed £1,400 in grants among forty-five homes and refuges. To meet this expenditure £350 Consols have been sold; to replace this sum and to meet the immediate requirements of the remaining homes at least £1,000 is needed at once.

The National Society. At the eighty-third annual meeting of the National Society for the Education of the Poor in the Principles of the National Church, the Annual Report, which was on the whole of a satisfactory character, stated that during the year the accommodation in Church schools had increased from 2,684,991 to 2,693,841; the average attendance had risen from 1,716,877 to 1,806,207; the number on registers from 2,226,536 to 2,666,756; and the voluntary subscriptions for school maintenance from £613,572 to £617,878. The total voluntary expenditure of Churchmen on schools and colleges since the National Society was founded in 1811 amounted to more than £37,000,000, and of that sum more than £22,000,000 had been expended since 1870. In the opinion of the Committee the pressure put by the Education Department during the past two years upon a large number of Church schools had been inopportune, hasty, and in some cases excessive. In consequence of the heavy demands of the Education Department the past year had again been a time of severe strain upon the Society's resources. The total amount of the grants for schools and colleges voted during the year was rather more than £18,000, a sum exceeding by 50 per cent. the whole income of the Society from subscriptions, donations, and offertories during the year. The total sales in the depôt during the past year amounted to £49,837, being £1,772 in excess of those for the previous year.

Sheffield Church Elementary Day-School Association. The National Church, from the traditional moderation and conciliatory spirit with which its principles are presented, is probably stronger in Sheffield than in almost any other large town in England, with the possible exception of Liverpool. At a recent meeting of the Sheffield Church Elementary Day-school Association, Archdeacon Blakeney, who presided, said the figures showed that the average daily attendance in 1884 was 8,940, and in 1894 12,821, an increase of 43 per cent.; the total Government grant in 1884 was £6,279 15s. 7d., and in 1894 £12,401 11s., or an increase of 97 per cent., the average earnings per unit of attendance in 1884 being 14s. against 19s. 4d. in 1894, or 38 per cent. increase; deductions under article 107 (17s. 6d. limit) were in 1884 £4 16s. 2d., in 1894 £656 8s. 11d., an increase of £651 12s. 9d.,

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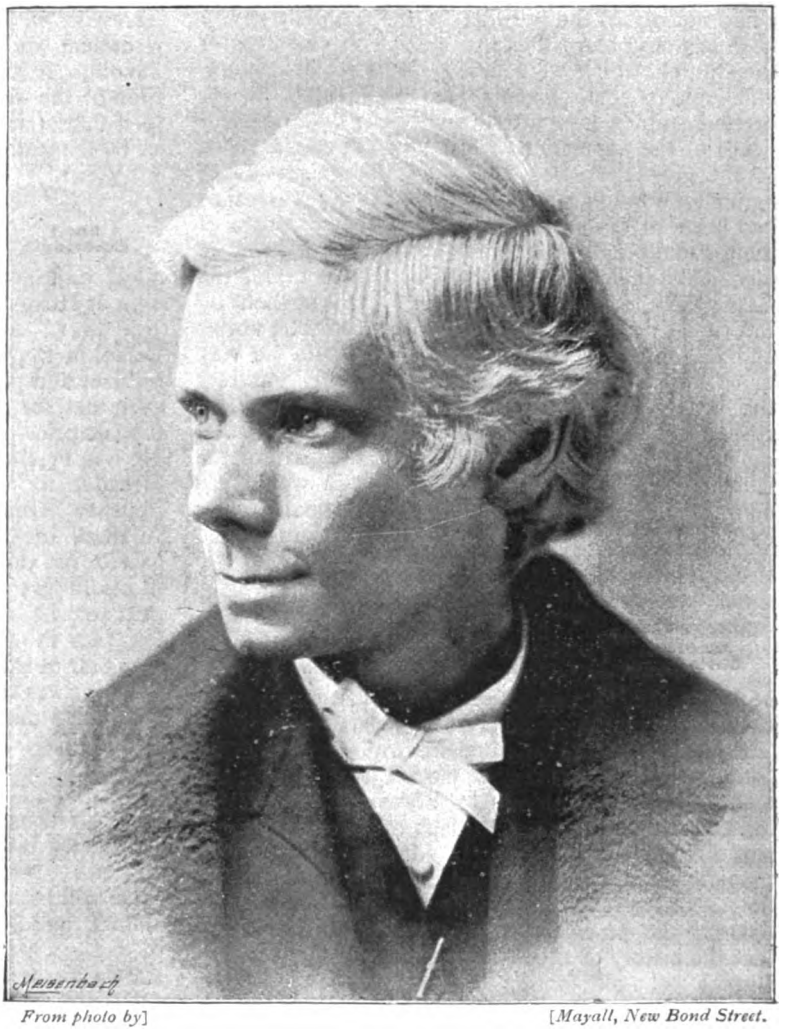
the total deductions under this article in ten years being £2,467 16s. 8d. The total increase in the ordinary Government grants received in ten years was £34,949. Within the ten years over £30,000 had been spent upon structural alterations and extensions of affiliated schools, eight new departments had been opened, twenty-five others enlarged, several large rooms had been subdivided, and many improvements in lighting and furnishing effected. In ten cases these had been aided by special grants from the committee. The regular attendance of scholars had been greatly stimulated by the rewards given by the committee. In 1883 the percentage of average attendance, compared with the number on the rolls, was sixty-seven; in 1893 it was eighty-three—that is, every child on the school registers now attends on the average eight times a week instead of six-and-half times as it did in 1883. In 1884 the difference between the overdrawn balances at the end of the school year and the grants received for that year was £4,000; in 1894 this difference was £8,200.

The Master of the Temple. The Queen has approved of the appointment of Canon Ainger, late Reader at the Temple, to be Master of the Temple, in succession to the Dean of Llandaff (Dr. Vaughan). Canon Ainger was reader at the Temple from 1866 to 1892, and was appointed a Canon Residentiary of Bristol in 1887. He is in thorough sympathy with the teaching of the late Master, and the Crown may be heartily congratulated on its choice. Canon Ainger is known as a distinguished man of letters and culture, and is in some respects a disciple of the late Professor Maurice. The appointment will be particularly welcome to the Benchers.



From photo by] *[Mayall, New Bond Street.*

THE REV. CANON AINGER, THE NEW MASTER OF THE TEMPLE.

The Girls' Friendly Society. The Anniversary Service of the Girls' Friendly Society was held at St. Paul's Cathedral on Thursday, June 21st. There was an administration of the Holy Communion, which was very largely attended, and the sermon was preached by the Bishop of Peterborough. On Friday the Annual Conference of Branch Secretaries was held at St. Martin's Town-hall, the chair being taken in the morning by the Bishop of Dover, and in the afternoon by the Hon. and Rev. Canon Pelham, Rector of Lambeth. The statistics at the close of 1893 were as follows:—Members, 142,525; candidates, 39,856; associates, 30,626; branches, 1,213. These returns show a marked increase on those for the previous year. During the Anniversary-week Conferences for the following departments of work were held:—Professions and Business, Mills and Factories, Candidates from Workhouses and Orphanages, Registry Work and Members in Service, Lodges and Lodgings, Literature, Sick Members and Homes of Rest, the Industrial Department, and the Department for Members Emigrating.

Curates' Augmentation Fund. The annual meeting of the supporters of the Curates' Augmentation Fund, which has for its object the increase of the stipends of assistant-curates of the Church of England, was held on Wednesday, June 20th, at the offices, 2, Dean's Yard, Westminster, the Archdeacon of London presiding. The report stated that

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during the year £7,117 had been paid in grants to 154 curates, whose average length of service had been twenty-eight and a half years, with an average stipend of £128 a year. In moving the adoption of the report, the Chairman said that every one who had a knowledge of the position of the Church must feel a warm sympathy with the objects of the Society, which was carrying out an excellent work. The London curates were in a better position, perhaps, than the curates in other dioceses; but, at the same time, he could not regard the position of the London curate as in any way a satisfactory one. The resources of the Church, which were fitting for the last century, and had, to some extent, been augmented in the present century, were utterly inadequate to the present needs of the population. Moreover, in consequence of the growth of free trade and the depression of agricultural values, a very large number of the parishes had been so diminished in income that the care of them could only be accepted by men who had private incomes of their own, and he felt assured that if the facts were known as to the money which was spent by individual clergymen on their parishes, on good works, and in providing curates the world would be very much surprised indeed. The true remedy was that the laymen and people of the country should be roused to a sense of their duty in the face of increased population and increased needs on the part of the Church, and he hoped that the Church would not allow its dignity to stand in its way, but would throw itself more and more open to the sympathies of the people.

Mission to the Assyrian Christians. The annual meeting of the supporters of the Mission to the Assyrian Christians was held on Tuesday, June 26th, at the Church House. The Archbishop of Canterbury presided, and there was a large attendance. The objects of the Mission are to raise up a fallen Eastern Church to take her place again amongst the Churches of Christendom, to infuse spiritual life into the Church, to give the Chaldean or Assyrian Christians a religious and a secular education, to train up the native clergy, to build schools, and to reorganize the Chaldean Church upon her ancient lines. In opening the proceedings, the Archbishop remarked that the history of the attempt to restore the Assyrian Church to its old footing was well known. All the village schools, about eighty in all, were going on well; preaching, after a silence of 200 years, had been commenced again by native priests in the plains; the old tribes were as strong and brave as ever, the children were very intelligent, and the moral character of the people, with slight exceptions, was good. Nevertheless, those who were working on behalf of the Assyrians were in more trouble than they had ever known. The most severe tax had been imposed upon Christians in the Turkish territories—a poll-tax had been put upon the head of every man, woman, and child, the taxation on their produce had been very greatly increased, and, as the population was on the verge of destitution before, the case now had become very serious indeed.

Mission to the Syrian Christians. It must not be forgotten that there is an older Mission to the Syrian Christians, which was supported by the late Archbishop Tait, and which has the adhesion of the Archbishop of Dublin, and of Sir George Stokes. There need be no rivalry between the two Missions. The Syrian Church, which is entirely independent, represents without a break the Apostolic Church of Jerusalem, and is the mother of the younger Assyrian Church. It is honourably distinguished by its repudiation of the worship of pictures and images; and the aged Patriarch is eagerly waiting help from England for the education of his clergy. All is now provided but £200.

Lord Coleridge. John Duke Coleridge, eldest son of the Justice, Sir John Taylor Coleridge, and grand-nephew of S. T. Coleridge, was born at Heath's Court, Ottery St. Mary, December 3rd, 1821. From Eton he gained a scholarship at Balliol in 1839, and was, says the *Times*, not the least brilliant and promising of a group of men marked out even then for distinction, and who were sketched by the late principal Shairp in "Balliol Scholars, 1840-3." He was President of the Union and a member of the Decade, to which also belonged Dean Church, Matthew Arnold, Clough, and Theodore Walrond. In 1842, the year in which the Bishop of London gained his double first, Coleridge took his degree, ill health preventing his attaining honours, but the next year he was elected Fellow of Exeter. In 1846, the year in which he married Jane Seymour, the daughter of the Rev. G. T. Seymour, and a gifted artist, he was called to the Bar at the Middle Temple, and joined the Western Circuit, where his ability as well as his family influence gained him a leading position. He was made Recorder of Portsmouth in 1855, and a Q.C. and bencher of his Inn in 1861. During his earlier years, he found time to carry out his literary instincts by contributing to the quarterly Reviews. He will be remembered as one of the most brilliant members of a family distinguished in Church and State.

Miss Daniell. We regret to record the death of Miss Daniell, of Aldershot, whose name is known throughout the Army as that of a devoted worker for the best interests of all ranks of the service. Her mother, the late Mrs. Daniell, was the originator, in 1862, of the "soldiers' homes," which have been followed by many others, more or less upon the same lines. These two ladies, with many others associated with them in the seven institutes known as Miss Daniell's Homes, quietly devoted themselves for many years, of course entirely at their own charge, to the highest good of soldiers and their families. Miss Daniell was the only daughter of the late Captain Daniell.—*Times*.

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Canon Lord Forester. The Rev. Lord Forester, Canon Residentiary of York and Prebend of Langtoft, died recently at York after a long illness brought on by a chill, aged eighty-one. He was born in 1813, and succeeded his brother in 1886. He was educated at Westminster, and took his degree at Trinity College, Cambridge, in 1836, being ordained in the same year, and becoming curate of Dunton, Bucks. In 1841 he was appointed rector of Brosely, and was afterwards vicar of Doveridge, Staffordshire, 1859-67, and rector of Gedling 1867-87. He was Prebendary of Bullinghope in Hereford Cathedral from 1847 to 1874, and Rural Dean of Nottingham, division 2, from 1874 to 1887. From 1874 to 1891 he was Chancellor of York Cathedral and Prebend of Laughton. He possessed the privilege of wearing his hat in the Royal presence, which was conferred upon



From photo by [*Maull & Fox, Piccadilly.*

THE LATE LORD FORESTER.

an ancestor of the family by a grant from Henry VIII. He is succeeded by his son, the Hon. Cecil Theodore Forester, who was born in 1842, and was educated at Harrow and Trinity College, Cambridge. At the annual conference of the members of the Yorkshire Evangelical Union Canon McCormick, who presided, said that in his own way his lordship was a man of remarkable character—one of the old school of English divines, which he hoped would never die out. As a consistent Churchman he loved with all his heart the Church with which he was associated—a man of deep and fervent piety. Of late he had not been able to attend the meetings of the Evangelical Union as regularly as he had done formerly, but they cherished his sweet memory, and would never forget the great hospitality that he extended to those who sympathised with him in the views he held or his faithfulness to the cause of God and the Church.

William Sinclair.

PRESBYTERIAN NOTES.

The Church of Campvere. The General Assembly of the Established Church of Scotland severed a link binding it to the past when it adopted the following motion :—

"Whereas in the year 1641 the General Assembly resolved that 'it seemed expedient for correspondencie that might be had from forraigne parts for the weal of this kirk that the Scots Kirk at Campheir were joined to the Kirk of Scotland,' and in the year following directed that commissioners to the General Assembly from that church, appointed by the minister and kirk session, should come at least every third year; and whereas the said church has now for nearly a century ceased to exist, the General Assembly hereby rescinds the foresaid resolutions, and appoints the name 'church of Campvere' to be omitted from the list of bodies which may send Commissioners to the General Assembly."

The decision was undoubtedly right, for the church at Campvere has ceased to exist for more than a century, and the Scotch congregations at Middleburgh and Flushing do not really represent the old Scots Church at Campvere. The commission from this old church takes us far back in history, back beyond Covenanting times, back even beyond the Reformation, to the early days of the Stewarts. For Vere or Campvere was to Scotland what Calais was to England; it was the port for all Scotch merchandise destined for Continental markets. The Scotch trader who sailed from Leith, then one of the Hanse towns, or who picked up his cargo in the Fife burgh ports, made for Campvere, and handed his goods over to the Scotch factory there, through which they passed to Continental purchasers. In 1444 Mary, daughter of James I. of Scotland, was married to Wolfred van Borselen, Lord of Vere, whose family became the representatives of the Scottish king in the little Dutch seaport. The factory of Scotch merchants in Campvere was ruled partly by commissioners from the royal burghs in Scotland, and partly by a Lord Conservator appointed by the King of Scotland—an office which became hereditary in the family of Van Borselen. Wolfred, the husband of Mary, was created Earl of Buchan, and one of his successors got the lands and lordship of Lauderdale; and down to the latter part of the sixteenth century the Dutch lords of Campvere were also Scotch feudal nobles, and ruled the valley of the Leader from the Lammermuirs to the Tweed.

When the Van Borselen family became extinct, Campvere passed into the hands of William the Silent, and became known as the Prince of Orange's town. Scotland had by this time become reformed, and on the 4th of July, 1587, it was resolved by the Royal Burghs of Scotland "that there be one minister elected for preaching at Campvere," and in November following it was further resolved that his stipend should come from "the excyse of the beer and wine granted by the town of Campvere to the Scots nation." The first minister "electet and nominat by the burghs with the advice and consent of his majestie" was Mr. Andrew Ramsay, who did not go;

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and it was not until twenty-five years later that Mr. Alexander Macduff, who had been minister at Newburn in Fife, entered upon his duties as the first regular minister of the Scots' Church at Campvere in 1613. Twenty-eight years later the congregation was incorporated in the Church of Scotland in terms of the resolution quoted in the Assembly's minute. The commissioners from Campvere had seats in the Synod of Lothian and Tweeddale, and from 1686 the minister of the congregation was a member of the presbytery of Edinburgh.

The Church of Campvere and the Scots' community there fell during the French revolutionary wars which swept over Holland in the end of the eighteenth century. The Scotch community was dispersed; the Cathedral choir, where the Scots' congregation met, was dismantled by the French; and Mr. Likly, the minister, fled to Scotland, where, in 1801, he became minister of Old Meldrum in Aberdeenshire. No commissioner from Campvere has taken his seat in the General Assembly since 1797.

Presbyterian Church of Canada.

The General Assembly of the Presbyterian Church of Canada met this year at St. John, New Brunswick; the Moderator was Dr. G. L. Mackay, of Formosa, one of the most energetic of the Church's missionaries. The Assembly had no *cases* to deal with, and its attention was mainly confined to discussions on reports of work done and in plans for better modes of activity in the future.

The Assembly has decided that their Committee on the preparation of a hymnal is not to be hurried. The appointment of a joint committee of the three Presbyterian Churches in Scotland has held out hopes of securing a common Presbyterian hymnal, and the Assembly wisely thought that it was well worth waiting for what could not fail to prove an interesting visible bond of connection and a common channel of spiritual life. Meanwhile the Committee has produced an eminently suitable book.

The Home and Foreign missionary reports, as finally presented to the Assembly, were very encouraging, and the deficits in the mission funds were much less than was anticipated. The Home Mission scheme of the Canadian Church is large and enterprising. The report is a handbook of what the Church is doing in Canada, and especially in Manitoba, the North-West, and in British Columbia. In these regions there are fifty-one self-sustaining congregations, twenty-eight augmented congregations, and 163 missions among the settlers. Connected with these congregations are 765 preaching stations, 12,059 families, and about 16,000 communicants. The report states that there are still 25,000 Presbyterians in the sparsely-populated districts for whom no provision has yet been made. The Committee is in great need of funds. The commercial depression has prevented the Eastern congregations contributing as much as usual, and the failure of crops on the point of being harvested has told heavily against the givings of the settlers. The decrease in the revenue, compared with the previous year, was 2,307 dols.

The Canadian Church carries on Foreign Mission work in Formosa, Honan, Central India, Trinidad, the New Hebrides, and among the Chinese in British Columbia.

The Canadian Church carries on a successful work among the French Roman Catholics of Quebec Province. The report to the Assembly concludes as follows:—

"The Board believes that the outlook and opportunity for French evangelization are most favourable; at the same time it does not ignore the many difficulties and dangers in the way. To some of these it would call attention. There is a radical element in the Church of Rome in the Province of Quebec, determined in its efforts for reform, but with little, if any, sympathy with evangelical truth; it is anti-clerical and destructive, and may become anti-religious. Another element whose sympathy is on the whole with the cause of truth and liberty cherishes the hope that in some way all needed reforms may yet be effected from within their Church; it sympathises with the radical element in its struggle for the emancipation of the people from ecclesiastical despotism. Many are losing faith in the dogmas of their Church who have been educated in the belief that the Church of Rome is the true representative of the religion of Jesus Christ, and consequently prejudiced against every other form of it, yet with little or no knowledge of Scripture, and no religious conviction born of individual responsibility. Unless in some way the principles of the Gospel are brought to bear on the hearts and consciences of the people, history must repeat itself, and our fellow countrymen sink into religious indifference and infidelity. The work of demolition is going on. Our work is to build up and restore by presenting, in the spirit of its Author, the Gospel. What has been done in this way—little compared to what must be done—is the assurance of the favour of the Great Head of the Church and the pledge that the Gospel will yet win its way against misrepresentation and established error, and give light and liberty and peace to the people."

Extracts from the Roman Catholic official newspapers of Quebec Province make it plain that there is a severe conflict going on between clericals and liberals in the Roman Catholic Church there. In this work of French evangelisation the Canadian Church employs 25 pastors, 12 student missionaries, 11 colporteurs, and 22 Mission Day School teachers.

Knox College, Toronto.

The Knox College has entered on the fortieth year of its corporate existence. It had a humble beginning. In the old days of Episcopal tyranny in Canada, when the Church of England was making strenuous endeavours to prevent all who did not subscribe its Articles from obtaining anything like higher education, a few Presbyterian gentlemen combined to found a school which would give a good education without respect to creed. The school was named the Toronto Academy, but was popularly known as "Knox Academy." It began in a small wooden building, and has gradually grown to be the magnificent structure which now occupies one of the finest sites in the centre of the city. At present 120 students are preparing for the Presbyterian ministry in its classes. Over 400 ministers now working in Canada, in the United States, and in the mission field, have received their education within its walls. It has now power to grant degrees in theology,

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is affiliated with the University of Toronto, and has representation on its Senate. In October special services will be held to celebrate the semi-centenary of the College.

The Northern Presbyterian Church, United States. The Statistical Reports presented to the Assembly of the "Presbyterian Church of the United States of America" show that it has over 8,000 ministers and theological students, 34,000 elders and deacons, and 900,000 communicants, while its income, exclusive of charities, is over 15,500,000 dols.

The Assembly had before it the appeal of Dr. H. P. Smith against the Presbytery of Cincinnati. Dr. Smith held practically the same view as Professor Briggs of New York, and has met the same fate. The charges on which he was suspended by the Presbytery, and against which he appealed to the Synod of Ohio and the General Assembly, were that he (1) taught views "contrary to a fundamental doctrine of the Word of God and the Confession of Faith, that the Holy Spirit did not so control the inspired writers in their composition of the Holy Scriptures as to make their utterances absolutely truthful, *i.e.*, free from error when interpreted in their natural and intended sense," and (2) "while alleging that the Holy Scriptures are inspired and an infallible rule of faith and practice, with denying, in fact, their inspiration, in the sense in which inspiration is attributed to the Holy Scriptures by the Holy Scriptures themselves, and by the Confession of Faith." He did not deny holding the views ascribed to him, but he asserted that they were in accord with the Standards of the Church. The Assembly dismissed the appeal by a vote of 396 to 101. After the vote was announced, Dr. Henry M'Cook, of Philadelphia, moved the appointment of a Committee to confer with Dr. Smith and suggest such future action as might seem judicious. The conference appears to have been brotherly on both sides. Dr. Smith expressed his cordial appreciation of the kindly motive prompting the appointment of the Committee, but was not prepared to make such concessions as would justify the Assembly taking further action. The action of the American Presbyterian Church in this case, as in that of Professor Briggs, awakens sad reflections. "To silence a solitary minister," as Dr. Smith himself said, "was a small thing; but to have a great Church go in the face of well-ascertained facts was not a small thing." The American Presbyterians seem to be living in the seventeenth century so far as Biblical Scholarship is concerned.

The Southern Presbyterian Church, United States. The General Assembly of "the Presbyterian Church *in* the United States" met this year at Nashville. The most important business transacted was the rejection of the proposal, by 90 to 68 votes, of the Northern Church for the appointment of a Committee of Conference on the subject of Organic Union. The report on the subject, which was adopted, was as follows:—

"The General Assembly declines to reopen the question of organic union by the appointment of a committee of conference, as requested by the said Presbyteries, on the following grounds:—

"1. The historic difference between the two Assemblies as to the relation of the Church of Christ to civil government.

"2. To enter into organic union with the Northern Presbyterian Church involves the surrender of the plan of an independent negro church, which this Assembly regards as essential alike to the religious and social welfare of both races.

"3. The essential difference between the two Assemblies as to women's sphere and work in the Church of Christ.

"4. God's blessing has manifestly rested upon our Church in its separate existence and work, and to spring the divisive question of organic union, we believe, will bring upon us needless agitation and hurtful disturbance.

"5. Should such organic union take place, the property interests of the Southern Church, under the decision of the Supreme Court of the United States, would be seriously jeopardised in the event of any subsequent change in our relations.

"In view of the foregoing recommendations of an answer to the overtures of Presbyteries, the committee recommends that the following reply be sent to the telegram of the General Assembly of the Presbyterian Church of the United States of America:—

"The blessing of God having rested upon our Church in her separate existence and work, the General Assembly of the Presbyterian Church in the United States, in session at Nashville, with affectionate fraternal greetings to the General Assembly of the Presbyterian Church, United States of America, in session at Saratoga, and wishing them Godspeed in every good word and work, regards it as unwise to reopen the question of organic union."

The real difficulty is stated in the second ground, which would involve the admission of the negro, and the Southerners cannot stand that!

A Woman Commissioner to the Assembly. The General Assembly of the Cumberland Presbyterian Church met at Eugene, Oregon, on May 17th, the Rev. F. R. Earle, D.D., Moderator. The Rev. Mrs. L. M. Woolsey, of Coneyville, Kentucky, presented her credentials as a Commissioner. The startled Assembly referred her case to a special committee, and it was afterwards decided that the lady, though a minister, was not to be allowed to take her seat.

A Notable Presbyterian Minister. The Rev. Dr. D. M. Stuart, of Dunedin, died on the 17th of May, and the New Zealand papers make many references to the loss sustained by the colony. Dr. Stuart was born seventy-five years ago in a Perthshire village, studied in St. Andrews and Edinburgh, was licensed by the Presbytery of Kelso, and was ordained to a charge in Northumberland. In 1860 he was chosen as minister of Knox Church, Dunedin, and for a generation he has been one of the most influential men in the south island. His power was felt far beyond the bounds of his own Church, and his successful efforts to secure the best education for the colony were recognised when he was appointed Chancellor of the University.

The Welsh Presbyterians. The General Assembly of the Welsh Calvinistic Methodists met this year at Pontypridd, the Rev. William James, of

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Aberdare, Moderator. One of the features of the meeting was the delivery of the Davies Lecture on Apologetics by the Rev. Griffith Ellis, of Bootle. The lectureship was founded last year by Mr. Thomas Davies, of Bootle. The Foreign Mission meeting was an unqualified success. The Welsh Church may be well proud of its mission in the Kari Hills in Assam. It is one of the best conducted and most solidly successful missions in India. The Assembly is to meet in Exeter Hall, London, in 1895.

Thomas M. Lindsay.

CONGREGATIONAL NOTES.

L.M.S. The resolution of the Board of the London Missionary Society, announced in our last number, is beginning to take practical effect. The Centenary Fund has received promises of £18,672, in addition to promises towards the deficiency on the yearly income, which bring that fund up to £6,862. This is but a beginning. The deficiency to be met is £33,315; and anything less than £100,000 would scarcely be a worthy centenary offering from the Congregational Churches of Great Britain. But it is a beginning, and a promising beginning, considering the time of the year. The holiday laxity has already fallen upon our churches; and many of them are postponing the serious consideration of plans until September. We shall be disappointed if October, November, and December do not declare a large addition to the funds of the Society. The most gratifying thing would be for the churches seriously to set themselves, each one, to add 50 per cent. as a permanent increment to its annual subscriptions. The Watchers' Band, now numbering 14,000 members and 453 branches, is the most practical of the recent movements on behalf of the Society, as well as that which embodies the most abiding enthusiasm. Every member of the Band binds himself to pray weekly for some particular district of missionary work; and in order to make the prayers intelligent and fervid, to "watch" for news coming from the mission fields being prayed for. Those who are sure that acquaintance with the work being done is the surest way of sustaining faith in the cause, and making enthusiastic hopefulness a permanent state of mind, will see how wisely this sole condition of membership has been laid down. But, in addition, the Watchers' Bands are the best Missionary Committees in our churches. They can inform the deacons of the needs of the Society, and the wisest way of bringing its claims before the congregations. Each Watchers' Band may be regarded as *oculus ecclesiæ*—to borrow an old term descriptive of the Archdeaconship—in its missionary capacity. The formation and spread of the organisation is an interesting object lesson on the origin of Church institutions; in such attempts to adapt our religious methods to the needs of the Church, we have ecclesiastical history in the making.

Missionary Progress. The "Chronicles"—or whatever other names the monthly organs of the Missionary Societies may bear—the "Chronicles" are among the most interesting of our exchanges. In the London Missionary Society's July number we have Dr. Griffith John telling a story of his successfully opposing an effort to prevent the acquisition of a site for a chapel in Pah-tsze-Nau; and his being able to use the law and the enlightenment of the magistracy to secure the site in a way which dissenters at home—say at Hatfield—might envy. But incidentally he lets us see how the work of the gospel is advancing. "The work at Pah-tsze-Nau was started a little over two years since. My first visit to the converts was in May, 1892, when seven adults were baptised. My second visit was in May of last year, when twelve adults and eight children were baptised. On this my third visit there were baptised three adults and five children. Thus within two years there have been baptised at Pah-tsze-Nan twenty-two adults and thirteen children, or thirty-five in all. This little band of Christians may be regarded as the first fruits of Tien-Men (the name of the district) unto Christ, in connection with the Protestant Church." There are frequently, as there is this month, stories of the conversion and baptism of one convert in a household, in India and China, and of the subsequent persecution of the convert, or it may be, his toleration and the partial or complete conversion of the whole family. To those who are acquainted with the writings of some of the modern historians of Rome, like Lanciani, who make the reading of inscriptions part of their work, these narratives strikingly recall what went on in Rome during the second century. Roman society was gradually being leavened with Christianity, the influence of which was far greater than appeared in the number of Church members; and this gradual leavening prepared for the ultimate abandonment of paganism. Much as one may encourage our missionaries to demand a full Christian fidelity from those whom they acknowledge as converts, we may remind them and ourselves that the early triumphs of the Gospel, which we now recall with wonder and gratitude, passed through exactly such stages as we are witnessing in India and China.

A.B.C.F.M. A statement of a similarly cheering character comes from a report of the American Board, concerning the Madura Mission. We quote from the Boston *Congregationalist*:—

> The great work which the Madura Mission has been quietly but steadily carrying forward in the lifetime of one man is shown by the fact that the late Rev. J. E. Chandler found less than 200 communicants and less than 1,000 people under instruction in the mission when he arrived in India more than forty years ago, but before his death he saw thirty-seven churches organized with more than 4,000 members and nearly 15,000 people under instruction.

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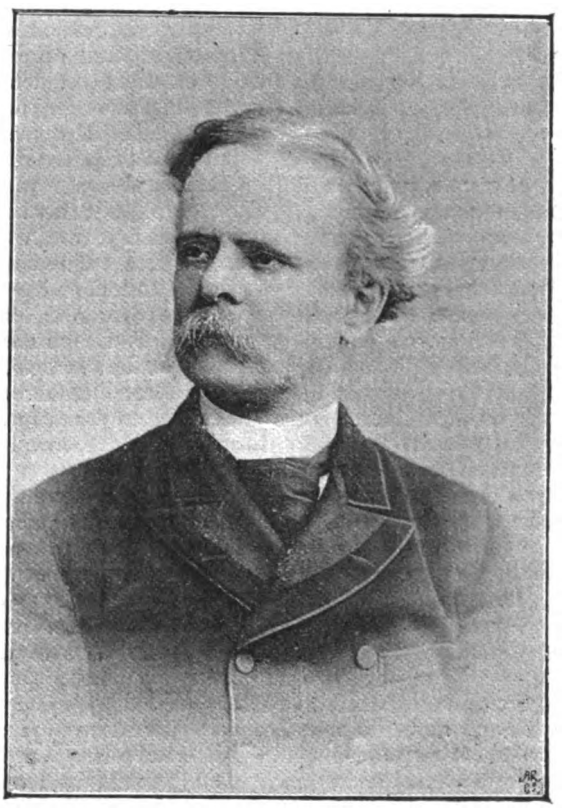
In Memoriam. During the past month we have had an unusual appeal to our sympathies in the deaths of men whose personal character and public service had won them a large respect. The Rev. W. S. H. Fielden, for twenty years secretary of the Colonial Missionary Society, was a man of unassuming demeanour but of no common fidelity, tenacity, and prudence. The Rev. Mark Wilks, known as an educationist and member of the London School Board, was even more valued by his congregation in Holloway for his preaching than for his public work. Those who knew him privately loved him most of all for his personal graces, frank simplicity, fearless outspokenness, warm affection, and sensitive devoutness. The Rev. W. Roby Fletcher, M.A., Hon. Pastor of Stow Memorial Church, Adelaide, was a scholar and a public administrator as well as a preacher and teacher; he was Vice-Chancellor of the University of Adelaide. The most pathetic loss is that of Dr. Roberts, of Tientsin, North China, a young medical missionary, who went out to join Gilmour in Mongolia, but was recalled to Tientsin to preside over the hospital when Dr. Mackenzie died. Both these men died early; each of them has left behind a record of simple devotedness and personal charm which makes their loss severely felt. The China Mission has suffered heavily of late. It is touching and cheering to know that the medical branch of the work is not suffering from these losses. "Offers of service were accepted at the last Board Meeting from Dr. F. W. Willway, M.R.C.S. and L.R.C.P., and Mr. J. H. Bennett, M.R.C.S. and L.R.C.P., the latter being appointed to succeed the late Dr. F. C. Roberts at Tientsin."



From photo by [*Morenzo & Lopez, 4, East 14th St., N.Y.*

DR. A. H. BRADFORD.

Reunion in America. The discussions going on in America about the possibility of accepting the four Lambeth Articles as a possible basis of Reunion of the Churches have been put before our readers in the May and June numbers of the REVIEW OF THE CHURCHES. The provisional acceptance of these articles, including that on the Historic Episcopate, by the Congregational State Association of New Jersey, was reported in our May number; and the check on High Church enthusiasm for the article, when it was seen that a majority of a Church including Lutherans, Presbyterians and Methodists might repudiate the doctrine of Apostolical Succession, was referred to last month. Dr. Bradford, who edits "Christian Literature and the Review of the Churches," with which our own Review is incorporated, has issued in a small volume * the series of papers sent to him by writers of various churches on "The Historic Episcopate." In a very significant preface, he alludes to the declaration of all the American Bishops who contributed to a symposium, in the New York *Independent*, that the exchange of pulpits with other denominations, as one step toward Church Union, was impossible. "To be perfectly plain," writes Dr. Bradford, "we say that if the Unification of Christendom on the basis of the famous 'Quadrilateral' is desirable, the Bishops of the Protestant Episcopal Church have made such union impossible for many more years than would have been required for its realisation if they had not spoken at all, or had spoken differently." The study of the papers following this preface, especially the seven written by Congregationalists, suggests that this declaration of the Bishops only anticipates a difficulty which would surely have come up, and have come up very soon, when the proposals for actual conference were made. It is evident that the American Congregationalists, like English Congregationalists, are as strong as ever in the assertion that the essence of the Church is the living faith of its members; and this is so essential that nothing else can be held as worthy of mention along with it. With John Robinson they would affirm that a Church can exist without any officers, and that no officers can exist without the call and consent of the Church. Can any "local adaptation" interpretative clause make the "Historic Episcopate" formula, as the Bishops mean it, broad enough to include that? No recognised authority has yet endorsed Mr. Vernon Smith's statement last year, at

* "The Question of Unity." (New York: The Christian Literature Co.)

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Lucerne, that Presbyterianism and Congregationalism would be tolerable, even as parts of a working system, within the re-organised Church. It is no use blinking these difficulties. The discussion of them, by irresponsible persons—like editors and contributors in our journals—will do much to clear the questions at issue, and so, perhaps, prepare for their solution. But a Conference prematurely called, by persons radically opposed to one another about the conditions to be conferred upon, could scarcely end in anything but disaster. For ourselves, we are rather disposed to thank the American Bishops for their candour. Like the silence of the English authorities to Mr. Vernon Smith's appeal, it seems to indicate that the Congregational Union was right in believing that serious criticism of the Episcopal position was not that to which the Lambeth proposals invited us, and would not be allowed.

Archdeacon Sinclair on Welsh Disestablishment. Our readers, of course, understand that the denominational editors of this Review are not responsible for one another's utterances. It is probably not necessary to do more, in this column, than repudiate Archdeacon Sinclair's reference last month to "hostile and vindictive spoliation" as the characteristic of the Welsh Disestablishment Bill and the policy of its advocates, and to express regret that he wrote the words. "Enemies" of the Church of England in Wales there may be, persons "clearly bent, not on the removal of grievances, but on its utter destruction"; but the members of the other religious communities are not such. There is another point in the Archdeacon's note about which a word may be said. He includes, as one of five clauses, in a Bill which might be introduced to Parliament, "with a view to heal religious discord in Wales"—"the grant of a settled social precedence to all ministers of religion." How impossible it seems for us, even with the best intentions, to understand each other! I do not know half-a-dozen Congregational ministers who would tolerate even the second mention of a proposal to confer social precedence on them because they were ministers of religion; only the certainty of the absolute good faith of the Archdeacon, and of his equally absolute good feeling, would restrain most of them from dismissing the suggestion with contempt. The Christian ministry, in their view, is a work, not an office; and they are equally confident that their work would be marred, not advanced, could this proposal be carried into effect. Only one thing would induce them to submit to the humiliation of "settled social precedence"—the certainty that Christ's gospel could be better set forth thereby—and the history of every generation since the Reformation convinces them that the social precedence of the Church of England has been the greatest barrier to its spiritual influence.

Alex. Mackennal.

BAPTIST NOTES.

The Colleges. The annual work of the Colleges ends with the last week in June. Reports of the year's work are presented, financial statements rendered, parting advices given to the students, and addresses on the ministry and the claims of Colleges on the churches, are delivered to the subscribers and supporters.

All the reports for 1893-4 tell of comprehensive and patient work, steady progress, and an increasing number of applicants. The latter is quite an outstanding feature. The Midland College at Nottingham will start next Session without room for another man, and a considerable number of applicants not placed. Brighton Grove, Manchester, has had to deal with an exceptionally large number of candidates. The same is true of Regent's Park, Rawdon, and Bristol. The Pastor's College reports eighty-three students as in attendance last year. Sixty-one remain on the College roll, but there is no intention to increase the numbers this year. A falling off in the funds causes some anxiety. The conditions of entrance are being stiffened, and an endeavour is to be made to supply the means for the matriculation of some of the students. Although the standard of admission rises throughout the Colleges, and the length of the term of study is extending, and the difficulties of the pastorate increase from year to year, still those who are eager to undertake the work of the ministry were never so numerous as now.

Nor is there any diminution of the opportunities of preaching for the men who are in College. The services of the students are in great requisition; this is especially the case in the Midlands, the North, and in Wales.

Another feature of special significance is the increase of the endowments of the Colleges. Brighton Grove has obtained nearly £7,000 out of a sum of £12,000, for which it appeals: Mr. Richard Cory having generously given £1,000. Rawdon has received £5,000 in the shape of legacies, and it is set aside, as we understand, in accordance with the will of the donors, to form the nucleus of an adequate endowment. Regent's Park, thanks to Dr. Angus, has a magnificent financial equipment. The Midland College is creating a Dr. Cox scholarship, and hopes in connection with its centennial celebrations to endow a special chair. American Baptists have long seen that individuals and churches can scarcely render better service to the kingdom of God than in the endowment of Colleges for the training of ministers; and at last English Baptists are recognising the same fact.

The County Meetings. June is not only the month for the gathering of the friends of the Colleges, but it is also the month for our chief county and district assemblies or associations. Rural Baptists, from Cornwall to Newcastle, from East Anglia to Pembrokeshire, voice their convictions concerning the central policy and programme

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of the Baptist Union and of the Baptist Missionary Society. Hence these association meetings, spreading over two, three, or four days, afford the best test of the measure in which the churches of the counties are actively and heartily co-operating with the general trend of Baptist life as it is conceived, interpreted, and directed by our leaders.

Several features are distinctive of these gatherings of Baptists all over England and Wales, and none more so than the welcome that is given to the Parish Councils Bill. It is hailed with the utmost hopefulness as a boon to the whole country. It will develop the independence and self-reliance of the villagers. Local self-government will be educational. It will quicken the sense of responsibility, enlarge the intelligence, feed local patriotism, and give robustness to the manhood of the rural districts of England. It will check the rush into the congested cities and towns, and brighten the prospects of village Nonconformity. Members of churches, local preachers, deacons and elders are urged to take a practical interest in the formation of these Councils, and to promote in every possible way their efficiency.

It is not difficult to detect in the churches the existence of a healthy dread of the pleasure-loving and pleasure-seeking spirit of the age. The churches are acutely sensitive to the perils it brings to their purity, integrity, and strength. Several associations utter a word of warning. All real life is spiritual, and the churches must fight and conquer the "secular" and worldly spirit, and live not the life of the "world," but the life in righteousness and love. And since the young are more especially in danger and need guardianship and guidance, *The Christian Endeavour* movement with its emphasis on the cultivation of a devout and practical life, is growing in usefulness and in favour.

Scarcely an association has met without insisting upon the penalizing of the publication of betting odds in the newspapers. The antagonism to gambling and betting is not a local "fad," it is a widespread passion, and the legislature will be obliged to give its aid in the new crusade. The victories of the National Anti-Gambling League have afforded universal satisfaction and fed hope. Nor is there less rejoicing over the fact that at last we have a Government that has irrevocably pledged itself to the policy of applying the principle of local government to the regulation of the drink trade.

Not only in Wales, but also throughout England the hope is strongly expressed that the Disestablishment and Disendowment of the English Episcopal sect in the Principality will speedily be accomplished in the interests of universal justice and the religion of Jesus Christ.

The policy of the Baptist Missionary Society in resolving to raise the current income by the amount of £15,000 is warmly espoused, and the method suggested, viz., that of soliciting every Church member to become a subscriber, is unanimously commended.

It is somewhat ominous that so little reference is made by the associations to the Church Extension movement in large towns. Probably this is due to the fact that the difficulties of the village churches are not decreasing at present; and that those who are suffering from the exodus of the people to the towns can scarcely welcome with enthusiasm appeals to aid in work for those who have left them and taken away the support they had. Still, wherever the Extension movement makes itself heard, it wins sympathy and support.

As an instance that the counties are in accord with the Free Church Congress on the policy of "overlapping," the following resolution passed at the Devon meetings may be cited: "That this assembly, recognising the evil of 'over-lapping,' requests the committee to take the subject into consideration, and, if possible, co-operate with the Devon Congregational Union for the purpose of bringing about a Conference of all the Evangelical Churches in Devon on the question."

This, too, is "a sign of the times" specially acceptable to the promoters of this REVIEW.

"That it is desirable that, wherever possible, Nonconformist Councils should be established either for towns or village districts, for the purpose of promoting the interests which are common to all Free Evangelical Churches, and for taking any united action that may seem necessary."

The Stockwell Orphanage and the Spurgeon Memorial. The annual meeting of the Stockwell Orphanage for 1894 was made memorable by the opening of a handsome hall as a memorial to the late Charles Haddon Spurgeon, and the unveiling by Revs. Thomas and Charles Spurgeon, on behalf of their mother, of a group of statuary, placed at the lower end of the hall, and commemorating the philanthropic work of the great Metropolitan preacher. The statuary is designed and modelled by the celebrated Mr. George Tinworth. It is in terra-cotta.

The Dr. Cox Scholarship The final decision concerning the memorial to Dr. Cox, in connection with the Midland Baptist College, Nottingham, is that it shall be a *Scholarship for the encouragement of the study of Biblical languages and literature*: subjects in which Dr. Cox was so deeply and fruitfully interested. It is not intended to solicit subscriptions, but simply to make the movement as widely known as possible, and to leave the response to those who have known Dr. Cox, either personally or through his writings, and who therefore wish to join in this tribute to his memory. The treasurer is Mr. A. Bradley, Broxtowe House, Park Terrace, Nottingham. The secretary is the Rev. J. McElwee, M.A., B.Sc., Nottingham.

Dr. E. G. Robinson. The Baptists of the United States have lost one of their most capable and most influential leaders. A prince and a great man has fallen in their Israel. Dr. Ezekiel Gilman Robinson had the clear sight, the balanced judgm

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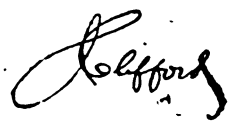
the vigour and tenacity of grasp, the broad sympathies, the wide culture, the strong will, and incisive and clear-cut speech of a true leader. Quite recently I quoted in these pages his wise and weighty words concerning the attitude of Professor Harper, of Chicago, towards the critical study of the Scriptures. Those words were typical of the man; they revealed his clearness and his courage, and their influence indicated the place he had won for himself in the affections and judgment of the Baptists of America. He was a prophet and a pioneer. Thirty years ago he anticipated the direction of the development of our theological thinking, and prepared Baptist preachers and churches for the steps they are taking now. He saw the old theories of the inspiration of the Scriptures could not stand; that the authority of vowels and consonants must give place to the authority of Christ; that theological creeds and systems must be recast in the new moulds provided by a fresh vision of the Saviour of men; and whilst he powerfully stimulated the thinking of his students, he gave it steadiness, direction, and balance. He ministered peace. To him was clear the eternal difference between the content of Revelation and the system that interprets that content, the building and the scaffolding. One of his students, writing in the *Christian Inquirer* of New York, says:—

"No one who sat under his instruction will forget his prayers at the beginning of each session. He walked masterfully, and yet modestly, into the class-room, put down his hat, bowed his head in prayer, talking often so low that only such expressions as 'O Christ, make us loyal to truth; make us love truth more than our prejudices, more than we love our systems, more than we love all beside. Thou art King in the realm of truth. May we joyously worship at Thy feet,' could be heard. Never will his students forget when he took his chair before the class, after the opening prayer was offered, and quietly asked, 'Are there any questions, gentlemen?' Then the questions were poured in upon him.

"Woe to the man who asked a foolish or weak question! Some of his comments on living and dead authors and preachers would make spicy reading, were they to be given here in detail; perhaps some time they may be given with considerable fulness. Perhaps never was there a man who could more quickly and fully arouse the intellectual force of a class than could he. He will live in the memory of his students so long as memory holds its place. He left an ineffaceable stamp upon every man who had the good fortune to be under his instruction. His class-room was sometimes a field day at examinations, when the good brethren came in to find out the heresy which some supposed was taught in the Seminary. He had a marvellous way of decapitating the brethren who accepted his invitation to ask questions and to scent heresy.

"Many of Dr. Robinson's students regard his instruction as a new birth in the intellectual realm; as a genuine renaissance in their literary and moral life. His presence was a rebuke to everything that was mean, and an inspiration to all that was noble in the student's soul. He was often kingly in his port, and almost haughty in his commands; but beneath an apparently cold exterior there was a heart as warm and tender as that of the noblest woman Students will always remember his stinging rebukes of ministers who in word, tone, or act forget the relations which they ought always to maintain to all women with whom they are brought in contact in pastoral life. He was truly a princely man, and it will be long before his like is seen again in our institutions of learning."

According to Schaff's Encyclopedia he was a professor of Hebrew as far back as 1846. Next he held and filled the chair of theology at Rochester, New York; afterwards he became President of Brown University; and in his old age he accepted the post of Professor of Ethics and Apologetics in the New University of Chicago. He revised Neander's "Planting and Training of the Christian Church," edited the *Christian Review* from 1859 to 1864, and delivered the "Yale Lectures on Preaching." He died in his eightieth year.



METHODIST NOTES.

New Connexion Conference at Longton. The statistics of the New Connexion show this year 543 chapels and 32,068 church members, an increase of 359, about one per cent. The principal feature of the Conference was the starting of the celebration of the Centenary of the Connexion. The resolutions on this subject express devout thankfulness for the success of the Church, the maintenance of the truth, and succession of men qualified to teach and rule; also for the measure in which its principles have been adopted by other churches. A financial effort is to be made for church purposes, the sum aimed at being £60,000, towards which some £11,500 was raised before the Conference closed. The President is the Rev. M. Bartram, and the Rev. E. Holyoake was appointed Secretary. The new President spoke, amongst other things, on the disturbance of circuit work occasioned by the constant discussion of the question of inviting ministers to remain, and urged that such questions should by general consent be left over till January, except in cases where by Connexional rule there must be a change.

Primitive Methodist Conference. The Primitive Methodist Conference was held this year at Chester. The Rev. John Wenn was elected President, and the Rev. F. Rudd Secretary. Dr. Wood, Principal of the Manchester College, retired from active service. There are fifty-one eligible candidates for the ministry, of whom only about twenty are now wanted. An interes ing discussion arose on the question of charging fees to students of the College, it appearing that many found difficulty in paying. The question was referred to the College Committee, a small fund being at once raised to meet the immediate difficulty. It is the rule of the Connexion not to re-elect the same man to a Connexional office for more than five years, but to bring their departmental officials back to circuit work at the end of the term. The Book Room sales amounted last year to over £30,000, showing a profit of £4,413. It is proposed to

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remove the Book Room to a new central site in the City. The Missionary Jubilee Thanksgiving Fund has reached £45,000 out of the £50,000 asked for, and is to be devoted to (1) New Missions in large centres; (2) The College Fund; (3) The Chapel Fund, and (4) The Superannuated Ministers', Widows', and Orphans' Fund.

The statistics reported showed—chapels 4,596, an increase of 31; church members 195, 639, an increase of 612, less than ½ per cent.; value of property, £3,486,347; debts on property, £1,046,632. As in the case of the New Connexion, the supply of candidates for the ministry was in excess of the demand. Is not this always the case in bad times? A strong resolution was come to to resist the sale of village chapels, and it was referred to the Missionary Quarterly Committee to propose a scheme for dealing with cases of difficulty. The Conference made an excursion to Hawarden.

Free Church Congress. It will be remembered that at the last Free Church Congress at Leeds approval was expressed of the practice of forming county Federations of Evangelical Free Churches, and it was resolved to invite representatives from all county Federations, and also from like Federations in towns of more than 50,000 inhabitants. The Rev. Thos. Law, of Bradford, and the Rev. J. G. M. Owen, of Southampton, were appointed organizing secretaries to carry out this resolution, and have issued a circular of enquiry. It is very desirable that information should be collected as to what Nonconformist associations and councils are formed, and that such associations should be constituted all over the country, and these secretaries are ready to give help and act as a centre of information and advice. Deputations can be arranged, and Dr. Berry, Dr. Clifford, Dr. Mackennal, Dr. Townshend, Mr. Price Hughes, and Mr. Wiseman have offered to assist at meetings for the formation of new councils. This movement gives great promise for the future.



(From the "Primitive Methodist.")

REV. JOHN WENN.

The North Central London Mission. This Mission, with its headquarters in New North Road, is making signal progress. It shows, like the Manchester Mission, how much can be done for town missions by men who have had no conspicuous previous designation for this kind of work, but simply have thrown all their strength into it. This is the most encouraging feature of the Forward Movement; there are plenty of competent men and plenty of chapels in which it can be tried. The North Central Mission is now founding a house for church work and a regular Sisterhood.

Stationing. The Methodist habit of moving about ministers every three years, if not oftener, gives to the annual Stationing Committee a very heavy piece of work, sometimes not unlike the putting together of a puzzle. Fortunately it is alleviated by the practice of making private arrangements between circuits and ministers, the three-years' period being, in most cases, not only a maximum, but a fixture. It has now become common to publish these private arrangements in the newspapers, in order to aid the local authorities who are on the look-out for new pastors. It was supposed that this publication would increase the number of engagements; but experience seems to show that it makes not much difference. Indeed, there are both ministers and circuit stewards who make it a rule not to invite or accept invitations. The task of stationing, however,

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can never be what it once was, when two or three leading men could know personally almost every minister and every circuit.

The Irish Methodist Conference. The Irish Methodist Conference in Dublin—politics apart—reported a successful year. The ordinary work is stated to have been well carried on. The Dublin and Belfast City Missions have succeeded so well that a mission is to be begun in Londonderry. The membership shows an increase of 235. A burdensome debt on Wesley College, Dublin, was reduced by a special effort from £4,400 to £1,400. The grants to superannuated ministers and ministers' widows were increased.

Methodist Union in Australasia. The Quadrennial General Conference of the Wesleyan Churches in Australasia has, by a decisive vote of 101 to 14, pronounced in favour of the organic union of all the Methodist Churches in Australasia. In past years votes in favour of union on principle have been passed; but this time it is business. A basis of union was formulated in 1892, and the subject has been discussed at all the annual conferences, which were by no means of one mind. But now that the General Wesleyan Conference has, by an overwhelming majority, accepted union as an immediate practical scheme, there can be no doubt of its accomplishment. The resolution is, of course, permissive, and the union will not be simultaneous in all the six colonies. But a special committee was appointed, with power to act.



From photo by [*Dennis & Co., Nottingham.*

REV. DR. PATON (OF THE HOME READING UNION).

The New Evening School Code. Attention is called to the very favourable terms of the new Evening School Code, under which it is possible to arrange classes, both instructive and recreative, in connection with chapels and schools, at very slight expense. In many places such classes are now held, in connection with schools and congregations, and thereby not only may elder scholars be kept well occupied in the evenings, and still more or less attached to their school, but the social influence of the congregation may be beneficially extended.

Grants are now given by Government for evening teaching. All persons over fourteen regularly attending are reckoned as scholars, though they be grown up, and children who have passed the three R's in Standard V. are admissible. Each scholar must take two subjects; but there are thirty different subjects recognised. One of the two may be singing—a provision very useful with a view to the choir. The other may be a reading circle, under the Home Reading Union. Drawing, elementary science with illustrations, history with lantern slides, lectures on the duties of a citizen, hygiene, dressmaking, cookery, nursing and domestic economy, are all recognised.

The classes are not all obliged to be actually on the school premises, though there must be a centre. The teachers are not necessarily professional; but in many places it would be possible to obtain at a moderate expense the help of elementary school teachers. The School Inspector must approve the premises, timetable, and teachers. No private profit or "farming" is allowed. Twelve hours' instruction in each subject is the minimum. The grants amount to 1s. a scholar for each twelve hours, and an extra grant on the Inspector's Report, ranging up to 1s. 6d. a scholar for every twelve hours.

It seems clear that this system renders it possible to open evening classes, not of course, at a profit, but at very slight expense, using some voluntary and some professional teaching, and doing a great deal to train and influence the mass of the young at the most critical period of life. It would be a pity if, in these days of Christian social endeavour, the Churches did not take large advantage of the Code. The best authorities on the subject are the Rev. Dr. Paton, Honorary Secretary, and Mr. J. E. Flower, Secretary of the Recreative Evening Schools Association, 37, Norfolk Street, Strand, W.C., from whose papers this notice is derived.



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PROGRESS OF THE REUNION MOVEMENT.

THE POPE'S ENCYCLICAL.

THE vital power of the Reunion Movement displays itself increasingly year by year and even month by month. At one time the missionary comity which it induces is attested by some collective Congress in the far East. At another time it is the far West, which has been shaken by the controversy it arouses. Now it emerges as a co-operative endeavour to discharge the elementary duties, social and civic, which belong to the whole Christian community; and again it reappears in some Theological Summer School on this or on yon side of the Atlantic, where professors of widely diverse communions address audiences drawn from sources equally various. It exercises leading minds in the hoary and venerable Greek Church as they contemplate possible fellowship with Old Catholic and Anglican bodies; and in the Councils of the many-branched Methodist Church, which is comparatively but of yesterday, it has entered the region of practical politics. But of all the signs of its commanding vitality and world-wide importance, perhaps none is more conspicuous than that we have to chronicle this month. It has compelled the respectful attention of the most self-contained and exclusive Church of Christendom. It has drawn an Encyclical from the Pope.

There are no doubt many who fail to see in this Encyclical any evidence of unitive progress. It seems to them to point in a precisely opposite direction. They find in it no more than a re-enunciation of Rome's unbending chains; only another demand for unconditional surrender to her authority. And certainly if we look to it for any practicable scheme of reunion, we shall be disappointed. But great movements, especially in their earlier stages, derive their momentum not so much from the projection of cut-and-dried schemes as from the generation of a strong current of public opinion making towards their goal. This latter is the kind of impetus which the Encyclical gives to unitive tendencies. Its occasion and its spirit combine with its theme to make an impression on the mind of Christendom which is distinctly progressive. The Pope has called the attention of mankind to the need for Christian unity. He has turned upon this subject the thought, and sympathy, and prayers of the most compact ecclesiastical force in the world. This he has done not merely by virtue of his unique official position, but by the tender constraint of a personal appeal. He points to his great age and to the nearness of the inevitable end, and declares that he too, like his Lord, will hallow the eve of his departure with the prayer "that they may all be one." Already the Encyclical has been described as the last will and testament of Leo. XIII.; and even those who would resent the commands of the papal autocrat can hardly fail to be softened by the parting prayer of the venerable saint. The temper of the address is one eminently proper to the occasion. The haughty assumptions of Rome are, it is true, all there, unveiled and undiminished; but however arrogant these may be, they are advanced in a tone utterly devoid of arrogance. We may cordially condemn its doctrine, but its spirit is worthy of its title of *Epistola Apostolica*. It is couched in terms of glowing and ingenuous love. All this means a large accession to the tide of feeling and purpose which is rising throughout Christendom in favour of Christian unity. The Pope has greatly helped to swell the flood which is destined eventually to submerge the barriers of papal exclusiveness. Thus, Protestant and Catholic, Anglican and Nonconformist, we can all regard with pleasure the latest deliverance from the Vatican.

THE APOSTOLIC EPISTLE.

Through the courtesy of the Cardinal Archbishop of Westminster we have received a copy of the Latin original. Of the parts which more directly concern us we give here a rough English translation; in summarising we make use of the analysis of *Le Monde* which appeared in the *Times* and was approved by the *Tablet*.

The letter, which is dated June 20th, is addressed, not to members of the Roman Church, but to "all princes and peoples."

The Pope begins by recalling with joy the demonstrations which took place on the occasion of his Episcopal Jubilee. He states that they testified to the unity of the Church. He regrets that there was wanting to the fulness of his joy the concourse of the multitudes who are without the gospel, and who, although initiated into Christianity, are not Catholics. Arrived at the close of his life, he would imitate Christ in supplicating the Father that His disciples may be of one heart and one soul. For nineteen centuries the Church has devoted itself to the propagation of the faith. May its apostolic heroes, its missionaries, be multiplied! This passage contains a touching supplication to the Saviour to draw unto Him all who are still deprived of redemption.

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The Holy Father then considers the peoples whom Divine grace drew out of error into the truth of the Gospel. Nothing, he says, is sweeter than the memory of the times when the patrimony of faith was common to them. Nothing is more painful than the memory of the suspicions and enmities which tore from the Church great and flourishing nations. Confident in the pity and power of God who bows wills unto him, the Pope paternally solicits the nations to put an end to their differences and to return to unity.

APPEAL TO THE ORIENTALS.

Speaking of the Orientals, his Holiness expresses the hope that they will wish to recover the glory of their illustrious Church. The Primacy of the Roman Pontiff, the object of their dissent, was recognised by their ancestors. Several Orientals occupied the supreme See. Photius himself sent to Rome delegates to plead in its favour. Nicolas I. sent without opposition legates to Constantinople to examine the cause of Ignatius. Latins and Greeks at the Councils of Lyons and Florence recognised the dogma of the supreme power of the Roman Pontiffs. "We recall these memories the more willingly," says the Pope, "inasmuch as we see the Orientals at present better disposed towards the Catholics and showing friendship for our envoys. This is why we exhort them with Bessarion to seek perfect reconciliation in the unity of the true faith and the acceptance of the government Christ has established. They will never have to fear that we or our successors will ever suppress the privileges of their patriarchates or the rites of their Churches." The Sovereign Pontiff repeats to them the very words of the Greek Liturgy, in which there is a prayer that the schism may be brought to an end. He addresses a special appeal to the Slavs.

On this we may observe that Rome Rule is apparently to consist with liberal measures of Home Rule in the East. One is tempted to ask, how far this concession of local "privileges" and local ritual might be pressed, in the West as well as the East. But as the Pope turns to the West his tone is, while more affectionate, less concessive.

TO THE PROTESTANT NATIONS.

"With no less love," the Pontiff proceeds, "do we regard those peoples who were within more recent memory separated from the Roman Church by an extraordinary overturn of events. Let them," he urges, "dismiss to oblivion the various vicissitudes of bygone times; let them lift their thought above all human things and with a mind eager only for truth and salvation let them reflect upon the Church constituted by Christ. If they will compare with that their own congregations [note the distinction between his *Ecclesia* and their *Congregationes*] and consider the place which religion occupies among them, they will readily grant that they have in many, even the greatest matters, forgotten their first estate (*primordia*) and have sunk by manifold error into novelties. Nor will they deny that out of the patrimony of truth which the authors of revolution bore away with them in their secession, they retain scarcely any formula of faith that possesses certainty and authority. It has even come to such a pass that many do not fear to tear away the very foundation on which alone rests the whole of religion and every hope that mortals possess, namely, the Divinity of Jesus Christ the Saviour. Similarly to the books of the New and the Old Testament which they formerly declared to have been written with the aid of Divine inspiration they now deny this kind of authority; which indeed necessarily follows when each man has been granted the right of interpreting according to his own feeling and judgment. Hence each man takes his own conscience as the sole guide and rule of life, rejecting every other rule of conduct. Hence arise mutually repugnant opinions and manifold sects, which very often wander into the tenets of naturalism or rationalism."

Now begins direct reference to the Reunion movement as it has developed in the Protestant world.

OF THOSE WHO WOULD UNITE IN LOVE, NOT FAITH.

"As a consequence, despairing of agreement in opinion, they are beginning to preach and commend a union of brotherly love. And that indeed right truly, since we ought all to be united in mutual love. For that was the chief precept of Jesus Christ, and He desired this to be the note of His followers that they should love one another. But how can perfect love link souls if faith have not made minds agree?"

"From these causes very many of those of whom we speak, of sound judgment and eager for truth, have sought in the Catholic Church the sure pathway of salvation, fully understanding that they could in no way be united with Jesus Christ as Head unless they adhered to His body, which is the Church; nor could they attain to the pure faith of Christ if they repudiated the teaching authority (*magisterium*) legitimately conferred on Peter and his successors. They saw in the Roman Church the express form and image of the true Church plainly conspicuous by the notes given it by its Divine Founder. Among them are numbered many men of keen judgment and subtle capacity for investigating antiquity, who have written admirable works to make clear the Apostolical succession, the dogmatic integrity, and the constancy of discipline which mark the Roman Church. With the example, therefore, of these men before you may affection (*animus*) rather than speech constrain you, our brothers, who have for three centuries differed from us concerning the Christian faith, and you also who have since then for any cause whatever strayed away from us. Let us 'all come into the unity of the faith and of the knowledge of the Son of God.' To this unity which has never been wanting, and can at no time be wanting, to the Catholic Church, suffer us to invite you and to stretch out the right hand to you very lovingly. The Church, the mother of us all, has long been calling you back to herself. All Catholics await you with brotherly longing that you may worship God in holiness, being joined together by the profession of one Gospel, of one faith, of one hope, in perfect love."

THE BENEFITS OF REUNION.

His Holiness then addresses himself to his own Catholics. He urges on them the duty of obedience to the Apostolic See. He warns them against two perils to their Catholic loyalty, the invasion of the proper realm of the Church by the civil power, and the despotism of freemasonry. Were both dangers suppressed, and were governments and States restored to the unity of the faith, what healing and blessing would result! First and foremost the Church would receive its due dignity and liberty. Then would follow a notable increase of international union. The miseries of the prevailing militarism are depicted in sentences which recall some of the more brilliant passages in Livy; for his Holiness is a master of Latin eloquence. From these great evils only Jesus Christ can deliver us; only Christian virtue and above all justice can give us peace worthy of the name. The perils of internal sedition and of revolutionary violence would also be averted.

If only men would consider how much could be

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accomplished by the Church acting as the parent and peacemaker of princes and peoples whom she was born to assist by her authority and counsel, they would understand how highly important it was for all the nations to hold and profess the same views concerning the Christian faith.

MEN NEVER BEFORE SO BROTHERLY.

The letter closes with an outlook of marvellous hopefulness. Casting backward a wistful glance at the unity which prevailed prior to the disruptions of the sixteenth century, the Pope urges that earnest effort be made by all to restore the ancient harmony for the sake of the public welfare. "For the readjustment of this harmony, and not less for the wide propagation of the benefits of Christian wisdom, the current of the times is in the highest degree favourable, because never before have ideas of human brotherhood penetrated more deeply into men's hearts, and in no other age has man been known to inquire more earnestly concerning his fellows for the sake of knowing and helping them. Men are borne over immense tracts of land and sea, by rail and sail, which supply admirable facilities not merely for extending commerce and exercising the curiosity of clever persons, but for disseminating the word of God from the rising of the sun to the going down of the same. We are not ignorant of the long and laborious toil involved in the restoration of the order which we desire, nor will there be wanting those who think we indulge too large a hope and seek things which are to be desired rather than expected. But we place all our hope and faith in the Saviour of mankind, Jesus Christ, remembering full well the nature and the magnitude of the achievements wrought of old by the foolishness of His cross and preaching, to the amazement and confusion of the wisdom of this world."

A noble optimism this, coming from the lips of a monarch who has been deposed from his temporal sovereignty, and of an old man who is tottering on the verge of the grave. Resolutely as we abjure the ecclesiastical principles at the back of this address, we cannot and would not deny that it is radiant with faith and hope and love. The polity advocated is the perpetuation of "the Italian schism," the spirit is that of universal Christian brotherhood. "Our brothers" is his style of address to Protestant Christians. And the spirit is more than the polity.

THE FEDERATION OF THE CHURCHES.

HOW THE IDEA STRIKES A RUSSIAN CHURCHMAN.

WHILE Rome the irreconcilable assumes an unwonted grace of demeanour to other churches, overtures of a less formal kind are going on between the less rigidly organized Communions.

The interchange of views by Canon Meyrick and General Kiréeff on the possibilities of fellowship between the Græco-Russian, Old Catholic, and Anglican Churches continues in the current number of the *Revue Internationale de Théologie*. Canon Meyrick claims that they agree on the principle *Quod semper, quod ubique, quod ab omnibus*, and in refusing to confound dogma with religious opinion: they disagree in that General Kiréeff holds the Church to have been infallible so long as it was united, *i.e.*, down to 867 or 1053 A.D. The Anglican distinguishes between the Primitive and the Undivided Church, which the Russian for practical purposes identifies. The Canon greatly horrifies the General by describing the sixth, seventh, and eighth centuries of the Undivided Church as a time of gross darkness, and still more by declaring that a General Council summoned during that period would only reflect the prevailing error. The General abides by the faith of the continual presence of the Holy Spirit in the Church, and discerns in the Canon's condemnation of the teachings of the Church in the sixth and following centuries the heresy of private judgment, or setting oneself up as Pope.

THE ANGLICAN SCHEME.

In a postscript to his letter Canon Meyrick thus tersely puts his idea of Reunion:—

"At the close of Constantine's reign the world was divided into 14 διοικήσεις or 'Dioceses.' Each of these 'dioceses' had its own Church under its own Primate; they were independent of each other and yet they were united with one another by having one Head (the Lord Christ), one indwelling Spirit (the Holy Ghost), one Faith (the Primitive faith), one Discipline (the Episcopate), one supreme authority on earth (the Œcumenical Council). The world is not now divided in 'dioceses' but into 'nations.' Ought not each nation to have its own Church under its own Primate, independent of the other National Churches and yet united with them by having one Head, one Spirit, one Faith (such as it was in the days of Constantine), one Discipline, one supreme authority (exerting itself only when required)? Would not this be a Federation of orthodox Churches, constituting together the one, holy, Catholic and Apostolic Church? Should not this be our aim?"

THE ORTHODOX CRITICISM.

General Kiréeff replies: "This is only something *approximating* to the goal we both contemplate." The Canon "desires a federation; but if, as he desires, all the Churches shall have a common centre, an identic dogma, that will not be a *federation*, but quite simple *the Church*. This idea of federation, even the term, were absolutely unknown in antiquity, and do not square with the idea of the Church. In what would the Canon's federation be supposed to differ from the Church universal? Would he wish perhaps to see given to the members of the federation more liberty in the fixing of dogma? or would he limit in this direction the power of the Church, as, for example, by rendering immutable the dogma of Nicæa which the Canon approves? But that would not at all be what existed at the time of Constantine. Besides, who would dare to place these limits, to make these reserves? By virtue of what right, what delegation? All that seems to me bound to open the door (by stealth, perhaps) to private judgment, which would lead us much further than we want to go. If I lay stress upon the difference between the *one* Church and the Church *federative*, it is with no view of playing with words, but because these two terms indicate different principles."

CONFERENCE AT SION COLLEGE

ON THE POLICY OF THE LONDON SCHOOL BOARD.

THE strength and valour of the peacemaker are attested by the fierceness and the magnitude of the struggle he seeks to quell. And the courage of the Reunion Movement, more particularly associated with this REVIEW, has shown itself by its interposing with promise of admirable result in one of the hottest religious conflicts now in progress. The Conference of Churchmen and Nonconformists, which met at Sion College on the 18th ult., cannot fail to produce a calmer and saner temper in the conduct of the electoral controversy, which is being roused by the

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innovations of the London School Board. Its entirely non-partizan and wholly religious character enabled it to give voice to the convictions of a great number of earnest men, who decline to be mixed up with the tactics of Mr. Athelstan Riley or with the antecedents of Mr. John Burns. It has made it impossible for any man of honesty and intelligence to label the disturbers and the defenders of the Compromise of 1871 as respectively the Christian and the anti-Christian party. Wholesale charges of Unitarianism or Secularism recoil on the heads of those who hurl them at a combination of such religious leaders as Archdeacon Farrar, Archdeacon Sinclair, Rev. Prebendary H. W. Webb-Peploe, Rev. Dr. Joseph Angus, Rev. W. H. Barlow, Vicar of Islington; Rev. E. C. Britton, Rev. Dr. J. Clifford, Rev. J. E. Campbell Colquhoun, President of the National Club; Rev. Dr. J. Monro Gibson, Rev. Walford Green, Rev. Dr. R. F. Horton, Rev. H. Price Hughes, Rev. Dr. H. S. Lunn, Rev. Dr. J. H. Rigg, Rev. Radford Thompson, Mrs. E. Garrett Anderson, Colonel Wellesley Robinson, Captain Low, Messrs. J. Benham, George Corderoy, James Girdlestone, J. E. Tresidder.

The wide publicity already given to the speeches delivered at the Conference makes it only necessary to state the terms of the resolution adopted :—"That this meeting declares its judgment that the Compromise should be strictly and faithfully maintained; and that all attempts, either to denominationalise the instruction or to rob it of its Christian character, should be firmly and impartially resisted," and to add that the gentlemen named above were appointed an executive committee to promote the return of candidates prepared to support this policy.

FREE CHURCH FEDERATION IN SURREY.

THE movement, which was last month reported as in contemplation, has now been launched. According to information kindly furnished us by the Secretary, Rev. E. W. Tarbox, a meeting was held at Guildford Baptist Chapel, Commereial Road, on March 6th, at which the Evangelical bodies in Surrey were adequately represented, to decide if a Federation should be formed for Surrey. This was unanimously agreed upon, and a provisional committee was appointed to prepare a constitution on the lines of the Hampshire Federation.

At a general inaugural meeting, held at Wimbledon on Tuesday, June 19th, the following constitution was adopted :—

1. Name.—"The Surrey Free Church Federation." 2. Object.—To unite the Evangelical Free Churches of rural and suburban Surrey upon all the questions affecting their common interests. 3. Methods.—Providing opportunities for united prayer and friendly intercourse; encouraging combination in evangelistic and temperance work; discouraging overlapping; bringing existing associations into touch; the occasional interchange of pulpits; making our elder scholars and young people acquainted with the principles and history of Nonconformity; a labour bureau to assist young people to find situations under employers who will respect their liberty of conscience; helping members of our Free Churches to maintain their civil rights; defending the victims of clerical intolerance. 4. Membership is limited to subscribing churches, represented by one delegate for each congregation; pastors and evangelists of such churches *ex-officio*; associations and fraternals, which shall each send one delegate; subscribing personal members, male and female, approved by the committee. 5. Organisation.—The Federation shall be General, District, and Local. The General Federation shall include the membership for the whole county outside London (beyond a five-mile radius from Charing Cross). The county shall be divided into five districts, each possessing a District Federation, with a sub-committee selected from and by the General Committee, and a resident correspondent to report to the general secretaries events and opportunities requiring attention. The Local Federation consists of any two or more churches in any town or parish, which may combine for objects of the Federation, and its delegate shall be the local correspondent.

The secretaries were careful to declare in their explanatory circular that the Federation "is not formed in a spirit of antagonism or menace to the Church of England, but as a practical application of the principle of Christian Union to our most pressing needs. Wherever there are cordial relations existing between our Churches and those of the Established Church, this Federation, far from lessening such a happy condition, will rather tend to develop it."

If the Nonconformity of rural and suburban Surrey succeeds in thus effectually organizing itself, it ought to constitute one of the most powerful examples of the County Church idea.

TRADES UNIONS AND CHURCHES UNITING.

THE *Review of Reviews* reports that "the new civic movement is advancing in the Black Country. On April 15th a conference between representatives of certain churches and of the working classes considered the reasons which led to the working people absenting themselves to so large an extent from public worship. Several leaders of local labour gave as a principal reason that the churches did practically nothing for the working classes. The desire was expressed for some sort of concerted action among the churches, with a view to promoting social amelioration. A meeting accordingly took place on the 29th of May in the King Street schoolroom, under the presidency of Rev. A. M. Gardner. Representatives were there from Anglican and leading Nonconformist churches of the town, along with members of the Town Council, School Board, Board of Guardians, Trades Council, and other local bodies. After a hearty discussion, marked by great eagerness to better local life, it was decided with complete unanimity to form an association, to be called 'The Dudley Christian Union for Promoting Social Progress, its object being to help in promoting the material, moral, and social condition of the people.' It was agreed to invite two representatives from every religious, industrial, temperance, or other philanthropic body to meet for the adoption of a constitution for the Union."

A remarkable feature of the conference seems to have been that trades unions equally with churches expressed their readiness to unite in an avowedly "Christian Union." Inquiry elicited the assurance that the title "Christian" would be a help and not a hindrance to the co-operation of all the so-called "secular" bodies named above.

The jubilee of the Y.M.C.A. to which reference was made in these pages last month is a reminder of the immense service rendered to the cause of reunion by the institution of which Sir George Williams was founder.

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THE ROUND TABLE CONFERENCE.—XVIII.

IS A *RAPPROCHEMENT* BETWEEN THE ANGLICAN AND CATHOLIC CHURCHES DESIRABLE?

I.—By the Right Honourable Earl Nelson.

The very wording of the thesis gives an affirmative answer to the question. For if they are Churches, *i.e.*, branches of the one Holy Catholic and Apostolic Church, anything which may lead to their coming nearer together must be in accordance with the mind of Christ and therefore must be most desirable.

I hold that all who have been duly baptised into the name of the Father, the Son, and the Holy Ghost have been admitted into the Body of which Christ is the head, and therefore come within the compass of our Lord's prayer for unity.

For further marks of unity with the Roman Church it may be noted that we hold the same Bible, hold and teach the three creeds, and that there is hardly anything in our Liturgy, including the old calendar of lessons and the Epistles and Gospels for Sundays and Holy days, that has not been taken from the old service books which are the common property of the universal Church. Moreover, we accept the first four general councils, and we both acknowledge the threefold ministry of bishop, priest, and deacon.

There are also, I venture to think, manifold proofs of the workings of God the Holy Ghost in the missionary work, whether at home or among the heathen, of both the Roman and Anglican communions. The mere recital of these agreements points to the desirableness of a *rapprochement* between the Churches, should such be ever seriously recommended.

But there is a much greater reason for such a desire from the spirit of the times in which we live. A boldly pronounced propaganda of rationalism and infidelity is besetting us on every side, and that which is more dangerous still, because it embraces those who profess to hold Christian truth, is the boastful trust in a creedless Christianity.



From photo by [*Honey, Devizes.*

THE RIGHT HON. EARL NELSON.

The systems inaugurated by Luther, Zwingle, and Calvin to supply the place of the organisation and doctrines of the universal Church, have failed to check the growth of infidelity in the countries from which they spring. And we find that after 300 years those in other countries who embraced their peculiar teachings are beginning to cast them aside, and at the same time to dismiss as no longer binding standards of faith, even the sound foundation truths with which these peculiar tenets were originally surrounded.

At such a time as this there is great danger lest the faith once delivered to the saints should lose its influence and leavening power over the masses of our professing Christian people.

All this is surely a call to all Churches who hold to the Bible and the creeds and the early traditions, to combine together in the desire to fulfil our marching orders, and as a true *Ecclesia Docens* to be ready to uphold the true faith, making disciples of all the nations, and teaching them to observe all things

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whatsoever our Lord has commanded, through the help of His promised presence even unto the end of the world. I am well aware that many who may take part in this Round Table Conference will take a very different view, and will denounce any *rapprochement* between the Church of Rome and our Anglican Christianity.

The doctrine of Transubstantiation, the worship of the Virgin, the Invocation of Saints, the denial of the cup to the laity, the rule of an unmarried priesthood, to say nothing of the two later dogmas of the Infallibility of the Pope and of the Immaculate Conception, will be put forth as impregnable impedimenta.

I would, however, remind these that the occasion of the thesis being proposed is not on a demand from us, but in reference to a supposed advance from the other side; which is a very different thing; and from all I have seen in summary of this famous Encyclical I much fear it will turn out to be no real *rapprochement* at all, and will at once tend very much to allay my hopes and others' fears.

I hope against hope that when the whole document is before us it may turn out otherwise, for this is not the first time that a real *approchement* has been made. In 1634, under James the First, a mission was sent under Father Leander to report to the Pope on our position. Again, in the time of Archbishop Wake, an interesting correspondence took place between him and Bossuet and the doctors of the French Sorbonne; and even as late as 1824 Dr. Doyle, the Roman Catholic Bishop of Kildare and Leighlin, not only laboured for a reunion of the Churches but offered himself to resign his bishopric to make way for his friend the Protestant bishop if that would in any way pave the way for a reconciliation! If Rome contemplated any real advance towards the scattered forces of Christendom the difficulties are not so great as they would at first appear.

We must never forget that the Council of Trent was itself a *reforming council*, at which many of the evils formally protested against were entirely removed, and it is a matter of history that there were many influential members on the Council of Trent that even at that time were anxious to leave an open door through which the schism might have been healed, and that then, as in the cases referred to in our own country, the attempted *rapprochement* was stopped more by political than ecclesiastical influences.

We must not forget that the authority of the Pope, as the Patriarch of Western Christendom, has ever been acknowledged, and that the false decretals of Isidore, upon which so much of the Papal claims have been built up, are now allowed to have been deliberate forgeries.

Some of the impedimenta referred to have already been dispensed with in Rome's agreement with the Uniate Churches in the East.

And as to the rest there is much misunderstanding as to the real meaning and consequent outcome of beliefs and practices which our present estrangement makes it impossible for us to grapple with. I know intimately the inner life of some Roman Catholics, and must allow that I have not found the evil consequences which the popular view of their doctrines and practices would lead you to expect.

The Pope's Encyclical in November, as I read it, has removed many misconceptions as to the attitude of the Roman Church towards the Bible. A real attempt at *approchement* with all the different bodies of the baptised might do more, but although I consider it may take years before our very serious differences can be reconciled, anything that may lead to a more perfect knowledge of each other's position and beliefs must be for good.

There can be no true reunion of Christendom unless the reunited Church embraces all the truly baptised members of Christ's Body, and all who believe in our Saviour's prayer and expect from its fulfilment the promised "glory," the promised "perfection," the promised "victory over the world," must accept as altogether desirable any real offer of *rapprochement*, from whatever quarter it may come; for they cannot turn their backs upon their daily prayers in conjunction with that of our beloved Lord that "they may all be one, even as Thou, Father, art in Me, and I in Thee, that they also may be in us, that the world may believe that Thou didst send Me" (John xvii. 21).

II.—By Rev. H. E. Fox, M.A.

(Vicar of St. Nicholas, Durham).

THE answer to the question must turn on the importance attached to the divergences between the Church of England and the Church of Rome. If the conditions which have separated the two for more than three hundred years are caused only by matters non-essential or affecting no more than outward order, few will deny that a reconciliation between those who have been ranged in opposite, not to say opposing, camps for generations is very greatly to be desired by all Christian persons. If on the other hand it is believed that the differences between them, ecclesiastical as well as doctrinal, are such as go down to the roots of religion, then both the possibility, no less than the advantage, of a closer approach must be judged by the concessions, which may be made on one side or the other. By the very nature of her claims concessions on such points cannot come from Rome. Can they come from the Church of England, and, if so, are they to be desired? It will be possible for the present purpose to do little more than name some of the more important lines of cleavage which divide the two Churches.

At the outset we are met by the fact that each holds a widely different and apparently irreconcilable standard on matters of faith. "Why do I believe?" must logically precede "What do I believe?" The Church of England, uniformly in her Book of Common Prayer and her Homilies, and conspicuously in her Articles, answers these questions by pointing to the

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authority of Holy Scripture, and no other, excluding Apocryphal Books, traditions, and all other human writings or sayings. The Church of Rome, while accepting Holy Scripture, adds to it, as of co-ordinate value, both the Apocrypha and tradition, written and unwritten; accepts only the Old Vulgate translation as authentic; forbids her members to read the sacred Scriptures without the permission of the clergy, or to interpret or understand them except in such sense as she has herself given to them, or contrary to "the unanimous consent of the Fathers." The first step, therefore, to be taken towards the Church of Rome (for nowhere is she less likely to make advances herself, nor is there a trace in the late utterances of the Pope of any departure from the creed of Pius IV.) will be to surrender the well-known Protestant axiom of Chillingworth; then to abandon the right of private judgment by the very act of exercising it; and then, instead of "God's Word written" to accept for the Rule of Faith a mass of uncertainties and contradictions contained in voluminous Acts, Decretals, Canons and traditions, together with the sayings and doings of a multitude of known and unknown fathers, many of whose works have been hopelessly lost, but whose "unanimous consent" is absolutely necessary before a single passage of Holy Scripture may be understood. Can even an "infallible" Church raise her prices high enough to pay for so abject a sacrifice of intellectual freedom? When M. Henri Lasserre in the touching preface to his translation of the Gospels mourned the general ignorance of Holy Scripture among his fellow countrymen, which made possible the popularity of Renan's "scandalous romance," he was only describing the natural results of the Roman Rule of Faith. It was a consistent corollary to that Rule that one of the most elegant translations of Holy Scripture which had ever appeared in France was suppressed by the withdrawal of the sanction given by the Pope before its popularity had been suspected; and that one of the most cultured and religious among her writers bowed in silence to the humiliating interdict of a foreign priest.



From photo by [*Elliot & Fry, Baker St.*

REV. H. E. FOX, M.A.

Whatever reasons may be alleged for the ban placed by Rome upon the free circulation and study of the Bible, it is certain that the repression does not produce as claimed by her advocates either true unity within or attraction without. What approximation to the possibilities involved by such conditions can be desired by any who believe that no reasonable religion can flourish when robbed of its lawful liberties and fettered by the mandates of an ecclesiastical autocracy? From this *fons et origo mali* the consequences are many. When the Church ceases to be the "witness and keeper of Holy Writ," and becomes first the interpreter, and then the inventor of doctrine, the limits of variation are infinite. Even since the date when the Church of England, throwing off the assumed claims of the Bishop of Rome, reverted to Apostolic principles and practice, at least two additions have been made to the Roman creed, for which not even the pretence of Scriptural or primitive sanction is made. Till Rome retraces her steps to the point at which our fathers parted company from her, and surrenders her modern theories of the Immaculate Conception and Papal Infallibility, is there the slightest hope that the invitation of the Pope, who seems to have been badly served by his intelligence department, can for a moment be listened to by any loyal Churchman?

Nor are these the only barriers in the way of reunion. Equally vital is the great question of the "stantis vel cadentis ecclesiæ" on which the Church of England joined hands with the German Reformers against Rome. So long as one church bitterly anathematises those who hold the very doctrine which the other church describes as "most wholesome and full of comfort," it is scarcely likely that the latter will desire approaches which involve yielding on so vital a matter. In like manner the prospect of reconciliation does not seem strong between those who assert that "in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead," and those who have given the assent of their convictions to the statement that such a doctrine is a "blasphemous fable and a dangerous

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deceit." For, whatever may be said to the contrary, all the efforts of the writers of "The Tracts for the Times" or their modern successors have never succeeded in discovering an honest and logical *modus vivendi* between the two propositions. If on the one side it is held, on the authority of Holy Scripture, that Christ "after He had offered one sacrifice for sins for ever, sat down on the right hand of God," signifying that His propitiatory work was completed, what advantage will be gained by yielding to those who, on their own authority, maintain that Jesus Christ is still being repeatedly offered for sins by the hands of His priests on their altars? Nor is it a less grave charge which Protestants make against Rome when they point to the lengths to which she has gone in the worship paid to the Virgin Mary. When one of her most eminent divines (Liguori in the "Glories of Mary"), recommended by men of no less authority and intelligence than the late Cardinals Wiseman and Manning, can say that prayers are heard more quickly if addressed to her than to Jesus Christ, on the ground that "Imperio Virginis omnia famulantur, etiam Deus"; when in every Roman Catholic country the cult of the Mother has become more popular than that given to her Son; sober Christians may be pardoned if they look upon advances towards a Church which deliberately upholds such results, as nothing short of treason towards the one Being alone worthy of the adoration of His creatures.

To these may be added yet other difficulties which must be surmounted before approximation can be seriously considered by the bulk of English Church people. History is full of lessons of the moral effects which have grown out of the Roman doctrine of Purgatory and the system of indulgences deduced from it. It is happily too long since Englishmen learnt a brighter hope for the faithful dead to suffer them easily to return to the mediæval fiction of penal torments whose continuance is made to depend largely on pecuniary arrangements with a priest.

Nor is it likely that healthy-minded persons in Protestant Churches will conceive a very ardent desire to fall in with the Roman notions about Auricular Confession and a celibate clergy. The evidence is too strong to make us wish for the introduction of the intrigue, corruption, and immorality which not all the discipline of that most imperious Church has been able to control, even when she desired to do so, in every land where unmarried priests wield the fearful power of the Confessional.

The list of divergences is far from complete. But enough has been said to raise a clear issue. And the more so if it be remembered that the Roman claims to universal supremacy rest on a basis neither Scriptural nor historical.

The differences between us do not belong (as both will admit) to the *adiaphora* of religion, but go down to the foundations of faith and morals. Reunion, or even approaches towards it, cannot be entertained till one side or the other surrenders positions which up till now each has held to be vital. The Church of England bases her faith on the Bible. The Church of Rome on a congeries of indefinite and irreconcilable data. What is to be gained by leaving the known for the unknown? For in both cases the private judgment of the individual must ultimately be exercised in the acceptance or rejection of each proposition. Is the supposed possibility of an outward unity, an expectation never warranted by Holy Scripture, a sufficient price to compensate for the sacrifice of the spiritual emancipation, the intellectual vigour, and the moral purity recovered by the Church of England at the Reformation?

III.—Rev. Canon Bell, D.D.

(Rector of Cheltenham).

It appears to me that the first question to be dealt with is this: "Is a *rapprochement* between the Anglican and the Roman Churches possible?" My own decided opinion is that no *rapprochement* or reunion lies within the range of possibility, unless the Church of Rome abandons all that is Anti-Christian, or the Church of England gives up all that makes her a witness for the truth. For they do not differ on unimportant points, but on principles the most vital, and wide indeed is the gulf that separates the two communions. The Church of Rome cannot tolerate the Anglican Church consistently with her principles, and the Anglican Church, if true to herself, cannot admit the claims of the Church of Rome. The members of the English Church who desire reunion with the Pope, so long as the Roman Church refuses to abrogate the decrees of the Council of Trent, and so to renounce her doctrine of infallibility, are, in my opinion, betraying the truth for which our Reformers died. They are in our Church, but not of it, and are false to those Articles which are a standing protest against the doctrines and practices of Rome. In any measure to make alliance or even truce with the Roman Church is to prove that we think lightly of her errors and corruptions, to undervalue the Reformation, and to call in question the wisdom of our Reformers, who, at the cost of their lives, cleansed our Church from the errors of Popery, and won for us, by incalculable labour, the heritage of Protestant truth. To make any advances towards reunion, or even *rapprochement*, with the Roman Church, which our nineteenth Article virtually denies to be a Church at all, were to show that we do not value the privileges purchased for us by their blood. What could more prove our departure from their spirit than a desire for an alliance which they regarded not only as impossible, but as dishonouring to God? And such being my conviction as a Protestant Churchman—Protestant yet Catholic—it is not theological intolerance or a narrow spirit of bigotry that induces me to say that none who value the noblest revolution that ever was accomplished, will ever make peace with a system which is opposed to primitive, apostolic, and Scriptural truth; which is intolerant in principle, and adverse to the

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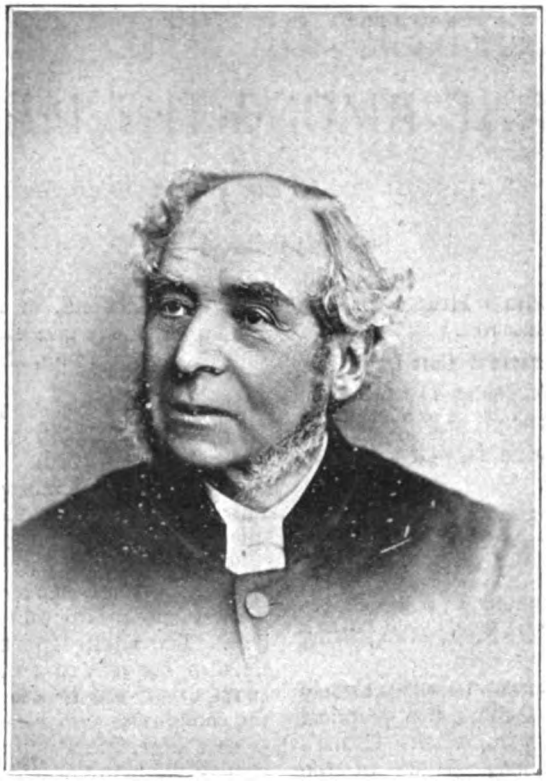
civil and religious liberty upon which, as on a secure foundation, rests our national prosperity both in Church and State. It is an excess of false charity that blinds many to the principles of the Roman Church, and an idolatry of what they call "liberal," that induces them to think that there can be any *rapprochement* between her and a Church that is built on a different "Rock," for our Rock is not Peter, but Christ. We can make no terms with a Church of human tradition and corrupt fable, and we know well enough that she will not surrender one jot of her claims to make terms with us. How can she? She claims to be an infallible Church, and we cannot suppose that she will be suicidal enough to give up that claim, for if she has never erred, and cannot err, how can she renounce one article of her creed, or surrender one practice which she has sanctioned or enjoined? Nor has she any intention of making a change. She is as aggressive and intolerant as ever. She is endeavouring to draw into her embrace this great nation—the bulwark of Protestant truth, the mother and the nurse of civil and religious liberty. She treats our faith as heretical, our ecclesiastical system as a cypher, our bishops and clergy as schismatics, having no authority to preach the word, or dispense the sacraments. There cannot then be peace with Rome; no possible terms of peace; and as certainly no honourable *rapprochement* either on her side or ours, so long as she claims to be *Semper idem*. Let us not tamper with this Anti-Christian system; let us not make compromises and concessions; let us hold fast by our privileges, for if we were to patronise it in the senate, or receive it into our churches, or make peace with it, I believe that "Ichabod" would be written on the church and the throne, and "the glory" depart from our land.



From photo by [*Norman, May & Co., Cheltenham.*

REV. CANON BELL, D.D.

LUTHERANISM AND THE REAL PRESENCE.

OF the vast growth of Lutheranism in English-speaking lands we are reminded by an article in the *Homiletical Review*, roundly affirming the old Lutheran doctrine of consubstantiation. The writer, Rev. J. B. Remensnyder, D.D., of New York, glorifies his Church and its distinctive doctrine, in a way one does not expect to find in English. Says he, "The Real Presence is the *peerless jewel of the Evangelical Lutheran Church*. At Marburg, a really more critical and perilous moment for Luther than the Diet of Worms, the great reformer, with a far-seeing prescience, realised that in Zwingli he was face to face with the modern rationalistic tendency. To give pictorial emphasis to his determination, he wrote with a piece of chalk on the table the words of institution with which he meant to stand or fall: '*Hoc est corpus meum*.' By thus standing immutably for the teaching of Scripture and the faith of ancient and universal Christendom, Luther averted the gravest danger of the Reformation, and swung it into the safe channel of conservatism. Calvin, who agreed largely with Luther, termed the Zwinglian view 'profane.'

"But alone of Protestant creeds, the chief Lutheran symbol, the Augsburg Confession, teaches: 'In the Lord's Supper the body and blood of Christ are truly present under the form of bread and wine, and are there communicated and received.' This unambiguous and uncompromising affirmation, side by side with the article of justification by faith alone, is the corner-stone of the Lutheran as distinguishing it from the other churches of the Reformation. To bear witness to this central truth in the heart of Protestantism, she has never wavered during three-and-a-half centuries; and never will, by God's help, to the end of time.

"While other Churches are in life and death struggle to preserve the Christian foundations, the Lutheran Church, with these long settled, peaceably addresses herself to the development of the noblest trees of orthodox evangelical theology, and to the culture of the richest fruits of practical piety."

This is news indeed. We hardly supposed that a general review of theological faculties in German universities would result in such a verdict.

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IS THE INFLUENCE OF THE CHURCHES ON THE WANE AMONG THE MASSES?

By Rev. T. C. Collings, *Curate of Spitalfields' Parish Church.*

IX.—The Warden of Mansfield House on the Settlement Question.

It was with a good deal of interest that I saw Mr. Alden on this question. This young Oxonian has become a great force in the East-end, and the story of how he began work single-handed is well known to all.

Only twenty-nine years of age, Mr. Alden has a great future before him, and he was very busy when I saw him at his work.

"Have not settlements dominated by religious influences proved a successful feature in the evangelising of the people?"

"Yes, the life of the settlement approximates closely to the duty of a Christian. I think the practical method, so far as I can see, represents Christ's methods more than the ordinary policy of the Churches. The meaning of that becomes clear when in Canning Town we have 2,000 men affiliated to our various societies as members, besides influencing many hundreds outside. Our population is purely industrial, and the great Albert and Victoria Docks are here, and their gates are besieged every morning by huge armies of casual labourers struggling for a chance of a day's work. Factories, iron works, and other industries for the production of chemicals, gas, etc., in the surrounding district, also create a demand for labour more or less. A great work is found here for Mansfield House. In all that has to bear upon human life, physically or spiritually, Mansfield House here finds plenty of scope to exercise those functions for which it exists. To quote the *Magazine*, the Settlement exists 'to build up God's kingdom in brotherhood, righteousness, purity, health, truth, and beauty.'

"Workers look to us to attack the active evils of environment, and unless we do, we want some other power than human to improve the common weal. The whole tendency of our present day commercial life is retrograde, and scores of business men tell me that it is impossible to be honest in business, and if that be so, then I say there is 'something rotten in the state of Denmark.' Or when a single woman tells you that if you are virtuous you starve. It seems true that something should be done in the name of religion which shall at least gauge these evils."

"You consider, then, that the Churches have by no means done all that they might do?"

"I believe that the Churches will never be successful in the East-end, or in the great centres of population, until they give earnest heed to, and make every effort to grapple with, the social problems of the day. The question of the unemployed does concern them, and so does the question of casual labour; these call for the earnest attention of Christian men as much as anything in the world."

"What is the reason of the indifferentism, or hostility as alleged by Canon Barnett in the *Westminster Gazette*, towards the Churches?"

"It is because the average parson has not an ideal of social service, but a class ideal; and very often he has no opportunity of learning or knowing anything else. The whole tendency of University training has been in the past to emphasise class distinction; and though now this is being gradually broken down, still the young men who go into the ministry see but little of that larger life which concerns the misery or happiness of the many rather than the few. I think there is very little active hostility, but a terrible lot of indifferentism towards the masses. I think sometimes that we forget that it takes time to bring about reform. The moment a parson is a Socialist he is apt to think all working men ought to rally to him, and he expects people to trust him in a minute. But he should remember that after the old narrow ways this will and ought to take time."

"Do you not think that the hostility or indifferentism evinced by the masses towards the Churches is due in a large measure to the fact that the minister and especially the clergymen of the Establishment are often regarded as agents for the administration of the poor law?"

"There is a good deal of truth in that, especially as far as the rural districts go. This may or may not be well founded. It is a serious question with me as to whether ministers should give relief. Would it not be better to form strong and active committees representing the whole locality, including a strong representation of working men, who can investigate and relieve, and would do so rather as a matter of love and duty than charity? We want to redeem that word charity. Mansfield House was the head of a relief fund which was inaugurated by the present mayor, and which did a lot of excellent work during the winter; and in cordial co-operation with all religious organisations. The question is a very difficult one; but if you can get all to feel that the relief question concerns everybody, and not a few paid permanent officials, a great improvement may be hoped for."

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As to the Pleasant Sunday Afternoon movement, the Warden spoke with a good deal of reserve. He thought, however, that they got a good many people together who did not go to any place of worship, but he doubted whether they were educating the people to like the average church, which is somewhat behind the times; though they may develop a desire for worship in a church that is thoroughly democratic in its sympathy and work.

"My object is not to proselytise, and we have active church workers who help us; but once get them to bring religion really and truly into their every day life, and then I do not care whether they go to church or stay at home. It is no good to get them to go and be merely pew-occupiers.

"As to the religious work that will influence the people and prevent failures, the settlements will do much to extend that. Look at our elasticity and the manifold ways in which our work brings us into direct touch with the people. For instance, there is the men's P. S. Afternoon service which is held in the Congregational Church. No less than 500 men attend these meetings, which are characterised throughout by great earnestness. The Children's Happy Sunday Evening is another instance of the far-reaching work of the House. About 300 children attend these meetings who otherwise go to no Sunday school or in any way come under the influence of religious teaching.



MR. PERCY ALDEN.

"Then we have debates in Mansfield Hall; a recent one being upon the temperance question. The meeting consisted both of men and women, the latter of whom may be said to be quite as interested in the matter as the men. At these debates, lectures, and discussions, all kinds of subjects are touched upon, chiefly social questions; than which no subject could possibly be more beneficial to the people. There is also a Women's P. S. A. meeting at Mansfield Hall.

"We have, moreover, the sick and the starving to visit, and in this connection find more to do than we can properly cope with. Many of the cases are very distressing indeed, the sad circumstances attending them being almost incredible. We are very glad to receive any old clothes, for which we find many opportunities of distribution among the needy. Further, we provide legal advice, I need scarcely say gratis, and about 600 cases were advised upon in this way last year. We have a 'doss house' which we have just taken over at Custom House. For many years a soup dinner for children has been given in Swanscombe Street Schoolroom. During the past winter other centres have been opened throughout the district under the auspices of the School Board.

"We have also a cycling club, and on Saturday nights we endeavour to provide a counter attraction to the pub'ic-house by giving a concert at eight o'clock in the hall. Sometimes this is quite a local affair, while at others it is organised by friends from some London church. The hall is always crowded, and by a most appreciative audience. A Bible class is held on every Wednesday evening, where valuable discussions are taken part in by the men, who take the greatest interest in them. We have a Youths' Institute in connection with the House which numbers about 180 lads, who have their athletic clubs, and also special classes for various kinds of technical instruction.

Our Local Parliament, numbering several hundred members, meets once a week, and discusses with great interest and zeal the political questions of the day. Our Sick Benefit Society, Penny Bank, and the Children's Country Holidays, are other sources from which the poor of our district derive benefits otherwise absolutely unattainable.

"Last, but by no means least, must be mentioned our Brotherhood Society, which is a body composed of several hundred men and women who are pledged 'to serve humanity in the spirit of Jesus.' It consists of several sections, each of which is formed for a special purpose, among the most prominent being the temperance, public health, and visiting section. The public health section does a great work indeed, devoting its labours to investigating reports of insanitary conditions, well-founded complaints being forwarded to the medical officer. The visiting section perform a great deal of visiting to the sick and absentees, and also obtain any information which it is desirable to have. The temperance section holds open-air meetings in the summer, and under cover in winter, also arranges for and gives lectures, etc."

"Is there a great chasm between the Church and the rural labourers; and is not the chapel filled while the church is empty?"

"Of Oxfordshire this is very largely true. Th-

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Free Church minister is a good deal more in touch with the people, and that arises from the fact that he is approachable and preaches extempore sermons. I certainly should think the Church has failed in the country."

Before taking farewell of the young warden I availed myself of an opportunity to see the club and its work. The fact that Mr. Alden is a member of the Town Council, and Mr. Reason (the financial secretary) on the School Board, gives Mansfield House a far-reaching influence. No matter in what direction you turn the work is apparent. I found out, too, that a good democratic spirit prevailed, and the settlement is hugely popular. The success of Mansfield House is an additional link in the chain of evidence which demonstrates that these institutions are the best solution of the problem how to bridge over between Church and people.

X.—ALDERMAN PHILLIPS, *High Churchman, and Trustee of the Dockers' Union.*

IN the whole of the diocese of St. Albans, comprising as it does the counties of Essex and Herts, and that bit of Essex which is termed "London over the border," there is no better known churchman than the subject of this interview. At Church Congresses Mr. Phillips has been a frequent speaker, and is an ardent supporter of the establishment. In the days of the dock strike, it was he who organised the forces at the Albert and Victoria docks, and became recognised as a leader of working men. He is in business as a pawnbroker, and is an alderman of the West Ham Town Council. He is a staunch temperance advocate, and it is a positive fact that in one shop over 500 who came to pledge their goods have gone away pledged to be total abstainers. As a Churchman, he is a shining example of the power of the layman, when only he is permitted to do work that is congenial, and it was a striking tribute to the position he has gained among working men that Lord Salisbury should have asked him to speak at the great London meeting in aid of the Welsh Church last May. In the pulpits he is sometimes heard, especially in London, and crowds flock to hear him.

High Churchman as he is, there is no superstition about his views. His grand ideal is that the Church is a great family to whom all should belong, and he believes that it might become, as it has the machinery for becoming, the Church of the people. On all hands he sees a great resurrection going on, and is not slow to seize the opportunity to extend and develop his resources. For some years he has been very aggressive in the work which he has done in the well known parish of St. Luke's, Victoria Docks, and it has been a familiar sight to see the little alderman, as they affectionately term him, early in the morning preaching in the open air to those outside the dock gates seeking work. The result of all this is, that the Establishment has a strong hold upon the affections of the people; and that because a large amount of work is being done.

Knowing the absorbing interest taken in labour questions by Mr. Phillips, I asked him whether the Labour Church had his support and sympathy. His reply was, that the ideal of John Trevor and the advocates of New Unionism was that it must be permeated with religious principles, in order to make it permanent and sound, and his past experience of the New Unionism taught him that, only so far as it was dominated by the spirit of Christ would the New Unionism be unselfish. He knew very well that if a man joined only to get something out of it, he would soon leave it. The idea rather was that part of his life work was to join and co-operate not only for the sake of himself but for his fellow man. It was taking the New Testament utterances, and translating them into the active practice of every day life. In London the Labour Church had not succeeded, and further he believed that the Church of England furnished a splendid ideal of a Labour Church, which made it needless for another addition to the multitude of sects. Its democratic sympathies, its wealth and culture of spiritual life, and its great historic past, peculiarly adapted it to become the friend of the poor. He had no wish to see the new movement take the place of the ordinary Sunday discussion club, and while no doubt the principles of religion should be incorporated into all the concerns of civic life, there was a danger in the Labour Church of becoming a merely municipal institution. He learnt also that some of the churches were not particular as to meeting their liabilities or attempting to do so, and Mr. Brocklehurst had threatened to resign unless this state of things was altered. If the Church of England had failed either in the East End or generally the Labour Church certainly was not likely to achieve what they had failed in.

"Is it not a cause of failure, broadly speaking, that the ministers and the workers understand so little of each other?"

"That is perfectly true, and I have often thought it would be a good thing if the prominent labour leaders, and by that I mean men like Messrs. Burns, Crooks, Will Thorne, and Keir Hardie, could go and spend two or three weeks holiday with some of the clergy in the rural districts. To both, such visits would be very helpful, and the labour man would see what country problems were, and how the church was valued by the labourer, and the clergyman would understand the position, objects, and aims of the labour leaders and their movements. Let the clergy, too, come and stay among Unionists, and the ignorant prejudices would pass away, as the thought dawned of how much good and help the parson might be to those who after all are simply united together against selfishness and for a living wage."

"You blame, then, the clergy for indifferentism or hostility?"

"Oh, dear no! It's not fair to pelt the pulpit, while laymen with their wealth, who at present do not co-operate, should be the first to interest themselves in all that concerns their poorer brethren. Nothing

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does more to keep a man from the Church than an inefficient parson or an indifferent layman. Remove these causes and you will have different results.

"There is certainly no active hostility, but a good deal of coldness towards religion. This coldness is often a want of personal contact. I have often been in a church where a stranger has come in; instead of giving him a hearty welcome, or taking farewell and bidding him come again, he is suffered to come and go without a word. A word of welcome would often be more effective than the sermon. Personal contact will overcome indifferentism. More attention, too, should be paid to the preaching power of the clergy. Most of our men are accustomed to hear extempore speakers, and, of course, their leaders never speak from notes or read their utterances. These men do not like to go to church and see the parson reading through a paper. The uneducated man is ever ready to talk to his followers, and many of the working man leaders have had little education, but are always ready for a speech. Now with reference to filling the church, the clergy want educating to see things from a working man's standpoint, and I would suggest to those who are working in the East End, that one or two evenings a week they should gather the local leaders together in their rooms for the freest possible chat and a smoke. Never mind how diverse and how divergent their views, the free unrestrained interchange of opinions will be found very beneficial to all parties. The Bishop of Brisbane used to do this when he was Vicar of Holborn."



MR. ALDERMAN PHILLIPS.

"In a word, Alderman Phillips," I said, "we must capture the working classes."

"That is so; but you must not set about the job in an offensive way."

Answering further questions, the Alderman did not consider the Church of England a losing force, but he could point all around to the closing of Free Churches, while the Establishment had certainly made great headway. However excellent Canon Barnett's meaning might be, he could not allow for one single moment that the Church had failed in the East End. He also told me his own work, and of its rise. With the idea of getting working men to speak on Sundays he formed a class to speak on questions from a temperance standpoint, and it was there he learnt to speak to men. Later on he used to go to the dock gates two or three mornings a week, and talking to more than 1000 men, would take a meeting which was followed by a sermon in the mission church, which was largely attended, and the result of it all had been that he had helped the men to organise. They had got better wages and shorter hours without a single strike.

XI.—THE WRITER'S OWN CONVICTION.

Is the influence of the Establishment waning in the rural parts? Emphatically so. Granted its success and activity among industrial populations, its masterful inactivity among the villages is appalling, and the dead weight of parsondom and squirearchy is ringing the funeral knell of the Church.

As the son of a leading Church newspaper proprietor in the Eastern counties, with a varied journalistic experience in Herts, Essex, Cambridgeshire, and Sussex, and parts of Norfolk and Suffolk, I claim to know whether or no the labourer loves the Church. Unhesitatingly I affirm that the Church is not in possession; that the labourers do not like it; and that where religion thrives among the agricultural population, it is not the Anglican, but the Methodist minister who is the trusted friend of Hodge.

Why are the labourers hostile? For a variety of reasons. They see in the clergymen generally the opponent of all measures, which, wrongly or rightly, they think will give them power. These parsons only accept a Board School, or a Parish Councils Bill when public opinion makes hostility dangerous. Like their representatives—the Lords spiritual—for centuries their influence, votes, and speeches have been against reform and progress. Then the presence of the parson on the magisterial bench has not allayed the irritation. The man who has been set apart as the minister of peace and goodwill, and who discharges that duty on a Sunday, is found on the Monday upholding iniquitous out-of-date laws, and sentencing men and women to long terms of imprisonment "for winking their eye"—as one humorously puts it—at the squire's sacred game. The "ministerial great unpaid" are the worst offenders in the matter of sentences.

The cleric also presides at the Board of Guardians, and proves himself the staunch supporter of the hated and dreaded Poor Law. None are so ready to offer the House and refuse outdoor relief as these followers of Jesus Christ, who lacerate rather than staunch the wounds caused by depression and poverty.

Again, these men "are the creatures of the classes." I remember hearing Professor Shuttleworth speaking frankly on this subject to his students who were just about entering the ministry. He urged them not to do homage to the front pew for the sake of the paltry

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guinea they might get for the schools or the blanket fund, and to see that the labourer was not given the worst seat at the back of the church because of his clothes, but to insist that in God's House all should be free, on the principle of first come first served. The large-hearted Tutor was quite right. Far better to rally Hodge to the side of the Church than to hob-nob, tennis, and dine with the squire and the gentleman farmer, or flirt with their daughters.

But if the men are estranged, what of the Church and its services? We hear much of "the Church of the Poor." In the hands of men like Tuckwell, Frome Wilkinson, Shuttleworth, and Henry Elwell of Harlow, it *is* "the Church of the Poor," but not otherwise. How does the cleric and his service compare with that of the Free Churches—the Methodist chapel or the Baptist? The answer is a sad one. The Churchman has been to a university. He has culture, wealth, and power,—a mighty trinity of opportunities for good service. He gets up into his pulpit and reads his sermon—a fatal error in a day when people expect educated men to do at least as their own leaders do, "look you straight in the face and say what you have to, like an honest man who believes in what he advocates." And in these times of Free and Higher Education the written composition—would you believe it?—is too often not the man's own, but the production of some overburdened School Board governess at 7s. 6d. a dozen? And if it be not this, "it is intellectual hog-wash"—a positive insult to any man's intelligence if he has been to a Board School. Only a little while ago I had an offer of sermons on any subject for a shilling or two each.

Or again, the civic and week-day life of these clergy—what is it? They would not preach politics in the pulpit, oh dear, no! And they affirm, with holy horror, their hatred of the political Nonconformist minister. And yet they are the knights, and their wives the dames, of the Tory Primrose League, and at election times there are no more active canvassers than the Vicarage people. Scarcely a Conservative would contest a county division without the aid of these people. Their schoolrooms, too, are always accessible to the one party, but not the other. The present Minister for Agriculture, the Right Hon. Herbert Gardner, could say much on this subject from his Essex experiences. The Vicarage and the Rectory are the headquarters of the coercive canvassing that is arranged. The civic and week-day life of the cleric is hostile in every sense to the just aspirations of a growing democracy.

The Methodist minister on the other hand "is a man from the ranks." Possibly without a college education, without wealth and culture, he can nevertheless preach an extempore sermon twice, and even three times on the Sabbath, and get the people to hear him. He is rigorously boycotted by "the higher powers," yet the common people hear him gladly, and he is the leader of their social life. He has their confidence, they are devoted to him. "The schism shop is full, the orthodox is empty." Such is an every-Sabbath picture.

There are churches to-day where the clergyman does as he likes as to holding more than one service; there are others where the Rector, if a chapel be opened, denounces it from the pulpit, or "speaks of this painful business;" there are certain places where because a layman—a Duke* too—is not elected churchwarden—all tenants are given notice to quit; and to avert the fulfilment of this threat a ducal nominee is elected; and there are thousands of villages where to be a Churchman means a right to the doles and charities, but to be independent means "none of these things for thee." Of the behaviour of the young Ritualistic Tory fledglings I say nothing, but I think of the great Lord Shaftesbury's words to Mr. Miall, "that there is no need for the Liberation Society, the Church will disestablish itself."

And now lest I be charged with exaggeration, listen to the son of the late Bishop of Bath and Wells on the Suffolk clergy. Lord John Hervey said:

"I very often have occasion to travel on the railway from Ipswich to Bury St. Edmunds, and it sometimes occurs to me as I go from station to station along that line to think what is going on in the villages. The first station is Bramford. There is a good clergyman there, but I am sorry to say he is not quite strong enough to allow a political meeting to be held in his schoolroom.

"Next we come to Claydon. Did you read the account in the paper the other day how four or five men went one Sunday to see if they could get a service held in Akenham Church, and how the clergyman with his clerk came and looked over the gate of the churchyard to see if there was a congregation—a very rare thing in Akenham—and when he saw the people he turned back to go to his own house rather than give them a service. But they went to him and said they wanted to have a service in the church, and he said he had a bad cold. But they got their service. The next stopping-place on the line is Needham Market, and on the 5th of November I passed through Needham Station. There is a bit of town land just outside the station, and there the people were making arrangements for burning the Vicar in effigy. Then we come to Elmswell, and here there is a clergyman who is boycotted by the whole of his parishioners, and who boycotts them in return. The parishioners don't salute the clergyman, and if the clergyman salutes the parishioners, they don't salute him again. If these things happen on the line, don't you think they happen off the line too?"

They do happen off the line, and things have scarcely improved during the last five years. The agricultural labourers almost to a man pronounce in favour of Disestablishment. The truth is as Bishop Ryle, himself a Suffolk vicar, puts it:

"It is nonsense to deny that there are scores of large

* The case referred to took place first week in July at Stoke Gifford. The Duke of Beaufort owns the land. At a recent vestry, the parishioners dared to elect Admiral Close as churchwarden. This did not please the Duke, and he at once gave the parishioners notice to quit and yield up their holdings, which had been their homes and that of their fathers before them. In a letter before me the Duke says, "only on one condition will I withdraw notices each of you have received. It is that Admiral Close resigns, or if he cannot legally do so, that he appoints a deputy and promises to attend any parish meetings anything to do with the Church." Admiral Close accepts to save the people's homes. Well may the Wiltshire papers wax indignant over this "unconstitutional coercion." Worse than this, the above is by no means an isolated instance.—T. C. COLLINGS.

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parishes, in almost every diocese in England, where the parochial clergyman does little or nothing besides a cold, formal round of Sunday services. Christ's truth is not preached. Soul work is neglected. The parishioners are like sheep without a shepherd. The bulk of people never come near the church at all. Sin and immorality and ignorance and infidelity increase and multiply every year. The few who worship anywhere take refuge in the chapels of Methodists, Baptists, and Independents, if not in more questionable places of worship. The parish church is comparatively deserted. People in such places live and die with an abiding impression that the Church of England is a rotten, useless institution, and bequeath to their families a legacy of prejudice against the Church which lasts for ever. Will any one pretend to tell me that there are not hundreds of large English parishes in this condition? I defy him to do so. I am writing down things that are only too true, and it is vain to pretend to conceal them. It is precisely here that our system fails and breaks down altogether."

The *Church Times* may tell us of "the progress of the Catholic movement," but it is a mere figment. The labourer knows the Church as a hated class institution. It is a fact that the National Church has failed. The indifference is on the part of ministers as well as people. In Wales it was the rural clergy who gave Nonconformity possession. And they are doing the same in England.

These men have no desire to understand the questions of reform from the labourer's point of view. They leave that to Mr. Joseph Arch and others. It is useless to try to get the country parson to see his last opportunity. His culture and education fit him to lead the new crusade; but will he lead?

Little wonder that many of us see no hope until the day when the Church of England shall rest, as do the great Free Churches, upon the affections of the people and their free-will offerings!

With a heavy responsibility these words are penned. They will probably be canvassed, but enquiry will only show them to be facts.

TO SUM UP.

Before this series of papers closes, may I as a Churchman point out what has been gained in the way of information. First, that the Church has not failed in the East End; that it is progressing in the towns, but losing in the villages. The Free Churches seem to lose ground in London, but to gain in the country.

Roman Catholicism does not seem to make much headway; neither do the Church Army or the Salvation Army.

Most striking is the united declaration of the failure of General Booth's people all round. The concurrence of testimony seems to suggest that England for them is played out. There was a rumour of a year or so ago that America was next to be worked.

The Y.M.C.A. does not seem to be much *en evidence*, but the Settlements of the various denominations do well. Most welcome is the agreement as to the absence of hostility on the part of the masses, and the failure of the Ritualistic conspiracy, with its imitations of the Italian Mission in England, to influence the people.

Again, the curse of denominationalism does not prevail in the East End. There the way is opening for Reunion. It is hailed with joy. There is so much to do in common. Church clergy and the ministers of the Free Churches often join at each other's social meetings. William Rogers, the Rector of Bishopsgate; R. H. Haddon, Vicar of Aldgate; and J. H. Scott, of Spitalfields, are pioneers in this development; while William Cuff and Peter Thompson, the leading Baptist and Methodist ministers, frequently help. Less than a month ago a notable East End parson partook of the Sacrament at Shoreditch Tabernacle. The Lambeth recommendations for fraternal intercourse are taken advantage of to the full. Would that they were in the country! What a contrast to the social boycotting of the chapel and its minister in most towns! As in Wales, so in England, it will be the bigotry of the rural parson that will most injure the Church. Again and again have town clergy and ministers deplored to me the bigotry of their country brothers.

For my own part I have long acted on the spirit of the Lambeth proposals, and have gone to chapel gatherings whenever invited. The wishes for Reunion have been most warm.

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REV. H. R. HAWEIS ON THE POPE.

THE Rev. H. R. Haweis, on his return from Rome, whither he went to re-deliver his three lectures on the unification of Italy, took occasion to preach the other Sunday on the Pope. He said that some people were inclined to think that the Pope was played out, and that the Roman Catholic religion was on the decline. No one who had witnessed the Pope's magnificent reception (beyond anything which any living sovereign could command) at St. Peter's would believe the one, and no one who travelled with his eye open would believe the other. In spite of corrupt doctrine and a defective historical foundation, the Pope was strong and the religion of Rome still powerful.

No doubt the Pope's present popularity was partly personal and partly political. Personally, Leo XIII. was the strongest Pope that had for centuries occupied the papal throne. He was also a good man. His advice to Ireland had been temperate, to the strikers in America wholesome, and by arbitration he had prevented a bloody war in Peru; he had built the Romans a splendid cholera hospital and founded asylums for the poor and aged; he had made an aqueduct for his native town, and given the people pure water; he was the friend of sanitation and education, which, however, he insisted should not be divorced from religion (like a good many people in England). His unfortunate utterances about Bible Infallibility were no better and no worse than Pius IX.'s nonsense about his own Infallibility; but, dogma apart, Leo XIII. was quite up to date.

Politically he is popular, because the government of Signor Crispi, the king's Prime Minister, is unpopular, and the Pope is dead against the monarchy which has deprived him of his temporal dominions, and so, for once, he sides with the Republicans, who wish the overthrow of the monarchy.

Mr. Haweis then proceeded to call attention to the defective historical foundation of the papal claims.

First. The promise made and the charge given to Peter was in reality extended to all the apostles. Peter's name happened to mean "rock," and upon that rock Christ said He would found His Church, but a dogma so portentous of supreme Petrine authority as virtually to exclude the other apostles cannot be proved by a mere play upon words, and the Church is not only and not more founded on Peter than upon the twelve, or, as St. Paul has it, on "*Apostles and prophets, Jesus Christ being the chief corner stone.*" The binding and loosing power is also equally general.

Secondly. Peter is said to have founded the Church of Rome, and to have been its first bishop.

That Peter was ever at Rome at all is doubtful. He certainly did not found the Church of Rome. St. Paul's silence in all his epistles (and he says a good deal about Peter in one of them at least) would be alone conclusive on that point. If anyone founded the Church of Rome it was St. Paul; he claims that church, pastorally, by addressing an epistle to it, and we know he had the strongest objection to meddling with other's pastorates, but he was himself undoubtedly at Rome, as we read in the closing chapter of the Acts; he lived there at least for two years; he was twice tried there before Nero, and tradition says that he was martyred there.

But Peter's connection with Rome as also his martyrdom there is not history; it is tradition.

In no case could Peter have been first bishop of Rome.

Before the end of the first century there were *no bishops*. The apostles had no successors; they were unique men. The Christian bishops rose out of one presbyter or elder in the church assuming an administrative direction or *oversight* (Episcopus).

But granting apostolical succession, it is impossible to trace its regularity. The successors of St. Peter—the obscure Linus and the illustrious Clement—are as doubtfully connected with Peter as Peter is with Rome or its bishopric with Peter.

In the first three centuries there are hopeless breaks and obscurities. Afterwards things are even worse, in 1046 there were *three Popes*, at other times there was no Pope; the Pope has been at various times in prison, arrested, banished, suppressed, and the Papacy bought and sold by lawless men.

Still in spite of false history, personal immorality, illogical argument and unwarranted inferences, the Pope is still powerful, and in spite of corruptions, the Roman Catholic religion is very much alive at this moment.

Mr. Haweis then pointed out the curious fact that every time the Pope appeared or officiated in public he bore witness in his own person, in spite of himself, to a purer (or as we should say a protestant) Christianity (long since improved away by Roman theologians), and supplied at the same time an explanation and a refutation of his temporal claims. He in fact supplied in himself a crushing symbolic and dramatic answer to his own spiritual and temporal pretensions.

Let me explain. The Pope claims for himself and his clergy a separate caste-hood apart from the laity,

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but the long white robe he wears has nothing distinctive of caste about it. It is nothing but the common white frock, worn alike by layman and elder (presbyter-priest) in the Early Church.

The Pope claims for himself and clergy the miracle of the mass, the doctrine of transubstantiation. But the Pope himself alone amongst his clergy recalls the primitive doctrine of a simple memorial supper.

He *sits* and he *sits* at a *table*. At the Lateran Cathedral, the Pope's ancient and peculiar church, a wooden board is used, and the Pope sits behind the board, and faces the people, not with his back to them.

When he celebrates in the Sistine Chapel no instrument is heard, only the human voice is raised in sacred song; this too recalls the early informal simplicity: "*After they had sung a hymn they went out into the Mount of Olives.*"

The Pope claims pastoral authority over the whole Church, and for his clergy spiritual rule and dominion, yet he alone of the bishops has no crozier—why? Because the awful crozier was nothing originally but the presbyter's, the elder's, the old man's walking-stick, and as the Pope is *carried* he needs no such support. What a rude dissipation is this of the mystic emblem of authority, which bishops have made so much of, but it is the *Pope*, not the Protestant, who thus reminds us of the simple origin of the bishop's dreaded wand of spiritual power—the crozier.

After dealing in his own conservative person and conduct these rude blows to Roman Catholic theology, the Pope proceeds to demolish his temporal claims by showing their obsolete character.

He inherits his dignity from such a long extinct and bygone personage as the Emperor of Rome! When the seat of imperial authority was shifted by Constantine in the fourth century from Rome to Constantinople, incomparably the most important personage left was the Bishop of Rome. Constantine gave him a slice of ground (part of the Lateran Palace gardens, in fact), and the Bishop of Rome then added on magisterial to episcopal authority.

His chair of state, borne above the heads of the people by his guards, is an image of the imperial throne; the red shoes, the kiss imprinted on them by the faithful, the peacock fans, are practices imported by the Emperor Caligula from Persia. The Pope is, then, an Italian prince whose dominion has grown by degrees, as the old Imperial power broke up and left authority in the hands of those who could wield it.

Pope is merely a convenient term, an *inclusive* term, for rolling into one a nondescript office made up out of a bishop and a prince; but the Pope has no authority which does not belong to him either as a bishop or a prince, and popedom gives him no headship of the Christian Church; it is indeed more secular than sacred. The Pope is not elected by the united Christian bishops, but by the cardinals. The cardinals need not be clergymen at all, the Pope himself need not be in holy orders; before the ninth century no bishop had ever been chosen Pope—the Pope was usually taken from the deacons or the priests, but sometimes from neither.

In the 10th century John XIX., in 15th Martin V., in 13th Adrian V. were all laymen. *Pope Adrian V. lived and died without ever having taken holy orders at all.*

After dwelling further upon the obsolete character of the Temporal Power and the explanation of it supplied by the Pope's costume and action, Mr. Haweis vindicated the power of the great Popes, when Rome led European civilisation and tamed the barbarians, and stood out as the protector of the oppressed and the teacher of the ignorant.

He dealt at considerable length in the evening with the present sources of Roman power, which he summed up under four heads representing four great needs, or ineradicable passions of the human soul.

1st. *Rest.*—Rome professed to offer to all rest and sure guidance in things doctrinal and practical.

2nd. *Materialism* by forms, ceremonies, sacraments, and discipline appealing to the senses.

3rd. *Spiritualism.*—As Rome is the greatest materialist, so is she the home and shrine of spiritualism.

She has always stood firm for the absolute certainty of an unseen universe of spirits—it is embodied in her purgatory, saints and Virgin homage, prayers for the dead, and relic reverence.

4th. *Organisation.*—Rome is the greatest organiser in the world. She triumphed by her infinite power of adaptation, her faculty and instinct of always putting the right man in the right place.

The preacher concluded by remarking that if the Reformed Churches were ever to cope with Roman pretensions or destroy Roman corruptions, they must supply those great needs, reassert those great doctrines which Rome either parodies or still presents to the people in a state more effective than they seem to be able to do.

We must provide the real Rest for the people of God by bringing the soul not to any Pope or priest, but to Christ. We must use the Materialism of Senses as channels of grace. We must hold fast Spiritualism by grasping the essentially spiritual constitution of man and his actual affinity with the unseen world of spirits. We must not neglect Organisation; we must adapt and re-organise our clumsy machinery until it becomes all things to all men—taking care, as Rome always does, to put the right man in the right place—fitting him for his work, and fitting his work for him.

The only Organization that will ever paralyse the Pope and all his works is one which will give, actually give, what he only professes to give, and do what he professes to do better than he does.

The Reformed Church that is to put down Rome must give the people rest and certainty in doctrine and practice, must show them how to use without abusing the senses, must make them sure of immortality and know their beloved dead are alive, must feed souls, adapt its services to their wants and its ministry to the varied requirements of all sorts and conditions of men.

The Church of England has its work cut out for it.

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ARTICLES OF THE MONTH.

NATURALISM FOUND WANTING.

By Mr. Arthur J. Balfour.

Some time ago the philosophic intellect which leads her Majesty's Opposition in the House of Commons indulged itself in a searching criticism of current systems of idealism. This month, in an admirable number of the *International Journal of Ethics*, we have the same mind appearing as a critic of Naturalism. The article is a fine piece of thinking and feeling, and will deepen the admiration cherished for Mr. Balfour by his religious supporters. He begins by laying down "(1) that practically, human beings being what they are, no moral code can be effective which does not inspire, in those who are asked to obey it, emotions of reverence, and (2) that practically the capacity of any code to excite this or any other elevated emotion cannot be wholly independent of the origin from which those who accept that code suppose it to emanate."

WHAT IS THE PLACE FOR THE MORAL LAW?

Mr. Balfour then asks, What according to the naturalistic creed is the origin and place of the moral law? "The answer is plain: as life is but a petty episode in the history of the Universe; as feeling is an attribute of only a fraction of things that live; so moral sentiments and the apprehension of moral rules are found in but an insignificant minority of things that feel. They are not, so to speak, among the necessities of nature; no great spaces are marked out for their accommodation; were they to vanish to-morrow, the great machine would move on with no noticeable variation; the sum of realities would not suffer sensible diminution; the organic world itself would scarcely mark the change. A few highly-developed mammals, and chiefest among these *man*, would lose instincts and beliefs which have proved of considerable value in the struggle for existence, if not between individuals at least between tribes and species . . . But let it be noted that every one of these propositions can be asserted with equal or greater assurance of all the bodily appetites, and of many of the vulgarest forms of desire and ambition . . . And it is hard to see, on the naturalistic hypothesis, whence any one of these various natural agents is to derive a dignity or a consideration not shared by all the others, why morality should be put above appetite, or reason above pleasure."

"I am contending that sentiments of the kind referred to may not be, and are not, frequently entertained by persons of all shades of philosophical or theological opinion. My point is, that in the case of those holding the naturalistic creed the sentiments and the creed are antagonistic, and that the more clearly the creed is grasped, the more thoroughly the intellect is saturated with its essential teaching, the more certain are the sentiments thus violently and unnaturally associated with it to languish or to die."

IS MORAL SENTIMENT ONLY A TRICK OF NATURE?

"For not only does there seem to be no ground, from the point of Biology, for drawing a distinction in favour of any of the processes, physiological or psychological, by which the individual or the race is benefited; not only are we bound to consider the coarsest appetites, the most calculating selfishness, and the most devoted heroism, as all sprung from analogous causes and all evolved for similiar objects; but we can hardly doubt that the august sentiments which cling to the ideas of duty and sacrifice are nothing better than a device of nature to trick us into the performance of altruistic actions."

"It is because in no other way can the original impulses be displaced by those of late growth to the degree required by public utility, that Nature, indifferent to our happiness, indifferent to our morals, but sedulous of our survival, commends disinterested virtue to our practice by decking it out in all the splendour which the specifically ethical sentiments alone are capable of supplying. Could we imagine the chronological order of the evolutionary process reversed; if courage and abnegation had been the qualities first needed, earliest developed, and therefore most deeply rooted in the ancestral organism; while selfishness, cowardice, greediness, and lust represented impulses required only at a later stage of physical and intellectual development, doubtless we should find the 'elevated' emotions which now crystallize round the first set of attributes transferred without alteration or amendment to the second."

LIKE BLOTCHES ON A BEETLE'S BACK.

"Kant, as we all know, compared the Moral Law to the starry heavens, and found them sublime. It would, on the naturalistic hypothesis, be more to the purpose to compare it to the protective blotches on a beetle's back, and to find them both ingenious. But how on this view is the "beauty of holiness" to retain its lustre in the minds of those who know so much of its pedigree? If while they are being taught the supremacy of conscience and the austere majesty of duty, they are also to be taught that these sentiments and beliefs are merely samples of the complicated contrivances, many of them mean and many of them disgusting, wrought into the physical or into the social organism by the shaping forces of selection and elimination, assuredly much of the efficacy of these moral lessons will be destroyed, and the contradiction between ethical sentiment and naturalistic theory will remain intrusive and perplexing."

IF FREE WILL IS BUT AN ILLUSION?

Mr. Balfour next points out that "on the naturalistic view, free will is an absurdity, and that those who hold that view are bound to believe that every decision at which mankind have arrived, and every consequent action which they have performed, was implicitly determined by the quantity and distribution of the various forms of matter and energy which preceded the birth of the solar system." For an explanation of the singular illusion that we suppose ourselves free, Mr. Balfour refers us to natural selection. As soon as self-consciousness is developed, a sense of constraint or inevitableness in action would check human evolution, and consequently "benevolent Nature steps in and by a process of selective slaughter makes the consciousness in such circumstances practically impossible." Hence all mankind suffer under the delusion that in their decision they are free, when, as a matter of fact, they are nothing of the kind.

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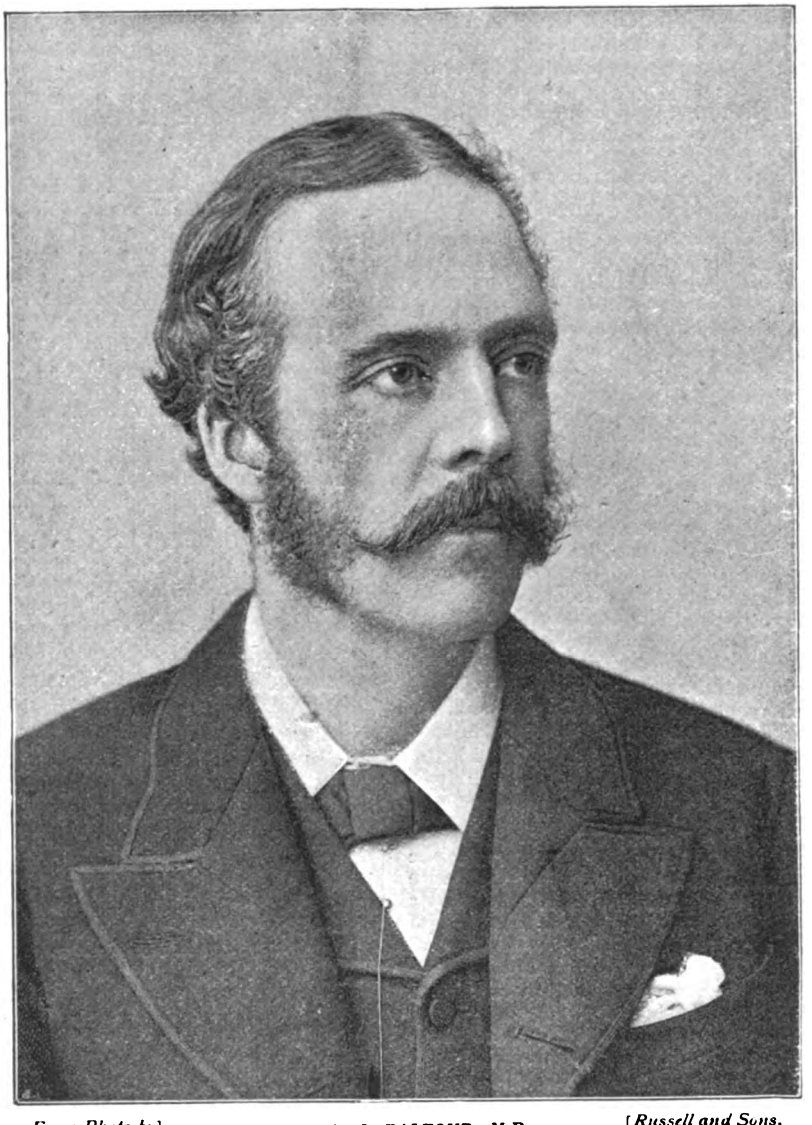
"The roots of a superstition so ineradicable must lie deep in the groundwork of our inherited organism, and must, if not now, at least in the first beginning of self-consciousness, have been essential to the welfare of the race which entertained it." It remains the fact that the persistent realization of the doctrine that voluntary decisions are as completely determined by external and (if you go far enough back) by material conditions as involuntary ones, is wholly inconsistent with the sense of personal responsibility, and that with the sense of personal responsibility is bound up the moral will. Nor is this all. . . . Self-condemnation, repentance, remorse and the whole train of cognate emotions are really so useful for the promotion of virtue that it is a pity to find them at a stroke thus deprived of all reasonable foundation, and reduced, if they are to survive at all, to the position of amiable but unintelligent weaknesses. It is clear, moreover, that these emotions if they are to fall will not fall alone. What is to become of moral admiration? . . . It is much to be feared that, at least in the region of the higher feelings, the world will be much impoverished by the effective spread of sound naturalistic doctrine."



From Photo by] MR. A. J. BALFOUR, M.P. *[Russell and Sons.*

"No doubt," Mr. Balfour half cynically observes, "this conflict between a creed which commands intellectual assent and emotions which have their root and justification in beliefs which are deliberately rejected, is greatly mitigated by the precious faculty which the human race enjoys of quietly ignoring the logical consequences of its own accepted theories." If the abstract reason always produced a practice corresponding, natural selection would long ago have killed off all those who possessed abstract reason. "Nevertheless the persistent contradiction between that which is thought to be true, and that which is felt to be noble and of good report, not only produces a sense of moral unrest in the individual, but makes impossible for us to avoid the conclusion that the creed which leads to such results is somehow unsuited for 'such beings as we are in such a world as ours.'"

THE ETHICAL NEED FOR THE NEXT LIFE.

Mr. Balfour next asks, What has Naturalism to say on the final results of human endeavour?

"That the ends prescribed by morality should be *mutually consistent*, and that they should be *adequate*, are demands which to me at least seem legitimate, and which, whether legitimate or not, will certainly be made." On the naturalistic theory Mr. Balfour holds that they are neither one nor the other.

"I agree with those who think that 'reasonable self-love' has a legitimate though doubtless a subordinate position among ethical ends, that as a matter of fact it is a virtue wholly incompatible with what is commonly called selfishness, and that society suffers not from having too much of it but from having too little." "Until the world undergoes a very remarkable transformation, a complete harmony between 'egoism' and 'altruism,' between the pursuit of the highest happiness for one's self and the highest happiness for other people, can never be provided by a creed which refuses to admit that the deeds done and the character formed in this life can flow over into another, and there permit a reconciliation and an adjustment between the conflicting principles which are not always possible here. To those again who hold (as I think, erroneously) both that the 'greatest happiness of the

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greatest number' is the right end of action, and also that as a matter of fact every agent invariably pursues his own, a Heaven and a Hell, which should make it certain that principle and interest were always in agreement, would seem almost a necessity. Not otherwise, neither by education, public opinion, nor positive law, can there be any assured harmony produced between that which man must do by the constitution of his will, and that which he ought to do according to the promptings of his conscience." Even pure altruists "would probably not be unwilling to admit with the rest of the world that there is something jarring to the moral sense in a comparison between the distribution of happiness and the distribution of virtue, and that no better mitigation of the difficulty has yet been suggested than that which is provided by a system of future 'rewards and punishments.'"

IS THE GAME WORTH THE CANDLE?

"The *emotional* adequacy of the ends prescribed by naturalistic ethics" is next considered. Taking naturalism at its highest, and assuming that "in the perfection and felicity of all sentient creation, embracing within its ample margin every minor issue, we may find in its completeness the all-inclusive object prescribed by morality for human endeavour," Mr. Balfour avers that "The object is admittedly worthy; it is admittedly beyond our reach. The unwearied efforts of countless generations, the slow accumulation of inherited experience, may, to those who find themselves able to read optimism into evolution, promise some faint approximation to the millennium at some far distant epoch. How then can we, whose own contribution to the great result must be at the best insignificant, at the worst nothing or worse than nothing, presume to think that the prescribed object is less than adequate to our highest emotional requirements? The reason is plain: our ideals are framed not according to the measure of our performances, but according to the measure of our thoughts; and our thoughts about the world in which we live tend, under the influence of increasing knowledge, constantly to dwarf our estimate of the importance of man, if man be indeed no more than a phenomenon among phenomena, a natural object among other natural objects." For what is man looked at from this point of view?

"WHAT IS MAN THAT THOU ART MINDFUL OF HIM?"

"Man, so far as natural science by itself is able to teach us, is no longer the final cause of the universe, the heaven-descended heir of all the ages. His very existence is an accident, his story a brief and discreditable episode in the life of one of the meanest of the planets. Of the combination of causes which first converted a dead organic compound into the living progenitors of humanity, science, indeed, as yet knows nothing. It is enough that from such beginnings famine, disease, and mutual slaughter, fit nurses of the future lords of creation, have gradually evolved, after infinite travail, a race with conscience enough to know that it is vile, and intelligence enough to know that it is insignificant. We survey the past and see that its history is of blood and tears, of helpless blundering, of wild revolt, of stupid acquiescence, of empty aspirations. We sound the future, and learn that after a period, long compared with the individual life, but short indeed compared with the divisions of time open to our investigation, the energies of our system will decay, the glory of the sun will be dimmed, and the earth, tideless and inert, will no longer tolerate the race which has for a moment disturbed its solitude. Man will go down into the pit, and all his thoughts will perish. The uneasy consciousness, which in this obscure corner has for a brief space broken the contented silence of the Universe, will be at rest. Matter will know itself no longer. 'Imperishable monuments' and 'immortal deeds,' death itself, and love stronger than death, will be as though they had never been. Nor will anything that *is* be better or be worse for all that the labour, genius, devotion, and suffering of man have striven through countless generations to effect."

OUR PASSION FOR THE ETERNAL.

"We desire, and desire most passionately when we are most ourselves, to give our service to that which is universal, and to that which is abiding. Of what moment is it, then (from this point of view), to be assured of the fixity of the Moral Law when it and the sentient world, where alone it has any significance, are alike destined to vanish utterly away within periods trifling beside those with which the geologist and the astronomer lightly deal in the course of their habitual speculations? It cannot, therefore, be a matter to us of small moment that as we learn to survey the material world with a wider vision, as we more clearly measure the true proportions which man and his performances bear to the ordered Whole, our practical ideal gets relatively dwarfed and beggared, till we may well feel inclined to ask whether so transitory and so unimportant an accident in the general scheme of things as the fortunes of the human race, can any longer satisfy aspirations and emotions nourished upon beliefs in the Everlating and the Divine!"

But everyone who is interested in the religious development of a man destined, in all probability, to be chief ruler of the empire will do well to read the entire essay.

THE EVIDENCE OF MIRACLES.

PROFESSOR MARCUS DODS, in the *Homiletic Review* for June, treats with characteristic freshness the well-worn theme of "The Evidential Value of Miracles." Dr. Dods points out that "our Lord considered the working of miracles an essential part of His work." "Nowadays, however, the idea very commonly obtains that Christianity would float more buoyantly were the miraculous element in the Gospel narrative thrown overboard. . . . And so long as miracles are not recognised to be of the essence of Christianity, so long will they be felt to be a hindrance and not a help to faith."

The point which Dr. Dods emphasises is this: that "the miracles were themselves the revelation of the presence and love of God. They were the expression of His fatherly good will toward men. The sympathy which prompted Christ to 'bear our sicknesses' was the Father's sympathy. Uniformly He declared that these were the works given Him by the Father to do.

"If we ask ourselves what effect the miracles have had on our own minds, we cannot fail to recognise that they have revealed God to us, and rendered in a vivid and forcible manner truths about Him which otherwise could not have been so impressively taught. For, after all, it is chiefly through them we come to apprehend the sympathy, and patience, and devotedness of Christ, and in Him the fatherliness of God. Christ's accessibility to all, the forgiving and encouraging spirit He bore to all, the suitable and gratuitous relief He brought to all—everything, in short, which draws men to Christ is made apprehensible

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to us, not solely, but chiefly, through the miracles. To eliminate them from the gospels would be to eliminate what declares, manifests, and teaches the love of Christ and the fatherhood of God far more distinctly and impressively, and in a more universally intelligible form, than any verbal teaching. The miracles are themselves the revelation.

EVIDENTIAL BECAUSE NOT PRIMARILY EVIDENTIAL.

"Jesus persisted in His refusal to win men by wonders; for so, He knew, they could not be truly won. He wrought no miracle for the primary purpose of convincing men of His Messiahship; but, quite consistently, He could appeal to the miracles He did work as proof of His Messiahship. . . . It is just because the primary intention of Christ's miracles was not to establish a character for this or that, but directly to benefit needy persons, that they did convincingly prove Him to be God's representative on earth. . . . They are evidential precisely because their primary object was not evidential.

"The common objection, therefore, to the evidential function of miracles falls to the ground. It is commonly objected that miracles, even if credible, are useless. It is the doctrine, it is said, that proves the miracle; not the miracle the doctrine."

But miracles are not external signs, like Matthew Arnold's suggested change of pen to pen-wiper.

"Miracles are not gratuitous, superfluous, inconvenient, and irrelevant credentials; they are themselves didactic and revealing. We accept the miracles of Christ because they embody and express the very thing to be proved."

"Further, in all consideration of the miracles of Christ, the miracle of His own Person must be kept in the foreground. His sinlessness is the crowning or, we should rather say, the fundamental miracle. . . . And at this point miracle carries with it the maximum of evidencing power precisely because here its revealing function is at its maximum. God manifest in Christ is His own evidence, as the sun shining in its strength needs no other light to see it by.

PROFESSOR HUXLEY'S CENTAUR.

"Professor Huxley puts the argument for the incredibility of the miraculous in a nutshell when he asks if any testimony would suffice to make it credible that a Centaur had been seen trotting down Regent Street. This illustration brings out precisely the weakness of Professor Huxley's position; for, first, the Centaur is itself a monstrosity. The miracles of the New Testament are all on the plane of nature. Feeding the hungry, healing the sick, raising the dead—all these are removals of obstructions which prevent nature from being the free expression of God's good-will to man. They are hints of an ideal state which nature will one day reach, accelerations of her slower processes.

"But secondly, and especially, the Centaur is an isolated phenomenon; proceeding from nothing, going no whither, accomplishing nothing, signifying nothing; meaningless, irrelevant, incredible. . . . The miracles of the New Testament were wrought by a unique person, by one who has actually revealed God and altered the world's conception of God; they appear as the natural outcome of a manifestation which had been prepared for and expected through a long course of years. Between miracles so imbedded in the supernatural—so significant, so congruous to the circumstances, and trailing such a history behind them—and a Centaur trotting down Regent Street, where is the analogy?

"The miracles are Christ's miracles, and that makes precisely all the difference."

PEW-RENTS AND LAND-RENTS.

"How they Boomed the Elgin Street Church" is the title which A. R. Carman gives to a realistic modern parable in the July *Arena*. He tells how four shrewd business men undertook to fill their half-empty church. They hired a popular D.D., tuned the local newspapers, made all seats free for a month, and got the place crammed to bursting. And then they proceeded to draw in the net. As one of them—a keen speculator in real estate—confessed: "We four put a dummy value on each of the pews to commence with—the total to just reach the amount we needed to 'boom' the church; and then, as we chipped in our cash, we each picked out pews to equal our contribution, on the understanding that each man would look out for himself—get what he could for the pews, you know."

In many cases this meant, of course, the expropriation of the old seat-holders. The consequence was that they took alarm, and a church-meeting was summoned to consider the matter. Great indignation was expressed at the introduction of "worldly speculation" into "the House of God."

"Speculation is all right in worldly matters," said one, "but to speculate in the privilege of finding a place in God's house is blasphemous."

A young-faced, bright-eyed man arose in the rear of the room and said, "I would like to ask the last gentleman who spoke a question."

"Very well, go on," said that person, kneeling half up in his pew.

"You think it wrong to speculate in the privilege of finding room in God's house?" The words came with impressive directness.

"Yes," assented the questioned party.

"Well, then," continued the questioner, "I would ask you: *Is not this God's earth?*

"I will try to make it plainer. I may be wrong, but I believe that it is more important that a man shall live than that he shall attend church. You are complaining here that a few men have obtained possession of all the pews, and propose to make personal profit out of your necessity to worship here. You must come here to church is the theory. You cannot come without their consent; therefore you must pay them what they ask—or stay outside. That is a great wrong, you think. It may result in preventing a poor member from coming to this church at all. A poor man shut out from the house of God because of his poverty! It is blasphemy to you—and rightly so.

"But (and the speaker became more intensely earnest) suppose this were the only church for you in the world, and you had to get in here or die spiritually, how immeasurably the wickedness of this speculation in the very means of spiritual life would be augmented! Outside and under us lies the earth. It is the only earth open to man. He must live on it or die. It is God's earth, given alike to all His sons and daughters. But yet—there as here—a few men have obtained control of it; make profit out of our necessity to dwell on it; and have the power to deny us the privilege of life."

"Nonsense," sneered Perkins.

"It is not nonsense," hotly rejoined the young man. "Men do die because they are denied access to land. The slums of our cities are murder-traps where men, women, and children, pitchforked together by other men who are holding land for speculative purposes, die every day for lack of pure air and sunlight. Speculation creates nothing. Speculation of every kind is gambling for

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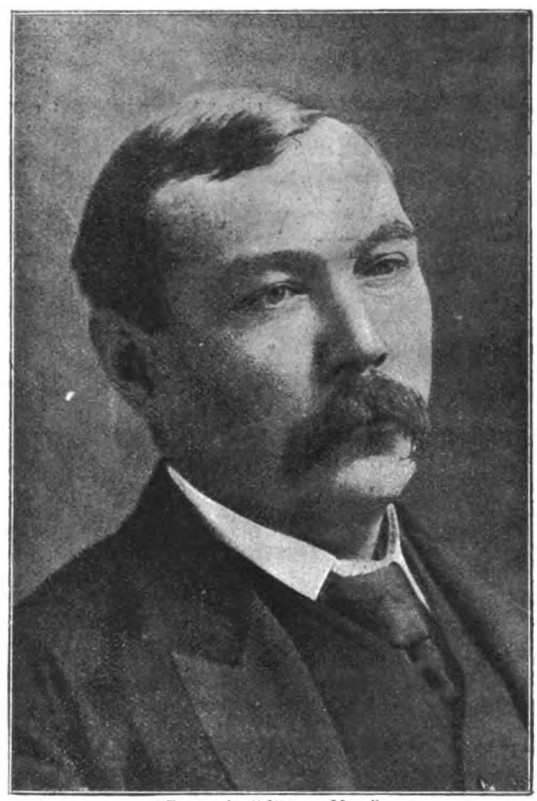
values created by other means; but speculation in the leases of human life—betting that one's fellow-men will so sorely need a certain portion of the earth's surface that they must pay the gambler double what he risks on it—getting in the path of natural growth, and piling humanity back on itself until, overcrowded, asphyxiated, festering in filth and disease, it must pay your price—is the cruelest form of gambling yet born of hell. A game of cards for high stakes—ph! is a virtue beside it!"

DR. CONAN DOYLE.

THE creator of Sherlock Holmes takes his place in the *Young Man's* gallery of notables this month; and Mr. W. J. Dawson is the delineator. The novelist, we are informed, comes of a fighting race, no fewer than five of his family having fought at Waterloo. He seems to possess the soldier's virtues, if one may judge from his blunt honesty, straightforward manliness. He is also described as a "very ardent democrat with the most complete faith in the people, not merely in the matter of the soundness of their general judgment on books, but also in all the great questions of socia. welfare, and political life and progress."

He puts not his trust in professional critics, but relies on the heart of the public for a true and certain verdict. Nay, he even declares, "There is no finer judge of the merits of a story, as a story, than the British schoolboy. I should be very well pleased to write for the applause of the schoolboy, for what the schoolboy likes the majority of readers will like too."



(From the "Young Man.")
DR. CONAN DOYLE.

His "imperial" instincts are said to be as strong as his democratic; by which is meant not Jingoism, but love of the great English-speaking people. He cherishes "a deep and enduring pride in the position and prospects of the Anglo-Saxon race. He loses no opportunity of impressing it upon the popular imagination that the best thing for the peace and prosperity of the whole world is a firm alliance between Great Britain and America."

Mr. Dawson sums up by saying, "He is a man whose character is wrought out upon a plan of great simplicity and strength, and there is no room in his nature for any meanness. His special gifts are ingenuity and imagination, but these are only gifts of the mind. A finer gift still is the large charity which governs all his views of men and things, and the simple earnestness with which he believes in all things manly, honest, and of good report."

THE CRUELTY OF SPORT.

DR. LOUIS ROBINSON in the *Fortnightly Review* cuts up the inconsistency of a public which howls at vivisection carried on for scientific and humane ends, but calmly practises "everyday cruelty" for the sake of its own trifling profit or sport. He raises at the outset an interesting question as to the origin of the present development of sympathy with the lower animals.

"If we endeavour to trace the causes of the awakening which has taken place among ourselves, we shall find that science has had far more to do with it than has religious teaching. . . . While natural history and general philosophy were studied under the benign supervision of the Roman Church, we find that men who were the leaders of thought of their age, such as Descartes in the seventeenth century, declared that brute beasts were non-sentient automata. It has been since science has shaken itself free from ecclesiastical leading-strings that the study of comparative physiology (together with the growth of the reflective spirit) has brought the truth home to us. The sensory and mental apparatus in man and in the lower animals have been shown to be so similar, both in structure and in function, that no one can now doubt that brutes feel pain when injured. Christianity, by proclaiming a universal human brotherhood, extended the sanction of the pristine tribal code of ethics to all mankind. Darwinism, by proving to us our blood-relationship with the lower animals, has widened the obligations of fellowship so as to include every living thing."

The man of science who claims to have produced the feeling of pity for suffering brutes feels somewhat poignantly the check which this feeling tries to put on his vivisecting ardour. So we infer from the tone of Dr. Robinson's article. None the less his rebuke of modern inconsistencies is ethically valuable. He reminds us that the poisons used to destroy rats—strychnia, arsenic, and phosphorus—are probably the most painful in their effects. This wholesale torture, like the mutilation of lambs and the "firing" of horses, is passed over without a murmur by a community that will not allow scientific experimenters to operate much more mercifully without being subject to carefully-guarded regulations.

He lashes with ninetailed satire the atrocities committed in sport. "Every time a shooting party has what is called 'a good day' in the fields and coverts, the sportsmen inflict more misery on defenceless creatures than the whole posse of licensed vivisectors in the country cause in a year."

"What would all the good humanitarians say, if some

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man of science, pursuing knowledge rather than pleasure, were deliberately to smash the leg of an animal, and lacerate its flesh with some blunt instrument, and, merely to save himself a little trouble, were to let it crawl about the laboratory, with a compound fracture and wounds unattended to, while he busied himself with something else? What, if he were to commence an operation on a pigeon by wrenching off a wing and gouging out an eye, and then were to stroll off to lunch, a game of billiards, intending to come back and finish the business when he had leisure? What, if he were to tear open the abdominal cavity of a rabbit, and, rather than spend a quarter of an hour in completing the operation he had begun, were callously to let it die in all the unspeakable agonies of peritonitis? What again, would they say, if, when the vicar dropped in to afternoon tea, and asked about the result of the experiments, our investigator were to smile and rub his guilty hands as he replied that he had had a most enjoyable morning? And lastly, what would they say about the vicar, if, on hearing this shameless avowal, he joined in the abominable rejoicings of his host, and accepted a gift of the mangled carcases of the victims?"

Yet, *mutatis mutandis*, these are the usual incidents of a day's "sport."

THE COLLECTIVITY OF SIN.

THE doctrine of original sin was not so long ago considered old-fashioned, if not obsolete. But it is here amongst us again, in the guise of modern science and sociology, and it is felt to be one of the ugliest of facts. The solidarity of the race, the organic unity of humanity, are principles which when applied to the phenomena of misconduct make the flippancy of a generation ago on the subject of original sin look extremely silly. Dr. Amory H. Bradford, co-editor with Dr. Lyman Abbott of the *Outlook*, may be reckoned as an essentially modern man; and in *Christian Thought* for June we find him writing on "Race Sin," or more explicitly "the part of the race in the sins of the individual." Much of what he says might have been a sermon on the saying ascribed to one of the Apostles, "If the neighbour of an elect man hath sinned, the elect man himself hath sinned."

HOW ALL SIN IN THE SIN OF EACH.

Dr. Bradford begins, "We all have a share in one another's sins. In a certain real sense there is no crime committed by an individual in which all the rest of the community are not participants. Nothing seems more absurd at first thought than to say that pure and noble spirits have part in murders, adulteries and robberies. They make laws to prevent such crimes. Nothing could be more repulsive than complicity with what they hate; and yet, far more than most dream, all are partners in one another's guilt.

"No man is entirely a new creation. Each person comes into the world marked by the peculiarities of his time, his condition, his parents. Each man is the product of his ancestry multiplied by his surroundings. The time and circumstances of his birth, and all his natural faculties, are determined before he is born. . . . But the fact of inheritance reaches far back and to many people. Furthermore, by inheritance come tendencies to certain sins. As a tendency to consumption or to nervous disease runs in families, so also in clearly defined lines run tendencies to intemperance, pauperism, and various crimes. . . . Now, he who transmits to his child a tendency which makes any sin easy is a partner with that child in his guilt. . . . When the child of that father in beastly intoxication is borne from the gin palace, who in the sight of God and an impartial world are to be held culpable for his downfall? He himself because he did not use the will he had. His parents because they indulged in courses which brought him into the world morally and physically infirm; and hardly less those who first led his parents into wrong. It has been demonstrated that the pleasures of one generation breed impulses toward vice in subsequent generations; that the wine drinking of parents becomes incipient dipsomania in their children; that the disregard of physical and moral law whose consequences are hardly seen at the first, in following generations becomes insanity or blossoms into vice and violence. The unity of the race is terribly real. Diseases that no facts in the individual life can account for point gaunt fingers of blame from one generation to another. . . . This is what gives point to the appeals of those who plead for purity, for temperance, for the observance of the laws of health; and no misstep and no crime fails in some way, unless thwarted, to send its blight down the generations."

ENVIRONMENT AS WELL AS HEREDITY.

"That the sins of the individual are not simply his own, but belong to the race, is evident from the fact that public sentiment has much to do with our understanding of what constitutes right and wrong. . . . Those who help to make the public sentiment, if that sentiment allows wrongs of any kind to go unbranded, are partners in guilt with those who transgress the moral order. The strong should bear the infirmities of the weak. There are multitudes who do little thinking for themselves; to whom what society allows is right, and what it condemns is wrong. . . . Some of the most splendid heroes of history have caused immeasurable evil. If the rich dress better than they ought, the poor will dress better than they can afford. If the millionaire sips his wine, the hod-carrier will insist on his whiskey. . . . Those who do not do all they can, and at any cost, to make it impossible for any to get pleasure or gain at the expense of the weakness of their fellow-men, are in a real sense partners in guilt with those who fall. If the cultured honour genius and palliate vice in those who are eminent, they practically say that moral character is not imperative. The mass of men are not astute enough to understand why vice should be condoned in Burns and Goethe and condemned in carpenters and clerks."

Dr. Bradford is careful to affirm that "the problem of inheritance *versus* free-will is full of mystery, but of one thing we are sure, and on that we must rest—we may choose the right; every one is free; none are driven to sin entirely against their will; none are excused in their fault."

VIRTUE ALSO AND SALVATION RACIAL.

"The solidarity of the race is an evident, but terrible, reality. All are of one blood. If that common stream is polluted by the vice of any single individual, then the lot of all others is harder; and their tendencies to evil are stronger. But if, on the other hand, any man rises to a loftier and purer manhood than his parents or his neighbours, he does his part to purify the common stream.

"The individual's sin is his own, and yet it belongs to the race also. Equally the virtue of the individual is not his own alone; it is also a product into which have gone the toils, tears, sacrifices, prayers of millions who never heard his name.

"This study brings to light one thought which in our time is having wide recognition, and that is, that Jesus Christ is a social, as well as an individual, Saviour. His mission is to states and institutions as truly as to individuals. Hence He organized a kingdom, that is, a new social order; and that kingdom is advanced by the conversion of men, but also by the gradual raising of ideals, by improving social customs, by transforming states."

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GEORGE HERBERT.



BISHOP KEN.

(*From the "Sunday Magazine."*)

LAST-CENTURY HYMN-WRITERS.

HYMNS are a sort of second Scripture. Those that have won the suffrages of all the Churches have acquired something very like canonicity. To children and to the thousands of adult Christians who are still in the child-stage, the hymnal is often more than the Bible. Some of the most popular of sacred songs are little other than mnemonic rhymes of Gospel truth; and chiefly by their aid is the Gospel remembered. Hence a measure of the perennial interest which gathers round the writers of Scripture connects itself with hymn-writers. A series of sketches of our masters of hymnology is continually recurring in one or other of the magazines; and the magazine editors are wise in maintaining this recurrence.

The "Hymns and Hymn-Writers of the Eighteenth Century" is, for example, the title of a succession of papers which Mr. E. W. Howson begins this month to contribute to the *Sunday Magazine*. He divides his subjects into three schools, the literary, the Anglican, and the Evangelical. In the first he includes Pope, Addison, Cowper, and Michael Bruce. It is said by a contemporary writer that Addison's hymns "produced a very great effect at the time, and did more good in one day than all the pulpit discourses in a year. They had for those times an immense circulation; as many as 20,000 copies were sold of each number. We ought to remember that they were not meant for congregational use, but are partly hymns, partly poems."

The Anglican Church produced Bishop Ken—the Nonjuror, "the little black fellow," as Charles II. called him, "who would not give a lodging to poor Nelly Gwynne." "In his later years he was a martyr to severe rheumatic suffering, and he found the composition of poetry an anodyne for his pain." His hymns "breathe the same cleanly spirit and gentle refinement that we find in the hymns of George Herbert and Henry Vaughan; they are the utterance not of a priest, monk, or zealot, but of a Christian gentleman."

But apart from him, Byrom and John Austen, "the Anglican Church as such, contributed nothing original, nothing but paraphrases of the Psalms. This will not surprise us if we consider the state of the Church at the time. . . . The Established Church was timid alike of Popery and Puritanism. The Latin hymns were felt to be monkish, the English smacked of Dissent."

"A STARTLING OMISSION" IN THE TEACHING OF JESUS.

"LOVE the law of spiritual gravitation" is the title of a fine study by the Rev. John Watson in the *Expositor*. He traces the evolution of conduct "from instinct to duties, from duties to rules, and from rules to law." With the law of love, the race attains mature manhood. But, Mr. Watson proceeds, "When Jesus gave His doctrine of love in its final form, one is struck by a startling omission. He laid on His disciples the repeated charge of love to one another, He did not once command them to love God. While His preachers have in the main exhorted men to love God, Jesus in the main exhorted them to love their fellowmen. This was not an accident—a bias given to His mind by the immense suffering in the world: it was an intention—the revelation of Jesus' idea of love. Conventional religion divides love into provinces—natural love (ranging from the interest of a philanthropist in the poor to the passion of a mother for her child) and spiritual love, whose humblest form is the fellowship of the Christian Church and whose highest is the devotion of the soul to God." This artifice Jesus never once sanctioned, He bitterly satirized it. He accepted the solidarity of sin, that wrong to man was wrong done to God. He "accepted with as little reserve the solidarity of love—that no one could love a fellow-creature with a pure, unselfish passion without loving God." "Life is the school of love, in which we rise from love of mother and wife and child through a long discipline of sacrifice to the love of God."

"Whenever doctrine and love have entered the lists, not as friends but as rivals, love has always won, and so confirmed the wisdom of Jesus. He has had servants in

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every country distinguished for their devout spirit and controversial ability. Their generation crowned them for their zeal against heresy, but succeeding generations conferred a worthier immortality. The Church forgot their polemics, she kept their hymns." We are "beginning to discover that none can be a heretic who loves, nor any one be other than a schismatic who does not love."

THE NATIONALISATION OF CATHEDRALS.

DR. JESSOPP'S PLEA FOR NONCONFORMIST CANONS.

MR. FREDERICK DOLMAN, in the *Young Man* this month, gives us a pleasing glimpse of "the country parson" at home. That home is in the parish of Scarning in Norfolk, three miles from Dereham. Mr. Dolman relates how "he heard Dr. Jessopp preach in Scarning Church. It was a short sermon, not exceeding twenty minutes in delivery.

"'Twenty minutes is quite long enough as a rule,' the Rector said, when he rejoined me after the service, 'but when I preach extempore, as I did this morning, my subject is apt to run away with me, and then I return to written sermons. But written sermons, although they may gain much from a literary point of view, can never be so effective, I think.'

"'Do you take the view, Dr. Jessopp, that the press to some extent, has usurped the function of the pulpit?'

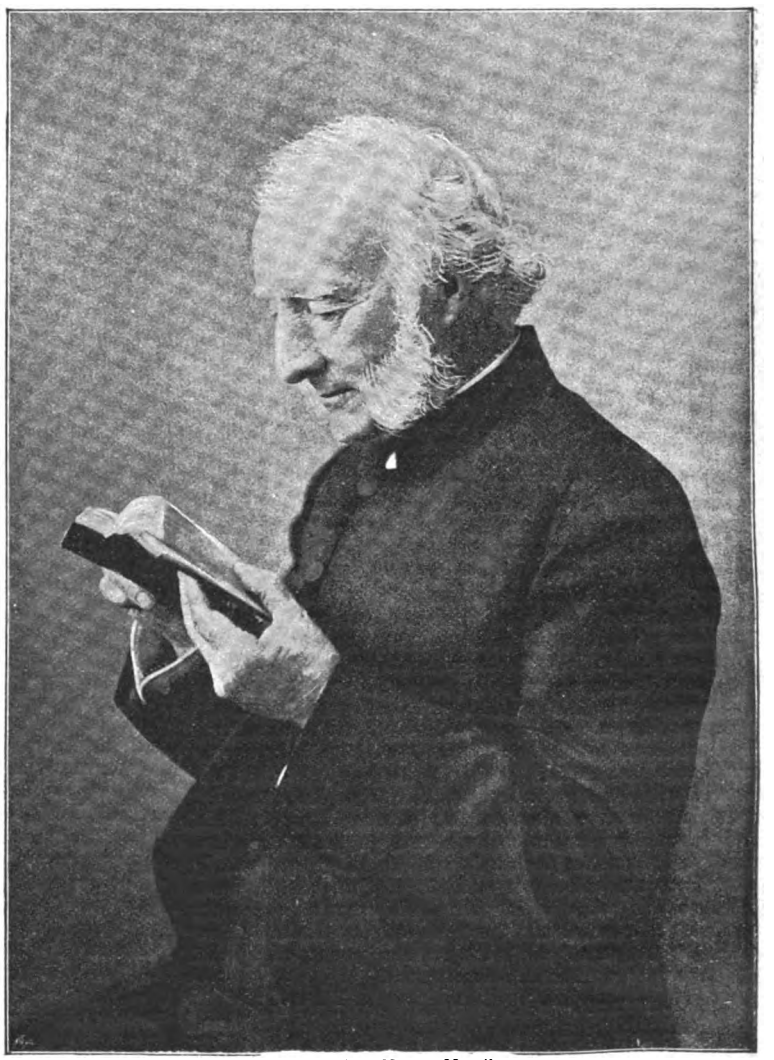
"'There can be no doubt of it, and I am inclined to think that the Church is not gaining the services of so many able men as she once did. But there may come a revival, and I am sure that the people will never dispense with religious feeling.'

"'I am rather surprised myself, said Dr. Jessopp, after a reference on my part to Disestablishment, 'that the Nonconformists have not demanded the nationalisation of cathedrals. I am strongly of opinion that something should be done to render them serviceable to all Christian bodies; the cathedrals might become a point of reunion. For one thing, the canonries might be open to able men of all denominations. There is no reason why a canon should necessarily be in orders. At one time—it was certainly as late as Elizabeth's reign—the office was not infrequently held by a layman. And I believe it is more by accident than design that the custom, which may now have the force of law, grew up in favour of appointing only men in orders.'

"Notwithstanding his literary pursuits, Dr. Jessopp is evidently devoted to the practical duties of a country parson. He seemed to know every man, woman, and child in his parish, which is about three miles long, and has a population of 800 scattered over it."

OUR TWO MOST EMINENT THEOLOGIANS.

REV. W. T. DAVISON, of Handsworth Wesleyan College, Birmingham, writing in *Zion's Herald* (Boston) on "The Theological Drift in the Old World," says that "If the question were asked, 'Who in this country at the present time are the two most distinguished representative writers among Anglicans and Nonconformists respectively?' the answer given by most would probably be—Bishop Westcott and Dr. Fairbairn. This may be said without the slightest invidiousness. It implies no disparagement of other eminent thinkers and writers. It does not necessarily mean that these are the ablest. . . . . The two writers mentioned, however, may be thus placed together, because in certain well-defined respects they are distinctive and representative. They speak for religious communities as well as for themselves, and both say excellently what many are thinking but cannot express.



(From the "Young Man.")
REV. DR. JESSOPP.

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DOES SCIENCE UPSET SOCIALISM?

MR. KARL PEARSON is greatly exasperated with Mr. Kidd's "Social Evolution." In the name of biology it condemns Socialism as opposed to the "cosmic process"; as unscientific therefore, and properly untenable. Whereupon Mr. Pearson asseverates in the *Fortnightly Review* that Socialism is not refuted by biology, but that, on the contrary, biology as understood by Weismann and Kidd is to be set right by Socialism. He takes care early in his article to explain that Socialism is no abstract levelling of all, irrespective of ability and merit.

SOCIALISM REWARDS NATURAL SUPERIORITY.

"So far," he says, "as I understand the views of the more active Socialists of to-day, they fully recognise that the better posts, the more lucrative and comfortable berths, must always go to the more efficient and more productive workers, and that it is for the welfare of society that it should be so. Socialists, however, propose to limit within healthy bounds the rewards of natural superiority and the advantages of *artificial* inequality. The victory of the more capable, or the more fortunate, must not involve such a defeat of the less capable, or the less fortunate, that social stability is endangered by the misery produced."

Having thus in effect granted beforehand a certain "rivalry of life" within the socialistic state, which secures the prizes for "natural superiority," Mr. Pearson states the problem thus:—"We have an apparent contradiction between the conclusions of science and the present socialistic trend of both legislation and ethical teaching. The contradiction can be removed only by asserting that there is no socialistic trend, as Mr. Kidd does; or by admitting that our society is decadent and the British race degenerating, which seems to be the opinion of Mr. Spencer; or, finally, by proving that the 'biological truths' on which the contradiction is founded are no truths at all, merely mis-applications of ill-defined terms; this is the firm conviction of the present writer."

WHAT! ALTRUISM DEEPEN RIVALRY!

"Now as Mr. Kidd fully accepts as the inevitable natural law the struggle for existence between individuals, it follows that this increased rivalry and competition which is to follow from increased equality of opportunity must result either in the absolute destruction of the defeated, or in the greater power of the victorious to reproduce themselves. So far as statistics go there appears to be no marked correlation between reproductivity and success in life. Hence assuming 'equality of social opportunity' to connote equal freedom for all men to marry and reproduce themselves, it would seem that Mr. Kidd trusts to starvation to weaken, defeat to maim, or death to absolutely remove the unsuccessful in the still severer individualistic competition, which according to him is to be the chief factor of the more efficient society of the future." This, Mr. Pearson suggests, is rather a strange product of that "fund of altruistic feeling" and those "wonderfully moving and impressive altruistic ideals" of the Founder of Christianity from which Mr. Kidd expects so much. Altruistic sentiment condemns "the bullying of the weaker by the stronger man," and restricts the power of special ability to crush out the less competent.

CIVILIZATION BARS STRUGGLE TO DEATH.

Not increased rivalry of life, but limitation of competition within the group, seems to Mr. Pearson likely to lead to increased social efficiency. Professor Haeckel's statement that the great mass of mankind is destined to starve and prematurely perish in misery, does not, says Mr. Pearson, hold of civilised men. Vital statistics prove that the great majority of civilised men do not starve or perish miserably before they have reproduced their kind. Moreover, "there appears to be no direct relation between success in the rivalry of life and the extent of reproductivity in civilised men." The facts point just the other way. "The lower we go in the social scale, the greater is the reproductivity," even though Darwin does assert that "the more intelligent members" of the community will "leave a more numerous progeny."

NATURAL SELECTION UNDER SOCIALISM.

"Are we then to conclude that natural selection and the population question have no meaning for the Socialist? The very contrary is the truth. He asserts that among gregarious animals, in particular civilised man, there is little, if any, evidence of the intra-group struggle for existence playing an important part. He believes that the progress of man has depended in the main on the minimising of this particular factor of natural selection, in order to emphasise the action of another factor—extra-group selection. He admits to the full the continuous action of physical selection at the present day, and does not see how the influence of this factor will be diminished by increased socialisation of the State; in fact, he conceives that its effects will be more uniform and widespread than ever before. Less artificial protection for the weaklings will be possible, less chance of their surviving and reproducing their kind if they are called upon to take part in the work of life, and earn by their own, rather than by their ancestors' hands, provision for their offspring and themselves.

"While the Socialist denies that intra-group struggle in civilised communities is ever to the death, he is quite ready to admit that intra-group competition may be of great social value, as putting the right man into the right place, and as a means of obtaining a maximum of efficient social work. On the other hand, he holds that this competition can be carried on at too great a price; it may render the group unstable by the overwhelming advantages it gives to individuals; it becomes disastrous the moment it approaches a struggle, not for comparative degrees of comfort within a limited range, but for absolute existence. The Socialist feels that in proposing to regulate this competition, he is not flying in the face of biological laws and cosmic processes, but taking part in the further stages of that evolution by which civilised man has been hitherto developed; this is just as much 'biological' and 'cosmic' as the evolutionary history of ants and bees."

STATISTICS *v.* WEISMANNISM.

Mr. Pearson predicts that "extra-group competition," by which he means the struggle for existence between nations and not individuals, will more and more force the nations of Europe in the direction of Socialism. He pours great scorn on the doctrine of panmixia. It "is like the majority of Weismann's theories—suggestive, nebulous, and utterly unproven." He concludes by saying that "if biology is very far from being in a position to lay down the dogma that Socialism spells degeneration, it is still quite possible that the socialistic movement will react on biological science as it has already done on economic science. No portion of the material for the study of evolution is nearly as plentiful as that dealing with mankind. We have most wide-reaching statistics as to growth and as to mortality; we have most elaborate measurements of a very great variety of organs in many races of men, and even of men separated by considerable intervals of time." The problem is, he strongly insists, a mathematical one, to be studied in the light of statistics and the rule-of-three.

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MR. KIDD ON "THE ASCENT OF MAN."

WHILE Mr. Pearson criticises Mr. Kidd *de haut en bas* in the *Fortnightly*, Mr. Kidd adopts a slightly similar tone to Prof. Henry Drummond in the *Expositor*. The author of "Social Evolution" begins his review of "The Ascent of Man" by acknowledging its "ring of greatness," and its author's rise to the level of "the noblest of all subjects," but goes on to premise that "although the book deals with scientific questions, its subject is not so much science as the poetry of science. It represents the soaring flights of a young and vigorous school of thought, which often rises into regions where the captive wing of science can almost certainly never hope to follow. But, like all true poetry, it has its justification. Even in its most daring generalisations there is an element of truth capable of commending itself to the soberest minds. If this preliminary reservation may be allowed, it is possible to appreciate Professor Drummond's finely written book."

Mr. Kidd finds that much of what is characteristic in the earlier chapters, "and also to some extent in the book as a whole, will be familiar to those who have read Fiske's 'Destiny of Man.' It is hardly possible to discuss the theories themselves in a severely critical spirit."

Passing to particulars, the reviewer feels that "the author's views also respecting the degeneration of the body are, it would appear, carried much too far." The mere adjustment of the body to changing conditions of life is set forth as though it were degraded bodily development.

The fourth chapter in Professor Drummond's book, entitled "The Dawn of Mind," "is probably one of the least satisfactory in the book. . . He is apparently ready to regard the immense interval which separates us from savage man as a result arising from his greatly inferior mental development, instead of from a lack of those qualities which contribute to social efficiency and the possession of which enable the higher races to develop stable civilizations and to store up knowledge of the arts and sciences."

The latter half of the book is, Mr. Kidd avers, inferior to the first. "It soon becomes apparent that he has confused throughout, and mingled in inextricable entanglement in these pages, the facts connected with two totally distinct developments in life, namely, the parental development and the co-operative or social development. In the parental development he has a splendid subject, but this want of grasp renders the treatment disappointingly inadequate."

Like Prof. Huxley, who finds ethical progress in the effort to arrest and suspend the cosmic process, Prof. Drummond himself seems to be often "following a false issue. The struggle for the life of others is not, as he seems at times to think, something apart and to which the struggle for life finally leads up. The contrary is the truth. The struggle for the life of others is only a phase of the eternal rivalry of life which has its cause in deep-seated physiological necessities from which we have no power to escape. The struggle for the life of others has no meaning for science apart from this larger rivalry. The latter is becoming regulated, raised, humanised, but always and ever more efficient and more imperative. Once it was physical only; now it is ethical, moral, religious; that is the meaning of the ascent."

Mr. Kidd sticks to his guns in defence of his "ultra-rational" sanctions against Mr. Drummond's criticisms.

MR. OSCAR WILDE'S PARABLE.

THAT good may prove to be the occasion of evil, is no novel observation. The Apostle Paul has familiarised Christendom with the idea that what in itself is holy, just, and good may be the means whereby sin becomes exceeding sinful. Mr. Oscar Wilde illustrates the time-worn, truism with no little audacity in this month's *Fortnightly Review*. It is one of six "Poems in Prose," and is entitled "The Doer of Good." Doubtless many readers would have preferred to see the benefits set forth under less sacred associations. We give the parable entire :—

"It was night-time, and He was alone.

"And He saw afar off the walls of a round city, and went towards the city.

"And when He came near He heard within the city the tread of the feet of joy, and the laughter of the mouth of gladness, and the loud noise of many lutes. And He knocked at the gate, and certain of the gatekeepers opened to Him.

"And He beheld a house that was of marble, and had fair pillars of marble before it. The pillars were hung with garlands, and within and without there were torches of cedar. And He entered the house.

"And when He had passed through the hall of chalcedony and the hall of jasper, and reached the long hall of feasting, He saw, lying on a couch of sea-purple, one whose hair was crowned with red roses, and whose lips were red with wine.

"And He went behind him and touched him on the shoulder, and said to him, 'Why do you live like this?'

"And the young man turned round and recognised Him, and made answer and said, 'But I was a leper once, and you healed me. How else should I live?'

"And He passed out of the house and went again into the street.

"And after a little while He saw one whose face and raiment were painted, and whose feet were shod with pearls. And behind her came, slowly as a hunter, a young man, who wore a cloak of two colours. Now the face of the woman was as the fair face of an idol, and the eyes of the young man were bright with lust.

"And He followed swiftly and touched the hand of the young man and said to him, 'Why do you look at this woman and in such wise?'

"And the young man turned round and recognised Him, and said, 'But I was blind once, and you gave me sight. At what else should I look?'

"And He ran forward and touched the painted raiment of the woman, and said to her, 'Is there no other way in which to walk save the way of sin?'

"And the woman turned round and recognised Him, and laughed and said, 'But you forgave me my sins, and the way is a pleasant way.'

"And He passed out of the city.

"And when He had passed out of the city, He saw, seated by the roadside, a young man who was weeping.

"And He went towards him and touched the long locks of his hair, and said to him, "Why are you weeping?"

"And the young man looked up and recognised Him, and made answer, 'But I was dead once and you raised me from the dead. What else should I do but weep?'"

Is not the parable true? Are not the most gracious gifts of health, sight, pardon, life, daily thus abused?

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ILLUSTRATED STUNDISM.

"ONE of the best known leaders of the Protestant movement" in Southern Russia, having ascertained that the police were on his track, had all his papers and correspondence removed to a place of safety. They have come into the hands of a writer in *Good Words*, who publishes this month several vivid extracts. He refers to two very interesting letters in this collection, dated Oct. 3rd of last year, and Jan. 2nd of this year, from a Stundist who has been for his Stundism banished to Siberia.



FIG. 2.

"He is a peasant, but his letters show that he has received some little amount of education. They are steeped, for instance, in the imagery of Bunyan's immortal allegory, and contain references to facts of science and history far beyond the ken of an ordinary peasant. This man was sentenced to four years' *penal servitude* on a trumped-up charge of blasphemy, and his letters are dated from his Siberian prison in Tobolsk.

"Perhaps the most interesting thing in these long letters is the illustrations with which the Stundist convict has garnished them. Some of them deserve reproduction. Fig. 1 represents Cherko himself in prison garb, his legs chained, one half of his head shaven, and holding a New Testament in one hand while with the other he points to the words 'a prisoner in Christ.'



FIG. 3.

"Fig. 2 represents a pilgrim on his journey to a city holier than Kief or Jerusalem. The reader will observe that this pilgrim's heart is enlarged, because the Holy Spirit dwells in it.

"Fig. 3 is Cherko sitting at his table writing the words, 'And hereby we know that He abideth in us by the spirit which He hath given us.' This picture is surrounded by a long poem of twenty-eight verses, much of it sorry doggerel; but I am sure the poor fellow found great comfort in composing it. A mention here and there in it of his early life in Russia, and of a green garden in which he used to play, are particularly pathetic parts.

"Another sketch is an allegory of the life of a pilgrim; probably Cherko intends it of his own life: a ship in stormy seas and pursued by cruel and watchful beasts waiting for a catastrophe. The Russian flag is carried at the mizen, done in red and blue chalks."

So Russian Stundism, like Elizabethan Separatism in England, is not lacking in patriotism.

No mean historical value attaches to this correspondence so curiously brought to light. If ever there is a Reformed Church of Russia, these documents will be treasured as the sources of a Muscovite "Acts of the Apostles." We have to thank Messrs. Isbister, the publishers of *Good Words*, for permission to reproduce the two quaint figures.

"A BOOK FOR ANARCHISTS AND REVOLUTIONARIES."

THE BIBLE!

"AN Anarchist meeting in Scotland" is described by Mr. David Watson in *Good Words*. He remarks on the familiarity of the audience with French, as they sing the Carmagnole in that language with great gusto. They sang also in English the "New Marseillaise." The orator of the evening had just finished serving eighteen months in prison.

"The name Anarchists," he said, "was never invented by us, but has been bestowed upon us by our enemies as a term of reproach, just as the names Whig, Tory, and Christian were originally bestowed. Yet we frankly adopt the title. It expresses our aims. Anarchy means no rule, or without rule, and that is our idea of society. There should be no rule or authority over men. Every man should have liberty to do as he likes. 'Call no man master,' said Jesus Christ, Himself an Anarchist. If Christ were on earth now, He would probably be arrested for not having any visible means of support."

"Society," he proceeded, "is wholly rotten and corrupt, just as the old Roman world was before the Christian era. Of every three pounds earned by the workman, two are stolen by those who work not. The life of the proletariat is not worth living. It is slavery and starvation. Too long have they endured dumbly, or intoxicated themselves spiritually or spirituously to forget their misery. We will wait no longer for a heaven of bliss hereafter. We are determined to have it now. We are resolved to have our share of the good things, and our only way of securing these is by the destruction of society as presently constituted. There is no help for the working-classes until society is destroyed. When I was in prison, they gave me a Bible to read. I am surprised they entrusted me with such a book—a book which describes how Jael killed Sisera and Ehud assassinated Eglon — a book which preaches death to tyrants and tyranny. It is a book for Anarchists and Revolutionaries."

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THE BAGSTER CENTENARY.

THE centenary of the publishing house of S. Bagster and Sons, furnished Dr. James Macaulay with the occasion of an interesting retrospect in the *Sunday at Home*. The founder of the firm was Samuel Bagster, grandfather of its present head. It was in 1794 that he, while but a young man just out of his seven years' apprenticeship with Mr. Orridge, commenced business as a bookseller at 81, Strand. The trade steadily grew. "He had one resolution to which he adhered, never to keep in stock or to sell any book of immoral tendency, a trade maxim not generally followed in those days."

"After eighteen years of prosperous business in the Strand, Mr. Bagster saw the want of a 'Pocket Reference Bible,' and resolved to supply such a book. The sale of Bibles was at that time almost a close monopoly, but the patent only applied to Bibles without notes or comments. There were not a few editions of the Holy Scriptures, with annotations and commentaries, but they were of large size and great cost. Mr. Bagster felt certain that a small Bible, cheap in price and convenient in size, would command a large circulation. He was himself a good Biblical scholar, and planned the work himself. He prefaced the brief notes and he selected and verified the marginal references. At that time hand-presses alone were in use. He engaged some trusty compositors, and fitted up one of his top rooms as a printing office. The paper in common use would not have suited his purpose, but with the help of a thin, opaque and tough paper, devised by a chemical friend, Mr. John Dickinson, and the hand-presses which he watchfully superintended, the pocket reference Bible was achieved. This was the 'Ruby' foolscap octavo, afterwards known as the Medium Polyglot Bible. The New Testament portion was issued in 1812, and was shortly followed by the Old Testament. In 1816 Mr. Bagster removed to 15, Paternoster Row, the present locale. It was not till 1836 that the Oxford Pearl Reference Bible appeared, and in a year and a half later a similar edition was issued by the Queen's printers.



(By permission of Messrs. Bagster and Sons.)

SAMUEL BAGSTER.

The writer justly remarks on the excellence of the binding, as well as the carefulness of the printing of all the editions from 15, Paternoster Row. The famous Polyglot was issued in 1831. Bagster was presented with it at Court (to William IV.), as he had been in 1822 with his Polyglot Liturgy to George IV. He declined a proffered knighthood. He was a member of Dr. Stoughton's (Congregational) Church at Old Windsor. Dr. Stoughton describes him as "one of the chattiest, most amusing friends I ever had. He possessed a large fund of anecdotes, which he knew I liked; and from time to time, as I visited his house, he doled them out with no niggard hand. He had lived on books, and books were his delight."

He died in 1851 in his seventy-ninth year.

"PERSONAL EXPERIENCE" IN THE PULPIT.

REV. H. C. G. MOULE contributes to the *Churchman* a thoughtful and searching paper on "The Element of Personal Testimony in the Preaching of the Word of God." After a brotherly word of warning against mere subjectivism and self-advertisement, Mr. Moule goes on to recall how largely the testifying to personal experience marked the preaching of the Apostles and of the Master Himself. He urges, therefore, "let us not put away the longing to witness personally to our Master because we dread the doing it amiss. That is to fold the napkin and to inter the gold. Let us rather, for His sake, so seek to deepen our inward converse with Him, so make reverent use every day for ourselves of our wealth in Him, that we cannot help the outcome of some loving witness, which will be delivered then so far aright that it will be indeed not to ourselves but Him. As pastors we cannot wholly divest even our most secret spiritual hours of a relation to the flock. The man conversing with Christ in his silent study, in his quiet garden, nay, in the solitude of the crowded streets, cannot gather up a deepening intimacy with Him, with "the power of His resurrection, the fellowship of His sufferings, and conformity to His death," in a daily surrender to the Cross, to the Crucified, without accumulating material for the truest personal witness to the eternal verity.

"How shall that witness come out? Ah, there is a question which can only be answered by each true man in Christ for himself. And in the vast majority of cases the answer will be the *solvitur ambulando;* it will come as a holy instinct seizes occasion. Now and then, perhaps in most ministries, there will come hours when it will be nobly fit and natural for the man to pause, and to offer deliberately to his audience, simple or cultured, a quiet statement of his Master's past dealings with himself, in conviction, in manifestation, in peace, in power. If, being given aright such utterance costs the man very dear, so much the better; it will be the less likely that he will deviate into a publication of himself. But doubtless the occasion for witness will come far oftener in more passing and seemingly casual ways. A sentence here, half a sentence there, can often make all the difference between the mere discourse and the testimony to Christ."

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THE FOIBLES OF THE CLOTH.

How the Clerical Office Impairs Character.

Rev. L. C. Stewardson contributes to the *International Journal of Ethics* a quietly racy and slightly sub-acid study on the effect of the clerical office upon character. Office is, he points out, to clergy as environment to organism, and it is only to be expected that the usual reactions take place. After recalling some of the more radical transformations which the clerical office has undergone, together with their attendant effects upon the character of a great number of the clergy, he proceeds to "indicate the more important influences which the office, as it at present exists in Protestant communions, exerts upon the rank and file of its incumbents." The Reformation has produced salutary changes in ministerial character. "With few exceptions, the Protestant clergy are no longer regarded, neither do they regard themselves, as a sacerdotal caste. They have ceased to hold a monopoly of learning, and the increasing cultivation of the pews has been known, in some instances at least, to bring about humility in the pulpit."

THE THREE SOURCES OF DANGER.

"Clerical dress, also, is becoming less common, and in addition to the many clergymen whose outward attire can in no way be distinguished from that of respectable laymen, there are others who, with high cut vests and secular coats, may be said to mark a transition period between this world and the next. Furthermore, the disposition to honour the parson because of what he is rather than by reason of his ghostly office is daily growing in strength and latitude."

Nevertheless, even in Protestant lands, "the clergy still remain, in many respects, a separate and privileged class, neither do they wholly escape the evils of patronage." Separateness, privilege, patronage, are the three elements in the clerical office which react injuriously on character. "I cannot but state as a fact of personal experience that *cæteris paribus* the admirableness of clerical character is in inverse proportion to its officialism. Other things being equal, the less a clergyman relies upon his office and the more he depends upon the human qualities of love and purity and mental rectitude, the higher will he stand in the scale of moral being."

THE VERDICT OF TWENTY-ONE LAYMEN.

"It is a fact palpable to most intelligent laymen that not only is the good which the clergyman accomplishes chiefly attributable to his manhood and not to his office, but also what is more to our present purpose that certain characteristics of the office itself seriously handicap and impair the development of his mental and moral character. At any rate, the writer of this paper has taken special pains to question a number of sensible laymen—some twenty-one in all—as to their opinion of the effect of the clerical office upon character, and in every instance but one the answer was instantaneously given: 'Bad.' It would seem that we have here all the required elements of certainty, since we are not only presented with the cordial unanimity of twenty gentlemen, but also furnished in the case of the twenty-first with that inestimable supplementary proof of the rule—the exception."

(1) "This official separateness begins at the time of ordination. Comparatively few Protestant clergymen, be it said to their honour, believe that "the laying on of hands" confers upon them any necromantic functions, or even endows them with hitherto unenjoyed qualities of mind or character; and yet great numbers of them feel in a vague sort of way that their ordination ought to affect their intellectual and moral status, and so they forthwith proceed to speak and act as if it actually had done so. This assumption, combined with the assurance that, having been made ministers of the gospel, they must now not only go into uniform, but generally adopt a style of utterance and deportment suited to their position, leads to unnaturalness."

UNNATURALNESS: HUPOKRISIS.

"This unnaturalness exhibits itself in a great variety of forms, but in general it may be described as a failure to furnish normal and healthful reactions to the ordinary stimuli of social environment. 'One rarely feels,' wrote a friend of mine a few weeks ago, 'that a clerk in holy orders is absolutely spontaneous and frank.' 'The clergyman,' wrote another, 'is always made up. He knows that he is expected to be a model, and so he endeavours to be one.'" When "the cleric feels himself obliged to be an example to others rather by virtue of his office than because of the world's crying need of righteousness—then the evil effects of office are likely to display themselves in assumed airs of wisdom or sanctity."

"Moreover, the temptation to present an outward appearance which shall correspond with the current expectations of what a clergyman ought to be is one which is preeminently characteristic of the clerical office, and leads to those affectations of manner and hypocrisies of speech which we have classed under the general head of unnaturalness."

"DEFERENCE TO THE CLOTH."

"Then, too, the separateness of the clergyman's position helps to place him upon a pedestal. He is looked up to with a reverence and deferred to with a respect to which, often enough, neither the weight of his opinions nor the exceptionalness of his piety entitles him. The women, in particular, are prone to burn incense before him. They laugh immoderately at his poorest jokes, praise his emptiest sermons, and follow him about with looks of ill-concealed admiration. The men, it is true, are more reserved in their demonstrations of regard than the women, but even they can hardly be excused from granting that deference to 'the cloth' which is only rightfully due to the virtues and abilities of the man. The effect upon poor human nature of this undue, and in most cases undeserved, exaltation, is that it forms the habit of thinking of itself more highly than it ought to think. Whatever may be the virtues of the clerical profession, it is certain that humility is not one of them. Accustomed to be listened to without rejoinder, they show a marked impatience of candid criticism; and when actually subjected to contradiction and put into a corner they evince a strong disinclination to fight fair, as well as a perverse desire to dodge the whole question at issue. The results, therefore, of the official elevation, which, be it remembered, falls to the lot of even the humblest clergyman are likely, according to the nature of the man, to be dogmatism, effeminacy, arrogance, vanity, 'a too great love of praise,' priggishness."

TENDENCY TO AUTOMATISM.

"A further effect of the office is that it serves to stifle originality and to produce automatism, not merely of manners, but of mind. It provides a livery for the intellect as well as the body. And hence, where the sense of official rather than of intellectual responsibility is very strong, it is tradition rather than personal experience which stocks alike the clerical mind and the clerical vocabulary. . . . Such official conformity to tradition, whether enforced by canon or required by the dictates of the priestly conscience, is the undoubted enemy of spontaneity of thought and feeling,—of inspiration,—prophecy. And when to this intellectual uniformity which the office tends to induce is added the daily round of clerical duties, together with the necessity of preaching several times a

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week, it can be seen how difficult it is in such an environment to avoid mechanicalness of mind, and to preserve the freshness of the well-springs of feeling."

"Perhaps the most noticeable influence, however, which the clerical office exerts upon intellectual character is its tendency to dull, and even destroy, in certain most important directions, the powers of perception and observation. The clergy, in the main, regard themselves as the recipients of a sacred deposit of revelation which, in the form that has been given it by their particular branch of the church, is held to be final and complete. . . . Hence the clergy, as a class, are not investigators, and have, as a rule, been found to be hostile to investigation. They are not seekers after truth, but the advocates of a system. They regard it as their mission to enforce belief rather than to promote research. . . . When men are assured they know it all it is not likely that they will make a good use of their eyes."

"PAUPER PRIVILEGES."

(2) Privileges of a legal nature are few. "That the clergy in a Christian community should nowadays be granted immunity from military service is almost inevitable, whereas exemption from duty in the jury-box has many and weighty arguments in its favour. It is the private or unwritten privileges of the clerical office whose effect upon character we wish to notice. The most prominent of these are what may fairly be called 'pauper privileges,' and take the forms of clerical discounts, donation parties, scholarships for clergymen's sons, and the like. Almost all papers and magazines offer special rates to the parson, while not a few stores and hotels successfully advertise themselves through systematic pauperization of the clergy. 'Our experiment of advertising teas and coffees at very low rates to the clergy throughout the United States has met with great success'—such is the first sentence of a circular sent me not long ago by a firm of aspiring merchants. Their effect is to lessen the manliness and self-respect of many worthy men, who, because they are underpaid and have, not infrequently, large families to support, willingly grasp at almost any chance to eke out their miserable incomes."

"Furthermore, the effect of privilege in general is to beget the belief among the clergy that the laws which govern other men do not hold good for them." The case is instanced of a clergyman who persisted in talking in the reading-room of a large public library, maintaining that the rule of silence 'is not meant to apply to us clergymen.'

But the sense of privilege has other and graver consequences. I have known clergymen unblushingly apply money to other objects than those specified by the donors. And yet they meant nothing wrong. They were simply availing themselves of a professional privilege."

TOADYING TO THE PUBLIC.

"Patronage is not an unmixed evil." "Formerly men dangled at the heels of the powerful and great, now they are tempted, in the majority of cases, to pay their court to the people. This transference of patronage from the monarch or the nobleman to the public at large has had its far-reaching consequences for good, and yet he who supposes that in escaping the clutches of the individual tyrant we have, therefore, either in journalism or the pulpit, attained the estate of mental independence and moral courage is laboring under a grievous mistake. The public may be as exacting in its demands as the veriest despot of ancient times, and even more wilful in the bestowal of its favour. In the men who cater to this public we observe the recurrence of the self-same vices that disgraced the days of individual patronage. An undue deference to the demands of the people may display itself in the clever diplomacy of the 'man of tact,' as well as in the vulgar flattery of the common demagogue; in the timid reticence of the scholarly rector as well as in the cheap discourses of the popular preacher.

"The power of the people, then, being such as it is, we confidently believe that certain crying evils which we have observed in some of the clergy are largely attributable to the public patronage they endeavour to secure. To do my brethren of the clergy justice, I do not believe them to be money-loving men, but in the matter of preferment they are, as the English say, exceedingly keen. The love of preferment, be it also observed, is a clerical vice of long standing."

SENSATIONALISM AND COMMERCIALISM.

"To win the people is to obtain success; hence the sensationalism of many pulpits and the general commercialism of clerical thought and life." "To the same desire for patronage we attribute the widespread desertion of those religious questions with which the minds of intelligent men are busily occupied, for the discussion of 'Town Talk' and 'Current Topics.' If the clergy could but give the world richer and more thoughtful expressions of the religious life, instead of second-hand discourses on socialism and economics, we believe the world would be greatly in their debt. But richer and more thoughtful expressions of the religious life have their dangers for ambitious men. They are not invariably popular, and have, in addition, a natural tendency to come into collision with the ecclesiastical authorities. And so the evils of the patronage to which the holders of the clerical office are exposed are abundantly manifest. Now, as always, these are self-seeking, time-serving, the destruction of mental integrity and moral courage, together with the loss of that pure and lofty spirit of unworldliness which is of the essence of the Kingdom of Heaven."

Mr. Stewardson grants that holy orders have other and nobler effects, but he does not dwell on them.

Laymen who believe in the principle of setting a thief to catch a thief will doubtless feel a grim pleasure in perusing this minister's criticism of ministerial conduct. It puts so nicely what the more censorious among them have so long wanted to say.

THE VATICAN OF THE FUTURE?

AN INTERESTING PROPOSAL.

A PROJECT is advanced in the July *Month* for erecting a great Roman Catholic Cathedral in London. The site of the old Bridewell prison, Westminster, which was secured by Cardinal Manning, is considered by the writer to be suitable for his purpose. He urges that there should be erected "a composite ecclesiastical cluster of buildings for the use of the Church in England"; in the primitive form of Christian architecture—*i.e.*, a basilica in the Byzantine style modified by the Lombardic-Romanesque; to be built of British material only—English brick and stone, etc., Scotch granite, and Irish marble—and by Catholic workmen. It should become "a material Catholic centre of action," and higher education; it should include a library, a museum of Christian antiquities, theological classrooms, guild and clubrooms, offices for diocesan and ecclesiastical business, and a rendezvous for social reunion. It should be "the Mother and Mistress of all Churches" in England.

If ever the Pope were compelled to leave Rome such an imposing centre of British Catholicism would, we suppose, offer a tempting asylum; and, if His Holiness could not muster up courage to cross the Atlantic and settle where the great majority of English-speaking Catholics now reside, he might consent to make the See of Cardinal Manning the home of the New Papacy.

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PAPAL VIEWS OF THE BIBLE.

SIGNIFICANT CONCESSIONS TO CRITICISM.

THE controversy which has been going on in the *Contemporary Review* between an anonymous assailant of the policy of the Pope and defenders of the Vatican, reaches this month a very interesting stage. The assailant has manifestly scored. He has succeeded in exacting more respectful treatment than he received when the duel began.

The attack, which was at first directed to the diplomacy of the Pope, was later turned upon the Encyclical on the Bible with its condemnation of the Higher Criticism. Father Clarke now endeavours to minimise this condemnation, and to make out that the Pope really sides with his anonymous opponent. The amiable priest concedes that "he has hit some blots, as, that Catholics do not sufficiently study the Bible, and that they do not pay sufficient attention to the Oriental languages."

"OTHER POPES MAY GO FARTHER."

The Pope, it is pointed out, though preferring external evidence to the date and origin of the books of the Bible, "by no means repudiates internal evidence. He is perfectly willing to admit it in what he considers to be its place, and, if it is more solidly cultivated in the future than in the past—for its exact study is as yet a plant of very tender growth—other Popes may go farther. He does not even say that it is never decisive solely and simply by itself." "There is no repudiation of internal evidence criticism when reasonably and moderately pursued; and, in cases where there is no external evidence—as, with respect to the age and authorship of the Book of Job, for example—internal evidence is of course the only kind of evidence we have to go upon."

WHAT IS LEFT AN OPEN QUESTION.

"The document theory of the Pentateuch, the supposition that there is in the Hebrew text of the Books of Samuel a plurality of sources distinguishable by internal evidence, the hypothesis of a Deutero-Isaiah, the assertion that verses 9-20 of the last chapter of the Gospel according to St. Mark were not written or dictated by that Evangelist, are not only not authoritatively condemned, but are not even mentioned or alluded to."

The Pope does not straightway rush in and settle these matters by a *tour de force* of Infallibility: "for the exercise of the prerogative it is required that the points in question should have been sifted out."

POSSIBLE MISTAKES OF COPYISTS AND EDITORS.

Father Clarke goes on to grant that "mistakes may have been made in the arrangement of MSS., a prophetic fragment by one author may have been tacked on without a separate heading to a prophecy by another, or declarations made by the same prophet at different times and under different circumstances may have been made to follow on without giving notice of the distinction. 'There is no contradiction between any two things the sacred authors delivered,' is not, the Holy Father expressly lays down in the Encyclical, to be confounded with 'there is no contradiction between any two things contained in our Bibles': not only because what we call 'our Bibles' are only *versions* of the Bible, . . . but also because the Hebrew, Aramaic, and Greek texts as they at present stand even in the best editions, have, as almost everybody is aware, suffered from reiterated retranscription, more especially in the earlier books, which *cæteris paribus* have been more frequently transcribed.

"Nor is it barely a question of the accidental errors of copyists. It is also one of revising and re-editing under conditions of which we are in the main ignorant, and on principles which we can only conjecture." The recension by the Rabbis was no doubt conscientiously made, but "not for that reason a recension altogether trustworthy. "In topics of this order, . . . the author, though he does not let it be perceived, again has the Pope on his side."

THE BIBLE A PROGRESSIVE REVELATION.

"The Bible is not a secular revelation either of art, or science, or anything else; but these outside subjects were taken as they stood at the time the several books and parts of books were written."

"Then, again, the character of the rhetoric of Holy Scripture has to be taken into account, and the way in which this is affected by the Oriental character of those who were addressed, and by the genius of the Hebrew language. And, again, the Bible is the record of a progressive revelation in faith and morals, starting from Paganism, and going on to apostolic Christianity. Old-world David might say much that could not rightly be said by us. . . . Numbers must be expected to be used Orientally. All those seventies and forties, for example—as where Absalom is said to have rebelled against David for forty years—cannot possibly be meant numerically."

It is an old saying that you can drive a coach and four through any Act of Parliament. From the foregoing concessions, it seems as if through a Papal Encyclical you could drive six omnibuses abreast.

THE RELIGIOUS PRESS OF RUSSIA.

THIS forms the subject of an interesting and laudatory sketch which Professor Popovitsky contributes to the *Revue Internationale de Théologie*. Through his pages we gain a stimulating glimpse of the rapid evolution of Russian religion in process to-day. He stoutly avers that the religious press of his country makes a good show among its congeners in Christian Europe. He insists that "the Church of the East is not a branch violently torn from the trunk of the Church universal, and consequently smitten with death; but that through its veins flows that salutary sap which is called to vivify and regenerate the decrepid body of the Western Church." And of this lofty confidence he finds one ground in the Russian religious press. It began three-quarters of a century ago, with the starting of the *Lecture Chrêtienne*. This review has steadily progressed and still flourishes. During the last fifteen years it has opened its columns to highly scientific Biblical exegesis. Its present editor, Professor Lopoukhine, has spent a long time abroad, and principally in America, where he has studied deeply and extensively the religious literature of the West. "The fruit of these studies was the translation into Russian of all the works of Monsieur Farrar on the Origins of Christianity, Luthardt's Apologetics, Martensen's Christian Ethics, Biblical History in the light of recent researches and discoveries, and a number of other works in the domain of theological science." The second religious journal was the *Lecture Dominicale*, a weekly, which was started in 1837. Among other publications, M. Popovitsky mentions with special eulogy the *Revue Orthodoxe* organ of Church reform, which, "after a glorious career of thirty years," recently died. This review was the first to make known to the Russian public the masterpieces of foreign religious literature, and to keep it always in touch with the theological science of the West.

On reading this article one feels that not even the sternest Protestant should despair of the Eastern Church, when the leaven of German, English, and American theology is thus freely imported into its literature.

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THE AUTHOR OF "JESSICA'S FIRST PRAYER."

HESBA STRETTON at home is sketched by Miss Friederichs in the *Young Woman* for July.

"Her real name," it is explained, "is not Stretton, but Smith, and the name Hesba is prettily composed of the initials of the five sisters, of whom 'Hesba' was the third. The girls lost their mother while they were yet quite young; their father was a bookseller and a bookworm, kind to his children, but quite absorbed in his beloved books.

"Mr. Smith and his daughters lived at Wellington, near Shrewsbury, and very, very quietly did the girls' days and years go on. An uncle had left the youngest sister a house at Stretton, and 'Hesba' was staying there on a visit when her elder sister Elizabeth came one day and told an amusing story which some one had told their father in her hearing. 'Hesba' listened in silence, and later on, worked the incident out into a little story. Not, however, with any idea about publishing it, but simply for her own and her sisters' amusement. But Elizabeth, the elder sister, thinking that the story had some literary merit, sent it, without the writer's knowledge, to Charles Dickens, and very soon afterwards a wonderful letter came, containing a cheque for £5 and a request for more stories of the same kind."



(From the "Young Woman.")
MISS HESBA STRETTON.

So her literary career began. In time Mr. Smith died, and his daughters were left alone. "One of them married, but Elizabeth and 'Hesba' stayed together; the former bravely going into the world as a daily governess, and returning after each day's work to the lodgings in Manchester where the other was plying her magic pen, and weaving story after story." There "Jessica's First Prayer" was born.

"One of her short stories, which is sold at a shilling, and in which her share in the profits amounted to a penny on each copy sold, has yielded no less than £400 to her. From the American Tract Society she received a gold medal "for premium tract on the Glory of Christ."

Miss Friederichs concludes: "The writer's life is as good as her stories; she practises what she preaches."

A SAINT-MAKING EMPEROR.

THAT the Church, visible and terrestrial, should be regarded as a department of the State, is an idea which Erastians have rendered familiar to the Western mind. But to find the invisible ranks of departed saints included under the government of an Emperor, registered by his police, and noted in his Imperial Gazette, is an extension of Erastianism for which we are not quite prepared. However heartily we may endorse the policy which vests in the Crown the nomination of Bishops, we would scarcely like to see spiritual promotion after death entrusted to the same Royal discretion, Chinese loyalty has long ago conquered these scruples. According to L. M. Brunton's most entertaining article in the *Contemporary Review* beatification is one of the ordinary functions of the Chinese Emperor. His is literally a Celestial Empire.

DEMOCRACY IN EXCELSIS.

Departed spirits, "he beatifies, canonises, decorates with titles, mentions with approval in the *Peking Gazette* when they do anything to deserve that honour, and actually degrades and uncanonises if he sees just cause." Three numbers of the *Gazette* in 1891 were occupied with the question of a particular canonisation; "it will amuse the reader to learn that not only did the Emperor canonise a spirit; but, on further information being laid before him uncanonised him again, and left him in a condition of inferior bliss." He did so under popular pressure. His second decree expressly declared that the "erection of a temple to a spirit could only be permitted where the people were practically unanimous in its favour." This recognition of something like earthly democracy over the heavenly world is suggestive of much. It is easily compatible with the Emperor's prerogative; "for supposing him to have made a *faux pas* in elevating an unpopular spirit, he has only to wait till his officials report the misbehaviour of the said spirit, and then decree that he is to be degraded and haunt lonely, desolate places as a punishment. Before now it has happened that by way of punishment a spirit has been forbidden by imperial decree ever to appear incarnate on the earth again."

THE POLICE AFTER A NEW GOD.

Concerning one deity who ventured to manifest himself in a place where he was not wanted, "the chief commissioner of the district is said to have received the following pithy telegram from a subordinate: 'A new god has appeared on the Swat frontier; the police are after him.'"

Mr. Brunton also includes India in his survey, and mentions, on the authority of Sir Alfred Lyall, that in Afghanistan, about ten or fifteen years ago, certain villagers close to our frontier arranged to strangle a saint who took up his abode among them, in order to secure his tomb within their lands." A local shrine is so good for local trade!

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NOON AND EVENTIDE.

Two poems in recent numbers of the *Arena*, feelingly set forth the active purpose and the submissive faith which constitute the soul of life. The first, which appeared in June, is by Ella Wheeler Wilcox, and is entitled "High Noon":

"Time's finger on the dial of my life
Points to high noon."

It is full of the strenuous effort which belongs to the mid-day hour. It is tinged with a sense of the shortness of the remaining work-time. Its dominant note is action, though of action strengthened and guided by faith. "We cannot count," she says,—

"We cannot count on ravelled threads of age
Whereof to weave a fabric; we must use
The warp and woof the ready present yields,
And toil while daylight lasts. When I bethink
How brief the past, the future, still more brief,
Calls on to action, action! Not for me
Is time for retrospection or for dreams;
Not time for self-laudation, or remorse."

Past achievement is but a spur not to let to-day lag behind yesterday. Past failure calls to caution in behaviour and charity in judgment.

"Sometimes it takes the acid of a sin
To cleanse the clouded windows of our souls
So pity may shine through them. Looking back
My faults and errors seem like stepping-stones
That led the way to knowledge of the truth
And made me value virtue! Sorrows shine
In rainbow colours o'er the gulf of years
Where lie forgotten pleasures."

Yet at close the poem pauses to review what life has taught, and to stiffen into word the viscid impressions which experience has produced.

"Battling with fate, with men, and with myself,
Up the steep summit of my life's forenoon,
Three things I learned—three things of precious worth,
To guide and help me down the western slope.

I have learned how to pray, and toil, and save:
To pray for courage, to receive what comes,
Knowing what comes to be divinely sent;
To toil for universal good, since thus
And only thus, can good come unto me;
To save, by giving whatsoe'er I have
To those who have not—this alone is gain."

The second poem, which Eliza Calvert Hall contributes to the July number, suggests, not the bustle of the noon, but the pensive retrospect of eventide, or of the moments which anticipate it. Its attitude is that of acquiescent faith; not the faith that nerves to action or rouses to the conflict, but the faith that springs out of the despair of baffled effort and the humiliation of defeat. It is entitled "Hidden Music":

"'A blotted score,' I said, and tossed it by.
But he, with reverent hand and meaning smile,
Lifted its pages to the instrument,
And o'er the ivory keys his fingers drew.
Ah, what a strain! My listening soul threw off
The heavy burden of her wild desires,
And memory hushed her sad, importunate song.
In the swift-flowing music's tide I flung
My baffled hopes and my ambitions vain,
As a child throws aside its withered flowers;
And sudden calm upon my spirit fell—
I bowed my head and dreamed of death and heaven.

O life of mine! Albeit thy weary years
Perplex me with their seeming emptiness;
Though good and ill, sharp joy and sharper grief,
Success and failure, discord, harmony,
Stand side by side in contradiction strange,—
A purer sight than mine perchance discerns
Some heavenly meaning in thy hopeless maze,
And, at the last, the Master's tender touch
May draw from thee a symphony divine."

WHAT OXFORD CAN TEACH METHODISM.

MR. JOSHUA HOLDEN, of Trinity College, brings to a conclusion this month his papers in the *Methodist Monthly* on Religious Thought at Oxford. He thinks that Oxford has a great deal to say to Free Methodism, while in no way requiring the abandonment either of its freedom or its Methodism.

"In our form of public worship, in so far as it is lacking in a united spirit of reverence and humility before God, I think there is something we may learn from Churchmen.

"Again, many Methodists have had too narrow a conception of the spiritual life and of the sources of its nourishment. They have acknowledged gladly the confession of any experience expressed in strictly Pauline phraseology, but have been sceptical of experiences expressed in different language. It is probable that one reason of this has been due to the formal and rigid manner in which they have regarded their souls. To many Methodists a man's soul seems to be as clearly defined as a sovereign." They "have identified religious experiences too closely with those of class meetings or Sunday services, and have refused to recognise experiences which do not conform to the desired type."

They need, further, to cherish social sympathies and to study economic questions. "The Church should be a larger home, touching men on every day of the week, and sympathising in practical fashion with every legitimate impulse of human nature."

"Finally, Oxford emphasises the need of intellectual sympathy or tolerance in dealing with theological questions. . . . We need, as Methodists, to be less dogmatic in our theology, but more emphatic in our religion. Whether our theories are correct or not is no slight matter, but it is infinitely more important that men should realise in their own lives the experience of St. Paul, who emptied himself of self and became filled with Christ. Christianity is a life and not a creed, and those men who know what it is to be crucified with Christ, yet to live because Christ lives within them, can never be dismayed at the advance of truth."

It is manifest that the opening of the University to Nonconformists is producing a change in their religious tastes not less marked than in their educational status.

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SUNDAY IN EDINBURGH.

THE *Sunday at Home* is giving its readers a sort of bird's-eye view of the way our British cities spend Sunday. This month the Scottish capital is thrown upon the screen; and, of course, it is now not the Sunday but the Sabbath in Edinburgh. For the benefit of the ignorant Southron, the writer prefaces his sketch of the present with a brief and succinct survey of Scottish Church history. It appears that in Edinburgh and Leith the Establishment has forty-seven places of worship, including St. Giles' Cathedral (Rev. J. Cameron Lees) and St. Cuthbert's, where Rev. J. Macgregor, D.D., is pastor. The Free Church has forty-nine places, the largest congregation being that in Free St. George's, over which Rev. Dr. Whyte presides. Rev. Walter C. Smith, poet as well as preacher, has but recently resigned the charge of the Free High Church on the Mound. The U.P. number twenty-seven places in the same area.

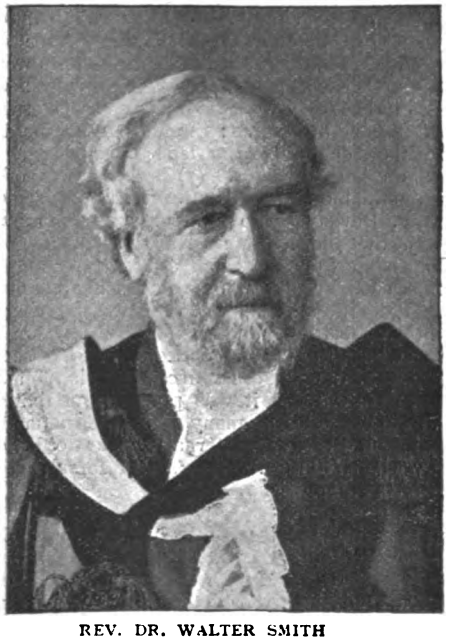


REV. DR. WHYTE.

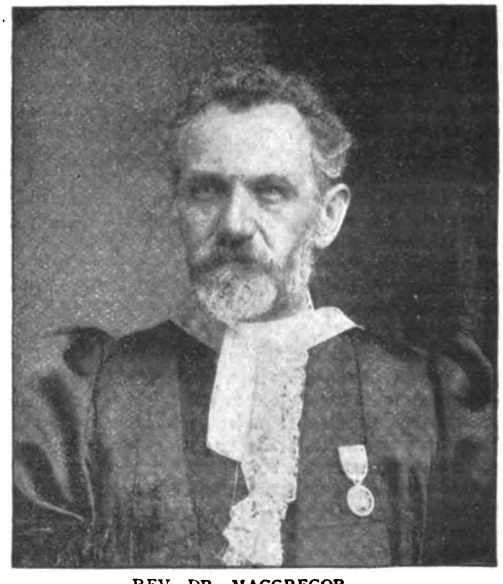
A REMODELLED SUNDAY-SCHOOL.

After describing the Free Breakfast and other benevolent agencies in Edinburgh, the writer goes on to tell of an important development of church work among the young. "The 'Children's Church' has obtained a great hold in Edinburgh. Under this name the Edinburgh Working Boys and Girls' Religious Society hold about seventy services in the city and its suburbs on every Sabbath-day. These services are intended to gather in the children of the non-churchgoing class, and are really of the character of a remodelled Sabbath-school The children, instead of being divided into classes, sit in rows as at church. The young people, who under the other system acted as teachers, so often more or less untrained and helpless, take charge of the order and good behaviour of a given number of forms, by sitting there among the children, while the 'service' itself is conducted by skilled and experienced people, among whom we find University graduates, well-known educationalists, professional men, etc. The services are conducted with a certain degree of uniformity in the general arrangements, being based on the National Scripture Text-Book of Scotland. They comprise plenty of cheerful singing, prayers which are repeated audibly by all present, a brief Scripture reading (assigned by the text-book) with explanations, a 'memory exercise' based on the text given for the day, and a short, suitable address."

This corresponds, we suppose, to the Foundry Boys' Religious Society in Glasgow. It is a question whether something of this kind would not be more useful among town-bred, Board-school-taught children south of the Border also.



REV. DR. WALTER SMITH



REV. DR. MACGREGOR

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MISSIONARY PROGRESS AND PROBLEMS.

Woman in the Ascendant. "In May, 1894, the unmarried female agents of all the Protestant Societies numbered at least 2,500, and *the total number of women in the field exceeded the men by about a thousand.* They are engaged in teaching old and young, in training female agents, in the systematic visitation of homes, and in medical work." So Rev. A. R. Buckland informs us in a valuable contribution to the *Sunday Magazine* on "Women Workers in the Mission Field." The words which we have italicised will probably excite much surprise. The progress of the woman's movement in world-wide evangelism has been so rapid as almost to amount to a sudden revolution. Its beginnings run back to 1834, but its chief development has taken place during the last twenty-five years. One learns with pleasurable astonishment that the Old Country moved in this direction earlier than the United States, where the parent Women's Missionary Society originated only in 1861.

Mr. Buckland cites as example of swift expansion the Church Missionary Society, which sent out its first unmarried lady as long ago as 1820, but in 1873 counted amongst its agents only eleven such women. "In 1883 there were still only fifteen; but in 1893 they numbered one hundred and thirty-four, and in another year the total reached one hundred and sixty. The female missionaries of the Society were in 1873 only one-twentieth of the entire European staff; in 1883 they were one-eighteenth; in 1893 they were one-fourth. This advance is the more remarkable because in the last decade it outstripped an extraordinary increase in the number of clerical missionaries on the Society's roll."

When Woman Mobilizes all her Forces! Two other facts mentioned in Mr. Buckland's suggestive paper open up such prospects of female evangelism as tend to make her present ascendency appear only "the day of small things." British and American womanhood, to which the advance recorded above has been chiefly limited, is but a small fraction of the sex; and other nations, European and Oriental, have yet to supply their huge quota. This, for example, is what we hear from Norway:

"The Rev. L. Dahle, returning in 1888 to Norway, 'after nearly half a life spent in Madagascar,' was told by a colleague that there was 'quite a new question to be faced.' 'I believe,' said his informant, 'that about half of the young Christian women in our country are ready to go into the mission-field.' From collectors of funds they had suddenly become in heart and wish evangelists and teachers."

Half the female Christian population, under middle age, of an entire nation eager to go out as missionaries! When every allowance is made for exaggeration, the residuum of fact is still portentous. It looks as if Christendom were at last going to take its missionary duties seriously; and we get a hint where our reserves are to come from—whence the great expeditionary forces will be drawn which shall systematically overrun and subjugate the non-Christian world. Not less significant are Mr. Buckland's statistics of the rise in the number of native female teachers under the C.M.S. "In 1873 they were three hundred and seventy-five; in 1883 the numbers reached four hundred and ninety-three; in 1893 they were eight hundred and ninety-two."

When once Christian womanhood sets to work to mobilize all its forces—white and yellow and black—we shall begin to know what electrical evangelism means—the Advent that is like the lightning-flash.

Fetters falling from Oriental Women. How swiftly the immobile customs of "the unchanging East" can be transformed by the impact of Christian life we are pleasantly reminded by an incident quoted in *Work and Workers* for July:

"Sir Arthur E. Havelock, K.C.M.G., Governor of Ceylon, was recently presented with an address by the Tamil ladies of Batticaloa. It was read by a Tamil lady in the Victoria Hall—part of our Batticaloa school premises. The ladies thanked His Excellency for continuing the grant-in-aid to the Women's Medical Mission carried on until recently by Miss Gamble, of the W.M. Women's Auxiliary, and asked for a continuance of help towards the support of her successor. The Governor, in his reply, said he found himself in a novel position, as he had never during his career as a Colonial Governor received a deputation from the female sex, and certainly such a gathering of Oriental ladies he had never before witnessed. The ladies are many of them members of our Church at Batticaloa, which is a self-supporting one. The East is indeed changing when a woman of rank reads an address in a public hall in presence of her countrywomen, urging public duty and philanthropy on one of Her Majesty's representatives."

Baptism in Zenanas. The precise steps which should be taken in leading Hindu women into such freedom as the petitioners of Batticaloa have now attained present many grave problems. One of these was, as reported in the *Harvest Field* for June, discussed at an April Conference in Madras: Should baptism be administered in the zenana by the lady missionary? Three questions are here involved. (1) Is the privacy of such a baptism justifiable? (2) Are women authorised to baptise? Mrs. Dawson, who read a paper on the subject, pointed out that there was no New Testament precedent for a baptising woman. Such a baptism would, moreover, break caste and make the woman's life insupportable. (3) Must, then, the missionary lady invite believing women to leave their heathen husbands? Mrs. Dawson thought not, but confessed to much perplexity. The debate which followed revealed wide difference of opinion on all three questions. On the last it was pointed out that "it was practically impossible for many to live Christian lives in their homes, and the only alternative was to leave them, especially when Christ's words about forsaking all for Him were considered."

A Hindu Woman's View of Mrs. Besant. It is not merely the avowed Christian in the zenana that disbelieves in Brahminism. In *India's Women* Miss Greenwood, an Anglican missionary to the zenanas, tells of a visit she had paid to two Hindu ladies, one of whom

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had lately come from Umritsur to live here, but who "was by no means a woman who I should say had herself accepted Christ." And this was her verdict on Mrs. Besant: "'By-the-bye,' said she, 'there is a wonderful *Mem Sahib* now touring about in India. She eats and drinks nothing but milk, and bread, and fruit; and preaches to *men* in big halls in the cities, and what do you think she *says?* Why, she tells us to obey the Brahmins, that theirs is the true teaching, and we cannot do better than follow them. Moreover, the *Mem Sahib* herself has become a Hindu, and believes in these things. Well, who can take a glass and look into another's heart? But that *Mem must* have a very bad heart; she an Englishwoman, who has had the chance of the heavenly birth from the Son of God Himself, to come down to this, and to have nothing better to tell them than to obey the Brahmins! Surely she cannot know how foolish much of the Brahmin teaching is, nor how greedy and bad they are. Of course the Brahmins are pleased, and praise her, because they will get more gifts, and worship, in consequence of her teaching. Well, truly this is *Kal Jag!*'" [*Kal Jag* is in the Hindu religion the fourth, or last and worst, period of the earth's existence, ushering in finally "*Sut Jag*," *i.e.*, the period of truth, when righteousness and blessedness will abound.] It is to be hoped that the Englishwoman did not allow the Hindu woman to retain this low estimate of Mrs. Besant's motives. But the glimpse into the female Hindu mind is instructive.

Raw Recruits from Heathenism. The marvellous number of conversions which Bishop Thoburn reported from his Indian diocese has been widely promulgated. It is needful to understand just as clearly with the Bishop himself "the elementary nature of the Christian life and character of vast numbers of the converts." The *Harvest Field* for June quotes his words: "The mass of our converts require the most elementary instruction, and are found wanting in many of the customs, and even some of the virtues, which are supposed to be inseparable from the Christian faith. With few exceptions, they are utterly illiterate at the time of baptism, while their knowledge of Christianity is extremely limited. Some of our missionaries are at times sorely tempted to yield to discouragement when they discover glaring defects in the life or character of their converts, but they need not despair. We may concede at once that our converts are ignorant and untaught, without admitting that they have no rightful claim to the Christian name." The editor makes this a ground for demanding a suitable supply of pastors and teachers for the new converts. "It is manifest that these Christians will need an immense amount of care if they are to be trained in all that pertains to godliness. These vast accessions will be a permanent source of weakness to the Church, unless they develop Christian virtues and graces."

Opium and Officialism. Rev. Henry J. Bruce, missionary of the American Board, makes himself responsible, in the New York *Independent* of June 21st, for the following statement:

"The Royal Commission has come and gone. Its report is not yet made up, but the general impression is, that although the *un*official testimony is almost entirely against the use of opium, yet the *majority* of the Commission will take the *official* view of the case, while the small *minority*, led by the Hon. Henry J. Wilson, M.P., will pronounce strongly against it. This is scarcely more than was expected from the first, from the make-up of the Commission itself, it being understood that certain members of the majority had large pecuniary interests involved in the opium question." We sincerely hope that this grave aspersion on the honour of the British Government, as well as of its Commissioners, is totally unfounded.

The London Missionary Society's *Chronicle* gives the text of what it describes as "a very important memorial" which was presented to the Royal Commission on Opium by British missionaries in China of twenty-five or more years' standing. This memorial testifies to the injurious effects of opium on China, rebuts assertions to the contrary, and affirms "we are of opinion that a longer and wider range of experience will certainly show that opium is as injurious *to all other races* as it has been proved to be to the Chinese."

If the forthcoming report shows the issue practically narrowed down to the question of the comparative veracity of missionaries on the one side, and of Government officials on the other, the British public from its previous experience of Indian officialism is not likely to be seriously perplexed by the alternative.

Occupying the Enemy's Citadels. A picturesque illustration of missionary advance is reported from Peking. Dr. Marcus Taft, of the Methodist Episcopal Church, writes to *The Gospel in all Lands:*

"In the expansion of our educational work at Peking, China, three heathen temples have already been absorbed. The present dining-hall of the Preparatory Department, where thrice daily the blessing of the one true God is invoked upon the food of Christian Chinese students, was once the scene of heathen worship before huge, gaudily-painted idols.

"The evenly-graded, grass-grown corner at the south-eastern corner of the university campus shows scarcely a trace of the dilapidated temple which occupied that site only a few years ago.

"Last winter another temple, called Kuan Yin Temple—in honour of the popular Buddhist deity, the Chinese goddess of mercy, called Kuan Yin—was purchased in order to provide a suitable site for the collegiate building. All the main buildings of this temple were razed to the ground; one suite of side buildings, however, has been temporarily reserved for a prosperous charity school, controlled by Miss Davis."

A fourth temple, sacred to the worship of Chen Wu, an incarnation of Buddha, adjoins the M.E. university campus; and as this close proximity to Christianizing influences, has "unfavourably affected the *feng shui*, or 'local luck' of this Chen Wu Temple," the Buddhist priests have, of their own accord, offered it for sale for 4,000 dollars. Dr. Taft, not content with dismantling or garrisoning three temples, wants to purchase the fourth. Four heathen temples as trophies ought surely to form a good basis for successful evangelism.

Grounds for Anxiety in Japan. At one time, only a few years ago, it seemed as if Japan was going to be taken by storm for Christ. But now the onward movement seems to be in a state of arrest, if not of reversal. Rev. D. W. Learned, of the A.B.F.M., in the New York *Independent* of June 21st, declares that "the recent annual meeting of the representatives of one of the largest bodies, with a total membership of over 11,000, reported a net gain during the past year of just forty-six, the smallest in its history since its first church was organised, exactly twenty years ago. . . . There is the well-founded suspicion that not a few of the thousands who have been added to the churches in recent years have ceased to have any but the most nominal connection with the Church, so that if the churches should candidly revise their membership lists their numbers would dwindle

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most sadly. Again, it is a great grief to see some of our most beloved and esteemed fellow-workers among the Japanese getting into the condition of knowing not what they believe. The educated young men of Japan are inclined to metaphysical speculation and to a rejection of all the supernatural along with the superstitious and marvelous stories of Buddhism; and so it is easy for them to honour the name of Christ and yet reject all Christianity except its ethical teaching. Pastors of this kind, too, are almost always inclined to keep the missionary at arm's length, regarding him as an old-fashioned conservative."

Reunion in Osaka. On the other hand, Mr. Learned notes the earnestness manifest at the last General Conference of Kumi-ai (Congregational) Churches, when "a proposition was made, and powerfully urged, to have the missionary society decline further aid from the churches in America, and do its work with Japanese funds." As a sign of the growing desire to attain financial independence, it is mentioned that one pastor has for years given up his grant, and has lived on the twelve shillings a month, which was all that his poor church was able to give him. Dr. A. D. Hail, Presbyterian missionary, reports from Osaka a marked deepening of spiritual life consequent on the extension of "sunrise prayer meetings." "An intensification of the feeling of Christian oneness has been made quite manifest. All denominations, Episcopal, English and American, Congregational, Presbyterian and Methodist, are alike participating in and sharing these blessings. The meeting for prayer on the Monday evening preceding Christmas filled the largest church in the city, every body of Christians in the place being represented in it."

"The First Stage of African Conversion." Dr. A. C. Good, Presbyterian missionary at Efulen, reports in the *Church at Home and Abroad* that "in the towns about the mission there has been no bloodshed, or attempt at bloodshed, since I came here to open this station." Cases have often arisen which would once have led to fighting, but "in every case so far they have avoided bloodshed out of deference, so they say, to our teachings. And yesterday a man from the Ntum tribe told me that the "Word" we had preached had gone all through the Ntum country, and people were settling their palavers. *Peace among men* seems to be about the only part of our message these people have grasped thus far, and they certainly need that truth." It is rather humiliating to think that the cessation of war, which is said to be "the first stage of African conversion," seems as if it were going to be one of the last stages in the conversion of Europe. We smile when we read that already many of the African folk have said to Dr. Good, "We are all right now; we have stopped killing people." We moralise upon the ineradicable self-righteousness and Pharisaism of the human heart, even in unsophisticated Africa. But alas and alas! not even the Head of the Church of England, or the Summus Episcopus of the German Evangelic Church, or the Imperial patron of the Orthodox communion has reached such a stage of Christian civilisation as to be able to say with these black savages, "We have stopped killing people."

From Liverpool to Singapore. We have often heard that the mission cause is one and the same at home and abroad. We are not less frequently reminded of the happy reaction of foreign missions on evangelism at home. But it is not so often we see home missionary methods reacting on foreign. Yet in the *Malaysia Message* for May, we find prominence given to the story of the work of Herbert J. S. Wood, who gave up a living of £500 a year to work without assured salary in the slums of Liverpool, and who, as his bishop had no opening for him, had to start on undenominational lines. The editor publishes this "noble example" "of aggressive Christian work in the slums of Liverpool, which, we trust, will inspire some hearts with a desire in like manner to save the drunkard and the outcast. Here in Singapore drunkenness, misery, and sin wear a different garb, but the heart of the sinner is the same in every clime. We would not for a moment suggest that exactly the same methods should be employed here as in Liverpool and London slums, but we are convinced that any man who will devote himself heart and soul to saving his fellow-men will be taught of God the methods which he should employ, and the divine power will just as surely raise the fallen and triumph over evil in Singapore as in Liverpool."

A Confirmation Fee of the Right Sort. A correspondent writes to the *Church Missionary Gleaner*: "I purpose sending you ten guineas to make my eldest child a life member of the C.M.S. on the day of her confirmation, and it has occurred to me that other parents of confirmation candidates might like to mark that event in their child's life in a similar manner. The gift would not only be a thankoffering on their part, but would form a sort of link between the young confirmee and the C.M.S., which would be likely to be life-long." Nonconformist parents might feel moved to a similar thankoffering on the occasion of a child "joining the Church."

A Needed Explanation. Both the *Church Missionary Intelligencer* and the *Church Missionary Gleaner* are careful to explain a much-misunderstood utterance of Mr. Ashe at the recent Anglican Missionary Conference to the effect that the Church of England had not succeeded in establishing a single independent native church. On this the *Gleaner* remarks: "What Mr. Ashe intended to express is true, but what many readers have understood by it is not true. He meant a complete National Church, with its bishops, synods, etc. He was not referring, as some have supposed, to individual congregations or groups of congregations, ministered to by their own native pastors, managing their own affairs, and paying their own way. Of these there are many, in Africa, India, Ceylon, China, Japan, and New Zealand. But it is true that they are still a part of the English Church and owe allegiance to English bishops. There is no large and fully organised native Christian community anywhere yet, Church of England or otherwise, which is wholly independent of European (or American) influence or aid."

A Pocket Medicine Case for Missionaries. We have very much pleasure in calling attention to a most generous arrangement made by the Messrs. Burroughs and Wellcome, of Snow Hill, London, E.C. This firm, whose excellent preparations are now known all over the world, have prepared some handy pocket cases containing a number of valuable medicines, for the use of missionaries who are far removed from ordinary supplies. The tabloids which the cases contain will keep for an almost indefinite period in any climate. Messrs. Burroughs and Wellcome supply one of these cases free to any missionary who makes application for it.

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BOOKS OF THE MONTH

ON RELIGIOUS AND SOCIAL TOPICS.

DRUMMOND'S "ASCENT OF MAN."

IT will doubtless appear to be ungracious treatment of an author to praise his book at the expense of another of his own works. But one can hardly express his feeling about Professor Drummond's new book better than by saying that this is the very book some of us had hoped for when "Natural Law in the Spiritual World" was announced. We naturally expected from Professor Drummond a study in the Continuity of Development; and if in "Natural Law" he did not give us what we expected, he has given it to us now.

ADVANCE ON FORMER STAND-POINT.

In the former work, it will be remembered, the continuity of law was interpreted to mean the identity of the laws of physical and spiritual processes. But this view of continuity gave us at once too much continuity and too little. In the first place, continuity was taken to mean uniformity. "Where phenomena are parallel," it was argued, "Laws are identical." But what, one asked, are Laws apart from phenomena? The author himself admitted that what we call a "Law" is only an order of sequence among phenomena. If Law is no more than that, then where phenomena are different (though parallel), laws are also different, although analogous. If there are *differences among the phenomena* of physical and spiritual nature—as there evidently are—then in what intelligible sense can we say that they have not different laws? All you can argue for is a similarity of forms of sequence—what Bacon called the "same footsteps of nature, treading or printing upon different subjects or matters." This, of course, is what has always been recognised as Analogy: in so far as the phenomena are parallel, their laws are analogous. And it will be recalled how in the remarkable passage, which it was difficult to take seriously, on "*gravitation* in the Spiritual World," Professor Drummond in effect yielded this point: "*If the spiritual be not material*," he said, ". . . it is not gravitation that ceases—it is matter." This is exactly the case: new phenomena, new laws.

"Natural Law in the Spiritual World" owed its power to its resolute treatment of spiritual life as under Law. But it cannot be said that its religious teaching did not suffer from the unquestioning transference into the moral sphere of the laws of physical life. Necessity reigned in its Spiritual World, rather than Divine Love. The individual soul received little more consideration than abortive types of life; and many minds joined in the protest of "the Natural Man's Brother." Besides, the method of enquiry could throw very little light on the distinctive nature of that "Life" of which so much was said: no reader will forget the strange effect of the chapter on Classification, where, in deciding the question of spiritual life, the author elaborately dismisses moral considerations, and lays it down that a man may still love the world—"no matter what may be the moral uprightness of his life." There is surely a connection between religion and morality somewhat closer than this essentially physical conception of "life" requires.

Such were the effects of the principle of continuity, interpreted as an identity of laws. On the other hand, Professor Drummond in 1883 did not insist on an absolute continuity of development, or on the universal reign of law. He laid stress on the twofold barrier in the path of Evolution, at the appearance of physical and of spiritual life. In particular, he showed a want of firmness in his application of the idea of Law to moral life. The distinction of natural and spiritual, as he drew it, amounted in itself to a breach of continuity. Then he neither sought to trace a real connection between the natural and the spiritual, nor brought the spiritual world under laws of its own. His use of analogy prevented his feeling the necessity for either. The "identity of laws" was continuity enough between the two realms; and as for the spiritual world, it was enough that it should have "the laws of nature in disguise."* Having no laws all its own, however, it could not be wholly under law. "How much of the Spiritual World is covered by Natural law we do not propose at present to inquire. It is certain, at least, that the whole is not covered . . . Room is still left for mystery."

EARLIER VIEWS MODIFIED.

On both the points which have now been mentioned, the present publication shows, in the opinion of the present writer, a distinct advance. The modification of view may be partly unconscious. Professor Drummond is probably not a writer who is closely observant of his own methods of thought; the change of attitude, however, is unmistakable, and intensely interesting.

In "The Ascent of Man" continuity is clearly conceived as a continuity of development, with variety in its phases. The narrative, it is true, stops at the threshold of the spiritual world; but it appears to conclude with the admission that that realm has laws of its own. "An altogether new page in the history of the universe has begun to be written . . . The working of Evolution has changed its course. Once it was a physical universe, now it is a psychical universe" (p. 149). Again, while 'the facts and processes which have received the name of Christian are the continuations of the scientific order,' due allowance must be made 'for the differences in the planes, and for the new factors which appear with each new plane.' There is an 'infinite exaltation in quality.' "Christianity has its own phenomena, its special processes, its factors altogether unique" (pp. 439, 440). If, then, there are new factors, new planes, new phenomena, there must be new Laws (or what do we mean by "law"?), and the theological laws are at least not the *physical* laws "in disguise."

MORE VARIETY, YET CLOSER CONTINUITY.

It is, we believe, in the liberty which this new conception of the spiritual world and its connection with the physical has given him, that Mr. Drummond has been able in the present work to take a grasp so much firmer of

* "The Lowell Lectures on the Ascent of Man." By Henry Drummond. (London: Hodder and Stoughton, 1894.)

* "The greatest among the theological laws are the laws of . . . in disguise."—*Natural Law*, p. 52.

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the principle of Continuity. One fine passage has already been frequently quoted :—

"There are reverent minds who ceaselessly scan the fields of Nature and the books of Science in search of gaps—gaps which they will fill up with God. As if God lived in gaps? What view of Nature or of Truth is theirs whose interest in Science is not in what it can explain, but in what it cannot, whose quest is ignorance, not knowledge, whose daily dread is that the cloud may lift, and who, as darkness melts from this field or from that, begin to tremble for the place of His abode? . . . If by the accumulation of irresistible evidence we are driven—may not one say permitted?—to accept Evolution as God's method in creation, it is a mistaken policy to glory in what it cannot account for. The reason why men grudge to Evolution each of its fresh claims to show how things have been made is the groundless fear that if we discover how they are made we minimize their divinity. When things are known, that is to say, we conceive them as natural, on Man's level; when they are unknown, we call them divine—as if our ignorance of a thing were the stamp of its divinity. If God is only to be left to the gaps in our knowledge, where shall we be when these gaps are filled up? And if they are never to be filled up, is God only to be found in the dis-orders of the world?" (pp. 426, 427).

These words are all the more welcome from one who formerly made the mystery, on which religion depends, consist in the limitation of the sphere of Law, and asked for 'room' (which is the same as 'gap') 'for mystery.' But mystery and law are not now opposed to one another; and what were previously called 'barriers' to Evolution are now spoken of only as 'critical points' and 'new departures' (pp. 238; 149, 150). Even the 'unique phenomena' of Christianity 'do not excommunicate it from God's order'; they are 'the *normal* phenomena of altitude, the revelation *natural* to the highest height' (p. 440).

AN ARGUMENT IN A NARRATIVE.

It is impossible even to draw an outline here of the comprehensive argument of this remarkable book. For while it is a narrative, it is at the same time an argument. The purpose of it may be described as at once speculative and practical. There is a speculative purpose with regard to the system of nature, to show that it is rational and has an end, and that end moral; and there is a practical purpose as regards man, to prove that his development in all that is distinctively human is the legitimate sequel to the previous evolution, and especially that his moral ideals have the support and the sanction of nature. One line of proof of course suffices for the double conclusion.

MAN'S PLACE IN NATURE.

Throughout, it may be said at once, evolution is treated as a matter of ends, and means to ends. Prof. Drummond adopts a consistently teleological view of nature. And he thinks he sees reason to consider Human Life the end of nature, so far as this earth is concerned. He is more occupied with this aspect of the matter than with particular questions about the Descent of Man. In his first two chapters, however, he enlarges upon two points—the recapitulation of lower forms of life in the human embryo, and the presence of vestigial structures in the human anatomy ("the scaffolding left in the body"), in proof of man's connection with earlier stages of animal development; and gives besides a brief summary of other lines of proof. It is interesting to note the expression of opinion by Professor Macalister in the *Bookman*, that Professor Drummond has gone too far in disconnecting the human stock from that of the anthropoid apes.

Besides the general co-ordination of all development to a cosmic end, Professor Drummond believes in "terminal points" in evolution—"the ends of the twigs of the tree of life," or, to quote Professor Cleland's figure, "minarets of the temple" of animal life in which "man is the central dome"—consummated types of life. The supreme instance of this sort is the body of man. This suggestion will explain the title of the third chapter—"The Arrest of the Body."

With the development of brain, relieving the other organs of the body by the resources of intelligence and the use of tools, Evolution takes an altogether new departure. Here accordingly Professor Drummond devotes a chapter to the Dawn of Mind, touching on the various lines of proof for mental evolution (with the notable exception of the deductions of psychological analysis); and a second to the Evolution of Language, by which men "bank their mental gains." Mr. Benjamin Kidd, in the *Expositor*, offers here the characteristic criticism that the further evolution of man from his primitive state has been an advance far less in mere power of mind than in morals and civilisation, which have even more effectively than language secured his mental progress.

This concludes the narrative in illustration of man's place in nature—to show that physical evolution has an end, and that man, a thinking being, is that end. But, as I have said, Professor Drummond aims at showing, further, that Nature evolves to moral ends, and that it is man the moral being who is the true crown of Nature. And it is here, perhaps, that the chief contribution of the book is given.

THE STRUGGLE FOR THE LIFE OF OTHERS.

It is not necessary to reproduce the view of Nature taken, for instance, by Professor Huxley, or by others who see in it no principle except that of the Struggle for Life. Whether some of his critics are right or not who accuse the author of "The Ascent of Man" of exaggerating the one-sidedness of Darwinism in this matter, Professor Huxley's recent book, "Evolution and Ethics," represents exactly what he contends against. The view of Nature as sheer Struggle is fairly described as one before which "humanity was dumb, morality mystified, natural theology stultified."

Professor Drummond first discusses the Struggle for Life itself with extreme fairness and subtle discrimination, in one of his best chapters; nothing better could be said on the moral bearings of this subject. He then goes on to lay bare in the very roots of Nature another principle, which he calls the Struggle for the Life of Others, of which the function of Reproduction is, according to him, the fundamental manifestation. Not to enter into details, let us hear how the author himself introduces this "missing factor":—

"Observe the behaviour of the animal-mother in presence of the new and helpless life which palpitates before her. There it lies, trembling in the balance between life and death. Hunger tortures it; cold threatens it; danger besets it; its blind existence hangs by a thread. There is the opportunity of Evolution. . . . If there is more in Nature than the selfish Struggle for Life the secret can now be told. Hitherto, the world belonged to the Food-seeker, the Self-seeker, the Struggler for Life, the Father. Now is the hour of the Mother. And, animal though she be, she rises to her task." *

This movement towards other life is traced down to the rupture of the simplest cell. And again, at the summit of the physical evolution, in the relations of mother and child the germ is found of all ethical feeling, and in the family the unit of moral life. In the strength such relationships supply, they are themselves able to survive; and henceforth the Struggle for Life favours ethical development.

* Page 22.

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CO-OPERATION AS WELL AS MOTHERHOOD.

It would not be difficult to criticise the way in which this argument is put. Much more might have been made of the general fact of co-operation but for this exclusive insistence upon maternity. For while the family is the social unit, the larger life of the tribe with its calls on the one hand and its advantages for the struggle on the other has had a great deal to do with human moral development. And if we look for analogies and anticipations in non-ethical nature, Professor Drummond himself has multiplied examples of co-operation and co-ordination.

Again, it is surely to be regretted that the two factors, the Struggle for Life and Regard for Others, should be set in such antithesis, when in reality they have never wrought alone but always together—Self-regard fitting the organism to reproduce its kind and otherwise aid the general life, and, conversely, Reproduction helping the species and Altruism (in some cases) the individual to survive.

But nothing can detract from the credit of discovering afresh the primitive foundations of moral feeling, and setting some of the happiest and most vital aspects of nature in an altogether new light and perspective.

HOW THE BOOK SHOULD BE ESTIMATED.

The work of Professor Drummond is usually somewhat ungraciously received both by professional scientists and professional theologians. Notwithstanding their disapproval, the laugh will remain with the author whose books circulate in thousands.

Of course, it is to be remembered that a book like this is literature. Scientific text-books and papers addressed to learned societies are not literature. It is to be hoped that scientists, possibly more eminent, are not jealous of the man whose books are read because he can write. A book, however, which everybody is to read, must treat of subjects in which everybody is interested. And while we are not all scientific, we are all interested in the things Professor Drummond writes about. And when great things are in hand we like eloquence, and language worthy of its theme. Professor Drummond both makes us understand and pleases us in every line.

No one who remembers the disgraceful outcry of the Churches against Darwin will hesitate to speed Mr. Drummond's illuminating and reconciling pages on their mission. And no fair critic will forget that they were written as lectures to large mixed audiences, and are intended now not for specialists, but for the general body of cultivated people.

It is possible that the lectures may be marked by some of the defects of popular expositions. Correlated factors may be treated too much in isolation, because their interactions are complicated and confusing—as in the case of the individual and the social factors in evolution, or of the altruistic impulses and those of self-preservation. Or the necessity of making a definite and vivid impression may lead to points being stated one sidedly, or even exaggerated—as probably "the arrest of the body" has been exaggerated and the relative antagonism of physical and mental development (which often, both in races and in individuals, go together and help one another). The neglect by contemporary science of the altruistic features of nature and the disinterested aspect of reproduction would certainly appear to be over-stated were it not that popular conceptions of nature are still so largely dominated by the older forms of Darwinism.

THE TELEOLOGICAL VIEW OF NATURE.

But of course the main objection of men of science to such a book is directed against its teleological modes of thought. For, as has been said, the book is openly teleological. We are not to be frowned out of our final causes; its teleology is the chief interest of nature to many minds. And we can rest here on Bacon's authority. Bacon considered the search for ends to be one-half of natural science, and while in often-quoted words he protested against the consideration of ends as substitutes for physical causes, it was 'not,' he said, 'because those final causes are not true, and worthy to be enquired.' And as for the two kinds of causes, "keeping their precincts and borders, men are extremely deceived if they think there is an enmity or repugnancy at all between them." "Both causes are true and compatible, the one declaring an intention, the other a consequence only."

Professor Drummond's work belongs to that department of science which discovers ends and intentions. It will be said that is the work of Philosophy. Bacon did not think so; the discovery of particular intentions and ends in actual physical nature he included, as we have seen, in Natural Science. And in a delightfully humorous passage (in which he shows the world at last what he had always carefully concealed before, that he understands Philosophy) Professor Drummond shows how this is so. He proposes to show, he says, how there is in nature a "trellis-work," as it were, of an ascending moral order. Philosophy had assured Science that there was such an order; but because the "trellis-work" was not complete, Science refused to believe it. "*The defaulter, nevertheless, was not philosophy, but science.* Its business was with the trellis-work." Still, Science could not take it on the bare word of Philosophy—"there were no facts." "Till the facts arrived, Philosophy was powerless to help her ally. *Science looked to Nature to put in her own ends*, and not to Philosophy to put them in for her. Philosophy might interpret them after they were there, but it must have something to start from; and all that science had supplied her with meantime was the fact of the Struggle for Life. . . . Nature has put in her own ends if we would take the trouble to look for them. She does not require them to be secretly manufactured upstairs and credited to her account. . . . The philosophers upstairs might differ about the figures" (p. 22-24).

Now Professor Drummond has strictly let "Nature put in her own ends"; and Science has no reason to complain of him. (The one scientific error of which he has been accused—that of placing the birds on the line of human descent—can be seen in a moment to be the prosaic misunderstanding of a careless and prejudiced reader.*) So far from intruding imagined ends as real causes, he evinces the clearest apprehension of the distinction of final and physical causes,† and observes the Baconian spirit.

ALTRUISM, COMPULSORY BEFORE IT IS VOLUNTARY.

Professor Drummond has been especially blamed for his ascription of Altruism to the reproductive acts of the lowest forms of life, and for the use of the term self-sacrifice in such a connection. His love of analogy has certainly carried him too far in some expressions‡; but it is only fair to take his language with his own explanations. "That no ethical content can be put into the discharge of either [the Self-regarding or the Other-regarding] function in the earlier reaches of Nature goes without

* The charge was founded on the language of page 240. There is, however, on that page an unfortunate slip, in the use of "Vertebrates" instead of "Mammals"; but the words, "higher Vertebrates" below show what was intended.

† See pp. 318, 319; 339; 358; 362.

‡ Yet it is to be observed that for the use of the ethical phraseology he can quote the example of Haeckel, and also of Geddes and Thompson, on pp. 287; 44.

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saying" (p. 25). "Both, of course, at the outset, are wholly selfish; *both are parts of the Struggle for Life*. Yet see already in this non-ethical region a parting of the ways" (p. 283). "The words [Self-sacrifice and Co-operation] are hopelessly out of court in any scientific interpretation of things. But the point to mark is that *on the mechanical equivalents* of what afterwards come to have ethical relations Natural Selection places a premium" (p. 303). Again he speaks of "a prophecy, a suggestion of the day of Altruism," and of "the function on which the stupendous superstructure of Altruism indirectly comes to rest" (pp. 283, 282). His argument expressly is—"Before Altruism was strong enough to take its own initiative, necessity [physiological] had to be laid upon all mothers, animal and human, to act in the way required" (p. 339). "Till Nature taught her creatures of their own free will to offer the sacrifice, is it strange that she took it by force?" (p. 261).

These facts, thus temperately stated, have surely some significance. We may not go with Professor Drummond when he speaks of "an undeviating ethical purpose in this material world, a tide that from eternity has never turned, making for perfectness." But even the science that is most loath to interpret nature must perceive that there is *something* here.

Professor Drummond, to be sure, is not very happy in following the transition from the "mechanical equivalent" to the truly ethical Altruism; but that only means that there is after all still something left for psychology to do.

THE UNITY OF SCIENCE.

Science ought not to remain indifferent to an attempt to unify its own operations and results in a continuity of development—*opus, quod operatur Deus a principio usque ad finem*. There are, says Bacon, three stages in the knowledge of Nature—"the description or dilatation of His works," "the connection or concatenation of them," and "the union of them in a perpetual and uniform law"; and these three "are as the three acclamations—*Sancte, sancte, sancte.*" There is a passage on p. 11 of Mr. Drummond's introduction in fine accord with this.

THE FULNESS OF THE DIVINE ENVIRONMENT.

Theologians have still less reason to make light of such a contribution to Christian thought. It is for Theology to welcome the vindication of Reason in Nature and the Dignity of Man.

No doubt the great perplexing questions will rise still about the means employed by Omnipotence to fulfil His designs. It seems hardly sufficient to say with Professor Drummond that the result of evolution repays all the pain and the lost lives. There seems to be in this writer a sublime disregard of individuals—not indifference, but a certain Spartan readiness to make sacrifices or see others make them. But what of Omnipotence—who, by His definition, can choose His means? Perhaps, after all, we shall have to leave our abstraction of Omnipotence, and take God as the Living God we know, who never does anything except by means and laws.

But the part of "The Ascent of Man" which most concerns the theologian is the last chapter—on God as the Source of evolution, making it really not evolution, but involution or ad-volution from Him. A tree, as it grows, is not made of root; it is not made of clay. "The supreme factor in all development is environment." As life grows, too, it comes into relation with new elements in environment. A man climbing an Alp *encounters* changing phenomena: he does not create them; he rises to them. So "the social, the moral, and the religious beat upon all social beings in the order in which the capacities for them unfold. . . . And from what ultimate source do they come? There is only one source of everything in the world." God is in the whole process (p. 427). As man ascends he passes into new worlds. While he receives, new forces begin to play upon him. Only the environment—as we should say, the Divine Fulness—*will* explain the qualitative changes in the course of evolution. The thought is certainly a new foundation for religion. Then the "unique phenomena" of Christianity, its "special processes" are "the normal phenomena of altitude, the revelation natural to the highest height"—"*unique* not because they are out of relation to what has gone before, but because the phenomena of the summit are different from the phenomena of the plain" (440, 441).

THE PRIMITIVE CHURCH AND THE SEE OF ST. PETER.*

IT is impossible to take up a reputable book on the controversy with Rome without being struck by the immense advance that writers, on both sides, have made in Christian charity. Of course there are exceptions to this rule, but over the majority of the disputants there has come a new spirit. The book before us comes from the Romish side. Yet it is free from all arrogance, from all unreasoning denunciation, and from all mere appeals to credulity and emotion. It is sane, closely reasoned, based on good, solid scholarship, and is animated throughout by candour, fairness, and real brotherly love. When books like this come from the Catholic Church thoughtful men will read them, will do well to read them, and the cause of truth and peace cannot fail to be materially helped.

Of course there is no vital concession on a single page. That the volume has the imprimatur of Cardinal Vaughan is a sufficient guarantee as to that matter. We have hardly got to know our Cardinal thoroughly, in this short time, but we have already discovered that we can expect little compromise in anything with which he has to do. The Cardinal writes an introduction which, to many people, will be not the least interesting part of the book. The opening sentences of the first two paragraphs give us a sufficient key to the undercurrent and the motive of all that is set down in these pages. Says Archbishop Vaughan: "Of course we desire to convert all men—especially our own countrymen, as loving them best—to the Catholic religion. . . . But any kind of conversion will not do." The last eight words of our brief quotation are rather significant. In practice, the Church here spoken for has often ignored this very sensible dictum. It is well for everybody concerned, and will do no harm to those who have already espoused the Catholic religion, if henceforth the principle here laid down governs every effort put forth to win back the wanderers. "The conversion must be real, genuine, and based on solid grounds." Nothing could be better than this. For such converts we can have no feeling but respect, and such methods we are bound to admire.

There is not much else in the Cardinal's introduction that meets with our unqualified approval. It contains much bad logic, not a few belated appeals, and the usual absurd escape, provided by the Papal theory, from all the keen intellectual difficulties found by the wild and living intellect of man. Yet the tone is nearly all that could be wished. Only, we seem to miss something. And we are not quite sure that the secret of that something is

* 'The Primitive Church and the See of St. Peter.' By the Rev. Luke Rivington, M.A., Magdalen College, Oxford. With an Introduction by the Cardinal Archbishop of Westminster. (London: Longmans, Green and Co. 16s.)

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not gone from Westminster, with the gracious and benignant personality of one who was honoured beyond many.

To come to the body of the book itself. The author knows how to tackle his subject, is able to tackle it, and makes some admirable points. Mr. Rivington, among other things, knows well how to choose his ground. For instance, he begins far enough down to allow himself to assume that Peter was bishop of Rome. That enables him to escape a good deal of reasoning and one or two ugly facts. He tells us in the preface that, "The particular theory opposed in this book lies at the root of the controversy which we are forced to carry on with our Anglican friends on the subject of Church Government at the present moment. It is the theory of the lawful independence of National Churches." Against this lawful independence, of course the author argues. He seeks to prove from history, and with admirable historical methods, that the See of St. Peter has always had, and was designed by our Lord to have, a guardianship of the whole Church. Not that only, but in the See of St. Peter is "The *origin* of the Churches' unity, and communion with Peter is an essential feature of the Churches' life." It is evident where we are landed if these two points can be successfully argued. We cannot help thinking, however, that the fabric constructed in these five hundred pages would have been far more secure and abiding had the builder gone one further back. How if Peter never was bishop of Rome? Where are we then? And above all, where is Mr. Rivington's very able book? We are not of those who care to affirm that Peter never was at Rome. It is impossible to prove that affirmation. To take up such a position is to lay open to attack many a dangerous and vital part of the Protestant, as well as Anglican, position. However, Mr. Rivington does not trouble himself about these matters. We are quite sure it is not because he underrates their importance. If it is to the loss of value in his book, it is still more to our loss. We should very much enjoy the reading of anything so learned, candid, and acute a Catholic might write upon this vastly interesting subject.

The teaching and life of Cyprian are the sheet anchor of all those, or nearly all those, who sail the seas of ecclesiastical controversy on board the Anglican ship. Naturally, therefore, Cyprian comes in for a good deal of attention at the hands of our author. Cyprian's teachings on the Church and its relations to the see of St. Peter are analysed, and he is shown to take a rather high line. And doubtless the great Carthaginian did hold lofty views of the Romish Bishop and his power. He was not afraid to express them either, and on due occasion to defend them with all the vehemence of his resolute nature. But under the stress of life and its manifold conditions, like many a better man, he found his high theories were a little impracticable, and that the Bishop of Rome might reasonably differ from him. Then Cyprian flung over the Bishop of Rome and did things that exploded all his own fine theories. Practically he set up another Church of which he was the head, and there was fierce rivalry and no small wordy war. Mr. Rivington complains rather bitterly that Anglicans fix their eyes on the blemishes of Cyprian's life, and see these only, and dwell on his lamentable conduct to the exclusion of his noble teaching and his heaven inspired views. But does not Mr. Rivington see that thus to complain is to beg the question of the whole matter at issue? Granted that his view of the teaching is without reproach, though we honestly think its corrective could be found from Cyprian's own hand; granted that his view of the teaching is correct, does not Cyprian's later life shew that he eventually threw the whole cargo overboard, whatever its value might be? It is easy to sit and spin fine theories, but even saints have to live an earthly life, and this earthly life of ours has very little mercy on fine theories. Cyprian found the yoke of them intolerable, and he cast it from him The Anglican may say the theories were wrong, this Catholic says the man's life was wrong. Evidently there is something wrong somewhere. We confess our interest in the matter is purely the interest of a logician, and we are quite clear that in this matter Mr. Rivington has used the questionable method of petulant protest where he ought to have used the most effective and penetrating of his arguments.

All who are interested in this great controversy must by no means neglect this book. It is well timed. That a new Catholic reading of Church history should appear on the eve of the Papal appeal to the Anglican Church, is sure to be of service to all who are disposed to give heed to that appeal. We do not see how the work could have been better done. The book, beyond anything we have read for a long time, does credit to the branch of the Catholic Church in Britain. We shall watch with no little interest the answers that will be made by those who differ. These pages give them a fine example fo learning, ability, reverence and generosity.

MR. HERBERT SPENCER'S "BENEFICENCE."*

A SUMMARY survey of the chief contents of Mr. Herbert Spencer's conclusory chapters on Ethics may be helpful to many readers who are not able to peruse the last volume of the evolutionary sage's great work.

"The Ethics of Social Life," Part V., opens with a distinction and definition of Altruism. Altruistic actions are distinguished from egoistic in that they conduce to the welfare of fellow-men. Altruism is divided into the two great divisions of Justice and Beneficence. Justice is needful for social equilibrium and therefore of public concern. Beneficence is not needful for social equilibrium, and is therefore only of private concern. Where the State exercises beneficence, benefits are taken from the superior and given to the inferior; and when the benefits of both are equalised, "there ceases to be any motive to be superior." The pleasure of having supplied a larger share of the common stock is apparently a motive, the power of which Mr. Spencer does not recognise. He divides Beneficence into Negative and Positive. Negative beneficence is, in a word, self-restraint, Positive beneficence is sacrifice.

LIMITATIONS TO LAISSEZ FAIRE.

It is pleasant to find Mr. Spencer beginning his negative division with "restraints on free competition." The power of a great capitalist to undersell and so to ruin his rivals must be subjected to "a sympathetic self-restraint." Unrestrained it might even be called "commercial murder." When his own wants and those of his belongings have been abundantly fulfilled, he ought to restrain his business activities. An inventor ought also to moderate his use of the power which his invention gives him so as to reduce the injury wrought thereby to his trade rivals. "Restraints on free contract" are also demanded in cases where, as with the Skye crofters, "natural justice" requires a reduction of claim which "legal justice" does not enforce. A concerted boycott, if not brought about by terror, is allowed by Mr. Spencer as legitimate.

ETHICAL ODDMENTS.

Next come "restraints on undeserved payments," such as coppers to a badly playing band of music, overcharge on cab fares, and "tipping" at railway stations. Under "restraints on displays of ability" we are told that the clever talker must not monopolise the conversation, that we must not lower a man before his betrothed or his son

* "Principles of Ethics." Vol. II. (Williams and Norgate.)

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by beating him in wit or games of skill. Blame needs also to be restrained by parent, guardian, or employer, and especially in the case of stupidity, which, while most exasperating, is often least culpable. But anger is by no means always improper. Praise must be restrained in the case of the child of a fond mother, of musical and other supposed caterers for the public amusement, and in testimonials for persons who have done no more than their ordinary duty.

"The ultimate sanction" of beneficent conduct is "conduciveness to maintenance of the species," or, in other words, "conduciveness to happiness, special and general."

WHAT IS WOMAN'S DUE?

Part VI., dealing with Positive Beneficence, opens with the recognition of the fact that the treatment of women is the saddest chapter in the history of humanity. "The brutal treatment of women has been universal and constant." With the limitation of militancy, an improvement has slowly set in. As physically weaker than men, and as bearers of children, women are subject to disadvantages, which it is the duty of men to make compensation for as far as possible. Marital beneficence is the first form of positive beneficence which Mr. Spencer enjoins. Husbands must through life show an ethical and not merely a conventional consideration for the weaknesses incident to womanhood and motherhood, but without ever accepting a position of subordination to the wife.

AGAINST LEAVING CHILDREN A FORTUNE.

Parental beneficence must be shown in providing not merely for the physical but also for the mental and moral needs of the child, in avoidance of over indulgence, of favouritism, and of laying up for the child a fortune. "Future times will most likely see a decrease in those great pecuniary inequalities which now prevail." The present stage of militant industrialism will pass as the earlier purely militant stage has passed. Under higher social forms and a better type of humanity, there will be neither the possibilities nor the desires for accumulating large fortunes. "Due regard for his own claims, for the claims of fellow citizens, and for social claims should conspire with a far-seeing beneficence in preventing a parent from making his children independent." Filial beneficence enjoins the sadly neglected duty of making the old age of parents not merely physically comfortable but also morally happy.

Aid to the sick and injured in the case of aged parents is enjoined not by the welfare of the species, but by the direct increase of happiness arising from the rendering of the assistance. But the tyranny of the weak ought to be resisted. The lives of the healthy should not be lost in making the lives of the diseased more tolerable. The luxury of pity, Mr. Spencer confesses, is an emotion difficult to analyse.

A THEORY OF REDEMPTION?

Discussing the duty of running mortal risk in succouring the ill-used and endangered, Mr. Spencer allows, "It is well for humanity at large to maintain the tradition of heroism. One whose altruistic promptings are so strong that he loses his own life in an almost hopeless effort to save another's life, affords an example of nobility which in a measure redeems the innumerable cruelties, brutalities, and meannesses prevailing among men, and serves to keep alive hope of a higher humanity hereafter." Mr. Spencer prefers to fall back on the doctrine of the mean, regarding "Love thy neighbour as thyself," as an extreme maxim. It is a fair question whether the Spencerian ethics are ever likely to produce those redemptive instances of heroism of which Mr. Spencer acknowledges the high value.

THE PROBLEM OF THE POOR INSOLUBLE?

Relief of the poor by the State, Mr. Spencer justifies as repayment of or offset against the old and unjustly taken away rights of the labourer in the soil. Against old age pensions, the author coolly remarks that society has discharged its debt to the labourer by giving him while he is young and hale as much as competition proves his work to be worth! Mr. Spencer seems to forget that his recognition of the ancient and ethical right of the labourer to a share in the soil, may go far to cover old age pensions also. In the bestowal of private charity, Mr. Spencer rightly insists that as beneficence operates indirectly instead of directly it fails of its end. He pleads for the re-institution in the present freer era of contract of the old care of superiors (employers) for inferiors (employed), and looks to this to effect the gradual disappearance of artificial agencies for giving aid. That the unfit should be left to starve, Mr. Spencer sees to be impossible with our present sentiments; but if they were to leave no progeny the difficulty might be met. A submerged fiftieth might be dealt with by private industrial institutions or some kindred appliances, but with a submerged tenth the mass of effete humanity causes despair; "the problem seems insoluble." The transition from State beneficence to a healthy condition of self-help and private beneficence must in any case be painful.

TRIBUTE TO THE SUNDAY SCHOOL.

Treating of social beneficence, Mr. Spencer pays the following tribute to the Sunday-schools: "Those who a century ago strove to dissipate the ignorance of artizans and labourers by Sunday-schools deserve far more to be remembered than many whose names are familiar; and the tens of thousands of the middle classes who for generations after devoted large parts of their Sundays to teaching—bearing for many years the reprobation of those who considered themselves their 'betters'—ought to be remembered with gratitude; with much more gratitude than those who have busied themselves to coerce people into giving and receiving Board School lessons. Though this Sunday-school system, spreading first among the Dissenters and then adopted by the Church, to prevent loss of its members, has been in part subordinated to sectarian purposes, yet the original aim has been in the main good. Social beneficence has been in this way well exemplified."

Mr. Spencer's ideal of dress is "to be beautiful without manifest cost, elegant without manifest thought."

On complimentary usages which involve untruth, Mr. Spencer urges that each should resolve to "tell as few lies as possible," and to insist on reality and sincerity."

Political beneficence should be shown in exercising one's franchise, in revolt against the tyranny of party (many parties in the House of Commons, and a defeat of the Ministry not to involve resignation or dissolution, being Mr. Spencer's aim)—the choice of good representatives, pure and capable, and the exercise of "eternal vigilance."

THE BETTER TIME COMING.

Mr. Spencer finally looks forward to a time when the pressure of population will be rendered small—"proximately by prudential restraints, and ultimately by decrease of fertility"—when militancy will have ceased, and when concomitantly "sympathy will increase to a degree which we can now scarcely conceive." "The process of evolution must inevitably favour all changes of nature which increase life and augment happiness; especially such as do this at small cost." His goal of hope is "a humanity adjusted to the requirements of its life." Hereafter the highest ambition of the beneficent will be to have a share—even though an utterly inappreciable and unknown share—in "the making of Man."

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This monumental work concludes with the sentence, concerning those who pursue unselfish ends, which is as pathetic as it is stately, "While contemplating from the heights of thought that far-off life of the race never to be enjoyed by them, but only by a remote posterity, they will feel a calm pleasure in the consciousness of having aided the advance towards it."

Happily there is for this aged thinker "some better thing" reserved.

QUESTIONS OF THE DAY.*

CANON VAUGHAN might well claim to be a leader in many of the movements that are now to be discerned in the Churches. Especially is this true concerning the new courage that has begun to fill the hearts of the clergy, and the attempts that are being made by them to lead the rising democracy in the paths of Christian progress. There is no more progressive town in the United Kingdom than Leicester. The swarming multitudes of that great centre may not always be wise as to the direction in which they turn their eyes (what company of men is?) but they always have the forward gaze, and are not afraid to dip into the future. Canon Vaughan, when Vicar of St. Martin's, was quick to discern these things, and quick also to seize the opportunity for the Church of Christ, and that more than twenty years ago. If the other clergy had followed his lead, one and all, it would have been much better for the cause of Jesus Christ in Leicester than it is to-day.

The addresses contained in this volume cover a period of twenty years. The first of them was given in 1870, and the last in 1890. Canon Vaughan is not always a teacher after our own mind, but he is always eminently reasonable, fair-minded, and liberal. It is a perilous thing to print addresses on social subjects that were given twenty years ago. Canon Vaughan is not ignorant of this. He tells us, "I have mentally compared the present position of the questions discussed in them with their position at the time when the addresses were delivered. It has surprised me to find how little that position has been altered by the lapse of time." As we have read some of these addresses we have suspected now and again that the position has changed more than the writer suspects. But we are not inclined to criticise. There is so much that is brave and pure and on the loftiest plane of Christian thought and endeavour, that we cannot do other than cordially commend the volume as a whole. It is not brilliant, but it is sound and has an abundance of common sense, a quality not too common with the clergy when they handle these subjects. Above all else, he has a great and true and honourable sympathy with the labouring classes. He sees their real needs, and is not afraid to speak to them in a manly fashion about their besetting sins. Some of the subjects dealt with are—The Church and Socialism, The True Unionism, Politics and Religion, The Health of Towns, Capital and Labour, War, Religion and the Masses, etc. The addresses number exactly two dozen, and they are all well worth reading.

CHRIST AND SCEPTICISM.†

THE new volume of "The Gospel and the Age" series is from the pen of the Rev. S. A. Alexander, M.A., Reader of the Temple Church. The thirteen sermons it contains deal with the difficulties of belief and with the attitude of the Church of Christ to the spirit of the age. Mr Alexander is able, liberal-minded, and a scholar. The sermon that gives its title to the volume is not by any means the strongest or the most suggestive. There is much better matter further on. Christianity and Art goes much deeper, as indeed does the one on the Spirit of Christianity. We are a little weary of hearing that Agnosticism is not new, and hope we shall never come across another author who thinks it worth while to quote Butler's ever-present "It has come, I know not how."

We greatly admire the spirit that permeates the whole book. Mr. Alexander is frank, and generous, and courteous to all his opponents, especially to those who have little in common with him. If, for a moment, he does at all forget what manner of spirit he is of, it is when he turns round upon the feeble and faint-hearted or obtuse of his own company. If the book can only contrive to find its way among the alienated classes, it will do nothing but good, and plenty of it. The difficulty is to get the proper persons to tackle a volume of sermons. For all such things we fear they have something like contempt, and a contempt that is rather lofty. They are not without excuse. Those who see through the shallow sophistries that our pulpits have retailed too long, and denounce the pretence of thinking, have had to suffer many things at the hands of sermon writers. They have been bitten more than once, and they are more than twice shy. However, let all who can, put this book in their way, and seek to dissolve their prejudice, and everybody concerned will have cause for gratitude. What is essential Christianity, and how is it to be applied? The writer of this book has thought long and closely on these important matters, and every candid reader must admit that he has something to say worthy of our regard.

INDEX TO PERIODICALS. By W. T. Stead.

All editors and literary men are greatly indebted to Mr. Stead for producing this "Annual Index to Periodicals," which he issues at 5s., whilst every copy costs him £1. The work is a real labour of love, but such an index is of countless value to those who have to make frequent reference to a number of articles.

UNDER THE LIVE OAKS. By T. M. Browne, Author of "Musgrove Ranch," "Dorothy," etc. (Edinburgh: Oliphant, Anderson, and Ferrier.)

"In the spring, then, my Chrissie; in the spring I shall claim you for my own, to have and to hold for ever." That is the last sentence of this book. We hardly need say more. Modesty and self-sacrifice, crowned by a good man's love, that is the root of the whole matter. And the whole matter is admirably related. The writer is not new to the work, and knows how it should be done.

THE PILGRIM'S PROGRESS FROM THIS WORLD TO THAT WHICH IS TO COME, DELIVERED UNDER THE SIMILITUDE OF A DREAM: WHEREIN IS DISCOVERED THE MANNER OF HIS SETTING OUT, HIS DANGEROUS JOURNEY AND SAFE ARRIVAL AT THE DESIRED COUNTRY. By John Bunyan. Frontispiece by Phœbe A. Traquair. (Edinburgh: Oliphant, Anderson, and Ferrier. 2s.)

In all the editions of Bunyan's masterpieces that we have seen we have never seen the like to this. It will hurt no man's pocket, and it is real comely to the eye and a joy to handle. Clear, firm type, on extraordinary good paper, was never put to better use than here. The publishers have done a very good thing.

ROUND THE WORLD WITH THE UNION JACK. With many Illustrations. (London: Religious Tract Society.)

An admirable boy's book is this; lively, interesting, and a picture on nearly every page. These are the books that man our navy.

HER DAY OF SERVICE. By Edward Garrett, Author of "At Any Cost," "By Still Waters," etc. (Edinburgh: Oliphant, Anderson, and Ferrier.)

An admirable girl's book is this. It is a story of a model domestic servant. After reading the story, one begins to see the great oppor-

* "Questions of the Day: Social, National, and Religious." Being addresses delivered in St. Martin's Church, Leicester, on special occasions between the years 1870 and 1890. By David James Vaughan, M.A., Hon. Canon of Peterborough. (London: Macmillan and Co. 5s.)

† "Christ and Scepticism." By S. A. Alexander, M.A., Reader of the Temple Church. (London: Isbister and Co. 3s. 6d.)

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tunities that such a life not unfrequently offers. It is a warning, too, against strong drink. The book is full of strong sense, not in any way faddy, and the literary quality of it is admirable. This gifted lady understands better than most wherein consists pure religion and undefiled.

FALLEN ANGELS. A Disquisition upon Human Existence. An Attempt to elucidate some of its mysteries, especially those of evil and suffering. By one of them. (London: Gay and Bird.)

The author has hit upon a catching title-page. He has hit upon a good many other things that will not serve him quite so well. The opening sentences of the ninth chapter give us the key to the riddle:—"The main suggestion of this work, then, is, that human beings are angels, and dwelt originally in purity and light, as emanations from the Divine; but that, having fallen, we are being graciously led back to heaven by gradations of instruction." The writer has done a good deal of reading, in all sorts of books, and he is able to bring grist to his somewhat curious mill, and from all sorts and conditions of men. He proves his position in ways that are as novel as the position itself. For instance, he gravely informs us that "some of the composers of our hymns may have received a divine influence, causing them to embody in their verses a meaning beyond what they saw or intended at the moment; and hence such as the following, which would at least equally serve our purpose, who believe that the present home of the angels was our former and is our destined future home." Then follow quotations:—

"O God, *our* help in *ages past*."
"Grant us thy peace upon our *homeward way*."
"My God, my father, while I *stray*
Far from my home on life's rough way."

THE INVISIBLE PLAYMATE. A Story of the Unseen. By William Canton, Author of "A Lost Epic" and other Poems. (London: Isbister and Co.)

Dainty in material form and as dainty in inner reality, this booklet is sure to win its way in many directions. We do not pretend that it will have a vast circulation. It will have nothing of the kind. But surely, not a few will put it away in a quiet corner of the bookshelf, and not very far away from the books that are books indeed. Fantastic in many ways it is, and yet it has an atmosphere about it, however it turns. The rhymes about a little woman are many of them perfect; some of them will be sung to generations unborn. How could a man do better?

CHAPTERS ON CHURCH MUSIC. By Rev. R. B. Daniel, formerly Organist of the Parish Churches of St. Mary Bredin and St. Mary Bredman, Canterbury; and Curate of Ticknall, Derby. (London: Elliot Stock.)

Mr. Daniel writes with knowledge, care, and enthusiasm. He has no sympathy with what he calls Romanisers in the Church. For all interested in choirs and the proper rendering of the music of the Church, there is much in his volume both instructive and valuable.

THE TENDERNESS OF CHRIST. By the Right Rev. Anthony W. Thorold, D.D., Lord Bishop of Winchester, Prelate of the Most Noble Order of the Garter, etc. (London: Isbister and Co. 5s.)

Little commendation is needed for any volume from the pen of the Bishop of Winchester. All godly and devout persons know and value his great gift. On all the bench of Bishops none could be found better fitted than he to write on the august subject of this little volume. All his books bear witness that he has pondered this subject often and deeply. He has done more. On this subject he has not only thought, but lived. The nine chapters trace the purpose, methods, claims, blessedness, and results of the tenderness of Christ, to its culmination in death, the judgment, and in the life to come. The writer has found the proper atmosphere in which to show forth the things he wishes us to view. He tells us that it has been said of Bishop Wilson that "he never penned a sentence that savoured of unreality." Bishop Thorold in this volume has earned something of the same commendation. When one considers the subject, and how it has, too often, been written about, no praise can be given much higher than that. Very frequently, reading modern books, one feels, this is very pious, doubtless, but it is also very weak. Here is a decided exception to the rule. Long may the Bishop be spared after this fashion to feed the Church of God.

PRESENT DAY TRACTS ON SUBJECTS OF CHRISTIAN EVIDENCE, DOCTRINE, AND MORALS. By various writers. Vol. XII. Comprising Nos. 67 to 72. (London: The Religious Tract Society.)

Some of the tracts comprised in this volume have already been noticed in these pages. They state the orthodox view of Christian evidence, doctrine, and morals with a courage that seldom hesitates. For many of them we have nothing but commendation, and for others of them we can only mourn that anybody should be so belated. Take the first in this volume. It is entitled "The Testimonies of Great Men to the Bible and Christianity," and then follows a catena of quotations from many prominent persons, some of them of very doubtful morals, but who made the *amende honorable* to their Creator by gracious words about Him and the records of His revelation. We hardly care to see the Christian faith propped up in this rickety fashion.

THE GIRL WITH A TALENT. By Mary Hampden. (London: Religious Tract Society.)

A bright, brief, and wholesome story, and yet one of sin and sorrow, bravely met. All young people will be interested by it, and yet it is most distinctly a girls' book.

PLEASANT PLACES: WORDS TO THE YOUNG. By R. S. Duff, D.D., Minister of Free St. George's Church, Glasgow; formerly of Evandale, Tasmania. (Edinburgh: Oliphant, Anderson and Ferrier. 1s. 6d.)

The author tells us that this is not a volume of sermons to children in the ordinary sense. We know very few boys and girls that would not enjoy them. At the same time they are interesting enough to claim the attention of the full-grown. The three papers on Tasmania with which the volume closes are full of information. The author is frank, as well as enthusiastic, concerning the land that was his home for years. Other subjects that are improved are such as these: "Ships," "Swiss Guides," "The Mint," "Lillies," "The Oxford and Cambridge Boat-race," and "Count Von Wrangel."

BETTING AND GAMBLING. By Major Seton Churchill, author of "Forbidden Fruit for Young Men," etc., etc. (London: James Nisbet and Co. 1s. 6d.)

This little book on "Gambling, its History, Spread, and Remedies," is sensibly written, and gives a great deal of interesting information. Many opinions of many men on the evil are here collected, and, for the purposes of a handbook on the subject, there is no other book that would serve as well.

JAMES GILMOUR AND HIS BOYS. By Richard Lovett, M.A., author of 'James Gilmour of Mongolia,' etc. With a Map and many Illustrations. (London: Religious Tract Society.)

It is a very long time since such a book for children was issued from the press. Indeed, we doubt if the like of it was ever seen before. It is full of fun, of adventure, of deep devoutness, and of the most touching religious pleading. One overlaps the other, and yet nowhere is there the slightest incongruity. Gilmour was a master-hand at writing. He has been described as the missionary De Foe, and that admirably summarises his great qualities. Nowhere is he better than in these letters to his boys. Boys will read them whenever they get the chance to snap the book from their fathers. What has struck us most after the amazing interest and religious enthusiasm of every page, is the intense pathos of the missionary's life. One begins to see in these pathetic letters what are the things that are really hard to give up, and how the heart of the sternest veteran in the service goes often across the sea to the treasures abiding there. For the work, the real work of foreign missions, a book of this sort is worth all the May meetings of any single year.

FOREIGN MISSIONS AFTER A CENTURY. Student Lectures on Missions, Princeton Theological Seminary, 1893. By Rev. James S. Dennis, D.D., of the American Presbyterian Mission, Beirut, Syria. Second Edition. (Fleming H. Revell Company, New York, Chicago, Toronto).

There is a flow about this volume that makes it admirable reading. Not often does the writer say anything with which we disagree, and though he is never very profound, he yet has usually something to say that is well worth attending to. Not the least valuable part of the volume is the admirable bibliography of recent literature on missions.

THE HEROIC IN MISSIONS: PIONEERS IN SIX FIELDS. By the Rev. Augustus R. Buckland, M.A. Morning Preacher at the Foundling Hospital. (London: Isbister and Co. 1s. 6d.)

In this little volume of rather over a hundred pages Mr. Buckland gives us six chapters of modern missionary heroisms. "The illustrations are taken from the work of one organisation, to give the story greater coherence." The various stories are admirably told; there is no attempt to write heroically or to work up emotion. The plain account of these noble lives of men and women who endured as seeing Him that is invisible is all the more impressive for its reserve. India, China, Japan, Africa, and the far west all furnish instances of work and courage that could only be by the very inspiration of God. It is to be hoped that the book will have a large circulation. The circulation of such literature as this is like the infusion of iron into the blood of the church.

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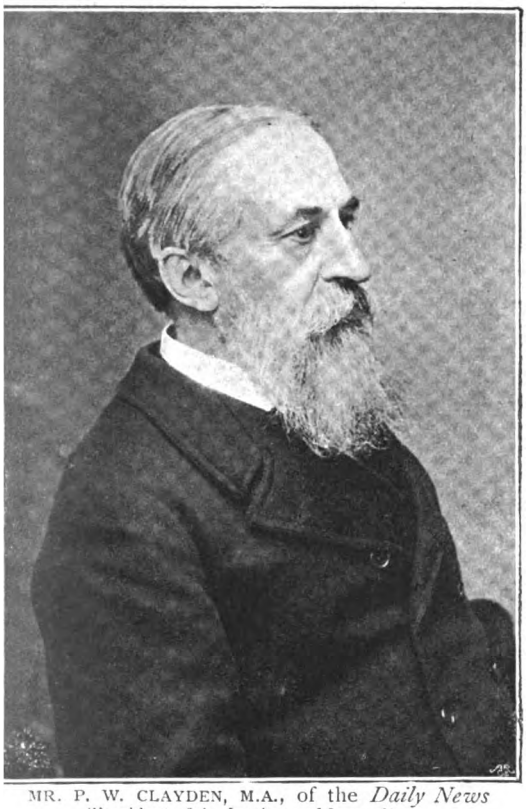

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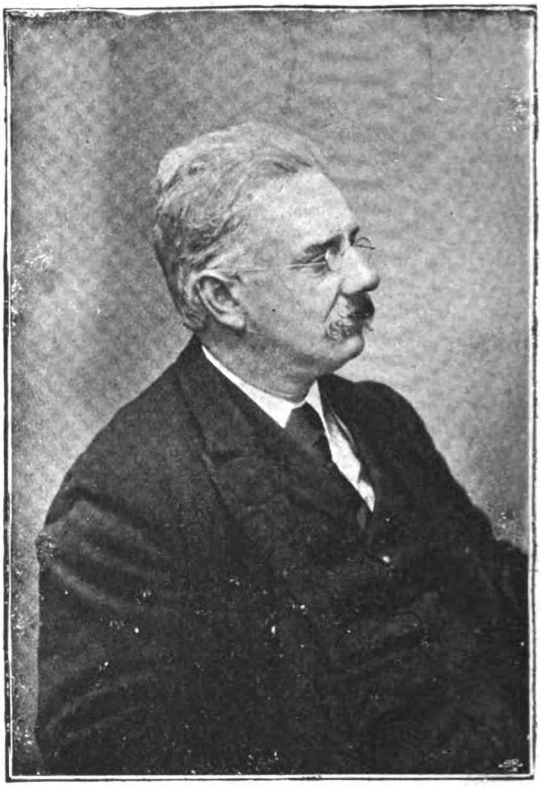

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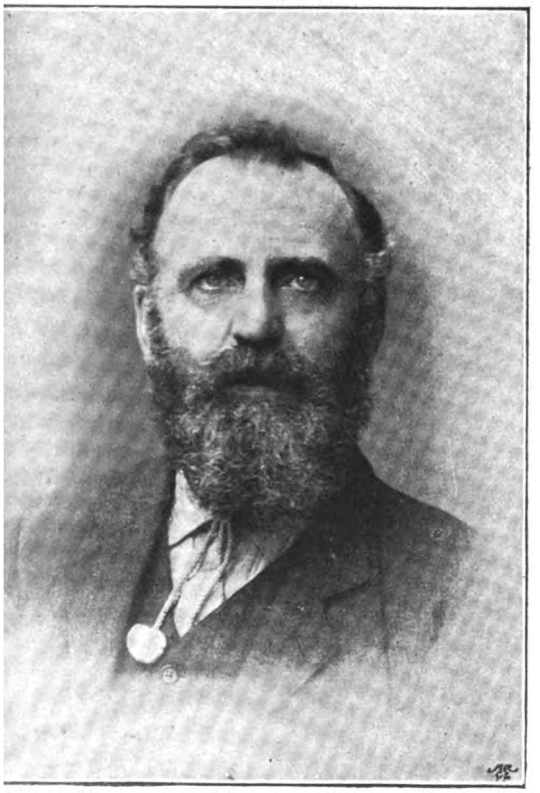

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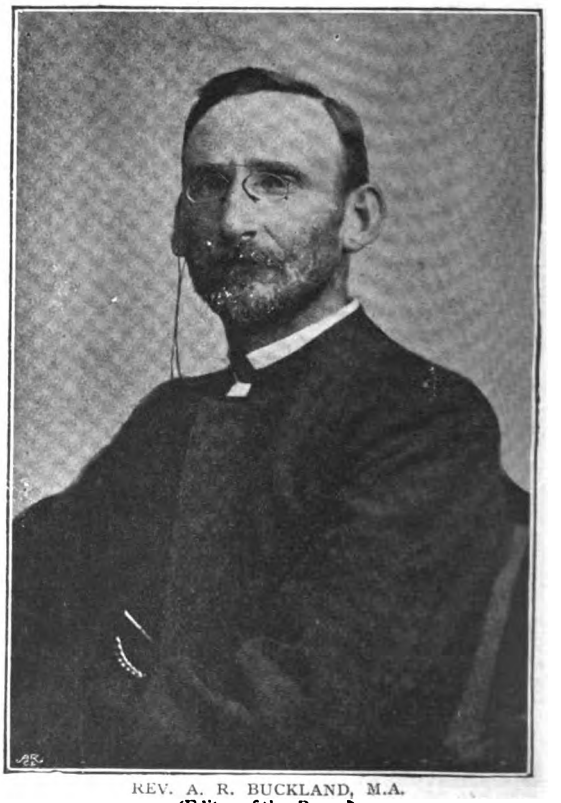

REV. A. R. BUCKLAND, M.A.
(Editor of the *Record*).

JOURNALISTS AT GRINDELWALD.

(Specially Photographed by Messrs. Fradelle and Young, 246, Regent Street, W.)

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THE PROGRESS OF THE CHURCHES.

CHURCH OF ENGLAND NOTES.

Religion and the School Board. There is no intermission in the unhappy dissensions provoked by the issue of the circular of the London School Board attempting to define the Christian religion, in place of leaving the correction of the rare cases of improper teaching to the proper authority, the Scripture sub-committee. If there could only be perfect candour and emancipation from party feeling all round, how easy would the settlement be! Three wise plenipotentiaries would settle the controversy in an hour, and relieve the School Board election in November of the nightmare of religious disunion. But it seems impossible for those in the heat of the conflict to see things as they really are, apart from party prepossessions. We find eminent persons, for instance, solemnly declaring that the issue of the election will be whehert the religious teaching in future is to be Christian or not. But as the great majority of the opponents of the circular accept the insertion of the word "Christian" in the terms of the Compromise instead of leaving it to be understood from the word "Bible," how can this possibly be true? These gentlemen do not interpret the word Christian in any recondite or dangerous sense, but in the full meaning of the word as understood by the whole body of orthodox Christians. Even the few persons on the Board who hold sceptical views acknowledge that sceptical views cannot properly be taught. Emphatically, the contest is not on the word Christian or its meaning, but on the policy of issuing circulars. One of the champions of the circular party told an eminent Nonconformist that he intended to have other circulars. No amount of manœuvring or asseveration will persuade the Nonconformists that this is not the case. Yet what those who (without sufficient grounds) assume to themselves the name of the "Church" party fail to see is that without the assent of the great body of orthodox Nonconformists no settlement of the religious question on the School Board can be permanent. The majority of Nonconformists will not accept the circular, as either the possible or probable precursor of others, and as coming largely from the hands of those extreme Anglo-Catholics, some of whom dub the Bible "a miserable residuum," and others "a mischievous book if without authoritative definition." But the Nonconformists will accept the word Christian in the usual orthodox sense. There are two things for the "Church" party to do in order to arrive at the *status quo*, which was fairly satisfactory to everybody; first, to acknowledge candidly, as Mr. Riley has himself acknowledged, that the difference is really on the circular; and secondly, with the faith, humility, and self-denial which is so effectual and becoming in men who aspire to be Christian leaders, to drop the circular, and trust to the Word of God. They have persuaded the Nonconformists to accept the word "Christian." They have now the opportunity of restoring peace by quietly dismissing the bone of contention in the policy of issuing circulars. By the constant assertion that it is the Christian character of the teaching that is at stake, and not the circular, the issue has been greatly obscured. Lord Selborne, for example, has been persuaded that he has to deal with a claim that nothing is to be taught which is denied by any religious body calling itself Christian, with a claim that Unitarian teachers ought to be free to teach Unitarian doctrine in Board Schools, and with a large body of teachers who treat any recognition of the fundamental principles of Trinitarian Christianity as requiring a sectarian bias in the teacher. But no such claim is seriously made. The few who would like to assert it know that they are vastly out-numbered both on the Board and in the constituencies by orthodox Christians. The Unitarians distinctly repudiate the right to dominate the Board. The three thousand teachers who have remonstrated against the circular have done so, as the assistant-masters at a great public school would do, from *esprit de corps* and resentment at distrust. The whole of the head-teachers of one of the largest School Board divisions in London (Greenwich) have repudiated the unorthodox teaching attributed to them by Lord Halifax. Yet an excellent person, who in writing to a newspaper signs himself "An old-fashioned Evangelical," has convinced himself that "those who vote against Mr. Athelstan Riley will vote against the children being taught the first principles of the Gospel of Christ," that "Evangelical men are supporting by voice and vote the position that the Christian religion may include a purely human Christ and no Holy Trinity," and that "Protestants are going to work with Unitarians and Secularists"! The fact is that the danger has been deliberately created, with the object of discrediting the School Board system, and of giving the so-called "Church" party the opportunity of appearing as the ransomers of religion. Hence all these exaggerations, misrepresentations, and misapprehensions. The Committee of moderate Churchmen and Nonconformists who met at Sion College, and who have formed themselves into the "Bible Education Council for the London School Board Election," by urging on the one side the dropping of the circular, and on the other a hearty and sincere adherence to the word Christian, may yet restore peace. Their address will be issued in the course of a few days.

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New Schools at Stockport. The Bishop of Chester has been opening new schools at Stockport. They are for St. Peter's Parish, and have cost £2000.

Another vigorous Parish. The Parish Report of 1893 for Christ Church, Lancaster-gate (Rev. C. J. Ridgway), states during the year there were 20,435 attendances at communion. On Easter Day, when a large proportion of the regular congregation are out of town, there were 1,416 communicants. The offertories during the year amounted to £4,483, of which £3,316 were given for objects outside the parish, for the general benefit of the Church of England and its societies. £301 of this total were collected at the children's services.

Uganda. That Christian work continues to flourish and increase in Uganda is seen from the fact that the Church Missionary Society has asked the Bible Society for 10,000 additional New Testaments, and 2,000 New Testament portions for that district.

The Diocese of Brisbane, Australia. The excellent, indefatigable, and large-minded Bishop of Brisbane (Dr. Webber), the founder and builder of the noble church of St. John's, Red Lion Square, E.C., has come to England at the request of his synod to endeavour to raise £50,000 as a capital sum, the interest of which might repair the disasters that have happened lately in his vast diocese. When the population had already been reduced to great straits by the financial depression, and the failure of the Australian banks, calamitous floods occurred last year, when a body of water from forty to fifty feet high swept down from the mountains, and carried away churches, farms, schools, houses, cattle and produce. At a meeting in the Egyptian Hall at the Mansion House, under the presidency of the Lord Mayor, at which were present Lord Meath, Bishop Barry, Sir Robert Herbert, Mr. Hucks Gibbs, and other persons of influence interested in the Colonies and in the Church, the Bishop said that £50,000 would yield sufficient interest to enable them to minister to 50,000 more people. They also required £5000 as an emergency fund to meet serious losses and urgent claims on diocesan funds overdrawn. If the money earned in Queensland were spent there it might be possible to obtain the necessary funds on the other side; but as most of it came home to pay English and Scotch dividends he thought that the Church in that colony had a claim upon the English public for financial help. Bishop Barry, who moved a resolution warmly commending the appeal, said that, while such dioceses as Sydney and Melbourne would never think of asking outsiders for pecuniary assistance to carry on their work, he thought that missionary dioceses like that of Brisbane had a perfect right to do so with confidence. Mr. W. Latham seconded the resolution, which was carried. On the motion of Mr. Hucks Gibbs, seconded by Sir Robert Herbert, it was resolved, "That, in view of the large sums of money which have been made in Queensland, but spent in England, circulating here to the advantage of the community at large, this meeting deems it only just that the people of England should contribute, particularly at such a crisis as the present, towards supplying the spiritual needs of those who labour in that colony."

A wealthy parish property redistributed. The Bishop of Winchester, in announcing the appointment of Canon Durst to the rectory of St. Mary's, Southampton, in succession to Canon Wilberforce, says that the future income of the benefice has been fixed, with the concurrence of the Ecclesiastical Commissioners, at £1,500 a year, with an allowance of £450 a year for curates, three of whom are always to be kept. Canon Durst will hold his stall until the end of the year. A *précis* of the report of the Commissioners appointed, on March 24th, to inquire into the benefice of St. Mary's, Southampton, is given in the *Winchester Diocesan Chronicle*, and has the Bishop's initials attached to it. His lordship says that in their report they take an early opportunity of observing that, "the parish expenditure shows clearly that the present rector has throughout used a most generous and noble liberality in dealing with his people:"—

The total gross income of the benefice at the present time appears to be £5,750 17s. 10d. From this must be deducted the sum of £2,565 17s. 5d., payable to daughter parishes, as well as the sum of £534 2s. 11d., on account of Messrs. Newman and Appleby's professional charges for administering the benefice, and considerable sums paid by that firm on behalf of the living, leaving a residue of £2,630 17s. 6d. at the rector's disposal.

This remainder is, however, a very delusive estimate. Canon Wilberforce's statement of expenditure for 1893, presented to the Commissioners, includes under curates' stipends, £700; National schools, £200; deficit on poor relief account, £200; expenses with the three Missions, £100; repairs of fabrics in rector's hands, £150; and other miscellaneous charges amounting to a total sum of £1,760, leaving the somewhat inconsiderable balance of £890 17s. 6d. for the rector's own use.

New Bishops: Bath and Wells. Lord Rosebery has nominated an old friend to the Queen for the first Bishopric vacant since his acceptance of the Premiership. The Right Rev. George Wyndham Kennion, Bishop of Adelaide, who has been appointed to the see of Bath and Wells, was educated at Eton and Oriel College, Oxford, taking his degree in 1867. He was ordained Deacon in 1869 by the Bishop of Tuam, and Priest in the following year by the Archbishop of York. He was Domestic Chaplain to the Bishop of Tuam, 1869-70; Curate of Doncaster, 1871-73; York Diocesan Inspector of Schools, 1871-73; Vicar of St. Paul's, Sculcoates, Kingston-on-Hull, 1873-76; and Vicar of

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All Saints, Bradford, from 1876 until his advancement in the episcopate. On St. Andrew's Day, 1882, he was consecrated in Westminster Abbey Bishop of Adelaide in succession to Dr. Short, who had presided over the diocese as its first Bishop since 1847. He is well known in this country for his attractive and endearing qualities, and is in all things moderate and conciliatory. He married the sister of two Conservative statesmen, Sir James Fergusson and Sir Charles Dalrymple. The Colonies have already given us Dr. Selwyn, Bishop of Lichfield, and Dr. Moorhouse, Bishop of Melbourne. The diocese of Bath and Wells is one of the most delightful in England, consisting chiefly of the lovely county of Somerset. The See was founded at Wells in 909, the first Bishop being Athelm. The title of Bath was added in 1088. The population of the diocese is 429,608. There are 492 benefices, in 26 Rural Deaneries. Besides the beneficed clergy, there are 135 Assistant Curates. The church sittings are 179,252. The Bishop nominates to 64 parishes. The Cathedral of Wells is one of the most beautiful in England, and the little rural city lies at the foot of the Mendip Hills, embowered in orchards, and reflected in shining waters. For a man who can appreciate the charms of rural life, no post of duty could be more delightful.

Tinnevelly. The Bishop of Madras has nominated the Ven. William Weston Elwes, Archdeacon of Madras, to the Bishopric of Tinnevelly. Archdeacon Elwes graduated at Trinity College, Cambridge, in 1866. He was ordained deacon in 1867, proceeding to priest's orders in the following year. His first curacy was with the late Canon Hoare, under whom he worked at Holy Trinity, Tunbridge Wells, till 1870. In that year he went out to India, and he has since held several chaplaincies in the Madras diocese. He was appointed Chaplain of St. George's Cathedral, Madras, in 1891, and Archdeacon last year.

Perth, Western Australia. The Rev. Charles Owen Lever Riley, Vicar of St. Paul's, Preston, has accepted the Bishopric of Perth, Western Australia. The diocese was formed in 1857 out of the Diocese of Adelaide. It has a population of 40,000 colonists, besides 20,000 aborigines. It contains 1,060,000 square miles, and has twenty-two clergy. The present Vicar of Hoxton, Mr. Pownall, was formerly Dean of Perth.

Archdeacon of Richmond. Canon Danks, Rector of Richmond, has been appointed by the Bishop of Ripon as Archdeacon of Richmond. Simultaneously there is to be a reconstruction of the boundaries of the archdeaconries, which will complete the arrangement whereby the number of Archdeacons in the diocese is increased from two to three. Under the new arrangement the deaneries of Ripon, Boroughbridge, Knaresborough, and Clapham are to be taken from the Archdeaconry of Richmond, Clapham being added to that of Craven, and the others to the new Archdeaconry of Ripon. Archdeacon Cust, who has now resigned, is ninety years of age, and has held the office since 1868. Canon Danks, who recently declined the Bishopric of Wellington, New Zealand, worked for many years at Ilkley, and has been Rector of Richmond since 1890. His sermons are remarkable for originality of thought and pointed style.

New Royal Infirmary at Derby. The new Royal Infirmary at Derby has been opened by the Duke and Duchess of Devonshire, the foundation-stone of which was laid by the Queen three years ago. The Bishop of Southwell having offered up prayer, Mr. Henry Boden (president of the infirmary), who occupied the chair, said they had done their utmost to make the hospital one of the best and completest in the whole world, and he thought they had succeeded. The Duke, in the course of his speech, congratulated the county on having raised a sum of something like £76,000 for this great purpose. It was known to many of them that Mr. Walter Evans, besides giving £3,000, had undertaken, in memory of a deceased relative, to defray the whole of the expense of one ward, amounting to an additional £12,000. Moreover, he was authorised by Mr. Herbert Strutt, who was present that day, to say that, in addition to a subscription of £5,000, which his father had given to the institution, he was prepared to offer, in memory of a deceased relative, to defray the cost of another ward amounting to another £12,000, on the sole condition that that ward should bear the name of the deceased relative in whose memory the contribution was granted. A letter of cordial sympathy with the work was read from Miss Florence Nightingale.

The late Mr. Worthington. Of the late Mr. W. H. Worthington, senior partner of the well-known firm of that name at Burton-on-Trent, it is recorded that his gifts to religious and philanthropic purposes were munificent. Recently he contributed £1,000 towards the restoration of Burton Church, and £10,000 to the infirmary. St. Anne's Church, Derby, which is situated in a poor part of that town, was greatly and systematically assisted by his beneficence.

William Sinclair.

PRESBYTERIAN NOTES.

The Campvere Church. I have received the following correction on what I said about the church at Campvere in last number from the Rev. Geo. S. Hendrie :—

"In the *Review of the Churches* you quote the Assembly resolution as to the church at Campvere. May I point that the resolution failed to pass? The deliverance ran, "The motion was seconded. Another motion was made—That the church of Campvere remain on the roll of the Assembly. This motion was seconded. A test vote having been taken between these two motions, there voted, for the first motion, 61; for the second motion, 58. Whereupon it was resolved that the vote should be taken by the doors. Tellers were

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appointed. There voted—for the first motion, 68; for the second motion, 70. The second motion thus became the finding of the House."

Meetings of Supreme Courts. Most of the meetings of the Supreme Courts of the Presbyterian Churches have been held for this year, and have been noticed. The following remain to be held: In *New Zealand* the Synod of the Presbyterian Church of Otago and Southland meets on October 30th. In AUSTRALIA the General Assembly of the Presbyterian Church of *South Australia* meets at Adelaide on the 11th of September; while the Federal General Assembly of the *Australian Churches* meets at Melbourne on September 22nd, and the General Assembly of the Presbyterian Church of *Victoria* meets at Melbourne on the 13th of November. In JAPAN the Synod of the Presbyterian Church of *Japan* meets at Osaka in October. In PERSIA the Synod of the Syrian Evangelical Church meets at Oroomiah on November 7th. In SOUTH AFRICA the Synod of the Dutch Reformed Church of *Cape Colony* meets at Capetown on October 18th; and the Synod of the Presbyterian Churches of *Basutoland* meets at Morija in September. In ITALY the Synod of the *Waldensian Church* meets at La Tour on the 4th September; and in AUSTRIA-HUNGARY the Superintendential Conventus of the Reformed Church meets at Buda-Pesth in November.

A Covenanter Assembly. Steps have been taken to hold a Covenanter Assembly, previous to the meeting of the Alliance of Reformed Churches in 1896. Action has been taken by the Covenanter Synod of Scotland for a meeting in Glasgow to last four days, with the aim also to add other days of special outdoor services at such places of historic interest as Drumclog and Ayrsmoss. The American Synod, which meets in Philadelphia in May and June, has endorsed the plan, and arrangements are in progress.

A Synod Camp Meeting. The United Presbyterian Church of the United States of America met in General Assembly at Albany, Oregon, on May 23rd. It was created by the Union of the Associated Reformed Churches in the United States in 1847. One of the Synods of this Church will make its next ordinary meeting a regular "camp-meeting." It will be held in a rural district, while a local committee will furnish tents, bedding, cooking vessels, etc., etc., and everything required for a week's "camping out," for a fixed charge. Members may bring their own tents, etc., the local committee doing all in its power to provide supplies of food and other necessaries.

Welsh Preaching Services. The *Quarterly Register of the Alliance of the Reformed Churches* gives an interesting sketch of the origin and growth of the Welsh Calvinistic Methodist Church. The meeting of the General Assembly of that Church gives a special opportunity for "preaching services," and night after night every "chapel" within a considerable distance of Pontypridd had its special preaching service, drawing out the thousands who, because of the distances, might be unable to attend the Assembly itself. These services culminated on the closing day of the Assembly. Every church in the town was open for service at eight o'clock in the morning, with overflow meetings and extra services wherever a place could be obtained. No sooner was one "diet of worship" ended than another was begun, either in schoolroom or chapel, some of the speakers using the Welsh and others the English language, with everywhere devout and affected audiences. The railways had provided excursion trains, not to run out of the town, but to run into it, from all the district, while in the town itself the shops were closed, the very banks closing to allow everyone to attend the preaching, and all this in a vast coal-mining district! No fewer than 136 sermons were preached during the three days' meeting of the Assembly. What an evidence as to the mental and spiritual hunger of our Welsh brethren, coal-miners and iron-workers as they are!

Civil Marriage in Hungary. The same periodical publishes an interesting letter on the civil marriage question in Hungary which we reproduce here:

"The Civil Marriage Bill was one of three measures which the Liberal Government had pledged itself to introduce and carry through, if possible. The other two were a Bill for the Reception of the Jews, and a Bill for the Introduction of Religious Liberty.

"When Daniel Iranyi, since deceased, proposed, as he had done annually for twenty years, his resolution in favour of Religious Liberty, it must have surprised himself, as it did the public generally, that it was suddenly and enthusiastically accepted in principle by the House of Deputies. Political parties were trying to outbid each other to gain popular favour, and Count Apponyi, whom the Clerical party expected to be their champion, pronounced in favour of religious liberty, carrying, I suppose, Roman Catholics so far with him in this way that it was foreseen that, with the introduction of Religious Liberty, the law of 1868 regulating the religious education of the children of mixed marriages, which had been regarded as a bulwark of the Protestants, would be expunged from the Statute Book, and that the Roman Catholic Church, through the Confessional, might gain in power.

"When the Civil Marriage Bill, however, was introduced, the Roman Prelates presented a united phalanx of opposition, and means were used to persuade the people that a blow was being aimed by the unbelieving at one of the sacraments of the Church, and at the Church itself. But the Government were persuaded of the necessity of having a *uniform* marriage law for the country, and putting an end to the confusion which prevailed, and made the passing of the Bill a Cabinet question.

"The passing of the Bill will doubtless shake the power of the priests; but they will make the best of it as a thing which they must tolerate, as they tolerate it in other lands; and the people, I think, will go for their marriages to the churches very much as before. The sentiment in the Reformed Church is in favour of religious liberty in general, and they vote with the Government; but, as is natural, there is a fear that when their bulwark of 1868, regarding the mixed marriages is removed, they may suffer some loss."

Presbyterians at Cambridge. Three out of the first six wranglers are members of the Rev. Halliday Douglas's Church: Mr. W. E. Philip, of Clare Col-

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lege, who stands after the two (equal) senior wranglers; and Mr. H. S. Carslaw, of Emmanuel, and Mr. J. G. Leathem, of St. John's, who follow next in a "bracket of three." Other members of the Presbyterian Church in Cambridge whose names stand well up are Mr. R. K. McElderry, who takes a first class in the Classical Tripos; Mr. J. C. Smuts, first in both parts of the Law Tripos; Mr. F. W. Johnston, third in the second part of the Law Tripos; Mr. S. W. J. Smith, who stands by himself, first class in both physics and chemistry in the second part of the Natural Science Tripos, following a similar success in the first part of this Tripos last year; Mr. Borchardt is twelfth wrangler, and Mr. R. A. S. Macalister, B.A., has passed the first part of the examination for the degree of Bachelor of Music. Of the eleven Presbyterians who took the degree of B.A. all did so with honours. In the Classical Tripos, Miss Mary Boyd, of Girton, daughter of an office bearer of Crouch Hill Church, was placed in the second class, first division, only one Girtonian doing better than this.

The Gospel in India. The Rev. Francis Ashcroft has published a series of most interesting articles on the "Preparation for the Gospel in India" in the *Missionary Record* of the United Presbyterian Church. These articles ought to be reprinted in a booklet. One of his main points is that the ethical principles of Christianity are beginning to leaven Hinduism, and that this is the beginning of the end of Hinduism.

"In this connection," he says, "the revolt of the educated young man, of whom there are now thousands in the country, is the most important, though by no means the sole, factor. These young men form an increasing body of partially enlightened opinion within Hinduism itself, for they have received an English education, in many cases embracing the historical and philosophical reading required for the M.A. and B.A. degrees, and many of them have been educated in mission schools and colleges. They sadly lack courage in putting into practice their own principles, but that will come as their numbers increase, and already, despite a great deal of selfishness and priggishness, they are a formidable body of opinion, with an influence extending far beyond their own circle. And they are dead against the crude idolatry, the unreasonable customs, and the impure religious legends of their fathers. Their ideal—not always seen with clearness by themselves—is to form a national party, which, politically, will claim India (Hindustan) for the Hindus, and, religiously, will establish a purified Hinduism on the basis of the Vedas. Dismissing their political demands, with which we do not have much sympathy, since they are purely selfish—that is, for the benefit of themselves and their class, and without any real enthusiasm for the well-being of the whole, or the elevation of the depressed classes—their religious ideas have more weight, as representing the effect of English and Christian teaching. And these may be briefly summarised as follows:—They announce themselves as monotheists and opposed to idol worship, throw up all the sacred books that teach polytheism, *i.e.*, all but the Vedas themselves, and accept ethical principles from any and every source. The Vedas indeed are as much tinctured with polytheism as the later books, but there are a few hymns in the collection that are monotheistic and the rest are conveniently ignored. Their eclecticism does not prevent them manifesting a strong antagonism to Christianity, with its insistence on humility—a virtue they have not learned to appreciate—its disbelief in works as a means of salvation, and its opposition to caste, which they are desirous at all costs of maintaining."

The action of these young men, Mr. Ashcroft says, has a threefold effect: (1) *The Christian conception of God* is coming steadily to the front—God, almighty, all-merciful, and all-holy. (2) *The absurdities of idolatry* are being exposed by the Hindus themselves, and its immoralities and absurdities are being explained away. (3) *Christian conceptions of duty* are being accepted by the people.

Growth of French Protestantism. Miss Bentham Edwards gives some interesting figures about French Protestantism. Seven hundred and eighty-one French towns possess Protestant churches, exclusive of English places of worship. The Reformed Church has 887 pastors, 55 colleges for boys, 7 colleges for girls, and 12 chapels attached to garrisons. The Lutheran Church has 90 ministers, the Free Church 47, the Methodist 31, and the Baptist 33. In addition, there are 6 independent churches and 16 evangelical societies. The Protestant community, moreover, supports many missionary and evangelical societies, 44 orphanages, 60 hospitals, *crèches*, and homes for the aged, 20 reading-rooms for soldiers, 93 Christian associations, and 118 newspapers.

National Union of Women Workers. It has been arranged to hold a Conference of Women Workers in Glasgow, from October 23rd to October 26th, under the auspices of the National Union of Women Workers. The object of these conferences, which have been held in Aberdeen and in various large towns in England, is to help all women workers by spreading information regarding the unfavourable conditions under which many of them labour, by pointing out practical ways of usefulness to those who wish to help, and by making known any new openings for remunerative employment which may offer to trained and educated women who must earn their living.

The Glasgow programme includes discussions on the Student Life of Women, the Care of the Aged Poor, the Official Work of Women, etc.—all questions which have already so attracted public attention that practical experiments are being made towards their solution by Government and by private enterprise. It is hoped that delegates may be present from all parts of the country, as it is expected that many ladies will speak who have long experience in religious and philanthropic work.

Thomas M. Lindsay.

CONGREGATIONAL NOTES.

L.M.S. The critical condition of the London Missionary Society is still the gravest question which the Congregational churches

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are called to face. On June 26th, a meeting of the Board, at which seventy-eight members were present, adopted after much discussion the following resolution:—

"That steps be taken without delay to inform the churches that, in consequence of the extremely straitened condition of the Society's funds, the Directors are unable to provide the necessary accommodation for missionaries already in the field, and that being in this position it is manifest that the Society will not be able to increase the staff of missionaries by sending out any of the large number of missionary candidates who have already been accepted by the Society, and who will shortly have completed their course of study. That they be further informed that until the Society's position improves, the Directors regard it as a necessary, though painful, duty to decline to consider further offers of service, and that it be pointed out to the churches that the check of the impulse of missionary enthusiasm among the young, which is likely to result from this, will be a very serious injury to the churches themselves."

The first article in the *Chronicle* for August is devoted to the subject, and an earnest appeal is made to the churches to consider what this means. It is pointed out that obligations have been already undertaken which cannot be fulfilled with the present income.

"The Society has sent out a large number of additional missionaries, and, of these, more than one-third have not yet been furnished with houses to live in. Five of them are medical missionaries who have not a dispensary or hospital for their special work. In the present state of the funds, the Directors cannot undertake to provide this necessary accommodation, because they do not feel justified in involving the Society more deeply in debt; but it is surely the worst form of economy on the part of the churches to send out workers, and then to leave them without suitable habitations, or the means of carrying on their work."

It is further pointed out that a serious disappointment of young candidates for missionary work is inevitable if the Forward policy of the Society is checked.

"The missionary spirit has been growing for years past among the youth of both sexes in the churches. When the Forward Movement was commenced, an unusual number were encouraged to offer for service, or to place themselves under special training, with the hope of going out when their training was completed. There are at present no fewer than twenty-three men and three women who will very shortly complete lengthened courses of study, and who have actually been accepted by the Society for service in the mission-field; but if the Society is not to increase its staff of missionaries, it will not need more than nine or ten, at most, to fill up vacancies which occur in the ordinary course of events."

What is perhaps a still more urgent subject for thought is that this check happens at a time when the promise of success in all parts of the Mission field is unusually inspiring. As was indicated in our last number, India and, to some extent, China, are shewing signs of a break-up of idolatrous systems like that which occurred in the Roman Empire in the second and third Christian centuries. For the first time the ceremony of drawing the Juggernaut cars could not be carried out in Serampore this year, because the people could not be persuaded to draw the ropes. These are facts which have an equal bearing on all Christian missions. The special claims upon the L.M.S. are set out in another paragraph from the *Chronicle*:

"Movements of the Spirit of God have been marked on a large scale in South India, Central China, Madagascar, and elsewhere, and there has been urgent need of reinforcements to meet the responsibility which has come with such awakenings. Other fields have, in the providence of God, opened up from new effort. A great door and effectual is set before us in New Guinea. A great and special responsibility has come upon the Society through the change in the political condition in Matabeleland. Since the Forward Movement began hope has mingled with anxiety among the workers in the mission-field, and a new vigour has been given to their efforts to meet the needs which have pressed upon them; but the sudden arrest of the Forward Movement will mean the paralysis of these efforts, and will be disheartening to all the workers: yet what can the directors do under the present circumstances? Are the constituents of the Society alive to the seriousness, the extreme gravity of the situation which has been created by the failure to sustain the movement so well begun? Are they prepared to take the responsibility of confirming the resolutions of the Board by their inaction at the present time?"

"Who is Responsible?" The only thing in this appeal of the officers of the Society to be even slightly deprecated is the title of the article, "The present situation—who is responsible?" A very complicated question, capable of various answers, and scarcely to be discussed without danger of mutual recrimination. In the often recurring conflict between enthusiasm and prudence neither is to be blamed; rather should the enthusiastic and the prudent seek to understand each other, for both are needed in forward movements as much as in time-sanctioned work. It is hardly right for the directors to say that the churches gave them the mandate to go on; no effective consultation of the churches has yet been made. This appeal is itself part of the process of consulting them. Nor would it be fair of the churches to accuse the directors of rashness in not waiting until there had been a discussion and a decision in every auxiliary; for it is part of the responsibility of the directors of such a society to act on probabilities, and the one probability which they are bound to keep always prominent is that Christian communities will feel the force of the highest Christian motive. For myself I refuse to believe that we are in presence of anything more than a temporary difficulty; the old weapons of spiritual conflict are ours—patience, faith, and appeal in its twofold form—prayer to God, the call in Christ's name addressed to His people's consciences and hearts.

Denominational Looseness. The need of a fuller organisation of the Congregational forces is pressed home upon us once more by this crisis of the L.M.S. "It cannot be doubtful," says the article already quoted from, "that if the enthusiasm of the churches resolved to find the means for a Forward Movement in the mission-field, it would very speedily sweep out of its way directors or board of directors who did not approve of such a movement, or who were lukewarm about it." *Et après?* The sentence

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would be appropriate in the House of Commons, where an opposition, with its leaders and subordinates, is always ready to take the place of a government and assume its responsibilities. It would be appropriate also in the more highly organised churches —like the Methodists and Presbyterians—in whose church courts men of business are continually being trained to carry out one or another policy which the Church resolves on. It is quite out of place among Congregationalists, who have a definite polity, indeed, but no settled policy; who instead of policy rely habitually on the confidence that the individual members will act together when they see together. There are advantages and disadvantages in both ecclesiastical methods; but we cannot apply each others' maxims to our own difficulties. The London Missionary Society has hitherto refused to be the missionary society of a denomination, and hitherto it has been right. Is it prepared to reconsider its position? That, too, perhaps might be right.

Congregational Organisation. The necessity of more organisation among Congregationalists has been much before us for the last few years. Dr. Jefferis has been speaking some wise words on the subject in Sydney; for an abstract of which we are indebted to *The Australasian Independent* :—

"He had come to the conclusion that Congregationalism, unless it assumed very speedily an organic unity that it had not to-day, would decline in the position which it had occupied in the service of the Church. They had lighted upon days in which the social aspect of their nature was coming very much to the front. Congregationalism did a vast work throughout England—throughout the Empire—in strengthening the individual Christian, and in building up the individual church. Socialism was very well in its way, but socialism was apt to run into an utter extreme, believing that only by corporate action could the manhood of the country be built up. He believed in the individualism that had marked so mightily the Congregational churches of the past. But individualism was not all. No church could be strong and fulfil all its functions if it stood utterly alone. Hence he maintained that until the principle of federation arose so that their church should be helped into an organic whole, Congregationalism would not fulfil the destiny he thought God had assigned to it."

The same subject was treated by the Rev. W. J. Webster, in his address from the chair of the Congregational Union of Tasmania. In speaking of the "Social Movements," which now appeal so urgently to all churches, he emphasised the two facts—first, that without a direct quickening and elevation of the individual life, there can be no social advance, not even deliverance from social disaster; second, "that the inevitable evolution of society" demands something more of individual Christians than a lofty personal life and the gracious influence ever flowing from this, that it demands distinct endeavour to secure legislation that shall be humane in its motive and considerate of the needy in its operation. Mr. Webster's own words are not quoted in the last sentence; but this is the timely message which comes to us from Australia and Tasmania. We have been for centuries striving after the liberation of the individual; we have now reached a constructive period, when the organisation of the individual forces is required for the continued advancement both of the individual and of society. Dr. Borgeaud has told us how the Puritan Independent set the example of the democratic state. The modern Congregationalist has to set himself a new task; to learn and teach how the highest organisation is consistent with the largest individual freedom; how, indeed, without that freedom the highest organisation cannot be.

Organisation and Catholicity. One of the results of such organisation will be an increased, not a diminished, Catholicity. The attraction of Congregationalism for other Free Churchmen has always been manifest; the following extract from the *Boston Congregationalist* is but a recent and striking illustration of what has constantly been going on :—

"The sources of the material of which Congregational leaders are made in the New West are shown by the history of the Congregational pastors of Oklahoma. Of thirty-five pastors ten came from the Methodist denomination, six from the United Brethren, five from the Cumberland Presbyterian, four from the Presbyterian, two from the Evangelical, and eight have been Congregationalists from the beginning of their ministry. A denomination that can bring all these into harmony has no small power of assimilation."

It is not simply the "power of assimilation" which is evidenced; if that were all there would have been no quotation in these columns; but the power of mediation. These ministers bring many of their traditions and sentiments with them, and find a home for them in their new environment. In the great work of confederation and reunion, which the twentieth century is to see, the "assimilative power" of ideas as well as men, which has characterised the denomination, ought to make Congregationalism the leader in patient, self-denying efforts to that end.

Congregational Colleges. The Summer School of Theology at Mansfield College has just ended. A second experiment of this kind is more anxious than the first; more than the first the second reveals if there is permanency in the idea. Judging from the reports, as to attendance, lectures, and spirit of the school, one would think, to use a striking Americanism, that the Summer School of Theology has come to stay. It occupies the place in Theology, which, in other sciences, is filled by professional associations; and a summer school is a better institution than a Royal Society, or a British Association, of Theologians would be. It is impossible to exclude from theology the personal religious element, nor would it be desirable; and this element the Oxford Summer School finds expression for. A Theological Conference, lasting over two or three days, has become an annual feature of the Lancashire College; this is for discussion rather than for formal lecturing, and it seems to have a future before it. The Retreat and Summer School at Iowa College, U.S.A., is mainly for the study of applied Christianity, and deals especially with the relation of the gospel to social questions.

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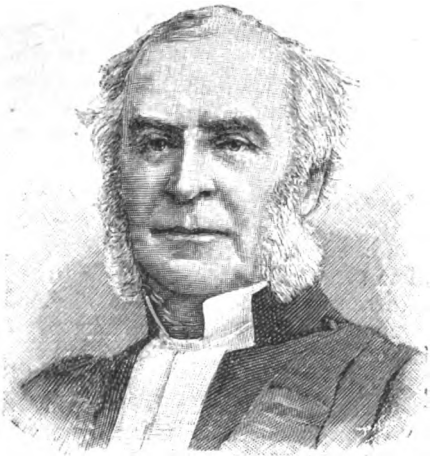
Dr. George D. Herron is the leader of this movement, which, mainly Congregational, includes Baptists, Methodists, Presbyterians and Episcopalians. We note among other incidents of our college life the removal of Western College from Plymouth to Bristol. This was probably inevitable, after the Bristol Institute and the Western College united; very likely it is wise. Certainly the advantage of working in connection with the Bristol University College will be great. But we may be pardoned a sigh of regret for Plymouth, which is losing an element of gracious culture from its midst; and for the Cornish churches, which can hardly be supplied from Bristol. Lancashire College is to be congratulated on the accession of Professor Mackintosh. He will strengthen the tendency, which the committee has consistently pursued of late years, of making the College a University institution rather than a seminary; and he will bring with him that combination of evangelical sympathies and broad humanism which has set the Free Church of Scotland, in which he was trained, in the van of theological educators.

Congregational Schools. Our schools, as well as our colleges, claim a passing word. Caterham School has just witnessed the retirement, with honour, of the Rev. Thomas Rudd, and the choice as headmaster of the Rev. Horace E. Hall. Mr. Hall's election is itself a proof of the excellence of the



REV. JOSHUA HARRISON.

school; for he received his education in it when its home was Lewisham. A competent scholar, and a successful schoolmaster, Mr. Hall, in giving up his work at Sheffield to undertake this work, has shewn faith in the future of the school as well as attachment to it. We Congregationalists too readily forget that we have middle-class schools. In addition to Caterham and Silcoates, where ministers' sons are received on advantageous terms, and Milton Mount, for ministers' daughters, there are Mill Hill, which has established its claim to the epithet historical, Taunton, Tettenhall, and Bishop's Stortford. The four last-named are not under Congregational management solely; they are Free Church rather, as are the Blackheath School for missionaries' sons and the Sevenoaks school for missionaries' daughters. These schools have no endowments to boast of, nor many scholarships, but their University lists shew that, in every one of them, good work is done, and the love of learning is imparted. They are makers, not inheritors, of traditions; and, in every one of them, it is the democratic tradition which is strong. There are no places where the love of freedom, and confidence in freedom as a means of extending truth and kindness, grow up more vigorously than in these schools. To name some of their best known alumni might seem invidious; but one Lewisham name cannot be held back. Joshua Harrison, a London minister respected for his accomplishments, and esteemed for his pastoral service, but still more beloved and ever to be remembered for his beautiful personal character, who died last month, was one among many ministers' sons who, in this school, began their training for the ministry.

Alex. Mackennal.

BAPTIST NOTES.

The Trend of Thought in England on Baptism. The most noteworthy event in connection with Baptist thought and life within the last month is the resolution adopted by the members of the Countess of Huntingdon's Connexion to petition the Court of Chancery to widen their fourteenth article of fellowship. That article treats of baptism, and binds not only the ministers, but the trustees, and also the professors and students of the Countess's college at Cheshunt, and is regarded by some of the members of the Connexion as exceedingly drastic. It is therefore decided to ask the Court that "Article XIV." may read: "Baptism may be rightly administered to infants or believers by sprinkling, pouring, or immersion." It is desired to leave the whole question of baptism an open one. Pædobaptists and Baptists would thus be free to teach and act according to their own convictions, each crediting the other with sincerity, intelligent study of the teaching of the New Testament, and loyalty to the will of the Lord Jesus Christ, the only Head and Supreme Law-giver of His Church.

The readers of this REVIEW will welcome this action as due to the Spirit of Unity now so powerfully operating in the Churches; and some Baptists, if not all, will see in it a recognition of the principle, for which they have so long contended, that the true interpretation of the baptism instituted by Christ is not that which regards it as a rite indispensable to Church membership, but that which views it as a privilege offered to

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the believer in the Lord Jesus of testifying his faith in Him as the Deliverer from the death of sin and the source of his new spiritual life.

Nor is it without meaning that the practice of the "Dedication of Infants" to God in connection with the public worship of the church and without the use of water is a growing custom amongst English Baptists, and has recently been observed in a church taking rank amongst Independents.

Over against these "signs of the times" must be set the grave anxieties and sincere lamentations expressed by several correspondents in the *Church Times* concerning the act of the Archbishop of Canterbury in baptizing the young Prince, the first-born of the Duke of York, at the White Lodge, Richmond, and not in a consecrated church. Amongst other objections, it is alleged by the complaining clergy that they have already difficulty enough in persuading parents to bring their children to the font, and that this behaviour on the part of persons so high-placed will increase that difficulty. Does not all this show that the cleavage is becoming more and more decided between that exposition of baptism, which sees in it an expression of a faith in Christ intelligently held and of a life in Him consciously enjoyed, and that which treats it as the agent in and by which a regenerate life is conveyed?

German Baptists. German Baptists are growing, and growing rapidly, in the face of enormous difficulties and persistent persecution. During the last ten years they have increased nearly thirty-three per cent. In 1851 they reported a membership of 3,220, now they return 23,887 in Germany itself; and in the *Union of Baptists*, embracing mission churches outside Germany, there are 29,422 members. The population of Germany increased at the rate of five per cent. between the census of 1885 and that of 1890, but German Baptists increased during those five years at the rate of fifteen per cent. There are one hundred and sixteen Baptist Churches in Germany, and from the fact that they have 761 preaching stations it is obvious that they are an active, aggressive, and missionary people.

In Dresden our brethren are denied the right of public worship, and are threatened with fine or imprisonment if they announce their hours of worship at the entrance to their meeting-place, or on the back of the tracts they distribute, or by advertisement in the daily press. Their Sabbath-school has been "proclaimed." Nevertheless, services are held, associations for young men and young women are doing good work, and although the police might interfere at any moment and forbid everything, meetings for prayer and praise and for the study of the Bible are regularly maintained. Pastor and people are convinced "they ought to obey God rather than man," and they are resolved to do so at all risks.

An answer to the petition for legal recognition, addressed to the Minister of Public Worship, and signed by sixty-one members residing at Dresden, has just been received. It tells them they may meet in certain specified rooms and in the homes of members, provided none but Baptists are present. Free entrance to every one or the right of holding divine service publicly is not allowed. No funeral service can be conducted by a Baptist pastor without the permission of the police, or at the grave without permission from a Lutheran pastor. In one case a Baptist pastor was fined for repeating the Lord's Prayer at a funeral.

Still, Pastor Mascher, the brave leader of the little Baptist community of Dresden, "bates not a jot of heart or hope, but fights breast forward," assured that he is not battling for himself, but for the Free Churches of Germany and of the Continent.

Hungarian Baptists. Dr. Philipp Bickel, of Hamburg, has recently returned from a visit to the Baptist churches of Hungary, bearing the most gratifying news. He says there were in 1891 about 1,500 Baptists in Hungary; in 1892 the number had increased to 2,088; last year they baptized 1,000, less one; and for this year the reports are specially cheering. "The Word of the Lord has free course, and is glorified." At Nagga Varad 130 have just been baptized. At Buda Pesth Pastor Kornya has received 133; and throughout the churches the work of God is extending, whilst outside and around them many are seeking for the truth.

Russian Baptists. The news from Russia shows that persecution continues with unabated fury. Many are being transported without any kind of hearing or even the farce of a mock trial. Departure from the "orthodox" faith entails expulsion in fetters to Transcaucasia. Letters are opened, religious papers are prohibited, the expression of sympathy is dangerous, the ministry of help to the persecuted is attended with great difficulty. Nothing relieves the oppressive gloom of Russian tyranny, except it be the beautiful patience, sublime heroism, and unbroken fidelity of these simple believers in Christ, on the one hand, and the manifestation of Christian sympathy and generosity on the other.

Baptist Young People's Union of America. It is a welcome relief to turn from the intolerance and bigotry of the *Old* World to the freedom and progress of the *New*. The *Canadian Baptist* says the Convention of the Baptist Young People's Union of America was the largest religious gathering ever held n Toronto, or even in Canada. And it was what it purported to be—a gathering of young Christians, most of them not out of their teens, although men and women of mature years and wide experience were not excluded, nor were they absent. Hence the meetings were marked by the boundless ardours, generous impulses, kindly judgments, bright hopes, and irrepressible energy of youth. Nearly 6,000 delegates were registered, and they came from Florida and California, from Nova

Scotia, and even from China, forming an effective and brilliant witness to that splendid uprising of young Christians for the salvation and training of young people for Christian service which is one of the most reassuring prophecies the crowded present proclaims concerning the approaching future. This Union is the American Baptist form of the Christian Endeavour organization—an organization which is now world-wide, and reports a total membership of over two millions.

Women's Baptist Home Missionary Society in the States.

The Americans, who lead the way in so many good causes, have achieved distinguished success in demonstrating the immense aid women can give to the schemes and aims of the Churches of Christ. A sample of that success is afforded in the seventeenth annual meeting of the Women's Baptist Home Missionary Society. Women presided at the long series of meetings; women read the Scriptures and prayed; women gave addresses and read papers; women organized the meetings, and women form the directing board. The delegates and officers are all women; they work alone from beginning to end. Indeed, so far as I can see, no man was curious enough to steal a look at their proceedings, and apparently no man was permitted to take part. The name of a "Doctor" does appear in the story of their animated proceedings, but that is no evidence of the presence of intrusive man; possibly the speech attributed to a "general" may have come from masculine lips, but I do not feel secure in stating so unlikely a conclusion, and therefore withhold it. Still, this separation of the sexes in Christian work can only be temporary. It is not good for woman to be alone in her enterprises for the redemption of mankind. The work suffers; man suffers; women will suffer. In Christ Jesus there is neither male nor female, but it seems an inevitable stage in the development of woman that she should prove what she can accomplish single-handed, so that she may abolish for ever within the Churches of Christ the impolitic, unjust, and disastrous monopoly of man.

As might have been anticipated, the welcome given by the Lady President was just a little gushing:

"Come in the evening or come in the morning,
Come when you're sent for, or come without warning,
A greeting or welcome you'll find here before you,
And the oftener you come, the more we'll adore you."

But the "adoration" is of a very practical kind, for every comer is set to work. The society employs 104 missionaries to carry the Gospel to the different races from all parts of the world who find their new home on the wide spaces of the great American continent. Chinese and Swedes, Indians and Danes, Germans and Jews, Bohemians and Afro-Americans—all hear of the wonderful works of God. Chapels are built, and schools are originated and assisted. Goods are sent to the missionaries for distribution amongst the poor. A training school in Chicago is now in its thirteenth year. It has enrolled 306 students; sent forth every year women trained and ready for practical Christian work. They are trained in practical work in four districts of the city, among the low and degraded. Three days in the week they visit their fields among Bohemians, Poles, Hungarians, Chinese, Syrians, Italians, and the many others that have flocked to the great city of the West. Coloured women are being prepared to take the place of leaders amongst their own people, and are distinguishing themselves by their gifts and graces. The subjoined partial summary will show, to some extent, the range and character of the operations carried on by this society:—

Religious Visits	53,417
Religious Conversations not included in Visits	28,536
Bible and Teachers' Meetings	3,234
Industrial Schools and Children's Meetings	4,481
Sunday-schools laboured in	2,852
Sunday-schools organized	43
Young People's Meetings conducted	2,410
Women's Meetings conducted	2,196
Missionary Meetings conducted	1,656
Temperance Meetings conducted	488
Temperance Societies organized	27
Signatures to Temperance Pledge	550
Other Meetings	9,375
Days at Ellis Island	340

When the women of our British Churches have free course in Christian work, the Word of the Lord will be magnified in like manner; but they must not wait for their deliverance to come from men. Men are greedy monopolists, and they will not surrender a thread of their long-stolen power till they are forced. English, like American women, must work out their own salvation, so that they may be free to save the world.

Religious Education in the United States.

The United States of America are confronted by the same problems concerning the appropriation of public funds to "denominational" education that threaten to absorb so much of the thought and energy of all English men and women who care for real religion during the next few years. The Roman Catholics in America are adopting the same tactics as the Roman Catholics, the English Church Union, and "the Riley-cum-Diggleites" in England—*i.e.*, they are seeking to destroy the common or public school system, so that they may secure the teaching of their own dogmas at the expense of the rates. Moreover, they urge the same reasons. They denounce the public school system of the States "as godless and immoral." They say, since the States will not teach dogma and yet support a national system, they interfere with religious liberty, and hinder the religious denominations from discharging a duty which is binding upon them towards the young.

Therefore the Baptists have created an organization to secure constitutional protection against the constant intrigues of Romanists to destroy the common school system. The society is young; it was organized only six years ago; but it represents three and a half millions of Baptists, and a constituency of

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more than ten millions of people, and more than two hundred colleges or universities, representing more than thirty millions of dollars of property, have a voice in its proceedings. Already it has fostered a number of institutions of learning, and has had a large share in founding and equipping the University of Chicago. At the annual meetings the plea that the schools are "godless and immoral" was denounced as an insult alike to the parents and teachers, in whose behalf and by whom those schools are maintained. It was shown that the real motive of the agitation now being carried on is to secure priestly control of public education, or at the very least to obtain the help of public funds in maintaining such control within the limits of their own priestly jurisdiction; and it was resolved to maintain an active and determined resistance to the use of public funds directly or indirectly for the endowment or support of institutions under the control or *dominant* influence of any religious sect or denomination. So that, whilst American Baptists are making enormous efforts to promote "secondary" and "higher" education, they are not failing to meet the demand for "eternal vigilance" as to the true functions of the State in the primary stages of education.

It is clear, English Puritans are committed here and there, in this educational controversy, to one part of the great fight proceeding throughout the world between a personal, inward, and individual devotion to the Lord Jesus as the very soul of religion, and a system that is priestly, dogmatic, intolerant, and alien to the mind and spirit of Christ



METHODIST NOTES.

The Wesleyan Conference.

(1) Separated Chairmen.

The leading debate at the Birmingham Wesleyan Conference was, of course, that on the "separated" Chairmen of Districts—labelled as Bishops. Any Methodist scheme of administration which comes to be popularly identified with prelacy is doomed to failure; and it was not surprising that this scheme was rejected by a large majority. It not only proposed to provide for the release of a chairman from all work except that of his office, but aimed at making this release symmetrically universal by grouping districts which were grouped for no other purpose. Although, therefore, its advocates justly disclaimed any idea of bringing it into effect at once, or as a whole, and put it forward only as a suggestion of what might be worked out in the course of time, it wore some aspect of creating a new class of officers.

The result is not unsatisfactory. Apart altogether from the merits of the scheme, a general impression in the Wesleyan Methodist Church, or in other Methodist or Nonconformist Churches, that Methodism was to be developed in the prelatical direction—as was said, "on Anglican lines"—would be dangerous, especially to Nonconformist union. As Mr. Clapham said, "We must proceed on Presbyterian lines," though we are not bound to copy the actual forms of any particular Presbyterian Church; and that such an impression was abroad there can be no doubt. It was not altogether a fair one. It may easily be said that the "separated" chairmen would be Bishops; but the Chairman of a District is a Bishop, not only in the New Testament sense, but in the sense of a clergyman exercising jurisdiction over other clergy. So, in a much stronger sense, is the superintendent of a circuit, who has very large powers over his assistant clergy. So long as the word bishop in English ears carries the idea of a regular Established Church prelate, it is hardly possible to use it; but the thing is there, and the word, being a New Testament word, can never be totally abandoned. A bishop is none the less a bishop because he may also be the rector of a parish.

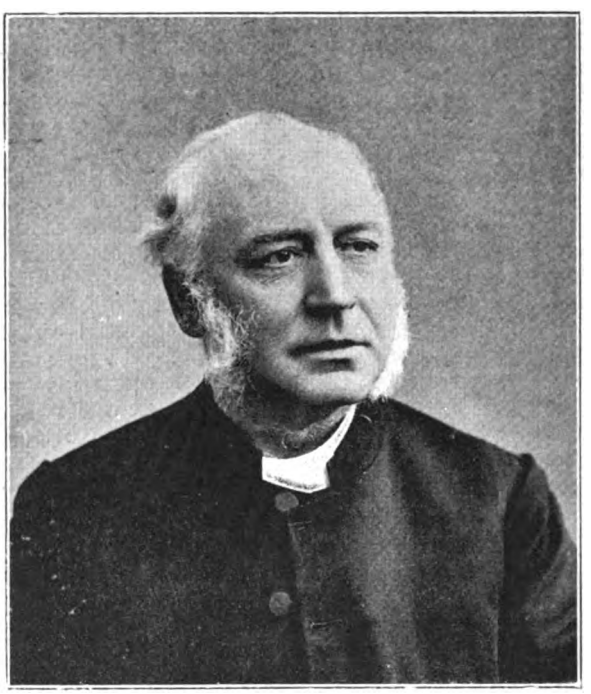
And the Conference was careful not to preclude itself from the appointment, in proper cases, of a chairman who should have no other pastoral charge. If the duties of the chairmanship are too heavy to leave time for the charge of a circuit, and an independent stipend can be provided, this can in any district be done. The condemnatory amendment of Mr. Perks, which was carried, was altered verbally in order to make it more clear that the only thing struck at was the scheme before the Conference. This points to the true method of procedure—to make an experiment in some busy district, and if it succeeds in promoting the spiritual welfare of the district, as probably it would, then to imitate it in similar cases. But it has not been shown that the same practice need be followed in a small district.

The result was no doubt, to a considerable extent, influenced by the fear, on the part of many superintendents, of being supervised. Of course a meddling policy is always unwise; but an active chairman exercises without question an extensive influence already; the position of the superintendent of a circuit is too independent already, and there are some—perhaps many—who would be the better for some supervision. Business men understand the value of inspectors, which is perhaps not the less when their powers are not very wide, and they have to work by advice rather than order.

Whatever were the leading motives of the vote, it cannot be said that the opponents of the scheme took into any careful consideration the actual difficulties which it was intended to meet. But an alternative was suggested, which, proceeding from a very thoughtful man—Mr. T. G. Osborn, of Colwyn Bay—is destined to be further discussed; it was to make small Districts. It has some advantages. But two difficulties lie in its way, namely (1) that it would be necessary to have an intermediate division

—analogous to the Province—between the District and the Conference; and (2) that the small district would be too weak for energetic action. Perhaps the deepest difference inpolicy between the two parties is that the one contemplates a quiet and steady working of the Church as it is, a view which, if pressed, would admit of letting down the Church system almost to the Congregational point; and the other aims at a much more vigorous and public collective action, which no doubt demands a stronger organisation. The aggressive Salvation Army is an instance of this latter. If there be anything in this suggestion, the forward spirit of Methodism must in the end, if it do not decline, tend to the strengthening of the public powers of the Church.

(2) Extension of Three Years' Term. This burning subject was after some discussion postponed till next year. But meanwhile the position of the opponents of change has been turned by the Conference appointing this year several ministers for a fourth year, evading the Deed Poll by appointing them in general terms. This has been done before in the case of missions; but this year it has been deliberately done in the case of Mr. Ballard, a successful minister at Brighton.



From Photo by] *[G. Ridsdale Cleare, Lower Clapton.*

REV. WALFORD GREEN (PRESIDENT OF THE WESLEYAN CONFERENCE).

(3) Admission of Women as Representatives. The question of the admissibility of a lady, elected representative to the Conference by the Third London District, perhaps, after all, raised the most important of all the points. After a very animated discussion the lady was permitted to keep her place, and the subject referred to a strong Committee, it being ordered meanwhile that no fresh nomination of a lady should be accepted. It might have been better if no one had raised any question, and the principle of the right of women to sit had been admitted without challenge; for it must be admitted sooner or later. But, if challenged, it is by no means clear that the existing constitution, which is a written one, allows the election of a woman. Certainly its framers did not contemplate the question. The constitution uses the phrases "lay representatives" and "laymen" interchangeably. Either view might be argued from this fact; either that only male representatives are admissible, or that "layman" includes representatives of both sexes. The word "layman" is in common use, as contradistinguished from "minister." Women are admissible to office unquestionably as leaders, and, no doubt, in other offices, and as such are members of the Quarterly Meeting of the Circuit. In that capacity they have votes for election to the District Synod. It is doubtful whether they are eligible as members of the District Synod. In the rules for such elections the word "layman" is used, but also the word "gentleman." At the same time Circuit Stewards are members of Synod, and it would require to be shown that a woman cannot constitutionally be elected Circuit Steward. Women have, in fact, been so elected. If this point is settled in favour of women, then it would follow that the word layman, in rules relating to the Synod, includes a woman, and it might well be held that the same construction applies to the Conference itself.

With regard to Connexional Committees, women are habitually appointed, and the list printed in the Minutes of Conference includes their names. The list is headed "Lay Members." It is inserted by express resolution of the Conference, which also directs that in the provisional list of such committees, printed in the Conference Agenda, the postal address of each "layman" shall be given.

The language of all these rules is somewhat loose, and, perhaps, no clear conclusion can be arrived at from it. The more important argument is that the eligibility of a woman as Circuit Steward has never been challenged: that women are members of Quarterly Meetings, and presumably, in the absence of express prohibition, eligible for the Synod; that either *ex officio*, or by election, they may therefore be members of Synod; that the Synods elect representatives to Conference; and that the choice of the Synods is expressly fettered only by the qualification that a representative must either be a member of the Church of five years' standing, a trustee, a member of a Quarterly Meeting, or a member of Synod, every one of which qualifications may be filled

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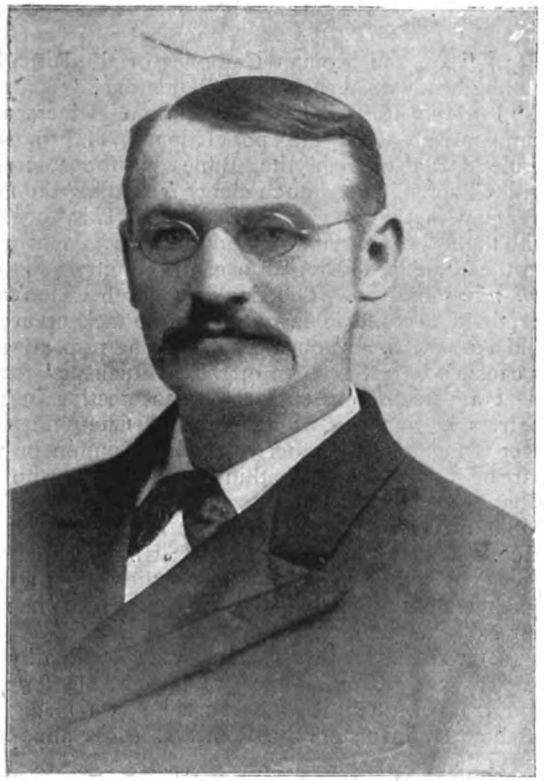
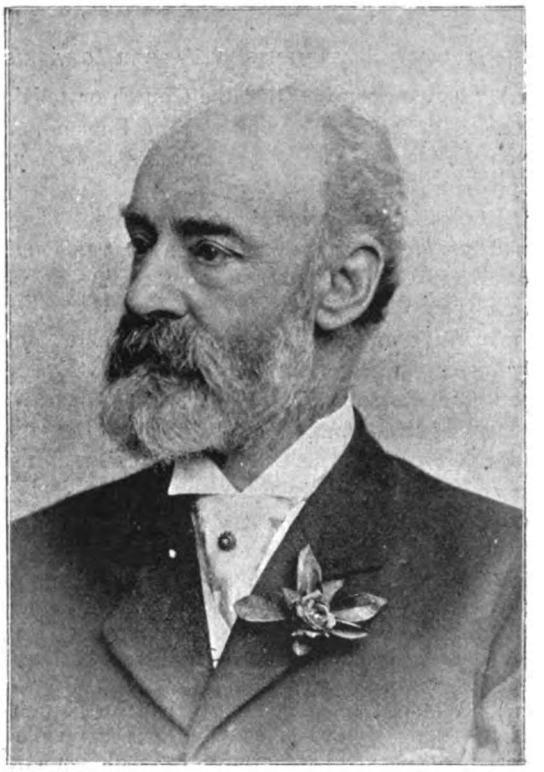
by a woman. The question, so far as it turns upon the present law, therefore, seems to be whether the somewhat ambiguous use of the word "layman" can overide this presumable eligibility.

(4) The President. The new President, the Rev. Walford Green, is very well known as an efficient manager of Church financial matters, an earnest chairman of a district, and a generous-hearted friend.



ALDERMAN DUCKWORTH.

From the "Free Methodist."

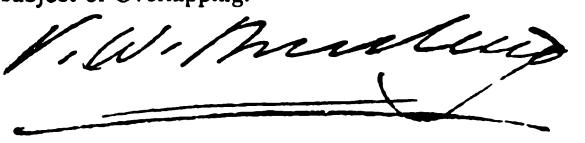


ALDERMAN HART.

His election is one of those unobtrusive appointments on the ground of service which gives general satisfaction.

(5) The Conference. The Conference itself was somewhat disorderly. The topics of discussion were exciting, though the chief debate was dignified, high-toned, and able. A large number of the members had never been elected before. Some districts make a point of electing a fresh batch of representatives every year, a practice which if it trains local men, does not assist the business of the Conference.

Free Methodist Assembly. The annual assembly of the Free Methodist churches was held this year at Rochdale. A layman, Mr. Alderman Duckworth, a Rochdale man, was elected to the chair. He has been the principal mover in the scheme for a new Theological College, a scheme to cost £20,000, most of which has been raised already. Mr. Alderman Hart, of Birmingham, was elected Connexional Treasurer, and the Rev. N. T. Chapman Missionary Secretary. In response to a communication from the Free Church Congress six persons were elected to attend the Conference to be held on the subject of Overlapping.



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IS THE INFLUENCE OF THE CHURCHES ON THE WANE AMONG THE MASSES?

By Rev. T. C. Collings, *Curate of Spitalfields Parish Church.*

XII.—Striking Statements by Father Ignatius.*

(1.) "Do you consider that the Church or religion has ceased to influence the masses in England, and do you see the same interest manifested as when you first preached?"

"'*The masses in England*' are so enormously larger than they were a few years ago even, that this question requires a relative and comparative answer. Certainly, the Church's sinews of spiritual warfare and her machinery for practical work have not correspondingly increased, therefore I must confess that ever since the 'Reformation' the 'Church's influence on the masses' has been decreasing. On the other hand, *wherever* and whenever the Church's real influence *is* brought to bear upon the masses, it is as successful as ever. For the second part of your present question, I reply that during this and last year I have addressed some of the largest audiences ever assembled at our services—6,000 and 7,000 persons—while large numbers have failed to obtain admission, and this when I have been advertised simply to deliver a 'Gospel sermon.'"

(2.) "Would it be correct to say that the Church of England is utterly out of touch with the people of Wales, and that Nonconformity is in almost entire possession?"

"Certainly not! All over Wales, north and south (and I have travelled much in both), the old National Welsh Church is showing signs of increasing activity, life, and deepening influence. The Welsh people have only to unlearn the English lie dinned into them by English 'Liberationists,' that their Church is 'the Church of England' (and, therefore, an alien Church) forced upon them by Act of Parliament, and their feelings would be entirely different towards it. The Welsh Church, as the very names of her sanctuaries, her valleys, towns, and villages prove, is indeed the Church of the Cymric nation, in spite of all the English Government's attempt for centuries to Anglicise it. Things are improving, even in this respect; we have not now a single English Bishop, and Welshmen are tardily regaining their rights in the old Church of their fathers."

(3.) "Are the Roman Catholics or the Ritualists making headway in the United Kingdom?"

"I do *not* think Roman Catholicism is increasing comparatively with the population. The present virulent attack upon the Bible by the "Higher critics" among our Church clergy *is* shaking the faith of many in the Church of England. This, together with the Pope's recent bold and magnificent encyclical on the Bible, is causing all over the country a kind of *qui vive* sensation. The English Church Union's determined attitude in favour of this attack upon the Old Testament, and our Lord's teaching respecting it, is causing a great distrust of the 'Ritualistic' movement at the present time, and also creating infinite distress in the minds and homes of Churchmen all over the country, together with great triumph on the part of the various 'freethinking' sections, who are gloatingly declaring 'the parsons don't believe the Bible themselves now.' I speak from great experience. I think the English Church Union, through its President and Council, is preparing the way for a large exodus to Rome, and also for the Disestablishment of our National Church."

(4.) "In the rural parts, is not much antipathy felt towards the parson, because of his class preferences and his politics? Also because he is a magistrate often and administers the Poor and other unpopular laws?"

"During the last few years I have been gratefully astonished at what I have seen in rural districts, *twice a year*. Invariably the village churches are well attended, and the country clergy loved and respected; but my personal experience in this matter is naturally very limited, owing to my own work lying solely in the large towns.

"I should not think that clergyman imbued with the loving spirit of our Lord Jesus, would render themselves unpopular if they happened to be magistrates, and it should rather widen their influence. As for a country parson having 'class preferences,' his very position as pastor of the National Church—the church of the people (which no Nonconformist society is, or claims to be), should negative such an idea."

(5.) "Do you find the people 'Gospel hardened' and is not a 'more excellent way' needed, such as Pleasant Sunday Afternoons, the advocacy of social questions from the pulpit?"

"I do *not* find the people 'Gospel hardened,' but

* Delayed from last issue owing to a mistake in transmission.

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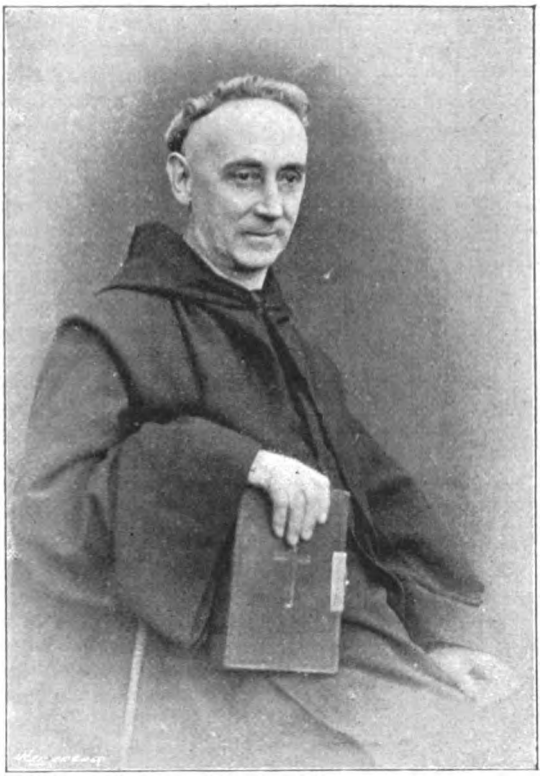
on the contrary, craving most intensely on all hands *for* the Gospel. I speak from a very large experience of nearly thirty years, and of all classes and conditions of men, from the highest to the lowest. I have thousands of letters, I should say, that would bear out my statement. There can be no 'more excellent way' than the Gospel of Christ's atoning love, and free, full, finished and present salvation, preached in the power of the Holy Ghost sent down from heaven. 'Pleasant Sunday Afternoons,' indeed! Jesus Christ has not sent us to *amuse* the people, but to bring them to Himself and His great salvation. 'Social questions' can only be successfully dealt with, and practically solved, by the application of God's great antidote for all human ills —social, mental, physical, moral, political, which is Jesus Christ and He alone. I could, indeed, from my own experience, enlarge on this question by many an illustration from my very heterogenous correspondence."



FATHER IGNATIUS.

(6.) "Are the masses hostile or indifferent to religion? Is this increasingly so?"

"The masses *are* hostile to easy-going religious shams; but I am *sure* that when a man preaches Christ and loves Christ, they find a warm corner in their hearts for him. I've stood myself in crowds of brawny, muscular, working men, who have intreated me to come back to them, declaring they would give up their tobacco and beer to pay my expenses. In Manchester, London, Birmingham, Leicester, Nottingham, Liverpool, Yarmouth, Norwich, etc., I have found it the same.

"Of course, where the masses are entirely unreached by the Christian Church, they *do* remain 'indifferent' to religion, because they are altogether unaware of its meaning and offers of help to brighten their lives. This *is* increasingly so, as the unreached masses increase."

(7.) "Would Disestablishment 'all round' be for the health of the Church?"

"Would it be for the health of my Lord Duke of —— all round that his property should be taken from him? (I take it that your question includes 'Disendowment.') Perhaps it would. But for all that, it would be a thing very dangerous for the commonweal to introduce the legalising of wholesale robbery. If your question does not include Disendowment, I would reply, Disestablishment, 'all round,' *might* be for the spiritual health of the *Church*, but it would be very bad for the *nation* in ways too numerous to mention here. We are irreligious enough already; too many moral restraints have already been swept away; too many foundations have been already shaken; too much restlessness and licence already characterise our day—is it well to go still further in these directions? Surely it is time to say to all this 'thus far, and no further.'"

(8.) "Are not the Free Churches better adapted to influence the masses, than the Church with the rigid adherence to a Prayer Book — out of harmony with the spirit of the age — and often badly read? Feeble preaching, too, is a great factor in its failure, is it not?"

"The 'Free Churches' are private speculations of different good people, neither of them is historically, morally, pecuniarily, or religiously the Church of the nation; in many important ways, the Church of England is all this, and is being made more so every day, if only she may be allowed to keep the Bible as her infallible guide. As to the Prayer Book being out of harmony with the spirit of the age, perhaps that is so much the better for the Prayer Book and the age too—at all events 'the Free Churches,' are beginning to utilise it rather freely. As for 'bad reading' and 'feeble preaching,' these are public nuisances, and the bishops should not ordain men who can't read; nor when ordained for sacraments, should they licence men who can't preach, to irritate the people Sunday after Sunday by trying to. This is a scandal and a stumbling block that loudly calls for a remedy."

(9.) "Could lay help be more largely employed?"

"Yes, I think so. The Holy Spirit of God is now stirring many lay hearts to speak for Christ. Very little examination of such men would prove whether they were endowed with the wondrous power of moving the hearts and transforming the lives of their fellow men. Education cannot induce this force, it is the Holy Ghost, and God alone can give such men to the Church in her present sore need. Why should

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they be silenced, when they are full of this God-giving power of utterance and force of love? In any parish where a youth of this sort is discovered, why not report him to the bishop and make him the property of the diocese? Then the gifts of God in the Church would be quickly increased, and spiritual life fostered and fed, for God's glory and the salvation of souls."

(10.) "Are you in favour of 'Preaching Brotherhoods'?"

"I don't know. Brotherhoods must be societies of celibates. But because a man can preach, it is no guarantee that he can do without a wife; and if he can't, he ought to marry; and if he married he cannot well live in a preaching brotherhood."

(11.) "Would you consider religion is more influential in the towns than the country?"

"I cannot see how this *could* be. Of course in towns there are larger numbers of persons whom religious influences bring together in Church work and worship. But I should say, comparatively speaking, religion influences all alike. There is more 'pig-headed' religiousness in the country certainly; for numbers of mangel-wurtzels go to church on Sunday just as pigs go into their sty. You do not find so much of this in towns. It is a kind of rustic religious heredity. But this is really fact. In towns critical and intellectual religion is more abundant. Both are good in their way, and fair ground for the Christian clergyman and his helpers to work upon. I could give amusing illustrations, but have not time."

(12.) "Do 'Settlements' such as Oxford House, help the life of the people?"

"I should think such 'a settlement' as the Oxford House, as long as they refrained from attacking the Bible, would be a home of spiritual rest, life and refreshment, suitable to its surroundings; but we need in other than academic centres *bona fide* religious communities like the friars of old who got down into the hearts of the people among whom they lived, through sheer love and sympathy for them. The friars lived in poverty like the people, for the people's sake (next to Christ). But then we must first 'catch our hare,' and I am afraid there are none to catch now-a-days. 'Religious vocations,' as we call them, don't seem to exist in our English Church among her sons of to-day. Sisterhoods are a success; all our latter-day brotherhoods have broken down with the exception of Cowley and Llanthony."

XIII.—Rev. Canon Barnett's Reply to his Critics.

Samuel Augustus Barnett was educated at Wadham College, Oxford, where he took a distinguished place in the Law Tripos, and his B.A. degree in 1865, proceeding to his M.A. four years later. In 1867 he was ordained Deacon, and Priest a year later. From 1867-73 he was Curate of St. Mary's, Bryanston Square, and in the latter year he became Vicar of St. Jude's, Whitechapel, which he only vacated on his appointment to the Bristol Canonry. His services to humanity in the East End are too well known to need rehearsal here. It is interesting to note that Mrs. Barnett seconds him in every effort enthusiastically. Perhaps there exists no greater authority on the Poor Law and its defects than this husband and wife. The volume they have just completed on the subject will cause a great sensation. The interview which follows gives his answer to his critics.

(1) "Would you consider that your general contention stands as to the failure of the Church in the East End? Or, has anything in the recent controversy led you to alter your opinion?"

"The opinions expressed by my neighbours are interesting. They have not, however, dealt with the issue I raised. They have given accounts of their own work and of their hopes, but they have not shown that the Church of England holds the people of East London. Many of its clergy are popular as social reformers and as friends of the poor, some are centres of spiritual life; but it seems to me that the Church is not successful as an organisation for fixing the eyes of the people on God. Its ministers may be popular, but the question raised is whether the institution is a success?

"My opinion is that the deep-lying cause of failure is the absence in this generation of the consciousness of sin. Men are so proud of man's achievements; the meanest man, as he walks the streets, says to himself, as he looks at the triumphs of science, 'All power is mine'; he has no fear to make him conscious of inferiority; he riots in the possessions of his generation, and asks not how he came and whither he is going. There is no wide consciousness of sin, and consequently there are few eager questioners saying, 'What can I do to be saved?'—few who put the Church to the test.

"An organisation, even when it is called a Church, will not convince the world of sin. The Spirit of God works in His own way and time. It may be by some national calamity or by some revelation, through a man or through discoveries, coming suddenly or gradually, that the present satisfaction will be broken and the souls of men be drawn to God. All the Church can do is to fit itself to do the work of the Spirit—to wait for His inspiration, and meantime to hold the people together.

"The opinion I expressed was that the Church as an organisation is not holding the people together, and is not witnessing to an Unseen Presence in the world. I said that I did not think a reform would of necessity make it a spiritual force, but that reforms commending it to men's approval would make it a more ready channel in which the healing waters might flow.

"The reforms I suggested were first a distribution of its wealth more in accordance with the modern sense of justice. An organisation which leaves its servants in East London to be beggars for the few pounds necessary for the order of worship, while it endows others doing lighter work with great incomes, cannot commend itself to members of the well-managed friendly societies, or to people just con-

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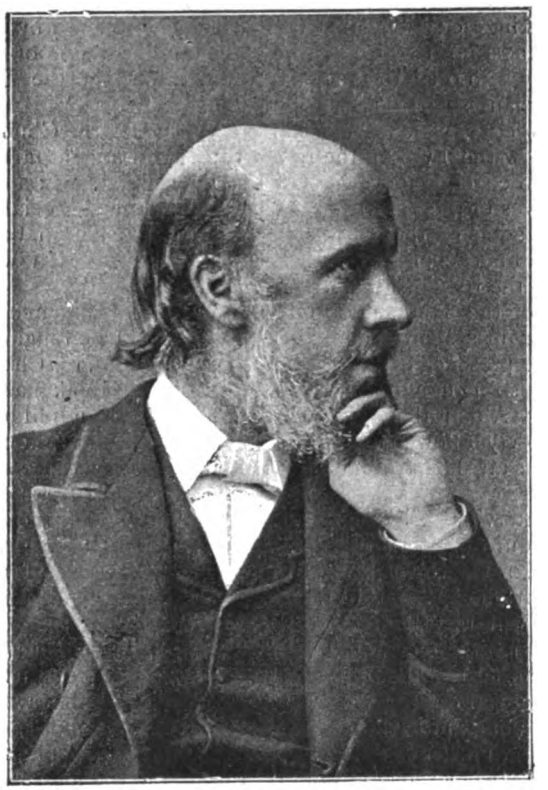
sidering the duties of local government. A re-arrangement of incomes would at once stop the abuse most often levelled at the Church, it would remove the suspicion that the spur to exertion is the desire for promotion to a place of larger salary, and it would show that the organisation which claims the highest position is that also which adopts the highest methods.

"The second change I suggested was the use of forms native to the present time. Mediæval words and gestures are foreign. There will always be a few, which in the millions of London may seem to be many, who will be caught by the glow or the art of mediæval forms and language, but the majority will always best like what they best understand. It may be well to keep up old uses and to educate people to see their meaning. It is not well to keep them up as the only uses, and the introduction into our churches of simple, plain services—free, perhaps, from the tyranny of the choir—would do something to keep plain people attached to the organisation.

"The last suggestion I made was that the character of the Church constitution should be made more democratic. At present the Church is autocratic in the midst of a democratic society. The parson is appointed by a patron, and he is supreme in his parish church.

"It is no wonder that the organisation is unpopular or that arguments for disestablishing what seems a private institution seem unanswerable. If the people had a voice in the appointment of the parson and some control over the services and charities, they would feel the Church to be theirs—a public and not a private institution—and they would have interest in its preservation.

"I repeat that many individual parsons are popular—justly popular—on account of their social work. I repeat also that some with a contagion of piety are centres of spiritual force. I know that it is not reforms, but the Spirit of God, which will convince the world of sin and inspire an organisation to be the means by which men may come to God; but I still contend that the reforms which I suggest will fit the organisation to be the channel by which the Spirit will reach the souls of the people."



REV. CANON BARNETT.

(2) "Among modern developments, does not the labour church supply the void referred to by you in the *Westminster Gazette*?"

"I know very little about the labour church. I do not like the title any more than I should like a 'capital' church. It seems to me that a church should be a witness of the unity of the people and not represent a class. I think the church of the nation ought to be fitted to the needs of the nation and made to do all that is attempted by the labour church. A class church will always be tempted to prophesy smooth things to the members of the class it represents, and labourers, as capitalists, need to be told the truth. A labour church may deceive the labourers as a 'capital' church has deceived the capitalist. Hence our belief in a catholic church."

(3) "Has not the introduction of a movement like the Pleasant Sunday Afternoon gatherings tended to make the Churches reach human *strata* never touched before?"

"I do not know if such movements make the Churches as institutions reach 'strata' never touched before. I can imagine that such movements raise taste and increase good-will, but that is not the same thing as making a church respected as an institution. Private individuals might and do direct such movements. They bring out good feeling towards themselves and they raise others to the height at which they themselves stand, but they do not necessarily bring others into relation with the old and national organisation for the promotion of righteousness."

(4) "Would not the extension of the 'Settlement system' link together the Sunday and week-day life of the people, and bring home to them the practical, every-day adaptability of religion in a sense that the Churches have never done it yet?"

"Nothing seems to me so powerful to teach as contact. They who live as neighbours know and feel what they could never learn from books. If more people of leisure, culture, and high aspiration would live among those who earn their daily bread by daily work, great would be the gain. All would, at any rate, be more fitted to understand the truth which the Church is sent to teach.

"There is, I think, a danger of what you call the

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'settlement system' becoming a part of missionary machinery. Its strength has lain in its unselfconsciousness, and the best answer it can give at the last day will be, 'When saw I thee naked and clothed thee.' I mean that men and women will teach by living simple, dutiful, and Christian lives something they will not teach if they become known as patrons of clubs, organisers of relief, or preachers of a Gospel. I do not say that as direct teachers they will not do valuable work, but there is something they will miss doing, at which you hint in your question.

"Men and women who live among the poor; who share their home so that their neighbours see the unity of their Sunday and week-day lives; who do their duties as citizens, making election times a serious service; who seek friends, not to give, but to get knowledge—these are they who draw together the classes, into which a Christian society has been broken. It is want of knowledge which sets class against class. The poor know the lives of the rich from sensational plays and the reports of the law courts. The rich know the lives of the poor from the excited speeches of labour leaders or the appeals of missionaries. The ignorance on each side is equal. They who live the best life of the rich in the midst of the poor do most to get rid of this ignorance. Our wish must be that the 'settlement system' should so extend as to destroy itself, the presence of the 'rich' among the 'poor' becoming so common as to be unnoticed. I agree with Mr. Alden that they who settle among the poor most closely follow in these days the steps of Christ, and translate His precepts into modern action."

(5) "The majority of the 'interviewed' are anxious for a further explanation of your words, 'The Disestablishment of the Clergy.' How far will this remove the objections of the Liberation Society? If it means popular control of the clergy, will they be controlled by the bishops, or will the parish elect, and the franchise in the matter be exercised by all adults over twenty-one? Or will the congregation appoint? If the Church is to remain National and Established, even though the clergy do not, must not the widest possible choice be given? I believe many would favour control of the parson by the parish."

"At present the clergyman is an autocrat. He exists by will of the patron, he is supreme in the church, over its services and its charities. He is 'lord' in a sense few have been lords since the feudal times. To 'disestablish' him would be to put his appointment in the hands of the people, to force him to be a constitutional monarch, ruling with consent of his parishioners. It is not the Church but the clergy who is out of place in modern life. An Established Church is no greater abuse than an established school. An autocrat is out of place.

"By 'disestablishment of the clergy' I mean, therefore, their deposition as autocrats and their subjection to popular control. I cannot say if this change would remove the objections of the Liberation Society, as I do not know if the policy of that society is directed by secularists or by religious nonconformists; and if by the latter, how far the old conscientious objection to State pay survives.

"The complete organisation of the Church as a democratic body must be a matter of development. When the political franchise was given to the people it was impossible to foretell how they would mould the State; when the ecclesiastical franchise is given—when, *i.e.*, the people have a voice in the choice of their parson and in the control of their parish church—the people will mould the ecclesiastical organisation and settle the place of the bishop.

"As a practical beginning, the new village councils might be given a veto on all public patronage—on all changes proposed by the parson in the church and on the administration of all charities. Personally, I am of opinion that the Church franchise should be the State franchise."

(6) "Has the Church been a great success in the towns and a great failure in the villages?"

"I cannot speak about the villages. I repeat that vigorous men—social reformers and others—have been successful in towns, but not the Church as an organisation. Men have succeeded notwithstanding their position."

(7) "Do you agree that Nonconformity is a declining force in the religious life of the East End? Also the Salvation and Church Armies?"

"I do not think that Nonconformity has the religious basis it had in old days. The protest against the Church is now not a matter of conscience, and people go to chapel because they like the preacher or the form of service. There is evidently an increasing difficulty in supporting places of worship, and many chapels have been closed. The Salvation and Church Army methods have not, I think, made much way in East London, but good people, whatever they be called, do good work."

(8) "Are the Roman Catholics making headway?"

"I have no reason for thinking so."

(9) "Is not the average university parson, with his feebly read sermons, and utter want of knowledge of the life of the people, a source of great antagonism on the part of the masses to the Church?

"Is it not true that they are so impressed with the 'Dog collar and uniform,' that they are far bigger men than ever their 'Master' intended them to be? And are not these 'ritualistic fledgelings' with their millinery, messes and masses alienating the sympathy of all matter-of-fact people from religion?"

"Your language is too strong for me to endorse, but I believe the people respect manliness, and will not be firmly held except by some form of puritanism. He who succeeds in putting the new human spirit into puritan bottles will most surely reach the people.

"The people like, I think, any expression of the human spirit. They like the parson who plays cricket, starts a gymnasium, and takes his children for a holiday. They like to hear him talk about others needs, and to have him joining in their own efforts at self-help or others' help. But they do not like, if

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they endure, his ritualism. They are puritan in heart if they have given up puritan methods. They are stern reasoners within narrow limits; they are terribly afraid of ridicule, and will not easily venture on acts for which they cannot give a reason. They do not like to hear little boys lured to sing that they are miserable sinners; they do not like ornate services or expressionless monotoned prayers. They have, I said, the new human spirit moving within them, but they have not found a means of expression. The people, it may be said, are deaf and dumb, but they instinctively turn from any teachers who make themselves or their methods 'bigger' than their Master."

(10) "Is not a secret of the unpopularity of the Church largely due to the fact that her clergy are looked upon as agents of the Poor Law?"

"I think the clergy have lost much because they have been identified with poor relief. They have been almoners when they ought to have been teachers—their visits have encouraged greed and made hypocrites, till honest men have felt bound to disown their acquaintance.

"I do not think the clergy of East London have been unpopular as guardians. Their goodwill has been recognised even when their policy has not been understood, and they have done something to make its administration human. As a matter of fact, it is only of late years that the clergy have taken part in poor-law work. Mr. Brooke Lambert was one of the first to point out what it was possible to do, and since his time (1870) clergymen on various Boards have done much to raise the level of action and prepare the way for greater reforms. They have been instrumental in separating the old—the children and the able-bodied; they have been unceasing in their demand for skilled nursing and all sick comforts. They have held different opinions about the helpfulness of out-relief, but those who have most opposed the system have been most active in providing pensions for the old. They have shown a way of relief which the recipients would be the first to acknowledge as a better way than that which passes through the relief office and the relieving officer."

(11) "What of the Church in the West?"

"Of this I can speak with no knowledge, but there seems to be a luxury of worship as little defensible as the luxury of enjoyment. We hear of thousands of pounds spent on decorations, and yet there are churches in East London which are dirty and ugly—depressing and not helpful to worship."

(12) "How does religious life in Bristol compare with the Metropolis? What are your impressions?"

"Of this I do not know enough to speak. But the impression left on my mind is that there is in Bristol a rougher and less educated element than is found in East London, while, at the same time, the religious life flows in quieter and more orthodox channels. The crowds of boys and girls who swarm in the streets on Sunday are more unruly and seem to have fewer objects to see or to talk of than those who walk the Whitechapel Road. The School Board, indeed, reports that it is impossible to open night schools to all comers because so much damage is wrought by unruly scholars. At the same time, the churches and chapels are well attended, the public libraries are closed on Sundays, and there is much less evidence than in London of criticism or free thought. It is a fair assumption that in any meeting the majority will take what is called orthodox views about Sunday-keeping and Bible interpretation.

"The existence of Clifton is a great strain on the resources of Bristol; it draws off the more active spirits from contact with the city life, and lets them forget, amid its beauty and comforts, how others live. It sets up, also, a fashion of detachment from city connections; its retired officers and civilians infect the citizens with their opinions; so that Cliftonians do not feel a call to reform Bristol as Liverpool men have felt a call to reform Liverpool.

"There are, of course, exceptions, and some of the best work I have seen is that done by Bristol men and women; but the impression left on my mind is that there is not enough religious energy, and that people are content to think as their fathers thought and do as their fathers did.

"The endowments are large—those for education as those for relief. But Bristol has more inhabitants without education and more who are poor than other cities with less endowments.

"The religious energy which will dare to question the good of what is and offend the prejudices of the worthy rulers is wanted to give education to those who in ignorance hurt themselves and others, as well as to give the means of rising higher to those who have helped themselves."

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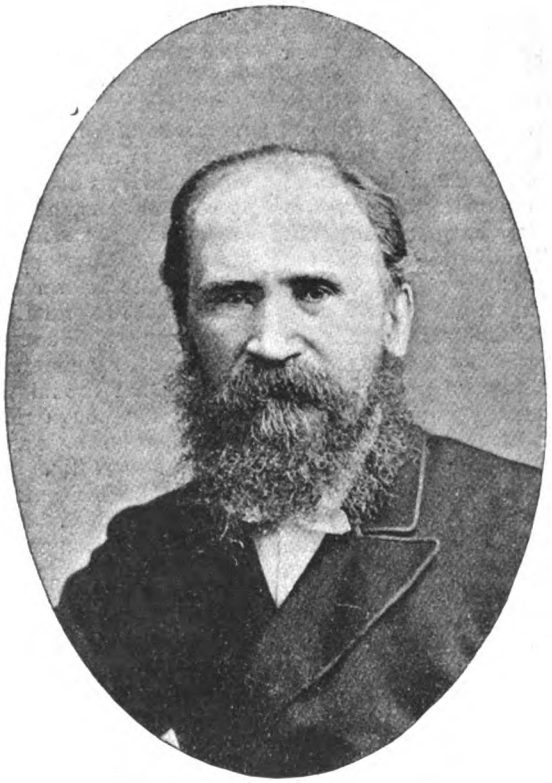
MANSFIELD SUMMER SCHOOL OF THEOLOGY.

A STEP TOWARDS UNITY.

By Norman H. Smith, M.A.

(Bursar of Mansfield College).

On the memorable day in the autumn of 1889, when the buildings of Mansfield College, Oxford, were formally opened, the late Master of Balliol, in the course of a brief but felicitous speech, remarked that the occasion was a "festival of reconciliation." Mr. Jowett was very naturally thinking of the past, which for so many in his audience had meant years of weary waiting, cruel isolation, and, in some cases, strenuous conflict. No phrase could better have expressed the sentiment uppermost in the mind of that large and representative company. The night of exclusive privilege and of ecclesiastical tyranny in the ancient Universities of our land had well-nigh passed away, and the splendour of a new and fairer day had indeed dawned. Consequently it is small wonder that whilst some were thinking mainly of the past, others, full of high hope and courage, were as earnestly gazing forward into the future. If it was a festival of reconciliation it must be theirs to see that it led eventually to a deep and permanent unity in the realm of religion.



REV. A. M. FAIRBAIRN, M.A., D.D.,
Principal of Mansfield College.

Mansfield College, then, was not founded by sectarian men for sectarian purposes. No doubt the College has been founded and maintained almost entirely by men of one denomination—the Congregational—and no doubt the primary object of the College is to train men for the ministry of Christ in churches of the Congregational order; but having regard to the idea and work of the College as a whole, its function is something far wider and far more comprehensive than to serve the end of any sect. Just as President Harper has declared that the recently founded University of Chicago is "the contribution of the Baptists to the national education of America," so the founders of Mansfield College might well say that Mansfield was the contribution of the Congregational churches to the higher theological education of the Christian Church generally. From the first men of varying denominations and creeds have been admitted as full theological students of the College, and from the first a still larger number of temporary students of all creeds from the University have frequented our class-rooms and chapel.

At the present moment there are Mansfield men properly so-called in the Presbyterian, Wesleyan Methodist, Primitive Methodist, Calvinistic Methodist, Baptist, and Episcopalian Churches. Is it not obvious that men who have worked together and learned together, played together and eaten together, here in Oxford and in Mansfield for years, must take with them into their various ministries a broader conception of the Catholic Church, and its essential unity of spirit, than men who have come into contact merely with those of their own persuasion during their student days?

During the brief period during which the College has been at work in Oxford, it has acted as a unifying force in a great variety of ways. The object of the present article is, however, to describe one item alone in the work of the College—the Summer School of Theology of the present year.

To Principal Fairbairn undoubtedly is due the conception of a summer gathering of ministers of all denominations for courses of instruction in theology by leading divines and thinkers drawn from many universities and from many churches. It was to be no mere clerical convention where in the multitude of words counsel should be darkened; still less was it to be a "picnic of Dissenting ministers," as one

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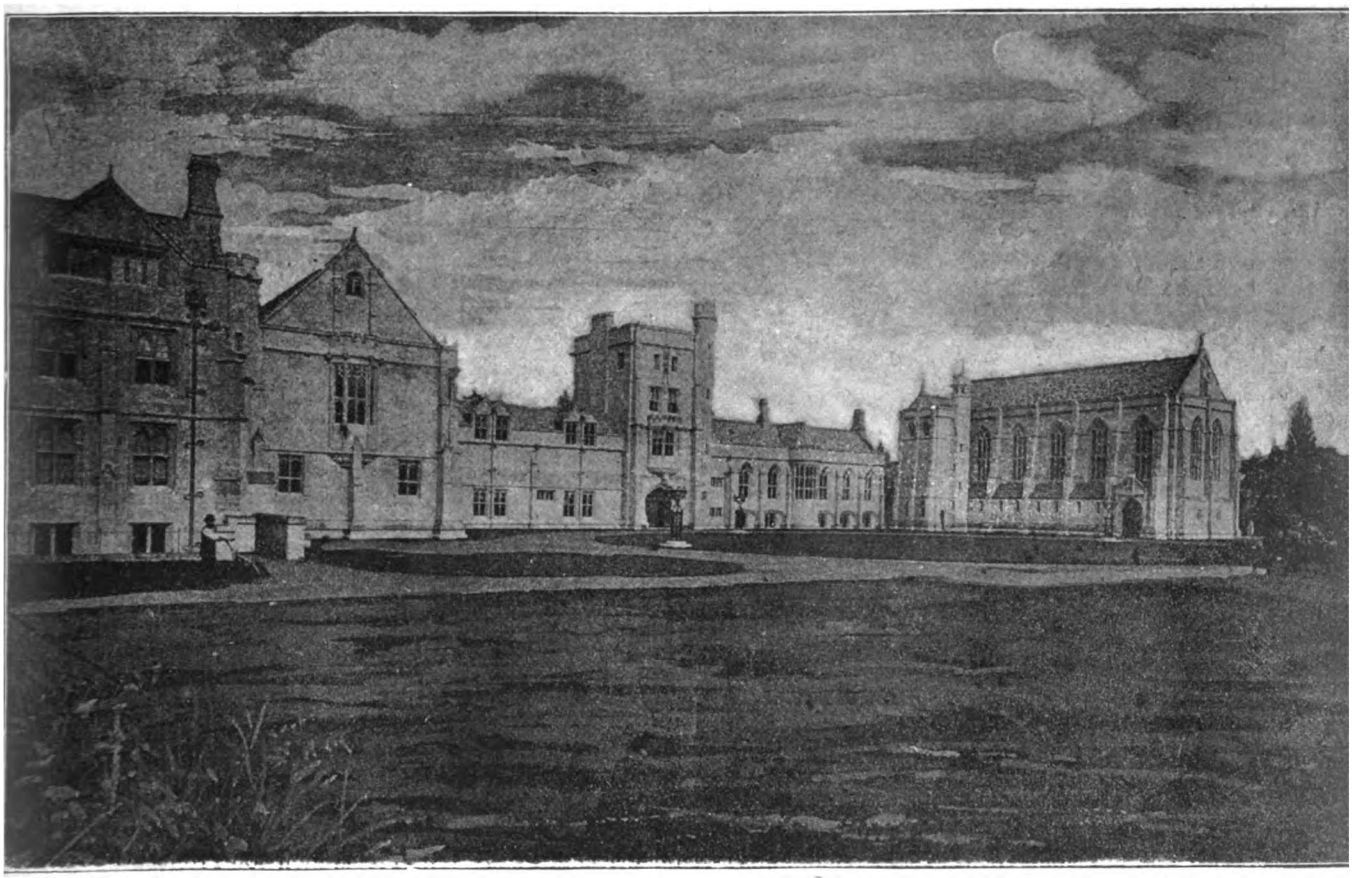
angry journal has just called it. On the contrary, it was to be a genuine School, wherein men who had toiled long in the active ministry should have opportunity of hearing and seeing the foremost religious teachers of the day, and thus of bringing themselves somewhat into line with the more recently established results of critical thought in the realm of theology and religion. The success of the First Mansfield Summer School in 1892 was an unmistakable proof that a keenly-felt want had been supplied. Some 360 men of all denominations then came together, and a staff of lecturers was provided such as only a "master in Israel" like Dr. Fairbairn could possibly have brought together. It soon became obvious, both from the immediate demand and from the most important results which have steadily followed, that another School must soon be held. Accordingly the Second Mansfield Summer School of Theology was planned, and has just been held at Oxford from July 16th to July 27th. Again we have seen the occurrence of an almost identical series of phenomena. The School has had a rather larger number of members, and the following official list which was drawn up at the time shows how the larger religious bodies were represented:—

Baptists	36
Congregationalists	119
Episcopalians	7
Methodists	110
Presbyterians	68
Unitarian	1
Unaccounted for, owing to various causes	30
Total	371



Principal's House. Library. Tower Dining Hall, with Tutors' Rooms. Chapel.

A GENERAL VIEW OF MANSFIELD COLLEGE.

Under these larger divisions it must be remembered that there were endless subdivisions—especially as regards Methodists and Presbyterians. The teaching staff was no less representative. From the various Presbyterian Churches of Scotland and England had been drawn Professors A. B. Bruce and George Adam Smith, of the Free Church College, Glasgow; Prof. James Robertson, of the Established Church Faculty in Glasgow University; Prof. J. Orr, of the U.P. College, Edinburgh; Prof. Andrew Seth, of the

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University of Edinburgh; and Rev. John Watson, of Sefton Park, Liverpool. From the Episcopalian Church came Prof. H. E. Ryle, the Hulsean Professor of Divinity in the University of Cambridge, and Prof. W. Sanday, the Dean Ireland Professor of Exegesis at Oxford; and it was only at the last moment that Prof. T. K. Cheyne—who was serving as Canon-in-residence at Rochester Cathedral during the Long Vacation—announced his absolute inability to leave his cathedral duties in order to deliver his long-promised lectures. The Congregational Churches were represented by Principals D. W. Simon, of Bradford, and H. R. Reynolds, of Cheshunt; Professor J. Massie, of Mansfield College, and Principal Fairbairn himself. In addition to these, Professors J. G. McKendrick, of Glasgow, and Alex. Macalister, of Cambridge, both excellent Presbyterians, were there to show that there is no necessary divorce between Science and Religion. Thus it will readily be seen that a staff of lecturers from very diverse churches, but all of the first order, were working together in absolute harmony with a common devotion to the great cause of religion and of Christ; and what is true of the "staff" was no less true of the assembled ministers. What more effective object-lesson in Christian unity could be desired? Every one felt both this year and in 1892 that without the aid of any conference or discussion, without any conditions of neutrality laid down, a large body of ministers of diverse churches had almost unexpectedly and in a very full measure entered into true unity. Inspired with a profound devotion to one common Lord and Master, and banded together for the time in the common pursuit of "truth as it is in Jesus," men found—perhaps in some cases with surprise—that unity of spirit was a natural and inevitable growth within their hearts. Surely when the day dawns for a more widespread and universal unity throughout all the Churches of Christ, it will come in like manner. As "the kingdom of heaven cometh not with observation," so too will come and does come the reign of Christian unity.



(From The "Christian Pictorial.")
REV. PROF. GEORGE ADAM SMITH, D.D.

The Summer School commenced on Monday evening, July 16th, with a brief but hearty devotional service in the chapel of Mansfield College. Principal Fairbairn presided, and was assisted by Revs. Eric Lawrence, of Halifax; Alfred Holborn, of Ealing; Dr. J. M. Whiton, of New York, and Professor A. S. Peake, of the Primitive Methodist College, Manchester. The singing at this and at all succeeding services was most remarkable. Hymns of the Church Universal—both old and new—steeped in memories of the past, were sung with a fulness of quality and a truth of expression which is rare in congregational worship. After this service came a reception by Dr. and Mrs. Fairbairn, when the whole range of the College buildings were utilised. The recently acquired portraits of grave and reverend Puritan divines—some sixty-five in number—seemed to be gazing on the unwonted scene in mute surprise and wondering at these extraordinary doings of their latest descendants. It was very noticeable this first evening that an unusual number of American visitors were with us, and later it appeared that no less than fifty American ministers were enrolled in the School. This contingent from across the sea is full of significance, and the School will probably bear as much good fruit in the United States as in any quarter of the globe. The religious press of America, to mention one point only, was strongly and intelligently represented, and every week brings us papers containing careful reports by accurate observers.

Lectures commenced in earnest on the Tuesday morning, and the unanimous opinion is that the lectures of the first three days attained the high-water mark of excellence and were not surpassed during the later days. After the devotional service with which every day commenced, and which was daily conducted by some specially selected minister of representative character, the first lecture in the School was given by Professor George Adam Smith, who immediately captured the attention and the sympathy of his audience. The majority had never seen him before, and had no clear conception of him as a man; but his personality won all hearts. The subject of his course of three lectures was "The Preparation for Prophecy," which he subdivided into (i.) The Race, (ii.) The Nation and (iii.) The Prophet. After the third lecture his audience made a clear and emphatic demand for a fourth—by way of conclusion. After a few days' interval—during which the Professor had to toil at a new lecture—the desire of their hearts was gratified, and perhaps Professor G. A. Smith has never received such an ovation as was accorded to him that sultry afternoon in the Hall of Balliol. It should here be stated that each day the first and second lecture was given in Mansfield Chapel. Then for the third hour the scene was shifted to Balliol College Hall, and in the afternoon again at 5.30, the fourth lecture was also at Balliol. At 7 p.m. daily dinner was served

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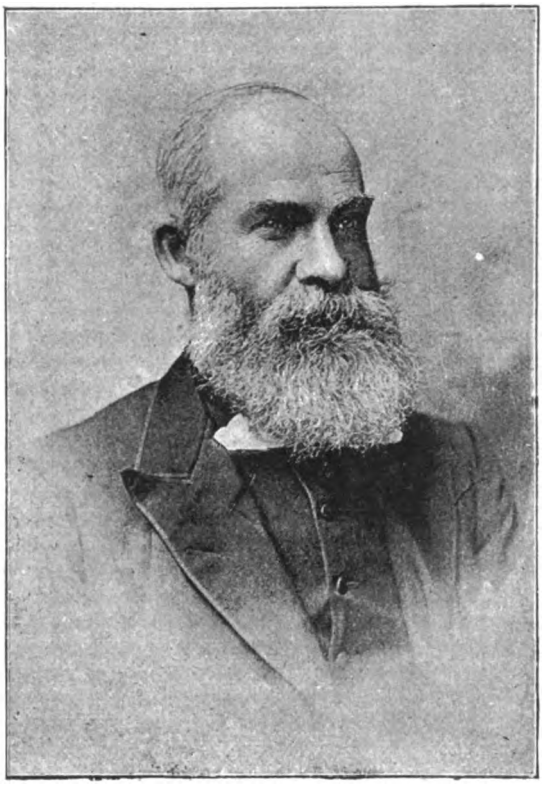
simultaneously for all the ministers in the halls of Wadham, Exeter, and Mansfield Colleges, and the evening meetings at 8.30 were mainly in Balliol again. Without the very generous aid thus given by these older colleges of Oxford, the Summer School could not well be held, at least on so large a scale. Undoubtedly the inclusion of dinner in the full ticket for the Summer School is remarkably effective in many directions, and certainly tends to keep this large body of men well together towards the close of each day.

To return, however, to the lecturers—the other three Professors who began and concluded their courses on those first three days were Profs. A. B. Bruce, A. Seth, and H. E. Ryle. Dr. Bruce is pre-eminently a Re-unionist. He has all his life studiously avoided identifying himself with any distinctive party, and he speaks with all the authority of a man who has striven painfully for the truth, and who now stands on the solid rock of an impregnable faith. He declares himself to be "in sympathy with modern religious thought, while maintaining solidarity with all that is best in theology in the past,—in favour of freedom in critical inquiries on the basis of evangelic faith and of a simplified and more comprehensive creed."



REV. PROFESSOR A. B. BRUCE, D.D.

Professor Bruce's subject was, "The Historical Foundations of Christianity: their trustworthiness and their religious value," and his treatment was characterised by that breadth of grasp and wise suggestiveness which make him so magnificent a teacher of teachers. If little is here said of Prof. Seth it is simply because the philosophic nature of his lectures on "Modern Philosophy and Theism" do not come so much within the purview of this article. His brilliant lectures showed him to be the truly Christian philosopher, and no lectures in the whole series gave more genuine satisfaction and pleasure. In Mr. Ryle, the youthful Cambridge professor, the audience found a man who, whilst he might on certain points differ widely in standpoint from his illustrious father, the Bishop of Liverpool, had succeeded in maintaining an advanced critical position without damage to profound reverence and sincere evangelical faith. He is in most obvious sympathy with all true "seekers after truth," and he evidently sees beyond the narrow limitations of all sects the coming of a more universal and catholic Church than the world has yet seen. The first evening lecture was by Principal Fairbairn on "The Place of Oxford in the Religious History of England," in which the various religious movements emanating from Oxford were rehearsed in succession and placed in large perspective. It was an instructive "study in religion" by a master hand.

The other evening lectures in the first week were one by Dr. Bruce and two by Rev. John Watson on "The Genesis of a Sermon" and "The Machinery of a Congregation," which were intensely clever and entirely useful. On Saturday evening a devotional meeting was held, when the revered Principal of Cheshunt College, Dr. H. R. Reynolds, gave an address. Two courses began on the Friday and ended on the Monday, of which little need here be said—one by Prof. Massie on "The Present State of New Testament Criticism," which dealt specially with the Apocalypse of St. John, and the other by Prof. Robertson on "The Book of Joel."

The services on Sunday, July 22nd, were highly memorable, and certainly the spirit of unity and brotherhood here reached its fitting culmination. In a sermon preached in the morning, the Rev. Dr. George A. Gordon, pastor of one of the most historic New England Churches—the Old South Church of Boston, Mass.—struck the key-note, by selecting as his subject "The Divine Life—the Principle of Unity." His text was from Rev. xxii. 2: "And on this side of the river and on that was the tree of life." Our Mansfield pulpit has seen many preachers of every evangelical community, and mainly men of great prominence, but possibly no more weighty and thoroughly effective sermon has ever been delivered there.

"In the eyes of childhood," said the preacher, "the world is one continuous and wondrous reality. Like the Master's coat, it is woven without seam—it is all of a piece. There is break, jar, contrast nowhere. It is a beauty and a mystery. Later the stream of consciousness divides the expanse of being into two—it sets Nature on the one side and God on the other; moral order on the hither bank, and the play of blind force on

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the farther; the fruits of the Spirit here, and the rank growths of sense there. The universe has become an appalling dualism, and across this wondrous river of conscious thought the sensuous and the spiritual, the material and the moral, the brutal and the Divine, stare each other in the face. Later still, as the soul is rapt in the vision of God, the Divine life is beheld as springing and manifesting itself on both sides of the stream of personal existence. The contrasts have been thrown into the shade, the teeming variety and endless diversity have been subdued to brotherhood, the principle of unity has been discovered—the principle in which all the differences and oppositions of God's world find their eternal reconciliation."

From point to point we were led on in this high argument—noble thoughts being clothed in majestic language. Much might well be quoted here, but it is impossible to give more than the final paragraph, which gave a most impressive and fitting conclusion to the whole.



REV. DR. G. A. GORDON.

"I am reminded as I close of another momentous question, the perpetual brotherhood of the English-speaking races on this side of the Atlantic and on that. There could come no greater evil to these races, no sadder disaster to the civilised world, than the destruction, or even the serious interruption, of this brotherhood. Upon what do we depend for its perpetuity? We are of one blood, and blood has power to unite; we are of one tongue, and that has strength to confederate; we inherit the same inspiring traditions; we steep the heart of childhood and youth in the same songs; we have in common a rich and splendid literature; our political institutions are near of kin; our commercial interests are in many ways identical; and between us there is the parental and filial tie. For all these assurances of brotherhood we may well give thanks. In the cable of affinity by which these two mighty nations are bound together each is a strong and an important strand, and yet we look for a deeper ground of fellowship. Brotherhood must rest on identity of purpose and ultimate end of endeavour. If *here* science shall toil in veneration for truth, and art glow in love of beauty, and genius strive in a sublime zeal for goodness, and the prophet speak and suffer for the faithful expression of the will of God; and those whose care it is to preserve the integrity of the empire shall seek more and more the advance of the empire of righteousness; and if *there* wisdom shall rise victorious over ignorance, and patriotism over selfishness, and conscience over greed; if *there* the heroism and the sacrifice so illustriously displayed at the birth and again at the regeneration of the nation shall continue; if the spirit of Washington and Lincoln shall increasingly govern the people, and the genius of Emerson and Longfellow enrich them, and the spiritual insight and passion of Bushnell and Beecher and Brooks ennoble them; if in all ways open to Him the Holy Ghost shall come to fire the souls of the people, to give them an enthusiasm for humanity and the heightened sense of their unparalleled mission to the world; if the tree of life shall flourish *there* and *here*, the great sea will occasion no break in the permanent, inspired, and controlling brotherhood of Great Britain and America. Is not the broad ocean a living thing? Is it not the high priest of the nations? Does it not stretch from continent to continent, and bear over the expanses of its life the increase of the earth and all the momentous exchanges of these two great peoples? Is it not the river of life swollen to unwonted breadth and depth, that it may the better serve the children of God? And if on this side and on that we can behold in the faith and love and hope of both nations the blooming of the tree of life, shall we not feel assured that brotherhood between Britons and Americans is to be everlasting? And thus in nature and in spirit, in the individual and in society, in the past and in the present, in the older nation, with its glorious history, and in the younger, with its superlative opportunity, in the here and in the hereafter, God shall be all in all!"

A solemn communion service followed. In the afternoon another great sermon was preached by Rev. John Watson, his subject being "Devotion to a Person, the Dynamic of Religion." It was very different in character from Dr. Gordon's sermon, but it was a most suitable corollary to the masterly sermon of the morning. In this light it recalled words uttered at the first Summer School by the late Master of Balliol: "It is only as we approach nearer to Christ that we approximate more nearly to each other."

The chief lecturers in the second week were Prof. Orr, on "Some Neglected Factors in the Study of the Early Progress of Christianity"; Principal Simon, on "Some Points of an Ethical Theory of the Redeeming Work of Christ," Prof. W. Sanday on "Studies in the Epistle to the Romans," and Principal Fairbairn on "The Philosophy of Religion." Of these space only permits reference to Prof. Sanday, who whilst in touch with men of all parties in his own Church, is ever friendly towards what he has so admirably termed "the larger Church of England." This phrase occurs three times in the Latin dedication to

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his admirable Bampton Lecture of last year on "Inspiration." This little noticed, but most significant dedication thus begins: "*Ecclesiæ majori Anglicanæ scilicet omnibus qui ex gente Anglorum oriundi quicumque sub nomine Christum ex animo colunt et venerantur.*" An Anglican clergyman who takes this point of view is obviously in his right place in the Mansfield Summer School. In this brief sketch it has been impossible to go into minute detail, but enough has been said to show the spirit of the movement. For men dedicated to the service of the same great cause, and striving to obey the same Great Master, thus to meet together, irrespective of denomination, to teach and to learn is surely a very distinct step towards that unity which the Church of Christ is yet to see.

THE FIRST PROTESTANT MISSIONARY.

THE recent unveiling of a painted window erected by his descendants in Widford Church, Herts, where John Eliot, "the Apostle to the Indians," was baptised in 1604, leads Mr. Travers Buxton to give, in the *Sunday at Home*, a sketch of that worthy. John Eliot was, it appears, born either at Widford or at Nasing in Essex, in August, 1604. His father was a yeoman who sent him as pensioner to Caius College, Cambridge.

A NONCONFORMIST.

"On leaving the University he became an usher in a school kept by the Puritan, John Hooker, with whom he lived. . . . But these were the days of Archbishop Laud and his thorough-going policy against Puritanism, and Hooker, in spite of powerful interest, found it necessary to fly to Holland, and afterwards to America. Though Eliot appears to have taken orders in the Church of England, he shared his friend's Nonconformist opinions, and accordingly found that for him there was no place in England. In 1631 he sailed for Boston with several friends, and at once took up the duties of a minister." In 1632 he went to Roxbury in Massachusetts, as "teacher to the Church." "In 1634 he came somewhat into collision with the Colonial Government on the question of a treaty with a native tribe, which he considered to have been arranged in too high-handed a way."

TOBACCO AND APPLES AS MISSIONARY ADJUNCTS.

At Roxbury, indeed, he devoted himself to his life-work of evangelising the Indians. Soon after 1646 he was able to preach to them in their own language. His first sermon, which lasted an hour and a quarter, was on Ezekiel's vision of the dry bones. The questions which followed prolonged the service to three hours.

The preacher did not disdain methods which have recently excited remark in our own East End. "The men were conciliated with tobacco, and the children—of whom Eliot was very fond—with apples."

"CIVILITY WITH RELIGION."

"He set the tribes in the Nonantum district to work, to dig, and build, and established a small settlement of them, where the men were able to carry on some trade . . . and the women were taught to spin." Eliot, we are told, thought it absolutely necessary to carry on civility with religion," and he spared no pains to frame laws and establish a social order under which the people might lead civilised lives and be to some extent self-governing."

This combination of "civility with religion," established by the first Protestant missionary, has been more or less characteristic of evangelical missions ever since. It is a singular and suggestive fact that the social mission of the Church is not opposed even by the most narrowly pious when it is carried out on purely heathen soil; but when that same mission is directed to the heathen state of society, economic and other, found in countries nominally Christian, then forsooth any number of the unco guid rise up to denounce it as a secularisation of the Gospel! They fail to perceive that if the direct Christianisation of industry, commerce, and politics, be a legitimate object of foreign missions, it cannot be an illegitimate object of home missions.

THE LAWS OF JETHRO AND ALFRED.

In 1649 a new Corporation was founded by the Long Parliament, "for the Propagation of the Gospel in New England"—the first Protestant Missionary Society.

"In 1651 Eliot was able to carry out a long-cherished plan, that of forming a large, and, as he hoped, permanent colony of Christian Indians at Natick, sixteen miles from Boston. Here, after many visits in order to secure the best site, the town had been founded, and its future inhabitants worked hard to lay out streets, to sow and plant the land, and to separate a house-plot for each family. A circular fort was built, and an English house, which served as a meeting-place and school-room, with a room set apart for Eliot's use, whenever he stayed among them. A few other small houses were built, a foot-bridge was thrown over the river, and other works were planned.

"Eliot then stated his plan of government to the people, which was on strictly theocratic principles, and was compounded partly from the system proposed by Jethro, Moses' father-in-law, in the book of Exodus, and partly from the Saxon system of King Alfred. The new polity was inaugurated with much solemnity, and a covenant was entered into by the inhabitants. Soon after, the Colonial Court confirmed the system."

This blending of Hebrew and English ideals of the State is picturesquely significant. The men of the Commonwealth time were for intertwining Law English and Jewish. The hope of our modern democracy seems to be to permeate the expansive spirit of the English-speaking race with the soul of the Hebrew prophets. So eventually we may attain to Wiclif's great ideal of a *politia evangelica.*

THE INDEFATIGABLE.

"During all this time of laborious and prosaic pioneer-work, Eliot was absolutely indefatigable. He made a missionary tour every fortnight—for we must remember that he never gave up his work in Roxbury—and was continually in the saddle."

Eliot's translations involved Herculean toil. He published, in the Indian language, in 1653, a catechism; in 1661, the New Testament; and in 1663, the whole Bible. The order is suggestive.

Eliot suffered in later life from siding with the Christian Indians during a frontier war. "He was also perhaps one of the first men to champion the cause of the negroes, and to protest against their enslavement."

He died 20th May, 1690, aged 85. "Since the death of St. Paul," says one, "a nobler, truer, and warmer spirit never lived." Richard Baxter wrote of him: "There was no man on earth I honoured above him," yet "in 1846, when the bicentenary of Eliot's first Indian service was held, only one young girl remained as the sole surviving representative of the people for whom he toiled and spent himself."

It is strange to reflect that he firmly believed the Indian to be "the lost ten tribes of Israel."

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CHARACTER SKETCH.

THE NEW BISHOP OF BATH AND WELLS.

FEW appointments to the home episcopate in recent years have given rise to so much criticism as that of the Right Rev. George Wyndham Kennion, D.D., to the Bishopric of Bath and Wells. The *Church Times* was quite furious, and plainly stated that there are at least a score of Colonial bishops with a record which would justify translation to England far better than that of Lord Arthur Hervey's designated successor. The *English Churchman*, to go to the other extreme, was keenly suspicious in its "Protestant Notes" about the soundness of the new Bishop's views, and shook its head accordingly. But it is quite evident that neither the Protestant nor the High Anglican writer knew anything at all about Bishop Kennion; if he did, he carefully concealed his knowledge. No doubt an appointment such as that with which Lord Rosebery startled the Church in the early days of July will need, to some extent, to be justified by results, but those who remember Bishop Kennion when an Incumbent in the North of England, and who have followed his administration of the Colonial diocese of Adelaide, are prepared to say that the Premier has made a wise choice in bringing home Dr. Kennion to fill the famous see in the West of England vacant by Lord A. C. Hervey's decease.

The new Bishop of Bath and Wells is in no sense a party man. It is impossible to classify him, and he would object to label himself. His early traditions were Evangelical. In the days when the ritual struggles were at their height, he signed the Memorial against the Eastward Position, and the wearing of Vestments; now he has publicly expressed his thankfulness that the Lincoln judgment permits greater freedom in the conduct of Divine worship. As in ritual, so also in matters of greater import Bishop Kennion's views are characterised by a wider and deeper grasp than would have been possible some years ago. He is said to be a disciple of the *Lux Mundi* school, but such a statement, made without due limitations, would seem to commit the Bishop to a more specific approval of the doctrines of the Higher Criticism than he would himself be prepared to assent to. It is quite true that in regard to the Old Testament controversy, his position is very different from that of the late Lord A. C. Hervey, and it is very probable that he will come into sharp conflict on this subject with Archdeacon Denison. But that does not justify the attempt to class him amongst those who follow the conclusions of Professors Driver and Cheyne, or of the Rev. Charles Gore. Bishop Kennion, we believe, takes up a middle position. It is easy to make the retort that he is "sitting upon the fence," but that would be as uncharitable as it is unjust. It is no derogation of the authority of the traditional view to say that its position must be examined in the light of modern research, but how far the conclusions of the critics can be generally accepted is another matter; and Bishop Kennion, while welcoming the labours and investigations of competent scholars, holds an open mind in regard to results. But it cannot be too clearly stated, in estimating the Bishop's attitude towards controversial topics generally, that the essentials of Christianity, personal, spiritual and practical, dominate, in his view, over everything else, and that any questions which arise in detail must be first looked at and finally settled from that point of view.

But after all no man ought to be judged by the way he bears himself in regard to polemics, and the model bishop is he who can rule his diocese without the suspicion of partisanship attaching to his actions. Certainly, the most successful of latter-day prelates are men of that stamp. Two conspicuous examples need only be mentioned—Bishop Westcott, of Durham, and Bishop Randall Davidson, of Rochester; and we believe it will be found that Bishop Kennion will follow closely upon their lines. He has learnt much from these two great men. The influence of Bishop Westcott can be easily traced in his theology, while his friendship with Dr. Randall Davidson is believed to have done much to strengthen and develop in him that aptitude for statesmanship which Churchmen always associated with Archbishop Tait. For Bishop Kennion is essentially a man of affairs. As an administrator he bears no mean record. It was not an easy task to follow such a man as Bishop Short in the diocese of Adelaide, but Bishop Kennion has more than fulfilled the expectations of his friends. He has worked there as Bishop for twelve years, and under his wise and beneficent administration the cause of the Church has prospered both materially and spiritually. Few Churchmen in the mother country appreciate the difficulties which beset their brethren in the colonies. If there be greater freedom of action in a Church which is unfettered by State control, the responsibility devolving upon those in authority is greater too, and it speaks well for Bishop Kennion that he has so ruled that peace and prosperity have marked the course of the Church in Adelaide during his episcopate. His powers of organisation have been equally conspicuous. He has not been content to reap where others have sown. He has enlarged the borders of the Church;

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he has lengthened her cords and strengthened her stakes. Fallow ground has been broken up; the banner of the Church has been planted in districts far and near. And in all this the Bishop has taken a leading part himself. He has not been content to sit at home at ease while his clergy were toiling; he has laboured with them; he, too, has borne the burden and heat of the day; or, as Dr. Dale, who visited the Bishop in Australia, expresses it, "he has accepted the rougher incidents of the life of a colonial bishopic as a matter of course, and does not talk about them as though he were a hero."

It is, however, required of a bishop in these days that he be something more than a successful administrator and a skilled organiser. These talents, excellent in themselves, appeal not to the people at large. If a bishop is to catch the popular ear he must be able to speak in the popular tongue. He need not be a brilliant preacher, but he must be what is commonly called a "good preacher"—that is to say, he must be able to impress even the most careless of his flock with the fact that he has a message to deliver which it is well worth their while to listen to. A stately sermon upon some abstruse question of science, or of theology — the queen of sciences—will attract the few, but the great mass of average people in towns will be left untouched. Bishop Kennion, as a preacher, has popular gifts. His sermons are simple and unpretentious, and there is a quiet dignity about them which gives them a charm of their own. If he is hardly an orator in the generally received sense of the term, he must at least be spoken of as an eloquent preacher. His sermons often present many contrasts. He can describe with touching pathos an affecting episode so vividly and so graphically that his hearers seem for the moment transported to the scene which he himself has witnessed; he can denounce acts of wrong-doing and injustice in tones so stern and vigorous that the congregation almost quake for the objects of his scorn; he can thrill his hearers with a stirring account of the triumphs of Christianity in the past and in the present; he can move a congregation to tears by his sympathetic and kindly reference to the sorrows and trials of life. He possesses, too, in a marked degree, the power of adaptation. He will be as much at home in the village pulpit speaking homely truths to a few rustics as he will be when delivering some special discourse in abbey or cathedral. He is a thoughtful preacher, and never goes into the pulpit without due preparation, and those who know him say that he will take pains to give of his best to less cultured congregations in rural districts just as much as to more critical audiences. He is a real power in the pulpit; and on the platform he will be found a vigorous and incisive speaker. There are few problems awaiting settlement at the present time in which his colonial experience will not be of use, if not to solve them, at least to a freer and better understanding of the real questions at issue. Bishop Kennion has a sound reputation as a man of business, and his shrewdness, tact, and, above all, his strong commonsense will prove invaluable to him in his new sphere.



RT. REV. G. WYNDHAM KENNION, D.D.

As a man Bishop Kennion is possessed of a genial, affectionate, bright, and winning disposition. His presence, manner, and voice are all attractive, and the more he is known the better he is liked. The clergy will find him very accessible. They will be free to go to him in all their difficulties and be sure of a kindly greeting. He has the happy knack of inspiring confidence; and those who seek his advice will receive not only sympathy, but wise counsel and sound judgment. This tenderness of feeling and considerateness for others detract not from, but rather add to, his power as a disciplinarian. He holds very high views as to the standard of clerical life and action. He is a hard worker himself, and he will not tolerate a drone, much less a man whose personal character is not above suspicion. He is kind-hearted, but he can be also very stern in rebuke; and if it should unhappily be necessary to enforce against any clergyman in his diocese the provisions of the new Clergy Discipline Act, the defendant will receive strict justice at the hands of the Bishop—and nothing more.

We have left until last the reference that readers of the REVIEW OF THE CHURCHES will undoubtedly look for in regard to the new Bishop's attitude towards Nonconformists, and the question of Home Reunion. So far as the personal question is concerned, Dr. Dale has already borne emphatic testimony. "Bishop Kennion," says the distinguished Congregationalist of the Midlands, "is cordial and affectionate in his personal relations to individual Nonconformists, and generous in his estimate of their religious work. During my stay in Adelaide he was more than kind to me, both in public and in private. I spent a delightful morning with him and two of his chaplains, and we had a long and earnest conversation on great theological questions." Of the Bishop's views on the Reunion question we can happily quote his own words, spoken as recently as last October. The speech was made at the Birmingham Church Congress under great difficulties. A "scene" had just taken place with Father Ignatius, and the meeting was anxious to hear the Monk of Llanthony. Bishop Kennion generously offered to give way, but the Bishop of Worcester insisted on his speaking. Here is what he said:—

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"There are one or two reasons why I may be allowed to address a few words to you. In the first place, because I happen to be a colonial bishop, and in the colonies we find that the difficulties and differences which you know only too much of at home are accentuated to a degree which you would hardly expect in a country where there is no Established Church, and where the Church of England has not the help and assistance which she has received from pious benefactors at home. Another reason is because I happened to be secretary of that committee of the Lambeth Conference which considered the great subject of Home Reunion, and though I am certainly not going to let any of the many cats out of the bag which I daresay you would be delighted to hunt; though I am not going to reveal any of the secrets which have become known to myself, still I am able to say this openly, that there was on the part of all represented at that Lambeth Conference an earnest desire to seek for a basis of Reunion with our Nonconforming brethren, which, indeed, augurs well for the success of some rightly devised plan when it shall please God that that plan shall be fairly brought forward. The first thing that strikes me from a consideration of all the schemes and plans that have come before me is that, while there is every reason for encouragement and hope for the future, there is every reason why we should not hurry the movement. There are two things which I think give us great reason for hope. The first is that there is a growing belief in the corporeity of the church, that wherever one looks, abroad or at home, men are realising far more than ever how we live in the spiritual kingdom, receiving perpetual grace from heaven above, and that through the means of that kingdom we are meant to leaven this world in which we are placed. As this belief grows, and it is growing far and wide, you will find that individualism will die out, and that as principles represented by that word cease to be so strong as they are at present, then little by little men will be more anxious to find their place in the Kingdom of God of which His Church is a representative to us. The other thing which, I think, gives great cause for hopefulness is the publication, comparatively recently, of the great Bishop Lightfoot's work on the Ignatian Epistles. Little by little the principles inculcated in that work are beginning to be understood by others who have hitherto been separated from us, and I think that as these principles make way, as people learn the solid foundations upon which episcopacy rests, and what we mean by the 'historic episcopate' of the Church, so you will find that, sooner or later, they will desire to have the benefits and the blessings of this episcopate extended far wider than at present. In the colonies, and, of course, here at home, there is yearning for unity. It might not be very clearly defined, but we are thankful that it is expressed, and we must pray daily that it may be increased among us, and I have no doubt that in God's own good time we shall find that there will be joy in the unity of the English-speaking people in His Church, and that the blessings which that Church is empowered by God's grace to disseminate through the world will be increased."

It only remains to add that the new bishop was educated at Oriel College, Oxford, taking his degree in 1867. He was ordained deacon in 1869 by the Bishop of Tuam, and priest in the following year by the Archbishop of York. He was domestic chaplain to the Bishop of Tuam, 1869-70; curate of Doncaster, 1871-73; York diocesan inspector of schools, 1871-73; vicar of St. Paul's, Sculcoates, Kingston-on-Hull, 1873-76; and vicar of All Saints', Bradford, from 1876 until his advancement to the Episcopate. On St. Andrew's Day, 1882, he was consecrated in Westminster Abbey Bishop of Adelaide in succession to Dr. Short, who had presided over the diocese as its first bishop since 1847. Bishop Kennion has been in England twice since his consecration—viz., at the time of the Lambeth Conference in 1888, and again last year.

SILAS HOCKING'S FIRST SERMON.

IN the *Young Man*, Mr. Silas Hocking tells how he preached for the first time. After two shots at speech-making which brought him endless chaff from his schoolfellows, but serious recommendation to take to preaching from the chapel folk, he resolved to begin in real earnest.

"The pulpit seemed terribly high when I climbed into it; and when at length I glanced around I knew every face. They had come from all the country side: farmers and their wives, miners, claymen, shopkeepers, with a full proportion of 'boys and maidens'; all curious, and more or less critical. I knew only too well how my little bantling of a sermon would be discussed, in the village smithy, in the clay-works, in the fields, in the 'backs' and 'cuddies' underground, for days and perhaps weeks after; and I got terribly nervous. But the worst was yet to come. I got through what is termed the 'preliminaries' without much difficulty, and then I announced my text, 'It is finished.' Twice I read out the words, and then a grey mist came up before my face and blotted out everything. I seemed to be standing alone in empty space. Sight, speech, hearing completely left me. I felt in a vague way the fatal fitness of my text; I made a movement to sit down, and then everything came back to me like a flash. Hundreds of eager eyes were looking into mine. The people whom I knew and had known all my life were waiting for me to speak. And I began. . . . I remember I warmed with my theme, and was moved to tears myself by the story I told. My Cornish blood caught fire, as we say, and the contagion became general, and when, at the close, we sang, . . . there were many who could not see their hymn-books for the mist that was before their eyes."

"THOMAS A KEMPIS, ESQ."

THE *Leisure Hour* gives one of the richest stories which have appeared in recent times. Some months ago Mr. Elliot Stock published a fac-simile reproduction of the "De Imitatione," printed in Augsburg in 1471-2. In due course there arrived at the publishers a letter addressed

Thomas A. Kempis, Esq.,
c/o Elliot Stock, Esq.,
Paternoster Row, E.C.

The envelope contained a notice of the book cut from a daily newspaper, a form, "Please enter my name as a Subscriber to your Agency for Newspaper Cuttings relating to Myself, Books, etc.," and the following letter:

London, March 21, 1894.

Dear Sir,—This agency supplies extracts on any subject from all newspapers published throughout the United Kingdom and the colonies. May I send you all notices relating to the enclosed, or on any subject in which you may be interested? Enclosed please find form of subscription, and awaiting an early reply. I am, Sir, yours faithfully,

T. A. Kempis, Esq.

An additional flavour is added to the joke by the fact that the press notice enclosed actually described the work as "one of the earliest books ever printed"! Alas for the human automaton to which the press-cutting clerk may be reduced!

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PROGRESS OF THE REUNION MOVEMENT.

MR. GLADSTONE ON HERESY AND SCHISM.

PLEA FOR A "READJUSTMENT OF IDEAS."

LAST month we had to report how Leo XIII. tackled the problem of Christian unity. This month it is Mr. Gladstone who has taken it up. The ex-dictator of British Liberalism is exercised with the same difficulty as the Pope of Rome, although approaching it from a very different standpoint.

The coincidence is unconcerted, but for that reason the more deeply significant. A movement or a demand which draws forth manifestoes within a few weeks of each other from two of the grandest old men of Christendom, can no longer be dismissed from consideration as academic or visionary.

Mr. Gladstone is giving his mind to the Reunion question. That is excellent news. Already the old partisan antipathies have abated. The aged hero is admired as a Christian and as a Churchman, even by those who abhorred him as a statesman. He has been followed into his retirement with the respect—one might almost say the veneration—of the whole nation. And the first-fruits of his new leisure is a solemn call to readjust traditional ideas of ecclesiastical differences. It is not a casual study. It is the deliberate opening of an immense problem; it reads like the introduction to a series of eirenical essays. Its careful balance of judgment and its cautiously qualified expression suggest the tentative effort to ascertain how far public opinion will welcome further and fuller proposals. A contemporary amusingly illustrates this impression by confessing itself unable to make out from the article whether its author will end his days as a Romanist or a Baptist! Certainly the tone is often exceedingly oracular; but there can be no mistake about the general purport of the oracles; they are intended to make for a more mutually accommodative spirit among the Churches.

THE NEW TESTAMENT SIN OF SCHISM.

The title of the article which stands first in the *Nineteenth Century* is "The Place of Heresy and Schism in the Modern Christian Church." It begins with a solemn statement of the sin of schism in New Testament times. Those who acknowledged the authority of Christ, yet rebelled against the jurisdiction He constituted in His Church, *i.e.*, heretics and schismatics, were held to commit a sin which excluded from salvation. "If he neglect to hear the Church, let him be unto thee as a heathen man and a publican."

"But now there have passed away well nigh two thousand years, and enormous changes have been brought about." The world has been absorbed in the mass of baptized believers. The Church has degenerated. "The tone of her life was immensely lowered, and her witness for God before the world, which was formerly only compromised by heresy and schism, was now darkened and enfeebled by latent corruption in a thousand forms. She was still, however, the heir of the promises: the obligations of her mission were unchanged. Was she still entitled as before to wield against those who broke away from her creed or her communion, the thunderbolts of the Most High?"

IS SEPARATION NOW SO SINFUL?

"It has happened . . . that the laws of religion have been modified by circumstance." Image-making, once denounced in Hebrew Scripture, is now fostered in and by the Christian Church. Usury was similarly forbidden, but the prohibition has disappeared from Christian statute-books. Is there an analogous mitigation of the laws against schism?

In New Testament times the unity of the Church was "as patent as the unity of the sun in heaven." But did not the struggle over Arianism and Montanism "cast some haze upon the clear light of the apostolic doctrine of schism and abate the sharpness of its edge"? Since then the numerous divisions have tended gravely to obscure it. Mr. Gladstone specially remarks on the "prerogative of perpetuity" enjoyed by separating or heretical Churches east and west.

THE PERPETUITY OF MODERN DIVISIONS.

"On the whole sects and parties have settled down. The boundaries of sect now undergo no great changes. Protestantism, unable to make good its footing south of the Alps, and numerically feeble in France, yet remains upon the whole, after this long experience, a hard, inexpugnable, intractable, indigestible fact. . . . Who can fail to be struck with the fact that the distinctions between the fugitive and the permanent seem to be in a measure broken down? It was not so of old. The Gnostic, the Arian, the Donatist, the Monophysite, where are they? When we compare their meteoric passage over the scene with the massive and by no means merely controversial Protestantism of Northern Europe, are we not led to the conclusion that there must be some profound and subtle differences in the causes which have issued in such a signal contrariety of results? And if this be true as to the Protestantism of Continental Europe, is it not even more vividly true of the singularly active and progressive Protestantism (other than Anglican) of Great Britain?"

THE RECORD OF ENGLISH NONCONFORMITY.

"I must admit that, at periods not wholly beyond my memory, and in appreciably large portions of the country, it has appeared as if the hands principally charged with the training of souls for God, were the hands mainly or only of Nonconformists. If, in the abstract it be difficult to find justification for English Nonconformity, yet when we view it as a fact, it must surely command our respect and sympathy. . . . I have seen and known and but too easily could quote the cases, in which the Christian side

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of political controversies has been largely made over by the members of the English Church to the championship of Nonconformists. I take it, for example, to be beyond all question that, had the matter depended wholly on the sentiment and action of the National Church, the Act for the extinction of negro slavery would not have been passed so soon as in the year 1833."

CAUTION TO THE HOT PROSELYTIZER.

Mr. Gladstone infers from these facts that "the hot proselytizer ought to learn to pay some of that respect to the convictions of his neighbours which he pays so largely to his own." Otherwise he may destroy his victim's early faith without being able to supply him with a sure new faith. The writer tells appreciatively how when he consulted Dr. Döllinger in 1845, while in religious difficulties, that great divine "patiently laboured to build me up in Christian belief," and "never spoke to me a single word that smacked of proselytism." "I should define the spirit of proselytism as a morbid appetite for effecting conversions, founded too often upon an overweening self-confidence and self-love."

THE SCHISMATIC KINGDOM OF ISRAEL.

Mr. Gladstone urges, by way of antidote to the spirit of proselytism, the importance of distinguishing markedly between the ringleader in a heresy or schism and his followers; and still more markedly, between the first generation of the followers, and their descendants. We ought to bear in mind that the young Protestant, Nonconformist, Quaker, or other (supposed) imperfect believer, "holds his religion (though he may not know it) as the mass of Continental Christians do, by tradition. . . . We must beware of all that looks coldly or proudly upon beliefs, proved by experience to be capable of promoting, in their several degrees, conformity to the Divine will, and personal union with the Saviour of the world."

The different treatment accorded to Korah, Dathan and Abiram, and to the Ten Tribes after Jeroboam, is selected by Mr. Gladstone as illustrative of changed providential methods. The Northern Kingdom was treated as a part of the chosen people, Elijah and other prophets were sent to it.

"I ask no more than that we should apply to the questions of heresy and schism, now that they have been permitted, all over Christendom, to harden into facts seemingly permanent, and to bear not thorns and thistles only, but also grapes and figs, the principles which Holy Scripture has set forth in the history of the two Hebrew kingdoms, and which a just and temperate use of the method of analogy may extract from the record."

TWO KINDS OF UNDENOMINATIONALISM.

But possibly the Catholic Churchman will object that such extenuation of the sin of schism will tend to land us in the substitute for historical Christianity known as "undenominational religion." Non-Episcopal Protestants, where in a majority, may be tempted to override the sectional peculiarities of Anglican, Romanist, and Eastern, and subject them to laws imposing in schools for the education of the young or otherwise this undenominational religion. Mr. Gladstone answers that the phrase covers a genuine and a spurious thing.

"I do not know on earth a more blessed subject of contemplation than that which I should describe as follows. There are, it may be, upon earth four hundred and fifty millions of professing Christians. There is no longer one fold under one visible shepherd: and the majority of Christians (such I take it now to be, though the minority is a large one), is content with its one shepherd in heaven, and with the other provisions He has made on earth. His flock is broken up into scores, it may be hundreds, of sections. These sections are not at peace but at war." . . .

A "MIGHTY MORAL MIRACLE" OF UNITY.

"But with all this segregation, and not only division but conflict of minds and interests, the answer given by the four hundred and fifty millions, or by those who are best entitled to speak for them, to the question what is the Gospel, is still the same. With exceptions so slight, that we may justly set them out of the reckoning, the reply is still the same as it was in the Apostolic age, the central truth of the Gospel lies in the Trinity and the Incarnation, in the God that made us, and the Saviour that redeemed us. When I consider what human nature and human history have been, and how feeble is the spirit in its warfare with the flesh, I bow my head in amazement before this mighty moral miracle, this marvellous concurrence evolved from the very heart of discord. Such, as I apprehend, is the undenominational religion of heaven, of the blissful state. It represents perfected union with Christ, and conformity to the will of God." Now for the

SPURIOUS UNDENOMINATIONALISM.

"From every page of the Gospel we find that the great message . . . was to be transmitted through a special organisation. . . . There was a society . . . this society was spiritual . . . it lay outside the natural and civil order." "Nowhere . . . is this essential difference between the temporal and the spiritual kingdoms laid down with bolder and firmer hand than in the Confessional documents of the Scottish Presbyterian system. . . . Conversely of all the counterfeits of religion there is, in my view, none so base as that which passes current under the name of Erastianism," and which the writer rejoices to have seen almost extinguished. This is a question between the Church and the world.

What Mr. Gladstone seems to fear is that an undenominational religion should be exalted by the mundane power into a new State Establishment. "The Church, disabled and discredited by her divisions, has found it impracticable to assert herself as the universal guide. Among the fragments of the body, a certain number have special affinities, and in particular regions or conjunctures of circumstances it would be very easy to frame an undenominational religion much to their liking, divested of many salient points needful in the view of historic Christendom for a complete Christianity. Such a scheme the State might be tempted to authorise by law in public elementary teaching, nay, to arm it with exclusive and prohibitory powers as against other and more developed methods which the human conscience, sole legitimate arbiter in these matters, together with the Spirit of God, may have devised for itself in the more or less successful effort to obtain this guidance. It is in this direction that we have recently been moving, and the motion is towards a point where a danger signal is already lifted. Such an undenominational religion as this could have no promise of permanence. . . . Whatever happens, let Christianity keep its own acts to its own agents, and not make them over to hands which would justly be deemed profane and sacrilegious when they came to trespass on the province of the sanctuary."

"THE KERNEL OF THE WHOLE GOSPEL."

Mr. Gladstone passes on to extol the value of the accordant testimony of antagonists; as of Samaritans and Jews to the Pentateuch, and of Jew and Christian to the Hebrew Scriptures. He reviews once more the divisions of Christendom, and points out "the tenets upon which these dissonant and conflicting bodies are agreed, are the great central tenets of the Holy Trinity and of the Incarnation of our Lord. But these constitute the very kernel of the whole Gospel. If, then, the Christian Church has sustained heavy loss through its divisions in the weight of its testimonials, and in its aggressive powers as against the

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world, I would still ask whether she may not, in the good providence of God, have received a suitable, perhaps a preponderating compensation, in the accordant witness of all Christendom, to the truths that our religion is the religion of the God Man, and that Jesus Christ is come in the flesh?"

"CO-OPERATION WITH CHRISTIANS OF ALL SORTS."

Mr. Gladstone carefully adds that he asks only for a readjustment of ideas, not a surrender of convictions. But he does unambiguously declare "it is part of the office with which the private conscience is charged, to measure carefully its powers of harmonious co-operation with Christians of all sorts. This duty should be performed in the manner, and on the basis, so admirably described by Dante:—

Le frondi onde s'infronda tutto l' orto
Dell' Ortolano eterno, am' io cotanto
Quanto da lui a lor di bene è porto.*

"It will be governed by large regard to the principle of love, and by a supreme regard to the prerogatives of truth, and the very same feelings which will lead a sound mind to welcome a solid union, will also lead it to eschew an immature and hollow one."

But why this readjustment of ideas at the present juncture? Because the persons adverse to the recovery and redemption of the world are "banded together with an enhanced and overweening confidence." Because the extension of wealth, the multiplication of luxuries, the increase of wants, weight the scale of things seen against things unseen." "And while the adverse host is thus continually in receipt of new reinforcements, it is time for those who believe to bestir themselves: and to prepare for all eventual issues by well examining their common interests, and by keeping firm hold upon that chain which we are permitted to grasp at its earthward extremity, while at its other end it lies 'about the feet of God.'"

METHODIST REUNION AT THE ANTIPODES.

As briefly indicated in our Methodist notes last month, the re-union of all the Methodist bodies throughout Australasia has been rendered a moral certainty by the vote in its favour (101 against 14) of the Quadrennial General Conference of the Wesleyan Churches in Australasia. The exceptional significance of this step is thus explained by the *Methodist Times* in a jubilant leader:—

"Those who have followed with anxious and weary hearts the long course of the Methodist Union agitation in Australia will know that the vote just taken at the General Conference is decisive. The General Conference has on three previous occasions, in 1881, 1884, and 1888 adopted academic resolutions in favour of Methodist Union. Since that time a basis for general reunion was adopted, in 1892, by a Conference representing all the Methodist bodies. . . .

"All the Annual Conferences have this year discussed the question of Methodist Union, and all in various ways acknowledged that the immediate prospect would depend on the General Wesleyan Methodist Australasian Conference, which was about to meet in Adelaide.

"Among our own people the New South Wales Conference, by seventy-four votes against forty-seven, resolved that Union was desirable in the abstract, but was not at present 'opportune.' The Conference of Victoria and Tasmania, the largest and most important, voted with practical unanimity for immediate Union, only one hand being held up against it. . . . The South Australian Conference voted in favour of the Union, so did also Queensland and New Zealand. The only serious opposition was, as we have seen, in New South Wales.

"Among the Primitive Methodists the New South Wales Conference voted unanimously in favour of Union; Victoria and Tasmania took the same view, so did Queensland. South Australia was favourable to Union, but wanted a more democratic basis than that provisionally suggested in 1892.

"The Bible Christians in South Australia, Victoria, Queensland, and New Zealand were unanimously in favour of Union.

"The United Methodists also voted for Union in Victoria and Tasmania, New South Wales, Queensland, and New Zealand. The United Methodists in New South Wales and Queensland did themselves special honour by rescinding the resolution of a former Assembly, practically declining Union except on more democratic terms. They now accept the basis of Union suggested in 1892.

"The decision of the General Conference does not make Union immediately compulsory in every part of Australia; it is simply permissive. The General Conference authorises the immediate organic reunion of all Methodist churches in each of the Australian colonies as soon as the churches of these particular colonies are ready for it. For example, New Zealand is almost unanimously in favour of Union, and Union will probably be realised there at once. There is no reason why New Zealand should be deprived of the blessing which God bestows upon the peacemakers, because New South Wales does not yet ask for it."

Only when Methodist Union has become general throughout Australasia the United Church will assume the name, "The Methodist Church of Australasia." Mr. Hughes thus sanguinely forecasts the issue:—

"Australia is about to follow the Christ-like example of Canada and of Ireland. That is the beginning of the end. When our children in all the great colonies are living together in brotherly love, and reaping the glorious blessings which Union alone can bring, it will be impossible for us to keep up our useless, obsolete, and mischievous disunion; and when all our unhappy divisions at home are buried for ever, division in the mission field will disappear. Then we shall have a united, powerful, progressive, victorious Methodism in every country under heaven preaching a present, free, and full salvation."

The Conferences at Grindelwald this year have begun most auspiciously. The numbers of Reunionists have been greater than ever; the attendance at the meetings decidedly in advance of last year; the interest more deep and sustained; and the spirit of inter-ecclesiastical friendship more genial and manifest. The record of a few of the July Conferences in this issue shows the exceptionally helpful nature of the proceedings. Our next issue will report the August field-days on Reunion proper.

* As for the leaves, that in the garden bloom,
My love for them is great, as is the good
Dealt by th' eternal hand, that tends them all.
Paradise.
Canto xxvi. 64. CAREY.

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THE REUNION CONFERENCE OF 1894.

THE IDEALS OF THE REUNION MOVEMENT.

Being the Annual Sermon preached before the Grindelwald Conference, by the Rev. Dr. H. S. Lunn, in the Parish Church, Grindelwald, July 29th, 1894.

"God having provided some better thing concerning us, that apart from us they should not be made perfect." HEBREWS xi. 40.

"So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the Apostles and Prophets, Christ Jesus Himself being the chief corner-stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit."—EPHESIANS ii. 19.

THERE is no more remarkable fact in our modern life than the extent to which the advances of true science have revealed God to us, and have harmonised many things in the constitution of the universe, and in the course of history, which had previously not been understood to have any relation to each other. We see this on every hand; natural laws which, once understood, reveal the harmony of natural effects which previously had no visible relation. And what is true of nature all round is also true of the spiritual world. We are coming to understand as we never understood before that there is a great unity about God's purposes; that there is a spiritual unity between all who call God "Father," which in the ages gone by has been but dimly perceived although it shines forth in the passage which we have just read, and in many other utterances of prophetic souls. But in the days gone by men have been regarded as opponents who were really working on parallel lines for the same object. In the earliest Christian history we find the names of Paul, of Apollos, of Cephas—even of Christ Himself—used as badges of contending parties. And in these later days men have taken the names of spiritual leaders, not that they might follow under their banners against a common foe, but too often that under those banners they might make war upon one another.

But it is the spiritual feature of the religious life of the closing decade of the nineteenth century, that we are coming to understand that men like Luther, and Zwingli, Wesley, and Whitfield, and many others whom I could name, who in days gone by have represented to some extent antagonistic forces, were really working according to the divine purpose to one great end. We are learning the great truth that "Through the ages, one increasing purpose runs." We are learning from the natural law the spiritual law that in God's universe there is no waste; as Tennyson puts it—

"That nothing walks with aimless feet,
That not one life shall be destroyed
Or cast as rubbish to the void,
When God hath made the pile complete."

I think Tennyson must have had that passage which I have read to you—"The holy temple of the Lord"—in his mind when he wrote that last line,

"When God hath made the pile complete."

If those lines be true, as they are true, of nature around us, if it be true that "not a worm is cloven in vain, surely it is true that the men who have been in the forefront of great spiritual struggles, and who have represented the emphasis of one aspect of truth for each succeeding generation, though they may have seemed to be antagonistic and opposition, were really in no sense "cast as rubbish to the void," were in no sense waste forces in God's great purpose.

DENOMINATIONALISM AND SECTARIANISM CONTRASTED.

And so to-night it seems to me that to understand the foundation of any efforts for Christian unity, we must understand the real value of denominationalism. And in order that we may do so, let us first define between two things that fundamentally differ: Denominationalism and Sectarianism. Denominationalism is the grasp of one positive aspect of truth, the laying hold of some view of truth, and having got this to enunciate it plainly to the world. Sectarianism is the assertion of one aspect of truth as the only possible presentation of it. The denominationalist realises that other men who do not see as he sees, nevertheless value the truth. The sectarian, on the other hand, declares: "Here I stand, and if

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you want unity you must come over to me." Sectarianism is not a sign of vigour, but denominationalism has characterised some of the most thoughtful periods in the Church's history, notably the Nicene period and the Reformation period.

I want us to notice this: That the Roman Church —in many respects so wise, so astute, so politic—has made her denominations "Orders," has given free play within her system for the working out of the purposes of men to whom in her Church God has revealed great principles. But we Protestants, with an intense individualism, have driven denominations into "Sects," have made them separate so widely one from the other, that they have lost the denominationalist characteristics and have become sectarian. In this let us try, if we can, to imitate Rome. Let us learn the great lesson of concentrating our forces in the world to a common end. Surely if Franciscan, Dominican, and Jesuit can work together for the purposes of Rome, it ought to be possible for the Episcopalians, Presbyterians, Baptists, and Methodists to work together for the purposes of advancing the Kingdom of our Lord Jesus Christ.

THE HISTORIC FORCES REPRESENTED BY THE GREAT DENOMINATIONS.

But I want to dwell on this point, that these great denominations represent historic forces. Let us take, first, Francis of Assisi; what did he emphasise? He emphasised especially detachment from the world. The vow of Poverty was the first vow that his disciples must take. And surely that was a lesson that the Church in all ages, and not least in this nineteenth century, needs to learn. And Loyola, the Father of the Jesuits, what was his great lesson? It was obedience to Christ. In these days when men are so much in danger of cultivating self-assertion it would be well for us to realise that even the Jesuit—the justly hated Jesuit—has something to teach us. And Martin Luther, as he stood before the Diet of Worms, and declared, "Here I stand; God help me; I can do no other," what is the truth for which he contends according to the spirit vouchsafed to him? It is the right of private judgment. I need not dwell on the value of that to the Church universal in such an assembly as the present. And so Calvin and John Knox especially taught the great truth of the Sovereignty of God. Fox, the founder of the Quakers, contributed to the Church universal the truth of the readiness with which the Holy Spirit enters into communion and fellowship with the devout soul, that there is no need for any intermediary, but that the Spirit is always willing to make Himself known to those who seek His guidance and direction. And in like manner John Wesley taught the great truth—laid hold of it, and because of the strength of the truth, went through England, and almost through the world, as a tongue of fire because he had grasped it—the great truth of the Witness of the Spirit; that to the repentant child of God the Spirit of God waits to bear witness of his forgiveness. To come nearer to our own time, to those to whom we are less willing to grant, perhaps, that they have contributed something to the whole understanding of the truth by the universal Church. What is it that Pusey and Newman and their followers have emphasised? It is the Catholic ideal of the Church, —the thought that God's people ought to be one everywhere. And more than that—another thought—that there is a Living Church all down the ages that has its testimony to bear to the truth. There are some people, from Julian the Apostate down to the latest great lady novelist, who have thought that by destroying our faith in Scripture they would undermine Christianity. If it were possible, which, thank God! it is not possible, to destroy the genuineness of the books which make this volume; if it were possible to rob us of the testimony of Matthew and Mark and Luke and John and the writers of the epistles, still we do well to remember the value of the testimony of the Living Church. And I say, although it be in another sense that we understand it, that Newman and Pusey and Liddon and their disciples have contributed an emphasis of that truth which we needed to have brought home to us.

The Holy Temple of the Lord, as it is called by the Apostle, has all these aspects. Each several building groweth together, and thus we get the whole Temple.

THE HERITAGE OF THE UNIVERSAL CHURCH.

Now the Reunion Movement seeks not to minimise the labours of these men, but to assert that they and the truths for which they contended are the heritage of the Universal Church. The so-called "Catholic" Church (I say so-called Catholic Church because I grudge the name of Catholic to the Romish Church; they are using a universal term for the sect of the sects) the so-called "Catholic" Church has excommunicated many as heretics who have contributed to this one object. The American poet once wrote,

"By the light of burning heretics Christ's bleeding feet I track,
Toiling up new Calvaries ever with the cross that looks not back;
And those mounts of anguish number, how each generation learned
One new word of that grand 'Credo' which in prophet hearts hath burned
Since the first man stood God-conquered with His face to heaven upturned."

"That grand Credo" is the heritage of the whole Church, and descends by no law of primogeniture to one branch of the Church, but belongs equally to all. I stand here to-night to say that I will not surrender my share (and I am sure that you will say the same), I will not surrender my share in Thomas á Kempis and his "Imitation of Christ," or in Sir Thomas Moore; aye, even in John Henry Newman and those wonderful sermons preached, some in Protestant and some in Romanist pulpits. So in like manner I believe that the days are coming when Romanist and extreme Anglican alike will learn to value a Milton, a Bunyan, a Fox (some of them value these men already), a Wesley, and a Faraday—the old Independent, the Baptist, the Quaker, and the Methodist saints. We all rejoice in the heritage of the 11th chapter of the Hebrews—that chapter which has been justly styled "the Westminster Abbey of the New Testament," the place where the old heroes of former days are enshrined. But one day the calendar of the Universal Church will include the heretics whom I have named and thousands of others. They, as the writer of the Epistle to the Hebrews puts it, "they apart from us shall not be made perfect." There is no voice without signification, as St. Paul says elsewhere, no voice in God's church without signification. Harmony is not a long sounding of one note, but a combination of many sounds. A garden is not a garden that we can admire if it contains only one flower; it must contain an infinite variety. And so in like manner is it in the Church of Christ; many voices go to make up the harmony of the song that sounds day by day, not only from the triumphant host before the Throne, but from the Church militant here on earth.

I want to say a few words about the heritage which has been handed down by prophets, confessors, martyrs, and missionaries.

And first of all I would like again to emphasise the

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thought of the poet Lowell, that they have handed down to us a "Credo," a faith. We speak of "The faith once delivered to the saints," but I think that that faith has a fuller meaning, a greater power, because of every life which has been sustained by it. I think that that was the thought of the writer of the eleventh chapter to the Hebrews; as he ran over the long list of worthies he felt that the power of faith in an unseen God was the greater to those to whom he wrote, because he could tell them of the great and good all down the centuries, who by the power of that faith had defied a Pharaoh, a Goliath, a Nebuchadnezzar. So in like manner is it for us to-day. Those of whom I have spoken, who represent every denomination in the Church's history, have handed down to us a faith which comes to us with a greater power because of their lives. They have handed to us an example of sainthood which is to be our inspiration.

They have also handed down to us something more than that, viz., an ecclesiastical method and polity tested by history. It is not for me to speak to-night on ecclesiastical lines, I do not want to do it. Only this would I say, as a great thinker in America said, we may come to learn from the history of the Universal Church that the best polity is one which shall embrace features of all the different ecclesiastical polities which the Church has known; which shall have an executive bishop to carry out the will of the Church. It has been well said that if the ark had been built by a committee Noah would probably not have been saved. We need some one man to organise, to direct, to carry out the great efforts which the Church is ever and again planning for the salvation of the world. Then, says Professor Briggs, from whom I quote, let us have a legislative presbytery; and, thirdly, let us have an electing people, thus combining elements from the Episcopacy, from Presbyterianism, and from Congregationalism.

But I fancy that while I speak some here will say, "All this talk of such a reunion as that, of such an incorporation in any one Church of the best elements of all the Churches, of any bringing together of the scattered sections of the Church, which are Christ's body, this surely is a vain dream and a vision." My answer is that, "Where there is no vision the people perish"; that the men who have ever saved the world have been the men who dreamed dreams and who saw visions. In that long list of the Hebrews, Joseph, David, and the Prophets were men, all of them, who saw visions, and who were strengthened by those visions to do the work to which God had called them. It is no slight upon any scheme to say that it is but a vision. It must be a vision before it can be a reality. No! When we are taunted with believing that Christ's prayer must one day be realised, that His people should be visibly one that the world may believe He has sent them—when we are taunted with dreaming, we can only reply:

"Dreamer of dreams! we take the taunt with gladness,
Knowing that time beyond the years you see
Will weave those dreams that count to you for madness
Into the substance of the life to be."

But our dreams are coming true. Influences, which time will not allow me to dwell upon, are at work to enforce the realisation of this ideal of the Universal Church.

THE RECORD OF THE YEAR.

I want us to-night as we are at the beginning of this week of Reunion discussions, to see what has happened in this direction since this time twelve months, since we gathered in Lucerne. Since that time there have been remarkable indications of how God is working. I think, perhaps, the most remarkable, in some respects, though not ecclesiastically the most important, was the decision of the Congregational State Association of New Jersey, which now includes also Eastern Pennsylvania, Maryland, and the District of Columbia. On the 17th and 18th of April last a committee was appointed to report on the possibility of union with other denominations, either organic or federal. The committee included the Rev. Dr. Amory H. Bradford, the editor of the *Outlook*, and the Rev. William Hayes Ward, the editor of the *Independent*—two papers of great influence in America, and corresponding in influence, perhaps, to the *Guardian* and the *Record* in England, or the *Guardian* and the *Christian World*. These and other leaders of Congregationalism made up the committee. Now what happened? They drew up a remarkable Manifesto with regard to the Lambeth propasal. I may briefly say that at the Lambeth Conference of Bishops, a fourfold basis of union was set forth, of which the only article which really offered any great stumbling-block was the Historic Episcopate locally adopted. Regarding that fourth proposal the Manifesto declared, "we believe that the Congregational Churches can accept unity on this basis, if these articles can be interpreted with such latitude as to allow to the terms and the various interpretations admitted by the contracting parties. If, however, as perhaps a majority of our Protestant Episcopal brethren will insist; by Historic Episcopate is meant the Diocesan Episcopate, we are willing to treat for unity on this interpretation." Then they went on to say, and this is most remarkable, "we could when desired. invite their Bishops to unite with us in the ordination of our own Bishops and other ministers. This we could do not because we believe the system necessary, but for the sake of meeting our brethren and accommodating our practice to theirs, and we think it could be done without interfering with the independence of our Churches." Now that is a remarkable indication of the tremendous strength of the desire for unity on the part of good men, widely separated by ecclesiastical divisions. Along with this the committee representing the Presbyterian Church of the United States has been appointed to treat with the Episcopal Commission on the basis of the Lambeth proposals.

I might go on and give you further incidents that have happened of a similar character. But I want to just mention something which is happening in our own country. Many of you will remember that in the last Reunion Conference we urged, in an appeal, the importance of federated action in social work. I regret that this action has been in the main only participated in by the Free Churches, but I hope that the time is coming when the Established Church will be found working with the Free Churches. But I rejoice greatly at all that has happened. The Nonconformist Churches of Surrey and Hampshire, and in the Midland Counties around Nottingham, and the Nonconformist Churches of Birmingham, have all united in federated action for visitation and various efforts of a social kind. This I hold to be a wonderful illustration of the growth of the Reunion sentiment.

Then I think I may be permitted, perhaps, to refer to the wonderful response with which the appeal of the last Reunion Conference to observe Whit Sunday as a day for special intercession has been met. As many of you are aware, the Archbishop of Canterbury issued an appeal to the clergy to observe Whit Sunday as a day of special intercession on behalf of Reunion, and the Archbishop of Dublin, four bishops of the English Church, a number of other dignitaries of that Church and of the Irish Church, gave permission for an announcement to be made that they would preach on this subject. The Moderator of the Church of Scotland, the Presidents of all the Methodist Conferences, the Chairman of the Baptist Union, and many

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leading Congregationalists took the same action. I venture to think that it is difficult to conceive of such an united expression of the feeling against division ten or fifteen years ago.

Then, travelling rapidly around the world to the Antipodes, we find in Australasia a remarkable indication in the last few weeks of the same thing. At the General Quadrennial Methodist Conference it was decided by 101 votes against 14 votes for the appointment of a committee to carry out proposals for Reunion, and giving the committee power to act.

I should include, also, the remarkable encyclical which has been issued by the Pope of Rome. It is a very significant fact that this is the first time in the history of Rome that the head of that Church addresses Protestants as "Christian Brethren." And he says in that pastoral, "Never before have ideas of brotherhood so penetrated into men's hearts. The facilities for establishing Christ's Kingdom were never so great," and he goes on to say, "We do not ignore the long and laborious toil involved in the restoration of unity, but we will remember the wonderful results first achieved by the foolishness of Christ's cross, and the preaching of it to the confusion and amazement of the world."

I think that, as we thus rapidly review all that has happened in one short twelvemonth, and as we remember how slowly are working out the Divine purposes, how that with Him a thousand years are "but as one day, and as a watch in the night," we may well thank God for all that these 365 days have witnessed.

And in estimating the difficulties and labours that lie before us, let us not exaggerate the multiplicity of denominations. There are in English-speaking lands only seven great denominations—the Romanist, the Anglican, the Presbyterian, the Congregational, the Baptist, the Methodist, and the Society of Friends. All other denominations can be classified, with infinitesimal exceptions, under one of these seven heads.

Now, in working for Reunion, we must remember that we are undertaking a work which must occupy long years. Let us not be impatient; let us remember what the Pope of Rome says: that we are engaged in a long and arduous toil. The differences of generations are not easily forgotten. It is no light matter for those whose fathers and grandfathers have engaged in internecine strife to forget the struggles in the generations gone by.

THE HOLY TEMPLE.

But as we survey the whole scene; as we see all that God is working out in the world around us; as we survey the possibilities—nay, rather the certainties—of what we call to-night the Reunion Movement, but what we shall one day understand to be the approach of

> "The one Divine, far-off event
> To which the whole creation moves,"

I think we have occasion to thank God for all that is happening. The realisation of that increasing purpose which runs through the ages, and which shall have its consummation in the completion of that Holy Temple in the Lord, brings home to me to-night the overwhelming thoughts which crowded in upon me some years ago when I stood for the first time beneath the shadow of the great cathedral of Cologne. There, in that great pile, incarnated in stone, I realised that I had before me the piety of generations in visible and tangible form. There I saw what once had been a vision of the great architect now a lasting monument of the fidelity and devotion of hundreds and thousands of pious souls. The great Gothic pile told silently, but with overwhelming eloquence, of the heavenward aspirations of those who, being dead, yet spake in the stones of that house of God.

To-night, as we realise the possibilities contained in our Saviour's prayer for the unity of His followers, it is ours to stand in spirit beneath the shadow of what St. Paul calls in our text "The Holy Temple in the Lord."

We realise that this temple is built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone. Among those who laid the foundations and built the walls of that temple we count all the heroes of the Old Testament; we also rejoice to recognise the labours of all who in every nation feared that God who is no respecter of persons, and worketh righteousness—the labours of Socrates, of Plato, of Epictetus, of Marcus Aurelius. We come to understand that amongst the masons, and carpenters, and the varied workmen who have helped to build this Temple, there have been many whom the visible Church has counted heretics and cast out of her fellowship, but who have been able to say with that poor prisoner of the Inquisition, whose epitaph was found written with his own hand on the prison walls when Rome was taken, "Blessed Jesus, they cannot cast me out of Thy true Church." Savonarola, Latimer, Ridley, and ten thousand other so-called heretics are here builded together for the habitation of God in the Spirit. And in this great Temple the several buildings of our human organisations have each found their place, and we now come to understand the truth vouchsafed to that saint of the Roman Church, Father Faber, when he sang,

> "The ways of God are broader
> Than the measures of man's mind."

Such is the vision of the visible unity that must come, that cannot help but come, as we realise the spiritual unity which does already exist between the good of every age, of every Church, and of every nation. Men may delay the achievement of that visible unity by their quarrels about the "Mint, anise, and cummin," but it must be realised. The great Temple of God, compared with which the grandeur of Solomon's temple and that of the greatest Christian cathedral is but as the faintest shadow of a glorious reality—this Temple must be completed. Christ has prayed for it; Christ's prayer expresses His wish; Christ's wish involves a command to all who truly follow Him. God the Father, the great Master Builder, has heard the prayer of His Son; nay, rather, shall we not say that that prayer was also the expression of the Great Master Builder's wish? And He, in His own infinite wisdom, is working out the answer to that prayer. That answer must come. May it come speedily in all its fulness. Amen and Amen.

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THE RELATIONS OF THE CHURCH TO THE PRESS

As Viewed by Messrs. Buckland, Clayden, and Stead.

The discussion of the "Relations of the Church to the Press" took place on Wednesday, July 18th, 1894. It was opened by Rev. A. R. Buckland, Morning Preacher at the Foundling Hospital. He said: We have reached a time when a new interest is taken in our morning and evening papers. I am not sure that it is as strong an interest as we could desire, but that it *is* a strong interest as well as a new one no one who knows a little of the subject will deny. The way people used to think of their newspaper was perhaps much as follows: "We want to read something every day. You, the editor and proprietor, are kind enough to offer us something to read. We look upon the product of your labours as an article of commerce. We continue to take our paper as we buy any other necessity of life. Beyond that we need not go; only we must not allow you to libel or slander, or to use with unkind energy the unique powers within your grasp." That, I think, fairly represents the old attitude towards our newspapers. But to-day we have come to look on them in a different way. The Press is become a power of such a character that the Christian Church as a Christian Church is bound to take note of it. There was a day when excited debates took place in young men's societies, whether the pulpit or press had the greater power.

PRESS AND PULPIT.

Debating societies have passed a little out of my notice, but I can scarcely imagine the subject being brought up to-day with any hope of an even discussion, for it must be patent that the pulpit isn't "in it" with the newspaper. Life which was once interpreted by the pulpit is now interpreted by the paper. And the paper is outstripping in its influence other kinds of literature. In spite of the growth of our magazines, despite the enlarged number of people who read books—and not poor books, but, as the records of the circulating libraries show, good books—the newspaper continues to have the greater authority. You know what it is in the towns. Even in the country it is much the same. To these things must be added the influence of the Sunday paper. I scarcely need mention in passing that the Christian taste which takes offence at a newspaper prepared almost wholly on Saturday, takes no offence at a newspaper printed and put together on Sunday. Much of our criticism of the Sunday paper would be more justly directed at Monday's. Perhaps the time will come when we shall have Monday newspapers which do not draw so much energy from the lives of those who are condemned to work parts of seven days in every week.

REFORMS DESIRED.

Beyond question, then, the character of our newspapers is of vital importance to the nation and to the Christian Church in the nation. Happily for us we can see a desire for some reform in the character of our newspapers. That desire does not fail to take note of the wonderful progress in the aims and character of our leading morning and evening newspapers. At the same time there are certain directions in which reforms are necessary if Christian people are to be as contented with their daily literature as we should like them to be. The foremost reform must be in the way in which the papers touch faith and the affairs of religion. There was a time when the papers either dealt with them in a languid fashion, or even with open hostility. We can scarcely believe it possible that the leading paper of the land once sneered at the proposal to appoint an annual day of intercession for foreign missions. But to-day events of Church life are more fully chronicled than five or ten years ago. We are on the eve of a time when I think Monday's newspapers will give us in every place some idea of what a few of Sunday's sermons were like. But the traditions of journalism are of a very remarkable character. It seems that a sermon is of primary importance if delivered on Christmas or Easter Sunday, but not on the Sunday after. Of course, these things are decided by other than the true value of the sermon, *i.e.*, by the relative value. Perchance as we are on the line of improvement we shall some day see the deliverances of great preachers' are chronicled, not in preference to the murder of the day before, but of the less important articles of police news. When we reach that point we shall have made a great advance.

DIVORCE AND SPORTING REPORTS.

There are other needs. One hundred Members of Parliament have recently put on record that they were not satisfied with the way in which space is allotted to the news in our morning newspapers. Many feel that it is not good for the national morals to have the cases in our law courts described with all the ghastly detail which is all too common in some of our journals. There are some who feel that it is not necessary to do this even in order that the adulterer may have that necessary exposure which is part of his punishment. Another point upon which some persons feel they would like to curtail the news is in regard to sport. I believe those who most love honest and hearty English sport most deplore the amazing length to which racing particulars are given in some of our newspapers. Beyond that lies a danger of quite another character—a danger upon which Professor

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Freeman strongly insisted some years ago. I am told—it may not be true—that the influence of the Jew in journalism is very great. Now I throw no stones at a nation to which all of us owe so much and a nation which is scarcely less distinguished in literature and art than in the more solid activities of commerce. But at the same time, if some of our foreign intelligence is manipulated by them there is a danger that the interests of Christianity might not be so well served as we desire. That also is a point on which the Christian Church would naturally feel some interest.

SINCERITY DEMANDED.

One other demand. The conscience of Christian people is getting more acute, and is gravely offended when they are assured that political articles of one complexion are written by authors whose political sentiments are of another, or that gentlemen of considerable literary ability, but not men of faith, are asked to write articles which imply an interest in Christian enterprise or faith, or that a Jew writes an article dealing with the observance of Good Friday. Surely we have arrived at times when we should like to believe that our newspaper men meant exactly what they said; that no article that implied faith in Jesus Christ was ever written by those who were indifferent to His claims or openly antagonistic to them. It may appear a small point, but it is one to which we are entitled to give some attention.

There are other things than news, there are views; and there are those who desire that the views of their newspapers may be modified. It is so rare to find any detachment of view, so rare to find any attempt to hold the balance. The difficulties are many. There are proprietors. There are those who cannot understand anything except the plain, straightforward shibboleths to which they have been accustomed. But for the majority it is surely desirable that we should have very palpably shown a real desire not to forward the interests of party at the cost of principle, but that principle should be defended at all costs.

ATTITUDE TO RELIGION.

Once more, there are some readers of newspapers who are a little troubled at the fact that avowed unbelievers meet with a tenderness of treatment which is not meted out to men of faith. This may be from a feeling of equity to the man who is not in power; but it is a little dangerous in the case of many minds to suggest that the man who does not believe is a man of superior culture and power to the man who does, or that he is worthy of exceptional treatment. Finally, we were told some months ago by an honoured Midland journalist that the newspapers always regarded religious affairs with a conscious assumption of an external position. If it is so it is a mournful confession. It would either mean that all journalists stand outside religion, or that they regard the affairs of religion as outside the interest of their readers. You and I believe this—that our faith is not to be set outside the national life, that it is thoroughly to permeate the national, municipal, and social life. It is to be a living force within us. There ought, then, to be no conscious assumption of external position. I do not know a modern newspaper which deals with sporting affairs in that way. I do not know a morning newspaper which when it discusses a financial crisis ever discusses it in such a way that you are bound to say that they do not feel at home in it, that there is a conscious assumption of an external position. Then why do they regard affairs of eternal interest with a conscious assumption of an external position? That is one of the things which will be altered for the better. But there will be no reform until the readers of newspapers know their own minds. At present the newspaper is a commercial enterprise. It is published that some may have corn and wine and oil, and changes of raiment. It is provided just as our meat and houses and other things. Commercial instincts enter more or less into them, and must do so. That being so, the position is in the hands of those who read the newspapers. If there were any general feeling in favour of these reforms we should have had a newspaper which would accept them. It is because people read with interest the revelations of the Divorce Court, it is because the majority of the readers of newspapers are more or less tainted with the betting curse, that the papers continue to supply such news.

There will be no reform in other directions until the Christian conscience is more sensitive than it is to-day. We shall see perchance soon a new paper. If not, we may see reform. We may have newspapers which we may put into the hands of our growing boys and girls, newspapers that keep us fully informed on the affairs of faith. We shall have newspapers which will survey things from a higher platform than the platform of party, and newspapers which when they deal with the spiritual affairs of our land will never show by a single sentence that they view them with a conscious assumption of an external position.

CHURCH AND PRESS DISTINCT.

Mr. P. W. CLAYDEN, of the *Daily News*, was the next speaker. He said: I find myself in a grave difficulty to-night. I came here with the idea that our friend who has just spoken was going to represent the Church, and that I should represent the Press, and as he belonged to the Church and I to the Press, I thought the division of labour would be a most proper one. Then I could not understand in what way there could be any particular relation between the Press and the Church. I got a little enlightenment a night or two ago when I found that some of our friends thought the Church should conduct the public-houses. It occurred to me that Mr. Buckland might say the Church should edit a daily paper. But he has not said it. In dealing with the subject I did not hear Mr. Buckland say a word about the duty of the Church to the Press. I should very much like to lecture the Church on its relation to the Press. I agree with nearly everything Mr. Buckland has said. I shall criticise a few of his remarks which show that he does not understand the way in which the great daily papers of London are conducted, and I may claim to understand that. But I should like to say a word or two about the relation of the Church to the Press. I came here with the old idea of the Church. To my mind the Church is a company of faithful men and women organised to be the body of Christ, and to do the work of Christ as if he were here or in Chicago. But I find that many of our friends think that a great many things are to belong to the Church, not perhaps the Church of our Lord Jesus Christ, but the Church of our friend Mr. Stead. They seem to me to be slightly different from each other. The purpose of the Church in the world is altogether different from the purpose of the Press in the world. The purpose of the Church is to keep men in mind of unseen things. The Press is of this world, of things of to-day and to-morrow. When you buy your

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paper in the morning what do you want in that paper? You want the news of the day. You want to know how the world is going on. You want a sort of view of the world all round, and to have in that paper an account of all the kinds of things in which you are interested. A sporting man wants his sport, and the cricketing man wants to know of his cricket, and the cyclist wants all sorts of news about cycling, and even chessmen want their column.

WRITING AGAINST CONVICTION.

Mr. Buckland remarks that the Church should have more room in the papers. Every one wants more room in the daily papers and the reason they do not get it is that there cannot be room for them all. Mr. Buckland seems to think that the leaders in our dailies are ordinarily written by men who do not believe what they write. That is a very general idea. I am willing to admit that there may be a few such cases, but I have never known a case in my experience in which a man wrote an article in which he did not believe. In all the cases of which I have had experience the man who was chosen to write a particular article on a particular subject was chosen because he was in sympathy with the view of the paper on that subject.

Then about the objections to party: as though party was awfully wrong and principle was different to party. It seems to me that people who talk about principle as against party are people who never serve principles or their party. Do you think there is anything wrong in a man sitting down full of confidence of his principles and writing an article brimming full of those convictions? It seems to me that that is the thing he should do. It is the healthiest thing to do. Mr. Buckland said something about the influence of the Jews on the Press. I do not know to what he was referring, and I am not able to confirm or contradict what he has said. Whether there are some newspapers or news agencies that have Jewish correspondents I do not know. I do not think any influence of that kind is allowed to be exerted.

WHERE THE FAULT RESTS.

I suppose we must admit Mr. Buckland's charge that there is very often too much sporting intelligence in the daily papers, but he himself has replied to that. He has told us that it arises not from some wrong-headed ideas of managers of newspapers, but from the strong desire of their readers to have that information. So long as you have that demand, so long will papers supply that information.

I do not agree with Mr. Buckland about certain unpleasant cases that come before the law courts. I know that if there is any great calamity, or great fire, or great murder, if there is an assassination, the demand of the public for information on that subject is immense and must be and will be supplied. But as to the accounts that are given of the cases in the courts, the papers differ considerably in the manner they modify their reports. All those papers of which I know anything have careful supervision, so that all the information the public demand is given, and yet every possible hint likely to corrupt youth is omitted.

SERMON AND LEADING ARTICLE.

When Mr. Buckland demands that there shall be more news of the Church and religion I must take leave to differ from him. I am one of those who greatly dislike to have a sermon in a leading article, and even more dislike to have a leading article in a sermon. The Pulpit and the Press have their distinct functions, and I do not believe in any effort to mingle those functions at all. The pulpit is the nourisher of the spiritual life of men and women and keeps them in memory of unseen things. What we have to do in the daily newspaper is to discuss, with such knowledge as we have, with such integrity as we possess, and with such incisiveness as we command, the daily events of daily life. The Christian man in doing that, the man who is always in view of unseen things, and whose life is influenced by unseen things, will write as an honest man will write, and the influence of these unseen things is to come out, not in the actual words of the article, but in the leavening of it by the serious, the sober, and honest spirit.

I do not know that there is anything else I have to say on the remarks Mr. Buckland made. I wish to say that in nearly all other particulars I find myself in sympathy with him. But I should like to say two or three words on what I conceive to have been Dr. Lunn's idea in putting this subject before us—the duty of the Church towards the Press. I believe myself that we have nothing whatever to do in the daily Press with the various organisations of religion. I mean that we have to consider them as a part and parcel of the great world which we have to describe. I agree with Mr. Buckland that in proportion to their importance and influence their movements ought to be recorded, and I rejoice that there has been a tendency of late years much more largely to report the movements of religious organisations.

REPORTING SUNDAY SERMONS.

But I do not think that the American system of reporting Sunday's sermons would be acceptable to the majority of the English people. I have just been attending the great conference of journalists at Antwerp, and there a very singular incident happened. A leading French journalist brought forward a resolution in favour of Sunday rest for all journalists. It was very singular that this resolution should have come from Paris, and is a very hopeful sign.

It is impossible to do that in England under present circumstances. But the very greatest possible care is taken that as much Sunday rest is given as possible. The printers engaged on morning papers have a whole day's holiday on Saturday, and I do not see how under the present organisation of society in England anything else can be done.

The duty of the Church is to breathe into the men who conduct the Press the Church spirit. If you do that, if you succeed in your spiritual work, if the churches succeed in converting men and filling them with the love of God, you may depend upon it you will see that the spirit pervades their articles, and you will have a much more satisfactory state of things than any that Mr. Buckland demands. There are many religious men on the Press to-day who regard the production of their paper as an act in which they are serving their country, their principles, and their God.

AN EMPHATIC DISSIDENT.

Mr. W. T. STEAD was the third and last speaker. He began by expressing his abhorrence and detestation of the words of the last speaker (Mr. Clayden). It was to him a perfect miracle that so good a man, so sensible a man, one who had such a large experience of English life, should have gone so far wrong. We were told, continued Mr. Stead, that the spirit of the Church was to permeate the Editor, and the Editor was to permeate his leading article with the spirit of the Church, but carefully con-

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cealing it like powders given to children in jam! I cannot understand Mr. Clayden for one moment. There are times in your life when the path of duty seems to be straight athwart your interests. If I take the line that is easiest I shall do a great injury and sin against God, and I cannot take that line, as I believe in God in heaven. If you have to speak from your heart sincerely you will feel that the time has come for you to take a bold stand. There are times and seasons in the times of parties when the occasion demands reference to the supreme law. I was very grieved to hear Mr. Clayden say he did not like sermons in leading articles.

MY LEADING ARTICLES ALWAYS SERMONS.

I do not know that I ever put anything else in leading articles except sermons. Mr. Clayden has doubtless read some of them. It is all the same to me. Mr. John Morley used to say to me, "I do not see why people should talk so much about the Press, it is merely a tub on which I can speak to my fellow men." Well, the Church and the Press are both tubs, but I do not see why you should use one kind of lingo on one tub, and another on the other. But the whole question depends entirely on what a newspaper is established for. If it is established to make money, well, you run a paper to make money just as a draper runs his shop to make money; and just as the draper will sell his goods without any regard for the moral qualities of those who produce and buy, so a newspaper editor will sell you sermons or not, just as you want or do not want them. I quite agree with Mr. Buckland that a great amount of red tape exists in newspaper offices, quite as much as in churches, and you cannot say more, and of all the regular old fogies, the radical papers are worst. Even a commercial editor can, to a certain extent, educate the taste of his readers. But you good gentlemen have got to lend us a hand. I have often tried to get a stick of readable copy out of many parsons' sermons, but I could not do it.

A REVIVALIST PREACHER, NOT A JOURNALIST.

They usually deal with a dead and buried world, and with people whose very ghosts do not walk the world now. Mr. Stead then went on to speak of Mr. Clayden's remark about leading articles as sermons. He imagined himself to be a preacher who on Saturday had read one of Mr. Clayden's leaders on some great public crisis, and who on Sunday, with borrowed thunder, repeated to his congregation the truths which the previous day had so laid hold on him. He also imagines Mr. Clayden creeping into the church and hearing his own "thunder," and wondered if he then would say that he did not like leading articles as sermons! When I was editor of a daily, continued Mr. Stead, not only one pulpit but hundreds echoed what I preached in the columns of my paper as leading articles, and I wish there had been more of them. I have this sincere conviction about what I say, that when I was on a daily I liked the costermonger in the street, let alone the clergy, to echo what I regarded as of vital importance to my fellowmen. I believed in supplying the people with news in order that I might have a chance of talking at them in the leading article. But then I am a revivalist preacher and not a journalist by nature. My ideal has always been, and my successes have been, dominated by that revivalist preacher idea. When you are writing an article about which you are in earnest, make it plain what you are driving at. Print it in the clearest type, so that the greatest idiot who buys your paper can understand it. Wind it up and bring it home to every man. Thou art the man who has got to do it, and you will be damned if you do not.

PARSONS AWFUL IDIOTS ABOUT NEWSPAPERS.

Turning to the press and the pulpit, Mr. Stead said that he would be willing to take the side of the pulpit—the pulpit as it might be—if the pulpit would have ordinary common sense. If it had ordinary common sense it would remember that they have got to speak to people living in the world whose lives are cast in the midst of pauperism, of difficult questions, moral and social and political, in which there is for the main part no moral guide whatever.

Referring to party journalism, Mr. Stead said that he was for nine years a party journalist. But that was in the days of his youth and inexperience; since then he had grown older and wiser. "I have really then to hold the balance evenly between parties," continued Mr. Stead. "But there are occasions on which it becomes the duty of every good party man to turn round and say, 'I have followed you through thick and thin, but this is contrary to the will of Him who is supreme over all things, and I break with my party rather than submit.'"

In conclusion, Mr. Stead said that as practical men parsons were very wise about the kingdom of heaven, but awful idiots about newspapers. The only time parsons come to me I know what they want. They say, "Is that you, Mr. Stead? I am going to hold a bazaar; and *could* you insert a paragraph calling attention to it?"

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THE CHURCH'S DUTY IN RELATION TO THE THEATRE

As Viewed by Revs. Dr. Newman Hall and Professor Shuttleworth.

The discussion on this subject took place on Thursday, July 26. Dr. Lunn, in a few opening words, said: There are gatherings of Christians where such a discussion would be ruled entirely out of court. On the other hand, there are many good and earnest men who hold very definitely that the histrionic taste is one which may be legitimately gratified by attendance at the modern drama. It seemed to me that in this gathering, where we are so truly catholic in character, there would certainly be a wide divergence of opinion, and I thought it would be wise to devote one night to the consideration of this question. In looking round for those who should speak, I felt it was of the greatest importance to select one who would represent from a broad and liberal standpoint what I may term the best Puritan attitude on the question. I do not think that Dr. Newman Hall will object to being placed in that category. I have always felt, when I have studied the record of the Puritans, that they were men who might well be emulated in this nineteenth century. On the other hand, I wanted someone who would take up a contrary position from a serious standpoint, someone with sufficient sympathy and one who should be connected with the Church of Christ. I have long felt the strongest sympathy with Professor Shuttleworth in his splendid work in the City of London, and especially with his work among young men and women. As one who works among young men I rejoice at the successful efforts which have brought together young men and young women under wholesome influences. It seems to me they have gained greatly by being brought into the club which is one of the most distinctive associations connected with the Church of St. Nicholas, Cole Abbey. I think the meeting will adjudge that the selection is a most happy one, and that we are fortunate in having two such men.

THE CASE AGAINST THE THEATRE.

Dr. Newman Hall spoke next, and said: I shall not insult you by wasting your time in any sort of apology. To save time I wish clearly to make it known that I have not come here to question the drama as literature, nor the performance of drama in costume if you like, nor the possibility of a pure instructive stage, nor to call in question the virtue or piety of all actors and actresses, nor to suppose that some Christians may not occasionally go and witness the drama and receive no harm; nor that the world at large, as distinguished from the Church, ought to be forbidden to support the theatre. I am here to affirm that the theatre of the present day as a whole is calculated to do moral injury both to performers and spectators, and therefore should not receive the sanction of the Christian Church.

I know what will be urged in opposition to this thesis. That we are born with a natural love of dramatic representation. That the theatre cannot be driven out of the world as long as multitudes crave the pleasure. That the Christian Church should therefore try to improve and render harmless what it is neither desirable nor possible to destroy. My reply is addressed not to those who regard pleasure as supreme, but who confess Christ as King, who for His sake are willing to deny themselves unnecessary pleasure rather than injure their own spiritual interests, or those of others. I have no personal antipathy to the drama, to the Greek tragedies, and the plays of Shakespeare. Nor have I any personal knowledge of the theatre.

FATHER AND BROTHER ONCE ACTORS.

But my father in his youth frequently acted at theatres, and when he became a Christian his whole soul revolted against the theatre as he had known it. He then became the proprietor of the best country newspaper in Kent, and to show his opinion of theatres, he would not advertise the theatrical companies which came to Maidstone. It was a great sacrifice, for the theatres pay very well. My brother Arthur, who is one of the most devoted clergymen I ever met, as a young man in London was frequently at theatres, and knows all about them, and has been behind the scenes and in the front. He is as strongly opposed to theatrical presentations as my father was. What I refer to now is the present stage, not to the theatres of former days.

I noticed at the Holborn Station as we were leaving to come here a large placard advertising the play now running called "Go-Bang." Thousands and thousands have been enjoying that representation, and I have purchased a copy of it, and I will just refer to a passage or two in order that you may know what it is like. There is a part to represent a great Oriental prince coming to this country, and one of the female characters says he will come for to fill his court with the girls of the British ballet. [Dr. Hall then read some verses, which he characterised as "the greatest rubbish you ever read or heard."] This play is attended by thousands, and by members of the Royal Family, and the highest aristocracy as well as the commonalty. That is the drama of the present day and in high repute.

THE PLAYS OF QUESTIONABLE QUALITY.

Now there are practical difficulties in connection with the carrying on of the stage. The theatre is a place of amusement. It does not profess to be a place of instruction. To make it pay the rent of the building and the cost of the company, it requires continual attendance or else it does not pay, therefore there must be a great motive to please not the minority, but the masses. Secondly, there is a difficulty in providing an entertainment to suit the masses. Professor

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Henry Morley says that almost all the plays represented in London are translations from the French, and that this ought not to be is very obvious. A critic in a secular paper says:—"The plays frequently offered are thoroughly Parisian, with personages so objectionable and incidents so gross, that it excites surprise that they have escaped the censure of the Lord Chamberlain. One scene for suggestiveness was the worst I ever saw. The curtain falls, leaving us to infer that the wilful violation of the seventh commandment is sufficient ground for thorough-paced comedy." Mr. Burnand, a great play writer, in the *Fortnightly*, says:—"It is simply impossible for a girl to enter the theatre, and to prepare to be an actress without all her moral senses being shocked at once, and if afterwards she feels more easy about it, it simply proves her deterioration.'

TOYING WITH THE SEVENTH COMMANDMENT.

There is a play called "La Belle Helene," of which the *Daily News*, in 1878, said: "The composer Burnand is probably indebted to Paris and Helen for the second scene. The boudoir of Helen is composed of incidents of most dubious savour. The chief performers were called before the curtain, and the author was given a most favourable reception."

There is a popular play called "Faust," and when we think of all the characters presented in the attractiveness of the theatre, it cannot be considered that to put it on the stage, leaving out a great deal of the admirable philosophy of the poet, is a very wholesome thing for young people to witness.

A visitor from Canada reports that the most popular plays are those in which women and society scenes of a questionable character are on exhibition. I was some time ago at the house of a magistrate, who thought he would go once to see X—— [mentioning a noted comedian]. He was disgusted at many of the words uttered by him, and he thought they were vulgar and immodest, and he spoke to the manager of the theatre, who said, "If we do not spice the play, it won't go." Very seldom are perfectly good plays introduced; most frequently the plays deal with infringements of the seventh commandment. This is the case with well-known operas. The plain truth is that of the three most popular plays the subject of one is incest and murder, of another unbridled debauchery, and of another the career of a fallen woman.

EFFECT ON THE ACTORS.

I now wish to speak of the influence of the play on the actors themselves. Garrick boasted that he so entered into the vile character he assumed, as to feel that it was he himself. Dr. Johnson said, "If you really feel such a monster, you ought to be hanged every time you perform it.' Mrs. Siddons, who was a great actress, when her sister married a respectable man, though poor, said, "Thank God, she is off the stage." I do not at all say that all actors are immoral. Some actors may be not only moral, but Christian people. But there is a danger, and it can be said of very few. Rousseau said, "I observe in general that actors are men of bad morals and given to low practices, and actresses lead a loose life." Is that very improbable? On the stage, is not what is falsely called love presented as a man and woman kissing one another, and is not that likely to deteriorate their sense of modesty? What is one of the principal attractions of the theatre at the present day? Is it not women scarcely dressed, or dressed so as to represent nudity? Are not women presented in men's attire, and men in women's attire, and is not that calculated to unsex the individual so acting?

NO PROFESSION FOR A RELIGIOUS MAN.

A lady who was well introduced to me, and who had been a leading singer at a leading church, and had a fine voice, came from America for the purpose of preparing for the theatrical profession. She thought she could be an actress without any injury, but she told me she could not get on. She could not get put into the leading parts. Unless a lady had plenty of money to purchase a position, or unless she was willing to sell herself to the patron of that theatre, she had no chance. So she gave up her idea and went back to America again. Actresses, says an author of repute, have won rapturous applause from whole generations of men, who consider that where their pleasure is involved no risks of life or honour are too great for women to run. My brother Arthur had a conversation with an actor who had become a religious man. In fact, he could not go on with his profession. All day his mind was filled with costumes, face-painting, and grimaces. He had no peace until he gave up his profession. He spoke to my brother of the late hours, the long rehearsals from twelve to four, the constant flirting, the frequent familiarity with the actresses in all sorts of costume, having to go to a great distance after the theatre was over, the profession of love to each other in the family of actors leading to evil. Could a converted man tolerate that?

Dumas, the French novelist, in answer to some critic about plays, said, "You are right not to take your daughter to see my play, but you should not take her to see the theatre at all. The theatre, being a picture or satire of social manners, must ever be immoral, the social manners being themselves immoral." I remember reading a defence of the theatre by a theatrical manager. He was accused of putting on the boards things which young people should not see. He replied. "Certainly, we play for men and women; we represent the world as it is; as it is, it is not fit for the young."

WHY A GODLY EDITOR RESIGNED.

I know a gentleman who was the editor of one of our leading daily papers, a godly man. He resigned. I asked him why. He told me it was because of the continual advertisements of the theatres and the favourable comment always made by the theatrical critic. He could not stop the advertisements as editor, and therefore he gave up a very lofty and lucrative position because of the character of the theatres and the way they were advertised and praised in the London newspapers. Very seldom have I seen an editor acting as a censor of the theatre, as they often do of the pulpit, and denounce and condemn theatres of an immoral character. Then, as to the influence on actors. In the book of essays called "Obiter Dicta," there is a reference to Tom Davies, and the point is that the profession of an actor demands that a man must destroy his own identity. Dr. Johnson once said to Tom Davies, "Tom, what are you to-night?" "That is difficult to answer," said Tom, "with any true sense of human dignity. The doctor prescribes fun. Fancy being every night taken as a safe prescription for the blues, to adopt as a trade making people laugh by delivering for one hundred nights another man's jokes in a costume which the author of the jokes would blush to be seen in." That seems unworthy of a man of character.

WHAT A CHRISTIAN ACTRESS FOUND.

Although I have not been to theatres, I have had something to do with those who have been. A lady—a remarkably gifted actress—came one day to my church. She became convinced of the Bible truth, and, after great trouble and difficulty from her friends, she renounced her

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Romanism and became a Bible Christian. She continued to attend theatres. I did not press her to give it up. I never preach against this sort of things, I always preach Christ. But at last she did give it up. I asked her how it was she had given up a lucrative profession. It was not, she said, "through anything she had read or heard. But in her own room, and on her knees, she had asked Christ to make her holy, humble, and pure. I went to the theatre," she said, "but I never would take an immoral part. But I had to act, and be for the time what I was acting. I felt I could not be one thing at one time and another at another time, and so I have given up my theatre." Montague Stanley was a great performer, but he became a Christian, and then gave up the profession, and perfected himself in drawing to support his wife and family.

My argument is that it deteriorates actors and actresses. We cannot lawfully take pleasure in any performance that does them injury. The theatre, as at present carried on, must be injurious to a large multitude of young people. Mothers can hardly like to take their young sons and daughters to see the scenes of semi-nudity and immodesty at some of our theatres. It is a pleasure so doubtful, that we Christian people ought to be willing to sacrifice the pleasure in order that we shall not be partakers of that which to so many is so injurious. We should live as those in the constant presence of Him who has said, "I am with you alway," and do those things which are well pleasing in His sight.

THE CASE FOR THE THEATRE.

CANON SHUTTLEWORTH said: It is with no little regret that I find it my duty to traverse the arguments, and to reject and repudiate the conclusions, of the speech to which we have just listened. Dr. Newman Hall's praise is in all the churches, and I have long regarded him with sincerest respect. But I am conscious that I belong to another generation and represent a different school of theology, and that I look at life in general from a point of view other than his. I must say, further, that I shall adopt a different method of discussing the matter from that which Dr. Hall has followed. I do not possess that entire personal ignorance of the question which he seemed to regard as a qualification for its effective treatment. I have been a regular and delighted playgoer for twenty years. I have near relatives who earn their living on the stage, and dear and intimate friends in all ranks of the dramatic profession. I may therefore claim some small right to speak from first-hand knowledge. And such knowledge as I possess justifies me in making two definite assertions—First, that the English stage has very greatly improved during the last quarter of a century. Secondly, that on the whole, with whatever exceptions and reserves, the influence of the English stage is on the side of right and morality.

THE CHARACTER OF STAGE PLAYERS.

Let us look in the first place at the *personnel* of the dramatic profession. Does their occupation involve moral deterioration and degradation? Dr. Hall strongly maintained that it must necessarily have this result, especially upon women; although, with amiable inconsistency, he also declared his charitable belief that there are some good Christian men and women on the stage. My own opinion is that theatrical people are neither better nor worse on the whole than any other class of people. There are good, bad and indifferent among stage players, as there are among parsons, newspaper men, and members of Parliament. There are, of course, special temptations and moral dangers incident to their calling, just as every other profession has its characteristic and besetting snares and sins. When people come of a theatrical family, and are familiar from childhood with stage life, these dangers are greatly minimised. The free, unconventional manners, the Bohemian atmosphere, the customs which seem strange and unpleasing to outsiders, are matters of daily habit and experience, which are taken as things of course. The same is true of most of the points to which Dr. Hall has specially referred—the impersonation of villains and bad characters, the love-making on the stage, the dress, and so forth, become simply matters of business, which have no more effect on those who are used to them than a railway journey has on the nerves of a commercial traveller. The persons for whom these incidents of the dramatic profession may have real danger, are those who go upon the stage straight out of the guarded and secluded life of a middle-class English home. The sudden change of atmosphere and manner of life is so great that under some circumstances, injury to a weak character may follow.

DRESS AND DEMEANOUR.

But even here it is easy to exaggerate through ignorance. A stage kiss, for example, is seldom the perilous embrace of Dr. Hall's imagination, since paint and make-up require that it shall be apparent rather than real; and a close observer will speedily discover that it is usually negotiated at a safe distance from the face or lips! There used, indeed, to be a stage rule imposing a fine of half-a-crown for a real kiss. Many players are affectionate on the stage who scarcely speak in ordinary life. So with the dress. The dancer's dress is often inartistic and ugly; but it compares favourably with the evening attire of ladies in our drawing-rooms, and not even Dr. Hall could take exception to such dresses as those worn by the dancers in Mr. Oscar Barrett's beautiful fairy pantomime of "Cinderella," or in the Gilbert and Sullivan pieces at the Savoy. Dancing is indeed no necessary part of a stage play, any more than singing is; and it is scarcely ingenuous or fair to lump them all together as Dr. Hall has done. They are distinct arts, though kindred, and often combined; but the case of the drama proper must stand upon its own merits, without confusing the issues by dragging in the opera, the ballet, or the music-hall. I may add that the dancer's dress must necessarily be slight, leaving freedom to the limbs and muscles; but it need be no more indecent on that account than the dress of the athlete or the swimmer, the cricketer or the oarsman.

ACTORS WHO PREPARE WITH PRAYER.

It is futile for Dr. Hall, or anybody else, to mount the dogmatic pedestal and declare *ex cathedra* that the stage must needs degrade those whose profession it is. For the reply is simple and conclusive, consisting merely in an appeal from theories and *a priori* judgments to the plain fact. I could give a long list of actors and actresses who are in no sense degraded, but are, on the contrary, excellent men and women in every relation of life. I could tell you stories of these people by the score, which would show the falsehood and uncharitableness of the condemnation to which Dr. Hall has lent himself in ignorance. I could tell you of a lady who, while playing a leading part in a London theatre, used to take the children engaged in the piece to her room, when they were not upon the stage, to teach them their catechism and tell them stories. I could

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mention actors who habitually prepare for their work with prayer. I will content myself, however, with simply pointing to the astonishing generosity of the dramatic profession, as shown in the help so freely given to good causes, even by the poorer actors who can ill afford it. No class of people known to me have realised the spirit of brotherhood among each other as have the fraternity of the stage. No broken-down actor, no actress fallen upon evil days, ever appeals in vain to the more fortunate members of their calling.

NERVE-TENSION TOO GREAT FOR LOOSE LIVING.

And as to living loosely and intemperately, let me remind you of Ruskin's well-known reply to a similar charge brought against artists in another field. A loose life must tell fatally upon nerves, and brain, and *physique;* so that a man or woman who would excel in the art of the stage simply cannot afford to be other than rigorously careful and disciplined in mode of living. Stage work is no child's play; it is hard and trying labour, requiring a special quickness and sensitiveness of temperament, and demanding severe self-control. It is not in the higher walks of the profession that the unsatisfactory men and women will be found. Even in companies where they may be discovered by the diligent scent of searchers after evil, a good girl who respects herself will be respected and let alone, just as at a public school the boy who takes his stand for right will soon find his level among those like-minded with himself. Further, those who are engaged in rescue work will tell you that not from the stage and the ballet, but from the servants in Christian households, come the great majority of those under their loving care.

A word should be added by way of hint and caution to the uninitiated. The dramatic profession has suffered a good deal of prejudice owing to the habit of certain ladies who get into trouble, and think fit to describe themselves as "actresses," though they have probably never played a part in their lives; just as men under similar circumstances are wont to masquerade as "journalists," with equal reason. No inference can be safely drawn in regard to either profession.

If we turn from the players to the plays of the modern stage, I must first enter my protest against the series of elegant extracts with which Dr. Hall sought to support his case. Either they were so antique, not to say musty, as to be wholly inapplicable to the drama of to-day, or they can only be rightly understood by reference to well-known circumstances, as in the cases of Macready, Mrs. Siddons, and Fanny Kemble, or in the very few instances belonging to our own time, they are not authorities of any note or any value. Even apart from these considerations, it is childish to attempt the solution of important questions by overwhelming us with an avalanche of quotations. Nothing would be easier than to produce an equal array of imposing expressions of opinion, somewhat more up to date, in a diametrically opposite sense.

THREE FUNCTIONS OF THE DRAMA.

There are three great functions which have been and may be discharged by the drama. The first is that of a religious teacher—this was the original function of the stage, which was once in fact, as well as in name, the *pulpitum* of the people. In connection with this, it may be noted that the Bible contains numerous passages, and even whole books, of an unmistakably dramatic character. Nowadays the stage does not attempt to be a religious teacher, except in such rare cases as the *Passionspiel* of Oberammergau, or the modest imitations of it organised by some clergymen in East London; or that mighty work wherein a royal genius at once sang his swan-song and uttered his *Credo*, the *Parsifal* of Richard Wagner. It may be that in the not far distant future the stage may again fulfil this, the earliest and the highest of its possibilities. But at present it is out of reach.

THE STAGE AS MORAL TEACHER.

The second function of the stage is that of a moral and intellectual teacher, directly or indirectly. To this category belongs the whole of the serious drama, tragedy, comedy, melodrama, dramatic studies of history, or of character, or of social and moral questions. It is perhaps in this respect that the English stage has advanced most remarkably in recent years. Not long since, one of the first managers in London declared that "Shakspeare spelt ruin." Now, the Shakspeare revivals are among the most popular and successful events of the theatrical year; and only the other day, no less than four London theatres were playing Shakspeare at the same time to crowded houses. One of the best-known and most experienced of provincial managers tells me that nothing goes down better in the country than Shakspeare and the old English classical comedies. A new class of play has come to the front; the "problem play," with which the names of Mr. Pinero and Mr. H. A. Jones are associated, and of which "The Profligate" and "The Middleman" may be regarded as examples. The object is to present something more than a story or an exciting succession of incidents.* An endeavour is made to set forth a moral or a social problem, or a character identified with an institution or a cause, and to work out the result of submitting it to the test of circumstances.

AN ALLY TO RIGHTEOUSNESS.

Such an attempt can only be safely entered upon by discreet and practised hands; and the problem play is, of course, open to the same criticism as "Othello" or "Measure for Measure," namely, that it often deals with subjects—as in "The Second Mrs. Tanqueray"—which it is difficult to present to the minds of our daughters. I cannot, however, admit that it follows that such plays ought not to be given at all: although it may be best not to take young girls to see them. Not that I believe it possible, or wise, to keep up the old band-box and cotton-wool system of bringing up girls in these days. In any case, judicious parents will know what to do.

Whatever may be the best course in regard to our children, I have no sort of doubt as to the effect of such plays as these upon men and women. They make thoughtless people think; they compel the indifferent to be interested; they preach sermons to ears which we parsons cannot reach. Instead of denouncing them, we ought to be grateful to playwrights and actors who thus give their help to the cause of social and personal righteousness. I know of one man, at any rate, who has more than once thanked God through his tears for the dramatist who conceived, and the actress who interpreted, such a tremendous moral lesson as that of "The Profligate."

THE MISSION OF AMUSEMENT.

But the chief function of the modern stage is undoubtedly that of amusement. Even the problem play contains its lighter elements; as Shakspeare puts his comic porter, by way of relief and contrast, into the very crisis of the tragedy of "Macbeth." The great majority of play-goers unquestionably go to the theatre for amusement. Nor is the stage of the people to be despised on that account. Amusement, in its proper place, as a pause and refreshment in the labour of life, is as true a necessity as food

* A similar tendency may be observed in the novels of the day.

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or medicine. There may be exceptional people who can do without it, as there are people who can do without books, or without meat, or without society, or without clothes. But for the great majority, especially in these hard-worked, brain-wearing, nerve-shattering days, wholesome amusement is absolutely necessary, and those who give it to us ought to be thanked as benefactors, instead of being scolded as evil-doers. Moreover, in every walk of life, dulness is ever the deadly foe of righteousness, and in doing battle with the demon of ennui, we are dealing heavy blows at the mightier giants of Degradation and Despair.

The lighter forms of stage representation have therefore, as it seems to me, a healthy and most valuable public function to discharge, whether they express themselves in the shape of a simple and pretty idyll like "Sweet Lavender" and "The Professor's Love Story;" whether they are touched with satire, as in Mr. Grundy's "Glass of Fashion;" or whether they are simply farce and fun, such as "The Private Secretary," or "Charley's Aunt," which one goes to see for the purpose of dissolving care and anxiety in the healthy solution of an hour's hearty laughter.

"GO-BANG."

To this lighter class belongs that form of stage amusement of which "Go-Bang" is a specimen. Dr. Hall appeared to be under the impression that "Go-Bang" is a modern drama "of high repute"—to use his own words—just as he seemed to think that "Carmen" is a play. As a fact, "Go-Bang" is a light farcical comic opera, intended simply to furnish a bright and pretty spectacle, with taking music and merry dancing. The words are certainly nonsense, and are meant to be nonsense; the object s brightness and fun; and I must frankly admit that I saw nothing very wicked in the lines Dr. Hall read to us, though there was something excruciatingly funny in the solemnity with which he declaimed them. I have not seen "Go-Bang," but I am told that some of these lines have been omitted since the earlier performances. As to translations from the French, there is but one such now running in London, and that is "The Candidate," a very clever adaptation of a very funny piece. Why should we not enjoy it, so long as it is wholesome?

There are, of course, bad plays as there are bad actors; and there are theatres whose associations are undesirable and unhealthy. Very well; you need not go to them. The fact that they exist is no more conclusive a reason for banning the stage as a whole, than is the existence of bad novels and erotic poetry a justification for refusing to read Thackeray or Tennyson. You do not condemn the National Gallery because of the Rabelais pictures. In regard to the stage, as in every other walk of life, you can choose the best and leave the worst severely alone.

THREE COURSES OPEN TO THE CHURCH.

A last word as to the attitude of the Church and of Christian people towards the theatre. There are the three proverbial alternative courses.

The first is to turn upon the stage with the furious vituperation and wholesale anathema of the thoroughgoing Puritan. The logical issue of this attitude is, of course, the action which the Puritans actually took when they had the power; the forcible suppression of the stage, and closing of the play-houses. That would obviously be impossible now; and it was a hideous failure then, for it led directly to the frantic reaction of the Restoration drama, "the foulest blot on our national literature." The responsibility for the license of the stage of Charles II. must rest largely with the Puritans.

The second possible attitude is that which, on the whole, Dr. Hall took up. Recognising wisely that the stage cannot be suppressed, he contented himself with advising Christian people to keep aloof from it, and have nothing to do with it, as a demoralising agency.

RESIGN THE DRAMA TO THE DEVIL?

I cannot conceive a more short-sighted and mischievous course of action. You are deliberately handing over a great art, a powerful influence on life, to the less serious and less spiritual section of the community. If the earnest and thoughtful are to stay away from the theatre it will be attended only by those who are not earnest and not thoughtful, with results which you will readily imagine. Moreover, you are withdrawing your own minds and lives from a widening and helpful influence. And you are doing a serious wrong to the dramatic profession and those engaged in it. You are practically making them into a Nazareth out of which, as you say, no good can come. You are sanctioning a lower moral ideal for them, and you cannot be surprised if they should take you at your word, and live down to it. Nor can you wonder if the actor cherishes a bitter sense of the wrong and injustice thus done to him and his comrades by Christians who treat him and his calling with this cruel and Pharisaic superiority; and if his attitude towards you and the narrow, sour religious ideals you have shown to him, is one of keen resentment and hearty dislike.

USE THE GOOD; AVOID THE BAD.

I suggest to you, then, that the only sensible and really religious attitude for Christians to take up in regard to the stage is that which I have already indicated. Use the theatre as you use novels, and pictures, and poetry; avoiding what may be bad or doubtful, encouraging and helping forward the good. Bring this influence of religious feeling and Christian ideals to bear upon the drama as upon the other great social questions and institutions which we consider this week. For the Church must act upon the world by contact, not by separation; as "salt," preserving and purifying that with which it mingles; as "leaven," pervading with its influence and character "the whole lump."

It is related of Carlo Borromeo, Archbishop of Milan, one of those saints of God and servants of man who shine as jewels in the diadem of the Roman Church, that he was very fond of a game of billiards, and used to take his recreation in this way. Some of his chaplains were a little troubled about this worldly taste of their chief, and laid a little plot by way of bringing the matter to his notice. The Archbishop was in the midst of his favourite game, when one of them suddenly asked him, "Sir, if the trumpet of the last judgment were to sound at this moment, what should you do?" "Ask the others first. I will answer last," said Borromeo. Accordingly, the question was asked, and replied to by each man present. One said that he should rush away to the chapel, and humble himself before God; another, that he should fall on his knees, and give his whole soul to prayer; and so forth, until it came to the Archbishop's turn. "And now, sir, what should you do?" "*I should go on with my game*," said Borromeo, "and do my best to make the next stroke a good one. I know it is God's will that I should sometimes take recreation. What could I be doing at that awful moment, better than God's will?"

A discussion then ensued, in which Mr. KEMP, of the Society of Friends, and Rev. GORE BROWN took part, after which the Rev. NEWMAN HALL replied.

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THE CHURCH AND ITS RELATION TO LABOUR.

An Address delivered at the Reunion Conference at Grindelwald by Mr. A. E. Fletcher (Editor of the London "Daily Chronicle").

No fact will perhaps strike the future historian more powerfully than the transition from individualism to Altruism, or, as I should prefer to call it, from selfishness to brotherliness, which has been the marked feature of recent ethical and political movements. Every accurate observer of social phenomena must have noticed this transition, which, though far from complete, is steadily progressing. The old selfish other-worldliness which peopled heaven with a few disagreeable persons, and sent all the rest of mankind to the penal settlements of the universe has been abandoned in favour of the nobler belief that our life on earth is part of the eternal order in which all men, if they strive together, may live together as brothers having one Father in heaven whom you can no more separate from earth than the end from the means.

Not only in ethics has this movement towards Altruism been current, but also in politics, notwithstanding the vast amount of rascality still connected with that science. Though our Parliaments are still almost exclusively composed of members of the propertied class, yet even the Conservative section are beginning to recover from the shock which they felt on the promulgation of the doctrine that property has its duties as well as its rights. A great deal of legislation now proceeds on this assumption. Notice Sir Wm. Harcourt's last Budget. Moreover, there is growing among us an increasing school of thinkers who are beginning to question whether property has any right at all beyond the rights of trusteeship on behalf of the community, and to urge that the conduct of all of us, whether we are holders of property or not, should be placed, not on what we can claim from others, but on what we owe to them, not upon right but upon duty. Now this change has been the crowning triumph of the nineteenth century, and is far more important than all our discoveries in science, than all our revolutions in the methods of industrial production, than all our improvements in the art and implements of war, because it points to a time when nations, so far from being proud of their arms, will be ashamed of them, when the profession of arms will be a disgrace and not an honour, and when we shall have no more respect for our Jingo generals and umbrella commander-in-chiefs than we have for the Court fools, who, in the old days, did their best to make monarchy ridiculous.

THE LABOUR MOVEMENT 1800 YEARS AGO.

Now it is important to remember this transition of which I have been speaking in discussing the subject of the duty of the Church towards labour problems. The labour movement is part of this great ethical movement of which I have been speaking, and whatever attitude the Church may assume towards it, it cannot possibly arrest it. The worst you can do is to obstruct it, but I hope you will do your best not to obstruct it, because its permanence is like that of the rising tide. Waves may roll backwards and forwards, but the great tide itself will roll on, sweeping before it every house that is built upon the sands.

Now what is this Labour Movement? Is it a question of wages only, a fight on the part of the stronger Trade Unions get more than their share of the earnings of labour? Is it a mere scramble on the part of the worker to get snaps at the capitalists' drawings? Then I hope the Church will do its best to defeat it. But it is something far better and nobler than that. It is an effort on the part of the masses of the people to realise the great Christian ideal, that man cannot live by bread alone. It is an effort on the part of the masses of the people to so far improve their material conditions that their life may not be one long struggle with poverty, or a great obstruction to moral progress as well as the general welfare. The Labour movement is not a thing of yesterday or to-day. It was not the creation of Karl Marx, Keir Hardie, or John Burns. It is more than 1,800 years old. It began with a Jewish workman of Galilee. It was started on a memorable Sabbath morning in Nazareth, when Jesus went into the synagogue, and there was delivered unto him the book of the prophet Isaiah. And when he had opened the book he found the place where it was written, "The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor. He hath sent me to heal the broken-hearted, to preach deliverance to the captives, the recovery of sight to the blind, to set at liberty them that are bruised, and to preach the acceptable year of the Lord. And he closed the book and gave it again to the minister and sat down. And the eyes of all them that were in the congregation were fixed upon him, and he began to say unto them, This day is this scripture fulfilled in your ears." That I say was the beginning of the Labour Movement of modern times. You remember how Milton, in that magnificent Hymn to the Nativity, describes how the darkness and superstition of the ancient world fled on the rising of the star over Bethlehem's plains. But not only was Olympus emptied of its gods at the birth of the Redeemer, but the old-world despotisms based as they were on individualism and capitalism and greed, had their powers shaken to their foundation. And this utterance of Jesus at the very beginning of his ministry sounded the death knell of slavery in the Roman empire, as later on it overthrew the military serfdom in the middle ages, and still more recently

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it loosened the manacles from the victims of European, African, and American slavery. That is why I call this the commencement of the Labour Movement.

THE DOCTRINE OF THE LIVING WAGE.

Now you will notice that the passage from the Gospel I have quoted states that "Jesus *began* to say unto them, This day is this Scripture fulfilled in your ear." He has not finished saying that. He is repeating it to the Churches to-day; not only to the Churches, but to every man who has ears to hear. Repeating it to-day, when we have, in place of slavery, established an order of things under which vast multitudes of our fellow men and women, although they have the incomparable blessing of liberty, are even worse off than the heathen, because under slavery the owner housed, fed, and clothed his slaves. Therefore the problem of the Labour Movement to-day is, notwithstanding the altered circumstances of the time, practically the same as regards its object as it was when first started on that Sabbath morning in Nazareth. It means the preaching of the Gospel to the poor, the healing of the broken-hearted, the liberation of the captive, the recovery of sight to the blind, especially of those who are blind to the best interests of the vast majority of their fellows; the setting of liberty to those that are bound, the preaching of the acceptable year of the Lord. No year can be acceptable to the Lord in which capitalists are allowed to prevent the worker from receiving an answer to the Lord's Prayer: Give us this day our daily bread. Therefore the Churches, if they are in earnest, if they believe in preaching the acceptable year of the Lord, must earnestly preach the doctrine of the Living Wage, on behalf of which so remarkable a triumph has recently been won as a result of the great struggle in the coal industry in the summer and autumn of last year.

THE MINERS AND THE MILITARY.

A very remarkable incident happened during the struggle which illustrated the nature of the forces at the back of the Labour Movement and of the Capitalist Movement. A Liberal Government, I am sorry to say, did not hesitate to send to the mine-owning magistrates what they were pleased to call "the resources of civilization." Well, on one occasion a whole troop of cavalry was ordered to a peaceful colliery village in Yorkshire, where one of the alarmed coal-owning magistrates expected there was to be some tremendous storm.

What did the troops find? Not an atmosphere of violence, but of a very different kind. They found a multitude of earnest and serious men marching to a service in the Methodist church, singing as they went in long procession over hill and dale that grand old hymn which we sang last night:

> "Our God, our help in ages past,
> Our hope in years to come;
> Our refuge from the stormy blast,
> And our eternal Home."

That was the demonstration which Her Majesty's troops met drawn up in battle array. Never, perhaps, did the forces of the Crown receive so great a humiliation. Can you wonder that these men triumphed. In spite of the fact that all the forces of the Crown were at the command of the masters, in spite of the fact that the great dignitaries of the Church of England and of the Nonconformist Churches, safe in the enjoyment of their minimum wage, looked askance at their movement, it commanded the sympathy of many hard-working clergy of all denominations and roused the consciences of a very large section of the Church to subscribe to the fund which had been started to enable these men to win. That triumph was one of the greatest victories won since the abolition of slavery, not only for Labour but for Christianity, because it was not fought for the miners alone, but for every poor worker, every poor clerk, every poor literary man, every man in the receipt of wages, who have now a far better chance of getting a living wage than ever before. These men won because they made a great sacrifice for a great idea, which idea was a living wage.

THE POLITICAL ECONOMY OF THE GOSPEL.

You ask me to define a living wage. I frankly tell you I cannot. The living wage to me is a living principle, which is—that wages shall govern contracts, and not contracts wages, that the capitalist shall not be allowed to enter into cut-throat competition with the assumption that they can recoup themselves from loss by taking it out of wages.

We are told that this principle is contrary to political economy. It is not contrary to the political economy of the New Testament, which is quite good enough for me, and I am prepared to say quite good enough for the greatest and most scientific of political economists, John Ruskin. Ruskin thirty years ago published his great work, "Unto this Last," and the people said, Mr. Ruskin may be a very great art-critic, but he should not write about what he does not understand. Now they say, after thirty years' experience of this political economy according to the Gospel, Mr. Ruskin is not an art-critic but a great economist. John Stuart Mill, an old-fashioned economist, as he is called, very nearly anticipated Ruskin. He said: "In all circumstances of life in which you may be placed, endeavour to act as though you would win the approval of Jesus of Nazareth." None of those old-fashioned economists ever preached so monstrous a doctrine as that the workers could not improve their condition by combination. They held that if once the workers permitted their standard of living to be lowered, their wages would follow.

REMEMBER THE HUMAN FACTOR.

Now there is a very good story which no doubt you have heard before, and therefore I will tell it again. A German economist illustrates the importance of taking the human element into consideration thus. It is the story of a schoolmaster and his pupil. Said the man to the boy, "How many are there of you in your family?" "Three," was the answer—"mother, father and me." "Supposing there were five glasses of beer on your father's table," said the master, "and he had one, and your mother one, and you one, how many will be left?" "None," said the boy. "My boy," replied the master, "you do not know your arithmetic." "Ah! but I know my father," responded the youth.

This illustration shows the importance of not neglecting the human elements in our economic theories. Another good story showing how the workman should aim at raising his wages, is that of the mule and his master. Said the man to the mule, "Why do you expect me to feed you on clover and thistles, your father was content with thistles." "Yes," replied the mule, "because he was an ass."

THE UNEMPLOYED.

We are told that it is impossible to give the Living Wage all round because there are more workers than work. That brings me to the question of the unemployed, which is a peculiarly Church question, for the Church which has done much in the past. Before suggesting any methods for dealing practically with this problem let me remark that the unemployed are of two kinds—those who are paid into idleness, and those who are forced into idleness. And the existence of the one class is the cause of the existence of the other. Those who have not studied the statistics on

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this question will perhaps be surprised to learn that we annually pay something like £8,000,000 for keeping people in idleness. By this means we get a false standard of finance and commerce, which is accompanied by such calamities as the Baring failure—such men as Jabez Balfour. Then again, you have men, not satisfied with gambling on the Stock Exchange, exploiting the natives of Africa. As the *Daily News* once said, in exchange for ivory and gold we give measles, drugs, and gin. For all these false ideas of living and finance, someone must pay, and it falls mainly on the worker. And while this system of things lasts you will always have a large class of unemployed.

Thus we come to those who are forced into idleness without payment. Some, I admit, will not work if work is offered. But these men are the victims of heredity, or perhaps were gradually turned into loafers. Then you have a large class who have worked hard all their life and have to end their days in the workhouse. These poor old men and women you meet in the streets of London in workhouse clothes. Do not call them paupers, for you may be insulting in them Christ, the man of sorrows and acquainted with grief. Do not call them paupers, but veteran soldiers of industry who have fallen in the battle in the midst of their friends, whose homes have been left unto them desolate.

THE LAND POLICY OF JESUS.

Now how to find employment? If you say your industrial enterprises have got too many workers you must direct attention to the land. What is the use of that; agriculture is depressed? Why? Because we have reversed the policy of Jesus on the land question. They have not reversed it here (in Switzerland). Jesus said, Blessed are the meek, for they shall inherit the earth. Here among these hills you have the meek, honest, peace-making peasants. In England we have reversed all this, and said, Blessed are the proud, for they shall inherit the earth. Hence all the land in Great Britain is in the hands of a few aristocratic families, and a nice mess they have made of their monopoly. 26,000,000 of acres uncultivated, to say nothing of many millions more only partly cultivated. You have no right to assume that God has sent more people into the world than there is food for. He has made this world so beautiful and so bountiful that it is capable of producing far more than we yet get out of it, thirty, sixty, and one hundred fold more.

THE LANDLORD INCUBUS.

Agriculture is not depressed where the landlord does not keep his land for the purpose of hunting game instead of securing food for the people. I can tell you scores of men who are making fortunes at farming. I know an instance of a man with a farm in Lincolnshire. The previous tenant was ruined by certain landlord restrictions. The present tenant went to the landlord, and said, "Let me have that farm and I will give you ten per cent. more than that man, without his conditions." He obtained the farm and commenced farming on a new method. He grew what people wanted to buy in the London and Liverpool markets, and where the late tenant was only employing ten labourers, to my own knowledge that man employs 100, and he does not pay a man less than 3s. a day, which is higher than the average wage. These are the men who are solving the problem of the unemployed.

Then you have that great scheme for the afforestation of waste lands, 26,000,000 of acres of waste land which are growing nothing, and are worth nothing. We must employ the unemployed somehow. You might grow on the waste lands all the timber you import at the cost of £6,000,000 a year. This, it is assumed, would employ 70,000 men for forty years, after which you would employ many more men, because there would be the preparing of the trees as well as planting them.

WHAT THE CHURCHES OUGHT TO DO.

Why should not the Church insist on the importance of the Government taking up some such scheme as this? Why should not the Church start an experiment in farming. Even if it cost money it is better than chucking it away in doles. The Churches have an immense power of raising money. A man was once stopped by a robber, who demanded his money. "I have none" was the reply. "I have just been to a Methodist meeting!" If some of the large sums raised by the Churches from motives of great benevolence—but which are not always administered wisely—were devoted to experimental agriculture, it would do much to solve the unemployed difficulty. The Churches, and not only Government, must seriously consider what is to be done with these people, if the Churches believe in what Jesus told us to pray for incessantly—our daily bread. If you cannot do that then Christ has failed, and your religion is played out. But Christ has not failed, and your religion is not played out if it is based on the New Testament political economy. Of course, this proposal might involve a large amount of self-sacrifice, of disappointment, and of suffering. All great reforms, all great revolutions that have been brought about by Christianity, have involved great suffering and great sorrow. But that is merely an illustration of the doctrine, the great Christian doctrine, that regeneration comes through suffering, and is no evidence that Christianity has failed.

CHRISTIANITY NOT PLAYED OUT.

To say that Christianity has failed because revolutions have been accompanied by great sufferings, because it did not prevent all the troubles of the past, and has not yet removed the burdens of the world's sorrow, you might as well say that the great globe itself is played out because it has had great earthquakes and visitations of the deluge and the storm.

In spite of these awful phenomena in the presence of which man's control seems but an idle thing, in spite of monsoon and earthquake, the great world moves calmly on in the changeless order of the universe—moves calmly on to what the ancient poet conceived to be the mysterious music of the spheres. So is it in the world of men. In spite of wars and calamities and the untold miseries that come the race moves on—on for ever to what Mazzini calls the music of the collective progress of humanity. By him who puts his ear to the movement of the century that music can be heard echoing down from cycle to cycle of recorded time. It has sustained the faith, kindled the courage of brave and generous souls of every race in every age and every clime. All that is wise in government and statesmanship, all that is inspiring in art or in song, all that is noble in life or in death has been set to its sad sweet symphony. It is silent at times in periods of triumphant iniquities; it has but slept, for it cannot die. Hence at great crises in history it has risen again clear as a clarion note on the lips of poet, prophet, or believer who have raised men's hearts with the re-utterance of the message once delivered to the people: Come unto Me, all ye that labour and are heavy ladened and I will give you rest. Rest in the joyous awakening from the indifference of failure and the death of despair, to share the certain hope of a glorious resurrection of new national, social, and intellectual life; rest in the self-sacrificing energy begotten of high ideals of life and citizenship and duty by which alone man marks his ascent to the higher life of the world, and moves forward to the coming of the Kingdom of Heaven upon earth.

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ARTICLES OF THE MONTH.

THE IMPECCABILITY OF THE POPE!

A Romanist's Protest against Pope-worship.

The Roman Catholic whose anonymous attacks upon the Policy of the Pope have formed a notable feature in the *Contemporary Review* of late, renews his assaults this month in an article on "Intellectual Liberty and Contemporary Catholicism." The studied language of veneration in which the former criticisms were veiled is now almost thrown aside. The button is off the foils. He has startled even Protestants by his evident animus against the present liberal and saintly occupant of the Roman See. He is not content with inveighing against the Pope's declaration of the inerrancy of Scripture, and his recommendation of Thomas Aquinas as an authority in natural philosophy: as a result of which "at Catholic schools and colleges our youth pick up some quaint and curious fragments of forgotten lore during the chemistry lectures. They are taught, for instance, that when hydrogen and oxygen unite in the proportion of two volumes of the former to one of the latter, the immediate result is not water. What happens is that they cease to be what they were, and lose their 'oxygenity' and 'hydrogenity.' If nothing else occurred, the 'first matter' would be alone, and as 'first matter' is not only invisible, but cannot even exist by itself, the water and its elements would vanish. Something else does, however, fortunately for us all, take place —viz., 'waterhood' (!) is infused into 'first matter;' for water consists, not of oxygen and hydrogen, which, as we saw, forsook first matter the moment they met, but of this latter, and of the form of 'waterhood.'"

THE POPE'S "HANKERING AFTER POWER."

Not content with this order of diatribe, the nameless one covertly assails the personal character of the Pope. He quotes with manifest glee the depreciatory words of the Archbishop of Erlau. This is what—Protestants learn to their surprise—the Hungarian prelate said of the Head of his Church:—"We know that nature, which brought him forth into the world, was not a mother, but a stepmother, endowing him with a disposition impatient of hardship, subject to fear of all kinds, slothful in work and *hankering after power*, and that he rose to a position which is lofty but not tranquil, sublime but not secure." The writer quotes the passage in condemnation of the new doctrine, which he declares is rapidly spreading, that the Pope can do no wrong. He indulges in plain speech about the morals of Popes, past and present.

POPES UNPRINCIPLED, LICENTIOUS, SHAMELESS.

"The maximum number and the superlative degree of [illegible]h divine graces as belong to Leo XIII. as Pope, do not differ by one hair's breadth from those which were enjoyed by the very worst and most unprincipled of the long line of his predecessors. The infallibility with which our present Holy Father is endowed is in all respects identical with that which characterised Urban VIII., Alexander VI., and John XII.; and the most important of his countless Encyclicals possess, if anything, a less binding force than belonged to the official declarations of Honorius I., which were afterwards condemned as heretical by his pontifical successor and an infallible council. In like manner, the degree of reverence which we owe to the holiest and humblest of our pontiffs, as Pope, does not exceed by one iota that which Catholics of former times were bound to exhibit to the most licentious and shameless of the Pornocrats. The point is so clear that it would be needless to argue it were it not that the theological caucus which manufactures 'dogmas of the teaching Church' is silently and systematically making a distinction between the Popes of former and those of modern times which bids fair to crystallise into a recognised difference; and the belief is gaining ground that . . . the impeccability of the Sovereign Pontiff is a necessary attribute of the rulers of the contemporary and future Church. The rise and progress of this semi-idolatrous notion is clearly traceable from the time when our present Holy Father was declared to be personally a model of piety and sanctity down to the day when he was first proclaimed absolutely incapable of sinning in virtue of his holy office. The respect in which he was rightly held from the time of his election has gone on *crescendo*, till now it differs little from the sentiments which constitute religious worship."

SYSTEMATICALLY TAUGHT.

"The theory is systematically inculcated in our schools and seminaries that the Sovereign Pontiff, in virtue of his office as Christ's vicar upon earth, *cannot possibly sin*, not even if he would! . . . . The Rev. Abbé Duchesne, for example, who is widely known as a zealous Catholic, an exemplary priest, and a distinguished professor of the Catholic University of Paris, writes, in a letter dated Sept. 20th, 1888: "We possess a seminary in which the impeccability of the Pope is currently taught. *No one dares to raise his voice* against this absurd doctrine, this would be tantamount to denouncing oneself as inferior to some one else in zeal for the honour of the Holy See." The writer protests against this apotheosis of the Pope as tantamount to idolatry. It is only fair to add that his statements as to the widespread teaching of papal impeccability have been since publicly denied.

Arrangements have just been completed for an English edition of the late Professor Dillmann's writings, Messrs. T. and T. Clark, of Edinburgh, having secured the right of translation. His commentary on Genesis will probably be the first to appear.

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WHAT JESUS THOUGHT OF THE RICH.

CHRISTENDOM now gives the prominence to the teaching of Jesus which it formerly gave to the teaching of the Apostles, or of the lawgivers, or of the Church. This shifting of the balance of emphasis involves many other serious changes. It makes evident, for example, that our Lord was by no means the "purely spiritual" teacher He has often been supposed to be. His drastic utterances concerning the rich and the poor have emerged into new conspicuousness. They are calculated (on the first blush, at any rate) to make the rich man feel decidedly uncomfortable. A corresponding elation is visible in the ranks and among the friends of the poor. The situation is distinctly embarrassing for persons who dislike extreme social views. The magazines bear frequent witness to the effort being made in many quarters to come to the rescue of the rich man, and to shield him from the shock of certain rather formidable sayings recorded in the Gospels.

In the *Homiletical Review* we find Professor A. W. Anthony discussing "the relation of Jesus in His day to men of means." He begins with the tentative observation, "It may be that poverty in connection with Christianity has been too much emphasized and riches too much decried."

JESUS' RICH FRIENDS.

"It is true Jesus declared that the poor had the Gospel preached unto them, and that He ministered compassionately and particularly unto the destitute and needy, but it must also be remembered that He 'loved' the rich young man who had been virtuous from his youth up (Mark x. 20); that He summoned from the sycamore tree Zacchæus, the rich chief tax-gatherer, and dined at his house (Luke xix. 5); that He attended as a guest the splendid banquet of the marriage feast in Cana of Galilee, providing sumptuously for the many participants more than a hundred gallons of wine (John ii. 6); that He disclosed to Nicodemus—a ruler influential surely, doubtless also rich—in a night's conversation, some of the most hidden, most spiritual truths of His revelation (John iii.); that He suffered on His own person the expenditure of a precious box of ointment, although recognizing that the poor had urgent need of its value expended in their behalf (Mark xvi. 3-9; Matt. xxvi. 6-13; John xii. 3-8). After the crucifixion, indeed, a rich man, Joseph of Arimathea, received the body, cared for it tenderly, and placed it in his own new tomb (Matt. xxvii. 57-60; Mark xv. 43-46; Luke xxiii. 50-53; John xix. 38, 39)."

"Clearer vision is wonderfully helped to-day by broader experiences. The rich are defending themselves by evincing in the midst of their riches a Christlike spirit. Among them we may often see the life of the Nazarene lived. It is a fair question, then, to ask, if wealth and Christianity can in practice be harmonized to-day, did not Jesus, when on earth, show at least the possibility of this adjustment?"

A BOURGEOIS VIEW OF THE APOSTLES.

The writer goes on to urge that Dives was sent to torment, not because he was rich, but because he was callously indifferent to the condition of the poor at his doors. It is not the possession of riches, but trust in riches, which makes entrance into the kingdom difficult. True, we cannot serve God and mammon, but can we not serve God through mammon? Did not Jesus promise an hundredfold to His followers of houses and lands? Experience "pronounces poverty an even greater breeder of vice, crime, and depravity than riches." Was not Abraham a great cattle king? Were not David and Solomon rich? Were not the giver of the marriage feast at Cana, and Nicodemus, and Zacchæus, and Joseph of Arimathea also rich? "Jesus Himself probably never knew abject poverty." "Mary may have had wealthy relatives." That "the Son of Man had not where to lay His head" "cannot be understood literally." Philip's prompt estimate of the cost of feeding five thousand may indicate that he had been a merchant accustomed to handling large sums of money. Peter and Andrew were fishermen pursuing a regular and profitable calling, owning a boat and owning a house; not, therefore, so poor as St. Francis would insist. John's acquaintance with the high priest and his father's "hired servants" suggest the accessories of wealth. John's peculiar refinement may be due in no small degree to the better, more comfortable circumstances of his home. Probably Matthew, as a tax-gatherer, was the richest of the Apostles.

Not content with these surmises about the wealth of the Apostles, Professor Anthony charitably suggests that Judas "may have been poor; because of poverty he may have become an adventurer, . . . *he* may have been cursed by poverty. At least, he alone of them all seems greedy for gold." He seems "not only perverse of heart, but also impecunious of pocket, when he barters his Lord for thirty pieces of silver, the paltry sum of about eighteen dollars." A rich man, we are left to suppose, would have driven a harder bargain.

A singular result this of a study of the Gospels: to conjecture that the virtues of John were due to his supposed "comfortable circumstances," and the vices of Judas to his supposed poverty. There speaks the bourgeois soul all over.

THE BEATITUDES IN LUKE.

Dr. Klöpper is cited in the *Thinker* as opening a way of escape for the rich man through the back door of criticism. From Luke's version of the Beatitudes, and from the "well-known peculiarity of psalmists and prophets, that they imply greater receptivity for Divine grace in the humbler classes than among the rich and powerful," it might be inferred that "Jesus, following in the steps of the Old Testament teachers, expected to obtain His first disciples from the ranks of the poor, which we know was generally the case. The context in Luke is also said to favour this interpretation. In verse 24 woe is pronounced on the rich. The hungry, the weepers, are spoken of without any qualification. From all this it seems probable that Luke understood this Beatitude in a sense in which the idea of poverty seems to refer more to destitution in respect to outward goods than to need in regard to spiritual blessings—a thought which could scarcely have formed part of the original intention of Jesus. We must then suppose that the third evangelist followed an older interpretation of the words of Jesus, in which renunciation of earthly possessions is strongly generalized, and abiding value is given to an element in itself indifferent to the religious life, such as we find in the primitive Church in the Acts."

DID JESUS TEACH SOCIALISM?

M. SABATIER, as cited by the *Thinker*, discusses this question, and answers emphatically No. "Social or political economy is a science which Jesus not only ignored, but to which He was entirely indifferent." "Jesus lived in a country where the conditions of life were extremely simple. . . . What analogy is there between this primitive life and the struggle for existence in our modern and Western communities? To ask solution of the social problems which harass us from Him who preached the kingdom of God on the hills of Galilee is a mere anachronism. It is true, nevertheless, that nothing is more prominent in His discourses than the contrast

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between poverty and riches; and as He was as severe to the rich as He was merciful to the poor, those among us who preach the war of class against class are able to adorn their harangues by quoting words of His. But Jesus goes further than do the socialists. In His eyes wealth is an evil in itself: it is the mammon of unrighteousness. As the product or the instrument of selfishness, it deserves to be condemned. Our socialists are not troubled by this thought. Wealth with them is an evil only when it is concentrated in too few hands; and so their great endeavour is to wrest it from those who possess it, and to give it to others. They have no doubt as to its value; and it is, indeed, because they think it of infinite value that they contend so eagerly for it. How different is the thought of Jesus! In His eyes poverty is as positively a good as wealth is an evil. 'Blessed are ye poor!' He counsels, not escape from poverty, but acquiescence in it. The rich man is called to strip himself of his goods, but not in order that the poor may in his turn become rich. The one essential duty for all is to renounce greed and selfishness. The Sermon on the Mount does not aim at a mathematical equality of all men, but at a brotherhood secured by denial of self and devotion to the welfare of others. The exhortation to self-denial He gave to poor as well as rich, for both needed it.

"It is true, also, that Jesus spoke in condemnation of the society of His time. He had no reverence for the civil and religious hierarchies which then kept the people under their yoke. The society in which He lived seemed to Him so evil that He spoke of it as doomed to speedy overthrow and destruction. But He was not of the same opinion with modern socialistic reformers, who think that man is naturally good, and that the present social organization is to blame for the existence of evils, and that all things would be well if society were reconstituted in some different way. Jesus did not in the least partake of this superficial and sentimental optimism. In His judgment man is diseased, and needs to be cured."

"Have, then, the work and preaching of Jesus no social consequences? Assuredly they have. Christianity has introduced a new element into politics, a powerful leaven which renders the government of modern nations infinitely more complex and difficult. This new element is the feeling, which every day becomes keener, of the responsibility of the strong with regard to the weak, of the rich with regard to the poor."

AN AUSTRALIAN LABOUR SETTLEMENT.

THE recurrence of the Unemployed question seems as certain as the return of winter, and many plans of relief will claim public notice. Mr. John Law, in the *Fortnightly*, describes his week's visit to the largest co-operative Labour Settlement in New South Wales, on Pitt Town Common, about an hour and a half by rail from Sydney. "One hundred men, with their wives and children, in all four hundred and fifty people, live on the Settlement; and they are controlled by ten gentlemen in Sydney, together with a Government official, who represents the Minister for Lands, and who acts as Hon. Secretary. . . . Looking through the list of applicants admitted to the Settlement I found a bricklayer, a florist, a builder, a gardener, a grocer, a pit sawyer, a circular sawyer, a mason, a carpenter, a clerk, a tutor, a cabinet-maker, a coach-builder, a miner, a contractor, an iron-moulder, a blacksmith, and many general labourers. Most of the men were earning three or four pounds a week before 'bad times' set in, and all of them have known 'better days.' They are a fair sample of the men now out of employment in New South Wales who apply to the State for work, and tramp the Colony looking for employment."

THE PRINCIPLES OF THE EXPERIMENT.

"The essential features of the scheme may be briefly summarised:—

"(1) It is essentially a leasehold system. It is not intended to let the land pass into private ownership.

"(2) It is essentially co-operative. So many hours' work per week must be done by each enrolled settler for the Settlement itself. And the aggregate profits are only divisible after all persons in the Settlement have received a fair allowance for maintenance.

"(3) The Settlement will be largely dominated by the idea of equality. As near an approach to this will be arrived at as is equitable and possible.

"(4) The Settlement will have no alcoholic liquor sold within its borders.

"(5) The settlers, for purposes of order, economy and successful organisation, will be trained to habits of obedience to industrial and civil authority; they will lose none indeed of their privileges of Australian citizenship, but they will have voluntarily submitted themselves to industrial direction, and will have to take their assigned places and do their assigned work in exactly the same way as in any industry carried on by private ownership. *But the great difference will be that all proceeds of the labour of the settlers will belong to themselves alone.*"

HOW IT WORKS.

Mr. Law is much impressed with the industrious character of the settlers. "One of the objections raised against Labour Colonies is that men will not work unless some one stands over them with a whip, or starvation follows upon idleness. The settlers at the Pitt Town Labour Settlement have proved this to be a mistake, for they have worked so hard that even the selectors in the neighbourhood who object to having the Settlement on the Common, and oppose it all they can, say that so much energy and industry deserve better land than the Government has thought fit to give to the settlers." In eight months they had for the £2,000 spent on them raised the value of the property by £3,000.

He came to the conclusion that "a dry-nursed Labour Settlement was a very great mistake," but "could not form an opinion as to the possibility of the settlers carrying on the place by themselves without a Government official as superintendent. The men had lived peaceably together for eight months, and worked hard; but whether they were capable of choosing their own superintendent, officers, and gangers I could not say. The larrikins are a disturbing element, and the gossip of the women ferments any jealousy and discontent that springs up amongst the men. I am inclined to think that a strong man is needed to hold the reins, at any rate until the Settlement has paid off its debt to the Government.

"Labour Settlements are now springing up all over Australia in order to get the unemployed back to the land. Five are in process of formation in South Australia, New South Wales has three, and Victoria is the mother of such experiments. The fate of the Pitt Farm Labour Settlement must shortly be decided by the Government of the Colony; but, whatever happens, I shall not forget how hard the men have worked, how peaceably they have lived together, their great patience with the superintendent and his impossible consort, and their courtesy towards the amiable philanthropists on the Board of Control in Sydney."

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PERSONAL MEMORIES OF WORDSWORTH.

"THE very last edge of his vanishing shadow" is what Edith Capper has sought to catch and sketch in her "Century of Wordsworth" in the *Sunday at Home*. She recalls that it is a hundred years ago since the poet, in 1793, began to publish. She has made a sort of centenary pilgrimage to the neighbourhond in which Wordsworth lived, to see the few who survive to say they actually knew the poet in his life. She accompanies her narrative with a portrait or two drawn by herself of the persons she interviewed.

"To those," she says, "who knew, respected, and loved the poet, without knowledge of the inner working of his mind, his life is one that had few events to mark it, and the silent, self-contained man has left no harvest of anecdote to illustrate his character. To the world generally Wordsworth's poetry is a charmed atmosphere through which is dimly discerned the man; to the people of Grasmere he was a familiar figure thrown into relief by a mysterious radiant haze of fame which lay behind him, and which has greatly increased in brilliancy during the last few years. The country people, as they have said themselves, 'Never thought much of him;' but they generally add, 'People talk about him now.'"



THE POST-MISTRESS WHO KNEW WORDSWORTH.

THE KIND NEIGHBOUR.

"One of the first persons to whom I applied was post-mistress at Ambleside during his lifetime; she has now long retired, and is enjoying a peaceful and honoured old age. I visited this kind old lady on her eighty-seventh birthday, and though I was a stranger to her, and she had never sat for a portrait, she let me take a sketch. When I told her the object of my visit, she exclaimed: 'The people who remember Mr. Wordsworth! there are hundreds, for everybody knew and loved him.' She had forgotten the demands of life which have scattered those who were young forty years ago, and the summons of death which has called the old from the familiar places of their associations into the unknown regions beyond the grave. Her chief recollection of the Wordsworth family was that they were such good people, so kind-hearted, so conscientious; her testimony was no record of incidents and events, but rather the impression of a sweet unpretending household, of which the poet was the ruling spirit. He is the kind neighbour, the good friend; that it happened to be his fashion to write poetry is quite a secondary consideration, except in so far as it makes his old friends feel proud of him. Mrs. Wordsworth was hardly second to her husband in the esteem of this old lady."

"HE LIKED CHILDREN."

"Another old and intimate friend of the Wordsworth family is still living close to Rydal Mount. In her youth, she told me, she had lived with her parents at a farm that joined the Wordsworths' grounds; and in all the twenty years that they had been neighbours, there had never been an unpleasant word between them, not even when their sheep had got into Mr. Wordsworth's garden and had eaten the cabbages. . . . Many times, when my informant was a child, Mr. Wordsworth had taken her with him into Ambleside. As she trotted beside him, she would hear him talking to himself, and she would wonder what the old gentleman was muttering; and, of course, she said, it was his poetry that he was making. When she thought he had quite forgotten her, he would suddenly look round and say, 'Come along, Agnes.' He liked children, but did not notice them in a general way as some people would, he seemed so wrapped up in his thoughts. Often she would see him standing with his back to the fire, looking as though he neither saw nor heard anything that was going on."

THE POET AND THE PACE-EGGS.

"Another old friend of his . . . had also known Wordsworth very well when she was a child. She remembers a time when he gave Easter eggs to all the children of the neighbourhood, she thinks it was his birthday. . . . At one time, as a child, she used to run errands for Mrs. Wordsworth; later she was nursemaid in the family of Mr. Burrows, the clergyman. Mr. Wordsworth often came there. Sometimes he would come in quite early, before Mr. Burrows was up, and would wait for him, standing with his back to the fire, and his hands under his coat-tails. He always seemed wrapped up in his thoughts. Until a few days before my visit, she had had his piano, but her daughter had taken it away to Stafford. It is a square piano by Broadwood, and though it is old, has still some sweet music in it. W. Wordsworth is written upon it."

This piano will be a prize for some treasure-hunter or other one of these days.

From these fragmentary reminiscences it appears that what Wordsworth himself has called

> That best portion of a good man's life,
> His little, nameless, unremembered acts,
> Of kindness and of love,

has left the impression which lingers longest in the minds of his lowly neighbours. "Unremembered" in detail, his neighbourly "acts" have engraved a lasting record of his general character.

THE ENGLISH PEOPLE'S HISTORIAN.

HIS EARLY WORK IN THE EAST END.

REMINISCENCES of John Richard Green are contributed to the *Young Man* by Rev. H. R. Haweis. The writer was curate at St. Peter's, Bethnal Green, when he first met Green, whom he described as "a small, insignificant-looking little man, with screwed-up eyes, a satirical yet

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not ill-natured smile, a tall forehead and straight but somewhat depressed nose." He then felt him to be "one of the most gifted speakers" he had ever known. Green was at the time curate at Hoxton, and later became incumbent of St. Philip's, Stepney. In one or two moving incidents we are shown what stuff the maker of "The Short History" was made of.

HIS BEST ALLIES DURING THE CHOLERA.

"When the cholera was raging in the East End of London . . . he was devoted and indefatigable. We used to go into the London Hospital together in the morning, and rub the blackened limbs of the cholera patients, which seemed to give them relief. . . . Green was perfectly fearless, and kept his head level, and stood to his guns when, I regret to say, many of the East End clergy found it convenient to go out of town for change of air. In those days it was difficult to carry out the sanitary measures which enabled Green and his Poor Law Guardians to stamp the cholera out of street after street in his district.

"To get the dead away—to burn the cholera rags and beds—required the utmost vigilance, determination, and promptitude. It was almost impossible to get adequate help, but Green went about with me and we did it ourselves, and in those days it was not an uncommon thing to meet Green walking between two loose women of the town, entering house after house, and with their own hands getting the dead out and the rooms deodorized. Green often referred to the noble self-sacrifice of these poor outcast girls, who rallied round their pastor when many respectable folk hung back. He said he could always rely upon them in an emergency for such dangerous work."

The historian is described as having three styles of conversation—flippant and trifling with strangers, the discursive, when he would run on at length wherever you tapped his omnivorous mind, and the free give-and-take of intimate friendship.

CARLYLE'S CHARGE TO GREEN.

"I remember, not long before Carlyle died, J. R. Green went down to see him. 'Well,' I said to him, 'what did you say to the sage of Chelsea?' 'Say,' said Green, 'precious little, I can tell you. I held my tongue—one doesn't get a chance of hearing the Nestor of history hold forth every day. He had seen my book, and was polite enough to praise; but I kept silence, and he thought it worth while to talk to me. So I listened. I never heard anything so remarkable and impressive: he fell into a sort of monologue of universal history; the kingdoms of the earth and the glory of them seemed to pass before the eye of the prophet of history. At last he settled down to the making of England, and with a masterly hand sketched the salient features—the amalgamation of races, the evolution of liberty, the struggle for representative government. I could not help feeling, old fellow,' he added, with a little touch of conscious pride, 'that it was something like a solemn charge or deliverance on the part of the historian who was passing away to the historian of a younger generation.'"

Green's first idea was to write only the story of the Plantagenet period, but "coming across Mr. Macmillan, the publisher, he was persuaded to take a wider sweep, which resulted in the matchless little book—the 'Short History.' We owe this entirely to Macmillan. Its cheapness we owe entirely to Green himself. The publisher wanted a much more expensive book, but Green insisted upon keeping down the price, and the result justified his resolve."

ARABIC SAYINGS ASCRIBED TO JESUS.

FRESH ECHOES OF THE EVANGELIC VOICE.

PROFESSOR MARGOLIOUTH is supplying the *Expository Times* with some valuable papers on "Christ in Islam," which consist of "sayings attributed to Christ by Mohammedan writers," cited from El-Ghazzali's "Revival of the Religious Sciences." Whatever be their historical origin, some of these sayings are pearls of spiritual wisdom. We quote one or two of the more striking:—

"Jesus said . . . Of a truth I say unto you, that even as a beast, if he be not ridden and exercised, becomes intractable and changes his character; even so, if the heart be not softened by the thought of death and the fatigue of devotion, it becomes hard and rough."

"The fatigue of devotion"—the exhaustion produced by the concentration of the soul upon God—is an experience all too rare amongst us.

WHAT THINK YE OF £ S. D.?

"Jesus said: He that seeks after this world is like one that drinks sea-water: the more he drinks the thirstier he becomes, until it slay him."

"The apostles said to Jesus: How is it that Thou canst walk upon the water, whereas we cannot? He said unto them: What think ye of the *dinar* and the *dirham* (pounds and shillings)? They said: They are precious. He said: But to me they are equal with the dirt."

Faith in God is not effectual until Mammon is despised. When saints count money as dirt, they may hope to work wonders.

THE ROBBER AND THE SELF-CONCEITED APOSTLE.

Here is a beautiful story, full of evangelic significance, which sharpens for the Church the moral pointed for Judaism by the parable of pharisee and publican:—

"It is narrated that there was a robber among the children of Israel who had infested the highway forty years, when Jesus passed by him with a pious Israelite, who was an apostle.

"The robber said in his heart: Here is the Prophet of God passing with His apostle by His side; what if I come out and make the third?

"Coming forth, he tried to approach the apostle, all the while despising himself and magnifying the apostle, and thinking that such as he was not worthy to walk by the side of that righteous man.

"The apostle perceived him, and said to himself: Shall such a man walk by my side? and gathering his skirts together, he went and walked by the side of Jesus, so that the robber remained behind.

"Then God revealed unto Jesus: Say unto them, they must begin their work from the beginning, for I have cancelled their previous deeds; I have cancelled the good deeds of the apostle for his self-conceit, and the evil deeds of the other for his self-abasement.

"Then Jesus told them of this, and took the robber for His companion in His pilgrimage, and made Him one of His apostles."

What saying could set forth the difference between religious morality and religion, between the servile and the filial temper, more searchingly than this?—

"It is recorded that Jesus said: Ye company of the apostles, *ye* fear transgression, but we, the prophets, fear unbelief."

It is a deeper sin to distrust God than to break His commandments.

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FRONTIER EVANGELISTS.

"THE minute man on the frontier"—the missionary to the pioneers in the far West—forms the subject of a series of graphic sketches in the *Chautauquan*, by Rev. W. G. Puddefoot. A few incidents told with something of Bret Harte's vividness may be cited:—

A minute man in another part of the country finds a town given up to wickedness. He gets his frugal lunch in a saloon, the only place for him.

"Are you a preacher?"

"Yes."

"Thought so. You want to preach?"

"I don't know where I can get a hall."

"Oh, stranger, I'll give ye my dance hall, jest the thing, and I tell ye we need preaching here bad."

"Good, I will preach."

The saloon man stretches a large piece of cotton across his bar and writes—

"Divine service in this place from 10 a.m. to 12 to-morrow. No drinks served during service."

It is a strange crowd: there are university men and men who never saw a school. With some little trembling the minute man begins, and as he speaks he feels more freedom and courage. At the conclusion the host seizes his big hat and with a revolver commences to take up a collection, remarking that they had had some pretty straight slugging. . . . Sometimes the minute man has a harder time. A scholarly man, who now holds a high position in New England, was a short time since in a mountain town, where he preached in the morning to a few people in an empty saloon and announced that there would be service in the same place in the evening. But he had reckoned without his host. By evening it was a saloon again in full blast. Nothing daunted, he began outside.

The men lighted a tar barrel and began to raffle off a mule. Just then a noted bravo of the camps came down and quick as a flash his shooting irons were out and with a voice like a lion he said:

"Boys, I drop the first one that interferes with this service." Thus under guard from unexpected quarters the preacher spoke.

Strapping a bundle of books on his shoulders this minute man starts out on a mule trail. If he meets the train he must step off and climb back. He reaches the distant camp and finds the boys by the dozen gambling in an immense saloon. He steps up to the bar and requests the liberty of singing a few hymns. The man answers surlily,

"Ye ken if ye like, but the boys won't stand it."

The next minute a rich baritone begins, "What a friend we have in Jesus," and twenty heads are lifted. He then says,

"Boys, take a hand, here are some books," and in less than ten minutes he has a male choir of many voices. One says, "Pard, sing number so and so"—and another, "Sing number so and so." By this time the saloon keeper is growling; but it is no use, the minister has the boys, and starts his work.

In some camps a very different reception awaits him, as, for instance, the following. At his appearance a wild-looking Buffalo Bill type of man greeted him with an oath and a pistol levelled at him.

"Don't yer know thar's no luck in camp with a preacher? We are going to kill ye."

"Don't you know," said the minute man, "a minister can draw a bead as quick as any man?" The boys gave a loud laugh, for they love grit; and the rough slunk away. But a harder trial followed.

"Glad to see ye, pard, but ye'll have to set 'em up 'fore ye commence—rule of the camp, ye know"—but before our man could frame an answer the hardest drinker in the crowd said,

"Boys, he is the fust minister as has had the sand to come up here and I'll stand treat for him."

It is a great pleasure to add that the man who did this is to-day a Christian.

RUSKINIAN RENUNCIATIONS.

SUBLIME OR RIDICULOUS?

MRS. E. T. COOK, wife of the man who is scarcely less celebrated as student of Ruskin than as editor of the *Westminster Gazette*, utters in *Good Words* a grave warning against what she terms "Ruskin Mania." Mr. Ruskin, she argues, is "rarely to be taken '*au pied de la lettre*,' and a man should look very carefully to his sanity before he thinks of becoming a Ruskinian." He must "possess his soul in peace. And above all things, he must be endowed with a saving sense of humour." The writer holds up some direful instances of maniacal devotion to "the Master":—"A young couple, ardent Ruskinians both, and burning with a divine rage against usury and luxury, once determined to carry into practice Mr. Ruskin's extremest views on the virtues of plain living (by others). They deduced from the pages of 'Fors Clavigera' and elsewhere, the theory that no man shall enjoy what he does not at least help to produce. The husband left a lucrative clerkship in a large town; he and his wife, with one accord, went to live on a farm of a few acres in the heart of the country, where they agreed not only to do the entire out-door work themselves, but to make their own clothes, churn, milk, and use no hired work of whatever kind. Their labour, they thought, would surely suffice to keep body and soul together; besides, was it not so written in the Book of the Prophet Ruskin? Even the buying of linen was wrong, according to this strictest sect of Ruskinianism; so the wife, who was a dainty, refined Englishwoman, obtained a spinning-wheel and spun the material for her own aprons and her husband's shirts. Coarse and rough they were, indeed, but what bliss to their owners to feel that no hireling's hand, no sweated labour, had ever had part or lot in their production! Early and late the pair worked—she driving cows to pasture, he tilling the bleak soil. Friends came to see them, to wonder, to implore; they could not understand how any woman, formerly fastidious and daintily dressed, could now wear shapeless working garments of her own make, or endure the rough and blackened hands which, among her many duties, she had not (poor thing!) found time sufficiently to wash."

Mrs. Cook laughs and expects us to laugh at these extremists. But surely there is less that is ridiculous in such attempts to achieve a moral ideal than in the struggles of many a young couple to get into "Society," or of scores of politicians to win popularity or at least notoriety. Were the capricious fates to grant to this self-denying pair the following which Francis of Assisi secured, they would be straightway transformed from the butt of a magazine writer's scorn into the object of a world's reverence. Yet the ethical worth of the renunciation would remain unchanged.

A few more fanatics for simplicity might help to right the balance against the everywhere numerous and infinitely more ridiculous fanatics for luxury.

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HOW TO AVOID A "BLUE MONDAY."

BY ONE WHO HAS NEVER HAD IT.

REV. ARTHUR T. PIERSON, D.D., prefaces his analysis of ministers' "Blue Monday," its causes and cure, in the *Homiletical Review*, by the remarkable statement that he "has never yet had a Blue Monday." This singular exemption from the ills that ministerial flesh is heir to, he advances as a ground for the acceptance of his own theory on the subject. Less fortunate preachers may find in it rather proof of a constitution so robust, and a temperament so equable, as to furnish slight guidance to the average man. In any case Dr. Pierson offers some sensible suggestions. Among the causes of Mondayishness which are to be shunned, he mentions,

1. Needless excitement in preaching. "Calmness and coolness may be cultivated without a loss of efficiency in address."

2. Worldly ambition to excel: with consequent untrustful anxiety.

3. Overfeeding on the Lord's Day. "The greatest thinkers and students and the most successful orators have generally found that the more frugal and plain their diet while engaged in absorbed intellectual effort, studious thought, or public speaking, the less hindrance there was felt at the time, and the less prostration subsequently. This I have specially observed in all the most successful public speakers—namely, habitual abstinence before a public address—as in Beecher and Gladstone, Spurgeon and Wendell Phillips, etc."

4. The use of stimulants—not merely intoxicants, but strong tea and strong coffee, and tobacco.

5. The lack of physical exercise on the Lord's Day. To counteract the bad ventilation of the church, open-air is necessary. "While preaching in the crowded Metropolitan Tabernacle, in London, I found that daily walks, often for miles, in the open air, were necessary to undo the damage of breathing a polluted atmosphere."

6. Preparation under needless pressure; the crowding into a few hours at the end of the week what should have been got ready earlier. "The writer has found that for himself the *uniform use of the morning hours*—say from eight o'clock till one o'clock—for purposes of study and intellectual work, has enabled him to accomplish all his preparations for public addresses, and to perform all his duties as an author and an editor, with scarce an instance during forty years, spent in study, of either mental or physical fatigue."

7. Needless drain on the nervous organism on Sundays, such as visiting the sick, receiving visitors. Aim at absolute quiet between the services, and a short nap—"promptly rousing oneself when the first waking occurs."

8. There should be stated times of absolute rest. "Three hours of every twenty-four should somehow be employed in exercise in the open air."

9. Restfulness in God should be carefully cultivated. The reflective and passive habit of communion is too readily overlooked. For some years now, Dr. Pierson says, he has given his last hour every evening before retiring to absolute quiet, "sitting in my easy-chair, with all lights out and in absolutely a passive condition, asking God to open the avenues of my being to divine impression. I have kept up that habit ever since, and it has been to me more fruitful of restfulness and power for service than any one habit of my life. To get all things in readiness for bed-going, so that there remains nothing to claim subsequent attention—to get the evening prayer and all else done, so that one is ready to drop into bed—then, in half undress, simply spread out the fleece to drink in the heavenly dew, and ask God to talk to the soul, and seek *simply to imbibe*—what can be more helpful? It will be found that the day thus passes in calm review, and its sins, and errors, and half-neglected duties come up, to leave their lessons behind; that the morrow's duties loom up before one and suggest a new leaning on God; and that *God needs such times* to speak to us with fatherly comfort, and counsel, and solace."

"THE INSPIRATION OF WAITING."

REV. PROFESSOR PLUMMER speaks in the *Expository Times* a welcome word to this restless and impatient age. He calls it "The Inspiration of Waiting," and grounds it on the parting injunction of our Lord to His disciples to wait for the promise of the Father. This, he considers, may have been a very real trial to them. Their exultant joy in His resurrection, the stupendous nature of the task they had to undertake—which was nothing less than the conversion of the world—the splendour of the promises which He had given them, their strong conviction of the brief period in which everything was to be fulfilled, and the enormous spiritual impetus generated by the swift succession of the most amazing events of time, all combined to make them "eager to be up and doing, to prove themselves worthy of the great trust committed to them, to accomplish some great thing for the furtherance of their Master's kingdom.

"And they were told to *wait*.

"It may be a comfort to us, in times of hindrance and perplexity, to remember that God has laid, and does lay, such commands upon His servants. And it may help us, if we recollect that others have found happiness in obeying such commands readily.

"There are seasons in our lives when God appears to call upon us simply to wait. We are yearning for action; but before we can act safely or profitably, some point has to be decided, which we cannot decide, and the decision of which we cannot hasten. As week after week, or month after month, passes away, we think with regret, or it may be with consternation, of what might have been accomplished if we had but been allowed to set to work at the time when we ourselves seemed to be ready; and we begin to fear that a point may be reached, after which nothing satisfactory will be possible. We are tempted, like Saul, to take the matter into our own hands and thus get rid of the painful suspense of waiting, or (as we prefer to put it to ourselves) thus put an end to the serious risk which seems to be inseparable from delay. We 'force ourselves, therefore,' and undertake responsibilities to which we are not equal, because we have not been 'clothed with power from on high.'

"We often condemn the generation to which we belong as an *impatient* generation. Perhaps nearly all of us have contributed to this impatience. We are so ambitious of setting the world to rights, and so bent upon having immediate and visible results of what we have attempted. More real progress would be made if we were equally anxious to secure the promise of the Father, were more in the temple blessing God, and were more ready to go on quietly with the plain duties which lie immediately before us, without seeking 'to know times or seasons which the Father hath set within His own authority.'"

In the *Young Man* the Venerable Archdeacon Sinclair, D.D., describes how he went with a friend on a double tricycle from London to John o' Groats.

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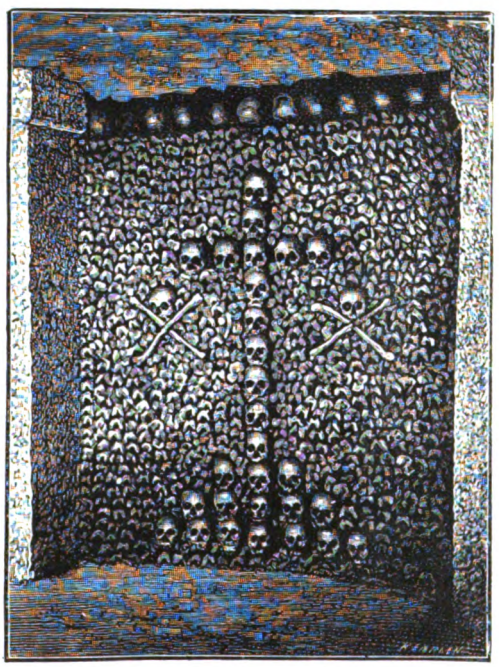
UNDERGROUND GALLERIES OF SKULLS.

THERE is a gruesome fitness in the fact that the world's capital of gay naturalism and ghastly realism should repose upon a hollow subterranean charnel-house. The catacombs of Paris reveal the same spirit which appears in galleries of more lively art above ground. The repellent scene as viewed by torchlight is described by Mr. J. J. Waller in *Good Words*. It is, so to speak, the second and deeper abode of death. What the cemeteries have been to the living city, that have the catacombs become to the cemeteries. The underground city has been colonised by exanimate swarms from the overcrowded burying places above. Mr. Waller thus depicts "what is perhaps the most forcible of all the funereal decorations which vary the monotonous melancholy of these tombs—a cross built up of the skulls of monks, and, mosaic-like, laid into a foundation of the bones of their legs and arms. Death's-heads flank the design and give it greater strength as a symbol of the frailty of this life and of hope in the one to come. These and other skulls around us afford admirable opportunity for the study of their structure, and also of the variety of character, in so far as it may be disclosed by the shape of the cranium. This cross, for instance, contains many skulls which have a remarkable development in the apex covering the brain, and this, the phrenologists say, denotes veneration and piety. May this be taken as some evidence that the Carmelites and the Franciscan Friars did not always belie themselves, and walk about and act as veritable contradictions of the austere principles laid down by the founders of their orders?"



CROSS OF SKULLS.

A proper sense of humour might have saved Mr. Waller from writing as he does, in apparently perfect good faith, of the resurrection of these remains:—

"What a 'shaking' there will be in this vast charnel-house when that great day comes round! What a chasing of bone after bone seeking out a peer; what a rushing of feet; what a whistling of the wind when, in that moment, in the twinkling of an eye, these millions of men and women shall rise again incorruptible and put on the robes of immortality!"

DISSENT IN GERMANY.

"SECTS" AND "INSECTS."

IN a series of "Glimpses of Religious Life in Germany," by the late Rev. R. S. Ashton, which are appearing in the *Leisure Hour*, interesting information is given this month concerning some of the principal dissenting bodies in the land of the Established "Evangelical Church." Dissent, though legally tolerated, is still exposed to social ostracism.

METHODIST PROGRESS.

Yet "however distasteful it may be, dissent makes progress, as the following figures will show:—The Episcopal Methodist Church has 531 preaching places, with 74 preachers and 184 exhorters; 8105 members (1891), and 2475 probationers, many of whom for the reasons just given, cannot as yet be admitted to the church. Their Sunday schools contain 11,751 children under the care of 975 teachers. They have also a Theological Institute (*Martens Anstalt*) just outside Frankfort-on-the-Main, under the direction of the Rev. H. Mann, with 27 students, all of whom were exhorters or local preachers before entering, and who are passing through a three years' course of study. The college is supported by the churches of Germany and Switzerland, but the teachers are provided by the Episcopal Methodist Missionary Society in America.

"Besides the Episcopal Methodists, the Wesleyan Methodists are also at work. The beginning of the mission was due to the conversion of a German in England, who, on returning to his own country, introduced the methods of evangelisation to which he had become accustomed. There are handsome chapels in Canstatt, Stuttgart, and Nuremburg, but the meeting places are mostly rooms. There is a small Training College at Canstatt, with six pupils. There are twenty-three chapels, 197 preaching places, and about 2,560 members."

A professor at Tubingen has confessed that the zeal shown in his (State) Church "we owe to a great extent to Methodism."

THE BAPTISTS.

"The work of the Baptists begun by Pastor Tucker is now mainly sustained by the Baptist denomination in the United States. Pastor Tucker came to England in early life, and having here found the Saviour he was filled with the desire to return to his native land and work for Christ. He was appointed an agent of the old Continental Society, and in 1823 he began his labours in and around Hamburg as a kind of colporteur-evangelist. The movement has extended to all parts of Germany, until now there are 105 churches with 21,200 members. A college for the preparation of young men for the ministry was established in 1880 in Hamburg, and over sixty have passed through the curriculum and are now at work."

"Thus the 'sects'—or, as they are mockingly called, the 'insects'—are spreading, insisting everywhere on the necessity of conversion."

It is this emphasis on conversion which the Tubingen professor aforesaid finds to be the strength of Methodism.

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THE BOERS AND THE BIBLE.

MR. H. H. JOHNSTON writes on "The Boer Question" in the *Fortnightly Review*. He argues that the hostility between Dutch and English in South Africa is a monstrous mistake. He emphasizes the fundamental affinity of the two races. The Dutch are to him really "Continental Englishmen." "Anglo-Saxon is not a dead language," nor the pure Anglo-Saxon race extinct. "Both still linger in the northern provinces of Holland and the adjacent portions of East Germany." The two races can blend much more readily than French and English in Canada. As a matter of fact, marriages are increasingly numerous between Dutchwomen and Englishmen in South Africa, and increasingly approved. The "Afrikaansche Taal" is quite distinct from the Dutch of modern Holland, and the effort to introduce the latter into South Africa is a plainly unfriendly act. The Dutch dialect is bound to give way to the English tongue, though at the same time greatly enriching the English vocabulary.

Referring to the moral qualities of the people, Mr. Johnston declares: "So far as my personal observation goes, the Boers are a very temperate people. There is not to be met with amongst them the over-indulgence in alcohol which is such a depressingly frequent failing of the English in South Africa. Neither should I call the Boers quarrelsome, though they are very often surly in demeanour. But they have a quiet self-possession and self-restraint which the more boisterous English pioneer might advantageously copy. As regards their sexual morality they are no better and no worse than any other white race living a large life in a warm climate among a servile population."

"The Boers are fiercely Calvinistic; their form of Christianity is harsher than the harshest Presbyterianism; they are great Sabbatarians, and their religious services are gloomy beyond belief, consisting of dreary prayers, lengthy psalms sung to dreary chants, interminable sermons, and readings from the sternest portions of Scripture. The Boers simply worship the Old Testament, the study of which has become almost a craze amongst them, to such an extent that they identify themselves with the children of Israel, and in their treks through the wilderness imagine themselves to be repeating the wanderings of the chosen people. This is why on the older maps of Southern Africa there are so many "Moses Fontein," 'Nilstroom,' 'Mounts Pisgah,' and 'Sinai.' The natives whom they encountered and dispossessed were compared to the Amalekites and the Canaanites, and their extermination demanded from the pulpit in the words of Deuteronomy xx., verses 10 to 14. Slavery has always been a tenet of the Boer faith, and has been justified by the same references to the Old Testament as were formerly in vogue amongst the ministers of religion in the Southern States of America."

Whatever may be the progress of the Higher Criticism in the land of Kuenen, it has evidently not reached his kinsfolk in the land of Colenso. Mr. Johnston concludes:—

"We may legitimately encourage the aspiration that a fusion of English and Boer elements to form one great South African people under the British flag is not far off; when this fusion has taken place its effects will be felt throughout the length and breadth of South Central Africa. Before such a factor as that of a million pure-blooded white men, acclimatised to the conditions of African life, all the political arrangements involving the immixture of other rule than that of the British Empire, must give way, and Africa south of the Zambezi must become as much one undivided political entity as Aus-

DON QUIXOTE AND HAMLET.

TOURGENIEFF'S TYPES OF FAITH AND UNFAITH.

MISS LENA MILMAN contributes to the *Fortnightly* a translation of Ivan Tourgénieff's lecture on Hamlet and Don Quixote. The Russian author's appreciation of the Spanish and depreciation of the English creation are suggestive. "In these two characters," he said, "two opposite types of human nature are incarnate—the ends as it were of the axle on which it turns."

"What is it that finds expression in Don Quixote? Faith, first of all, faith in something eternal, immovable, in truth, to speak briefly, in truth which is outside the individual man, which he may not easily attain, which demands hard service and sacrifice, but to which he may attain by means of unflagging service and by consistent self-sacrifice. Don Quixote is entirely devoted to his ideal, for the sake of which he is willing to endure all possible privation, to lay down his very life, that life of his which he only values in so far as it can assist in the realisation of the ideal, the establishing of truth, of righteousness upon the earth. Men say that, after all, this ideal is only constructed by his own disordered imagination, out of the phantastic world of mediæval romances; and so it is, and herein consists the humour of Don Quixote. But an ideal it remains on account of its stainless purity. Don Quixote considered it shameful to live for one's self, to labour for one's self. He lived (if one may so express it) outside himself, for others, for his brethren, for the destruction of evil, for the resistance of forces unfriendly to mankind—wizards, giants—*i.e.*, oppressors. There is in him no trace of egotism, his efforts are not made on his own behalf, he is full of self-sacrifice—mark the word—he believes, he believes firmly and without question. So he is dauntless, contented with the most meagre food, the meanest clothing: such things are of small account to him. Peaceable of disposition, mighty and daring in soul; his child-like piety does not cramp his liberty; he does not boast, neither does he ever mistrust himself, his calling, or even his bodily strength; his will is inflexible, the constant striving towards one aim lends a certain monotony to his ideas, a one-sidedness to his mind; he knows but little, nor does he wish to know: he knows what is required of him, the reason for his life, and this is all he needs to know. . . .

"And Hamlet, what does he express?

"Introspection, first of all, then egotism and consequent unfaith. He lives entirely for himself, he is an egotist; but an egotist cannot even believe in himself; we can only believe in what is without and above ourselves. But this *ego* in which he does not believe is none the less dear to Hamlet. It is the central point to which he is perpetually returning, because he can find no one in the world to which he can attach himself; he is a sceptic, always busied, always vexed with himself alone; he is always thinking not of his duty but of his own dignity. Mistrusting all, Hamlet of course mistrusts himself also; his intellect is too highly cultured to rest satisfied with what he finds within himself; he knows his own weakness, but all self-knowledge is strength; thence flows his irony, the antithesis to Don Quixote's enthusiasm. Hamlet revels in exaggerated self-reproach, is constantly observing himself, examining himself, he is acutely conscious of his own shortcomings, he despises himself, and yet at the same time, one may say that he lives and nourishes himself upon this contempt. He does not believe in himself, yet he is given to boasting; he knows not what he wants, nor why he lives—yet he clings to life."

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"Both Hamlet and Don Quixote die in an affecting manner, but how different are the deaths of the two men! Beautiful indeed, are Hamlet's last words. He is resigned, calm, he enjoins Horatio to live, devotes his dying voice to the service of young Fortinbras, the blameless representative of hereditary right . . . but Hamlet's gaze does not look beyond. 'The rest is silence,' says the dying sceptic, and is silenced indeed for ever. The death of Don Quixote makes us unspeakably sad. In this moment the great calling of his personality becomes patent to us all. When his former esquire, wishing to soothe him, tells him that soon he will be once more setting out on some chivalrous enterprise: 'Nay,' answers the dying man, 'all that is passed, I have bid farewell to all such things, already I am no longer Don Quixote, but once more "Alonzo the Good," as I used to be called.'"

"These are wonderful words; how deeply the mention of that name, for the first, for the last time, moves the reader! Yes! this name alone retains its meaning in the presence of death. All pass away, all vanish—dignity, glory and genius. . . . all crumble into dust. . . . But good actions do not pass away like smoke; they outlive the most radiant beauty. All things pass away, said the Apostle, only love remaineth."

THE PROBLEM OF THE TWENTIETH CENTURY.

SIR GEORGE GREY, in an interview with Mr. James Milne in the *Contemporary Review*, pronounces the federation of the English-speaking people to be "the great problem of the twentieth century." The aged veteran speaks as a man who believes. He believes in "certain great driving forces behind the onward march of humanity"—in "Providence: that is my word." The chief line of these forces he finds in the evolution of the Anglo-Saxon race. Its world-wide extension was the providential result of two great evils at home. (1) The divorce of the people from the land by means of Elizabethan legislation in England, and tyranny in Ireland; and (2) religious persecutions. "These were the two forces which, with exceptions just numerous enough to prove the rule, planted the Anglo-Saxon name in every corner of the earth. Two great evils, you see, working out in good; a sowing in wrong and wickedness, the garnering righteousness. Cradling like that makes men and nations."

Sir George gratefully recognised that "the freedom which exists now in the Old World is largely the inspiration of the New." Other races have there given us of their best; we have stamped it in the Anglo-Saxon mould: "So that we have drawn in the very marrow of civilization from the most civilised races." This entails a heavy load of responsibility.

"Within those two factors—first, our complete occupation of the habitable globe; second, the rise of the democracy—there is the key of what is to be. Clearly, from the extent of the world held by the Anglo-Saxon race, coupled with the fact that they include not merely the largest numbers in the world's democracy, but what is ripest and best in that democracy—for these reasons the future of humanity must rest primarily in their hands."

This power they could use most advantageously not for themselves alone, but for all, by possessing a coherence of existence, a solidity of aim. "There is really union between the branches of the Anglo-Saxon family already, and all we have to do is to afford it every assistance in growing and forming."

"THE UNITED STATES OF GREAT BRITAIN."

"How to federate," is a question which Sir George would meet with any cut-and-dried schemes. "However a beginning is made the end to be striven for is a United States of Great Britain, for it would be natural to take the name from the Mother Country, the leading, the senior partner in the organisation. . . . I am willing to accept the United States of America, whose growth I have watched with satisfaction, as more or less an example by which we might proceed."

"Canada has already federated herself, and it would be an easy thing for her, whilst maintaining her own federation, to become part and parcel of the larger federation. I make no doubt that Australasia would come in colony by colony, or two at a time; anyhow, only she would come. As to the Polynesian Islands, they would be grouped together, and have their place and their representatives." So with South Africa. "Gibraltar, Malta, Cyprus, every part of the world which we hold, would have, and quickly wish to have, a due share in the federation; and even India, Oriental country though she be, I should hope in course of time would have her wealth and splendour recognised by membership. Outside the one great Imperial Parliament every colony and dependency would be its own ruler absolutely."

HOW TO BEGIN.

The Mother Country should begin by giving the colonies the requisite freedom. "Let the British Parliament pass an act declaring that after a certain period, the existing acts of the British Parliament giving constitutions to each of these colonies shall become null and void, in order that the people of the several colonies may thereupon create new ones. Such an act ought to contain a provision, which would secure that the voters under it comprised, for the special and single purpose of framing the new constitutions, all adult citizens in each colony."

AN ANGLO-AMERICAN COUNCIL.

Sir George finds nothing visionary in the prospect of including the American Republic in the union of the family. "There would be no need whatever to complete British federation before the question of co-operation at least with America becomes an absolute fact." "What we have to do is to come to a standing agreement that whenever any subject affecting us both arises, or when there is any question affecting the well-being of the world generally, we shall meet in conference and decide upon common action. An Anglo-American Council, coming quietly into operation when there was cause, disappearing for the time when it had done its work, would be a mighty instrument for good."

Failing federation, the New World will have to take to the fighting machinery of the Old—a dismal doom, which the advent of woman in politics may be expected to prevent.

A SHORT CUT TO THE MILLENNIUM.

Federation of the whole English-speaking race would abolish war, and possibly also poverty and want. "It would mean the triumph of what, if it is carried out, is the highest moral system man in all his history has known—Christianity. And it would imply the dominance of probably the richest language that has every existed—that belonging to us Anglo-Saxons. Given a universal code of morals and a universal tongue, and how far would the step be to that last great federation, the brotherhood of man, which Tennyson and Burns have sung to us."

Such is the faith of the Grand Old Man of New Zealand. Well might Carlyle have exclaimed to him, as he tells us he did, "O that I could believe like you."

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HOW TO SAVE THE LADS.

PROF. DRUMMOND ON THE BOYS' BRIGADE.

"AN Evening with Professor Drummond" is pleasantly described by Hamish Hendry in the *Young Man*. The conversation began with the Boys' Brigade. The interviewer, starting from the young man's point of view, asked whether it were "a good form of work for a young fellow who wants to make the world a little brighter than he found it."

"The very best," replied the professor. "It is so definite and practical. He does not need to ask whether he believes this or that doctrine; and a crop of good results comes to hand almost at once."

HOW TO START.

"Then how would a young man set about this work?"

"Very easily. And that is one of the best points of the movement. You know that a young fellow often feels that he would like to do a little bit of practical religious work. The trouble is, that he doesn't know how to begin himself, and he is shy about going to the authorities. The Boys' Brigade is his opportunity. He is a Volunteer, we shall suppose, with a knowledge of drill. Well, he goes in search of the boys himself—picks them up anywhere. There is no difficulty in finding the boy who will attend a drill; if it were a Sunday-school class, that might be different."

"And when he gets the lads together?"

"Then he arranges for the use of a hall upon a week-night, stands his recruits in a line, and begins to drill them. The old Sunday-school method of coaxing and lecturing the class into quietness and obedience has no place here. The boys take the business seriously from the start. They come into the hall *boys*, and the moment the company is formed they are *soldiers*."

"And they come back the next drill-night?"

"Yes. There is no difficulty. You have only to hint that you can supply them with the regulation cap and belt for a few pence, and they will appear, bringing others with them."

"When I remember my own difficulties with the unruly, over-grown Sunday-school scholar, this seems a beautifully simple method of dealing with him."

ITS PHILOSOPHIC BASIS.

"Yes, it is simple; and its simplicity has a philosophic basis. In the evolution of man the boy has only reached the military stage through which all our ancestors passed. He delights in display, and noise, and action. Well, this movement, called the Boys' Brigade, takes the barbaric tendencies of the boy and puts them to good use. He is developed along the line of least resistance."

"But don't you think," I ventured to hint, "that it is a mistake to develop this barbaric instinct? Is it not contrary to the Christian ideal of peace on earth and good will towards men to encourage the militant spirit?"

"That objection has been offered, certainly, but I don't think that it is a practical objection. For it is based upon a mistaken conception of the movement. The officials of the Boys' Brigade don't encourage the fighting instinct. They simply take the love of military organization and drill, which are natural to the boys, and turn them to higher uses. They take the old form, and put into it a new spirit."

"You stop at the drill and accoutrements?"

"Yes. We give the boy a cap, a belt, and a rifle, but these are merely adjuncts to the physical, moral, and religious outfit which he receives."

"And this religious instruction, how is it imparted?"

"Well, there is the week-night drill, where a short address is usually given, and the parade opened and closed with prayer. Then each company, when it formally joins the Boys' Brigade, is affiliated to some local Christian institution—a chapel, church, or Bible-class. But the most potent influences are the words and conduct of the Captain of each company. Nowadays, whenever you want to interest boys, you must have athletics. The love of sport enters into their lives more commandingly than any other interest. Now, the right thing is to take advantage of this desire and turn it to the best account." . . .

SOME SIDE SHOWS.

"Club-rooms have been opened in connection with some companies, where the boys spend their evenings. Then there is the Ambulance Department. Lectures are given to the boys by medical men on giving aid to the wounded, and in what is called 'stretcher drill.' . . . On the football field there are sometimes accidents, and in one case the lads set a broken leg with such skill as to surprise the medical staff of the hospital."

The instrumental bands were also mentioned as an excellent and popular feature. There are now over a hundred bands on the roll of the Brigade.

"Then I believe you do something to keep the boys together during the holiday season?"

"Yes, there are the Summer Camps at sea-side or country places, and several companies make arrangements to spend the holidays together."

It appeared that the movement began in Glasgow, and has spread to England, Ireland, America, Canada, India, Australia, and other countries, and its numbers a few weeks ago stood at some 28,000 for the British Islands alone.

Numerically, Scotland still leads. But in England the movement has been very successful, and it has taken a firm hold in America.

Prof. Drummond finds that the American organization seems to attract a different class of boys. The parents of the boys were well-to-do for the most part.

ANOTHER VIEW: CHURCH TRAINING IN SAVAGERY.

In the *Arena*, the editor, Mr. B. O. Flower, takes a totally opposite view of this juvenile soldiering. He describes it as "fostering the savage in the young." It is evidently being developed in America in a manner which perhaps Professor Drummond would hardly approve. Mr. Flower quotes the following testimony:—"Detroit has twenty-seven church military organisations, containing 651 men and forty-three officers. The largest is the Baptist cadets, with sixty-six men and three officers. Then comes the Maybury cadets, an Episcopal organisation, with sixty men, the First Congregational cadets with fifty-three, the first and last being armed with rifles. The Episcopalians have six companies, the Catholics eight, the Presbyterians seven, Baptists three, Congregationalists two, and Lutherans one. Thirteen of the companies are armed with rifles and one with swords. These, it must be remembered, are all church military companies, and have no connection with the civil societies of the state militia."

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MISSIONARY PROGRESS AND PROBLEMS.

A Forward Movement Stopped. As recorded in our Congregational Notes, the L.M.S. Directors have been compelled, for want of money from the Churches, to stop their Forward Movement. As the *Intelligencer* remarks, "The pecuniary position of the London Missionary Society is more serious than that of any other of the great societies." It is earnestly to be hoped that the forthcoming Centenary celebrations will float the stranded venture, otherwise they had better be abandoned outright. To commemorate a hundred years of progress by a deliberate refusal to go forward is too ghastly a farce for any self-respecting Churches to perpetrate.

Pertinent Suggestions. "Lo! the untutored Indian" comes forward to suggest a source of missionary revenue. Archdeacon Collison writes from the North Pacific in the *Intelligencer* concerning his Indians of the Naas River, "Almost all the young men have given up the habit of smoking. One of them, who had realised a profit of 5 dols. on the sale of tobacco in a small trading store kept by him, brought this money and gave it me to assist in the purchase of a new bell for our mission church. I would to God that our young men at home might be influenced to deny themselves and devote the money spent in smoking to the work of fulfilling our Lord's command, and sending the Gospel to every creature." The same magazine suggestively remarks in another place, "There is one town in the Midlands which sent the C.M.S. about £2,500 last year; this was some £200 less than in 1892-93. Yet, we are informed, the gate-money last season of *one* football club in that town amounted to no less than £7,000."

Striking Missionary Pageant. General Booth's jubilee celebration last month was a series of impressive and picturesque *tableaux vivants* of missionary enterprise. As *All the World* reminds us, "So far as possible, each party was dressed in its own national costume. Where this was *im*possible, the national colours as badge or scarf marked them off; so, when the curtain rose at Exeter Hall, it showed a scene of colour and novelty such as, in the judgment of the leading London dailies, has never before been seen outside a theatre, managed by men whose whole lives are given to the production of scenic effects. . . . . In no other way did it seem possible to impress upon our huge congregations the diversity of nationalities represented." The procession, as it marched past the Mansion House in a brilliant July afternoon, formed a lively piece of moving colour. It quite lit up the busy heart of London. There is something strange about the fact that an offshoot from the straitest and demurest sect of Methodism should blossom into processions and pageants that vie in gorgeousness with mediæval Catholicism, and that the evangelists of the lowest and least-cultured social grades should add a dash of artistic brightness to the grey panorama of city life.

Is Eye Gate less Spiritual than Ear Gate? The schism which prejudice would foist upon our senses is happily being dispelled, and largely by help of over-sea evangelism. We have been too generally taught to believe that it is Protestant and spiritual to convey religious truth through the ear, but sensuous and Romish to convey it through the eye. Yet psychologists tell us that the sight is the finest and most intellectual of the senses. Why impressions of form and colour should be so harmful to the life of the soul, and vibrations of sound be so helpful, is a mystery unsolved. But this unnatural antithesis has been softened, at least, in connection with foreign missions. Missionaries in recounting their exploits have been allowed a liberty of appealing to the eye—in the showing of heathen dress, idols, etc., etc.—which was denied to the minister at home. This is a liberty which the Salvation Army has expanded and used to the full, occasionally with fine æsthetic effect. And in the effort to reach the heathen, banners and magic-lanterns and other scenic displays have long been used by societies of the most diverse denominations. For example, in the *C.M. Intelligencer* for this month, Archdeacon Collison tells how among the American Indians on the North Pacific coast "during the Easter week a new feature was introduced for the benefit of the heathen. Our good bishop had kindly lent me a set of new slides for the magic-lantern, illustrative of the life and death of Christ. Over two hundred heathen were present. The deepest interest was manifested." And from a new district in Central Africa Rev. W. Thomas reports in the *L.M. Chronicle*, "The lantern is a great treat to these people. There was great excitement in the village when they heard that we were going to give them an exhibition. They crowded into the church long before the time. We showed them scenes from the life of our Lord, which interested them greatly."

To Save the Slaves of the Sahara. According to the *C.M. Intelligencer*, "some members of the 'Armed Brothers of the Sahara,' an organisation founded by Cardinal Lavigerie, but which collapsed after his death, have conceived the idea of again uniting to erect, on the confines of the French Soudan, a kind of entrenched camp as an asylum for escaped slaves. The establishment, though of a religious character, will act also as a resting-stage for explorers, and an outpost of civilisation. Such a conception of a *castrum*, in the very hotbed of slavery, presents, we are told, the ideal to be realised by devotees of exalted aims. *La Revue Française*, in announcing the proposal, considers the borders of Lake Chad to offer an advantageous sphere of work, as from thence the Brothers might extend towards the east without impeding the action of the powers who are participating in the division of Africa. The July number of *l'Afrique* supplements these details by its announcement of the intention of the "White Fathers" to open up routes and means of communication in the French spheres of influence, to mark these routes by agricultural posts, and to prevent, even by military force, human sacrifices and slave razzias. The society, dependent in its initial stages upon the offerings of the faithful, intends subsequently to be supported by the proceeds of the above-mentioned posts."

A New and Native Bengali Bible. Comparative religion and its corollary of comparative Scriptures are making manifest headway in India. Here is an illustration from Rev. Herbert Anderson, of Calcutta, who records in the Baptist *Missionary Herald* what seems to him "one of the most remarkable proofs yet given of the success of Christian Missions in Bengal."

"There is a society called the Arjya Literary Society in Calcutta, composed of a few of the leading men of letters

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who have been engaged for some time past in translating into classical Bengali the sacred books of different religions. They have now turned their attention to the Bible. They requested Mr. K. C. Banerjee, the leading member of the Bengali Christian community in Calcutta, to convene a meeting, at his house, of representatives of the Christian denominations in the city, before whom they wished to lay their plans, and to whom they wished to make this remarkable request, that they would appoint a small committee to look over their translation as it progressed, and point out anything in the translation that would be against Christian doctrine, or unacceptable to the Christian community." Wiser than a certain English University, which refused to allow the Bible to appear among the translations of sacred books of the East, the Calcutta Christian community consented to help in this work. Mr. Anderson goes on: "The whole of Matthew's Gospel is in manuscript, and the work will push on as rapidly as possible. It is too early yet to say what the translation will be like. It is largely paraphrastic, with many footnotes attached, and written in a style that will commend itself to the educated portion of the Bengali community. . . . How far these gentlemen will accept the criticisms made on their work we cannot tell; but if no other result accrues, their work will be a great gain to future revisers of our present Bengali Bible."

Hinduism taking on a Christian tint. This desire for the Christian Scriptures is another sign of what Rev. W. W. Holdsworth, of India, describes in the Methodist Episcopal missionary organ as "the greatest benefit of the work of the missionaries in India,"—"the quickening of the native conscience, and the bringing into view a high religious ideal." "Hindus to-day are discussing the decadent morals of their young men; they are protesting against the grossly indecent carvings that disfigure their temple cars, and have banded themselves together to remove from their temple service and the festivities of their home-life the professional harlot. What passed unchallenged in former days is rejected to-day. Hindus are speaking of the personality and fatherhood of God. They have not learned that from the pantheism of their philosophical systems. Hindus accept the purity and holiness of God as an axiom—they have not learned that from the history of Krishna. 'The brotherhood of man' is a common appeal in their discussions, but this new teaching is enough to make the ghost of their lawgiver Manu rise in horror from his grave. All these—the strongly held convictions of the best men in India—are the easily recognised results of Christian teaching; and I submit that a conviction of the personality and holiness of God and of the brotherhood of man must ever be the foundations of all religion and morality."

Is gratuitous medical treatment advisable? Medical missions have long been regarded by the Churches with special favour and sympathy. Yet even they are not free from the friendly attacks of the reforming critic. Rev. G. A. Stuart, M.D., reports to the *Gospel in All Lands* concerning Wuhu Methodist Episcopal Hospital, China, "There has been no increase in the patronage of the wealthy and official classes, nor indeed of the ordinary well-to-do merchant class. We feel that this is, in a large measure, due to the pauperizing method of free dispensing, which we, following the lead of other missionary hospitals in China, have pursued. Free dispensing is as unjustifiable in China as in America or England. And further, it is suicidal to Western medicine, whether practiced by foreigners or natives. There would certainly be no less opportunity for evangelistic effort if a reasonable charge were made for professional services, than by the present method. The interests of true charity would thereby be conserved. There is no charity in using the funds of the Missionary Society in conferring gratuities upon those who are well able to pay for all they get, and such a course certainly fails in the object aimed at—that of securing the good will and consideration of the recipient. Help to the very poor always secures the commendation of all classes, but help to those who do not need it only leaves a doubt in the popular mind, either as to our object, or as to our judgment. . . . The medical profession has educated Western people to accept this gratuity without a blush. Shall we continue to propagate this error in China? The wealthy Chinaman has not reached that point yet. He is a shrewd bargainer, but prefers to pay for what he gets. We think that we have known of a few patients who did not return for further treatment because they were not allowed to pay for the first consultation. It seems that now is the time to establish some system of charges in this hospital. If we were remaining we would certainly establish some such system. But as we are preparing for a furlough to America, we leave this matter to the judgment of our successor."

The Church Missionary Society. The *proceedings of the Church Missionary Society* for the 95th year (1893-94) has just been published. In its general get-up, maps and indexes, the volume presents a more inviting appearance than the average missionary record. Especially valuable and worthy of extended imitation is "the index of special topics: Salient points in the following report of missionary information, furnishing topics and illustrations for addresses by deputations and other advocates of the Society." Speakers have thus their ammunition put ready to hand, enabling them to fire away on the shortest notice. The general table shows the following totals:—Stations 423; European missionaries—clergy 339, laymen 70, wives 257, female 171; Eurasian clergy 19; native clergy 304, native lay workers 4,145, native female workers 977; *total number of labourers* 6,290. Is not this quite an army? Native Christian adherents—baptised 177,823; catechumens 22,059, total 199,882. Communicants 52,343.

The International Missionary Union. A deep impression seems to have been produced on its members by the eleventh annual meeting of the International Missionary Union, which took place at Clifton Springs, U.S.A., in the middle of June. It was composed of 131 missionaries belonging to Baptist, Congregational, Methodist, Presbyterian, Moravian, Reformed, and Episcopal Societies. Dr. Pierson, in his *Missionary Review*, bears this striking witness to the meetings:—"It was observable that not one needless speech was made in the course of the eight days; nor was there any attempt at literary effects; no laboured introductions or eloquent perorations, no flights of rhetoric or poetry, no plunges into the depths of abstruse philosophy. A hundred short speeches, giving simple testimony to facts and needs and the workings of God; a score of carefully prepared papers on vital aspects of mission work; a lively and warm discussion in five-minute speeches of such subjects as educational missions, and a beautiful spirit of prayer and fellowship pervading all. If the meetings of the American Board and other great missionary societies could take the meetings of the Union for a model, they would double and treble their power over the people." Surely here is a hint worth remembering. In the *Gospel in All Lands* Rev. Geo. A. Bond declares:—"The International Missionary Union is destined to become more and more a power among the churches. It will not only promote unity among missionaries abroad, but will have a powerful reflex influence upon the Churches at home, in drawing them nearer together."

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BOOKS OF THE MONTH

ON RELIGIOUS AND SOCIAL TOPICS.

THE AGE OF THE GOSPELS.*

"AMONG those who profess and call themselves Christians there is," says the author of this little book, "without sufficient excuse, a strange lack of interest in the subjects that concern the Faith. It is, and it ought to appear, a very unsatisfactory state of things that there has, among the followers of Christ, yet to be formed the very desire to know the grounds upon which their faith rests." It was with the laudable object of stimulating interest in, and giving information on one of the subjects that concern the faith that the book before us was published. It consists of six Lenten Lectures on Christian Evidence delivered this year in the parish church of Beeston. Its subject is the date at which the Gospels were written, and it is addressed primarily to educated lay people, especially Sunday-school teachers and other church-workers. After reading the book, we confess that all who desire information on this important subject in a condensed form have now only themselves to blame if they do not have that desire accomplished, while those who wish to examine the subject more thoroughly will find Mr. Evans a reliable guide to the sources of knowledge.

For the lectures do not profess to exhaust the subject; they present us, almost at a glance, with a comprehensive view of the learning available thereon; the method adopted is clear; the style a model of lucidity; the conclusions are reached by a chain of reasoning as strong as is possible with the materials at present in our possession on a subject on which some doubt must always exist. The method of enquiry "is simply the ordinary rule of evidence, which, in every matter of common life, we adopt when we wish to be satisfied about anything we have not ourselves seen." As an illustration, Mr. Evans says: "Suppose we saw someone arrive at a certain point, and we wished to know by what way and from what place he had come, we would go in the direction from which he came, and make enquiries of those on the road if they had seen him. If, then, we could satisfy ourselves that our witness had been present, and had really seen the man asked about, we might draw, upon evidence that could not be called insufficient, a map of his route." Accordingly, the writer passes along the way of the years from 1894 to the year of the Crucifixion, and asks of those on the road—Did they see these Gospels? The first witness called is, therefore, the one furthest away from the commencement of the journey, but "an author which defenders and opponents of the Gospels alike acknowledge knew then"—Eusebius, Bishop of Cæsarea. Eusebius was born in the year 260 A.D., wrote his Ecclesiastical History in 324, and died in 339. Not only was he a writer of great industry, but he was acquainted with all the Christian literature of the second century—practically all of which is lost to us; yet not one of the writers of this century, as far as Eusebius knew, had any doubts about the Apostolic origin of the four Gospels. Nor is this all. "Eusebius was not what anyone would call a blind upholder of the canon of the New Testament Scriptures. He leaves the canonicity of Hebrews, Second Peter, James, Jude, and Revelation an open question. So his witness to the Gospels is so much more strong."

From Eusebius we are led one step backwards to a group of three writers living between the years 177 A.D. and 203 A.D., and all bearing the same testimony. These are Clement of Alexandria, Tertullian of Carthage, and Irenæus of Gaul. Irenæus is particularly important, for he was taught by Polycarp, and Polycarp was taught by St. John, and in view of this fact Mr. Evans pertinently asks: "Can we believe that Irenæus would appeal to tradition, that extends to the very beginning of the Christian Faith, tradition that is also so much at first hand, and be utterly mistaken about it upon such a simple matter as the question whether the Gospels were or were not written after the Apostles died?" The next witness is Justin Martyr, from whom we pass to his pupil Tatian, from Tatian to Papias, from Papias to the Apostolic Fathers—the Fathers, that is, who stood nearest in time to the Apostles—Clement of Rome, Ignatius, Polycarp. Even heretics like Marcion, Basilides, and Valentinus are made to give their testimony, and it leads to the same issue. And from a review of all this mass of evidence, Mr. Evans concludes that our Four Gospels are Apostolic.

Nor, indeed, can this conclusion be seriously doubted. Even if the chain of evidence in favour of the existence of written Gospels did not stretch back further than, say, the time of Polycarp, it would still lead us sufficiently far back to justify us in drawing the conclusion that our Gospels as we have them consist of an account of the life of Christ founded on tradition handed down from those who had been his personal followers, and in the main true. This would account for discrepancies, not only in the language of the Gospels themselves, but in that of the quotations from them to be found in the writers cited in this and similar works. This is all that Mr. Evans contends for, and if any one of the opponents of Christianity is so ill-advised as to attack religion on the ground that the Gospels are fabrications of the middle ages, he is likely to find himself in serious conflict with results of scientific historical research which cannot reasonably be gainsaid.

But granting all Mr. Evans and other writers on this subject say, the sceptical enquirer may still ask, "What then? your history may be true, but your philosophy bad;" and here we would be led "into the field of dread theology." Mr. Evans most properly excludes such topics from the subject of these lectures, delivered, as they no doubt were, not to scholars, but to ordinary, hard-worked, every-day men and women on quiet spring evenings after the day's toil was over. But he shows pretty clearly that he is fully alive to the importance of this further enquiry, as we gather from his dignified protest against those who have sneered at a discussion such as that in which he had been engaged. We invite him, when next he writes, to put his sickle into that "dread field," and we will await the

* "When were the Gospels Written?" By F. P. Evans, B.A., of the Church of St. John the Baptist, Beeston, Notts., Senior Moderator, Trinity College, Dublin. (London: Simpkin, Marshall, Hamilton, Kent, and Co., Limited; Nottingham: James Bell, Carlton Street. 1894.)

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result with great interest. He has given us such a good book, admirable alike in matter and in manner, that we must protest against his depriving us of the fulfilment of the promise it gives.

One word more. Mr. Evans deals tenderly with a generation suffering alike from hurry and from over-strained eyes; in his book, wide and accurate information is condensed into the narrowest limits; clearness of thought leads to lucidity of style; a lucid style takes an outward embodiment in printing which it is a positive relief to read.

THE MESSAGE OF ISRAEL IN THE LIGHT OF MODERN CRITICISM. By Julia Wedgwood, Author of the Moral Ideal, etc. (London: Isbister and Co. 7s. 6d.)

Miss Wedgwood has made a courageous attempt. But the time is not yet. She tells us in the preface: "The book, as a whole, must be regarded as a supplement to one published in 1888, which aimed at delineating in faint outline the moral genius of the chief nations of antiquity. These suggestions were more fragmentary and incomplete in the case of Israel than of any other nation, and I have tried to fill the gap by this volume." Of course it was impossible to attempt such a task without reckoning with modern criticism of the Jewish Scriptures, and Miss Wedgwood reckons with it by accepting it in an undiluted form. She then expounds what she conceives to be the moral content left to us in the reconstructed records. Nothing much is gone that we need fret about. The solid good still remains. We look through other spectacles, but the same sun is in the heavens, and its beams are still as healthful and beautiful and life-giving as ever. We may doubt, but Miss Wedgwood assures us that it is so. It is something to have the opinions of an able woman and a clear-headed on these matters. She makes no claim to be a specialist, and for that reason her book is all the more valuable. For our part, we are persuaded that the cry "Leave to the specialist these things" is a mistaken cry. If the specialists cannot convince plain men and women, they will perish in the dust they have raised. Here is one plain, thoughtful person convinced—enthusiastically convinced. Well, so far so good. But the time for all of us is not yet.

THE PHANTOM BROTHER AND THE CHILD. By Evelyn Everest Green. AND OTHER STORIES. By the author of "Miss Toosey's Mission," L. T. Meade, Sarah Doudney, R. Metcalfe, Blanche Atkinson, A. S. Macduff, Edwin Whelpton, E. Rentoul Esler, and A. W. Stewart. With numerous illustrations. (London: Isbister and Co.)

An admirable summer book, not too big for the holiday trunk, not too small typed to read with the holiday eyes, not too severe to strain the holiday mind. Cheerful it is, withal stimulating and varied.

THE LORD'S SUPPER: ITS FORM, MEANING, AND PURPOSE, ACCORDING TO PAUL. By William Robson. Second Edition, with additions. (London, Elliot Stock.)

A careful and scholarly study of one side of a vast subject.

BY-PATHS OF BIBLE KNOWLEDGE. XX. THE MONEY OF THE BIBLE. Illustrated by numerous woodcuts and facsimile representations. By Geo. C. Williamson, D.Lit., Mem. Num. Soc. Lond., etc. Author of "The Trade Tokens of the Seventeenth Century." (The Religious Tract Society.)

This is a very good handbook. The author has read all the great and wonderfully dry books on the subject, and has worked them up into a vivid and interesting book of his own. The facsimile representations are very fine indeed.

THE "LIFE INDEED" SERIES. THE DISCIPLINE OF THE SOUL, SOME OF ITS AIMS AND METHODS. By R. Waddy Moss, author of "From Malachi to Matthew." (London: C. H. Kelly. 3s. 6d.)

The mark of these admirable sermons is careful and scholarly exposition. The text is used as a text should be, not as an ornament for the top of a page, but as a matter carefully to be searched into with all the lights that can be brought to bear. Every word has its proper meaning given and expounded, and then the whole is gathered up and applied to our life and conduct. Every sermon embodies a good deal of hard work. There is no flashing of false fire, or splutter of words for effect. The preacher has respect for himself and his hearers. He is well read in general literature and has the courage of his convictions. He is not afraid to hit hard and to use great plainness of speech. We believe he is a Methodist preacher. The church that has such ministers is well able to speak with the enemy in the gate. Methodist literature is looking up, is becoming less provincial, and strikes a loftier note. The book is not ashamed of Methodism, however, and not infrequently the language of Canaan is used very effectively.

VOICES AND SILENCES. By the Very Rev. H. D. M. Spence, D.D., Dean of Gloucester. (London: Isbister and Co. 3s. 6d.)

We fear the new volume of "The Gospel for the Age" series is not quite equal to its predecessors. It has many excellent qualities, is devout, touched with emotion, and full of the most passionate loyalty to Christ, but it has no grip and little insight into most of the difficulties of our time. The burden of the book is against the higher criticism. Dean Spence chants a pæan over Prof. Sayce's book on the Higher Criticism and the Monuments, declares that this great scholar has indeed smitten the foe, hip and thigh. It rather puzzles one to understand this. No one seems to be more delighted with Prof. Sayce's book than these same higher critics. They say, and most people are of their opinion, that he was called up to curse, and he has done naught but bless. One begins to wonder if these jubilant discourses were written before the full significance of the book was discovered. However, we are content to let this pass. Not all the sermons are on the Old Testament. Others deal with the New Testament, and there are not a few that have been preached in the course of long and devoted service in the noblest of all causes. One cannot help but respect deeply the writer of this volume. For many reasons we wish we could be more enthusiastic about the book.

BOOKS FOR BIBLE STUDENTS. IN THE APOSTOLIC AGE: THE CHURCHES AND THE DOCTRINE. By Robert A. Watson, M.A., D.D., Author of "Gospels of Yesterday," etc. (London: C. H. Kelly, 2s. 6d.)

Several admirable books have been issued in this series. The writers are, on the whole, Conservative in the best sense of the word. Prof. Findlay and Dr. Davison have produced books, the one on the epistles of St. Paul, and the other on the Psalms, that are sure of a very great circulation, and what is more are worthy of the greatest that can be achieved. Dr. Watson has an interesting subject, and yet he has not reached the quality of the two writers just named. This sketch of the rise and growth of the churches and their doctrine is solid and instructive, rather than brilliant. It is written from the Presbyterian standpoint, and on the vexed question of the orders of the ministry, largely follows the lead of the late Bishop of Durham. The book partakes somewhat of the nature of treatise on Biblical theology, intermixed with the earlier matters of ecclesiastical history. The thought and organisation of the church, and the contribution of each apostle to both in the development of Christianity, is the problem which the author fronts. He is a safe and patient guide, with no passion for things new or novel.

THE FREE CHURCH OF SCOTLAND, HER ORIGIN, FOUNDERS AND TESTIMONY. By Peter Bayne, LL.D. Second Edition. (Edinburgh: T. and T. Clark. 3s. 6d.)

We are glad to see a second edition of this remarkable book. It is one of the very best books of the late publishing season, and here it is, enriched with a new preface, better bound, and just as well printed, and on the same paper as the first edition, and at about half the price. We strongly suspect that we have to thank the devotion of Sir Thos. Clark to the church of which he is an elder for this timely boon. Dr. Bayne has surpassed himself in this book, and now it is within the reach of all. No nobler story of Christian loyalty and heroism was ever told, and none was ever more fortunate in its narrator.

A YEAR WITH CHRIST. (London: John F. Shaw and Co.)

This book is by the rector of Hinton-Waldrist, the Rev. F. Harper, M.A., at least so we surmise from a comparison of various pages. It is a series of studies for the Sabbaths of the ecclesiastical year. They are devout, fresh, charitable, and burn with not a little of the true fire.

ECHOES FROM THE CHOIR OF NORWICH CATHEDRAL. Being sermons preached when it was re-opened after reparation by His Grace the Lord Archbishop of Canterbury, the Right Rev. the Lord Bishop of Liverpool, the Right Rev. the Lord Bishop of Ripon, the Right Rev. the Lord Bishop of Sodor and Man, the Venerable the Archdeacon of Westminster, the Venerable the Archdeacon of London. With an Introduction by William Lefroy, D.D., Dean of Norwich. (London: Jarrold and Sons.)

The introduction gives an account of the "Reparation," and a list of the subscribers to the fund, then follow the six sermons. The sermons are fair specimens of the ministry of the distinguished clergymen who preach them. This neat title is a good and fitting memorial of a great work well done.

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Rev. Dr. Monro Gibson. Rev. Dr. Moore. Rev. H. P. Hughes. Rev. Fredk. Relton. Percy W. Bunting, Esq. Rev. Thos. Scowby. Rev. Preb. Grier.



Rev. Douglas Mackenzie. Rev. Dr. Glover. Rev. Dr. Berry. Very Rev. Dean of Armagh. Rev. Dr. Henry S. Lunn, *President*. Very Rev. Dean of Bristol. Rev. Preb. Webb-Peploe.

SPEAKERS AT THE GRINDELWALD CONFERENCE, 1894.

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THE PROGRESS OF THE CHURCHES.

CHURCH OF ENGLAND NOTES.

Religion and the London School Board.

The Address of the Bible Education Council for the London School Board Election is the result of the meeting at Sion College held last June. The object of the meeting itself was to bring to an end, if possible, the religious dissensions which have been prevalent at the Board during the last three years under the auspices of Mr. Riley, and to withdraw the evil of religious discord from the coming election in November. As the representatives of many different denominations had to be consulted, the wording of the Address took some time. The appendage of the signatures was a still more lengthy matter, as so many of them had started for the holidays. But the policy adopted has from the first been the same; the addition of the word "Christian" was considered merely a matter of form, in order to quote the Compromise as it now stands in the Bye-laws of the Board with the assent of almost the whole of the members. The promoters of the meeting considered the word "Bible" in the original compromise as equivalent to the word "Christian," and willingly accepted the addition as thoroughly in accordance with the spirit of the old arrangement.

To say that those members of the Church of England who have signed the Address have at length made up their minds to side with the Progressive party is altogether a mistake. The aim of the Address is to induce the more far-sighted amongst the candidates who rank with the present majority to drop the irritating policy of the Circular; and on the other hand to persuade the Progressive candidates to continue to support the teaching of the Christian religion from the Holy Scriptures in accordance with the original concordat. The candidates siding with the majority frequently say that the Circular is dead and buried. If they will categorically repudiate the policy of the Circular (which has nothing to do with the matter of it), there is nothing whatever to prevent them from receiving the support of the Church of England signatories of the Address.

The frequent mention of the word "Church Party" is altogether misleading. In questions of common religious interest it would be the greatest possible misfortune and the most unwise policy to range the Church of England on one side and the Nonconformists on the other. The Church of England is probably stronger in London than the Nonconformists, but it is very doubtful whether it is stronger than the Nonconformists when forced into an alliance with the Secularists. On such a ground as Bible-teaching there is room for perfect harmony between Churchmen and religious Dissenters. Of such harmony we have admirable examples in the Religious Tract Society, the Bible Society, and a multitude of other religious and philanthropic enterprises. The Compromise of 1871 was established by such a mutual understanding; it was proposed by Mr. W. H. Smith and seconded by Mr. Samuel Morley; and no arrangement in these debated matters at the Board is likely to be permanent in which the Nonconformists do not concur. When once it was seen that the policy of the Circular was distasteful to the Nonconformists recourse should have been had to the earlier method of procedure. But as a matter of fact the majority cannot accurately claim the title of the "Church Party." The dissent of the Bishop of London from the policy of the Circular was most emphatically expressed at the London Diocesan Conference in the spring; and Mr. Fitch, the eminent Inspector of Training Colleges, in his recent article in the *New Review*, probably expresses the opinion of the great majority of laymen. His views are in entire harmony with those of Mr. C. H. Alderson, another inspector of the highest experience, who is a well-known High Churchman, and brother of the Marchioness of Salisbury; he has signed the Address.

The clergy who have appended their names are a fairly representative body, both in opinion and locality. They comprise Archdeacon Farrar, Prebendary Eyton (of Chelsea), Prebendary Webb-Peploe (of South Kensington), Canon McCormick (of Highbury), Mr. J. Campbell Colquhoun (Chairman of the National Club), the editor of the *Rock* newspaper, Canon Trench (of Notting Hill), Mr. Blunt (Rector of Chelsea and Rural Dean), Mr. Jeakes (Rector of Hornsey and Rural Dean), Mr. Martin (Rector of St. Dunstan's, Fleet Street), Mr. Neil (Vicar of St. Matthew's, Poplar, and late President of Sion College), Mr. Barraclough (Vicar of St. Thomas's, Lambeth), Mr. Bott (Vicar of St. Jude's, Kensal Green), Mr. Banning (Vicar of Christ Church, Highbury), Mr. Boyd (Vicar of All Saints', Paddington), Mr. Bayfield Clark (Vicar of St. James's, Camberwell), Mr. Everitt (Vicar of St. Andrew's, Hoxton), Mr. Hocking (Vicar of All Saints', Tufnell Park), Mr. Jackson (Vicar of All Saints', Notting Hill), Mr. Jones (Vicar of St. Philip's, Clerkenwell), Mr. Oxford (Vicar of St. Luke's, Berwick Street), Mr. Sharpe (Vicar of Trinity, Hampstead), Mr. Stevens (Vicar of Trinity, Sydenham), Mr. Vacher (Vicar of St. Philip's, Stepney), and Mr. Arundell Whatton (of All Saints', Notting Hill). The evil of a "square fight between Church and Dissent" in the November election is entirely at an end. Here are clergymen of the Church of England of all shades of opinion who agree in thinking that under the

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circumstances of the London School Board the candid and reverent teaching and explanation of the Word of God itself may be trusted, and that the Board is not a suitable body for the production of theological definition.

The Address has of course met with undeserved criticism, as well as undeserved praise. It has been said that it has been framed to include the views of those who wish the Bible read without note or comment. No such thought was in the minds of the writers of the Address. They ask that the Compromise should be maintained which provides for "explanations and instructions should be given in the principles of morality and religion;" and they add that "managers should be satisfied by testimonials that candidates for teacherships are of proved ability to give Bible instruction, and are likely to do so in a truthful, temperate, and reverent spirit."

My friend Mr. Murray asks how such assurances can be given without tests? But that admits of the briefest possible answer. By testimonials.

An excellent Rural Dean in Lambeth complains that there is nothing in the Address to make it clear that those who sign it demand that the children of London should be taught that the Saviour is not only their example, but their Lord and their God. The reply is that there is just the same safeguard as there has been for the last twenty years, which has satisfied much greater men than ourselves, and which has worked with admirable results. It is the unfettered witness of the Bible itself. One of the earliest things I learnt as a child in the schoolroom was this: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only-begotten of the Father) full of grace and truth." And this: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." But indeed the divine nature of our Lord blazes forth from every page of the New Testament. The followers of Socinus are few, and have insuperable difficulties in their way. The child that has the Book put into its hands which contains these sentences will have no doubt at all as to their meaning. And that the teachers give their instruction conscientiously and without stint may be seen in the most satisfactory manner from the replies of the heads of departments in the whole Greenwich division. But indeed the "wordy document" which displeases the good Rural Dean says distinctly: "As all the doctrines of Christianity are expressly revealed in the Bible, we repudiate the view that Holy Scripture without superadded definitions is a 'residuum.' We hold that the words of our Divine Lord and His prophets and apostles contain all things necessary for a full belief."

From the beginning there have been a small number of Secularists or Unitarians on the Board; but they have been too few to wish to insist on Unitarian or Secularist teaching, and they do not insist on it now. In the heated cross-examinations which have been during the last three years a deplorable feature at the School Board, things have been said which have made capital for the fuglemen of the majority; but the signatories of the Address are bound by nothing except what they have signed.

What is to be hoped is that a sufficient number of candidates, more or less in agreement with the majority, will agree to withdraw from the policy of the Circular to insure the absence of religious disputations from the coming School Board; and that those on the so-called Progressive side who are interested in Christian education will pledge themselves to see that the Biblical teaching is thorough and efficient.

The National Church and Divorce.

An important and very interesting Report has been issued by the Convocation of York on the subject of Divorce, which is well worth careful study. With regard to the re-marriage of divorced persons, it appears that the practice of different dioceses varies greatly. Out of the thirty-four (or thirty-five) dioceses of England and Wales, six refuse to issue licences to any divorced person whatsoever. These are Chester, Chichester, Ely, Lichfield, Norwich, and Salisbury. Sixteen grant the Bishop's faculty for a fresh union to the successful petitioner or plaintiff in a divorce suit (on the ground of our Lord's exception, "except for the cause of fornication"). These are St. Albans, Bath and Wells, Canterbury, Durham, Exeter, Bristol, Hereford, Llandaff, Lincoln, Liverpool, Manchester, Newcastle, Peterborough, Rochester, Truro, and Winchester. Twelve make no rule against the issue of licences to either of the divorced parties. These are St. Asaph, Bangor, Carlisle, St. Davids, Gloucester, London, Oxford, Ripon, Southwell, Wakefield, Worcester, and York. But Gloucester, since the issue of the Report, has apparently joined the second group. Whether the sterner or the easier view prevail, there is no civil grievance, as the parties can be married before the Registrar. Other questions are discussed, such as the admission of divorced persons who have married again to communion, but they are too lengthy but for careful discussion.

The Rev. Hugh Price Hughes on Episcopacy.

The speech of Mr. Hugh Price Hughes on Episcopacy at the Grindelwald Conference has received great attention, and marks an epoch in the question of Reunion. He said that if Nonconformists were ever to effect organic union with the Church of England, it must be on the basis of the Episcopate. He maintained that the Episcopate had existed from St. John's days, and was therefore historic. Either it was ordained by God as the institution best fitted for the Church, or, by its survival down the centuries, it had proved its right to exist. He held that if the bishops of the sixteenth century (seventeenth?) had put forward as broad and catholic a basis for ecclesiastical unity (as that suggested by the Lambeth Conference) Dissent would never have existed. He

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therefore asked if Nonconformists would be prepared to surrender something in return for the great blessings of unity? Multitudes of Churchmen held the principle of the Episcopate in a non-dogmatic but historic sense; and if union could exist in the Church of England with men of such divergent views, why should not Nonconformists, accepting the Episcopate in their sense, accept union with the Episcopal Church? The question of reordination was undoubtedly the crux of the matter; but he hoped that some way would be found out of the difficulty. He thought that the time was not yet ripe for this great measure of reunion, but that a society should be formed to convene meetings in England similar to those at Grindelwald. This is indeed a memorable declaration. Mr. Hughes is one of the most vigorous and independent of living Nonconformists. A real alliance between Wesleyan earnestness and discipline and the old Episcopal constitution would be of inestimable value to English Christianity. The members of the ancient church organisation of the country wish to take no advantage whatever of that Christian "Forward Movement" which did so much to revive religion in the last century, and which has ever since been so full of the gifts of the Holy Spirit; but for union and mutual understanding they do most earnestly long and pray.

The Religious Tract Society. The complete report of the Religious Tract Society, which was given in part at the May meeting, has now been published. It is the ninety-fifth. Since the foundation of the Society in 1799, it has printed important books and tracts in 210 languages, dialects, and characters, and distributed considerably over 3,000,000,000 copies of its publications. During the past year 583 new publications were issued, including 151 tracts. The total circulation for the year from the home depôts reached 47,590,600, of which nearly 19,000,000 were tracts. The issues from foreign depôts were 20,000,000, making a total circulation of 67,590,600. The contributions to the Society during the year amounted to £29,186. The grants to societies and individuals at home and abroad, in money, paper, engravings, and publications, amounted to £35,863, towards which £7,208 were contributed by the recipients. May we not hope that the Spirit of God has gone forth with this great mass of missives prayerfully and humbly sent out in His service?

The Public-house Reform Association. The result of the meeting at Grosvenor House on July 11th, in favour of the Scandinavian system of Licensing Reform, has been the formation of a society to be called "The Public-house Reform Association." A circular signed by the Duke of Westminster, the Bishops of Durham and Chester, Lords Aberdare and Thring, Mr. Chamberlain, Judge Hughes, Mr. J. G. Talbot, M.P., and Mr. George Wyndham, M.P., has now been issued, stating the main objects of the new association to be:—

(1) The union and organisation of those who, recognising that the public-house of entertainment is necessary for the comfort, recreation, and social intercourse of the people, are convinced that reforms other than abolition must be the aim of a sound temperance policy; (2) the extension to licensed victualling of the familiar English methods of entrusting affairs of exceptional public concern in public hands, giving to the management the character of a public trust, and eliminating from it as far as possible the motive of private gain; (3) the diffusion of information as to the working and results of the Scandinavian Licensing System, and of the kindred system of military canteens, with a view to securing legal facilities for a fair trial *on suitably modified lines* in our own country.

The yearly subscription will be 2s. 6d.; though, as the necessary expenses must be considerable, larger sums will be gladly received. The Bishop of Chester is secretary of the association.

The New Bishop of Wellington, New Zealand. The Bishopric of Wellington has at length been filled up, the Rev. Frederic Wallis, M.A., Fellow and Lecturer of Gonville and Caius College, Cambridge, having been nominated thereto by the Archbishop of York and the Bishop of Durham, to whom the matter was delegated by the Synod of the diocese. Mr. Wallis graduated in 1876 in the First-class of the Classical Tripos, and in 1878 obtained a similar distinction in Theology. He was also Carus Prizeman in 1874 and 1877. He is now Examining Chaplain to the Bishop of Salisbury. The Diocese of Wellington was formed from that of New Zealand in 1858. The first Overseer was Dr. C. J. Abraham. He was succeeded in 1870 by Dr. Hadfield. The See comprises the Province of Wellington and part of the provincial district of Taranaki. The population is 70,000, scattered over 18,000 square miles. There are twenty clergymen, and the stipend is £700.

New Vicar of the Chapel of Ease, Islington. The old Chapel of Ease, Islington, which shared with the mother church the responsibility of upwards of 23,000, has lately been constituted a new parish, under the name of St. Mary Magdalene. The Vicar and Rural Dean of Islington, Mr. Barlow, has appointed as the first Vicar the Rev. Arthur Faithfull, Vicar of Trinity, Scarborough. Educated at Haileybury, he first followed commerce at New York. In 1876 he took a First-class in Theology at Oxford. After working under Mr. Filmer Sullivan at Brighton, he was in 1878 appointed Vicar of Trinity, Leicester, where he worked four years with valuable results. He was twelve years at Scarborough, and for a time was on the staff of the Bishop of Liverpool's Examining Chaplains. Next to the Bishops, there is no man who has such extensive patronage as Mr. Barlow, and he is exercising it with a care and discretion that have already been of the highest advantage to Islington and elsewhere.

St. Stephen's, Spitalfields. St. Stephen's, Spitalfields, is one of the poorest and most difficult parishes in London. It was not easy to find a successor to the late Rural Dean of Spitalfields, Mr. Whichelow, who was preferred by the Bishop of London to St. James's, Muswell Hill. The Church Patronage Trustees have appointed the Rev. Alfred Allen, Head Master of the

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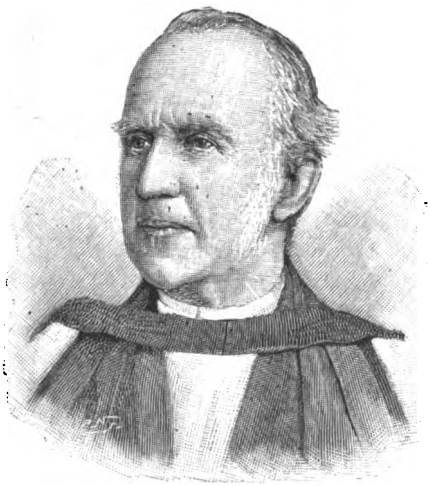
Kentish Town High School for Boys. Mr. Allen received his Head-mastership in 1883, and in 1884 he took Holy Orders. He is a graduate of Trinity College, Dublin, where he took his B.A. in 1881, his M.A. in 1885, and his B.D. in 1892. He has also been Curate of Kentish Town since 1884. The school is for commercial and middle-class education, and has had a high reputation under Mr. Allen.

The late Bishop Suffragan of Coventry. Henry Bond Bowlby, Bishop of Coventry, Suffragan to the Bishop of Worcester for Birmingham, was one of the most hard-working and respected clergymen of that great city. He was born in 1823 at Bishop Wearmouth, his father being Captain Peter Bowlby, who served in the Peninsular, at Waterloo, and in America. At the age of fifteen he obtained a scholarship at Wadham College, Oxford. After serving in various curacies, he was elected Fellow of Wadham. In 1850 the late Archdeacon Hone presented Mr.



THE LATE BISHOP BOWLBY OF COVENTRY.
(From Photo by Russell & Sons.)

Bowlby to the Perpetual Curacy of Oldbury. His eighteen years' labour at Oldbury is remembered with pleasure by very many of the parishioners. He showed great sympathy with the mining and ironworking residents of the parish, with whom he became deservedly popular. He took a great interest in elementary education, and no fewer than five schools were built in the parish during his incumbency at a cost of £6,000, and capable of accommodating 500 children. For six years he was Vicar of Dartford, where the present Bishop of Rochester was one of his curates. In 1875 the Rectory of St. Philip, Birmingham, became vacant through the appointment of the Hon. and Rev. Grantham Yorke as Dean of Worcester, and the offer of it by the late Bishop of Worcester was gladly accepted by Mr. Bowlby, as it restored him to the Midland district, where he had made and retained many friends. Mr. Bowlby soon became one of the best known figures in Birmingham, devoting himself not only to the affairs of his parish, but to the general philanthropic and educational work of the city with characteristic heartiness. In 1877 Mr. Bowlby was appointed a Surrogate for the diocese of Worcester and Honorary Canon of the Cathedral, and in 1887 he was unanimously chosen as one of the proctors in Convocation for the clergy of the diocese of Worcester.

William Sinclair.

PRESBYTERIAN NOTES.

Union in America. I hear that the uncompromising rejection of overtures of union with the Northern Presbyterian Church of America by the Assembly of the Southern Church has caused a good deal of dissatisfaction among a large number of both clergy and people, and that steps will be taken to bring about a reconsideration of the subject. This is as it should be.

The American Heresy case. The Sydney *Presbyterian* for July 21st contains a very trenchant article against the action taken by the General Assembly of the American Church (North), against Prof. Smith, of Cincinnati. It accuses the Assembly of violating all Presbyterian procedure by not holding a brotherly conference with Prof. Smith before beginning the prosecution, and contends that by its decision it has added at least four new articles to the Confession of Faith. (1) That the Scriptures are *verbally* inspired and absolutely inerrant; (2) that this inerrancy belongs to the original lost autographs of Scripture; (3) that the whole of the book of Isaiah was written by one author; (4) that the books of Chronicles are absolutely inerrant in spite of such passages as 1 Kings xxii. 48, 49, and 2 Chronicles xx. 35-37. It adds that the churches of the Presbyterian Alliance have reason to complain that one church should make such sweeping additions to the common creed.

Union in Australia. The Presbyterian churches of Australia have long been federated together and have enjoyed great mutual benefits from their federal union. It is now suggested that the Presbyterian churches of the various Australian colonies (there is only one Presbyterian church in each colony), ought to be joined in an incorporated union —the Presbyterian Church of Australia and Tasmania The Committee of the Presbyterian Church of New South Wales have adopted the following as a scheme of incorporated union:—

(1) The Subordinate Standards of the United Church shall be the Westminster Confession of Faith read in the light of a Declaratory Act to be drawn up by the General Assembly of the United Church.

(2) There shall be one General Assembly, and the first meeting shall be fixed by the Federal Assembly.

(3) The General Assembly shall be representative, and the first Assembly shall consist of one-fourth of the members of the present Supreme Courts of each Church.

(4) The functions of the General Assembly shall be judicial,

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legislative and administrative; it shall be the highest Court of Appeal, and shall exercise supreme control on all matters which concern the work and welfare of the Church in accordance with the constitution of the Presbyterian Church.

(5) There shall be Synods of the United Church, and these for the present shall be coterminous with the existing General Assemblies, except in the case of Tasmania, where the churches shall form one Synod.

(i.) Each Synod shall have the power to arrange for the place and time of its own meetings. (ii.) Each Synod shall remain in possession of its own property and funds. (iii.) Each Synod shall have in the meantime complete and direct control of such Home and Foreign Mission work as the respective Assemblies are carrying on, and will report through its Committees to each General Assembly, but the General Assembly shall be free to originate new mission schemes and to take such steps as may be seen to be desirable to bring those at present in operation in connection with the various churches into closer union and under its own direction.

(6) There shall be one uniform system of theological training for the whole Church, and one standard of qualification; and the General Assembly shall determine all details.

(7) Synods shall have power to admit ministers from other churches, but this power shall be exercised in accordance with rules framed and adopted from time to time for that purpose by the General Assembly.

Three Political Planks. The Sydney *Presbyterian* says that the Presbyterian Church of New South Wales has but three planks in its political platform. The first and the only one on which the Church has pronounced a formal deliverance is *Local Option, without compensation to publicans*. The second is *Federation*, and the Church has done better than formulate a deliverance on this matter. It has federated itself, and, in doing so, has emphatically counselled the colonies to go and do likewise. The Churches mean to go beyond federation, and there will be one Presbyterian Church in the six colonies. That one Church will be a standing reproach to the six colonies, if they are still six and not one. The third plank is *Adult suffrage*. Throughout the great Presbyterian Church there is no distinction of sex in the ecclesiastical suffrage. Women are on the same footing as men. The inference is plain that the Church must think women fit and proper persons to vote on the affairs of State, and every loyal Churchman is bound to recognise the wisdom of the Church by using his electoral power to secure the suffrage for the women of New South Wales. It is also the duty of every loyal Churchman to make it his first consideration to vote for none but God-fearing men—men of clean lips, clean hands, and clean life.

New York Presbyterian House. During the course of next year a Presbyterian House is to be built on the site of the old mansion of the late Robert L. Stuart at the corner of Fifth Avenue and Twentieth Street, New York. The building will be eleven stories high, and will house the Board of Home and Foreign Missions, and other agencies of the great Presbyterian Church of the United States of America. The cost of the building will be defrayed from the estate of the late Mrs. R. L. Stuart.

A Canadian Centennial Service. St. Andrew's Church, at Niagara-on-the-Lake, is the oldest Presbyterian Church in Western Ontario, and the oldest but one in the Province. It celebrated its centenary on Saturday, Sunday, and Monday, August 18th, 19th, and 20th. Sir Oliver Mowat, the Rev. Professor Mowat, D.D., of Queen's University, the Rev. Dr. Cochrane, of Brantford, and other leading Presbyterians were present. A history of the congregation was read, a commemoration tablet was erected, and special sermons were preached to crowded audiences. This congregational centenary really dates the history of organised Presbyterianism in Canada.

Jubilee of the New Hebrides Mission. The Canadian Church is this year celebrating the Jubilee of the New Hebrides Mission. On July 11th, 1844, the Synod of the Presbyterian Church of Nova Scotia resolved "to embark on the Foreign Mission enterprise," and after diligent enquiry determined to adopt some part of the South Sea Islands as their sphere of work. Their first missionary, the Rev. Dr. Geddie, chose Aneityum, the southward of the New Hebrides group, as his station. The little church of Nova Scotia was one of eight Presbyterian Churches, then within the bounds of the present Dominion of Canada. After several local unions the eight were reduced to four in 1867; and these four became the one Presbyterian Church of Canada in 1875—the New Hebrides Mission remaining the distinctive mission of the Church. The work was shared by the Reformed Presbyterian Church of Scotland, then the various Australian Churches began to take part in it. In this Jubilee year of the Mission the Canadian Church has resolved that as the Australian Churches are in close proximity to the New Hebrides group, it is more natural that those churches should assume full responsibility for the evangelisation of those islands, and leave the Canadian Church free to devote its energy to fields as necessitous but lying nearer. The Free Church of Scotland, which since its incorporation with the Reformed Presbyterian Church has acquired a share in the New Hebrides Mission, has come to no formal resolution on the subject, but it may be safely said that it also regards the New Hebrides field as one that ought in the near future to be left to the Australian churches.

The Rev. James A. Wylie, M.A. The newspapers have recorded the murder of the Rev. James A. Wylie, M.A., missionary of the United Presbyterian Church in Manchuria, and the prompt steps taken by the Chinese government to punish the murderers. The soldiers who perpetrated the outrage were strangers marching through the country, under very loose discipline, to the Korea, and to whom the missionary was personally unknown. Mr. Wylie and his fellow workers were accustomed to travel through the country, with perfect freedom, secure of the goodwill and courtesy of all the inhabitants. The Manchuria Mission, to which Mr. Wylie belonged, was begun in 1867 by the apostolic William Burns, who baptised the first converts at Newchwang. Five years later the Rev. Dr. Ross reached the city in which Burns was buried. He found one convert. Now the joint efforts

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of the Irish Presbyterian Church and of the United Presbyterian Church of Scotland have resulted in the formation of a native church of more than 2,000 communicants, with about 500 candidates for baptism. "The most striking feature of the mission in recent years," we are told, "has been the aggressive zeal of the converts, and the energies of the missionaries are



THE LATE REV. JAMES A. WYLIE, M.A.

practically absorbed in the work of superintendence and training." The European staff of the United Presbyterian Church in Manchuria consists of five ordained missionaries, four medical missionaries, and three Zenana missionaries, one of whom has the medical diploma. The church is about to send out five additional missionaries—two ordained, one medical, and two ladies.

"Mr. Wylie," says the *Missionary Record* of the United Presbyterian Church for September, "was born at Hamilton on 3rd October, 1863, and was a member of Chapel Street congregation there. He studied and graduated at Glasgow University, and after completing his course at the Theological Hall in Edinburgh, engaged for a term of five months in mission work in the North-West of Canada. On 1st November, 1887, he was ordained as a missionary to Manchuria, and he landed at Newchwang on the 6th of April following. During the six years of his missionary service he has proved himself an earnest, painstaking, and constant labourer. His genuine character and growing capacity had led to anticipations of distinguished usefulness in the future. A lengthened paper, containing a remarkable amount of valuable geographical and other information acquired during one of his journeys in Manchuria, was forwarded by us to the Royal Geographical Society, and appeared in the *Geographical Journal* of last November. Meek, gentle, unassuming, he was perhaps of all our missionaries the very last who would furnish occasion of irritation to anyone. His early death is a severe loss."

Dr. Robert Scott. The United Presbyterian Church has lost one of its most valued leaders by the death of Dr. Robert L. Scott, formerly its Home Mission Secretary. Dr. Scott was born at Benwell, near Newcastle-on-Tyne. He was a distinguished student at Edinburgh, medallist in the late Sir William Hamilton's class, and for three years during the professor's illness his assistant and substitute. He became a licentiate in 1849, and was ordained to a congregation in Manchester in 1850. He was one of the chief promoters of Presbyterian union in England. In 1868 he was elected Home Mission Secretary to the United Presbyterian Church, and the prosperity of the Home Mission Schemes of that Church are largely due to his administrative genius.

Dr. Alexander Wallace. The United Presbyterians of Glasgow have recently been honouring the memory of the late Dr. Alexander Wallace, one of the many large-hearted men who have adorned their church. On the 18th and 19th of August memorial services were held in the East Campbell-street Church. A mural tablet of marble with a bronze medallion of Dr. Wallace, which has been placed in the vestibule, was unveiled on the 18th, and on the 19th appropriate sermons were preached to crowded congregations. By a very curious coincidence the two officiating ministers had chosen the same text, 2 Kings xiii. 21. Dr. Wallace was for a long time a great power in Glasgow and in the West of Scotland. He was an earnest and active total abstainer. He refused to be translated to a suburban congregation, and resolutely and successfully faced the difficulties of ministering to the people in one of the poorest parts of Glasgow.

Conference at Belfast. The Irish Presbyterians are going to hold a Conference at Belfast on the 2nd, 3rd, and 4th of October. The mornings of the 3rd and 4th are to be occupied by the reading and discussion of papers of scholarly interest, and the evenings are to be given to more popular addresses. Professor Macalister, of Cambridge, is to read a paper on "The Influence of our Universities in Modern Life." Professor Orr, of Edinburgh, is to speak on "Modern Tendencies in Theology." Dr. Marcus Dods is expected to speak on some apologetic question, and Dr. Lindsay on "The Place of Presbyterianism in a Reunion of the Churches." Professor Heron and other eminent men in the Irish Presbyterian Church are also to read papers on subjects of Presbyterian interest.

The Synod of Amoy. The *Monthly Messenger* of the English Presbyterian Church for September contains an illustration which we should like to see reproduced in this Review—The First Amoy Synod. The Presbytery of Amoy (composed of the missionaries of the English Presbyterian and American Reformed Churches, and the pastors and representative elders of the fully organised congregations of both missions) was last year divided into the two presbyteries of Chin-chaw and Chang-chaw. These presbyteries were placed under one Synod—the Synod of Amoy. The Synod held its first meeting in April, and chose as Moderator the senior native pastor Yap Han Cheong, minister of the Church at Siokhe. The members present included eight missionaries, sixteen native pastors, and nineteen elders. We may soon hope to have a General Assembly of the Chinese Presbyterian Church having jurisdiction over all the congregations from Canton to the Corea. The

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main interest of the illustration consists in its showing the perfect parity subsisting between the foreign missionaries and the Chinese pastors and elders.

The Corea. As general attention is now directed to the Corea owing to the unfortunate war, our readers may be interested to know that Presbyterian missionaries were the first to establish themselves in that country. The first Protestant missionary who attacked the Corea was the Rev. John Ross, of the United Presbyterian Church, who, while in Manchuria, learned the language and translated the New Testament into Corean. The British and Foreign Bible Society printed 5,000 copies, which were sent into the country in 1873. Some years later, when the missionaries of the American Presbyterian Church settled in Corea, they found native communities reading their New Testament and waiting for instruction. The Presbyterians were followed by the Episcopal Methodists of the United States, the Presbyterians of Australia, the Methodists, and the Episcopalians (S.P.G.). The actual outbreak of the war has increased the anti-missionary spirit, which, to some extent existed, and already the American Presbyterian Church at Sheklung has been destroyed and a native Christian murdered.

Thomas M. Lindsay.

CONGREGATIONAL NOTES.

The Grindelwald Conference of 1894. The Grindelwald Conference on Reunion of this year seems, to us who have remained at home, the most interesting and the most important of the three which have been held. It has pleased some persons to invent a phrase—"Reunion by Pic-nic." It would be easy to retort that Reunion by Pic-nic is at least as respectable, if not so ancient, as Controversy by Caricature; but it is the want of perspicacity more than the want of wit which strikes us in these critics. The Grindelwald Conferences are part of the same movement which has produced the summer meeting of the Home Reading Union, the University Extension visits to Oxford and Cambridge, and the Mansfield Summer School. Busy people are sacrificing their holidays in order to give and to gain a larger outlook on matters in which, although lying beyond their daily business, they are deeply interested. It is not levity which has originated these summer gatherings; the danger is rather that of undue strenuousness. Brain-workers will not continually be able to take no other holiday than a change of work; there are not wanting signs that some of the leaders of the Swiss Reunion Conferences are over-straining themselves. Meanwhile it is a matter of rejoicing that the Conferences themselves have gained in influence; words have been spoken at them which will never be forgotten, although the time of partial Reunion is distant, the time of complete Reunion very far off.

Methodist Reunion. The most hopeful fact in the Conference just held is the session at which Methodist Reunion was discussed, followed, as it was, by the meeting of the various Presidents, and their resolution to reopen the question in England in their own communities, as well as with one another. This is the form that some of us hoped the movement would assume from the first. It was almost by accident—a very gracious accident—that the Reunion of Conformists and Nonconformists came to occupy so much attention. Mr. Hay Aitken, in 1892, asked why the Nonconformists had not replied sympathetically to the Lambeth proposals forwarded to them by the Archbishop of Canterbury; in 1893, Mr. Philip Vernon Smith put the same enquiry, and promised to lay the Congregational and Baptist difficulty—that they were required to accept the Historic Episcopate as preliminary to entering into conference with the Bishops—before persons of authority in the Established Church. Now the Dean of Norwich has addressed a third appeal to Nonconformists, and made a more definite promise—to consult the Archbishop of Canterbury on the point felt to be crucial by the two Congregational bodies, and to ask that the difficulty may be explained away. There is progress here, albeit very small progress. A declaration from the Archbishop that the fourth Lambeth Article might be freely discussed would mean large progress; and Dean Lefroy's next statement will be eagerly awaited. The Nonconformists, however, in their advance toward co-operation, federation, and union where this is wise and practicable, have no one to wait for but themselves. The Methodists have made the first step. A working union between them all would be an evidence that Presbyterians and Congregationalists might likewise unite; even a union between some of them would greatly facilitate the substitution of co-operation for competition among the Free Evangelical Churches.

The Congregationalists and Diocesan Episcopacy. Mr. Hay Aitken, at Grindelwald, made a generous assertion about the Nonconformists; he said that they would give up their preference for remaining unallied with the Church out of which their fathers were forced if they could see that the cause of Christ would be advanced by their return. This is perfectly true. Mr. Aitken is right in his belief that, to the Congregationalists and Baptists at least, it would be a great act of self-denial to return to the Church of England, even if it were disestablished and if the Episcopate article were so explained as to include within the term "Historic" the primitive period when Bishops were Congregational and not Diocesan officers. But Mr. Aitken, Mr. Vernon Smith, and the Dean of Norwich fail to understand the seriousness with which the two Congregational bodies have considered the question. They ask, "Why have you not returned an answer?" overlooking the fact that we have returned an answer. And our reply is not a barren *non possumus;* it means an assertion on our part that the Church of England is gravely in error in

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the matter of the Episcopate; that what it means by a Bishop is an ecclesiastical personage such as the Apostles never contemplated; such as they could never have ordained, never have consented to be. With a serious difference of interpretation like this between the two parties, it seemed to us that conference was out of place. Nay more, it seemed to us that the Bishops were as conscious as we that this difference was between us, and would be certain to emerge, and that they guarded against the emergence of it by demanding acceptance of theirs as a legitimate Episcopate as a preliminary to conference. All this may be wrong; but the fact that Mr. Vernon Smith has not yet announced on authority that our reading of the Lambeth Articles was wrong makes us believe the more tenaciously that it was right. Now that Dean Lefroy has uttered the name of the Archbishop of Canterbury, we may have a decisive answer on this point. It ought, however, to be observed that no discourteous treatment of the Lambeth document was intended—and, indeed, none has been charged—and, further, that no indifference to the proposal of conference toward better mutual understanding has characterised us. There have been many futile attempts at healing the disruptions in English church life, and they all proceeded from premature conference. It is with churches as with nations; treaties are concluded, and are kept, when the contracting parties are agreed on the main points before they meet.

The Historic Episcopate. Mr. Price Hughes has said that the term Historic Episcopate strikes him as happy and conciliatory. To us it appears precisely the reverse; we should probably have no lasting objection, no objection which brotherly persuasion would not remove, to an episcopate of the missionary or superintending sort, but for our knowledge of history. We should then be in the position of the churches of the sub-Apostolic and next following generations; it is precisely their history which keeps us from repeating their experiment. We remember the history of the Roman period, how the episcopal constitution and the threefold orders of the secular clergy reduced the Church to spiritual feebleness, and how the free brotherhoods of preachers and visitors became the religious guides of the people. We remember the history of the English Episcopate—how in the 16th century it interpreted the Royal supremacy to mean that the prince could not be excommunicated, and in the 17th century invented the doctrine of the divine right of kings. In the 18th century Bishop Lavington was but a too faithful representative of the Episcopal bench when he denounced spiritual enthusiasm as at once seditious and impious. In our own century the bishops, in Parliament and out of it, have consistently been on the side of privilege and property as against the assertion of personal rights and the extension of popular liberties. We fear what might be the influence upon ourselves and the nation of one solitary Church with such historic traditions, and the institution which made the tradition. Our regard for many of the bishops as men and teachers increases our fear. Until the Church of England is so reformed that Dissent need not be, we shall hold that intelligent loyalty to the cause of Christ forbids our acceptance of even the most flattering proposals of Reunion. It is in no spirit of hostility to the movement which this Review was started to advance that these sentences are written. The franker the declaration of differences between two parties desiring to understand each other is, the more certain is such understanding to result in harmony.

Co-operation in the Foreign Field. The *Independent* of August 23rd contains a striking letter from the Rev. Chas. Goward, advocating a new policy for all the Evangelical Missionary Societies. Mr. Goward refers to the fact that the new enthusiasm for Foreign Missions has been awakened at the same time that the desire for Protestant Reunion has been expressing itself, and he makes this proposal:

"There is a latent feeling in our churches—a feeling only waiting an opportunity for expressing itself—that the different missionary societies press too closely together in their operations amongst the heathen. In evangelistic cultivation large holdings are to be preferred, alike on the ground of expediency and economy. Would it be deemed an impossible task to divide the great heathen and Mohammedan world of nearly a thousand millions of people in such a manner that each Protestant Missionary Church should have allotted to it a county or district which, for evangelistic purposes, it might regard as its own? This division might be made on the principle either of nationality or ecclesiastical polity, or, indeed, of a modified combination of the two. Suppose, for example, that the London Missionary Society were to say to the sister societies, 'Give us the half of India and we will concentrate our energies in that great country'; or, 'Give us Central Africa' Suppose the Church Missionary Society to reply, 'For our part we agree and ask in our turn for the half of China.' Suppose the Baptist, the Wesleyan, and Presbyterian Churches to ask for portions, larger or smaller, in Asia or Polynesia. There would still be vast prairies of heathendon to be occupied by the Protestant Churches of America, of our own Colonies, of France, Germany, and Switzerland. I am suggesting only a principle of division, not the details of it. Is there any valid reason why the churches of the same faith and order throughout the world should not unite in one great society for mission work, each having its own appropriate field of operation? These different communities might join in one Pan-Missionary Council for mutual encouragement and for the interchange of statistics and other useful information."

Mr. Goward's letter is wise and timely. He lays no stress on the details he proposes by way of illustration, and any details would need a very critical examination. But his general proposal ought not to be dismissed with a criticism, nor allowed to pass into neglect. Dr. Townsend, who has made the subject of Foreign Missions especially his own, affirmed at the first Free Church Congress in Manchester that there is much overlapping in the Foreign Field, and that sectarian competition interposes a peculiar obstacle to the progress of mission work. The evil of it appears in the reports of the different societies, where we occasionally read that unworthy members of one church seek to avoid discipline by applying for admission to another; and we know how Mohammedans and Brahmans taunt the missionaries with their divisions. The work of reducing

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the competition of the denominations into co-operation at home will tax all the resources of the Free Church Congress for some time to come; but Mr. Goward's suggestion ought to be seriously discussed.

Are our Missionaries Forgotten?

There is another part of his letter which is not so novel, and perhaps not so feasible; he suggests that too much European effort is devoted to the stations already existing; that the European preacher should, like the primitive evangelist, deliver his message and pass on. The analogy, however, does not hold. Even Apostolic practice differed from that laid down in our Lord's injunctions to the twelve and the seventy; and churches cannot be indifferent to the obligations they have come under to the converts given as a reward of their faith. Some extracts from a private letter, written by a missionary who does not wish his name to appear lest he should seem to be asking help for his own work, will shew what these obligations are. It is published here with the view of strengthening the Congregational churches in the resolve that the Forward Movement shall not flag.

"I left England twenty months ago in great heart. Words spoken at Bradford were for many months something to rest on and to fill one's heart with strength. You said in the name of that great meeting at Bradford, which seemed to respond electrically to your utterance, 'Go, and we will not forget you.' But now, after eighteen months here, I begin to ask myself, 'Are we all forgotten?' We have the misery of knowing that even our salaries had to be borrowed by our directors. For my eighteen months' work the only grant our society was able to give has been an additional £6. Of course I have not dared to be idle. I have wandered in every part of the district. We have had to undertake all our work either at our own expense, or trusting to help which never came and so find our General Mission Fund here in a considerable debt. I expect you will find in all our stations all over the world little worrying debts of this kind. I have made up my mind to incur no more, and if necessary to sit still at home, or else ask to be recalled. I may say that I give the whole of what is over from my monthly salary to the work, except what is necessary for my life assurance. I would not mention this if I did not know that all the unmarried missionaries, male and female, of my acquaintance do the same. But we cannot work a grand operation on the scrapings from our salaries."

A letter like this is full of meaning. There must, in these days of small interest and want of opportunities for investment, be many thousands of unemployed capital in the possession of Congregationalists. God Himself seems calling for generosity, and declaring that where there is no generosity there shall be no gain.

Alex. Mackennal.

BAPTIST NOTES.

The Welsh Baptist Union.

Special interest attaches to the meetings of the Welsh Baptist Union, just held at Morriston, near Swansea. The region itself is inspiring to Baptists; for although men holding Baptist ideas met at Olchon in the Black Mountains in 1633, yet it can hardly be doubted that those "arch-heretics and schismatics" John Miles and Thomas Proud and Vavasour Powel began their work and formed the first regular Baptist Church of Modern Wales at Ilston in Gower. Over three hundred delegates attended at Morriston. Papers were read of a comprehensive character contrasting the condition of the Baptists of Wales, at different periods and affording reliable evidence of progress, in numbers, in efficiency, in organisation, and in zeal. It appears that in 1846 the scholars in Baptist Sunday-schools did not number more than 28,000; in 1872 they had more than doubled and stood at 61,000. At the end of the next decade they were 83,000; in 1885, 95,000; and at the end of 1893 the totals were no less than 112,000. This witnesses to an intelligent interest in the children of Wales, rich in promise for the future.

The Rev. J. P. Davies, of Caerphilly, read a paper of special value on "The Present Position of Baptists in Wales." He said "In order to obtain a fair idea of the position of the Baptist denomination in Wales, it was necessary to be acquainted with its literature. The existence of the Baptists in the Principality, considering the circumstances through which they had passed, the hardships and opposition, the oppression and persecution they had been subjected to, was one of the strangest facts in the religious history of their country. It was a denomination that had been persecuted not only by the ungodly and unreligious, the Catholic Church and the English Church, but even by the Welsh Nonconforming bodies. The denomination had never been so full of life, so strong or so numerous, as it was to-day; and, notwithstanding its faithfulness and loyalty to truth on the one hand, and its conscientious and uncompromising opposition to human traditions, empty and unscriptural ceremonies, on the other, it received greater respect and better treatment from other Nonconformist bodies than it ever had before. But while admitting this, there was room for still further improvement, especially in small villages where the Baptist Church was weak." To show the extent of the progress, he took the returns of the churches at different dates within the last hundred years. "In 1794 the number of churches and members of the denomination in Wales was returned as—churches, 56; members, 7,058. Twenty-four years later the churches numbered 84, with 9,000 members. From 1790 until 1799 there were 5,359 baptized. At the beginning of the century they had 86 churches and 12,000 members. From 1800 until 1809 there were 7,438 baptized, and from 1810 until 1819 8,839, while from 1820 until 1830 the baptisms numbered 16,222. To-day the figures are 780 churches with a registered living membership of 100,999 members, 483 pastors, and 130 preachers. And as evidence of continued vitality 6,564 persons were baptized within the year. But it must not be forgotten that each registered member must be multiplied by three if we

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would get at the actual working and contributing Baptist force within the Principality.

The scheme to provide relief for the widows and orphans of ministers, which has been under consideration for some time, was adopted, and a Managing Committee appointed; the Cymru Fydd League, having for its object the preservation of the sentiment of nationality, the advancement of Welsh education and literature, and the promotion of the political and national aspirations of the Welsh people, was recognised and heartily endorsed. It was also resolved: "That the union affirms more strongly again its belief in the imperative necessity of disestablishing and disendowing the Church of England in Wales and Monmouthshire, rejoices in the introduction of a Bill dealing with the question by the Home Secretary, representing the Government, and records its thorough satisfaction with the assurances of the Prime Minister that the Bill will not only have the first place in, but will also be sent to the House of Lords during next Session of Parliament."

Welsh Calvinistic Methodists and Baptism. Another sign of the unsettlement of the Churches on the subject of Baptism has appeared at a recent gathering of the Welsh Calvinistic Methodists at Pwllheli. This is one of the most numerous, most compact and aggressive of the Welsh Nonconformist bodies. Its membership reaches 135,000, and its influence on the religious and social life of Wales is inadequately represented by those figures. The Professor of Church History in the Bala Theological College, the College of this body, is the Rev. Hugh Williams, M.A., and it fell to his lot to read a paper on the "Sacraments." Starting from the widely-accepted distinction between the "Kingdom" and the "Church," he maintained that the "Church" exists for the "Kingdom," and not the kingdom for the church. Speaking of "ordinances," he said it was very important to note the significance of the term "baptise *unto*," for the Corinthian disciples were condemned for describing themselves as the followers of Paul, and taking his name, since they were not baptised *unto* Paul but *unto* Christ. He added, speaking of the subject of baptism, "All the allusions in the New Testament to baptism refer to adult believers, and never include infant baptism;" and then turning to the act of baptism he said, with the strongest emphasis, "The mode undoubtedly was immersion and not sprinkling." Still he is not willing to pass the children by altogether, and therefore maintains that there is some room for infant baptism "in the mystery of domestic life;" although he held that "the baptised infant was only half baptised, and its baptism would not be complete till the child had made a personal profession of Christ." May we not hope that the Churches will soon acknowledge that what meets the claims, at once of the *home* and of the *individual life*, and follows the express teaching and spirit of the New Testament, is the "Dedication Service" without water, for the infant and parents; and then the New Testament rite of baptism for the soul consciously rejoicing in its new life through Jesus Christ our Lord?

The Rev. W. James, of Manchester, agreed in the main with the statements of the essayist; the Rev. J. T. Wheldon believed that all Prof. Williams had advanced could be found in the dictionary of Charles of Bala; and the Rev. Robert Williams, M.A., stated that though he was astonished at what had been said he was quite prepared to hear an offer made to amalgamate the connexion with the Baptists. Clearly the hour is approaching for the readjustment of ideas on the subject of baptism on the basis of the two chief theories of the church, expressed by the Rev. Charles Gore in his "Mission of the Church," "The theory which represents men as first becoming Christians by an act of individual faith, and, after that, combining into Christian societies, greater or smaller, as suits their predilections. This, you observe, is the opposite of the theory that men become Christians, in the first instance, by incorporation into the one Christian society, and then, after that, are bound to realise individually their Christian privileges."

The Welsh Calvinistic Methodists agreed to postpone the consideration of this subject to the next quarterly meeting to be held at Newton in November. Surely these investigations are preparing the way for a real and vital union of our sundered societies.

Mr. Gladstone and Baptists. Another straw on the stream is seen in the essay of Mr. Gladstone on "The Place of Heresy and Schism in the Modern Christian Church." Needless doubts have been expressed concerning the purpose of this essay. It is an Eirenicon. It is written in the interests of peace and goodwill, of Catholicity and Union. With the chivalry that has so often glorified his career he is reasoning and pleading for a "readjustment of ideas" in the interest firstly of the "separated bodies" of Christians, that they may be relieved from the "stigma of heresy and schism:" and secondly, in the interests of the Church of his youth and of his affection, that it may be saved from hauteur, intolerance, hardness of heart, and a divisive spirit. There is no plea for organic union, there is no scheme of amalgamation in his view. His whole contention is that Wesleyans, Independents, Baptists, and other "separated bodies of Christians" should "be relieved from the stigma of heresy and schism," and that the High Churchmen should cease to think of us as "heretics and schismatics," and treat us accordingly. We welcome the plea, and are grateful for the frank recognition of the strength, progress, and service of Nonconformists with which it is associated; but the reasons on which the plea is based are illusory, and instantly disappear if touched by the Ithuriel spear of fact. We are all "heretics and schismatics" in turn, the Romanist to the Oriental Church, the English to the Roman, and the High Church to the Low Church, though with a beautiful euphemism the sects that are outside the Anglican Church are only "schools of thought" when they are inside. It

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is a question of naming. St. Thomas Aquinas, the great doctor of the Western Church in the thirteenth century, says, "Schismatics are those who of their own will and intention sever themselves from the unity of the Church." But what is the "unity of the Church"? It is the connection of its members with each other and of all the members with the Head. "Now this Head," says Aquinas, "is Christ, whose representative in the Church is the *Supreme Pontiff*, and therefore the name of schismatic is given to those who refuse to be under the Supreme Pontiff, and to communicate with the members of the Church subject to him." By this way of definition we are not likely to attain to Christian unity. Relieving us of the "stigma of heresy and schism" is a generous effort, clad with pathetic beauty; but it is not generosity that is wanted, it is the bare truth, it is absolute justice; not more, not less.

But although Mr. Gladstone never attempts "levelling the historic Church with the separated bodies," he makes a suggestion of organic union between Independents and Baptists that is heartily welcomed in these columns, and which is beginning to wear more and more the character of an obligation. He says, "For a section of Christendom not inconsiderable in numbers, and, as I conceive, growing in magnitude, relatively to the whole, these words—'*the one baptism for the remission of sins*,' I fear convey no very definite meaning, and are in no sense an article of faith." And again, speaking of great numbers of religionists organised in bodies which really present few or no salient points of difference, he says, "The Sacrament of baptism might have appeared to raise such a point, when Baptism was considered to convey with Divine authority an inward and spiritual grace. But in proportion as the minds of men are staggered at such a doctrine, and as Baptism resolves into a becoming and convenient form, the bodies known as Independents and Baptists, counted by millions respectively, may seem to find their warrant for severance from one another somewhat obscured." Once more, therefore, we learn that an early stage in the history of church union must be that of the federation of the two sections of Independency—the Congregationalists and the Baptists.

Ministers' and Missionaries' Prayer Union. For several years there has been in existence a society for the increase and nourishment of the spiritual energy and devotion of the ministers and missionaries of the Baptist churches. It is an organisation for prayer and conference. Each minister undertakes to pray for the members of the fraternity at least once a week; and several times in the year there are meetings for communion with God and addresses on themes directly relating to the culture of the devout life. The Rev. F. B. Meyer, B.A., is the president, and the Rev. J. E. Martin, of Erith, the secretary. Annually, a "Quiet Day" is arranged at Christ Church, Westminster Bridge Road, so that minds and spirits may "converge with fresh energy on the now too unusual task of communing with our own hearts and searching out our own spirits."

The Brotherhood of the Kingdom. is the name of an organisation which has recently taken shape in New York. It is not a Baptist movement, for it includes others in its membership, and the unity of Christendom is one of the chief topics enlisting the interests of its members; but it had its inception in a circle of young Baptists, and has been largely indebted to them for the impulse and shape of its early efforts. It is most comprehensive in its scope, and is destined, since it expresses what is in the minds of many, to be a powerful influence in the future of the United States. It is a year old, and has just spent four days in conference at a hillside house overlooking the graceful Hudson, to consider the best methods of making more real and practical the teachings of our Lord. They believed "that the idea of a kingdom of God on earth was the central thought of Jesus, and ought ever to be the great aim of the Church. They were convinced that this aim had largely dropped out of sight, or had been misunderstood, and that much of the social ineffectiveness of church life was due to this misunderstanding. Therefore, they organised in order to re-establish this idea in the thought of the Church, and to assist in its practical realisation in the world." At this meeting there were present men of many minds, of differing creeds, but united in love to the Master and in devotion to the interests of men. They discussed such questions as "the Kingdom and the Individual," "the Kingdom and the Church," "the Kingdom and the State," "Land Tenure in the Old Testament," "the Land Question To-day."

One day was given up to the subject of Christian Union. Dr. Peabody discussed the question of "the Individual and the Denomination"; Dr. W. N. Clarke, "The Denomination and the Church Universal"; Archdeacon C. J. Wood offered a Bible study on "The High Priest's Prayer for Union." Men of differing views formed a fellowship of seekers for truth. Representatives of Baptist, Presbyterian, Episcopalian, and other churches were present; but denominational differences were transcended. To those who know the conditions of religious thought and life in America these meetings at Marlborough will be harbingers of the dawn of a glorious day.

Dr. Flett. The Baptists of Scotland are not numerous; and the death of one of their leaders, the Rev. Dr. Oliver Flett, is a serious diminution of their strength. For a quarter of a century he has taken an important part in our denominational movements in the north. Having finished his career as a student in Glasgow University, he went in 1860 to Paisley, and quite recently he opened an edifice whose beauty, massiveness, and costliness have attracted universal attention. He was a diligent and faithful pastor, and had a Bible class of between two and three hundred young people. His faith and zeal in church extension are memorialised in churches at Glasgow and Greenock, Dumfries and Pitlochry,

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Etray and Westray, which were largely due to his inspiration and support. His interest in the education of ministers was keen, and he not only acted as Convener of the Education Committee, but also discharged the duties of Tutor for several years.



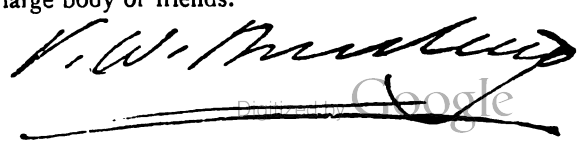
METHODIST NOTES.

The Grindelwald Conferences. The Conferences on Reunion this year at Grindelwald have marked a distinct advance. No one expects any early practical result. Indeed, no definite result is there aimed at. There are no resolutions. But two objects are clear: first, to bring the whole Christian world to consider, admit, and seek the advantages of union; secondly, to bring together in free, easy, and intimate converse, as well as in frank and good-humoured discussion, men whose thoughts in Church matters are widely separated. In both respects there is gain this year. The number of persons attending and the general attention of the press are increased. More persons are enquiring what the Conferences mean; far more are coming to see that they have to be seriously reckoned with. Those who come find at once that the "pic-nic" element is a very substantial basis for higher things, and come to see that as railways and telegraphs make for the moral progress of mankind, so leisure and facilities of communication among men who are revolving the same questions make for agreement.

Again, the leading questions which separate Protestant Christians are the sacramental and sacerdotal theories. Difficult as it may be for practical men to imagine a method of reuniting the High Churchmen of the Anglican Establishment and the men of the Puritan Churches, it remains true that intimate talk tends distinctly to minimise the differences. There is great ignorance on both sides of these great questions. The ignorance of the Nonconformist position is greater on the side of the Churchmen, naturally, because the larger the Church, the better its affairs are generally known. This year the number of Churchmen holding High views has been greater, and it is due to them to say that in frankness, generous temper, and sociability they have charmed their opponents. [It is sad to note that one of the most genial, Prebendary Grier, has died since the Conferences were held.] Indeed, the truth goes further than this. The leading Nonconformists present have, curiously enough, found themselves sympathetically nearer to the High Churchmen than they often find themselves to Evangelicals. The reason is, that while all three sections are agreed on the leading truths of Christianity, and their differences lie in the questions of the Church and its powers and organisation, many Nonconformists, no longer absorbed in individualism, concur with the High Churchmen in making much of the Church itself, though differing, of course, on the question whether a special form of Church government is of Divine right, and differing also in the theory of the Sacraments. On the other hand, the Evangelical party in the Church of England has of late been weak in its theory of the Church, and has leaned too much on its merely historical and State position, which cannot possibly be a matter of primary principle. It is hoped that a reform and reconstruction of the Anglican Evangelical party on broader lines is approaching. But at Grindelwald some of the High Churchmen have been surprised to hear Nonconformists assert the principle of the continuous inspiration of the Church as a whole, and of a true Apostolical succession, residing, not in a succession of officers, but in a succession of the whole mass of believers.

Methodist Union. One meeting at Grindelwald was of special interest to all Methodists; it was that at which the Ex-Presidents of the four principal minor Methodist bodies, and Mr. Price Hughes representing the Wesleyan body (Mr. Pope, the Wesleyan Ex-President, was unable to come to Grindelwald), spoke of the prospects of Methodist reunion. The result was surprising to all present. So far as the opinions of these speakers went, it undoubtedly appeared that the difficulties in the way of a general union of English Methodism were far less than any of them would have thought. And this view was confirmed in more extended private conversation. No doubt there are considerable difficulties; but they are mainly of a kind which mutual explanation, and a wide-spread familiarity with the idea, would tend rapidly to diminish. It is of course in the largest body that the greatest difficulty is likely to arise. But the meeting at Grindelwald is a serious step in the direction of union, and brings nearer the time when an actual scheme can be drawn up. Meanwhile what is most wanted is a collection of the facts and figures, and steps are in contemplation for accomplishing this.

Kingswood and Old Grove Union. Schools in these days are usually desirous of retaining, as far as possible, some association with their old pupils. The Methodist Ministers' Sons' School at Kingswood, established by Wesley himself, and now representing both that original school and the Yorkshire school for the same object at Woodhouse Grove, has for years pursued this policy with some success, the Old Boys' Association having the right to nominate three members of the governing body of the school. The Association has lately been reorganised under the name of the Kingswood and Old Grove Union. Each member is to pay a small subscription, and to receive the school magazine, while the right of electing members of the governing body is secured as before. It is hoped that the new Association will be a source of strength to the school, keeping alive its influence far beyond the limits of school-life, and retaining for it a large body of friends.



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CHARACTER SKETCH.

PREBENDARY GRIER (THE POOR MAN'S PARSON).

BY THE EDITOR OF THE "CHURCH MONTHLY."

THE Church of England owes very much to that brilliant band of illustrious Irishmen who have consecrated their great gifts to her service, conspicuous amongst whom was the beloved Richard Macgregor Grier, whose untimely death is so keenly mourned by the men of Staffordshire. "Grier of Rugeley," as he was still affectionately called, although he had resigned this cure for the living of Hednesford some six years ago, possessed a most attractive personality. There was an indescribable charm of manner about him which went straight to the heart, and notwithstanding his unflinching courage in advocating unpopular opinions, he had troops of friends in all ranks of society; so that, when he was carried to his burial the other day, the wearers of coronets mourned side by side with the poorest of the poor. He had long since earned the deepest respect of his brother clergy, and I know he valued this highly, for upon one occasion, when I conveyed a message to him from some clergymen who were anxious to have his counsel on a certain delicate matter, he deprecatingly remarked, "It *is* kind of them to ask me, for, do you know, it almost makes one think that one's opinion is worth something!"

In the limits of a brief sketch it is quite impossible to do justice to the full life which he spent in his Master's service, one can but roughly outline its leading features, and express the hope that some practised pen will preserve for the Church and the world, a worthy memoir of the devoted parish priest, who did so much towards making the men of the world recognise that the voice of the Church has a present-day message for them.

Prebendary Grier (who was the eldest son of Prebendary John Grier, Vicar of Amblecote) was born at Ballymacloes, Co. Wicklow, on December 11th, 1834. His early training was received at Bromsgrove, and he graduated at Pembroke College, Oxford, in 1857, and was ordained by Bishop Lonsdale to the curacy of Holy Trinity, Burton-on-Trent, in 1858. The whole of his ministerial career (beyond a few months passed in Jersey in 1862) was spent in the Diocese of Lichfield, and he served under Bishops Lonsdale, Selwyn (to whom he was devotedly attached, and after whom he named his only son), Maclagan, and Legge. In 1862 Mr. Grier became curate of St. Mary's, Lichfield, where his earnest labours are still remembered with grateful affection. In 1866 the Dean and Chapter of Lichfield presented him to the Vicarage of Rugeley, and here for two-and-twenty years he gave of his best to the people committed to his care. In 1876, Bishop Selwyn conferred upon him the Prebendal stall of Pipa Parva in Lichfield Cathedral.

In the early days of his Vicariate he was received coldly and looked upon with suspicion. Some of the parishioners were alarmed at the "new-fangled" notions of the Vicar, but the transparent sincerity of the man, and his intense devotion to duty, soon battered down opposition, and Rugeley became known far and near for the efficiency and diversity of its parochial organization.

When he entered upon his work there was only one church in the parish, but before very long he raised funds for the erection of three mission churches, one being placed at the Horse Fair, another at the Fair Oak, and another at Etching Hill. It was about this time that he preached a sermon on "The Christian Priesthood," in which he drew, with a masterly touch, a sketch of the ideal parish priest, one who needed "wisdom to direct the weak, patience to bear with the froward, courage to rebuke the impatient, gentleness to restore the contrite, learning to refute the gainsaying, and holiness of life and entire self-devotion to his work to be an example to the flock, and, above all—as the very source of all—the knowledge of his Lord and Saviour Jesus Christ to impart to all men."

Ever mindful of the spiritual side of his work, Mr. Grier managed to devote considerable attention to public affairs, and kept well abreast of the times. He could see the inwardness of a subject with remarkable rapidity, and had the happy knack of seizing the right moment for saying the right word. It was this rare intuitive gift which lent such importance to his speeches, and not a few men waited "to see what line Grier would take" before committing themselves to any new departure. The District Hospital at Rugeley and the well-equipped Reading and Recreation Rooms may be instanced as examples of public work outside his own duties, which remain as witnesses of his active life in the town.

In 1888 Prebendary Grier gave up his work at Rugeley, and accepted the Vicarage of Hednesford, a bleak and scattered parish on Cannock Chase, in the midst of a mining population. The emoluments were somewhat less than those of Rugeley, and there were many difficulties to be overcome, but it was only the work of a few months for Mr. Grier to make his new flock understand that they had found in him a true friend. Henceforth their interests were his; their griefs were his; and when the terrible lock-out took place his was the kindly counsel and conciliatory spirit which adjusted the misunderstood points of view; and his was

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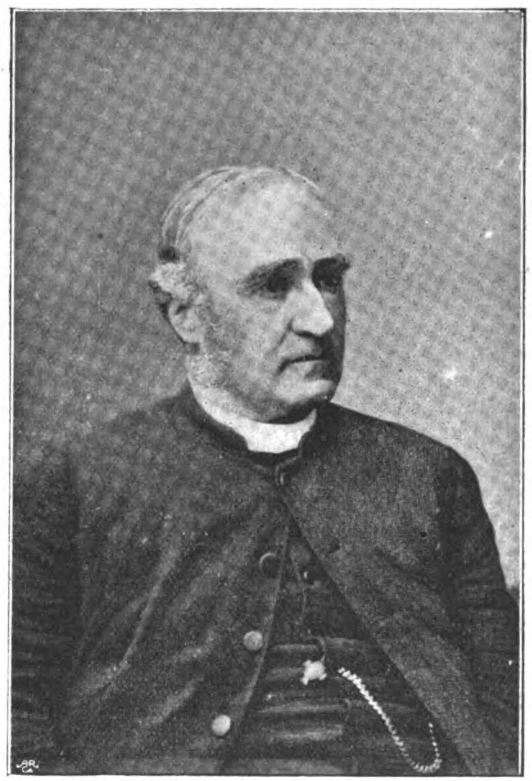
the eloquent tongue which touched the springs of benevolence in many a heart, and made the stream of charity flow towards the wives and families of the suffering miners.

What pathos there was in his brief speech at the Birmingham Church Congress just a year ago when he took part in the discussion on "Social and Labour Questions."

"I come," he said, "from a district in the agonies of a long strike. In such a conflict we are told that the clergy should observe a strict neutrality. This appears to me impossible, because these terrible struggles are one result of the principles which Christianity proclaims having been forgotten. It is now a little more than five years ago since I went to my present cure, with a sincere desire to understand the difficulties and temptations, the wants and wishes of a mining population. Two things, as I came to know my neighbours well, struck me about them: the one was their spirit of independence, and the other their distrust of their brother men. If the just live by faith, there are those, it appears, who live by suspicion. (1) They regard wealth in a wholly different light from the conventional one. It is not to them an object of admiration. Titles, whether civil or ecclesiastical, do not inspire them with awe. Every one, whether clergyman or layman, is valued for what he is or what they imagine him to be. They are no respecters of persons. (2) For the distrust with which they look upon others, I cannot help thinking that the limited liability companies are very responsible. Absentee shareholders are represented by absentee directors, who obtain their information about the men from the manager."



(From a Photo taken a fortnight before his death by Messrs., Fradelle & Young, 245, Regent Street.)

REV. PREBENDARY GRIER.

In 1888 the Church Congress met at Manchester and it was one of the most memorable of these famous assemblies. The attendance was enormous, and although the weather was deplorable—hail, rain, snow, wind, and intense cold doing its best to squeeze the life out of us—we were, I think, as enthusiastic a body of Churchmen as ever foregathered in the Northern Province. Crowded into four days were speeches by Bishop Moorhouse, Bishop Boyd Carpenter, Bishop Walsham How, Bishop Magee, Bishop Barry, Archbishop Thomson, Bishop Harvey Goodwin, Dean Hole, Archdeacon Farrar, Canon Knox-Little, Mr. A. J. Balfour, M.P., Earl Carnarvon, and many other distinguished speakers; a few weeks afterwards a regular Congress-goer who sits in the editorial chair of one of our most caustic weeklies, exchanged views with me as to which was the most effective of the short speeches at the Manchester Congress, and we both hit upon Prebendary Grier's outspoken address on "Betting and Gambling." Fearless, uncompromising, plain-spoken to a degree, he smote out right and left, and he brought his eloquent impeachment of the vice to a close, in the following startling sentence which made no slight stir at the time:—

"The patron saint of this generation is Mr. Byends, 'who is for religion in what and in so far as the times and his safety will bear it.' The Government of Lord Salisbury or of Mr. Gladstone is a reality to us; the Government of our Lord and Master Jesus Christ is in the air. We give money for the defence of the Church's temporalities or for her liberation from State control; we do not seem to understand that, be her outward conditions what they may, she can never rise to the full grandeur of her rightful position until her children repent and do the first works, and renouncing, not in word, but in very deed, the world and the flesh and the devil, open their hearts to that spirit of love which behaveth herself not unseemly and seeketh not her own, and rejoiceth not in iniquity, but rejoiceth in the truth."

Upon such questions as Impurity and the Marriage Laws, Prebendary Grier naturally held intense convictions. One has no desire to reap up unpleasant matters, but it is due to his memory to record that this faithful parish priest braved fierce criticism and opprobrium rather than give the slightest countenance to a welcome home of a person of high rank who had been closely mixed up in an unsavoury case. He did more, he sturdily rebuked those who participated in the rejoicings, and when commended for his characteristic courage, calmly made answer, "Praise me not! What other could I do as God's minister?"

It was, however, as a Temperance leader that Prebendary Grier was best known to the general public. He was brought into the ranks by a humble worker (his own parish sexton), nearly thirty years ago, and when once Grier saw the gravity of the Drink evil, his whole soul seemed to be fired with an overwhelming desire to battle with the giant sin. In season and out of season, hither and thither, wherever he could gain a hearing, whether in the church or public meeting, he was willing to go at the shortest notice to advocate the claims of the movement. He joined the Church of England Temperance Society, and remained a member until his death. Satisfied of the necessity for legislative action he threw in his lot with

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the United Kingdom Alliance, at a time when its clerical supporters were few and far between, and rendered such service to that body as cannot be estimated.

Full of sympathy for the poor victims of the vice, and stirred to the depths by cases which came under his observation, he received into his own house a number of men, and did his best to carry on a reformatory and rescue work, so far as his limited accommodation would allow. Mr. J. H. Raper sends me a characteristic reminiscence of this feature of the Prebendary's work :—

"During a visit I found several young cultured gentlemen, guests of Mr. Grier's, whom he was trying to reclaim. Among them a most engaging young fellow arrested my attention, and on inquiry I was told by my host, 'He is an illustration of the "Boomerang"—a member of a family of rich brewers! He is reaping the seed sown! The blow has rebounded and reached the family!' Mr. Raper adds, 'The pathos with which this was stated will never be forgotten.'"

I remember many years ago accepting an invitation to address a C.E.T.S. meeting in a certain London suburb. Upon the evening appointed I arrived at the schoolroom a few minutes before eight o'clock to find the place in darkness. Punctual to the hour Prebendary Grier also arrived. After waiting ten or fifteen minutes we made our way to the school-keeper's house, only to be told that there was to be no meeting, as "the Secretary had fallen out with the Vicar, and the Vicar had gone to Ramsgate!"

"Let us walk back to town, Sherlock," said Mr. Grier, "and you give me your speech, and I will give you mine, if there is any time left!"

We did walk back, but without making formal speeches to each other managed to get a good deal of enjoyment out of our singular experience, and had rolls and butter and hot coffee as a finish up at one of Lockhart's coffee rooms before parting company. I have been twice invited back to the same parish to give that speech, and have replied each time, "You get Prebendary Grier to come, and then I will go as well!"

Of the Prebendary's many services to the cause by his pen I can only make brief mention. He was a constant contributor to the *Alliance News* over the familiar initials, "R. M. G.," and during my eight years' editorship of the *Church Temperance Chronicle* frequently lent me his powerful aid. Early in the present year he wrote a striking "Appeal to the Archbishops and Bishops," and his sermon in St. Paul's Cathedral many years ago on "Catholic Principles, and the Reform of Intemperance," created a wide impression.

The end came at last with startling suddenness. The Prebendary had been to Grindelwald and taken a prominent part in the discussions there. He returned home and resumed his parochial duties. On Saturday evening, August 18th, he conducted an open-air service in the Market Place, Hednesford, and next morning preached in the Parish Church. He attended a funeral, but later in the day a chill caused him to take to his bed, pneumonia supervened, and early in the morning of August 27th he passed peacefully away, almost before many of his friends had heard of his illness. His funeral on the following Thursday was attended by an enormous gathering of clergy and laity, headed by the Bishop of Lichfield and the Dean. Many leading Nonconformists, and a large detachment of the Salvation Army, also attended. The religious and secular press alike have united in their eulogiums of the deceased.

Mr. Thomas Burt, M.P., writing to Mr. A. Stanley, the Cannock miners' agent, on the day after Prebendary Grier's death, said :

"Prebendary Grier was an old and attached friend of mine, for whom I felt the greatest esteem. I am very sorry to learn of his sudden death. He was in every respect a true, good man, with broad, generous sympathies. The cause of humanity and labour have lost a genuine friend."

Father McCarrick, the Roman Catholic priest at Chasetown, has penned an eloquent testimony.

More significant still the *Licensed Trade News*, the organ of the liquor interest in the Midlands, has paid a remarkable tribute to Prebendary Grier's sterling worth. Let one brief extract suffice :—

"A firm believer in the Local Veto Bill, opponent of compensation, he laid the whole wealth of his eloquence, his life's sincerity, the dignity of his sacred calling, to what he honestly believed to be the advocacy of the best means of securing total abstinence and prohibition, viz., the platform of the U.K.A. In the dread presence of the dead pastor, we forget his antagonism to our interests, and only remember his nobility of character, his charm of voice, his unbounded charity, his endeavours to promote temperance, and efforts to assuage the evils resultant from excess. To the U.K.A. in the Midland district his loss is a severe one, for few of the Alliance's lieutenants in the Church were as ready as he to go anywhere and do anything in behalf of the cause he held as holy as dear. We, as licensed traders, unite in the expressions of deep regret at the untimely death of one of the noblest and best among the good men and true whose lives are spent in one long effort to secure the amelioration of the lot of their fellow-men."

The force of this testimony will be emphasised if we recall an incident of the General Election of 1892. A brewer was a candidate for the constituency in which Prebendary Grier was an elector. The brewer tried to make some capital by exhibiting at his meetings a cheque which he had sent to Prebendary Grier for some charitable purpose, but which cheque the sturdy clergyman had returned, as it was against his conscience to receive help from the trade!

It only remains to be added that the utmost sympathy is felt for his bereaved widow (a daughter of the late Archdeacon Allen) and children. Steps have already been taken for the promotion of some fitting memorial to our lost friend; and it is well said in the brief In Memoriam notice in the *Lichfield Diocesan Magazine*, that "the memory of his zeal and enthusiasm for the things of God and His Church will remain as a very sacred possession to those who come after him. 'He being dead yet speaketh.'"

FREDK. SHERLOCK.

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THE GRINDELWALD CONFERENCE, 1894.

FIRST REUNION DAY, AUGUST 2.

THE audiences, morning, afternoon, and evening, on this day were exceedingly large and influential, and the deepest interest was manifested in the proceedings.

The Rev. Dr. Lunn, President of the Conference, occupied the chair.

Among those present were the Very Rev. the Dean of Norwich (Dr. Lefroy), the Very Rev. the Dean of Armagh (Dr. Chadwick), Canon Hammond, Prebendary Grier, Professor Shuttleworth, Professor Lindsay, D.D., Rev. Dr. R. Glover, Rev. Dr. C. A. Berry, Rev. Dr. Monro Gibson, Rev. Dr. Newman Hall, and Dr. W. T. Moore (editor of the *Christian Commonwealth*).

After singing the hymn, "The Church's one Foundation," prayer was offered by the Very Rev. the Dean of Bristol.

The hymn, "Onward, Christian soldiers," having been sung, the President addressed the Conference.

PRESIDENT'S ADDRESS.

DR. LUNN said: "In opening this morning's meeting, I should like to say one or two words that may express to those present for the first time something of the spirit and purport of these gatherings. Hitherto, with slight exceptions, that I need not refer to more particularly, we have endeavoured during the meetings which have been held now for three separate years to emphasise our points of agreement—to endeavour to understand each other more perfectly in order that we might draw nearer to each other. We have already had three meetings during the present week. On Monday evening the Dean of Armagh addressed us on the subject of "The Spirit of Truth not speaking from Himself"—the testimony of the Spirit in the Church and through the Church in all ages. On Tuesday evening the Rev. Dr. Glover spoke on Revival—spiritual revival as a necessary precedent of reunion; and last night we had the negative side put very forcibly by Canon Hammond, who dealt with the "Mistakes of Modern Nonconformity." It is well we should have every phase represented, but I hope to-day that our discussions, as far as possible, will take a positive character, and that we shall endeavour to see in what way we can bridge over the divisions which are so great a curse in our modern British Christianity.

THE PROGRESS WHICH HAS BEEN MADE.

Perhaps I may be permitted to repeat a few things I said on Sunday evening with reference to the work which has been done in the past year. Few have any idea of the progress which has been made, and the emphasis which has been put upon the evil of these divisions. Twelve months ago the Grindelwald Conference issued an appeal to the churches urging that Whit-Sunday should be observed as a special day for the consideration of this question. The Archbishop of Canterbury, the Archbishop of Dublin, the Moderator of the Church of Scotland, and a large number of leading Nonconformist ministers promised to join in urging the churches to ask that God would remove the present evils, and give us the blessing of unity. That was a definite result. Another definite result of this movement generally, and I think I may say to some extent of the Grindelwald Conference, is to be found in the remarkable development of the federation movement. I regret that the Established Church is not more closely identified with this movement; still it is a matter of great thankfulness that in important centres the Nonconformist churches have federated together for combined action. In the whole county of Surrey, in the whole county of Hampshire, and in the Midland towns of Nottingham and Birmingham, such federations have been formed. Perhaps in Bradford, Leeds, and Glasgow this movement has met with its greatest successes.

PROFESSOR LINDSAY: Especially Glasgow, for we have the Established Church with us there.

AUSIRALASIAN METHODIST REUNION.

DR. LUNN: Well, in these towns we have combined action to prevent overlapping, and overlapping is one of the great curses of our churches to-day. And if we had nothing else to record as the result of this movement generally, we should have occasion to thank God, and take courage in this important work. But we have more. All over the world, in the Colonies, and in America this desire for closer unity is making itself felt. The first thing we have to hope for is that the different families of churches might come together. Our divisions are too much exaggerated; people talk about 300 different religions, but, as a matter of fact, there are only seven great leading divisions of Protestantism in our land. What I hope for is that the different bodies of Methodists should come together. There is nothing to divide them but the old controversies, which have been done to death long ago. The General Wesleyan Conference of the Australasian continent has decided by ten to one on a scheme of reunion, and has appointed a committee, and given it power to carry out the union as speedily as possible. This should be a matter of profound satisfaction. But still more. We have to recognise that that marvellous appeal for Christian unity issued by the bishops of the Pan-Anglican Synod is receiving an amount of attention on the part of the churches everywhere it has never received before.

AMERICAN CONGREGATIONAL ACTION.

During the past year the Congregational Churches of Pennsylvania, of Georgia, and of Maryland have appointed a committee comprising Dr. Bradford, editor of the *Outlook*, and Dr. Hayes Ward, of the *Independent*, and other distinguished ministers, and this committee has to consider the question whether any basis of union may be agreed upon on the lines of the Lambeth proposals. But they have gone further, and have expressed their opinion that, for the purposes of unity, they as Congregationalists—the leading Congregationalists of America—would be willing to accept a diocesan episcopate, and would be willing to have the presence of Anglican bishops at their ordination.

These are remarkable indications of the trend of public opinion. We must not omit in this review of the year the

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remarkable encyclical issued by the Pope of Rome. It was marked, I admit, by the arrogance and the intolerance characteristic of that Church, but, on the other hand, it is a remarkable advance for the Pope to address his Protestant brethren as "dear fellow-Christians."

That is a tremendous advance on three centuries ago for a church that sent forth her bulls of excommunication, and let us recognise how much there is in that address worthy of our commendation. I want us to understand how much there is of good in other denominations than our own. I want us to recognise that a denomination is the expression of some truth; it may be the exaggeration of some truth. Robertson, of Brighton, said long ago with great force that every ecclesiastical error was only the exaggeration of some truth. I am not prepared to admit that the truths for which the denominations have contended have been errors. I want us to see, secondly, what we can do to promote the federation of the churches in all good work. Surely there are many subjects on which the churches might be united, and on which we might agree to fight against a common foe, and forget our differences. And, in the third place, I want us to consider how far we may make approaches to a more real ideal of Christian unity.

The DEAN OF NORWICH (Dr. Lefroy), delivered the first invited address. He said: "There are three preliminary considerations which I desire respectfully to submit to this gathering. The first of these has to do with the limitation of our debate. And let me here say with all respect, yet with truth, that I am not here, it need hardly be said, with the least hope of saying anything, or doing anything, or joining practically with anyone in endeavouring to have peace with the Roman Catholic communion. I believe this, under present conditions, is absolutely impossible.

ROME AND REUNION.

We cannot, in the least degree, hope to be associated with the work of the modern Church of Rome on her own terms. Not that I disparage her organisation, her orders, her discipline, or the self-sacrifice she has gained from her members; but even these may be purchased at too high a price. When I remember two facts I am strengthened in my position. The late Cardinal Manning wrote a book in which occur the following words:—"The Church is definite, precise, and peremptory in its declaration of doctrine. It refuses all compromise, transaction or confusion of the term and the limits of its deviation. It is intolerant, not only of contradictions, but of deviation. It excludes every formula but its own." Proceeding then to deal with the difficulties of reunion, and showing them to be insuperable, he uses these words: "It is far more truthful and charitable to say, firmly and plainly, that the Church of God admits of no transactions. Recognition of its divine office, acknowledgment of previous error, submission to its divine voice, these, and no other, are the conditions of reunion." I translate these phrases of the great Cardinal into a simple statement; they mean total, absolute and unconditional surrender on our part, and I am not prepared for that. The second fact I bring before you is this. In the year 1865 a society, mainly of Anglican membership, presented an address to Cardinal Patrizzi. That society was designated "The Society for the Promotion of the Union of Christendom." In that address the association set forth its aims and desires; the Cardinal refers to these aims, and Cardinal Manning analyses Cardinal Patrizzi's reply. He expresses himself in six propositions, and they are all involved in this:—"All societies whatever, separated from the Roman Pontiff, cannot be the Church of Christ, nor belong in any sense whatever to the Church of Christ. Whatever is separated from the one and holy Catholic Church cannot have life, and the wrath of God abideth on it." Let us be thankful for plainness of speech; peace with Rome is absolutely impossible on present terms. We can have no peace with Rome until Rome makes peace with God. My first consideration then has to do with this limitation of our debate.

SILENCE OF NONCONFORMISTS.

And my second consideration is that, so far as I know, the whole of the Nonconformist community in England has not propounded any series of propositions by which reunion is possible. They meet in their various churches, synods, conferences, unions, and associations; addresses are given, resolutions are passed; they resolve upon missionary enterprise at home and abroad, on the revision of hymnology, on a scientific criticism of the Scriptures, on international arbitration, on the disestablishment of the Church of England in Wales and out of it, but the whole of the Nonconformist community as such, is, so far as I know, unpledged by any promise, uncommitted to any proposition, in favour of reunion. While I thank God for what our chairman has said, still I am bound to observe that our Nonconformist friends are to-day in the face of Christendom without a constructive platform.

My third proposition is this: Never since the Reformation was there such a demonstration of the unity of the spirit in the bond of peace as we see in England to-day. Mildmay, Keswick, Brighton, Guildford and Dublin mean a great deal, and so do the Reunion Conferences at Grindelwald. Those who meet at these centres represent many sides of religious thought and religious emotion; they agree and disagree; but, if I looked at all these gatherings, and asked what was the dominating power in and through and over all I should humbly express it in sacred words, they represent "the unity of the spirit in the bond of peace." This leads me at one step to what I may be forgiven for regarding as

THE GRAND FACT THAT MUST BE BORNE IN MIND

in the discussion of the present conditions of our problem, and that fact is that the great Anglican communion has officially and authoritatively declared for reunion. It has stated the conditions on which reunion may proceed, and the conditions she has suggested are not cast-iron; they avoid alike the rigidity of the Church of Rome on the one hand and the indefiniteness of modern sectarianism on the other; they are quite clear and capable of discussion. They are submitted with a view to conference and reunion.

In these conditions we have, first, the Old and New Testament as containing all things necessary to salvation, and as being the rule and standard of Christian faith. Second, the Apostle's creed as the baptismal symbol, and the Nicene Creed as the historic statement of the Christian faith. Third, the two great sacraments ordained by Christ, the Sacrament of Initiation and the Sacrament of Sustenance. Fourth, the historic episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the union of His Church. These are laid down by no less a number than 141 bishops and four archbishops. You will all say that these are men of piety, men of prayer, that they have the unity of the Church at heart, and that they have, as the highest aim of their official and individual existence, the glory of God and the salvation of souls. I think, further, that I shall carry you with me when

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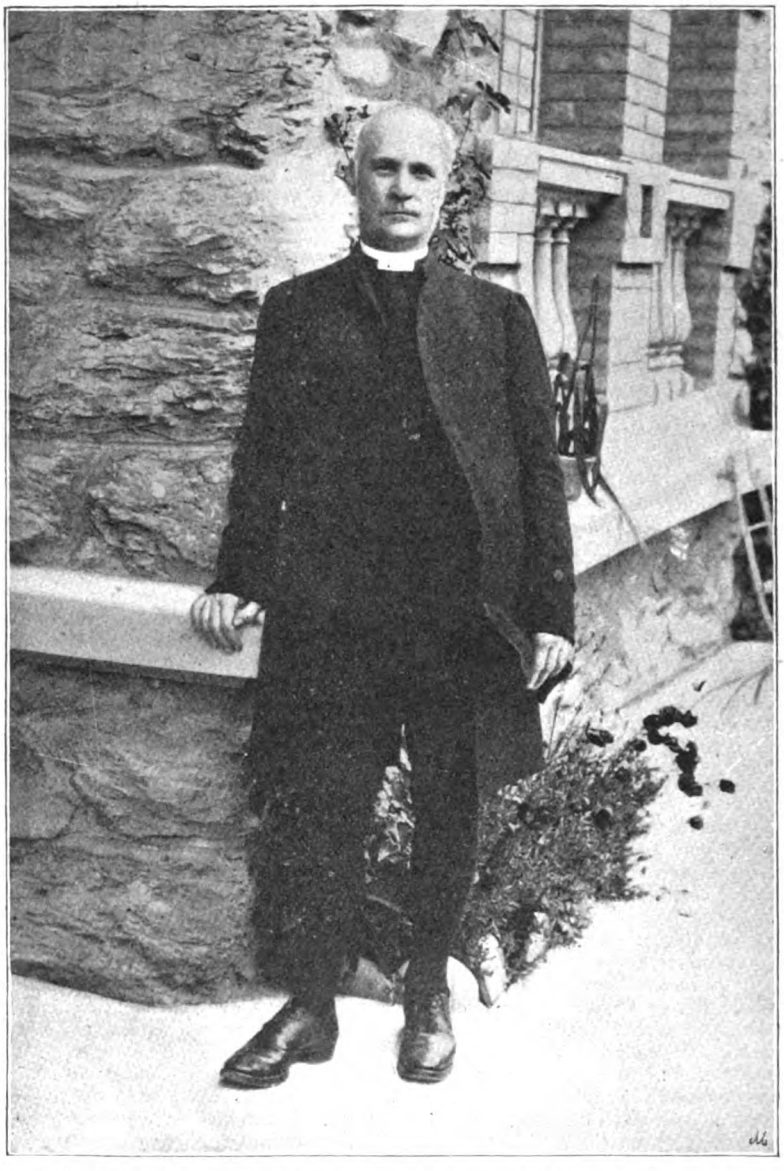
I say that, taking these men together, they represent an amount of learning which, numerically considered, could not be found in any other society in the world. These are they who declare these are the propositions on which they desire there should be conference with a view to the healing of the torn garments of the body of Christ. I thank God for what our Chairman has said with regard to the healthy signs of the ecclesiastical horizon, and I was particularly thankful for what he said with regard to the work in America. These conditions have been accepted by a committee of the House of Bishops in the American Church. I am here to ask, Can we go further than this? When I regard my preliminary considerations; first, the limitation of debate with reference to the Church of Rome—the giant dissenter of Christendom—and second, the absence of any formulated scheme of reunion from the Nonconformist bodies, I see in these propositions of the Anglican Church



Specially photographed for THE REVIEW OF THE CHURCHES *by Messrs. Fradelle and Young.*
THE VERY REV. THE DEAN OF NORWICH (DR. LEFROY).

GREAT HOPES AND GREATER POSSIBILITIES.

This is a practical step. It is a large one and a long one. Meanwhile we must be careful about discriminating here. We are in the face of these proposals, but we are individuals, units, unauthorised and self-constituted. We may debate, we might attempt to pass resolutions, though that might be perilous, for they would have no weight beyond ourselves just because we are self-constituted. But suppose that the great federated religious societies, torn into so many sections, had been prepared to appoint a number of men to debate these propositions; and suppose they had come together, think of the influence of a resolution passed by them if they had sent forth their voice, first, to say that something should be done, and second, what that something should be on the lines of these four propositions. While extremely thankful for all that the Anglican Church has done, there is a second step to take in this direction. There must be information about standards of doctrine, worship, and government disseminated, to indicate where we are in touch with each other. When truth gets to work theory is either strengthened or corrected. Apply your theory to practice and you see its value or its disvalue. This is seen in everyday life, and I bring it before you by a single illustration. There is, say, a man in the East of London smitten by sore illness. His past is a plague to him, and sins which have long been concealed tumble themselves like spirits out of their cell. The doctor comes and tells him he has not long to live. The man gathers himself up and says: "I care nothing about my body, but I do care about my soul. I have taken to drink, have abandoned the sacraments of Christ; I have depraved God's day, and never these fifty years done a thing for God or man. What must I do to be saved?" Send to that man Bishop King, of Lincoln, Bishop Perowne, of Worcester, Dr. Newman Hall, Dr. Parker, or Mr. Spurgeon, and I ask you, would there be any divergence between the message these men would give? My answer is, they would all point to a common Father and a common salvation. These are proofs that the nearer we get to Christ the nearer we get to each other. With two or three reflections I close. First,

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SOMETHING MUST BE DONE.

The need of something being done is very great, and I am free to admit that when we try to be perfectly clear as to what that something is, we encounter serious difficulties. There are difficulties historical, legal, political, but no difficulties are half as great as the need that exists for reunion. And this need I emphasise by pointing to three facts: (1) the increasing dissidence of dissent; (2) the deplorable absence of discipline in the Church of Christ, due largely to the distractions of Christendom; (3) the equally deplorable prevalence in villages of a competitive, rather than a co-operative, religion. First, we have

THE INCREASING DISSIDENCE OF DISSENT.

When I turn to what I regard as the most painful page in our literature, namely, the list of sects given in Whitaker's Almanack, I find that in 1873 there were 125, in 1883 there were 186, and in 1893 there were 270. Does not this establish my contention that there is need for something to be done? Imagine an infidel turning to us and asking, "Who of you are right? Can there be exact truth where there is such apparent divergence of opinion?" When I think of this I do beg, with all the earnestness I can command, that prejudice and uncharitableness and whatever hinders godly union may be put aside. Then, in the second place, we have the utter absence of discipline in the body of Christ at the present moment. I would not say one unkind word with regard to any Christian communion—life is too short for that. But is there not this absence of discipline? A man may leave one Church guilty of almost every sin in the decalogue—though by his adroitness escaping the reach of the law—and yet he will not be refused admission into another Church. (Dr. Glover.—Yes, he will.) Well, but in many cases he will not. The absence of discipline with regard to great sins, which ought to be censured by the Church of Christ, is leading to a lower standard of personal religion, and is leading some to question whether there is any truth or value in religion at all. Thirdly, we have the

OVERLAPPING OF RELIGIOUS AGENCIES.

This is a very delicate point, because it means the creation of life interests. I am not going to talk cant, and I will tell you that when life interests are created they die uncommon hard. This overlapping is producing a terrible result. There is the waste of energy and of funds, and in some places religious agents are treading upon each other's heels. The other day at the annual assembly of one of the Methodist bodies, a letter was read from the Rev. Dr. Mackennal, secretary of the Free Church Congress, asking that representatives should be elected to unite with those of other Churches to meet in conference to prevent the serious evil of overlapping in villages, and to favour co-operative rather than competitive Churches. The Assembly decided to appoint six persons to act and to present a report to the Assembly of next year. Is it too much to ask, and for this Conference to say, that we will have none of this competitive religion, and that if we find that a certain village has its church and chapel there ought to be an end to this unwarrantable intrusion on the part of what I feel I may term, in some cases at least, religious adventurers? The advantage of something being done would be not only information but the spread of a more kindly spirit. In a better world we shall both of us, Churchmen and Nonconformists, regret much we have said and done. If there were more meetings of this character, and a greater desire for reunion, there would be a more kindly spirit. I know of nothing more disastrous than the unkindly tone of some religious newspapers. For one period I only took in one religious newspaper, and that was the *Times*. The malice, the unkindness, the uncharitableness, shown by these papers is proof that there is a spirit abroad which is deeply to be lamented. We ought to seek to put an end to the publication of these things, just as we desire to put an end to the publication of betting and gambling news in our daily journals.

THE CRUX OF REORDINATION: A PROPOSAL.

The *crux* on which the whole of this matter turns is the historic episcopate. I believe in the historic episcopate, and that it has come down through the ages, and I don't intend to give it up, but want to make everybody else believe it. But suppose a large number of ministers were to come to the due authorities of the Church and say: "We believe in reunion, and we are desirous now to take a more excellent way; but we cannot submit to re-ordination." Numbers of godly men are able to do this, and I would electrify you by telling you of the numbers out of the Nonconformist bodies who seek for re-ordination in the Church of England. But, brethren, I will refer you to those sacred words of the Apostle Paul: ἡ γὰρ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε ἐν κυρίῳ: "The seal of mine apostleship are ye in the Lord." Let a man show me souls that have been won by his ministrations, and he bears the seal of an apostleship in the Lord. And when you ask me what am I going to do with regard to the man whom I recognise because of his seals, I answer, "I would not under such circumstances require re-ordination, but a public declaration in the face of the Church to the following effect: It is evident unto all men diligently reading the Holy Scripture and ancient authors that, from the Apostle's time, there have been these orders of ministers in Christ's Church: Bishops, Priests, and Deacons. Which offices were evermore had in such reverent estimation, that no man might presume to exercise any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority. And therefore, to the intent that these orders may be continued, and reverently used and esteemed in the Church of England, no man shall be accounted or taken to be a lawful Bishop, Priest or Deacon in the Church of England, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, or hath had formerly Episcopal Consecration or Ordination." These words are taken from the ordination service of the Church of England. I have omitted after the word "thereunto" in the last sentence the six words, "according to the form hereafter following." I would omit these words. I would recognise seals to the candidates' ministry. I would require this public declaration. With regard to the attitude of Nonconformists I thank God and take courage. I believe we are winning them all along the line, and what is more, we are going to win them. We mean to win them by brotherly love, by labours more abundant, and even by political stripes above measure. I go in for reunion and bless God for this meeting. My hope and prayer is that the dissidence of dissent may give place to intelligent reunion; that the exercise of discipline may once again prevail in the body of Christ; that the overlapping of religious agencies may come to an end; and that there may be recognised everywhere one God and one Lord and Father of all, who is above all and through all and in us all.

The Rev. DR. GLOVER: May I ask for the purpose of knowledge, would the Dean kindly tell us what effect the third article of the Lambeth proposals—that on the sacra-

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ments—would have upon the Baptists? Would it shut us out altogether?

DR. LUNN here explained that it was the opinion of the Bishop of Worcester and others that this was left an open question.

The DEAN OF NORWICH: I am not aware that this is an open question. I only know the third proposal as I have given it you. But the proposition seems to me to be extremely broad and wide, perhaps designedly so.

Mr. READER HARRIS said he was going to address the Conference neither as an advocate for the Church of England nor for the Nonconformist bodies, but as one who was once an earnest seeker after truth, and was manufactured into an agnostic, and remained an honest agnostic—and there were thousands such—until won by the grace of God to become a follower of Jesus Christ. He should never forget the interesting address they had just listened to. They had been told that the great need was a basis of reunion, and that the Nonconformist bodies had never given an authoritative proposition or provided a constructive platform. He neither expected the Nonconformist bodies or the Church of England to provide them with either. They must go to a higher authority and a nobler source for their platform. Quoting from John xvii. 20, 21, the speaker said that that prayer was for true Christians the world over. Union was to be among believers, not between believers and worldlings. No such union as the latter was possible.

THE ONLY UNION POSSIBLE

was that which sprang from union with the present Christ. A great thinker had recently said: "So long as the world is under the domination of evil it is impossible for the true Christian to be other than a disturber of the world's peace." There were certain things that would not mix, and there were some which if mixed would be very nauseous, and others which would produce explosion. Union between the believer and his God, and then union between the believer and his fellow Christian, was the order of the day. The closer they got to God the closer would they get to one another. They had had suggested to them that morning the effect produced on the sceptical mind by the number of the sects. He (the speaker) was a sceptic a long time, and sceptics laughed at the divisions among Christians not a little bit; but what they preached was not so much the number of the sects as the weakness and poverty and lack of Christlikeness in those who composed the sects. The Christian world might be afraid of worldliness and sin; but it was still more afraid of anything called perfection. There were some present who were trying to bring about a better state of things by making better laws. He was a lawyer and a member of the Parliamentary Bar, and while laws were good things he would say, Let those laws be written on their hearts, let God begin within them, and He would make them real here they ought to be real. Fire was a great unifier all the world over. Let them get baptised with the fire of the Holy Ghost, and they would soon have union. Had they ever broken a piece of crystallised metal, and put in under the microscope? It was strong because it was pure; the dross had been purged out, and each one of those little molecules was pressing against its neighbour, and drawing more closely to one another. If all Christians were made pure, like those molecules, they would speedily be drawn closer together. Why did Christ offer up His great prayer? That the world might believe. He (the speaker) once gloried in his unbelief, firmly convinced that the Christianity he had seen and tested was a delusion and a fraud—an incubus from which the world might well cry to be delivered. But that was not true Christianity; it was only what he saw of it.

THE GROWTH OF AGNOSTIC THOUGHT.

The churches were often living in a fool's paradise. They did not know the growth of cultured, earnest, upright, agnostic thought. He had seen few Christian lives to compare with agnostic lives he had known. He had witnessed agnostics die by inches without uttering one word contrary to the Spirit of God. They would never be able to convince the agnostic or the unbeliever that God loved him until they were filled with Christian love. The union of hearts first, and then they would have the union of lives. If they began tinkering from the outside they might tinker for ever; they must begin from the inside. What could a united Church not do! That great society which he called the Church was the body of Jesus Christ, and if it were united it could dictate the terms of God to parliaments and peoples, to kings and presidents; and what they at that Conference longed to see would come to pass when the body of Jesus Christ was united to Him by the power of the Holy Ghost.

The Rev. Dr. MONRO GIBSON wished to express the great hopefulness that had come into his heart from hearing what had been said that morning. The review of the year given by Dr. Lunn was exceedingly encouraging, and he (the speaker) thought it worth while to mention that he had had the opportunity of seeing

ANOTHER MANIFESTATION OF THE REUNION SPIRIT,

and that was at the World's Sunday School Convention in St. Louis, when one of the evenings was practically devoted to that subject. It so happened that in the Sunday School work at St. Louis there had been a development of the movement which had commenced at Bradford without the people there knowing anything of the English movement. A number of Sunday school teachers had got together, feeling they ought to try and cope with the mass of infidelity and indifference besetting the churches of the city. They had enlisted not only the Sunday schools, but also the co-operation of the churches, so that there had been an almost thorough union of the city of St. Louis in that work. The work had been so successful that one whole evening of the short convention was given up to it. It would have done every member of the Reunion Conference good to have heard the stirring address delivered on that occasion by the man who had taken the lead in the movement. No reference had been made in the President's review that morning to the wonderful meeting of the Young Men's Christian Association in London. To his mind that was one of the most hopeful meetings of their time. It was not simply a union of the Free Churches, but of all the Churches. It was a comprehensive union, and he did not know that his soul had ever been more thrilled than it was when they were gathered together under the dome of St. Paul's, and united in following that magnificent service, and listening to that magnificent sermon by the Bishop of Ripon. The subject of Reunion had been put before them in a very practical and business-like way by the Dean of Norwich. He quite agreed with Mr. Reader Harris in what he had said about union beginning from within, and they recognised the part he had played in that aspect of the work. They must consider the subject practically, and ask how they could draw closer to one another.

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HOPEFULNESS IN THE LAMBETH ARTICLES.

He looked with new hopefulness in the direction of the Lambeth articles after what had been said that morning. The Dean had referred to the fact that no platform had been erected by any of the Nonconformist Churches. He was sure the reason of that was not any lack of interest on the subject. It was rather the feeling that it would be presumptuous for a comparatively small body like that he represented—the English Presbyterian Church—for instance, to set forth to the Christian world another programme while that of the Lambeth Conference was before them. They, as a church, had taken the subject up, and very earnestly considered it. Their views had been clearly and fully stated, and a large part of the Lambeth proposals had been accepted by them. Of course, if the matter of the historic episcopate was pressed too far it would be precisely the attitude the Church of Rome assumed towards them; it would be that they must surrender everything. But if they could take it to mean that Christ intended that there should be a continual succession of men who should be called of God, ordained by Christ Himself, and sent forth in the power of the spirit to preach the Gospel, and make disciples of all nations, and baptise in the name of the Father, Son, and Holy Ghost, then they were quite at one with them in regard to the historic episcopate. Going back to the New Testament they certainly believed in bishops, but they did not want it to be kept out of view that in many parts of the New Testament the bishop and the presbyter were the same. He thought he could for himself accept the declaration the Dean had read to them, though he should like to think a little more about it before saying so definitely.

WHY USE THE WORD "PRIEST"?

If they were faithful to the New Testament, they would speak of bishops, presbyters, and deacons. He remembered quite well what Milton had said about presbyter being "priest writ large." He (Dr. Gibson) wanted them to write it large; it would be a great advantage if it were so written. Their friend (Rev. F. Relton) had said on the previous evening that he wanted them to tell him what they meant by sacerdotalism. He believed that a great many, perhaps a majority, of the Church of England would not take such a view of the priestly office as would be fairly chargeable with what they called sacerdotalism; but it would be an immense advantage along that line if they would stick to the New Testament, and not apply a word to the Christian ministry that was never once so used from the first chapter of Matthew to the last chapter of Revelation. He went back to the Old Testament for its principles, and not for the administration of the church. They were living under a New Covenant, and if they went back to the Old Testament for the administration of the church, they needed a great many things, such as one altar, one temple, and so forth. The old dispensation was abolished, and they had the priesthood of Jesus Christ in its stead, and priesthood was consummated in Him, their great High Priest. Why should they confuse the issue by taking the Old Testament and pushing it into the New? Was it right to take the word πρεσβύτερος and put in its place ἱερεύς? The latter was never once applied to the Christian ministry; why did they not keep to the scriptural term? He believed in bishops, presbyters, and deacons. He did not say he believed in presbyters as separate from bishops; he believed they were often the same, and that he himself was a New Testament bishop. He hoped, as the discussion went on, their Church of England friends would agree to identify presbyters and bishops as used in the New Testament.

DISCIPLINE IN THE CHURCH.

He was much pleased with what the Dean of Norwich had said as to the need of discipline. It was what they had often thought was lacking in the Church of England. They had hitherto believed that Nonconformists were far more careful in this matter than their Church of England friends, for they were not content with baptism or any other form being gone through, but required faith in the Lord Jesus Christ and devotion to Him. In receiving members from other churches, they required a letter of recommendation; and if there had been any differences, they instituted inquiry, and would do the same with reference to those who came to them from the Church of England if the latter would permit them. Suppose a person came to him from the Church of England, and he wrote the vicar—of course, there were vicars and vicars—asking if he were a man of good standing, the chances were that the vicar would say, "Who are you?" There would be a great improvement in the matter of discipline if they could have general and combined action. He was terrified when the Dean began to speak of the increasing dissidence of dissent. There might be an increase of sects, but they could not hinder their multiplication; they could not legislate against them.

The DEAN OF NORWICH.—Would you exchange pulpits with them? would you preach for them?

THE WAY OF FEDERATION.

Dr. GIBSON said he did not exchange with everybody who had pulpits. They were exceedingly careful in that respect. Continuing the speaker said he did not see the way to organic union at present. The whole Christian church in one great organism would be too unwieldy; it would not work. If they had the churches federated together—mutually acknowledging each other—none of the little bodies remaining outside would have any standing unless acknowledged by the general federation. They had something like that in the Presbyterian Church. That church was a small section in England, but it was federated with a large community—he would not say in the presence of Dr. Lunn it was the largest—but it extended all over the world. The autonomy of the different churches was not interfered with by the Presbyterian Alliance. which had its own organisation and its large quadrennial meetings; and it was for that alliance to acknowledge any new member that wished to claim a place in it. If they had this alliance on a broader basis so as to include all the denominations, and as representing the whole Christian church, the little fragments remaining outside would just pass for the fragments they were.

The DEAN OF ARMAGH was so much encouraged by the whole tone of what he had heard, and yet found so much from which to differ in detail, that he must add a few words. He would differ even from the chairman's opinion that the papal encyclical was an evidence of real improvement at the Vatican, for, if he were a bird, he would never thank a fowler because, failing to shoot him, he began to spread birdlime about his haunts.

CLEARING UP MISCONCEPTIONS.

He wished to clear up a few misconceptions which, he was certain, helped to keep Christians at a distance from each other, and in so doing he trusted that his Nonconformist friends would bear with his jealousy for the honour of his own church. And, first, he would agree with Dr. Gibson's observations that much confusion of thought existed about the two words for a priest, ἱερεύς

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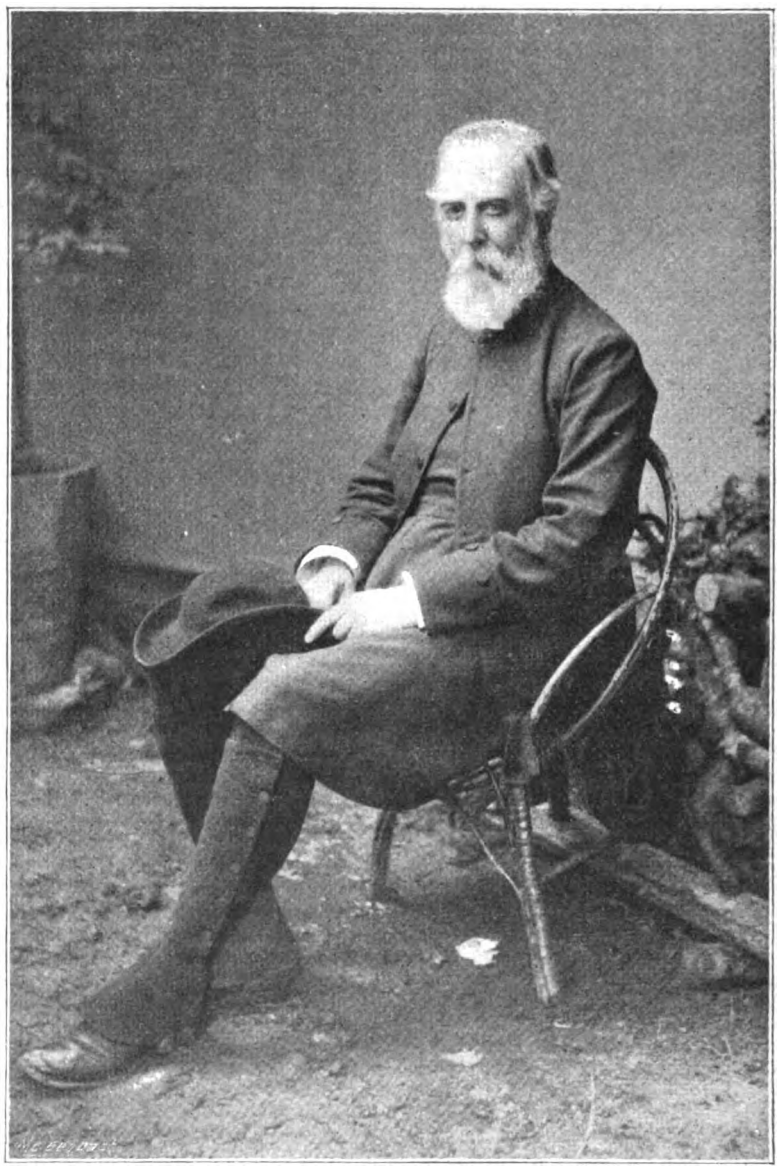
πρεσβύτερος, and also about the word ἐπίσκοπος. But he would assure him that no educated Anglican of their time in arguing for episcopacy attached the slightest importance to the mere epithet ἐπίσκοπος. It was absolutely conceded that this term was applied in the New Testament to the order of elders, as well as to the highest order in their system, and that it had narrowed itself in later use, as in an opposite direction the epithet "curate" had done, since their prayer-book was compiled. Their contention was entirely different. It was that not only the apostle himself claimed to rule over elders, and to come to their churches with a rod, but that he also set up others with a commission, addressed to such a one in the singular number, to reject heretics, to receive accusations—only before witnesses—and to rebuke with all authority. He would not now ask his friends to concede that this institution was to be perpetual, but they must understand that this was their real argument—the apostolic scheme for the rule of churches and church officers, viewed in the light of all that was known about the actual government of the ancient church.



Specially photographed for the REVIEW OF THE CHURCHES *by Messrs. Fradelle and Young.*
THE VERY REV. THE DEAN OF ARMAGH (DR. CHADWICK).

THE WORD "PRIEST."

Then as to the word priest. He fearlessly asserted that the highest Anglican in England would not maintain that the epithet priest conveyed any stronger meaning whatever than the word elder. All that was in the word priest was equally in the word presbyter, for which they were asked to exchange it. No, the confusion lay elsewhere, and one of the greatest misfortunes of etymology, and of theology as well, was not at all the abbreviation of presbyter into priest, but the confusion of the priest—presbyter, πρεσβύτερος—with the sacrificing official of Judaism and heathenism, the *cohen* of the one Testament, the ἱερεύς of the other. He was himself no sacerdotalist, but he denied that the word priest had of right any suggestion whatever of sacerdotalism, and it owed the suspicion entirely to the fact that their translators had used the word which meant elder to express the office of Aaron and of Christ. Did they suppose for a moment that they could rectify this profound source of confusion by printing the word priest in a longer form? And yet the change would not be without effect, because it would enable Rome to hurl at them the taunt that they were receding from the position of the reformers and martyrs of the faith. All that could now be done was carefully to instruct their people that the word priest, which was presbyter, was never in the New Testament, but only in modern versions of it, applied to the office of Jesus Christ in heaven. He hoped he had not been wasting time, but helping to clear some misconceptions which led to harsh judgments from the minds of brethren in Christ whom he revered. And now he would say a few words about Mr. Reader Harris's address, and he would preface his remarks with an illustration. Luther once said, "Believe, and you may sin boldly." What he meant was, Believe, and I defy you to sin; do as you like if the foundations of the will are purified.

A Voice: Very dangerous teaching.

Yes, they were unguarded and reckless words, and he only used them to illustrate the sense in which he agreed

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with Mr. Reader Harris, and the sense in which he totally dissented. If it was only meant that when they were all good Christians, filled with one Spirit, they need no longer be anxious about their divisions because then they would naturally slip together and blend in one as two drops of dew gliding off two leaves along the same stem, then he heartily agreed. But if Mr. Harris meant to say that holiness of life was all they need desire, and visible organic unity was not to be sought for, he did not for a moment believe this was what Christ prayed for when He asked that they all might be one.

CHRIST PRAYED FOR ORGANIC UNION.

The word was in the neuter: it meant that they might be one *thing*, or one body, or one organisation; and this unity was to be of such a kind as to be visible to all the world, and so impressive as to convince the world of His own divine mission. Did the world know that? Why, Mr. Reader Harris himself had told them of profound, widespread and honest unbelief. Was it not a fact that Christians already acknowledged the same Saviour? and yet the world did not know that God had sent Him. The present state of affairs could not be what Christ prayed for, and that conference was an attempt at least to lead them further. For his part he welcomed every endeavour to establish even a better understanding which might lead to some light cohesion, even before a complete understanding upon all points were attained. He must with all brotherly kindness, but with all frankness, protest against the assertion that they of the Anglican communion repudiated other Christians. On the contrary, it was other Christians who repudiated them. They were the ancient historical church of the country. After having fallen for a while under the corrupting influence and partially under the domination of Rome, they reformed themselves with no more loss of their identity than when a sick man shook off a fever. And whatever might be the reasons why Nonconformists could not worship with them—grant what they would about the validity of their reasons for establishing new communions—one thing was plain, namely, that in so doing they had repudiated the Anglican Church, and whatever they complained of they had no right to complain that they were repudiated by her.

ANGLICAN DISCIPLINE.

He was pained by something he had heard about the freedom with which they welcomed men to the table of the Lord. How could any reasonable man pretend that all the advantages were on the other side? It was related in the life of Dr. Chalmers that, after careful examination of a poor woman who had sought admission to the ordinances, he said, "My good woman, you must go home and return when you have been better instructed." As she turned away she cried out in the anguish of her soul, "I cannot speak for Him, but I could die for Him." It must never be supposed that there was no discipline in the Anglican Church for open offences which went before men into judgment. Whoever accused her of priestcraft, the Church did not reject all who could not establish their piety to the satisfaction of a man; she did not, and he thanked God for it, claim the right or power to reject those who could not speak for Him, yet perhaps would die for Him.

Dr. MONRO GIBSON here explained that he should never shut anyone out if he believed in Jesus Christ.

Mr. READER HARRIS wished to add a word. They had been told they must be practical. He maintained of all practical things in the world to be filled with the Holy Ghost was the most practical. A clergyman of the Church of England attended one of his meetings at Exeter Hall. God mightily blessed him and filled him with the Spirit, and returning home he preached right away in every Nonconformist chapel in his parish. He would like to give the clergy present a bit of English law, and that was that a clergyman might preach in every chapel in his own parish, but not out of it, and nobody could touch him.

PROPOSED OFFICIAL CONFERENCE.

The Rev. Dr. C. A. BERRY wished to thank the Dean of Norwich not only for the speech he had given them, and the admirable spirit which breathed through it, but for that recourse to the wit of his native country which enabled him to say some extremely trying things in an extremely pleasant manner. There had been sketched for them the possibility of a religious organisation elected to take a practical step by coming together and passing a resolution which would have some meaning and authority. He wanted to ask the Dean, Did ever the Church he so ably represented make such a proposal? The Lambeth proposals were put forward on the condition that those coming into the Conference should accept those four propositions, first of all before going into Conference. The Archbishop of Canterbury, since last year, had been questioned, and he had confirmed what he (Dr. Berry) was now saying, that these four points, including the historic episcopate, must be accepted as a basis of union before coming into the Conference. That was begging the whole question. If the English Church would propose a practically open Conference, and ask the various churches to send delegates, he had not a moment's doubt that those delegates would be appointed. He believed that in such a conference, conducted in private if they liked—a conference, he insisted, and not an occasion for oratory—something might be arrived at which would show them how much closer they were together than they seemed to think. He should like to ask the Dean of Norwich whether he was prepared to recommend his own church to propose such a Conference as he now sketched.

The DEAN OF NORWICH, in replying to the whole discussion, observed that what he had intended to say in reply to Mr. Reader Harris had been so well said by the Dean of Armagh that he need add no more except this, that the prevalence of Agnosticism was not only due to the weakness of Christianity but also to the divisions of Christianity. The whole argument of Mr. Harris seemed to him to result in this, that the more men loved Christ the more they might divide from one another. At any rate his words were: "I care not whether the sects be 125 or 3,125, if they are all drawn to Jesus Christ they will all be drawn to one another." He (the speaker) could not take it easily or calmly that holy men, because they were holy, must still tolerate these divisions. Dr. Gibson, in his hearty and inspiring address—and he had been delighted to see and hear him that morning—had told them that it would not be wise on the part of the Nonconformist bodies to suggest a platform for reunion. He could only say that if the Nonconformist communities issued such a declaration as that of the Lambeth Conference, a moral condemnation would follow the launching of new sects. Referring to Dr. Gibson's criticism of the fourth of the Lambeth Articles which, he thought, seemed to imply that there was a stream of virtue flowing down through episcopal channels, he (the Dean) wished to point out that the bishops of the Pan-Anglican Synod did not use the words "apostolic succession," but "historic episcopate." There

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was nothing in the authorised formularies of the Church of England to justify

THE THEORY OF APOSTOLIC SUCCESSION

as accepted in certain quarters. If he turned to the writings of Irenæus, which were so much depended on by the Rev. Charles Gore, he found that Irenæus used the term in one sense and Mr. Gore in another. In the thought of the latter the *successio* meant the transmission of virtue and graces, but in the thought of the former it was the transmission of historical truth. As to Dr. Berry's remarks, he quite saw the position he occupied. His (Dr. Berry's) idea was that before a conference between Churchmen and Nonconformists could take place, the latter must accept the four planks of the Lambeth Conference. He did not think that the report of the Lambeth proceedings justified that conclusion entirely. He thought the proposals of the bishops were rather suggestive than otherwise, and that the words used were purposely wide in regard to the fourth article as they were in regard to the rest. In his judgment it was not a question for the Dean of Norwich to try to move the Anglican Conference, but for Dr. Berry to try to move the Nonconformist bodies. Still, it was quite open to him to represent to the Archbishop of Canterbury what Dr. Berry had said that morning, and he believed there was no man more open-minded on this question than the Archbishop.

The Rev. Dr. GLOVER pronounced the benediction, and the morning session of the conference closed.

AFTERNOON SESSION.

The meeting was opened with singing and prayer, and the Rev. Dr. Lunn again presided.

The CHAIRMAN, in the course of a few introductory observations, said it had often struck him as an interesting and not unimportant fact that the attitude of members of the Established Church towards religious journals should be what it was. That arose, no doubt, to some extent, from the strong lines of division between the different schools of thought represented by the religious journals of the Anglican Church. As many probably were aware, the circulation of the Church papers, with the single exception of the *Church Times*, was, as compared with that of the Nonconformist papers, very small indeed. He believed he was correct in saying that the circulation of one of the leading Nonconformist papers alone was more than that of all the Anglican papers combined. He thought in the morning, when the Dean of Norwich referred to the *Times*, that he might have extended the category if he had known some of the Nonconformist papers that could be named. He, for one, rejoiced greatly in the Nonconformist journals, and believed they did not deserve all the hard things said sometimes about religious journals. After a long perusal of the *Christian Commonwealth*, whose editor was to speak to them that afternoon, he could say there was nothing of that bitterness and uncharitableness to mar its pages to which the Dean had alluded in his speech.

Dr. W. T. MOORE said: "Whatever antipathy any of you may have to religious journals in general, and the *Christian Commonwealth* in particular, be assured it will not hurt you to-day, for that paper I have resolutely kept away from this place and did not even bring the last copy of it with me. Only the editor is here, and he will speak without any regard whatever to his paper. Let it be at once distinctly understood that the prayer of our Lord, to which reference was made this morning, was not for union at all but for unity, not for the reunion of the Churches or of Christendom but for the unity of the Spirit in the bond of peace; in other words, the oneness of His disciples; a prayer indeed for identity of nature, for homogeneity, for a common pervading principle, for a joint relationship arising from a joint participation of the Holy Spirit, through which participation similar dispositions, feelings, and purposes are imparted to everyone of His disciples.

HOW WE ARE ALREADY ONE.

Hence, in this sense, all His true disciples are one already if they have not forfeited the relation into which they were brought when they became Christians. It is not, therefore, our special duty to labour for the realisation of our Lord's prayer; it has already been answered; but it is for us to try and labour that the unity for which He prayed may be maintained and fully realised in the experience of every disciple who has come into the fellowship of the Father and His Son Jesus Christ. But our responsibility begins the very moment the oneness for which our Lord prayed has been established. From that time we must endeavour to keep this oneness, and to keep it in the bond of peace. And in case it should be hindered in any way, it becomes our duty to remove all obstacles that interfere with its complete expression; or, if the oneness becomes completely broken, it is for us to pray that it may be re-established. This at once brings us face to face with the problem as to how our present divisions may be removed, for we certainly cannot hope to realise Christian unity in all its joy-giving fulness while such obstacles as our present divisions are not only allowed to stand right in the way, but are looked upon with indifference, and by some even regarded with unaffected approval. I am glad to believe that there is a growing sentiment in favour of reunion, but it is not strong enough to secure the reunion of the Churches. No one is more ready than I am to admit the difficulties which environ the problem, but I do not believe that they are insuperable. It is not only true that all things are possible with God, but that all things are also possible with His people. I am not without hope, therefore, that an honest, earnest, and persistent effort, wisely guided, will ultimately bring triumph to the cause for which we are pleading. I will give a few principles which must be observed in order to succeed. A general, when asked why he was retreating so fast, replied, "I am pursuing an advantage which is behind." We have not yet learned that legitimate progress is probably never in straight lines, and seldom, if ever, toward the front. What must be done? The true policy is to sound a retreat, and to pursue an advantage which is unquestionably to be found in a backward movement.

WHAT THE CHURCHES MUST GO BACK TO.

It is easily demonstrable from history that the tendency of all religions is to depart from their original simplicity and purity as they advance in years. We should, therefore, go back occasionally to the beginnings of a religion, that it may keep its original character. We have departed from the true ideal of the Christian religion, and must go back to three things. First, we must go back to the personal Christ—not the theological Christ. This will give us the true faith. Second, we must go back to the inspired Apostles, and not to the uninspired men who have followed them. This would give us the true Gospel. Third, we must go back to the true ideal Church, not the Church of ecclesiastical history. This would give us the true socialism, or the life needed to exemplify the Christi-

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anity of Jesus Christ. What is meant by going back to the personal Christ? What I wish to emphasise mainly is that the Christian faith is not doctrinal, but personal; not a belief in a series of theological statements, whether true or false, but belief in a glorious person, a Divine Redeemer. Very early the influence of Greek philosophy turned the mind away from Christ Himself to theories concerning Him, and these became, unfortunately, the object of faith instead of Him who is made unto us righteousness, and wisdom, and sanctification, and redemption. Christ continued through the Apostles what He began to do and to teach. The whole Gospel was not revealed until after the day of the burial and resurrection of Christ, and the Apostles were not permitted to preach after His resurrection until they were endued with power from on high. Hence we must begin our survey not at Westminster, or Oxford, or anywhere else but at Jerusalem; and we must take our reckoning from Pentecost, for it was from there that the Apostles were to receive the panoply for preaching the Gospel. This Gospel embraces facts, commands, and promises; the facts to be believed, the commands to be obeyed, the promises to be enjoyed. Going back to the early Church, we find a high ideal for the true Christian life, or the true socialism.

THE WEAKNESS OF MODERN CHRISTIANITY.

Modern Christianity does not represent early Christianity either in doctrine or practice, and it is weaker in the latter than the former, and this stands in the way of our success. There are Churches which, in their practices, we cannot defend against the attacks of infidelity. It requires all the Christian graces to reproduce the life of Christ in our own and to realise the Divine socialism of the New Testament, but it is a very easy thing to produce division. Count Tolstoi is not far wrong in some of his opinions in regard to Christian living. I do not mean that the New Testament ideal was realised by even the primitive Christians, but in some things, at least, they far excelled our modern Churches. Three things distinguish the New Testament idea of the Church, whether they have ever been realised or not: universality, spirituality, and oneness. The Gospel message was essentially ecumenical, and this great fact gives us the true point from which to study the catholicity of the New Testament Church. Last autumn, at Chicago, in an address before the World's Congress of Churches, I advocated the same view of patriotism and Christianity which I now set before you. The old difference between Jew and Greek is completely obliterated by the Cross of Christ. The tragedy of Calvary was intended to be the end of all national distinctions, and these are kept up because New Testament Christianity does not prevail. Since the philanthropy of God has appeared what we call patriotism is simply a protest against the catholicity of the Gospel. Hence, one of the chief barriers in the way of Christian union is what we call nationality, to say nothing at all of a national Church. The Church of Jesus Christ, in its fullest expression, is like the Gospel—ecumenical—and therefore co-extensive in its scope with the whole world. This ecumenical idea will do much to prepare the way for a federation of the Churches, if not for actual reunion. Secondly, whatever else the Church may lack, it must not lack spirituality. There is no contrast in the New Testament more sharply insisted upon than the difference between spirit and body. This conception does not now occupy the important place it once did; it is not emphasised as in the days of the Apostles. The third characteristic of the New Testament Church was oneness or union. This is something which God only gives, and He does it by His Holy Spirit. But as this oneness is something which we must endeavour to keep, we must get a clear conception of what is meant by it. Whatever else this oneness may mean, it certainly does not mean that our miserable social and conventional distinctions shall be included in our Church life.

A VITAL QUESTION IN THE UNION PROBLEM.

And here we touch upon one of the most vital questions of our Church union problem. It may be many doctrinal differences will have to be broken down, but in my opinion the first and most important difficulty lies on the practical side of Christianity rather than on the doctrinal side. When we have ceased to hinder the full expression of spiritual oneness by refusing to recognise the distinction between Jew and Greek, and male and female, we shall then realise the New Testament idea of the Church, in which racial unity, social unity, and family unity are all practically assured. And when this is manifested, the problem of Christian union can be practically solved. The difficulties we have to contend with are not so much doctrinal differences but racial distinctions, national boundary lines, traditional customs, the reign of caste, and the unchristian doctrine that woman must occupy a subordinate place in the Church. All systems will end in complete failure unless the practical obstacles to which I have called attention are effectually removed out of the way. There are other obstacles of a different character which require careful adjustment. There are at least three distinct matters that must receive prayerful attention—names, government, and ordinances. The first of these will be regarded by many as of little consequence. But names have a most potent influence either for good or evil, and consequently cannot be ignored in the problem we are seeking to solve. In proof of this we may assert the well-known fact that, while names keep up our divisions, a name in common will preserve co-operation where there are radical differences in other respects. Not a few sects, differing radically on some vital question, are actually held together by the common name they have adopted.

WHY NOT ADOPT A COMMON NAME?

What if we could have one name? And why not surrender our denominational names for that divine name which all who honour Him are willing to wear? Surely we might be content to call ourselves "Christians," and our churches, "churches of Christ." With regard to government, I think an *eirenicon* might be found in a somewhat different manner. I cannot ask our episcopalian friends to give up the episcopacy while they believe it is scriptural and has been committed to them. Hence Christian union is impossible unless the conscientious difficulties of Episcopalians can be removed. I believe in the true historic episcopate. But what is it? That is the question. Evidently the New Testament episcopacy was made up of several bishops, or at least a plurality of bishops, who exercised an oversight over one church, and this church was always composed of the disciples of a particular place. This, in my judgment, is the true historic episcopacy, and if our friends of the Church of England would contend for this, I would join them in asking that this episcopacy should be recognised in any proposals for Christian reunion. We might reasonably talk to our friends about a modified episcopacy. I believe that the primitive church was Episcopalian, Presbyterian and Congregational, and that these were not opposed to one another, but co-ordinates. Undoubtedly the Primitive Church was governed by bishops or overseers, but these were also presbyters, ἐπίσκοπος and πρεσβύτερος being used interchangeably. Each church ought to be Episcopal, Presbyterian and Congregational in one. The most difficult question to settle is that of the ordinances. When

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we come to baptism we are confronted with differences as regards the proper subject, action and design. These differences are more sharply defined, and defended with greater zeal, than any other on the subject. But these may be practically removed if we apply the same rule as applied to names and governments. It is generally received that both infant baptism and sprinkling are of doubtful apostolic authority, and that there is sufficient authority for the immersion of believers. The common ground of believers' immersion should be adopted in our basis for Christian Union. No reasonable person ought to expect the imposition of an *ex post facto* law, and I am perfectly willing to let the past take care of itself, and do not wish to see any controversy with regard to accomplished facts, such as in the case of those who have been already baptised. Having now seen what is meant by going back to Christ, back to the Apostles, and back to the New Testament Church, it may be well to conclude by making a few suggestions as to the grand final result, the reunion of the churches.

HOW TO PREPARE THE WAY.

First, we must cease to misrepresent each other. Second, the Word of God must not be compromised. I have no faith whatever in any proposal for reunion which is made at the expense of the clearly revealed word of God. Third, the honest convictions of all must be sacredly respected, the vision of conscience must be kept clear. Our present divisions are bad enough, but a dishonest union would be infinitely worse. Probably we should have to surrender some of our crotchets, and for that should be none the worse. Fourth, we must recognise the possibility that others may be right in points where they do not agree with us. Honesty does not necessarily involve infallibility. Fifth, we must recognise the differences between faith and law, must distinguish between things that essentially differ. Sixth, we must recognise points of agreement rather than points of difference. I believe in looking squarely at all the differences which exist, and have no faith in any effort which does not take these into account; but many of these differences have been magnified out of all proportion to their importance. Lastly, I would suggest a federation of the churches so that the various denominations could come together in a practical way. Is it not possible to work from common ground to a unity of faith? May not Christians learn to trust where heretofore there has been mistrust? I have great faith in personal contact among those who have the spirit of Christ, but have been separated one from another by denominational lines. A large majority of people will measure our faith by our works, and will apply the practical test of the apostle James rather than trouble themselves with the theology and anthropology of the apostle of the Gentiles. I would, therefore, most earnestly hope, that we shall begin to work together in some practical Christian enterprise. The union movements in the churches of America owe much to the fact that, during the civil war, Christians found themselves practically co-operating in the relief of the soldiers, notwithstanding the denominational walls which had hitherto separated them. Why should not an individual Christian belong to several denominations at the same time? Already I am, at least theoretically, a Congregationalist, a Presbyterian, an Episcopalian, a Methodist and a Baptist, and I am all these theoretically, simply because I am a Christian, for when these terms are properly understood, I believe they are all included in the term Christian. Why may I not be all these practically for the same reason that I am these theoretically? At least, I am willing to try. We have here I think, the key for Christian unity; we have only to walk back to the personal Christ, the inspired apostles and the early church, and we shall then be in possession of the Primitive faith, the Primitive gospel, and the Primitive socalism. If such a result could be only half realised, would it not make a glorious end to the nineteenth century? Even the thought of such a result is enough to inspire us with a fresh zeal and a new energy.

A SACERDOTALIST'S VIEWS.

The Rev. W. S. SWAYNE, M.A., Vicar of Walsall, believed most of the other speakers had begun by defining their position, and he could not define his better than by saying that he was a Sacerdotalist. It was a good thing to have recognised that disunion was an evil. It was not so very long ago that disunion was thought to be good in itself; men spoke as though competition could be a substitute for the Holy Spirit of God. As Dr. Lunn had said in his opening remarks at the morning session, disunion was an acknowledged evil. Anyone who had his eyes open must see to what an enormous extent the Church lost power from disunion. That was observed long ago by Gregory of Nyssa, in the time of the Arian dissensions; "We have already," he said, "and I can scarcely speak of it without tears, been represented on the stage amid the laughter of the most licentious; and the most popular of all dialogues and scenes is the caricature of a Christian." Might they not say that, in the modern novel, it was often true that the most popular of all dialogues and scenes was the caricature of a Christian, and if that were so, was it not their own fault? In the present year's report of the Society for Propagating the Gospel in Foreign Parts, the Rev. James Taylor, working in the Ahmednager district of Bombay, writing of difficulties arising from caste prejudice has said: "Disheartening as this is at times, it is not the chief hindrance we have to contend against. A far more serious one arises from our unhappy divisions, and the sad spectacle is presented to the people of this district of three missions opposed to one another—our own, the American Presbyterian, and the Roman. The fact is most disastrous, and places which were promising centres of work like Wambori, Rahori and Sonai are utterly demoralised, and our congregations may be said to have ceased to exist there." Could anyone read such words as these without a burning sense of shame. Why was it that the missions which came thirteen centuries ago to England won more prompt and immediate success than their missions to-day were able to accomplish? He believed it was because they had behind them the august authority of the one united Catholic Church which the missions of to-day could hardly claim.

A PLEA FOR THE CHURCH OF ROME.

He desired to say how sorry he was to hear what had been said in the morning about the Church of Rome. He did not think that it was the way to open a Reunion Conference by shutting out of their thoughts the greatest Christian community. Was it for them to cast stones at the Church of Rome? Had they not much they could learn from her; did they not owe her much for her hymns and her books of devotion; had she not her seal of apostleship in the Lord; had she not her saints and martyrs and confessors, a noble roll which any church might envy? If any church had the seal of the apostleship it was the Church of Rome. In many ways, of course, they differed from her, but he could not let the painful statement pass he had heard that morning without uttering a profound protest. The speaker with whom he had found himself most in agreement was Mr.

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Reader Harris. He agreed with him that the wisest step they could take in the direction of Reunion was by deepening their own spiritual life. Let them return to Jesus Christ, and then they would return to one another indeed. As they get nearer to Him possibilities of Reunion which they did not at present see would extend to meet their gaze. That was the most practical thing they could do. A practical proposal was put forward by the Dean of Norwich. If he understood it a certain statement was to be made by Nonconformist ministers, which, in his opinion, few would really believe in, and then they were to be excused the necessity of episcopal ordination. He did not believe that Nonconformist ministers, whom he looked upon as extremely honest men, would make such a statement, nor that the vast majority of the people of the Church of England would accept such a compromise. When they spoke of Reunion they could not put out of their view altogether the historic churches of the east and west —the great Roman Church and the Greek Church. The English Church and the Greek Church were drawing nearer together. He himself belonged to the Eastern Church Association which existed to promote a better understanding between these two churches.

THE CHURCH OF ENGLAND'S UNIQUE POSITION.

If they were to depart in any way from the historical position they held at the present moment, they would be sacrificing that wonderful middle position in Christendom which God had given into their hands. They of the English Church were the trustees of a great position; they held out their hands to the Nonconformists on the one hand, and to the historical churches of the east and west on the other, as no other church could. Dr. Moore had referred to faith in a personal Christ, and told them that a man might hold all the articles of the three creeds, and be without the spirit of personal religion. High Churchmen would admit that as freely as any in that audience, but what had been the history of these theological statements which were often spoken of so scornfully and disdainfully? The church did not put forward those statements for love of theological definition, but because she had been forced to do so. The Church did not love to dissect and analyse her faith. Her faith was that which she lived by, and which she clasped to her heart and loved. But when Arianism met the Church with its challenge it was impossible to hold silence, and therefore she spoke out in the Nicene creed. And once more when other kinds of heresy arose, the Church again spoke out in the creed of Athanasius. They were simply put forth to safeguard the original creed of the primitive church. With regard to the Church of Rome he would like to call their attention to Mr. Gladstone's most interesting article in the current number of the *Nineteenth Century*. "We are not, it seems," said Mr. Gladstone, "to condemn them (the non-Episcopal Protestants) as they would have been condemned of old for contumacy in the non-acceptance of this article (of one baptism for the remission of sins), but we are, in the rather hollow phraseology of the day, to dwell much on the matters in which we agree, little on those in which we differ, a sentiment capable of either wise or unwise application, but sometimes put forward in a thoroughly one-sided spirit, and intended to convey as its true sense that we are to make light of our differences with the reformed churches of the sixteenth century, but as much as we please of any points of controversy with the great Latin and Eastern communions, as if the sixteenth century of our era had been favoured with a new, and even with a more authoritative, republication of the gospel." He (the speaker) commended those wise words of Mr. Gladstone to their earnest consideration. If he were asked what basis of union he would suggest he should reply that the time had not yet come. He believed that, as personal religion increased, they would find themselves nearer to one another, but it was dangerous to put forward a programme at present. The desirability of any reform might be clear to certain chosen spirits, and yet it would be a mistake to throw that opinion into a law, for a law must be in agreement with the conscience of the community at large. Many of them saw clearly the desirability of reunion. Let them make it felt that reunion was necessary, and the time would come when they would see their way to it as they did not see their way at present.

THE DIFFICULTIES NOT INSUPERABLE.

The Rev. SAMUEL WRIGHT, ex-President of the United Methodist Free Churches, said his presence testified that he was thoroughly with those who wished to realise the spirit of Christian unity, and the wider and more comprehensively that spirit could be realised the nearer would they get to the ideal of Jesus Christ. What he had listened to had intensified his hopes as to the possibility of reunion among the different churches of the land. The difficulties seemed insuperable, but his hope was that all the churches were under the guidance and direction of the spirit of wisdom, and that in ways and methods not at present apprehended by them. He would smooth down those difficulties, and minimise the obstructions, and open up the path to a unity which would be blessed to all the churches, and sanctified to the good of the world. He loved Episcopacy, and Presbyterianism, and Congregationalism, but he could not, as Dr. Moore had suggested, be all these at the same time. Certain classes of Christians in feeling and idiosyncrasy ran in the grooves of Episcopacy, others in the grooves of Presbyterianism, others in the grooves of Congregationalism. Was it likely they would ever obliterate those tendencies and principles? Still, they need not therefore give up the idea of Christian union, only instead of seeking it on the lines of organic absorption, or amalgamation, or fusion, they must seek it on the lines of federation. The various churches could still exist and do their work, and the federation could be practically exemplified by annual or triennial gatherings at which should be emphasised those essential Christian principles on which, as he had gathered from the preceding speakers, they were all at one. He was at the opposite extreme to his friend who had declared himself a sacerdotalist, but he believed they were both one in their love to Jesus Christ. As he did not believe that the difficulties in the way of Methodist union were absolutely insuperable, neither did he believe that the difficulties were insuperable when they came to the broader question of the reunion of Christendom. His feeling was that they should go on waiting on God, loving all who loved the Lord Jesus Christ, and showing themselves ever ready to extend a helping hand in Christian brotherhood to all who were honest and sincere

PREBENDARY GRIER wished to ask Dr. Moore what he meant by the term the "theological Christ." Did he mean the Christ set forth in the great creeds of the Church, or did he mean the Christ set forth in some eminent theologian, like Calvin for example?

Dr. MOORE explained that what he meant was that he would not have anyone trouble himself as to the relation between the Son, the Holy Spirit and the Father, so long as they accepted the fact that Jesus was the Son of the living God. He would not wish anyone to trouble himself about those speculative questions.

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Dr. LUNN, in concluding the discussion, remarked that their fathers suffered much in their endeavour to arrive at the truth, and many long years of bitter struggling were passed through before the Church was able to formulate her creeds. They must be very careful in dealing with such a term as the "theological Christ" lest they lost sight of the fact that they owed the personal Christ very largely to the doctrinal Christ.

The meeting was closed with the benediction.

EVENING SESSION.

The evening meeting opened with the hymn, "Hark the sound of holy voices chanting at the crystal sea," and the Rev. George Grubb offered prayer. The Chairman, without any preface, called upon Dr. Lindsay to open the discussion.

Professor LINDSAY, D.D., said: I have been very unexpectedly called upon to take the prominent and important position which I now occupy. I only knew this morning that it was to fall to me to open the discussion this evening. I am a man of no reputation, and therefore it does not matter if I break down. But I am sorry if the interests of Presbyterianism—of which I am a most devoted son, proud of the ancient orders of my church, devoted to all its work, thanking God for the visible tokens of His presence that He has given us—should suffer in my hands. But we are a church accustomed to suffer, and our ancient motto is *nec tamen consumebatur*—the bush burning and not consumed, the anvil smitten but not broken. "Sire," said one of our French leaders to the King of France, "the church of God"—and he meant the Presbyterian Church when he said it—"is an anvil, and many a king has been the hammer smiting it, but the anvil remains and the hammers are broken." These Grindelwald slopes, covered with their chalets, remind me how old is the form of houses and the civilisation of these upland valleys, and I call to mind an earlier reunion conference at Grindelwald that, perhaps, we have all forgotten.

A GRINDELWALD CONFERENCE 400 YEARS AGO.

In the early part of the fifteenth century Nicholas of Basle, the great "friend of God" from the Bernese Oberland, brought his followers, John Tauler the great mystic, Rulman Merswin, banker in Strasburg, Henry Suso and Christine Ebner, prioress of the convert at Ulm—for there were women there and they spoke,—and they had letters read from many friends, among whom was the sainted Queen of Hungary, and these "friends of God" met together in their second and last conference at Grindelwald, wondering who could help them to reform a wicked world, and how God would lead them to their work. They met for the last time, before the end, at Engelberg, and then Nicholas disappeared—burned, we believe, at the stake at Vienna because he had controverted some ecclesiastical ordinance of the church. They did not do much, these men and women, and history has almost forgotten them. But they did not altogether disappear. The "friends of God" lingered in small praying communities, believing in the Holy Ghost and in the power of prayer, and they retired just before the Reformation and were succeeded by those who were called the old Evangelicals, the men and women who prayed in the Reformation. They have no exact lineal descendants in these days, but some of them afterwards took certain views I don't agree with, and if there is any man in this audience who can trace lineal descent from these "friends of God" who met in the old Grindelwald Conference, it is my friend Dr. Glover. They met, they were few, they were powerless, but they prayed in the Reformation, and what they themselves were unable to do God did for them through their prayers before a hundred years were over. May they not be a promise to us, met together here, a larger company gathered from a wider area with the same holy aspirations and hopes in all our hearts? If we are to succeed in this work we must begin with prayer. High Churchmen and Low Churchmen, Primitive Methodist and Particular Baptist, will all agree in this, I think, that if we are to do anything whatever for God's Church we must begin by prayer. And, in the second place, we must have, and it comes to those who pray, God's Holy Spirit. I want to say for myself that I thank God for Mr. Reader Harris's most earnest and solemn address, and I believe that this meeting would not have been complete unless we had had someone to say what he said. I know that two deans don't agree with me, but we Presbyterians, however we respect deans, sometimes withstand them.

SPIRITUAL UNITY NOT ENOUGH.

But what we want is something more than mere invisible and spiritual union. No one believes more thoroughly than I do that we must have, and that we now have in far greater measure than many of us suppose, the unity of the Spirit. But what we are met here for is to try whether we cannot translate inward unity into something like outward unity also. We can never in any mere external or visible organisation fitly shadow forth the inward and spiritual life, but it is our business to do our best to make seen of men what divine gift of unity God has given us in our hearts. Now for our practical immediate purpose. As I take it, it is not simply how to reproduce unity or reunion of churches—I beg Canon Hammond's pardon, societies—in England, otherwise I am out of it. I am a Scotchman; I belong to the least of all lands, and we think a good deal of ourselves. I understand that the union we aim at is the union of English-speaking Evangelical churches, not confined to England but including America and the Colonies, and indeed taking in the whole English-speaking world. Will you excuse me saying that such a unity is not to be effected, as many of the speakers seem to have thought, in the way in which the boa-constrictor effects union with the rabbit; it is not to be effected by one church swallowing all the others. If there is to be unity it must be such a union of things as grow together. We must really see to it that one church is not to think or act as if what we are aiming at is that it should absorb all other churches. If I were to express my own opinion I should perhaps say that there can be a union—and a visible union, mark you—without exactly a unity of organisation. Last year, at Lucerne, I pleaded for such a reunion as might fitly come under the name of federation, and I still think that this is perhaps, if not the ultimate end, at least the first practical step to be aimed at in a movement like this. At Lucerne I illustrated my meaning by saying that the idea of federation was in the air, was affecting states and statesmen and statemanship, and I tried to prove by history that political and ecclesiastical ideas, however far remote, insensibly affect each other. But I am not going to repeat what I said then because we have had before us this morning the eloquent, earnest, and brotherly speech of the Dean of Norwich. He asked all of us who are outside the limits of the Epicopal church of England to answer the appeal of the Lambeth articles.

PRESBYTERIANS AND THE LAMBETH ARTICLES.

I cannot speak for the great Presbyterian churches. None of us can speak for our churches, as I understand.

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We are simply individual units expressing our own individual opinions, and we commit none but ourselves to what we say. But there is no doubt that, to a certain limited extent, Presbyterianism has expressed itself upon these Lambeth articles, and I observe that Mr. Vernon Smith declares—and I suppose he is a very high authority on matters like these—that the Presbyterian answer is the only one which he considers satisfactory. I should therefore like to put before this audience what that Presbyterian answer is. It is that we accept articles first and second unreservedly. We accept also article number three, but we should prefer a little more doctrine than the Apostles' and the Nicene creeds. We have no difficulty in accepting either of those creeds. Long ago in Scotland the Apostles' creed was recited at our baptismal service. The fourth article, that relating to the historic episcopate, is the difficult one. Suppose the propositions had been put to me, I should have said: "I accept the historic episcopate," but then on saying that I should have gone into conference on a term left ambiguous, for my idea of the historic episcopate might not have been the same as that of the Dean of Norwich. It is better not to have any term ambiguous, for if you go into a conference with ambiguity irritation is sure to result. We did not reject the fourth article. We objected to it, and we objected to it first and chiefly because it was ambiguous, because we could say we accepted the historic episcopate and yet we did not exactly mean by that the same kind of episcopate which at present exists in the Church of England. But we objected to this fourth article, in the second place—although I don't myself give so much weight to this—because it seemed to elevate what we consider a secondary matter, something referring to the form of government, into a place that we Presbyterians have never given it. Some Episcopalians have said: "No church, no bishop;" but no Presbyterian ever said; 'No presbytery, no church.'" We did not think it right that a form of government should take rank along with the three high propositions which go before it. Let me now explain why I can easily accept the term "historic episcopate," and yet in a sense entirely different from our Church of England friends. We Presbyterians have our own historic episcopate. I do wish that our Anglican friends, just for their own information, not for their conversion though it might lead to that, would get to know the simplest elements of the Presbyterian system, because I have never come to one of these meetings without hearing something that revealed the crassest ignorance of what Presbyterianism really is. I know that many Anglicans have much cause of complaint against us Presbyterians and others for taking our opinion of Anglicanism from the statements of one or two extreme men; but we Presbyterians have equal complaint against Anglicans for utterly ignoring the judicial utterances of our church upon the subject of government. Let me try to explain briefly what the Presbyterian system is.

THE CHARACTERISTICS OF PRESBYTERIANISM.

It has three great characteristics. First, it is a *conciliar* system of church government. This, and not any surface distinction between πρεσβύτερος and ἐπίσκοπος is its real difference from Episcopacy. Every congregation is governed by a council called variously the Kirk-session, consistory, or lesser council; every circle of congregations by a council called a presbytery or classis; provinces are governed by Synods, and the church of a nation by the General Assembly; while the world-wide Church is governed by an Œcumenical Council. From each lower council there is an appeal to the superior, and each case can be appealed until it reaches the Supreme Court of the Church. This, if our Episcopal friends would only take it in, is *the* characteristic of our ancient church government. Second, Presbyterianism has, equally with Episcopacy, the three orders of the christian ministry, bishops, presbyters and deacons. We prefer the words pastor, elder and deacon, but the offices are distinct. The presbyter with us is, I almost think, more distinct ecclesiastically from the bishop than is your Episcopal presbyter from your Episcopal bishop. Our Bishops have the same position as yours, only their dioceses are smaller. If you wish to see the exact picture of our Presbyterian pastor or bishop you can see it in Irenæus, Polycarp or Ignatius—in the bishop of the early church surrounded by his council of presbyters. I should also like our Episcopalian friends to know that there are *no such things as lay-elders or lay deacons* in our Presbyterian government. The lay-elder is a figment of the Episcopalian imagination. It is true our presbyters have generally lay occupations and derive no stipends from ecclesiastical revenues, but they are regularly ordained, and surely an ecclesiastic stipend is not an essential element in ordination. Our presbyters are like those of the ancient church. Let me give you a proof of this. Some years ago the inscriptions of a Christian graveyard in the town of Corycus in Cilicia were recovered and deciphered, and among the writers—greengrocers, coppersmiths and other simple folk—we find the epitaphs of five goldsmiths, one of whom is a presbyter, and of five potters, one of whom is also a presbyter. These inscriptions are not earlier than the close of the fifth, nor later than the close of the sixth century. I quite admit that our Presbyterian controversialists, in perhaps too strenuous opposition to their Episcopal opponents, have dwelt at great length on the fact that bishop and presbyter are two divisions of one order. But I maintain that they have not gone further in this direction than a most distinguished school of Canonists (including Thomas Aquinas), who have always held that the most correct mode of speech is to say that there are two orders and two divisions in the first. We have our orders, and what is more we can justify them, if we care to do so, by ancient church history and by Canon law. The third characteristic is one we have clung to throughout our long history with the utmost tenacity. We have fought for it, suffered for it, and the moors of my native country are strewn with the lonely graves of martyrs who have died for it.

THE MINISTERIAL OFFICE.

When I think of the principle for which they contended I am ready to say, "If I forget thee, O Jerusalem, let my right hand forget her cunning!" This third principle is that all office in the Church of God, as our books of church order invariably put it, is not lordly but ministerial. Our clergy are not lords over God's heritage, but servants or ministers to the flock of Christ. We believe that whatever gifts of rule or government our Lord bequeathed to His church, He gave to the Christian democracy and not to the oligarchy of a special caste. We believe that while church government is undoubtedly of God, it comes from God through the people who are the church, We believe that the true and spiritual succession is through the generations of the Christian people, and that any episcopal or conciliar (Presbyterial) succession is of importance only in so far as it represents that. We may make concessions on many points of government or discipline, but this is, and has always been, with us a matter of vital importance. I hope this Conference will therefore see that we Presbyterians can have no hesitation in accepting the four proposals of Lambeth, but I trust it will also acknowledge that we can use, and rightly use, the fourth article in a sense which its authors can hardly, to judge from Dean

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Lefroy's speech, have attributed to it. Permit me in closing to refer in a sentence to our relations with the English Nonconformists. We are not going to desert them; we stand side by side with them in Wales and elsewhere. Were all the members of this Conference to take the position assumed by Canon Hammond then, I venture to say, that we must entirely repudiate it. The fact is that while the Canon says that Dissenters err by mistaking the big D for a little d—that while they may be Dissenters they ought not to be—I am inclined to think he himself has fallen into a similar mistake. He has mistaken a big C for a small c. His Church of England is church with a little c, and the real Church of England, the church with the big C, includes all his Nonconformist brethren. I can only rejoice that Professor Lias, of Cambridge, as strenuous a High Churchman as Canon Hammond, recognises as I do that the various Nonconformist Christian Societies are divisions *in*, rather than separations from, the Church of England. We Presbyterians will rejoice at any successful attempt to draw nearer together the separated branches of the Church of Christ, but not even federation with the Episcopalian Church of England will make us give up our catholicity in virtue of which we recognise all Christian communities as real branches of the Church of Christ.

AN ANGLICAN TRIBUTE TO NONCONFORMISTS.

PREBENDARY GRIER said he had a most intense desire to see the divisions of Christian people healed. He knew from his own bitter experience how much they hindered the work of God, and prevented that co-operation which would lead to the removal of a large number of obstacles to moral progress. His few qualifications for taking part in the work before them were, in the first place, that he belonged to a body of men who had refused to add to the divisions of Christendom. They would remember that there was an effort to suppress a certain popular movement in the Church of England, but, while not in sympathy with that movement, he was against taking action which would have led to the formation of another religious body. They were not prepared on that occasion to add to the divisions of Christendom. Again, he had been a member of the English Church Union and similar societies, and was perhaps able to throw light upon the views of those societies which had not always been very highly in favour with the people of England. His own special work, moreover, had brought him into close communion with large numbers of Nonconformists. He had been heartily welcomed to their homes; had never been wounded by one unkind word from them, and there was hardly a clergyman in England who had a larger number of attached friends among Nonconformists than himself. He came from a parish which was once much neglected. He saw there that Nonconformists had done work which the Church of England ought to have done, and though their views did not consort with what he believed to be the teaching of the Bible, he heartily rejoiced in what they had been enabled to accomplish. He believed that to be the story of a good many parishes throughout the country. They would never have union until they recognised what was good and true in those who differed from them. He wished to say a word about the Church of Rome. It would never do to speak of her in the way she was spoken of at the meeting in the morning. It was a great mistake to say that Roman Catholics were good in spite of their system. Members of the Roman communion might say just the same about Anglicans. Surely when they read such a book as the *Imitatione Christi* they could understand that the deepest spiritual life was compatible with a most profound belief in the visible church. Cardinal Manning had been mentioned and some words of his quoted, but let them remember that he was not a Roman Catholic by birth. He went to a great extreme, and though he was a noble champion in a large number of moral and social movements, it was not fair to quote him as a theologian of the Roman Catholic Church.

STRETCHING OUT THE HAND TO ROME.

Union with Rome under present circumstances was not probable; she would have to be purged of her errors before that could be expected; but let them so speak of the Church of Rome as not to take away all chance of her being united with them in the one visible church. Mr. Reader Harris had said truly that union must come from within, and that law could do very little. Laws had no power at all in communities not prepared for them, but when communities had reached a certain stage of morality, laws helped those who were imperfect and supported the weak. Had they reached such a desire for visible unity as to make it well for them to express that desire by further conference, and, if possible, by some further organisation? That was a point they had to consider. He would now refer to a question that came before them at the morning session. They were told that there was no such thing as a priesthood in the Church of Christ, and they were warned that they ought not to use the term "priest," but the term "presbyter." He ventured very respectfully to differ from those who made that statement. They were contending about facts and not about words. There never had been any priest whatever in the true sense of the word except Jesus Christ. All the Jewish priests who preceded Him were priests simply because they anticipated Him; it was only in the secondary sense that the Bible gave them that title. The Jews were a nation of priests in the lower sense, and those who ministered to them had the term given to them in a special and peculiar sense. In the New Testament there was precisely the same thing. They were told that Christian people were a kingdom of priests, and surely those who ministered to them might fairly be termed what those to whom they ministered were termed. A little which was given to the laity could hardly be denied to those who were the representatives of the laity. So far far from thinking their system less sacerdotal than that of the Jews, he held it was more so, because they pleaded the merits of the one adorable sacrifice of their blessed Lord. There was such a fighting about words, people would not see what their system and teaching really meant. What people objected to in sacerdotalism was the spirit much more than the doctrine, but they found that spirit everywhere. They found it among doctors and lawyers, and men who took pride in their privileges instead of the duties they had to perform. If they could bear in mind that there was such a thing as a true sacerdotalism as well as a false sacerdotalism, the word would not cause the terror it did. That spirit was much more manifest in the lay sect of the Pharisees than among the priests, and Christ condemned the former in terms He never applied to the priests of His time. The clergy did not sufficiently remember the perils of their position. They were continually being exposed to danger because the laity, instead of praying for them, would look to them as though they were more than human, would listen to them as if they were in all points inspired, and would spoil them in every possible way. Their office came to them from Christ Himself. If they recognised that, it would abase them to the dust; they would not be elated in the least,

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but their mind would then be the mind of Christ, who emptied Himself of His glory.

DIVISION NOT AN UNMITIGATED EVIL.

Dr. BERRY, as representing the extreme left of the ecclesiastical world, would like to say how profoundly he had been moved by the discussions of that day. To a man trained in the school in which he had been brought up, it did not require intellectual agreement to create and sustain spiritual sympathy and admiration; and he had rejoiced in all the speeches, different as they had been in their standpoints and arguments, because they had embodied the same spirit, and that spirit the spirit of their Lord Jesus Christ. He could not hope, in the few minutes he intended to speak, to review the whole question from the standpoint of Congregationalism; and they would understand that if Presbyterians and Episcopalians disclaimed any right to speak for their organised bodies, he, as a Congregationalist, must emphasise the disclaimer that he spoke for anyone except himself. There were two or three points he might touch upon in the hope that, on the following Thursday, he would have a more adequate opportunity for the expression of his views. A phrase common in the discussions of that day had been "the evils of disunion." It had been said that whereas a previous generation gloried in the evils of division the present generation had come to glory in the prospect of reunion. He thought it was time someone emphasised the fact in that assembly that division was not an unmitigated evil; and he would ask his Episcopalian friends whether their division from the great Western Church of Christendom was an evil, or at any time could have been accounted such? He would ask them whether their division from the great Church of Western Christendom did not save the Gospel of Jesus Christ? At least, their position that day as standing outside the Church of Rome was proof positive that, so far as they were concerned, they regarded their separation from that Church as being determined by their loyalty to Christ, and as issuing in blessings to the community. When would their Episcopal friends come into such intellectual and spiritual sympathy with them as to understand that precisely the same feelings which animated their fathers animated the fathers of Nonconformity in relation to the Church of England? He would make bold to appeal to the history of religion in England as to whether those divisions had not been justified by their fruits.

THE FIGHT OF THE SEPARATISTS.

What of his own lineal ancestors, the Separatists? They stood for the spiritual nature of the Church at a time when the spirituality of the Church was in danger of being obliterated. They stood for the rights of the individual congregation at a time when those rights were suffering total eclipse. They stood for the right of the individual believer inside the Christian Church. They did not deny the doctrine of the Church, and it might be information to some that they did not deny special grace as attaching to the sacraments which their Lord had ordained. They were true to all that was best and highest in historical Christianity. And the result of their separation had been that, for the last 300 years, they and their followers had been fighting to get recognition for that doctrine of the Church laid down by Professor Lindsay, namely, that the Church was constituted, not by her office-bearers, but by her membership,—the Christian men of the community being the Christian Church. He maintained that, to have fought for that truth until it had obtained recognition in every Evangelical Church in Christendom was a justification of the separation of his forefathers. Coming down to the great Wesleyan movement he would ask them to consider whether the religious life of England, either in its intellectual or spiritual aspects, would have been within measurable distance of what it was had it not been for the great Wesleyan Church? He rejoiced that they had dropped the word "Society" and had called themselves, what they had been from the beginning, a Church of Christ in Christendom. He had not had the privilege of hearing Canon Hammond's address the previous evening, but he had read the address he gave at Lucerne twelve months ago. Speaking with all respect he would say, if there was no other possible position than that taken up by Canon Hammond—which was a *non-possumus*—their meetings would be an utterly abortive and fruitless attempt. He would ask Canon Hammond whether to raise such a *non-possumus* might not be to create out of impossible conditions a new schism, broader, deeper, and more disastrous than any that had gone before. Had the time come when they might approach each other? Yes, and no. No, if the *rapprochement* was to be of an organic character; they were not yet ripe for that. He agreed profoundly with a remark which had been made to him by Prebendary Grier. Schemes were the embodiment of ideas; manufactured schemes were still-born. Ideas must precede schemes, and they must get the idea of Christian union into them before they talked about practical proposals for organic union. That was the benefit of those conferences, and he hoped the chairman (Dr. Lunn) would continue to bring them together in order that the idea and spirit of Christian union might be disseminated.

A SACRAMENTAL DAY.

It had been a sacramental day to him to meet men belonging to other schools and churches, and to hear them speak with the same thrill of emotion of the truths they held in common. It had been a reunion meeting in spirit though at present they were not ready for the closer organic reunion. What were they ready for? They must begin by a recognition, not only of each other's honesty and Christianity, but of each other's churchmanship. He claimed to be, and was, a high churchman, believing that Christian communities were never intended to exist as aggregations of individuals; believing in the Society that Jesus established; in the Apostolic succession of those societies and the manifestation of the Spirit's presence and gifts amongst them; and believing in the order of the Christian ministry as something that could not be manufactured by any authority save that living Church which was the embodiment of the living Christ.

THE QUESTION OF DISCIPLINE.

PROFESSOR SHUTTLEWORTH confessed that he was more at home in dealing with those practical and social questions which concerned his special work than in those academic subjects which had been laid before them that day. He had listened with the deepest thankfulness and satisfaction to what had been said because they had been learning something more about each other. It had struck him as speaker had succeeded speaker, and used the same familiar phrases, whether it would not have been wise if they had not previously agreed on some definition of those phrases, as in the case of the word sacerdotalism and the word church. Unless they could agree clearly on what they meant when they used those phrases they were merely beating the air. Much was said in the morning

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about the lack and need of discipline in the church. He wanted to know who was going to administer the discipline? If it was going to be administered by any single person it had better not be administered at all. If discipline was going to be exercised it must rest with some responsible body. He would rather have the present chaotic state of utter lack of discipline than have a vicar refusing some one to come to the Lord's table he did not think fit, or refusing to bury a person whose life had not been all they could desire. Theoretically, in the Church of England, discipline rested with the bishop in council, which was better than vesting it with any single pastor. Let them have discipline by all means, but in whose hands? With whom did it ultimately rest, and who would be the executive officers and the executive board? The speakers that evening had all been ministers. He should like to have heard some thoughtful layman set his views before them. The reunion of ministers did not go far. They must have reunion of the Churches too. He had never been able to fall in with the movement for the exchange of pulpits because it did not go far enough. He would accept the idea that any cultivated layman might occupy their pulpits, but the mere interchange of ministers did not go far enough for him, but then he was a hopeless democrat. The Christian laity had to be recognised; they were the Christian Church, while ministers were merely its officers.

WHO COMPOSE THE CHURCH?

If the Christian Church was really the important factor in that matter, the question arose, What was the Church, and who composed it? What was a Churchman? What was a Christian? There was a point upon which, he was afraid, a great many of them would find themselves separating one from another. He could not accept any suggestion that a man's own feelings, or that his intellectual convictions, made him a Christian or a Churchman. They must go back upon some fact like that proclaimed by baptism—that every human being was a child of God. If the Christian Church was a democracy they could not go and mark off a little aristocracy or oligarchy of the pious. Before reunion could be so much as sketched out on paper they must settle the question, What constituted a member of the Christian Church? There was another question which might be referred to as outlining a possible policy for those conferences. When the English Reformation was in progress there was no great leader; at any rate, there was none after those academic pioneers of the Reformation like Erasmus. The only man they could look upon as a leader of the Reformation was Cranmer. If he had only been a strong man how different would have been the course and the history of that great movement. He wanted to keep the door open for the reunion or federation of the Churches of England and the Continent, but his was the policy of a man who had not the strength to carry it out. They, at that conference, must remember that there was a large body of English churchmen who did not look upon them with the greatest affection. It was a body of able and earnest men, representing all that was progressive in the Church. What about High Churchmen; what were they going to do in relation to them? They must keep the door open, or they would shut out, in the future, one of the most progressive elements in the English Church. He felt that the Churches were not yet ready for organic union. As from the old statue of Memnon from which, as the light of the sun fell on it, sweet music issued forth, so out of their conferences the first notes seemed to be stirred among them by the rays of the sun hardly yet above the horizon of future reunion. Might these notes gradually and slowly swell into a concert of fair and undisturbed harmony.

NONCONFORMISTS AND THE STATE CHURCH.

Rev. NEWMAN HALL, D.D., referring to the closing remarks of the preceding speaker said he was walking through a pasture that afternoon when the bells on the cows were making sweet music. Close to the cows the bells seemed discordant, but about half a mile away the discordancy was lost in beautiful harmony. So when they met together and heard each other's differences it might seem as if there was discord, but to the Divine ear the combined sound of their different bells, when they were rung with a sincere desire to do His will, made a sweet and holy harmony. They were all apt to be partial, and it was a great benefit to come together and learn what was beautiful and musical about other bells than those of their own preference. He had been charmed with the conference, and had loved to listen to the expression of opinions with which he had no sympathy because they had been uttered with a desire to benefit the Church at large. He thanked Dr. Lunn for giving them that opportunity. Many desired uniformity, and thought unless they had that that the world would not see that they were one. Surely unity was better than uniformity, and was possible without it. Milton had spoken of a uniformity such as a January could freeze together, but they wanted a unity of hearts combined in love to Saviour and to one another. Some people mistook Nonconformists, and thought they had an enmity to the Episcopal Church. It was quite true most of them disapproved of the linking of any Church with the secular and political government, but their endeavours to get rid of the political aspects of the Establishment did not arise from antipathy to the Church. Nonconformists would object to the union of their own Church with the State even more than that of the Church of England. They believed it would be a good thing to the Church herself if she were severed from the political power. Experience in Canada, in the United States, and in Ireland, had confirmed that view. Nonconformists were sometimes made to suffer socially, as well as ecclesiastically, by a prejudice against Dissent. After referring to his work while pastor of Christ Church, Westminster, as illustrating the possibilities of Christian union in one particular church, Dr. Hall concluded by saying that he would have the fence between the Churches so low that they could look over it, and so thin that they could look through it.

The meeting concluded at a late hour, several speakers being crowded out.

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SECOND REUNION DAY, AUGUST 9.

A large and influential audience, composed for the most part of the Conference members who had only arrived a few days before and therefore were not present on the previous Thursday again assembled in the old parish church under the presidency of the Rev. Dr. LUNN.

Among those present may be mentioned :—The Very Revs. the Dean of Bristol and the Dean of Armagh; Rev. W. D. Mackenzie, Chairman of the Congregational Union of Scotland; Rev. Prebendaries Webb-Peploe and Grier; Professor Lindsay, D.D.; Rev. Hugh Price Hughes; Rev. Dr. Monro Gibson; Rev. Dr. C. A. Berry; Rev. W. S. Swayne, M.A., Vicar of Walsall; Dr. Moore (Editor of the *Christian Commonwealth*); Rev. Thomas Scowby (Ex-President of the Methodist New Connexion Conference); Rev. Samuel Wright (Ex-President of the United Methodist Free Churches); Rev. F. Relton; Mr. Percy Bunting (Editor of the *Contemporary Review*), and Mr. W. A. Coote (of the National Vigilance Association).

PRELIMINARY RÉSUMÉ.

THE PRESIDENT (Rev. Dr. LUNN) said: As many who are present at this morning's meeting were not here last week, it may be well for me to recapitulate, in a few words, the result of our discussion, and of the anticipations that were then expressed, and, to some extent, the line of argument then followed. These conferences have demonstrated the consciousness in the mind of the whole Church of Christ—the widespread consciousness and deep conviction—of the evils of disunion. On this point, at any rate, almost all the leaders of the Church are agreed. I say *almost* all, because I have met one or two eminent men in our churches at home who are not satisfied that divisions, as such, are an evil; but they are in an infinite minority, and I think it is to-day a settled conviction everywhere with Christian men and women that the advantages are altogether outweighed by the evils resulting from the present divided state of Christendom. There is at work in the churches a strong and definite feeling making for unity, which is in itself the resultant of many forces—which is the consequence of the teaching of many different schools of religious thought. The old dissident spirit has very largely disappeared; the centrifugal forces which were so active at the beginning of this century are being replaced in the end of the century by centripetal forces which are bringing men together. There is a readiness on the part of Christian men in England to follow any definite lead. The appeal issued by the Conference last year urging the churches to observe Whit Sunday as "Reunion Sunday" met with a remarkable and almost unanimous response. The past year has been productive of so much in the history of this movement, as, for instance, the action of the Methodists of Australasia, the action of the Congregationalists of New Jersey, the action of the Pope of Rome in addressing that encyclical letter to Protestants and commencing it, "dear fellow Christians," and other indications to which we have already referred more than once, that our danger now is not that we should take too pessimistic a view of the situation, but that we should be inclined too much to exactly the reverse. Last week the Dean of Norwich said that he personally, a prominent member of the Church of England, was prepared to advocate reunion by admitting Nonconformists to "orders," as valid ministers of the Church of Christ without re-ordination, provided they were prepared to accept the ordination rubric so far as the future is concerned. Following this, we had the fact that the Rev. Dr. Monro Gibson, as a Presbyterian, said that he, personally, would be willing to advocate reunion on these lines, provided only that the word "presbyter" was substituted for the word "priest" in the ordination rubric, and that it was held to be equivalent to the terms priest and bishop. Then we had the important suggestion last week by the Rev. Dr. Berry that the Archbishop of Canterbury should convene a conference for discussion. In the great Pan-Anglican Synod the bishops set forth four definite proposals as a basis of union. The question arose last year whether those who wished to enter into negotiations on the subject of reunion must accept these resolutions in their entirety. The Archbishop was appealed to after the conference, and replied in the affirmative. At any rate, Dr. Berry's suggestion was that the bishops should interpret the other three proposals after their own light, leaving the fourth article open for a truly representative conference to consider the question. Last week showed a marked advance in our endeavours to promote Christian unity. We are all anxious to-day to realise the difficulties which lie in our pathway, and the need for making haste slowly. I say this because the difficulties in certain instances have been so much greater than was previously anticipated would be the case. Take the different Methodist bodies. They have from time to time promoted measures of reunion. They have been successful in Canada and in Ireland; but there has been considerable delay both in the Australasian continent and in this country, and it has been found that it is quite possible to travel too rapidly. I thought that those who are here to-day for the first time would like to have this little sketch of the results of our deliberations.

HOW DIVISION PRESENTS ITSELF.

THE DEAN OF BRISTOL (Dr. Pigou), said: I have been invited on this privileged opportunity to open the discussion on the reunion of Christendom. The subject is one to which I have given no little thought, inasmuch as my ministerial experience has been, in God's providence, singularly varied, and as having been for some thirteen years Vicar of probably one of the most Nonconformist centres in England, I was necessarily brought into contact with almost every phase of Nonconformity, and lived on terms of friendship with some of its leading representative spirits. The reunion of Christendom to many minds is an attractive hope and a fascinating dream. To religious persons existing divisions seem to defeat one of the chief objects of the work of Jesus Christ, which they believe to have been to draw all mankind together into one united brotherhood. Those who view religion merely as a moralising and civilising influence are struck by the apparent waste of power produced by the necessity which such division creates of maintaining a number of agencies to do what they think might be done by fewer; and still more by the evident fact that a large part of the strength of every one of these agencies is spent in counter-working.

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frustrating, and, if not ousting, yet seriously questioning, the rights and privileges of others. A religious person thinks if the church were one it would be powerful enough with its constituted strength to more than master the evil of the world, to unite, indeed, the human race to each other and their God. The more secular-minded is of opinion that the humanising and civilising functions of religion could be performed more acceptably and efficiently by one thoroughly organised body. Therefore, from time to time, proposals for reunion have come from different quarters, and this Conference at Grindelwald amidst our grateful surroundings is amongst the latest and by no means the least. I need not dilate on the fact of form of these apparent divisions with which Christianity seems to be honeycombed; of the varied architecture represented by them from the stately cathedral down to the modest Bethel; of varied use from the more ornate to the more plain; of differences of opinion within and without the pale of the church as established, of divergences ranging from the more elaborate to the more severely Puritan of the Nonconforming communities.

GREATER DIFFERENCES IN THE CHURCH THAN OUT OF IT.

Both in the church which it is my privilege to represent, and from all I know among Nonconformist bodies, such differences exist as are both characteristic and confessed—greater differences than amongst infidels, agnostics and positivists, who are for the most part at one both in their opinions and in their methods. Now these schools of thought, which inside or outside the pale of the Church of England are rightly or wrongly labelled as "Sects," are not so confused and intermingled as that you could say "there is no discernible difference, there are no real divergencies." On the contrary, they are sufficiently understood and so commonly recognised as to be frequently quoted to the prejudice of Christianity itself. They must be so far very real and striking if they can be availed of by some as an argument against Christianity; by others, as a source of weakness and not of power. We are told that the more thoughtful of those we would evangelise hold aloof from accepting Christianity on the ground that if not a "refined polytheism,"—a "divided Christ," instead of many Deities—yet that we do not seem sufficiently at one amongst ourselves to recommend our creed as better than their own. Others, themselves "nothingarians" or "honorary members of the creeds," shelter themselves under "nothingarianism," or excuse their "latitudinarianism" under the plausible and ready-at-hand excuse that our differences are so wide and so great that it is quite impossible to be assured of what you ought and of what you ought not to believe. This apparent want of godly concord is fostered by controversy, whether in the form of controversial writings and other utterances; by public meetings; by speeches and pamphlets, more or less violent and stimulating; by strong partisanship, current shibboleths and familiar watchwords indicative and breathing more of some internecine war than of a united Christendom, offering a spectacle somewhat humiliating and generally deplorable. Shall we give ear to the aspirations, the prayers, the beseechings of one who was "enlightened from on high," who knew well "the truth as it is in Jesus," himself of deep and strong conviction, not uncertain as to what to believe, but who had anchored his soul to saving truth? He was the prisoner of the Lord; in later life condemned to the ignominy of a common gaol, hourly expecting some violent death as a Christian martyr. His lot was cast in an age of persecution, of religious animosity, which has left its scar on the Church of Christ. It is from within prison walls that he writes. He dips his pen not into the gall of bitterness but into some solution of love. Leisurely contemplating the distracted state even then of Christianity, pondering over the unfriendly attitude of schools of thought one towards the other, he wrote words of saintly wisdom, of loving persuasion, so markedly in contrast with those troubled waters of controversy, over which he would fain cast the oil to soothe. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavouring to keep the unity of the spirit in the bond of peace."

VARIETY COMPATIBLE WITH UNITY.

What is his exhortation? It is an exhortation not to *Uniformity* but to *Unity*. On what grounds? On the ground that Uniformity is not possible with variety, but that variety is compatible with Unity. Observe how he enforces this great fact. "There is one body." There is but one Church which is "His Body," one Flock, one Fold. There is one Spirit, the true Vicar of Christ, "dividing to every man severally as He will." There is "one hope of your calling," one common goal to which the feet of humanity are tending. "There is one Lord"; one Christ was crucified for us. There is but one Saviour who gave Himself for the sins of the whole world. There is "one faith, once delivered to the saints." We are not asked to believe in three or four creeds. It is into this faith we have been baptised, divergent as may be our views respecting the Holy Sacrament of Baptism, and divers the methods of its administration. And step by step up the ladder of revealed truth, a very "song of degrees," the reason of St. Paul's exhortation eventuates in this, "One God and Father of all, Who is above all, and through all, and in you all"—"above all" in this absolute undivided supremacy; "through all," as life-blood courses through artery and vein; "in you all" by His indwelling, ubiquitous, all-pervading Spirit. The chemist is familiar with that viewless force called "affinity," which binds separate atoms together. In the spiritual world such a force exists.

"One sole Baptismal sign,
One Lord below, above,
One Faith, one Hope Divine,
The only watchword—Love."

We go a step further, and ask, Is this variety, together with oneness, unique? Does it stand alone and without parallel? Is it so abnormal, phenomenal, exceptional, so irreconcilable, that it would justify us in asserting that "God is a God of confusion," or that it would make the acceptance of Christianity practically impossible, so long as Sectarianism is allowed and lasts? In reply we say, advisedly and without fear of contradiction, that the dominant and prevailing fact of the physical world is not Uniformity, but infinite, endless variety, consistent and compatible with Unity. "Order is heaven's first law." Take a glance at the heavens above! The science of astronomy presents to our wondering minds the grandest and most glorious manifestation of the operations of nature and of orderly arrangement on the widest imaginable scale. Is it not so? We speak of celestial or planetary *systems*. The word *system* implies *order*. It excludes the idea of *disorder*. Think of the aggregate and variety of bodies which constitute this *system*—sun, planets, stars, satellites, comets. How different the order of distance of the better-known planets from the central orb, the sun! How divers the magnitude, density, speed of rotation of these planets! How apparently eccentric are the movements of the heavenly bodies! And yet all are related to each other. If the celestial system, in all its harmonious movements, impresses us with the conviction of the exist-

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ence of an intelligent Being who continually controls it, it does not less impress us with the truth that variety is compatible with Unity. How striking is the infinite variety of form which everywhere and noticeably prevails! How varied is the scenery! To descend to detail, the wing of a butterfly has, as seen under the microscope, a very delicate fringe of what looks like lace. The wing of the moth has this fringe, but the design and pattern vary in every case! The discoveries and facts brought to light, and propounded by Dalton in his atomic theory, illustrate beyond all dispute that variety is not incompatible with Unity.

THE CHARM OF VARIETY.

I would fain heap illustration on illustration, so as to emphasise our theme. Observe how the same law prevails in *Sound* and *Colour*. How varied are the instruments of music! how different the sounds they give forth! See before you in imagination the familiar sight of an orchestra: one musician is performing on one instrument, another upon another, and each performer is consciously or unconsciously conforming to laws of sound. Harmony is the sum total of the orderly arrangement of vibrations, tones, pitches—of all that constitute "rhythm." Well has it been said: "The Spirit in the children of God is like an organ; one man is one stop, another is another; the sound is different, but there is music in all." What sound is to the ear, colour is to the eye. What more striking illustration can you have of oneness, together with variety, than that which light supplies? Any one can satisfy himself of this by experimenting with a prism. What if all we look upon were of one colour—all red, all yellow, all green? If landscape, and everything that goes to make up scenery, were of one uniform colour, would not scenery be robbed of beauty and cease to charm? Fancy growing but one flower in your garden, and then calling the ground admitting of no variety a garden! How interesting, how instructive it is to know that it is in the combination of separate, distinct rays, and their respective functions, that *Light* is what it is! Have I no pleasure in music, can I discern no beauty in scenery, because sounds are varied and colours diverse? Do I reject the Bible because it has been written not by one, but by different writers, all inspired by one and the self-same Spirit? Would the Bible have the same attraction, the same hold over us, if, from the first to the last page, it admitted of no variety of subject and no difference of style? An old fable tells us that the majestic form of Truth once walked this earth, but was dismembered, and that the sundered parts are still wandering up and down in ceaseless, weary search for each other, instinct with the old and common life. The instinct impels the search, and this search is a fabled prophecy of the union once again of the sundered fragments.

HOW SHALL UNION BE EFFECTED?

How shall this union be brought about? How shall this unity, this oneness amongst Christian Churches and professing Christians, be realised? The union of Christendom, so desirable, is it impossible, or is it within the sphere and possibilities of "practical politics" in the highest sense? For my own part I do not think you will unite men who differ conscientiously one from another, by *ignoring* so much as by *recognising* their differences. If it be vain to hope that men will agree to worship in one stereotyped form, or to have one and the same ritual in common—and how unlikely that is, even the fact that we cannot agree on a common hymn book shows—to my mind, union on the basis of, to a large extent, ignoring differences means *compromise* all round. Is it not possible to agree without compromise of conviction, to be "at one" without parting with conscientious opinions on details? Is the Greek Church prepared to accept the "Filioque Clause" in our Creed, and allow the "procession" of the Holy Ghost from the Son! Or in order to bring about union between Eastern and Western Church, are we prepared to concede that important article of our faith for a union which on such grounds could not be real? Is the Church of Rome prepared to abandon transubstantiation, or any one of those doctrines against which we "protested" at the Reformation; or is the Reformed Church of England prepared to accept it rather than continue in her present attitude towards the Roman Catholics? Are the Wesleyans ready to forgo all questions about the validity of the ordination of their ministers, or are we of the Church of England prepared to forego our own rather than live in apparent antagonism with Wesleyans? Will the vast body of Nonconformists, on whatever grounds, doctrinal or political, they justify their "dissent," agree to sink all these questions; or are we prepared to say we attach not the slightest importance to them, compared with the great gain it will be to Christendom by their coming over to us? Will the Baptist consent to shift his font from where it now stands to the entrance of his chapel, or shall we, who hold that salvation ends where he would have it begin, say, "rather than that you and I should differ, I will have my font removed from the western entrance and order it, for the future, to be placed in the chancel?"

WHO IS TO YIELD?

Who is to yield the one to the other, and who is to be the first to abandon convictions conscientiously maintained in order to bring about this result? There are those who believe that the great trial of the latter days that are surely coming upon the earth, will not be infidelity, as commonly understood, but a *spurious Christianity*. Not a few, observing the growing impatience of definite or dogmatic teaching, and the disposition to compromise conviction, think that the cry from the saints beneath the altar, "Lord, how long?" will be a cry proceeding from bewildered minds, as to what is truth. It will not be Atheism which shall occasion that cry, for we know the length and breadth of Atheism. It has nothing new to affirm. It has said its last word. You cannot get beyond the denial of the existence of God; but who shall say how bewildering it must be, how distracting, how disquieting, how distressful to a soul seeking after truth, to find that everything distinctive has been merged in a common solution, and that in a desire to make Christendom at least appear one, a union has been brought about at the cost of compromise. And with reference to the interchange of pulpits, have not our separate congregations to be converted to a general acquiescence in a system of mutual compromise before we can, without their consent and approval, foist this interchange upon them? Well do I remember a Conference in which, some years ago, I took part in Paris. Four of us met to discuss the possibilities of the reunion of Christendom. There were present my friend, Père Lyson, better known as the celebrated Carmelite monk Père Hyacinthe; the Priest of the Russian or Greek Church ministering in the Rue Daru; the priest of the old Lutheran Church in Paris, and myself. The points of difference between us were discussed amicably, earnestly, and with much the same result that generally attends such discussions, for what has come of the Conference on the part of one or two of our own Bishops with the old Catholics of Germany? "When do you think," I said, "we four, representing different communities, may hope to be one?" "In heaven," was the reply, "not till then!" So we parted here, to meet, I trust, there. No; reunion of Christendom

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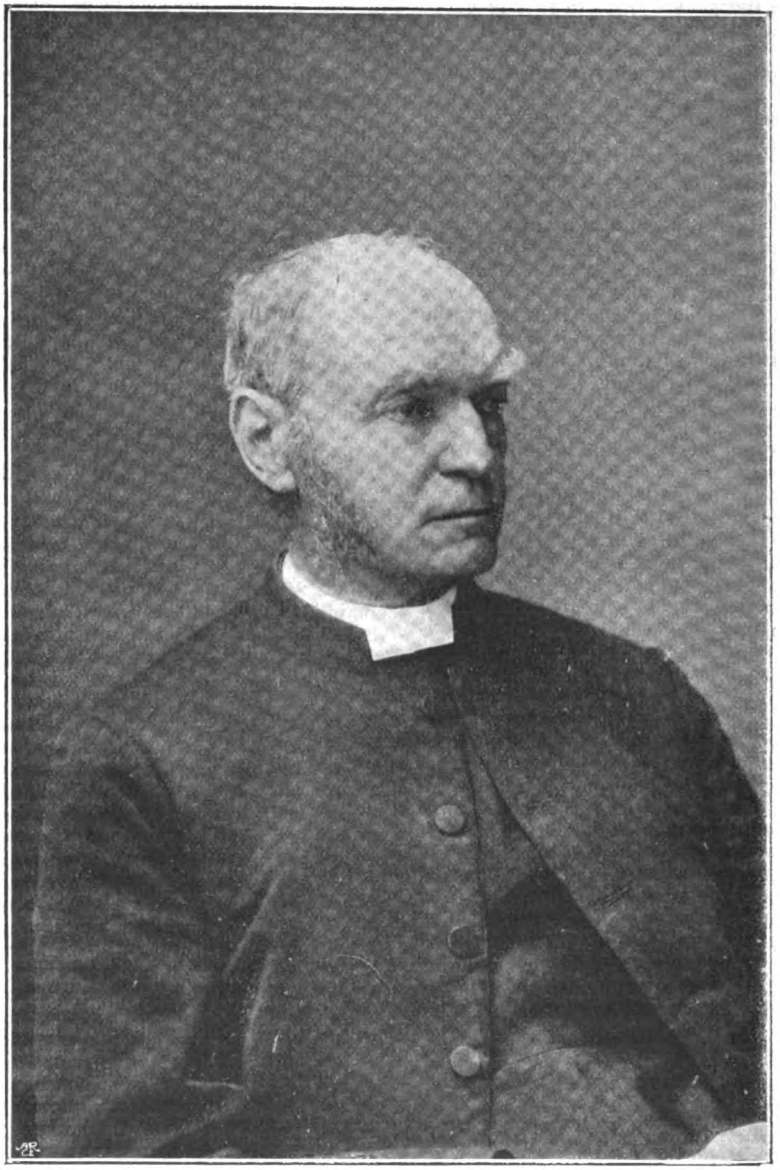
on lines which involve and demand compromise, is, I really believe, as impossible as it is undesirable. You might as well demand that all nature should be uniform in her operations, that scenery should be of one colour, plants of one and the same fragrance, fruits of one and the same aroma, and say, "If this cannot be, I will not believe in one Supreme Mind!" How extremes meet! The very men who are most loud in their protest against the Church of Rome, and her enforcement of unvarying detail in ritual, are the very men who would dictate and lay down the imperious law of what shall be the unvarying ritual, from their point of view, in our cathedrals and churches! They would fain impose on all churches and congregations within our pale, what they consider consistent with our Reformed Church, and loudly protest against what they hold to be Romanising or disloyal! Are not such men would-be popes? Is it really come to this, that, "the truth as it is in Jesus" cannot be preached except a black gown be worn; or Holy Communion cannot be worthily received except with eastward position? Do the vast mass of our intelligent laity really believe that any pernicious doctrine is necessarily implied in a surpliced choir, and turning to the East at the Creed; or that where this use does not prevail the soul's salvation is in some degree seriously imperilled? To bring about precise uniformity in ritual is hopeless, simply because the whole spirit of such effort is contrary to, is not in accordance with, the law which prevails in the natural kingdom.



Specially photographed for THE REVIEW OF THE CHURCHES *by Messrs. Fradelle and Young.*
THE VERY REV. THE DEAN OF BRISTOL (DR. PIGOU).

UNIFORMITY NOT DESIRABLE.

Personally I could not say it were desirable. Is the church of Christ really worse for what some think her peril or her weakness? Are not those cities or parishes often the most dead-alive where hardly anyone differs, or where differences of opinion do not make themselves felt? On the other hand, is not the Church generally most active, bristling with life, energetic and successful where you have activities not within her communion? Seen aright, with no jaundiced or prejudiced eye, may not our apparent divisions be our safeguard? Does not our safety lie, not in our narrowness and shibboleths, but in our breadth and repudiation of party? Is it possible that the due balance of truth is maintained rather by variety than uniformity? Is light less white because you sometimes break it up with a prism? Is not this true?

"Our little systems have their day,
They have their day and cease to be;
They are but broken lights of Thee—
And Thou, O God, art more than they!"

The existence of separate organisations is not necessarily evil. Organic unity might be no blessing. Strong hierarchies are often intolerant and tyrannical. And is not unity more likely to be attained by the promotion of kindly co-operation amongst Christian bodies, while they hold the essentials of the Christian faith, though conscientiously differing on matters of minor importance? That we should agree to differ, and yet love all who love our Lord Jesus Christ in sincerity, is the demand, the call of our age; for with what, in these latter times, are we threatened if it be not with the manifestation of the Man of Sin? What is meant by this epithet, the *Man of Sin*?

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Few would be found nowadays to affirm that by the "Man of Sin" is meant the Pope of the Church of Rome. The late Bishop Harold Browne points out with great force that what is there meant is ἀνομία, lawlessness. Is there no spirit abroad of lawlessness in its many forms—in the impatience of recognised authority, in Freethinking, in Materialism, in the repudiation of Creeds, in the spirit of our times? If Christ's truth is to prevail; if the world is to be won back to Him; if erring children are to be restored to the fold, we must present a front as varied in uniform as that of an army, but as one in spirit, as we go forth to battle against Infidelity, Freethought, Nothingarianism, and all that opposes itself to the truth. It is Carlyle who says, "Men's hearts ought not to be set one *against* another, but set one *with* another, and all against the evil thing only." Two ships of war poured shot and shell into each other, mistaking each other in a fog for foes. The fog lifted. Flying at the masthead was the same flag! May not they who are really one be mistaking friend for foe?

A PLEA FOR TOLERATION.

What we have been putting before you is not "latitudinarianism" pure and simple. It is not saying to you, "it does not matter what you believe." It is not a plea for Freethought, it is a plea for toleration on matters not essential to salvation. "There is but one Name given under Heaven whereby men must be saved." That is the root-truth; that conceded, that insisted upon, then you have that on which, as in some type in nature, various forms are built. This does not necessarily involve any compromise or surrender of conscientious conviction. I am not "inconsistent" in not accepting an invitation to lay the foundation-stone of a Wesleyan chapel, or in not inviting a Baptist or Independent to occupy my pulpit. I am not inconsistent if, whatever my own views, I do not decline to preach in a black gown, or if I consent to preach where ritual is more ornate than in our own cathedral. I think we want to show that there is much we need not do, or much we may do, without foregoing honest conviction, or making serious compromise. An agreement on the following points: The sufficiency of the Holy Scriptures; the acceptance of the Apostles' and Nicene creeds; the recognition of the two sacraments as ordained by Christ; the validity of a ministry which it has pleased God visibly to own and bless to the salvation of souls and the extension of His kingdom; the meeting of our Nonconformist brethren on common platforms, such as those of the British and Foreign Bible Society, the Religious Tract Society, and other societies of this nature; combined action on questions of a philanthropic and benevolent character in which we could join hand to hand and not dissipate strength; interchange of kindly social visits and other occasions of intercourse, by the encouragement of which differences of opinion in religious matters would not be accentuated by social ostracism; these are broad and general grounds on which unity might rest. The great Nonconformist, Baxter, writes thus of himself, speaking of his feelings in old age: "The older I grew the smaller the stress I laid on those controversies and curiosities (though still my intellect abhorred confusion), as finding greater uncertainties in them than I at first discerned. The Creed, the Lord's Prayer and the Ten Commandments, are now to me as my daily bread and drink, and as I can speak and write over them again and again, so I had rather read and hear of them than of any of the school niceties. The contention between the Greek Church and the Romans, the Papists and Protestants, the Lutherans and the Calvinists, have wofully hindered the Kingdom of Christ." This from Baxter. What is his explanation of sentiments that, in his earlier life, no one would have thought him capable of uttering? "The contempt and the applause of men are to me of little moment now that I am so near the great white throne of God." Discourage, by every means in your power, this spirit and temper—bitter, unreasonable, uncharitable—which is never happier than when protesting on platforms, or posing as reformers. It is certainly true that some seem to think their mission is to embitter life, to widen existing breaches, to "let slip the dogs of war." Rather, in the Master's spirit, strive to win and to reconcile. "He that is not against us is on our part," was the reply to those who would call down fire from heaven and consume those who ventured to differ.

THE THING TO AIM AT.

Do your best by prayer in secret, at family prayer, at Holy Communion, to bring about godly concord. Live up to the light you have. Seek enabling grace to do your appointed work, and to fill your allotted place so that amidst all variety of gift or grace, of work or experience, of opportunity and means, as madrepores work on coral reefs, you may labour for the perfection of the saints, for the work of the ministry, for the edifying of the Body of Christ, "till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect Man, unto the measure of the stature of the fulness of Christ." That such godly concord might prevail on earth must, indeed, be our hope and prayer. It is said that one once dreamed he was at the gates of heaven. One after another of different persuasions and denominations sought admittance. Questioned who they were, they named themselves as they were known and named here, and each was bidden remain outside, for no such denominations were recognised in heaven. Of a sudden the anthem of the redeemed was heard, sung by angelic voices, "Worthy is the Lamb that was slain." The refrain and chorus were taken up by those who were waiting outside. He who guarded the gates of gold and the sea of glass, pure as crystal, threw back the golden gates and said to them, "You have learnt how to sing the song of the redeemed, pass on now without distinction into His presence Who has bought you with His blood." Oh! for such an outpouring of His Spirit, that the words of the Psalmist may be engraved on heart and thought: "Behold, how good and joyful a thing it is, brethren, to dwell together in unity. It is like the precious ointment upon the head, that ran down unto the beard, even unto Aaron's beard, and went down to the skirts of his clothing. Like as the dew of Hermon, which fell upon the hill of Sion. For there the Lord promised His blessing, and life for evermore!"

THE ONE CHURCH OF CHRIST.

Rev. C. A. BERRY, D.D., said: Although I find myself in cordial agreement with many separate statements of the paper which the Dean of Bristol has just read to us, I think it due to him and you, as well as myself, that I should not spend any time in criticism and remark upon a paper which, in common with you, I have only just heard. Three remarks are obvious. The first is the recognition of the validity of our orders, whatever branch of the Church we may belong to, otherwise we are asked to exist unrecognised, while doing the full work for which the Dean pleads. And the second is that I was struck with what seemed to me something of a confusion of thought in the paper between unity and uniformity. Surely in one body we can have all the diversity of life and manifestation of which the Dean so eloquently spoke. And the third point which struck me was that, after such a paper, the earnest

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and pathetic warning of our chairman was a counsel of perfection not quite necessary on this occasion. We have already heard much in eloquent speeches as to the evils of division and the blessings of unity. We have also had many suggestions on the specific points at issue between the different churches of Christendom. On these very interesting speeches I shall content myself now with making and emphasising two remarks. And the first is that, in the true inward spiritual sense, there is, and can be, only one Church of Christ, bought by one sacrifice, brought into communion with God by the one Lord, bowing in one act of faith and reverence at His feet, baptised by the Holy Ghost into one spirit, that we are all one in Christ whatever we may be as to our organised forms of faith and of service. And my second remark is that in view of that unity of life it is not only a legitimate, but a spiritually imperative thing, in my judgment, that we should endeavour to exhibit to the world this unity of spirit in oneness of body. I pleaded last week from this platform for a full recognition of the uses of separation, and I re-emphasise my conviction that the truth of Jesus Christ has been saved and enlarged and clarified by what are called the divisions of Christendom. But the highest use of all these divisions is to promote, to make possible, and to hasten a larger union that shall express itself in some visible and impressive way upon the life and thought of the world. But it is not upon these general lines that I wish to travel this morning. My object is a very simple but a very practical one; it is not so much to discuss the points at issue between the churches as to suggest conditions under which these points may be brought to an authorised and fruitful determination.

HOW REUNION WILL NOT BE EFFECTED.

Four things seem to me quite obvious in respect of this great subject which has brought us together in this earthly paradise of God's grandeur and beauty. (1) Reunion is not to be achieved by the expression of gracious sentiment, though such expressions will do much to create the atmosphere favourable to the settlement of our most vexed questions. Few things will more powerfully influence and guide me through the months to come than the close, intimate and elevating intercourse which I have had in this place with Low and High Churchmen, as well as with Presbyterians, and Methodists, and Baptists. (2) It is not to be effected by the hiding and minimising of those points at issue round which, rightly or wrongly, the most sacred convictions on both sides have grown up. (3) It will not be effected by the more or less formal expression of our opinions in speeches addressed in part to a general audience of interested Christians, and governed as to their form and time by the accepted rules of public discussion. Canon Hammond said last Friday night that he again and again found himself desiring to get up and say, "Just stop at that point and answer this question." It was a true instinct, and the discussion of this question, which is going to be final and fruitful, will be a round-table conference among selected and authorised persons, where they can elucidate all their points of difference, and find their points of agreement. (4) Reunion will never be effected by the most cordial and exhaustive discussion of this question in an informal and unauthorised gathering like the present. We are a free and open assembly, unrepresentative; each man speaks for himself or for his small circle of known and trusted friends. To bring this question to a practical issue there must be a representative conference elected by the churches in England. Is such a conference as this we are holding here of no avail? By no means. It creates the atmosphere we must breathe in order to think and judge rightly on this question. Moreover this conference has both the right and the power, through its accepted leader—for in this matter Dr. Lunn has earned the gratitude of Christendom—to address to the various churches such a proposal for a close, personal conference as I have suggested.

THE TIME RIPENING FOR ACTION.

The time is either ripe, or fast ripening, when such a Conference might be held with advantage. Now I come to a point at which I wish to specially crave the attention and indulgence of this assembly, and the point is significant and essential. It must be obvious, in order to hold such a Conference as I have suggested, men must come together on a definite invitation for the discussion of definite points at issue. As the Dean of Norwich reminded us last Thursday, only one such invitation has yet been issued to the churches, and it was one which the free churches, with all respect and good feeling, did not discover themselves at liberty to accept. That proposal was the proposal of the Pan-Anglican Synod whose decisions were embodied in the Lambeth articles. They were four in number:—Agreement in the acceptance of the Holy Scriptures, the Apostles' and Nicene creeds, the two Sacraments of Baptism and the Lord's Supper, and the historic episcopate. Now on that invitation I want frankly to say, as a left-winger in the ecclesiastical world, judged by the men who originated it and by the spirit which inspired it, it was a most generous, gracious and broad-minded proposal. When you come to look at it, it says nothing at all about the thirty-nine articles or subscriptions to them; nothing about the rubrics of the Church of England or acceptance of them; it says nothing about the minor doctrinal divergences which must exist where living minds are thinking upon the truth, nor does it say anything about uniformity of method in the pursuance of church work. But on that proposal I have two criticisms to offer, and after what I have said you will agree that I offer them in a sympathetic spirit. My first criticism is that the vitiating mistake of the proposal was the insistence which accompanied it that the points enumerated should be accepted *before* Conference instead of as a *basis* or condition of Conference. On that point I was called in question last year by Mr. Vernon Smith, and after I had left Lucerne, and in the eloquent and masterly speech of Mr. Hugh Price Hughes, I found that I was wrong in saying that these terms should be accepted before Conference was possible. It was agreed afterwards that an appeal should be made to the Archbishop of Canterbury on the point. The Archbishop did not definitely commit himself to any answer. What he said was that the Synod of Bishops which decided on these terms, had been disbanded, and that he had no right to interpret its decisions in his own name. Following that, however, there came an expression of opinion that the terms should be accepted prior to Conference. That, I say again, is a begging of the whole question, and a hindrance to the discussion which the Bishops so earnestly desired. My second criticism is this: While most of the Free Evangelical Churches of England were in agreement as to each of the first three of these articles, they found themselves out of agreement with the fourth, which was the acceptance of the historic episcopate; and they were out of agreement for this obvious reason that they did not know what this clause meant, and they were unable to find in the Church of England anyone who knew what it meant. Two years ago we had a most beautiful address from this platform by the Bishop of Worcester, and he gave us a definition of the historic episcopate which we all could accept; and then shortly afterwards we had a repudiation from the church papers of what the Bishop had said.

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A SUGGESTED BASIS FOR CONFERENCE.

Would it be, on the part of one like myself, a very audacious thing if I were to venture to suggest a basis for conference—such a conference as the Lambeth proposals had in view. I would say at once, we could accept as a basis the first three articles of the Lambeth proposals. We accept the Holy Scriptures. I presume that that does not bind us to any particular theory of inspiration; if it did, it would go hard with many clergymen of the Church of England. We accept the creeds, for though we do not like, in our modern speech, the language of the Nicene creed as being an exaggeration, we fully recognise that that language was imperatively called for at the time it was written—called for by the fact that those who rejected the deity of our blessed Lord had actually stolen the phrases with which we express our adherence to that truth. But we ask ourselves the question, whether a more plain and direct expression of that truth is not possible now. At any rate, I can accept the Apostles' and Nicene Creeds for discussion. And let me say here, clearly and explicitly, the suspicion which obtains in Episcopal and Anglican circles that the Free Evangelical Churches of England are uncertain or hesitant on that supreme subject of the deity of our Lord, is a suspicion which has no justification in fact. We, along with you—and let me emphasise it—recognise that there can be no evangel, no gospel, no message, to the broken in heart, and to the needy of a new life, if Christ be not God manifest in the flesh, revealing the Father and fulfilling His gracious purpose in the redemption of the world. We can also accept the sacraments, for though, as the Dean of Bristol reminded us, there may be different forms of celebration, [Dr. Glover: And subjects]—I beg Dr. Glover's pardon,—and differences as to subjects; at least, we accept the sacraments, and these matters might come up for discussion.

As to the fourth article, I want to make a suggestion, and it is that, instead of standing in its present form, it should be divided into two—the two parts being,

(1) The doctrine of the Church and Church membership and,

(2) The doctrine of the Christian ministry.

I venture to think that under these two heads could be discussed the particular question which blocked the way of the Lambeth proposals; and in addition, other questions could also be discussed, such as

The rights of the Christian individual in the Church and in the Kingdom;

The rights to autonomy of separate congregations within such limits as might be decided to be necessary; and

The important question of discipline to which the Dean of Norwich gave such legitimate prominence in his address last Thursday.

CLEARING THE WAY.

These proposals of mine do not come into collision with the Lambeth proposals, but they clear the way for those of us who could not accept a term which those who created cannot define. And these divisions of mine recognise this, which is one of the important contentions of my position, that the Church is not created by the clergy, but the clergy by the Church; that the line of succession is not a thin line running down through individuals, but is a flood of light moving on and expanding from generation to generation of the Church's life. I have only one more point to suggest for such a conference. I mention it because it must come up for discussion in such a conference as I have been sketching and that is, the relation of the Church and the State. It is absolutely important that we ome to some agreement on that question and I venture to think—and I think it a little more strongly to-day than when I came to Grindelwald—that if we did come together we should find that the best men on both sides are much nearer to each other than we have ever dreamed. These are the points on which I should propose that the conference be convened. It will be seen from this very hurried and inadequate proposal that I, at least, am at one with those minds in this assembly who desire union, whether it be a federated union or something closer than that. As Dr. Lunn so happily said, while the divisions of the past may have ministered to an enlargement of the truth, the time has come when we must unite together and fight against the adverse forces which are at work in our midst. I have sufficient faith in the sincerity of the desire for union, in the honest and elevated thought and life of men on both sides of the controversy to believe that, did they so come together, they would hasten that happy issue for which we pray when all the members of Christ's body shall be welded, every part, into a whole—and a whole animated by, and communicating to the world, the spirit and life of our blessed Redeemer.

ECCLESIASTICAL AND DIVINE DIVERSITY.

Rev. W. S. SWAYNE, M.A., said, before speaking on the points he had determined to touch upon, he should like to say a word as to the analogy drawn by the Dean of Bristol between the movements of the planets and themselves. He observed that it would be extremely appropriate if they were stars, but they were not yet heavenly bodies, they did not move in illimitable space, but, as a matter-of-fact, they did frequently clash with each other. Dr. Berry and himself lived in the black country, not many miles from one another, and he did not want to clash with the doctor because, for one reason, he (the speaker) might get the worst of it. There was a very beautiful sentiment in St. Basil on the work of the Holy Spirit in which he said it was diverse in different men, but so as never to be diverse from Himself. That was true, but surely the diversity they saw in ecclesiastical matters was not the diversity of the Spirit. There was here flat contradiction. He flatly contradicted Dr. Berry's theory and the theory of the church entertained by many persons present. First, because the Holy Spirit was God, He could not contradict Himself. He could not through the Church declare that the gospel of John was a part of the Holy Scripture in one age, and say it was not so in another age. He was diverse in different men truly, but never so as to be diverse from Himself. Let them not mistake the miserable diversity existing at the present time for that beautiful diversity which was the diversity of the Spirit of God. Through all the discussions which they had had together at Grindelwald he had felt very strongly the need of definition on these points. He was glad Dr. Berry touched on the necessity of discussing the doctrine of the Church. He had noticed a profound divergence as to what the doctrine of the Church was. It was not a line which separated Nonconformists from Church-

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men, but a line which bisected Nonconformists and Churchmen as well. The greater part of those present believed there was a Church which was as a city set on a hill, and that as there was one Spirit so there should be one body. Before they could carry their discussions much further with advantage they needed to know whether Jesus Christ meant to institute a visible Kingdom of God in the world or not.

THE MOST FEASIBLE STEP TOWARDS REUNION.

With regard to the question of reunion, it seemed to him that the greatest possible and most feasible step in that direction would be for Nonconformists to unite among themselves. From the point of view of a Churchman he could not see that they were separated far from one another; the difference between Churchmen and Nonconformists was much greater. They, as Churchmen, would look with all possible friendliness on a union between Nonconformists. They did not look upon them as competitors. He regarded every Nonconformist who was baptised as a member of the one Catholic Church, though, unfortunately, organised in separate societies apart from the divininely appointed organisation of the Catholic Church. If Churchmen looked upon Nonconformists as competitors they would say, "Divide, and it will be better for us." The old maxim was "Divide and conquer," but they did not want to conquer; they wished to be more and more brethren, and therefore said, "Settle your differences among yourselves." Then there was what he might term the shifting nature of Nonconformity. They never knew when they had it. Dr. Berry had very truly said that he was quite unable to represent Congregationalism, and so far as he (the speaker) understood the theory of Congregationalism it was that every congregation could decree what creed it would accept. Hence it became excessively difficult for the Church, as a whole, to treat with Nonconformity. If the latter could show one united front the time would come when the Church could treat with Protestant Evangelical Nonconformists. Must the Church simply stand by an interested and friendly spectator of other men's troubles?—*suave mari magno turbantibus æquora ventis.*" Was that to be her attitude? Could she do nothing to bring herself more closely into relation with Nonconformity? He frankly thought the Church could do a very great deal, and that she ought to do it. He asked Nonconformists to help the Church to do her part. There were many things in the latter undesirable, and some intolerable. Let them take the establishment, for instance.

DISESTABLISHMENT BETTER THAN DISUNION.

No thorough-going Churchman thought the establishment necessary to the Church. If they thought it would bring the Nonconformists back they would say "Let the establishment go." Of course, they did not admit that disendowment necessarily went with disestablishment, and if Nonconformists were going to be won back to the Church by disestablishment he did not think they would be so anxious for disendowment. There were those in the House of Commons who had no love for the Church, and who prevented her from reforming herself. That was a very sad thing, and ought not to be. Every high-minded Nonconformist ought to help the Church in her efforts to reform. Churchmen had no great love for seeing their bishops in the House of Lords. They generally got into trouble when they spoke there. He was one of those who addressed a protest the other day to the Archbishop of Canterbury on the line the bishops had taken in the House of Lords, but at the same time they must remember that, as a part of the legislature, they were an institution as old as the Saxon *witenagemot*, and that if they lost the bishops from the House of Lords it would be a great loss to the intelligence of that assembly. He would like to double the number of bishops and to halve their incomes. There was a law preventing the Church making more bishops. It was a very hard and unnecessary law, but it was impossible to get ecclesiastical legislation through the House of Commons at the present time. Many of them would be glad to get rid of the freehold in livings. It made his blood boil to see men fixed in livings and using their freehold as an excuse for doing nothing at all. Such a position was a most horrible temptation, and he would never wish any Nonconformist minister to be subject to it. They were ashamed of the traffic in livings, but there again was the difficulty of getting ecclesiastical legislation through the Commons, and that difficulty was not the fault of Churchmen. In all these ways they ought to endeavour to bring the Church more into accord with the sentiments of Nonconformists, but they could not give up their historic faith, their three-fold ministry and their sacramental teaching. They did not believe that the gospel disappeared in the apostolic age and was not discovered until the sixteenth century. That was to him absolutely incomprehensible. He believed that when Jesus Christ said that the Holy Spirit would guide the Church into all truth, He was faithful to His word. There had been mistakes, but to suppose that from the close of the apostolic age right down to the sixteenth century, the Church went wrong as to the sacraments, and as to the ministry, was a thing he could not believe. That, to him, would be to disbelieve in Jesus Christ and the Holy Spirit altogether. He could not accept the position of the modern Nonconformist on those points: to do so would be for him to drift into agnosticism at once.

THE WORK NEAR AT HAND.

What could they unite to do? Surely there were some things they could do together. There was the great education question which was coming up more and more prominently. Could they not resolve that they would have the Christian faith taught in their elementary schools? If they were to exclude the Christian faith from the schools of the land they would be wronging the poor man, not the rich; they would be compelling the poor man to send his children to a school from which that teaching was excluded. That would be a scandalous wrong to the poor of England. Surely they could settle that question. Both Churchman and Nonconformist believed that they were each aiming at something ulterior. If there was one thing they had learned, during the past week, it was to trust each other more. He felt strongly that the gentlemen with whom he had had intercourse during the week were honest men. There was his friend Dr. Glover. They had had many conversations; he found it hard to agree with him on anything, and yet he would accept the doctor's word sooner than his own. It seemed to him that the time had not yet come for union, at any rate, between the English Church and Nonconformists. They must still fight for the truth. But there were two ways in which they could fight. Gregory, of Nyssa, from whom he had quoted the previous Thursday, once said: "Better is a laudable war than a peace which severs a man from God." Therefore the Spirit arms the gentle warrior that he may wage war in a good cause." Could they not all be gentle warriors, waging war in a good cause?

THE PICTURE OF ORGANIC UNITY STILL UNFORMED.

MR. PERCY BUNTING, M.A., said all he could do would be to touch upon two or three points discussed that morn-

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ing. There was matter enough, for they had sounded more or less the whole range of the subject, theoretically and practically. First, as touching the theoretical part. He had come to feel, even more than he did at first, that the unity of the Spirit was far away the greatest thing, and while he believed that the organic unity of the church would come someday, yet he thought the unity of faith in Christ, and belief in the cardinal doctrines of the Christian religion, and a mutual recognition of the existence of that unity in all manner of ways, was a far more important thing than any amount of organic unity. None of them by unity meant uniformity. They had no picture of organic unity in their minds. It could never come about completely within any period so near that they could satisfy themselves that they had any picture of what it was like. It would never happen until minor forms, both in church and state, had very much changed themselves. The world was changing very rapidly indeed in those questions. Let them look at the State. The Church has led the State very much in its forms of civil procedure, and those forms had, to a large extent, affected men's minds as to the proper method of governing the Church itself. Neither could be called absolutely the source of the other. He thought they were in danger, when discussing the question of organic unity, of forgetting that they were not yet in possession of the materials for knowing what that unity would be. They had many methods of acting, and how a unity, embracing all sorts of variety both in administration and methods of working, could be brought about, was not yet quite within their ken. Methods of operation, which seemed perfectly incompatible at that moment, might, in fifty years' time, be just the reverse, They had Jesus Christ and the Christian faith. He was not capable of setting on one level the great verities of the Christian faith.

THE CHURCH ONLY A PIECE OF MACHINERY.

He remembered one striking thing Cardinal Manning once said to him: "After all, the Church is only a piece of machinery, and when we get into the other world it is gone." He (the speaker) was not quite sure about that, but it struck him as a great concession coming from a great ecclesiastic. He agreed with Dr. Berry that all questions on which they were not in agreement must be open questions. Mr. Swayne was quite right in saying there was nothing dividing Nonconformists of very great importance —nothing which the whole mind of the Nonconformist Church would say were cardinal points. Efforts were being made in the direction of united action among Nonconformists, and they were growing with a rapidity they had no reason to hope for. That comparatively feeble thing, the Free Church Congress, had not itself accomplished very much, but it had given a stimulus to Nonconformity all over the country. It was calling into existence co-operative action with regard to the social condition of the country. Nonconformists were going to get together. Mr. Swayne had told them that the great dividing line of the sacerdotal view of Christianity divided the Church itself. He was not going to argue that that was a reason for splitting the Church of England, but there was no reason of any great importance why Nonconformist Churches, and the whole mass of the members of the Church of England, who did not hold the sacerdotal and sacramentarian theory of Christianity, should not come together. It would be very difficult for him to join heartily in Christian work with those who hold the sacramentarian view. Still he knew that in the history of opinion on theological matters a century, or even half a century, served to dissolve many of these differences. They did not refuse to consider the mediæval church in the true line of Christian work. It was admitted that great errors had arisen, but he yielded to no man in his belief in the inspiration of the church. He stood by Jesus Christ and the records of what He said and did; but from the moment of His ascension to heaven He had been guiding and inspiring the Church. Christ was with them that day inspiring and assisting them in as true, if not as high, a sense as at any time before. That plenary inspiration of the Church of Christ was compatible with enormous mistakes and errors. He was not prepared to condemn the mediæval church for teaching men that they, through the sacraments, could approach the Almighty; but he would say it was absolutely wrong in teaching mankind that that was the only way to do so. So far as the doctrine was positive, though perhaps exaggerated in some things, it was in the line of inspiration; but so far as it was negative it was probably wrong. He wanted to say a word as to the position of the Church of England in the matter before them. Their minds were full of the question of reunion as it affected them in England. These things depended on politics to an enormous extent. Whatever difficulties there might be about the reunion of the Church of England and Nonconformists—and they were great—it was not only an ecclesiastical and theological question, but also a question of politics.

NONCONFORMISTS AND CHURCH REFORM.

He wanted heartily to support what Mr. Swayne had been saying as to the attitude of Nonconformists towards the Church of England. As the question stood reunion seemed hopeless, but it would present a different aspect if the Church were reformed. He was glad to have the opportunity of saying that, in his judgment, a totally wrong attitude had been taken in the House of Commons on the subject of Church Reform. It was wrong because it was not within the comity of churches that they should say, as politicians, that unless the Church would consent to disestablishment at once they would give it no assistance. He did not see how a Christian man could observe a gross scandal like patronage going on, and refuse to give his assistance by voting to remove it. But he was bound to say the Church of England did not approach this matter in a generous manner; it was half-hearted and only brought up little scrappy bits of legislation. It might be Nonconformists were right that the Church ought to be disestablished, but at present it was in the guardianship, and under the government, of Parliament; and while that was so Nonconformists, who had 150 votes in the House of Commons, were responsible for the Church of England. They ought to take vigorously in hand the question of Church reform. What the Church of England wanted was Home Rule. It was of the highest importance that a spiritual body should have its own government. Disendowment stood on a wholly different plane to disestablishment; and if they could pass the latter, on the ground that the Church of England, being a branch of the Church of Christ, ought to be governed in its form, as well as its spirit, by reference solely to Jesus Christ and reliance on the inspiration of His Spirit, Parliament should give up its government into the hands of some fairly created church body in which the laity should have a voice as well as the clergy.

THE EARNEST OF GREATER THINGS.

THE DEAN OF ARMAGH wanted to ask the meeting if, ten years ago, they had been told that the representatives of opinion so diverse *in* the Church of England, and so diverse *from* the Church of England, could be brought to-

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gether in one place in such a noble spirit, with such thorough readiness to recognise all that was good among them, they would have believed it? He, for one, would have been utterly incredulous. He would have said: "I recognise the excellence of gentlemen of other persuasions, but I apprehend that our differences would overpower our agreements to such an extent that God's work would be hindered and not helped." But that work had been helped that day, and he had learned to respect and honour other men besides those of his own church. Was not that a reason why they should ask for more? Did they not feel that the very fact that they had grasped each others hands as friends was, in itself, the work of the giver of every good and perfect gift? And did they not feel that if God's spirit was so at work among them, bringing them nearer one another, they ought to hope for larger things? He was not content that the Church of Christ should be like flowers with the diversity of beauty in the same garden; he wanted the whole Church to be one plant with one root to it. He wanted them to aspire to something like such an organic unity as their chairman had put before them. It had been said that, perhaps, their estrangements had, in times past, been their safeguard. He was prepared to recognise the fact that division was a rude and dangerous way of reminding the Church of something. The fact that they were drawing nearer one another, and recognising one another's truths, was a reason why they should not remain separated any longer. If the Saviour indicated a visible union as the means by which the world should know that he was sent of God, was there ever a time when the world more needed to know it, seeing that agnosticism and other evils prevailed around them? Every churchman must have listened with profound interest to the statesmanlike and candid views of his friend Dr. Berry. He hoped something of what Dr. Berry had suggested would come with a loud and unanimous voice. The only criticism he would offer referred to the proposal that the whole doctrine of the Church should be discussed. Dr. Berry has told them that that would bring in the question of the ministry, and whether succession were a thin line or not. His own belief was that the expression, "the historic Episcopate," was put in to say, "we don't want to quarrel with you about doctrine." The question whether they could accept some form of Episcopacy need not depend upon any form of doctrine. He did not think it would be desirable to go into the whole question of the doctrine of orders. They might say: "Here is the theory of episcopacy to which we (viz. churchmen) can stoop down, and to which you can lift yourselves up, where, upon the abstract doctrine, we could not agree at all."

UNION WITHOUT COMPROMISE OF TRUTH.

To ask who was going to compromise his truth was rather a misleading phrase. If they were ever going to have a united church, it would have to be not by compromise of the truth they held but by such liberty within the Church that they could speak out all they felt. There need be no compromise of truth in order to be one family in Jesus Christ. There was such a thing as give and take, and unity did not mean that he gave up his opinion or they theirs, but that they should work together in spite of their differences for those great cardinal verities which, in the sight of God, overtowered everything else. Church organisations existed for the sake of the cooling, purifying touch of the new life. Would not the highest churchman agree that wherever that touch existed and that purity was visible and the power of the Holy Spirit was felt, there was something worth union with? If the Holy Spirit was really among them, teaching churches, teaching Nonconformists, inspiring in their hearts this burning and ardent desire for unity which he believed He never would have inspired unless He had meant to meet it, surely they might well pray for that light, heat and wisdom which in His own good time would bring forth in all its fulness, for organisations and individuals, the peaceable fruits of righteousness of which unity was one.

The meeting closed in the usual way.

EVENING SESSION.

The largest gathering of either of the days devoted to the subject of Reunion assembled for the evening session, the church being crowded. The utmost interest was manifested in the proceedings.

After the singing of a hymn, prayer was offered by the Rev. Preb. Webb-Peploe.

THE PRESIDENT (Dr. Lunn) said that as the time at the disposal of the Conference, bearing in mind the number and importance of the speakers, was so limited, he would not occupy any of it by making any prefatory remarks.

THE INFLUENCE OF THE CONFERENCES.

Rev. HUGH PRICE HUGHES, M.A., delivered the opening address. He said: I think that these Grindelwald Conferences have already achieved a result of quite inestimable value. They have familarised the whole English-speaking world with the idea of reunion. It has become a matter of serious conversation in all parts of the world, and I believe nothing like this has been witnessed since the disruption of the sixteenth century. I believe also that they have proved that our differences are not so absolutely insuperable as many have previously supposed. The Dean of Bristol told us this morning that he, and three other representatives of three great branches of Christendom, had some conversation in Paris, and they came to the conclusion that anything like reunion would be impossible before reaching heaven. One of those three was my friend Père Hyacinthe, who now thinks that reunion may take place on this earth. If union is so desirable in heaven, if we can achieve it on earth it is also desirable here. Our unity must be of so unmistakeable a sort that the world may acknowledge and believe it. Spiritual unity of which some speak very much exists in spite of us. It always has existed, and always will exist, and clearly for that reason could not have been the object of the Saviour's prayer. When Christ prayed for something He prayed for something which did not exist. Therefore I hold strongly that before our Lord's prayer is answered we are to have visible and organic unity. We are one in spirit, but not one in body, and it is our duty to do what we can to achieve that result also. I fully agree with my friend Dr. Berry, that division has done its work, and that what we want is not further division but reconstruction on such a comprehensive basis as will find room for every variety of intellectual worship and social activity, consistent with the religion of Jesus Christ. It is a novelty in the ecclesiastical history of the civilised world that we meet at all. It is more that our meetings tend to remove misunderstandings and to enable us to realise how much we have in common.

A SINGULAR MISUNDERSTANDING.

One of the most singular misunderstandings which have arisen is that many devout churchmen believe that most Nonconformists are Unitarian. There never was a greater mistake, and there never was a time when the Evangelical Churches of this country were more free from

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Unitarianism than they are to-day. When the great nonconformist communities organised the Free Church Congress, some time ago, they deliberately excluded the Unitarians. If it were necessary to enter into discussion on the point it would not be difficult to argue that, among the nominal members of the Church of England, you would find more tending to Unitarianism than among the Evangelical Free Churches. It is a proper occasion for Nonconformists to confess their sins, and one of them is that many of our Nonconformist members have behaved badly with regard to church reform. Among the Evangelical Churches of our own country, I admit we find as much bigotry and intolerance and disposition to persecute others as you find anywhere else. In time past we have been too self-assertive. We have thought too little of the multiplication of churches, and have exaggerated the minor questions of doctrine and polity. I entirely agree with the Vicar of Walsall that the present state of the controversy with respect to elementary education is most deplorable, and the immense majority of Evangelical Nonconformists are as intensely opposed to secular education as the vicar himself. But would our Anglican brethren be prepared to give up their own schools, if the Board Schools were made distinctly Christian in their teaching? We cannot have two rival systems of schools. It is absolutely necessary that we should recognise a distinctly and positively Christian basis, always protecting the agnostic by a conscience clause. Our common Christianity may be summed up in the historic facts declared in the Apostles' creed, and I should have no objection to teach the Apostles' creed in the schools of our own country, if the concession I have referred to were made by denominationalists.

Turning now to the question which more particularly occupies us here, What is to be the basis of any possible union between those churches which accept the divinity of our Lord? As I gather from the conversations which have already taken place, all agree there would be no difficulty with regard to the first three articles of the famous Lambeth proposals. I agree with Dr. Berry that those proposals of the assembled episcopate of the Anglican communion are singularly liberal and generous, and deserve a hearty response. But the crux of the difficulty is the fourth article—the historic episcopate. I confess that I entirely agree with the Dean of Armagh that it is very doubtful policy to discuss the doctrine of the Church and the doctrine of the Christian ministry. The former lies at the foundation of many of our difficulties, and my strong conviction is that most of our difficulties have arisen from what I regard as a great confusion in the mind of St. Augustine between the Kingdom and the Church. The Kingdom is society reconstructed by the Spirit of Jesus Christ, and the Church stands in the same relation to the Kingdom as the British army stands in relation to the empire. The Church is therefore a piece of machinery; not a means, but a means to an end, which end is the Christianisation of human society. I am very strongly of conviction that we had better not discuss that distinction as a possible basis of reunion.

THE HISTORIC EPISCOPATE.

I think the phrase, "the historic episcopate," a very happy phrase indeed, and think it was used by the bishops for the express purpose of evading some of those controversies with respect to the Church and the Christian ministry which might have arisen. All who employ the phrase commit themselves to an appeal to history, and that is all that Nonconformists have ever asked for. If reunion is ever to take place we Nonconformists must accept the episcopal system. I believe it existed from the days of the Apostle John, that shortly after it became universal, and existed practically everywhere for sixteen centuries. I hold that these are historic facts, and therefore we have an historic episcopate. It seems to me, further, that the early and widespread existence of episcopacy must be due to one of two causes—either the positive decree of God, or the special suitability of the episcopal system for the purposes of the Christian Church. Therefore I attach the greatest importance to the historic facts of the case, which are not in dispute, although the particular dogmatic explanation we may give may be much in dispute. The Anglican bishops, in reducing the points of concord to four, have given up a great deal. If their ancestors, some centuries ago, had given up as much, we should never have had any Dissent in England. It is an immense concession, and as they are prepared to reduce their demands to so few points, I must ask Nonconformists if we are to give up nothing at all. We ought to have no insuperable difficulty in making a concession here, for the majority of us who are Nonconformists believe that God did not lay down any positive or peremptory form of Church government, and that we are at liberty to accept any form that may be most approved. I gathered from Dr. Glover to-day that he would be prepared to accept any form of church government which might be most productive of concord in the work of the Kingdom of God. As he is prepared to admit that any possible ecclesiastical system may ultimately be adopted there is no insuperable difficulty in the way, and it is by the co-operation of those whose opinion he represents that we shall secure any safeguard against the abuse of the episcopal system.

UNION IN SPITE OF CONFLICTING VIEWS.

It is a notorious fact that in the Church of England herself there are to-day multitudes of clergymen, and more laymen, who accept the historic episcopate as a fact and as a blessing, while they totally dissent from that particular interpretation of it which I presume the Vicar of Walsall will hold. I only refer to him as one whose presence is gratifying to us all, and because his presence is the most interesting phenomenon in this Conference, and represents a class of clergymen with whom we shall have most practical difficulty. I noticed, in the admirable and fascinating address which he delivered this morning, that he admitted that there are undoubtedly deans and bishops who do not share his dogmatic assertion in relation to the historic episcopate, but that that did not deprive them of the validity of their orders. Consequently, as it made no practical difference in their case, it would make no difference in ours. There are in the Anglican Church so many who hold opposite views with reference to the historic episcopate, that there is no difficulty to Christians outside the Church joining such a combination. The union of such men is an accomplished fact before our very eyes, and therefore is no insuperable difficulty in the way of reunion. The difficulties in the way of reunion are not so great as the Vicar of Walsall imagines. He told us that he could not believe that the Church went wrong for sixteen centuries. I should like to ask him whether he holds that the Anglican Church made a mistake when she separated from the Roman communion? For, if she did not make a mistake, it is evident that bishops and general councils may be mistaken. The Vatican Council, we all admit, made a mistake. The mistake of these gatherings of the episcopate was not so much a mistake with reference to facts as with reference to the interpretation of facts. I don't see how any view of the Church, unless the theologian believes in her impeccability, need prevent him recognising facts as they are, and admitting that the Church is capable

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of serious error. I don't think that any amount of conceivable error during the first sixteen centuries is inconsistent with a belief in the Church, and the inspiration of the Church. "The Holy Spirit, through the Church, cannot give contradictory theories of the ministry," said Mr. Swayne. But what is the Church, and through what part does the Holy Spirit speak? unless our brother is prepared to establish the infallibility of the church to which he refers. If the Church includes all baptised believers, as Mr. Swayne said it did, then it includes Dr. Berry, and Dr. Glover, and myself, and the eighty millions of Christians whom we represent; and when you include us all in the Church there will be some difficulty in discovering what the opinion of the Church is on this particular point.

THE INHERENT PRIESTHOOD OF THE WHOLE CHURCH.

A very distinguished high churchman, whose name I am not at liberty to mention, had this question put before him by a friend of mine: "Suppose a number of lay Christians found themselves, as the result of a shipwreck, on a solitary island and not a minister among them. Would they be deprived of the sacraments?" "Certainly not;" was the reply; "under those peculiar circumstances the inherent priesthood of the whole church would be revived, and they would be justified in appointing one of their number to be the organ of the priesthood of the church." That, it seems to me, concedes everything. All that is necessary is to prove that the circumstances are exceptional in order that some special arrangements must be made. This brings me to the status of existing Nonconformist ministers. It is quite certain that the millions of Nonconformists will never desert their pastors, and the pastors will never accept any arrangement which would even imply that they had been practically impostors. I would ask those who hold the views expressed by the Vicar of Walsall whether there are not exceptional and temporary circumstances under which "the letter killeth and the spirit giveth life"? Our Lord has taught us with reference to the most positive command for the observance of the Sabbath day that, "the Sabbath was made for man and not man for the Sabbath;" and for my own part, following the line of our Saviour's thought and teaching, I should be disposed to say that the Christian ministry was made for man, and not man for the Christian ministry, and we should regard, not the letter, but the spirit of the divine command. The great mistake which such gentlemen as Canon Hammond make is to argue rigidly as though the nineteenth century were the same as the first. We must deal, and God Himself—I say it with all reverence—must deal with facts as they are. We find that the followers of Jesus Christ are divided into a number of separate communions; we are not responsible for these divisions; we have inherited them. There is not the spirit of schism on either side, and special methods of dealing with the exceptional circumstances are needed. Some high churchmen would perhaps say at once, if they recognised the ministry of those duly set apart as pastors of Nonconformist churches, that it would place them in an awkward position with reference to the Latin and the Oriental churches. Cardinal Vaughan stated the other day in the press of England, that if any Anglican clergyman wished to enter the Roman Communion he must be re-ordained, and that there is not a single bishop in the Roman Church who would recognise the validity of his orders. You could not therefore be in a greater difficulty than you are at present.

WHY NOT A GRINDELWALD IN ENGLAND?

You are in danger of sacrificing the substance of Christian unity with those who hold vital truths for a shadow. I am glad that the Dean of Bristol was prepared to acknowledge the validity of the ministry of Nonconformists, and even those who hold high church views might accept some such arrangement for the greater glory of God. I am sorry to say we are not yet ready for anything of the kind. I think Dr. Berry's proposal—and I am sorry to say it—is premature. Could we not form a society for propagating our views in England? It would be immensely interesting to Nonconformists if a platform could be found in England as well as at Grindelwald. The wisest word yet spoken is that which fell from the Vicar of Walsall, counselling Nonconformists to close up their own ranks. In many minds there exists the idea that Nonconformists are being won over by families to the Established Church. I assure you that for every person who goes from us in that way one, and sometimes two, comes over to us from the Church of England. We are more numerous to-day than ever we were. There never was a greater mistake than to suppose that dissenters are dwindling in England. But the word was well spoken urging us to close our ranks. There are not so many sects as some suppose. There are only four great sects, and if we came together we should have a voice of immense influence. The first who should come together are the Methodists. They are coming together in other parts of the world, and as soon as we have grace enough in England there will be union here. The prospects of ultimate reunion were never so great and so bright as they are to-day.

SIGNS OF MARKED ADVANCE.

Prebendary WEBB-PEPLOE said many very hopeful and valuable things had been spoken that day, and he thought among the most helpful and hopeful of all were the words in which first one speaker and another had exhorted himself, and his own co-religionists, to make confession of their sins, and thus gradually to make outwards towards reunion. He was much struck with the spirit of grace given to the speakers. Great progress had been made since last year at Lucerne when he spoke with exceedingly little hopefulness as to any real issue proceeding from the Conferences. He could truly say that there were signs of very marked advance. It was visible in many ways. There had been more open speech, and there was a distinct absence of any tone of bitterness, or of fear one of another. Men were speaking to-day with an openness which could hardly have been expected a few years ago, and also with true Christian charity. He was glad the Vicar of Walsall was led to make confession of the faults which existed in the Church of England, and to beg Nonconformists to give Churchmen leave to mend their own ways. Certainly the hindrances had been very great, and if Nonconformists would make way for such reforms, some advance would be made towards the reunion they desired. It was quite hopeless to expect Nonconformists to go over to the Church while abuses existed; it was equally unlikely that Churchmen would go over to Nonconformists while abuses existed within their borders. He agreed with Mr. Hughes that the different Nonconformists should seek to come together themselves. It was all very well for Whitaker to give 273 as the number of the different ecclesiastical denominations, but the fact was that the number was very small as regarded any matters of importance; and if only the different Nonconforming bodies would make one great church of themselves they would have the right to come and ask for consideration from the Church of England. On the other hand

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he quite felt it was high time the Church of England was exhorted by Nonconformists to remember the many evils that existed in her midst. But they were willing to reform. Strong efforts were being made in that direction, and they must have heard murmurs in which some churchmen had said that they would prefer disestablishment, and even disendowment, to the existence of those blots on their ecclesiastical career. He could thankfully take his place side by side with many Nonconformists where he could not possibly hope to do so with advanced ritualists who held sacramental views fatal to the religious life. He now came to the question, "How shall reunion be brought about?"

DR. BERRY'S MASTERLY SCHEME.

They owed to Dr. Berry a definite scheme which was practical, clear, and masterly. There was one difficulty in his speech which he (Mr. Webb-Peploe) was not able to clear up. He proposed that a conference should be held on the basis put forward by the Lambeth proposals. In these Dr. Berry said there were three he could fully accept, and he asked him afterwards whether he accepted them as a basis of discussion, or as points he could concede at once. He could not quite discover whether Dr. Berry required those three points, which related to the scriptures, the sacraments and the creeds, to be discussed. Suppose they could come together with those three points conceded as a basis of agreement before discussion, there then remained the other great main issue. He held with Mr. Hugh Price Hughes that practical reunion, thoroughly carried out, was not to be looked for in their generation. Was it possible for Churchmen to show Nonconformists that the historic episcopate was not the thing they believe it to be, and could Nonconformists show Churchmen that the diaconate was not the injury to the ministry they thought it to be? He trusted that no man seeking for vital reunion looked upon the episcopate as meaning prelacy or papacy in any sense whatever. They absolutely abhorred the idea of any man being looked upon as the vicegerent of God in the government of the Church. Could they not make their Nonconformist brethren understand that any of the abuses which had been visible where prelacy existed were not inherent in the system, and that in asking them to accept the historic episcopate they were not asking them to accept prelatic powers, but a government distinctly paternal, according to the teaching of the scriptures? He protested strongly against the idea of the bishop being the vicar of God. The vital union of the Churches of Christ into one was a thing of the future; it might come in their children's day; but when men and women could come together as they had come there, differing widely in their organic arrangements, and yet loving one another, he was sure there were good grounds for hope.

UNION ON THE EDUCATION QUESTION.

Turning from the ecclesiastical aspects of the question to what was practical to-day, he would mention the National schools and the Board schools as one point for practical reunion. The meeting recently held at Sion College arose out of a conversation between Dr. Lunn and himself. He was hopeful that they were binding themselves together on the basis that they would only elect those in November next who would give the Bible to the children, according to the compromise of 1871. He had received more abuse in connection with his attitude on this matter than he had experienced for twenty years. He hoped there would be no mistrust, and that they would not believe that a man was a traitor or a time-server because he carried out his honest convictions. Let them simply determine, if they were set upon reunion, that they would believe in what each other said. He would try and believe that Mr. Price Hughes meant what he said. He was prepared to sacrifice the circular on the understanding that they all agreed to give the Bible to the children. Let them also agree, solemnly and determinedly, to exclude politics from religion. There was more in that than might appear at first sight to some of them. There must be an agreement that Christ's Kingdom should be severed from the kingdoms of this world in their own life and ecclesiastical action. He would impress this upon his clerical brethren as well. There was one thing they all could and ought to do more, and that was to think and pray and speak and work more directly under the influence of the Holy Spirit. It was possible for men to be so given up to God as to forget, when they found themselves together at such places as Keswick and elsewhere, whether they were of this ism or of that. If they were bound together by the power of the Holy Spirit, it could not be long before their differences and divergencies would find solution.

THE BASIS OF CONFERENCE.

The PRESIDENT (Dr. LUNN) here explained that he understood Dr. Berry's idea to be that each separate article of the Lambeth proposals should be definitely considered by such a conference as he suggested because, for instance, the Holy Scriptures as a sufficient guide for faith and practice must be considered as to the view each person took with reference to inspiration. As to baptism, the position of the Baptists would then arise. He took it that Dr. Berry would like to have each article considered as subject to discussion.

Dr. BERRY said he submitted that the whole six of his suggestions should be accepted as a basis for conference, though not one of them was to be accepted as a *sine qua non*. It simplified the problem and gave scope for such minor differences as that represented by Dr. Glover's attitude on the sacraments. He had indicated in respect of the Scriptures that the church which already held such divergent views on the Scriptures could not exclude Nonconformists who held diverse views on the same subject, and he thought that if all divergent views were gone into the Conference, if it began at the close of the nineteenth century, might finish about the end of the twenty-first century. He had admitted publicly that morning that, practically, the first three of the articles would speedily be accepted by the whole of the conference.

BAPTISTS AND THE THIRD ARTICLE.

Rev. R. GLOVER, D.D., felt very grateful for the whole trend of the meetings of the day. He could join heartily in the appeal which had been made to Nonconformists to endeavour to secure Bible teaching in the schools. The distress of his mind had been that the High Church demand for something more than the Bible was likely to issue in driving the Bible out altogether. If their brethren would not ask for church catechetical books in the schools they would be glad to help them to keep the Bible enthroned. He also agreed that so long as members of Parliament had episcopal functions put upon them they should do their duties in the best way, and should help the Church of England to reform herself. He wanted to say a little about the Lambeth proposals as a basis of reunion. They had delighted in the treatment those pro-

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posals had received from Mr. Price Hughes with all his brilliance, in which, he supposed, he was unequalled when he came on a platform like that. He (the speaker) did not like to postpone the hope of reunion to any such distant date as would be involved in waiting for the universal acceptance of even the six proposals of Dr. Berry. Let them go a step at a time; first the ear, and then the full corn in the ear. To ask that the first step should be a stride from the Grindelwald level to that of the Jungfrau, was to make a great demand upon their effort. He had to remind his brethren that while, of course, Nonconformists were more orthodox than churchmen in their acceptance of the main elements of the Christian creed—everybody knew that—and while it had been their belief all along that the Scriptures were the rule of faith and practice, Baptists were virtually kept out by the third article. Of course he accepted the sacraments of baptism and the Lord's Supper. He accepted them more accurately than most in that church, but not in the sense in which the Anglican bishops meant. They meant infant baptism. He knew they did not say so, but if he were to be a minister of the reunited church he would have to administer infant baptism.

THE LOST SACRAMENT.

He only wanted to make it clear that they, as Baptists, believed that the Church had lost one of the sacraments. The Saviour intended the sacrament of baptism for the period of conversion, in order that the soul might discover its pollution, and commend itself to the redeeming grace of God. They felt that the church was the poorer for the loss of that sacrament, and would be all the better for its rediscovery. They believed in the unity of the Church for baptised or for unbaptised—open for his unbaptised friend Mr. Swayne, as he should call him, as well as for himself. The third clause of the Lambeth articles cut those who were Baptists practically out. Coming to the fourth clause he was delighted that those who were in favour of episcopacy found such an advocate among his Nonconformist brethren. It was a sort of guarantee that fair play would be done by any proposal their Anglican friends might bring before them. But the word "historic" might be a term of apology meaning an episcopate which, like Topsy, had "growed." He did not admit that it had been in existence eighteen hundred years, but it made the claim, and in the mouth of bishops meant that they must accept an episcopate which had lasted through Christian history, and had been associated with certain ideas and prerogatives. The rubric of the Church of England for ordination adopted precisely the same term as the ritual of the Church of Rome: "Receive thou the Holy Ghost. Whosesoever sins thou remittest, they are remitted; whosesoever sins thou dost retain they are retained." He quoted from the Catholic ritual. The Saviour used those words, and they fitted His divine lips, but they did not fit the lips of mortals, and it was improper, in his opinion, that mortals should use them. But the Council of Trent had said with reference to that rubric, "If any man shall say that when the bishop says, 'Receive ye the Holy Ghost,' the Holy Ghost is not given, or that in the act of ordination a character is not imprinted upon the person receiving it, let him be anathema." A historic bishop was a bishop who transmitted ministerial grace, and to him Nonconformists would never be able to bow. He believed they were free to adopt any method of church government that would do the work; but that did not mean that they were half way to episcopacy. He quite admitted that through sixteen centuries there had been bishops, and that, therefore, an episcopate must fit large classes of the people in certain circumstances.

PERSONAL GOVERNMENT AN ANACHRONISM.

Mr. Bunting had reminded them that there was a certain parallelism often found between the government of the state and the government of the church, and he (Dr. Glover) could not forget that M. Guizot had shown that all civilisation tended from personal government to representative government. If episcopal government, which was personal government, had lasted sixteen centuries it was about time it was done with. For good or for evil they believed in representative government; the manhood of Europe had been raised to a higher level of self-respect and power by governing itself, and personal government was an anachronism. Besides, was the Church of England governed by bishops? Was it governed by anybody? In the present temper of the public mind personal government would not be tolerated, and he should say there was no government in the Church of England by bishops. The Church ordained men, it confirmed persons, it pulled up very extravagant individuals, but there was no government like that found in the Presbyterian or Methodist churches. The Dean of Bristol had admitted the validity of the orders of many Christian people. He (Dr. Glover) regretted that with large premises his conclusion should be so small; they might therefore meet at the Bible and Tract Societies meetings. Surely, bigger conclusions than those should come from such big premises. Let them settle it that for a Christian man to stand aloof from any man who was Christ's was schism, and that they would each recognise on the floor of the Church every Christian man they knew.

RELIGION AND POLITICS.

Mr. Webb-Peploe had advised them to keep politics out of religion; but the converse of that was also true; let them put religion into politics. He had never been a very ardent political dissenter. He had preached two political sermons in his life, both of them against a war into which the country was needlessly entering. He believed that disestablishment and disendowment would bless the Church of England.

Prebendary WEBB-PEPLOE: We will do without the blessing.

Dr. GLOVER: The Church of England needs all the blessing it can get. Continuing the speaker said he believed Disestablishment and Disendowment would be a blessing to the Church in England as it had been to the Church in Ireland. But he was almost telling them secrets in saying what he believed, for he seldom lifted up his voice on these matters. He would say in conclusion that whatever position they felt bound to take they should take it reverencing themselves, and reverencing honourable brethren who, with utmost conscientiousness, might differ from them.

TWO THEORIES OF THE CHURCH.

Prebendary GRIER [whose death, occurring as it did within three weeks after this Conference, lends a pathetic emphasis to these his last words at the Conference] most thoroughly agreed with Dr. Glover that it was not for them to divorce religion from politics, but to get the former put into the latter. He did not think the Church of England had spoken as she should with reference to the discharge of civic duties, and the result was that politics, as played in England, was a very dirty game. They could never raise politics to a high level except by religion. He wanted to express his regret at some words which fell from Mr. Webb-Peploe, who had said that at Keswick he did not know the difference between one brother and another, and yet a little time before

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had stated he could not hold communion with those who were Ritualists. Among the latter were to be found men of deep spirituality, and it was a great mistake to use expressions which tended to separate them one from another. That was not the occasion for them to emphasise their differences. They were considering that day not the essential doctrines of the faith, but by what machinery it was intended that those doctrines should be promulgated and maintained. They were considering whether they might not be brought home to the minds of men in greater power by the union of those who believed in them within one common fold. Broadly speaking, there were two theories of the Church. (1) That there was an invisible society of faithful people known only to God, but that there were also bodies of presumably religious men and women who, in the secondary sense, might be called churches, with whom resided the right of electing and ordaining their ministers. (2) That the Church was a society of baptised people whose ministry was self-perpetuating, except that while under the old dispensation it was continued by natural descent, under the new it was continued by spiritual succession in the laying on of hands. This last view was objected to on the ground that it was incredible, and also on the ground that it was unscriptural. If they found that the theory of the Church from very early times was compatible with the word of God, there was a very strong probability that the Word of God meant what the Church said it meant. He did not say that the Church could not make mistakes, but he did say that the interpretation of the Church was frequently of use in enabling them to understand what the Scriptures taught. The theory he had to put forward was the theory of the great bulk of Christians at the present moment.

THE ROMAN AND GREEK COMMUNIONS.

It was impossible for him to separate himself altogether from Roman Catholics and from the Greek Church. He was too much indebted to their devotional works. John Wesley fed chiefly on the "Imitatione Christi." The Roman Catholics and the Greek Church and the High Church party held the view of the Church he was putting before them, and it was the doctrine of the Church of England as interpreted by her practice, for whereas she re-ordained Nonconformist ministers who joined her, she did not re-ordain Roman Catholic priests or priests of the Greek communion. They might reckon his view erroneous, but he wanted them to consider what would be their position in the face of Christendom if they turned their back upon sixteen centuries of Christian thought, and said that was not the theory of the Church held by them. In attacking them the Roman Catholics attacked their orders. Suppose they of the English Church gave up their position, what would be the result? There were a large number of people who, unquestionably, in that case would be attracted to the Church of Rome. Many of them believed that, if ever Christendom was to be reunited, it would be through the mediation of the Church of England. Was it not possible for them to find some method of reunion among those whose piety and good works they valued, without surrendering that position? It wounded him to the quick when he heard his Church brethren speak of Nonconformists as they did, and he hoped his Nonconformist brethren would bear with him if he said that the spirit he deplored was not all on one side. He came from a district where Nonconformists had done a great deal of good work. He would not close a single chapel if he had the power to do so.

THE SIGNS OF REUNION.

After alluding to the excessive folly of introducing coercion into the religious life of the people, the speaker said he must just allude to the signs of reunion. First of all, there was the general desire which existed for it. He remembered when there was no such desire. When it became intense he was sure reunion would become an accomplished fact. He believed the desire came from God, and what was impossible to them was possible to Him. Then there was a drawing together in theology on the part of the great religious bodies of the country. English churchmen were deeply indebted for such books as those of Dr. Dale on the Ephesians and the Atonement, and if any of them would get Dr. Berry's volume of sermons, recently published, they would see how thoroughly orthodox he was. He would in conclusion express his strong faith that though he would not himself see it, what they were doing there and all over the country to bring about a better understanding amongst the various religious bodies would ultimately tend to that consummation they so earnestly desired, and then a united Christendom would join issue with the great forces of irreligion in the world, and in the name of God would overthrow it.

IGNORANCE A CAUSE OF DIVISION.

Rev. DOUGLAS MACKENZIE, M.A., chairman of the Congregational Union of Scotland, said that a great deal of the division in the Church existed from ignorance of one another. Let them take the statement made that day that Nonconformists believed in the deity of the Lord Jesus Christ. Each time he had heard it was necessary to tell English people that fact, he had felt his heart cut to the core. It seemed to him that it was a disgrace that there should be any ignorance on a fact like that, which was the life of the faith of the Nonconformist bodies. The reunion of all the churches of Christendom, as had been emphasised that day, would, in a manner that had hardly ever been paralleled in the history of the Church, impress the world with the fact that Christ had been sent of God to be the Saviour of mankind. They could not picture to themselves that evening what that form of church government was to be, what exact mould the united church of Christ was to be put into; and for his own part he found it as difficult to prophecy in that matter as it was uncongenial to criticise the past. With regard to the whole question of the possibility of the adoption of an episcopal form of government by the Nonconformist bodies, he should like to say, firstly, that those who proposed it must reckon with the fact that many scholars of front rank entirely differed from what Mr. Price Hughes had said concerning the early origin of Episcopacy. Secondly, there was no divergence of opinion regarding this point, viz., that any form of episcopacy which might possibly have had its origin under the guidance of the Apostle John had not the remotest resemblance, in spirit or form, to what they were now asked to adopt.

THE NEW TESTAMENT IDEA OF THE CHURCH.

There was something far greater and deeper, more beautiful and divine, in the New Testament idea of the

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Church than anything they had heard that night. The Church in the days of the apostles was a formless fact. It was the body of Christ. The body was inhabited by the Spirit of Christ, and used by the Spirit of Christ in that measure in which those who composed it put their own faith in His presence and governance. And the moment they had the imposition, either of a creed or a system of government, upon the consciences of any body of Christians by another body of Christians, they had a fundamental departure from the methods of church life which they found in the days of the apostles. If they could only ask themselves what was the Church of Christ to the apostles Paul and John, he thought they would get a little closer to one another even than they had got that night. If they turned to those documents which revealed so vividly the apostolic notion of the Church of Christ, they found that the Lord Jesus Christ was conceived of as the continual, immediate, sufficient, supreme Lord of the consciences alike of the teachers and members of the various individual churches. They needed to recover the majestic attitude of faith in the Lord of truth which was assumed by the apostles John and Paul in the beginning of the church. The church consisted of all those who by faith had entered into the life of Christ, and had Christ living in them. The New Testament presentation of church life showed that all acts of the church which proceeded from full faith in Christ were as done by Him. He believed in the presence of Christ in his own Church, every time they had a gathering, in proportion to the living faith which they tried to exercise in Him as their Lord and Saviour. There was no uniformity in the methods of administration in the apostolic churches. No rigid system could be conceived of as having been established by the apostles. Continual change in outward form was the note of the history of the Church, and every change in the period of healthy work had been the work of the Spirit. As for reunion, let those conferences take place by all means, and let them have co-operation on all hands. The nearer they got to the direct spiritual work, either of nourishing each other's faith in Christ, or of bringing those who never knew Him to a knowledge of Himself, the sooner would their differences be abolished.

A QUESTION FOR EXPERTS.

Rev. F. RELTON, of Chelsea, asked who was going to settle the final question of the reunion of the Churches? The question of the reunion of the Churches on the ground of doctrine was practically settled already. There was substantial union of doctrine among all those who followed their Lord Jesus Christ. The only question on which they differed was that of Church organisation. Who was going to settle that? Not the democracy, not the laity, not the clergy, but the scholars and experts. When those experts had paid more attention to the history of Apostolic times, they would begin to find that there was the same possible union with regard to Church organisation as there was with regard to Christian doctrine. When they had settled that, they might face Dr. Berry's proposals. The fundamental question was, What was it that constituted the Church and membership in it, and there would come the dividing and bisecting line, not only between Churchmen and Nonconformists, but between certain sections of Churchmen on the one side and certain sections of Nonconformists on the other. Some would hold that every man, from the mere fact of his humanity, was a Christian. He might not know it, but because he was a child of God, there God's Spirit dwelt as his deepest, truest life. Some would say, drawing the circle smaller and smaller, those who had been baptised; others, those who had passed through the conscious phase of conversion. Which of those three phases of thought were they going to take as their definition of Christianity? When they had settled that, they could come before the Churches with their proposals for reunion; but until then their proposals might touch points of doctrine or of Church officership, but they did not touch the vital question which concerned the great mass of Christian people.

THE OLD ORDER CHANGETH.

They seemed to stand like one of the old knights of King Arthur's table, witnessing the passing away of the old order, and the coming in of the new. The words, "The old order changeth, giving place to new," occurred twice in Tennyson; once at the beginning and once at the end of those Idylls. They stood watching, as it were, the barge carrying the body, not of the king who died, but of the king who passed—watching the old order of the Church fading away into the dim and distant past. Might they be like the old knight, Sir Bedivere, believing that the king was not dead, but had only passed, and as they watched the barge vanishing in the distance, might they see the new sun rise bringing in the new year!

The meeting, which was continued to a late hour with unabated interest, closed with the benediction.

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THE GRINDELWALD CONFERENCE.

AN APPEAL TO THE CHURCHES.

The following is the text of the Appeal to the Churches issued by the representatives and friends of the Reunion Movement :—

Grindelwald, August 9th, 1894.

The response which greeted the "Appeal to the Churches," issued by the Grindelwald Conference of 1893 in September last, has encouraged the undersigned to issue a second appeal this year.

In the appeal of 1893 it was suggested that Whit Sunday should be annually set apart for special services for the promotion of Christian Unity, and that this practice should be accompanied by :—(*a*) An interchange of pulpits as far as it is practicable. (*b*) The united attendance of all believers within any given district at Holy Communion. (*c*) The delivery on the part of Christian ministers of at least one sermon in the year, calling attention to the good works of some branch of the Church other than their own, especially those whose many excellences are obscured from the observation of their fellow-Christians by the prejudice and suspicion engendered by centuries of strife.

It is with profound satisfaction that the undersigned recognise the fact that the Archbishop of Canterbury, the Archbishop of Dublin, and other prelates, issued special encyclicals to the clergy, urging them "to use in Church with the collects on Whit Sunday, the prayer for Unity from the Accession Service." The suggestion of the Conference was further supported by the Moderator of the Church of Scotland, as well as the President of the Baptist Union, the President of the five Methodist Conferences, and other influential Nonconformists.

The undersigned further record with gratitude the many indications on both sides of the Atlantic, of the continued progress of the Reunion movement. They would especially refer to the rapid growth of Social Unions, and City Councils, for the purpose of taking concerted and collective action for the promotion of those social, philanthropic, and public objects of Christian endeavour, which can be most effectively dealt with by the co-operation of all Christians within a given area.

Amongst other indications of the growing force of the movement represented in the Grindelwald Conference, they would refer to :—(*a*) The remarkable action of the leaders of Congregationalism in New England with reference to the acceptance of the Lambeth proposals. (*b*) The recent encyclical of Pope Leo XIII., which, whilst full of the haughty assumption of Rome, does nevertheless include Protestants within the great Christian brotherhood in a manner new to such encyclicals. (*c*) The decision by an overwhelming majority in favour of the organic union of the different bodies of Methodists in Australia, at the General Australasian Wesleyan Methodist Conference held recently.

In conclusion, they would respectfully urge upon the Churches of Great Britain and Ireland :—(1) The importance of continued intercession on Whit Sunday for the outpouring of the Spirit of Love upon the troubled waters of our religious differences; (2) The further formation of Social Unions with the object of concerted action on the part of different Christian Churches for the solution of the great problems which confront earnest Christians everywhere on principles common to the whole brotherhood of believers; (3) The adoption of periodical conferences between all Christian ministers in given districts for purposes of council and encouragement, with the special object of discouraging waste of effort by the overlapping of Christian agencies; (4) The earnest cultivation of the belief that by frank and brotherly conferences, differences may be over come, mutual concession may be made, and such a desire for real unity cultivated among all Christians that we may see Our Lord's Prayer fulfilled, that all His disciples shall be one, even as He and the Father are One.

Anglican.—J. J. S. Worcester, *Francis Pigou, D.D. (Dean of Bristol), William Lefroy, D.D. (Dean of Norwich), *George A. Chadwick, D.D. (Dean of Armagh), F. W. Farrar, D.D. (Archdeacon of Westminster), *H. W. Webb-Peploe, M.A. (Prebendary of St. Paul's), R. M. Grier, M.A. (Prebendary of Lichfield), S. A. Narhett, M.A. (Canon of Bristol), Maurice Neligan, D.D. (Canon of Christ Church, Dublin), W. S. Swayne, M.A. (Vicar of Walsall), H. C. Shuttleworth, M.A. (Rector of St. Nicholas Cole Abbey), Frederic Relton (Curate of Chelsea).

Presbyterian.—James Marshall Lang, D.D. (Moderator of the Church of Scotland), A. B. Bruce, D.D., J. Monro Gibson, D.D., T. M. Lindsay, D.D.

Congregationalist.—A. W. Douglas Mackenzie (Chairman of the Scottish Congregational Union), Charles A. Berry, D.D., Alexander Mackennal, D.D., W. T. Moore, D.D., W. T. Stead, F. Herbert Stead, M.A., Charles Williams (of Accrington).

Baptist.—John Clifford, D.D., Richard Glover, D.D.

Methodist.—Thomas Scowby (President of the New Connexion Conference, 1893), John Stephenson (President of the Primitive Methodist Conference, 1893), James Woolcock (President of the Bible Christian Conference, 1893), Samuel Wright (President of the Free Methodist Conference, 1893), Percy W. Bunting, M.A., Hugh Price Hughes, M.A., Henry S. Lunn, M.D., W. F. Moulton, D.D., Mark Guy Pearse.

* In assenting to the "Appeal to the Churches," we understand the third recommendation in such a sense only that our responsibilities as clergymen of the National Church are not thereby compromised.
Prebendary Grier and Mr. Swayne sign this "Appeal" with the exception of the third recommendation.

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ARTICLES OF THE MONTH.

MR. GLADSTONE ON THE ATONEMENT:

FORENSIC, ETHICAL, INCORPORATIVE.

THERE is something pathetically beautiful about the retired statesman devoting the time which still remains to him here to the public discussion of vital religious questions. He seems bent on using the pulpit which is supplied by the unique eminence of his political achievements in order to direct the attention of his world-wide congregation upon the most solemn themes. Last month he pleaded for a more charitable judgment of schism and heresy. This month he opens the *Nineteenth Century* (which, as a consequence, reached a second edition within a few days of issue) with a paper on the far deeper problem of the Atonement.

The occasion which he takes for this study is an objection raised by Mrs. Annie Besant in her Autobiography to the "justice" of the ordinary doctrine. What, she asks, is the justice of God in "accepting a vicarious suffering from Christ and a vicarious righteousness from the sinner?"

Mr. Gladstone regrets that "statements are sometimes made by unwise or uninstructed persons" which give colour to this charge of injustice. "A preacher, whom I am reluctant to name, declared in my hearing that, when pardon has been obtained under the Gospel, a debt is paid off, and God gives a receipt in full. . . . The Almighty, who was the creditor, had no more to do with the affair." Mr. Gladstone laments that Mrs. Besant and this preacher "both look at the forensic or reputed, and neither at the ethical, which is of necessity the essential aspect of the case."

ELEMENTS OF TRUTH IN THE FORENSIC VIEW.

"Let it be granted to them both—

"1. That the 'sinner'—that is to say, man—taken generally, is liable to penalty for sin ingrained and sin committed.

"2. That the Son of God, liable to no penalty, submits Himself to a destiny of suffering and shame.

"3. That by His life and death of suffering and shame, men are relievable, and have, upon acceptance of the Gospel and continuance therein, been actually relieved from the penalties to which they were liable.

"4. That as sin entails suffering, and as Another has enabled the sinner to put all penal suffering away, and, in effecting this, and for the purpose of effecting it, has Himself suffered, this surely is in the full sense of the term a vicarious suffering, an atonement, at-one-ment, vicariously brought about by the intervention of an innocent person.

"This dispensation of Atonement is part and parcel of the Incarnation; and the Incarnation, undertaken in order to suffer, by the Man of Sorrows acquainted with grief, is mystery but is not injustice; does not involve the idea of injustice, and is not liable to the charge."

Such is the contention which Mr. Gladstone sets out to make good.

CHRIST'S NATURE NOT STRICTLY PERFECT.

Pain, he argues, is not in itself essentially evil: it may be freely borne by good men for bad men with benefit to both. "If we are told in reply that Christ, being God and therefore perfect, could receive no good from pain, the answer is that by the Incarnation Christ took upon Him a nature not strictly perfect but perfectible, for He 'grew in wisdom and stature, and in favour with God and man' (St. Luke ii. 52)."

Having distinguished the forensic and ethical as "distinct but not clashing forms of expressing one and the same thing," one "expressing it as law, the other as command, one as justice, the other as will," Mr. Gladstone proceeds to state the following theses, which he hopes are in accord with "the established doctrine of Scripture and the Church at large":—

THE MATRIX OF A NEW HUMANITY.

"1. We are born into the world in a condition in which our nature has been depressed or distorted or impaired by sin; and we partake by inheritance this ingrained fault of our race. This fault is in Scripture referred to a person and a period, which gives definiteness to the conception; but we are not here specially concerned with the form in which the doctrine has been declared.

"2. This fault of nature has not abolished freedom of the will, but it has caused a bias towards the wrong.

"3. The laws of our nature make its excellence recoverable by Divine discipline and self-denial, if the will be duly directed to the proper use of these instruments of recovery.

"4. A Redeemer, whose coming was prophesied simultaneously with the fall, being a Person no less than the Eternal Son of God, comes into the world, and at the cost of great suffering establishes in His own person a type, a matrix so to speak, for humanity raised to its absolute perfection.

INCORPORATION INTO THE CHRIST.

"5. He also promulgates a creed or scheme of highly influential truths, and founds therewith a system of institutions and means of grace, whereby men may be recast, as it were, in that matrix or mould which He has provided, and united one by one with His own perfect humanity. Under the exercising forces of life, their destiny is to grow more and more into His likeness. He works in us and by us; not figuratively but literally. Christ, if we answer to His grace, is, as St. Paul said, formed in us. By a discipline of life based on the constitutive principles of our being, He brings us nearer to Himself; that which we have first learned as lesson distils itself into habit and character; it becomes part of our composition, and gradually, through Christ, ever neutralising and reversing our evil bias, renews our nature in His own image.

"6. We have here laid down for us, as it would seem, the essentials of a moral redemption; of relief from evil as well as pain. Man is brought back from sin to righteousness by a holy training; that training is supplied by incorporation into the Christ who is God and man; and that Christ has been constituted, trained, and appointed to His office in this incorporation through suffering. His suffering, without any merit of ours, and in spite of our guilt, is thus the means of our recovery and sanctification. And His suffering is truly vicarious; for if He had not thus

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suffered on our behalf, we must have suffered in our own helpless guilt."

ABSOLUTELY ETHICAL.

"7. This appears to be a system purely and absolutely ethical in its basis; such vicarious suffering, thus viewed, implies no disparagement, even in the smallest particulars, to the justice and righteousness of God.

8. This is no innovation in His scheme of government. "What is here enacted on a gigantic scale in the kingdom of grace, only repeats a phenomenon with which we are perfectly familiar in the natural and social order of the world, where the good, at the expense of pain endured by them, procure benefits for the unworthy. . . .

"9. The pretexts for impugning the Divine character in connection with the redemption of man are artificially constructed by detaching the vicarious efficacy of the sufferings of our Lord from moral consequences, wrought out in those who obtain the application of His redeeming power by incorporation into His Church or Body."

"10. And now we come to the place of what is termed pardon in the Christian system. The word justification, which in itself means making righteous, has been employed in Scripture to signify the state of acceptance into which we are introduced by the pardon of our sins. And it is strongly held by St. Paul that we are justified by faith (Rom. iii. 28, v. 1), not by works. Were we justified, admitted to pardon, by our works, we should be our own redeemers, not the redeemed of Christ. But there are further and unwarranted developments of these ideas. . . ."

11. The epoch of pardon for our sins marks the point at which we appropriate the virtue of the vicarious sufferings of Christ; and "if pardon be, even for a moment, severed from a moral process of renovation, if these two are not made to stand in organic and vital connection with one another, that door is opened through which mischief will rush in. And thus pardon may be made to hold an illegitimate place in the Christian system; as when it is said that the condition and means of pardon are simply to believe that we are pardoned; the doctrine charged with extraordinary pertinacity and vigour by Bossuet upon Luther. But in Holy Scripture there is no opening of such a door; no possibility of entrance for such an error.

"12. Pardon, on the other hand, has both a legitimate and a most important place in the Christian scheme. What is that place? and what is pardon itself?"

WHAT IS PARDON?

"Pardon is what in the Pauline sense would be initial justification. Both of them are terms belonging to the forensic system. . . . There is thus a limited or partial accommodation to the forensic idea, when use is made in theology of the word pardon, and of a justification which primarily signifies not righteousness, but acquittal." But sin is a disease as well as a crime. The man turned to God "remains sinful except in his intention for the future. What is this intention required to be in order to bring it within the saving grace of the Gospel. Not merely a weak, not merely even a strong remorse. Not a mere velleity of good. . . . No, it must be the sovereign faculty of will truly . . . . turned to God, and actually and supremely operative upon the workings of the whole man; for if there be a reserve, if the heart will not part with some treasured corruption, if like the young man in the Gospel it will not separate from all that separates from Christ, the remedial process is intercepted, the avenging record is not blotted out, there is no pardon, no justification, no capable subject upon which the blessing can descend.

"But if, on the other hand, the heart is right with God . . . then there is pardon; there is that living seed of actual righteousness which has only to grow, under the laws appointed for our nature, in order to complete the work. Pardon is properly a thing imputed. But, besides what is imputed, something is imparted to the sinner." There is imparted relief from the purely penal inflictions due to sin, though not from the external and remedial or corrective consequences of sin.

"NOT A PASSPORT FOR SIN."

"In truth, it seems difficult to account for the blindness which fails to perceive the profundity of wisdom which underlies the simplicity of the Gospel. The philosophy of the Incarnation is, indeed, a great and indestructible philosophy. . . . The Incarnation brought righteousness out of the region of cold abstractions, clothed it in flesh and blood, opened for it the shortest and the broadest way to all our sympathies, gave it the firmest command over the springs of human action, by incorporating it in a person, and making it, as has been beautifully said, liable to love.

"Included in this great scheme, the doctrine of free pardon is not a passport for sin, nor a derogation from the moral order which carefully adapts reward and retribution to desert, but stands in the closest harmony with the component laws of our moral nature."

A SUMMARY.

It will thus be seen that Mr. Gladstone transfers the emphasis from the juridical to what may be termed the biological interpretation of the Atonement. Real (not figurative) incorporation with Christ is the fact which unifies and explains both the forensic and the ethical aspects. The ex-premier finds the fundamental truth not in Paul's juristic, but in his so-called mysticism.

To reduce fifteen pages of Mr. Gladstone's carefully qualified language into a formula of as many words is an enterprise of some temerity. For the sake of hasty readers we will risk the attempt. Mr. Gladstone finds the Atonement to be *figurâtively forensic and essentially ethical because radically vital* (incorporative).

THE SECOND COMING OF OUR LORD.

ST. PAUL'S VIEW.

REV. PROFESSOR AGAR BEET discusses seriatim in the *Expositor* the passages in St. Paul's writings which set forth his conception of the Second Coming of Christ. He concludes that "The Second Coming of Christ can scarcely be reckoned among the great fundamental doctrines of the Gospel as St. Paul understood it. In the systematic exposition of that Gospel given in the Epistle to the Romans, it has no prominent place; and it receives only casual mention in the profound Epistles to the Ephesians and to the Colossians. But, while occupying only a subordinate place, it is. . . . an essential part (cp. Romans ii. 16) of the Gospel of Paul.

"Much less important is the Apostle's faint hope of himself surviving the return of Christ. For this hope finds casual and indefinite expression only in two places in his epistles.

"We may now sum up the expectation of the greatest of the Apostles of Christ touching the future. St. Paul looked forward to continued progress of the Gospel, to the gathering in of the fulness of the Gentiles and then of Israel. But beyond this progress he foresaw an awful manifestation, in a new and conspicuous form, of the evil already working in the wicked. This new revelation of evil, in the moment of its power, Christ will dethrone and destroy by His sudden and audible and visible appearance from heaven. At His coming, His dead servants will wake

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up from their long sleep; and with the changed forms of these still living will enter into the eternal and glorious kingdom of Christ and of God."

OUR LORD'S OWN TEACHING.

Professor Beet's third article in the *Expositor* on "New Testament teaching on the Second Coming of Christ," deals with the testimony of the Synoptist Gospels. After critically examining and comparing the three witnesses, Dr. Beets finds "The coming of Christ to judge the world is one of the most conspicuous features of the First Gospel, and, with the exception of somewhat varying indications of the earlier or later time of His return, the picture is harmonious throughout. Equally harmonious, and scarcely less conspicuous, is the teaching of the second and third gospels. Still more remarkable, considering the wide difference in forms of expression and modes of thought between the Synoptist Gospels, especially the First Gospel on the one hand, and the Epistles of Paul on the other, is the close agreement both in thought and diction, of all these documents touching the matter before us."

This is historical evidence not to be lightly set aside. Dr. Beet concludes, "The harmonious testimony of these various and different witnesses affords complete proof, apart from any special authority of Holy Scripture, that Jesus of Nazareth announced that He will return visibly from heaven to earth to close the present order of things and to pronounce and execute judgment on all men good and bad; that He taught that at His coming evil will be prevalent on earth, and that consequently to some men His appearance will bring sudden destruction, but to the righteous deliverance and eternal blessing. The exact time of His return, Christ did not specify. But He spoke words which evoked in the hearts of some of His disciples a hope that some then living would survive His coming. St. Paul, however, taught that the Day of the Lord was not at hand, and that before Christ comes some new and terrible form of evil will first appear. That Christ left in the minds of some of His disciples this hope of an early return, and that He actually and conspicuously taught that He will come to close the present order of things and to judge all men living and dead must be accepted on reliable documentary evidence as an assured result of New Testament scholarship."

O, CHURCH, LEARN OF THE PROPHETS

BOLDLY TO CHAMPION JUSTICE AND PURITY!

THIS is the cry of Rev. W. P. Paterson, B.D., as he discourses in the *Thinker* on the politics of the prophets. He that is but little in the Kingdom of God is greater than the greatest of the prophets; but Mr. Paterson thinks that, nevertheless, the Church has still a very great deal to learn from the prophets. Taught himself in their school, he speaks out boldly.

"On these questions of intemperance and impurity the Christian conscience is, perhaps, now as awakened as that of the prophets; . . . . and it is probable that, as regards intemperance, if Christianity and education cannot show better results at the end of another generation than they have hitherto produced, the will and the power will be found to cut the root of the evil by the most thorough-going of prohibitionist remedies."

REVIVE THE OLD SCOTCH DISCIPLINE.

"The evil of impurity is more deep-seated, and, while many voices from the medical side pronounce it unavoidable, even those who protest indignantly against this doctrine have seldom any definite proposals for attacking and restraining it. The line of greatest hopefulness, apart from general religious effort, is that the stern discipline which the Scotch Church long exercised in repression of unchastity may be revived, under new forms, by the nation and the community, when under social conditions more favourable to early marriages, the ghastly trade might be stamped out, and the seducer and the fornicator might be pilloried in the police-court, and made to rub shoulders in gaol for a season with the rowdy and the thief."

OUR SOCIAL OUTLOOK DARKER THAN THEIRS.

"But while in respect of intemperance and unchastity our sentiments have almost risen to the prophetic level, while we take our stand with them in preaching the cardinal virtue of self-control, the Christian Church falls far short of the fulness and boldness of their message in relation to the cardinal virtue of justice. In one important aspect only is our world more just than theirs: they complain of the administration of the laws, and our boast is that our laws are being more and more framed in the spirit of justice and mercy, and that they are impartially and wisely administered. But in almost every other feature the picture of the present is darker with injustice than theirs. It required an evolution extending over centuries of industrial history before it became the rule, as according to Mill it is now the rule, that the reward of labour is in inverse ratio to the amount and the severity."

FANCY ISAIAH AT A COURT LEVEE!

"There was certainly then not so much ill-gotten wealth, so much scamped work, so much adulteration and short measure, with lying advertisements; there cannot have been so many money-lenders, swindlers, and parasites, while gambling and speculation were then in their infancy. What, again, was their magnificence and their luxury in comparison with the life of the British capital? The state and the finery of the great ladies of Judah, which moved Isaiah to wrathful sardonic utterances, would have been quite eclipsed by an afternoon spectacle in Hyde Park, or by one of the Queen's Drawing-rooms; and the riot of luxury, the whirl of pleasure-seeking, which incensed the herdman of Tekoah, cannot have contrasted so cruelly with the affliction of Joseph as the dinners and balls of the West End contrast with the destitution and squalor of the London slums."

THE CHURCH TOADYING TO MAMMOM.

"In regard to such conditions as these, it must be granted that the voice of the Christian Church has, on the whole, been timid and faltering in comparison with the strong, fearless tones of Hebrew prophecy. The Church has not faithfully reproduced their invectives against selfish indulgence, or their ringing demand for even-handed justice between class and class, between man and man. Too often the idle rich man or woman has been allowed to saunter through life without their being once told that, at the Judgment, God would blister them with the curse of neutral Meroz; too often has the hard-hearted employer or the fradulent merchant been petted as one of the very elect, on the ground that he enjoyed prayer-meetings or contributed to the salary of an itinerant evangelist. Too seldom, on the other hand, has the voice of the Church been heard in condemnation of excessive toil, of inadequate pay, of unhealthy dwellings, and all the other ills that enter into the cross of the labouring poor. But now she can no longer ignore these things. The world is alive to the widespread reign of injustice and inhumanity, and the Church has learned from the world before. For, dealing with the worst evils, the world has also devised

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machinery by which it is resolved to manage its affairs in the interest of the most; and the Church, if it reads its whole Bible, cannot refuse its benediction to those hands of government, national or local, which promise great things on the lines of practical Christianity, and which have it in their power to do so much to redress the wrongs and to ameliorate the conditions of the masses of mankind."

HOW, THEN, BEGIN?

But before we have a right to expect our preachers to practise the prophetic virtues which Mr. Paterson thus extols, we must overhaul our schools of the prophets. Too often the teachers of our rising ministry do their utmost to repress outspoken courage and to cultivate diplomatic caution. Instead of training the young preacher to face obloquy and persecution for righteousness' sake, they lean towards instilling the desirability of having "all men speak well of you." We cannot wonder if many a young fellow who entered college an embryo prophet left it a safe and astute and "successful" rhetor.

JESUS AND THE SOCIAL REVOLUTION.

DR. PETER BAYNE, writing on "The Secret of Jesus," in the *Expositor*, lays great stress upon the spiritual, inward, and individual nature of His gospel. "He stands unique in world-history for the extent to which he trusts the spiritual forces. Spirit is His *mot d'enigme*; His clue to the unity of the creation, in heaven and in earth." . . . . "His method of operation is always the same, always from within and from above; beginning with the spirit and the life, and acting upon the body and the environment through the spirit and the life." . . . "In their own way, all the greatest thinkers and the greatest benefactors of mankind have taken essentially the same viewas Christ on the primary importance of the spiritual forces."

"IF THE LABOUR PARTY TURN FROM CHRIST."

"The question of all questions for the world at this hour is whether He can still breathe life into civilisation; whether Christian peace, bloodless yet not oppressed with *ennui*, can fill the globe. If He saves civilisation, it will be in His own way, on His own non-compulsory method. The age may reject Him if it will. If the decision of modern society—of men of light and leading in philosophy, science, literature, politics—is, 'We will not have this Man to reign over us,' then no miraculous blast of fire will burst open society's door to admit Him. And if the Labour party, speaking by their darling orators, turn from Christ; if, like Mr. Burns, they brand as bigotry the desire of any working-man to retire from class demonstrations on the day consecrated to Christian rest; if they take no better lesson from the Church than that intolerance by which she so long belied her Master, and must cast out from their godless synagogue every fellow-workman who dares to be a Christian; then they will not derive much advantage from vapid flourishes about Jesus of Nazareth."

JESUS *v.* THE DEMAGOGUES.

"Men, however, who live so closely in contact with nature and fact as do the great body of the labouring-men of Great Britain, may probably turn out to be more sagacious judges of Christ's secret than some of the demagogues who volunteer to lead them. They may be trusted, even when the sugared lead of poisonous flattery is under their tongue, to have an instinctive feeling that temptation would never tempt if it were not pleasant at the moment. They know at heart that, though the four hundred false prophets may be making a tremendous hubbub, and may be entirely unanimous in telling their sovereign dupes that they will put all other classes under their feet, yet the one true prophet who disdains to lie may prove their best friend. . . . 'Mankind,' said Hume, 'are in all ages caught by the same baits.' There is always to be some grand transformatlon scene, some Paradise produced off-hand by a Government extemporised for the occasion, some Medea's bath, some Merlin's charm, or, as Carlyle said, some Morrison's pill, to cure all ills and make everybody rich. Now Christ has no such secret as that. His method is inexorably opposed to that kind of thing."

THE SLUMS PROBLEM SOLVED!

"It was part of His secret—it is a secret that has been penetrated by all the wise—that nothing can be done by generalities. Forests must be felled or planted, tree by tree. Society consists of individuals, and you can no more build a society from the whole to the part than you can build a house by beginning in the air and building from the roof downward."

Dr. Bayne applies his remarks to the "slums problem." Blocks of improved dwellings are desirable, but "Miss Octavia Hill and other ladies both in London and Edinburgh, and doubtless also in other towns, have effectually solved the slums problem, and shown the *sole* way in which it can be done. They apply to it "Christ's method."

"NO OFF-HAND SOCIAL NEW JERUSALEM."

"He had no off-hand social New Jerusalem then. He has none now. He proposed then, and He proposes now, to transform the world by transforming individual men. He did certainly promise that—in some strictly scientific sense, some sense verifiable by experience—the new man in Christ, the man with Christ accepted into his heart and honestly made the model of his life, would be 'a god, to change the whole world—earth, sea, skies, cities, governments.' This may, at first glance, seem mystical. But it really is nothing more than the Christian form of the old doctrine that character makes the man, and man makes the world, or, to put it once more in Aristotle's form, that the life makes the organism, not the organism the life."

A FABLE OR A HALF TRUTH?

"That 'the kingdom of God is coming down from heaven to earth,' bran new, with accommodation benches for the poor, when they change places with the rich, and a paternal Government, on the principles of Rousseau and the French Convention, to provision the planet, while 'the toiling many,' emancipated from labour, enjoy 'the rights of man,' is simply the last form of a very, very old fable. The beauty and plausibility of such fables, and not less the honest simplicity with which those who preach them sometimes believe in them, constitute, of course, the subtlest and most perilous element in their power."

Dr. Bayne's desire to emphasise a central and vital truth seems to obscure his view of other complementary truths. One would hardly imagine from a perusal of Dr. Bayne's article that in the very act of founding His Church our Lord put in the forefront of its programme "Blessed are ye poor! Blessed are ye that hunger now, for ye shall be filled!" and "Woe unto you that are rich! Woe unto you that are full now, for ye shall hunger!" However the wealthy and well fed may interpret these utterances, the ingenuous working man, out of work half his time, may be forgiven for supposing that the Master promised something very like "the poor changing places with the rich."

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REUNION AND THE SCHOOL BOARD CONTEST.

THE imminence of ecclesiastical feud is the opportunity of Reunionists. This general principle is illustrated in the efforts being made jointly by leading Anglicans and Nonconformists to prevent the approaching School Board election for London from sinking into a theological bear garden. The Bible Education Council, constituted at Sion College in June, has issued an appeal to the electors, in which it strongly urges support of the compromise of 1871 with the insertion of the word "Christian" before the word "religion" in the original compact. The appeal bears a great number of very influential and representative signatures, including those of the Archdeacons of Westminster and London, Prebendaries Webb-Peploe and Eyton, Canon McCormick, Revs. Dr. Angus, Dr. Clifford, Dr. Rigg, Dr. Monro Gibson, Dr. Dallinger, Dr. Oswald Dykes, Dr. Horton, Hugh Price Hughes, J. B. Meharry, J. Matthews, Walford Green (Wesleyan President), Dr. Lunn, Sir George Bruce, Francis Peek, and a host of others extending through the denominations from Anglican to Baptist.

As the outcome of a private conference between Anglicans and Nonconformists recently held in Kennington, under the presidency of the Bishop of Rochester, a declaration has been issued, signed by representatives of the various denominations in South London, who "desire to avert the harm which would be done were the next School Board election contest to involve the public discussion, in unsuitable ways, of the solemn truths of the Christian Faith." They "understand the rule passed by the Board on March 8th, 1871, to provide for the teaching of the Christian religion. The Christian religion includes," as they understand it, "a belief that the Lord Jesus Christ, our Saviour, is God as well as man, and a belief in the presence and work of God the Holy Spirit." They "believe that, speaking generally, the teachers in the Board Schools of London have recognised this in their religious teaching," and it is their "earnest desire that this interpretation of the rule should continue."

The signatories include prominent Anglican, Presbyterian, Methodist, Congregational, and Baptist ministers.

ANGLICANS AND THE PAPAL "PRIMACY."

MR. WALTER H. FIRMINGER, author of a pamphlet on "The Attitude of the Church of England to Non-Episcopal Ordinations," replies in the *Month* to certain Catholic criticisms. He writes from the Universities' Mission to Central Africa, N'gambo, and dates his letter "Feast of St. Peter's Chains, 1894." He concludes thus:—"I regret deeply anything which tends to further separate Roman and Anglican, and I should have been more than delighted if my work had served to dissipate the unnecessary asperity of bygones. Despite the disclaimer of my many Roman friends, I still pray for the day when we shall again be one flock guided by the pastor to whom Jesus has granted a glorious leadership. Round the Primacy of St. Peter's Western Chair, we Anglicans would fain gather, and with us we would desire to bring those Eastern Churches now even farther than ourselves from the *normal* centre of unity. Many obstacles block the way for the present, but it was to the removal of some of these my pamphlet was designed to minister."

On this the Catholic editor naturally observes:—"For Mr. Firminger's aspirations after unity with a Papal Primacy (not Supremacy) for its centre, although well knowing their hopelessness, we have nothing but a feeling of friendly sympathy. May we hope that they will lead him to recognise a *presumption* on behalf of the present Papal claims, and to an endeavour to examine without bias the evidences to which they appeal?"

No doubt Mr. Firminger's words will greatly shock many of his fellow Churchmen. But they are a significant indication of the restlessness which our unhappy divisions are causing in earnest minds. From the Anglicans who "fain would gather round the Primacy" of the Pope to the advocates of a creedless "Civic Church," we have a wide range of evidence, testifying to the strength and sweep of the present drift towards Reunion.

"THE MEN THAT MOVE THE WORLD."

REV. DR. JESSOP ON THE PAROCHIAL MINISTRY.

A HIGHLY instructive and stimulating study on the parish priest of the past is furnished to the *Nineteenth Century* by Dr. Jessop. His historical researches, which must have cost great labour, have given him a mass of material, which he selects and presents with his well-known picturesque skill. His peroration—for such it must be called—runs thus:

"Take them all in all, I cannot resist the impression, which has become deeper and deeper upon me the more I have read and pondered, that the parochial clergy in England during the centuries between the Conquest and the Reformation numbered amongst them at all times some of the best men of their generation. To begin with, they were always loyal Englishmen. The same can at no time be said of the monks, who from first to last were much less true subjects of the King than at heart bigoted adherents of the Pope of Rome. Chaucer's manner of speaking of the poor parson of a town reflects the feeling not only of his own time, but really reflects the estimation in which they were held at all times.

"Not once, nor twice in our history these parish priests are to be found siding with the people against those in power, and chosen by the people to be their spokesmen when their grievances were becoming unbearable. When that great awakening came, which in the good Providence of God the friars were permitted to stir, and a new life, and a new enthusiasm, and a new hunger and thirst after holiness thrilled through the throbbing heart of the nation, the response came first from the working clergy, who joined the new Reformers wherever they appeared—not without some grumbling that the new men absorbed large sums, in the shape of burial and marriage fees, from the poor parish priests, who could ill afford to lose them. To the last the wills of the clergy were full of legacies to the preaching friars.

"When, again, a new awakening came, and the Lollards went about as they did protesting against errors which were real errors—though in the way of doing it there was all the usual violence and exaggeration of men stirred by a fiery earnestness—again they were the clergy, the working parish priests, who gave that movement its impetus; and among the parish priests there were those who did not shrink then from giving their bodies to be burned, and who showed noble instances of suffering for conscience' sake. So, too, when Wycliffe was dreaming of a great religious revolution—hoping, in fact, for the Millennium which is so long in coming—they were the poor priests of townlet and village to whom he appealed for sympathy and support, and he did not appeal in vain.

"It always has been so. The men that move the world and keep it moving; the men that carry the truths of the Gospel to the hearts and consciences of a nation—and, more than that, bring those truths into a nation's hearths and homes—are not the monks in the cloister, so anxious about their own precious souls that they hide themselves from their fellow-sinners till they become the victims of that pride which apes humility. More and more is it becoming evident that the men who are to act upon the

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masses must be in personal touch with the masses—the working clergy in hamlet and village and town."

POINTS IN RITSCHL'S THEOLOGY.

PROFESSOR ORR contributes an interesting paper on Albrecht Ritschl to the *Expository Times*. To few men in our generation, he says, has it been given to exercise so wide and decisive an influence on theological thought. He remarks on the extraordinary receptivity of Ritschl's mind, shown in the strange transitions of his career. "As one of his critics has said, he traversed all the crises of the religious thought of his epoch." The orthodox Hengstenberg, the Hegelian Erdmann, Tholuck, Rothe, Baur, Kant and Lotze are names which mark the course through which his spirit passed.

HOW HE GREW INTO IT.

"It was this in no small measure which gave him his peculiar influence. He touched the thought of his age from within, mirrored its dissatisfactions, showed that he had correctly diagnosed its wants, and from the very weaknesses of the systems which he rejected, gained wisdom for the construction of his own. The second thing we notice about Ritschl at this period is the assertion in the midst of these constant changes of standpoint of a *strong and independent personality*. It was Ritschl's way of apprehending ideas, if we may so express it, not so much to argue or reason about them, as first to take them into his own spirit in the full strength of their original impression, then to test them by what he found to be their value for his personal wants. He applied to them, in other words, the method afterwards so characteristically described by him as that of 'value-judging.' The practical instinct guided him all through. Each step in his theological advance was really a new stage of self-assertion—a fresh verdict passed on what was needed for his full satisfaction."

THEOLOGY WITHOUT METAPHYSICS.

Asking "What are the leading thoughts" of Ritschl's system, Dr. Orr replies that, "To some extent it may be said that Ritschlianism is an inspiration rather than a system. Few of Ritschl's followers have adhered strictly to his standpoints, or slavishly committed themselves to the concatenation of his thoughts. The note of the school is rather its independence, leading sometimes to tolerably wide divergencies. Still there are common marks of the party.

"We must distinguish between the formal character and the positive content of the Ritschlian theology. In a general respect the great watchword of the school is that indicated in the phrase—*theology without metaphysics*; in a positive regard, the principle from which it professes to derive the whole organism of Christian truth is the *historical Person and revelation of Jesus Christ* as the founder of the kingdom of God. The bane of previous theology, in the view of the Ritschlians, has been its adulteration with the presuppositions and ideas of a foreign philosophy . . . It is a primary aim of Ritschlianism to free theology from this dependence on foreign influences; to vindicate its right and ability to develop itself purely from its own principle—the historical revelation in Christ; and, above all, to assert the truth that in Christianity it is not the theoretical but the practical, not the intellectual but the ethical, which has the primacy and that a pure theology can only be constructed from a practical standpoint."

"The question, indeed, cannot help forcing itself upon us whether Ritschl's 'judgments of value' ever rise higher than merely subjective representations, with the objective or scientific truth of which, in the strict sense religion has nothing to do. . . Here, if anywhere, is the 'Achilles' heel' of the Ritschlian system."

THE RETURN TO CHRIST.

"The *positive* principle in Ritschl's system is the historical Person and revelation of Jesus Christ. Here, again, unquestionably, Ritschl strikes a true note. It was time the mind of the Church was recalled from abstruse theologies and scholastic refinements of doctrine to the fresh, living impression of Him whose life and work are the foundation of her whole structure. Largely to Ritschl is due the now widespread reversion to the idea of 'the historic Christ' in theology. Ritschl himself, as we have seen, approached the subject on the side of a prolonged and exhaustive study of the doctrine of Reconciliation. This led to his giving this doctrine a co-ordinate place with that of the kingdom of God in his mode of exhibiting the Christian system. Christianity, he says, may be compared to an ellipse, with these doctrines as its two foci. In reality, however, the tendency of his teaching was to make the kingdom of God the all-embracing notion within which every other doctrine—that of reconciliation included—held its articulated place; and this has been the line adopted, I think without exception, by his followers. Here, also, in the prevalence which this notion has obtained in current theology, we trace another result of the influence of Ritschl. It is the notion of the kingdom of God, viewed as at once the highest (moral and spiritual) good for man, and the aim of his practical endeavours, which in the Ritschlian systems is made the standard for the determination of every other doctrine in theology."

Though not perhaps all that a Ritschlian would desire, this paper of Professor Orr's, should be read in its entirety by the numerous English readers who would like to know more about the great dogmatic leader of the modern "Return to Christ."

"THE SPANISH POET LAUREATE."

A PROPHET OF FAITH.

GASPAR NÚÑEZ DE ARCE is described by Sir George Douglas in the *Bookman* as "the pre-eminent Spanish poet of the time," he having been recently recognised and crowned as such by the nation. Within six years over eighty editions of his poems have appeared in America alone. The writer declares that "Never, perhaps, in the whole history of Spanish literature, has the stately and sonorous Castilian language found a worthier wielder. To speak of his style as to the last degree chastened, as scholarly, as recalling the style of Tasso, would be natural, but would convey an erroneous impression. For, though all this it is, the impression left upon the reader's mind is not one of scholarliness, correctness, or refinement, but of nature—of spontaneity, limpidity, and ease. The last triumph of the art of language seems, in fact, to have been achieved."

It is pleasant to know that this chief poet of the Spanish speaking race, extending as it does over so vast an expanse of the New World as well as in the old, is an intense believer. "As a philosopher," says the writer, "amid the general overturning of systems, religious and moral, he clings persistently—it may be instinctively, but it would be the height of injustice to say blindly—to a Transcendentalism which nowadays many people would call old-fashioned,—affirming whenever opportunity occurs his belief in the personality of the Deity, in the unchangeableness of the moral law, the rights of conscience, the responsibility of the human being, and the absolute necessity of an Ideal which shall act, so to speak, as the salt of life and preserve it from corruption."

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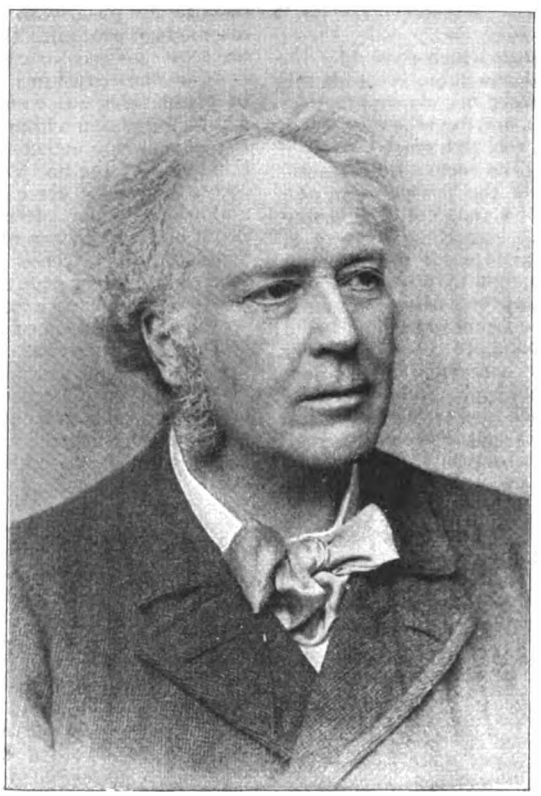
A HIEROPHANT OF THE POETS.

MR. STOPFORD BROOKE stands pre-eminent among living preachers as the interpreter of the Divine message which rises from the depths of modern poetry. He is to the poets what the theologian is to prophets and apostles; he presents, as a clear and connected whole, the religious essence of their writings. He has compelled men and churches to regard the study of poetry as a pursuit neither alien nor immaterial to the Christian pulpit, but as a branch of serious theology—a needed presentation of the "living oracles" of contemporaneous Deity. This is a service which those who disagree with his doctrine most profoundly cannot refuse to recognise and approve. A character sketch of Mr. Brooke, from the pen of Mr. W. J. Dawson, appears in the *Young Man*, which, perhaps, mirrors the writer almost as much as the subject. Mr. Dawson confesses that he submitted to Mr. Brooke twelve years ago the MS. of his first volume of poetry, and feelingly recalls the discrimination and sympathy then shown. Mr. Brooke has, it seems, been obliged to leave his old study at Manchester Square. "Long ago it became too known a refuge for the literary Adullamite to afford the quiet needed for scholarly pursuits. There is another study now, close to the 'central roar' of London, in the dingiest of streets, where Mr. Brooke spends his working hours. A drearier refuge, judged from the outside, could not be imagined; but inside all is bright and beautiful. . . . It is small as a monastic cell—a good-sized one, however—and has the air of a genial asceticism. For, wide as Mr. Brooke's sympathies are, in his personal habits there is a curious touch of the ascetic. For many years he has been a total abstainer, and takes care to impress his convictions with both force and subtlety of argument. He has little interest in, or care for, the mere externals of conventional life. The simplest food, the homeliest dress, are good enough for him. For what is called 'society' he has no love, although few men are better fitted to shine in it. His life is wholly a life of thought; his interests are intellectual; his pleasures those of a cultivated taste. He asks no counsel of the world, and stands aloof from its tumult. Not, however, that he is not profoundly interested in all its movements. These he watches with a keen and passionate eye, and his heart throbs with the progress of the times. A more ardent democrat does not live. In him the civic passion is as strong as the intellectual, and the one works side by side with the other."



REV. STOPFORD BROOKE, M.A.

WHAT BOOKS SELL BEST.

DISAPPOINTED authors are apt to endorse with emphasis Carlyle's dictum that the British public are "mostly fools" but the verdict of practical experts on the tastes of the reading public is of a widely different kind. The census recently made of the books most frequently asked for in public libraries in Great Britain and in the United States has shown that the novels most in demand are as a rule of a high order; that in the main the popular judgment agrees with the literary. A similarly cheering response is, it appears from an exceedingly interesting article by Mr. W. J. Gordon in the *Leisure Hour*, vouchsafed by the oracles of the bookselling trade. A vivid description is given of Messrs. Simpkin and Marshall's wholesale warehouse, with its towns, streets, suburbs of books.

LAXITY AND LENT.

"These are the men who know the pulse of literature as judged by its sale; and surprising enough are their experiences. The book-trade has its season, like all things else. In September the sales begin to rise, to drop a little in mid-November, and rise again until they touch their maximum in the week before Christmas. That is the great period of presentation, when books are bought, not to read, but to give away. Early in January the decline is enormous, but at the close a rise occurs, due to the educational works required by the schools. Down go books again until Lent. Then it is that the women betake themselves to the *Imitatio* and its crowd of imitators, by way of amend for their excursions into the doubtful and suggestive. The coincidence is too striking to be overlooked: whenever there is a boom of an 'advanced' novel in November, there is a greater run than ordinary on "devotionals" in the following Lent. During Holy Week the sale of Lenten literature thins out, and by the Thursday is utterly lost amid a crowd of guides and holiday hand-books. During Easter week the stream of outdoor books continues to flow, and 'educationals' rise for the schools, but week by week, though the outdoor stream runs strong all through the holiday months, the book sales drop until the opening of the chief publishing season in September."

"KING SHAKESPEARE."

"Bread-and-cheese books"—those from which something is learnt either compulsorily or as a means of money making—are the backbone of the book-selling trade. School-books have long lives.

In poetry "Shakespeare is perennial and seems to sell more than all the rest of the poets put together." Next in order of popularity comes Milton, then Tennyson, and then Scott. "Browning is among the lesser lights." Longfellow is much in demand; so also Cowper and Hood. Wordsworth is high in favour.

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In prose Scott outstrips everybody else. "Dickens, Thackeray, Carlyle, Macaulay, all the great writers of the century, have kept on the move week by week since they have gone out of copyright; for reprints are what the people read, or rather what they put on their bookshelves."

"The increasing crowds of reprints make new books more and more difficult of sale. The bookseller knows that he is sure to get rid of a "classic" in the long run, but there is always a risk with a new book, even though it be by a living author. Hence the bulk of his stock consists of "standard literature."

SALVATIONIST AND EVOLUTIONIST.

MR. BRAMWELL BOOTH ON PROF. DRUMMOND'S "ASCENT OF MAN."

WE have been requested to make public the following letter written to a friend who asked advice on Prof. Drummond's new book. Our own view of the work was set forth at length in a previous number. The eminent position of the writer, who acts as spiritual director to thousands upon thousands of consciences, gives his outspoken remarks a significance which admirers of the Professor might otherwise fail to discern.

MY DEAR B———, I advise you not to read this book. I give the advice (1) on the same principle that I would say, "Don't eat sawdust." Even if you could digest it, it would be of no practical value to your system. Even if you could understand Prof. Drummond's writing, which I doubt, it will be of no service to you in the struggle to be a good man, and in the labour to make others good, which I know to be the business of your life.

(2) I give this advice, further, on the same principle that I would caution you against drinking morphia, no matter with what delicacies of modern cookery you mixed it. If it did not kill you off-hand, it would probably break down your constitution and leave you a wreck. This book is calculated to break down your *faith in God*, and without faith in God you and I stand a poor chance of ascending to anything but the perilous heights of conceit and self-confidence.

As to my opinion of Prof. Drummond's method, I will tell you how it strikes me in two important particulars, and you can judge for yourself how such treatment of such subjects deserves the hospitality of true-hearted men.

The first question every practical man asks, or should ask, about the production of any serious writer is: "Does he himself believe what he has written to be true?" Now, Prof. Drummond says in his preface to this book, evidently written after it was finished:

> "In these pages an attempt is made to tell in a plain way a few of the things science is now seeing with regard to the Ascent of Man. *Whether these seeings are there at all is another matter.* . . . The thread which binds the facts is, it is true, *but a hypothesis.* . . . The theory . . . is assumed on every page."

To my mind, here is presented an extraordinary and melancholy spectacle. Prof. Drummond has a world-wide reputation. Many owe to him a debt of spiritual obligation; he has great abilities; he is widely read. He comes before the whole Christian world with a serious and lengthy volume, and devotes five hundred pages to the enunciation and advocacy of what he regards as a new lesson in "Scientific Theology." And when we look anxiously for some evidence of sincerity and of faith in his own teaching; for some proof that he realises how ghastly may be the consequences of his rejecting large parts of the Bible to thousands of souls, we find—on the very label which he affixes to the finished work—the testimony of *dilettantism*. He is afraid to put his hypothesis to the test. He leaves himself a way out. Another day, when he is confronted by an adversary who is his equal as a master of words, he will be able to abandon all which he now "assumes on every page," saying, "Well, I told you that I was merely setting forth the seeings of Science, but that whether the seeings were there or not was another question!"

To men who are struggling day by day with the evil of sin, and the great mystery of suffering, who believe that they will live for ever, and that Jesus Christ is the first-born from the dead, and who feel the infinite value of the sanctions of the Bible, such treatment of the gravest, the most momentous themes marks not the "ascent" of anything, but rather the *descent* of intelligent and responsible beings to very low, if not to the lowest, depths of insincerity. There is a cant of science quite as contemptible as the cant of religion.

The *spirit* of a book, as of a man, is nearly, if not quite, as important as anything about it. What of the spirit of this book? Is it marked by the frankness and courage of truth? I think not.

The subject dealt with is admittedly of great importance. The views put forward are absolutely fatal to the teaching of Divine verities received by a larger part of the Christian Church in all ages. If they are true, Moses is little more than a myth; Genesis is a story told to "the childhood of the earth"; God, as the Bible-history of creation reveals him, is "the occasional wonder-worker, who is the God of an old theology." Prof. Drummond must know that multitudes will read his book who stand on the borderland between the Old Faith of the fathers and of the martyrs and the No Faith of this generation, and yet he writes with scarcely a reference to the opposing views of men at least as eminent and as Christian as himself. From beginning to end, there is scarcely a word of possible question of his theories; no candid reference to the difficulties and objections that confront the assumptions he adopts, and which are as old as those assumptions themselves. To the average reader, the whole book—with the exception of a few abstruse references to the split among the evolutionists themselves—reads like a record of facts well ascertained; of conclusions universally admitted; of history verified and undisputed. Indeed, the Professor calls it a history. "This book," he says, "is a history not an argument!"

I leave to the scientists to say whether this method of suppressing "the other side" has been learned from them. I have no difficulty, on my part, in saying that it is neither manly nor honest. "The Ascent of Man" is not a history of anything; it is merely a pretentious assumption.

On the whole, I consider Prof. Drummond's attempt to make man's ascent from monkeys into a respectable and Christian doctrine, on the ground that it was some good desire or "other regarding virtue" in the monkeys to do better for "others" than themselves, will prove a total failure.—Yours, for God and the Bible,

London, June, 1894. W. BRAMWELL BOOTH.

MRS. LYNN LINTON'S VIEW.

An attack on the book from a very different standpoint is made by Mrs. Lynn Linton in the *Fortnightly*. She charges Professor Drummond with stupendous self-assumption in claiming to have "discovered" the altruistic trend in nature. She quotes Mr. Herbert Spencer at length where he describes altruism, or sympathy, among sub-human species. "The Ascent of Man" is a "mere hash of other men's labours," "a plagiarism from first to last." "Whatever is true, is borrowed; whatever is false, strained, and inconclusive, is his own."

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"THE DIVINE ARTIST:"

MR. HOLMAN HUNT'S CONCEPTION OF CHRIST.

THE painter of "the Shadow of the Cross"—to instance one of his best-known pictures—pleads in the *Humanitarian* for a relaxation of our present rigid code of Sunday observance. It is now to his mind a form of "tyrannical persecution."

"I know not on what other ground the present law is maintained. The arguments I have heard are all religious; now I advocate a change, let me declare, on Christian grounds. In Jesus Christ I recognise our supreme Lord, for after having looked abroad on all the world, I find no wisdom, love, or heroism like to that He showed. As an artist I am tempted to wander one phrase aside, and add that he was truly the Divine artist, for art is discriminating Love, and His love was divinely comprehensive. The reflection of Him in modern morose Puritanism is surely nothing but a cruel distortion of the image of the gentle-hearted Messiah, who uttered, "Behold the lilies of the field, they toil not, neither do they spin; yet Solomon in all his glory was not arrayed like one of these"; who, in the contrast that He draws between Himself and John the Baptist, takes the character of the flute-player in the market-place, playing to the listless that they might dance, in contrast to the other, who mourned unto them while yet they had not wept. He was

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who came eating and drinking, a wedding guest, a friend of publicans and sinners, who loved little children, who instructed the ignorant—ever patiently and hopefully, although only seeing a far-off leavening of ignorance; who healed the sick, who made whole the lame and the blind, who asked more than once whether it was not lawful to do good on the sabbath-day: doing these ingratiating acts as a means, the surest of all, of converting sinners, even the most degraded, to new hope and the bliss of untried righteousness. "I have come that ye might have life, and that ye might have it more abundantly."

But supposing that the examples of Christ's love of beauty and of uncrippled happiness and pleasure, which He displayed as a means of winning the erring to a surer desire and attainment of perfection (as the ripening beams of the sun hasten the harvest), are not convincing proofs of His repudiation of forcible authority; and that His preference for the experienced in the world's battle of life (even though these were not unspotted in the social strife), over those who stood apart from the turmoil, and used life as though it were for isolated and selfish sanctimoniousness—we ought not to ignore His ever-repeated utterances against making His kingdom an overbearing one."

DR. CLIFFORD'S FIRST SERMON.

OUR Baptist editor supplies the *Young Man* with recollections of his first sermon. It was preached on a winter's night, in 1852, to a secret conclave of four youths met by candle light in a Baptist schoolroom in Beeston, through private favour of the chapel-keeper. It was not a "class" for criticism: it was a service for mutual help. His text was Psalm xxxi. 19, "Oh how great is Thy goodness," etc. He confesses now, "I have often thought since, that the text selected by me when I was only a little over fifteen years of age was prophetic of the optimism of which I have been so often accused, and in which I rejoice still, with unwithered faith and unrelaxed grip. The sermon was written, and I read it without adding, so far as I remember, a solitary word; for I was in fear of the disaster that might befall me if by any chance I once lost the run of my written composition.

"How poor and feeble that sermon was, I need not say. I was not halfway through my sixteenth year. I had left school before I was eleven, and had worked in the lace factory, when the Factory Acts were not yet applied. To be sure, I had sought knowledge, early and late, from books and from men, in the street and in the fields; but I am appalled at the crudities of these first efforts."

He re-preached this first essay two years later before the Church which sent him to college.

"When I think what a completely blissful life I have had in my one pastorate of thirty-six years; what joy in spite of many humiliations and self-rebukes—a joy never so pure and sweet as when working for the people God has given me—I am grateful beyond expression to the village church that reared me, commended my first sermon, and at length sent me to College with its benediction. In view of that experience, I say to any young men with a conviction growing in them that they ought to give themselves to the ministry of the Word, 'Shrink not from the Free Church ministry.'"

CHRIST AND BUDDHA COMPARED.

AN interesting study of the religion of Gotama Buddha, which appears in the *Atlantic Monthly* from the pen of Mr. Wm. Davies, thus compares the older faith with the religion of Jesus. "If we make a comparison of Buddhism with Christianity, however great a similarity may appear in some of the elements of its teaching, its distinct inferiority in scope, purpose, and adaptability will become apparent. The religion of the Buddha could never be brought to combine with the advancement and progressive amelioration of society. It works by abandonment, leaving the world every way as it finds it. It lacks the helpful and actively loving spirit of Christianity; that noble altruism which gains by bestowing, and counts its wealth from the benefit and welfare of others, and not from an egoistical consideration of its own advantage. It is a high testimony to the superiority of Christianity that even in its lowest and least emphatic form it stimulates noble enterprise, and fosters the forward movements of social amendment and elevation, and even contributes in a subsidiary manner to the development of the arts and sciences. Its spirit is based upon the universal law of evolution, and, rightly understood, never stands still either in its spiritual or natural manifestations. This cannot certainly be said of Buddhism, which does not hold any close spiritual connection with universal religious growth, which is so marked a characteristic of the profounder and larger teaching of the Vedânta. There is a want of that dignity and nobility, also, in the personal traits and actions of Gotama which distinguished the Author of Christianity. The miracles attributed to the Buddha have neither the impressive character nor the touching significance of those narrated by the Evangelists of the New Testament. We may search in vain amongst Buddhistic writings for such instances of moral sublimity as the answer given to the persecutors of the sinning woman, or the fine and silencing retort to the cavillers concerning the tribute money. Then, if we compare the death of Gotama from a surfeit of dried pork, and his lengthy discourses thereupon, with that of Christ on the cross, and his latest exclamation, "Father, forgive them, for they know not what they do," how striking is the contrast!

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DISCREDITED DISBELIEF.

BEWAILING ITS DISCOMFITURE.

NOT many years ago certain men of science seemed to suppose that they had effectually demolished the basis of Christian faith. They riotously exulted in the prospect of its inevitable overthrow. Did not geology upset Genesis? Did not evolution dispense with a Creator? Was not historical criticism bound to destroy the credibility and authority of Scripture? They had among them systematic thinkers, and masters of popular exposition. The popularisation of their negative inferences from scientific progress was accomplished with a rare brilliancy of rhetoric and of success. Advancing education, extended facilities on the press and in the libraries, the dazzling triumphs of mechanical science, seemed to be all in their favour. Great was their jubilation.

Was, but no longer is. The pæan has ceased. Wailing has taken its place. For lo! the "effete superstition" has not disappeared. All the forces on which negative naturalism counted have been brought forward in vain. Darwin has convinced, Spencer has philosophised, Huxley has expounded, Tyndall has declaimed; the mines of the Higher Criticism have been exploded; Board Schools and Science Classes and Free Libraries have been multiplied; full freedom of discussion has been granted; and the wonders of invention have kept advertising to the world the glories of physical research. But Christianity remains undestroyed and undaunted: calmly using the very forces which were to have overwhelmed it as a means to its expansion and advance. Its opponents are correspondingly chagrined.

They are beginning to feel that their former exultancy was a trifle premature. The subsequent facts have not tallied with their jubilant prophecies. This year and last have done much to turn their fools' paradise into a fools' purgatory. And the current issue of the *Fortnightly Review* affords fresh evidence that they do not enjoy the transformation scene.

"THE VICTORY OF THE NEW BIGOTRY."

Mr. Karl Pearson utters a lengthy wail over Lord Salisbury's Address to the British Association, and over Lord Kelvin's eulogy of it as evincing the spirit of the man of science. We are, he cries, face to face with a New Bigotry. "Circumstances and even parties to-day are much as they were at the beginning of the sixteenth century in Germany. We have not, it is true, Catholics and Lutherans, Humanists and Anabaptists, but we have an old and a new bigotry, and we have the men of science and the socialists. In the sixteenth century the new bigotry displaced the old, and, crushing out the Humanists and Anabaptists alike, checked in Germany for nearly a hundred years the progress of learning, and until the days of the French Revolution all serious social reform. The new bigotry masquerades to-day in the mantle of science, even as it did of old in the mantle of Humanism. It professes to use the processes and adopt the conclusions of science, but having once established itself among the people, its prophets will turn round, like their Lutheran prototype, and term reason 'the Devil's chief whore.' As in the days of Worms and Augsburg, the politician again will rush in and profit by the victory of the new bigotry."

"EVERYTHING SPELLS REACTION."

It is interesting to find Karl Pearson among the prophets of "victory" to modern Christianity. "At a time," he proceeds, "when everything spells REACTION"—the capitals are Mr. Pearson's own—"when there is a peculiar need for men of science to stand shoulder to shoulder and justify their methods and their work to the people, the 'voice of English science' conveys a message of despair and of ignorance which finds not the least justification in the facts, and, however unintentionally, gives disastrous support to that new bigotry." . . .

What Mr. Pearson calls "the theological party," has, he says, "been steadily reconstituting itself since its complete discomfiture at the hands of the historical and natural sciences. In the first place it has retreated from the old biblical standpoint as untenable; it professes to accept all the results of modern science, but it takes care to emphasise our ignorance rather than our knowledge, and having learnt something of the critical spirit from its opponents, is able, not without effect, to point out the grave weaknesses in the present foundations of both physics and biology. It passes lightly from the true *Ignoramus!* of science to the *Ignorabimus!* of pseudo-science, and thence by an easy stage, the illogic of which is scarcely noticed by the untrained mind, to the characteristic theological *Credendum est!*

"It seems already to have carried away the Conservative leaders in both Houses. Mr. Balfour's demonstration that naturalism affords no basis for ethics, and Lord Salisbury's attack on science—his new appeal to the argument from design—will go far, in the absence of any prominent theologically-minded Liberal politician, to bring the new bigotry into line with the Tory party."

"But saddest and most significant of all in this reaction (of which so many scientists appear as yet unconscious) is the welcome given to its prophets in the ranks of science itself. Scientific journals not only deign to discuss, but even praise, pseudo-scientific works like those of Kidd and Drummond, works which ought to have been sternly repudiated on their first appearance; and now the typical representative of British Science, the man whose position, if any, entitled him 'to convey the voice of English Science,' hails Lord Salisbury's address as exhibiting 'the spirit of the student, the spirit of the man of science'!"

A similar despondency seems to have seized Mrs. Lynn Linton, who rails at Professor Drummond in the same *Review*. His success, she laments, "makes one despair of one's generation."

CHEYNE ON KUENEN.—In a review in the *Thinker* of Kuenen's "Collected Dissertations on the Study of the Bible," Professor Cheyne warmly objects to an English journal characterising the great critic of Leyden as a mere specialist, and proceeds:—"Those students who already know Kuenen as the most accomplished and widely cultured of Biblical critics; a specialist, and a great deal more than a specialist; a theologian and a philosopher, as well as a philologist and a critic; a friend of sound reform, both in religion and in social life; ever ready to confess himself wrong; by nature a conservative, and yet in his love of truth ready for any necessary step forward; bold, yet cautious; earnest, and yet gentle to those who differed from him;—those, too, who know Kuenen's *Onderzoek* or "Inquiry" (into the origin and Collection of the Books of the Old Testament) as, even in its unfinished state, by far the most valuable and trustworthy of introductions to the Old Testament from a consistent critical point of view, will hail these well-selected and well-translated dissertations of the honoured and lamented master."

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A SCHEME OF CHURCH REFORM.

By ARCHDEACON SINCLAIR.

THE general agreement expressed at Grindelwald that Nonconformists, as well as Anglicans, being constituents of Parliament, are responsible for the government of the Church of England as by law established, and that they should therefore not maintain iniquitous arrangements in the Church by refusing to grant any reform short of disestablishment, will doubtless encourage Anglican schemes of Church reform. In the *Churchman* for August Archdeacon Sinclair advances a series of proposals which may be thus summarised:—

"I leave it to members of Parliament to decide whether there should not be a Grand Committee of the House to consider and present" ecclesiastical legislation.

The nomination of Bishops: "The custom which confines advice to the Crown on this point to the Prime Minister is only a traditional etiquette, and appears to me unsuitable. It would, I believe, be a very wholesome change if four other members of the Cabinet were associated with the Prime Minister in this most critical matter: the Lord Chancellor, the Lord President, the Lord Privy Seal, and either the Home Secretary, the Chancellor of the Exchequer, or the Chancellor of the Duchy. Such a committee there was in the time of William III."

Patronage: Prohibition of sale of next presentations, restriction of transfer of advowsons, right of parishioners to object on certain grounds to appointments, power of Bishops to remove incumbents in specified cases.

Representation of the clergy in the Lower House of Convocation by means of a Declaratory Act giving power to Convocation to introduce it.

Annual session of both Convocations (York and Canterbury) in London as a great National Assembly of the Church to speak with its collective authority.

Bishop Jackson's Bill giving force of law to measures passed by Convocation and laid on the table of both Houses of Parliament for forty days without any objection being carried therein against them.

Lay Representation: The consent of the Houses of Laymen, now merely consultative, should be necessary to any measures of Convocation.

The proper regulation of the exchange of benefices by means of a Registrar of Exchanges.

The creation of Parish or Church Councils from members of our congregations to be chosen by "members of the Church," to exercise functions similar to the Scotch Kirk Session, and to take over, where possible, the right of patronage.

A benefice to be no longer a freehold but alienable for cause shown by "the Bishop and his diocesan synod properly constituted with a due lay element, and an appeal to to the courts of civil law."

A Royal Commission and a General Act to unite small and ill-paid parishes.

This comprehensive outline of reform ends with a number of proposals for "healing the lamentable state of religious discord in Wales."

It is manifest that if the Anglican polity were to be thus reformed, and especially if elective power were extended to the laity in Church Council, Diocesan Synod, and National Assembly, as the Archdeacon recommends, the question of Reunion would be immensely simplified.

THE "NEW HEDONIST" IN A NEW LIGHT.

MR. GRANT ALLEN'S dithyrambs on the New Hedonism having called forth severe strictures from many quarters, he feels constrained to reply in the *Humanitarian* in a somewhat unexpected vein. The New Hedonism, it seems, is no Hellenic naturalism revived, with its train of nameless vices. It is the inauguration of Social Purity! This is what Mr. Grant Allen himself says:—

"I am a Social Purity man. I can find no language sufficiently strong to say with what dislike and repulsion I regard such vices. In my article in the *Fortnightly*, I tried my best to make this clear. I contrasted the perfectly pure and wholesome state which is the outcome of Hedonism with the world as we know it, the product of nineteen centuries of Christian teaching, I spoke with no uncertain voice on the evils of prostitution and of those other still more hateful vices which naturally and necessarily flow from a religion of asceticism, a *regime* of repression. Surely it is clear that the New Hedonism—the ethical philosophy which posits as its *summum bonum* the highest pleasure for all in the only life we wot of—must needs be opposed to these hateful practices, destructive to health, to bodily vigour, to mental purity, to refinement of life, to decorum and beauty, to the poetry of love, to all that is noblest and sanest within us, Above all, the New Hedonism cannot fail to perceive that every man and every woman holds his or her sexuality and productive power in trust for humanity. Any paltering with these, such as our existing system permits and justifies, is treason to posterity. We are bound to bring to the begetting of future generations sound and wholesome faculties, unsullied by disease, unblunted by vile practices, unsmirched by low and hateful associations."

AN UNSUBMERGED TENTH.

Our present system, he argues, is not monogamous; it is a mixed system of prostitution and marriage. "The greater number of men are introduced to the sexual life through prostitution alone; they bring at last to marriage and the production of future generations only the leavings and relics of an effete constitution. Our whole existing social fabric is based upon the degradation of the paid harlot; . . . and it also involves other and still more soul-killing practices on the part of a vast proportion of our developing boys. Hardly one man in ten brings to marriage and child-getting an unimpaired virility. It will be the object of the New Hedonism to combat these vile vices; to put the relation of the sexes and the production of children on a sound and wholesome basis, moral, physical and emotional; to insist on the rights of unborn and as yet unbegotten generations. Hedonists will not rest till they have relieved the women of the community from the hateful slavery of the streets, till they have vindicated the claim of the children of the community to a sound father and a sound mother. They will not rest till prostitution is as effectually dead for our race as polygamy; till the equal freedom and dignity of woman is universally admitted. What they ask is that every man and every woman shall live a life of perfect purity and perfect liberty; that every child shall be the pure offspring of a healthy and natural union of unmixed affection."

Is this plea "new"? Unless by "perfect liberty" Mr. Grant Allen means the promiscuity of "Free Love," which is even more venerable, what he asks for is as old as the New Testament.

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MISSIONARY PROGRESS AND PROBLEMS.

The War in the East. Friends of foreign missions cannot fail to view the progress of the struggle between China and Japan with anxious interest. The particular occasion of hostility, and the melancholy fact that the two pagan empires have acquired from Christian nations their most murderous arts of war, are matters of minor moment, compared with the decisive effect which the issue may produce upon the entire future of the Western Pacific coast. The world-situation is shortly this: China and Japan are the only great empires not now included in Christendom. The rest of the world, with the dubious exception of Turkish territory, is practically governed by Christian States. Of the two heathen empires, Japan is permeated with Christian influences, working either directly or through other forms of Western civilisation. Japan has already been marked out as the "other Madagascar," which was declared many years ago to be "over due." Her recent recognition by our Government as a civilised power is significant of her religious destiny.

China, therefore, stands as the sole Great Power of persistent paganism. She is the one formidable political rival to Christendom. Now, if she conquers, the dominance of heathendom on the western seaboard of that ocean which seems destined to be to the twentieth century, what the Atlantic is to the modern, and what the Mediterranean was to the ancient, world will have been confirmed. On the other hand, if Japan is victor, and becomes the "England of the Pacific," Christendom will have to that extent gained. This prospect holds, whatever be the initial merits of the dispute.

Missions in Korea. How silently the world is being evangelised is shown by the apparently general ignorance of the missionary activity going on in the Korean peninsula. The shout of war makes the public turn its eyes on a place where the long-continued and heroic efforts of the Knights of the Cross have won no notice. The C.M.S. *Intelligencer* gives some interesting facts about these far-distant outposts. The "High Church Mission" of Bishop Corfe is "neither so old-established, nor so well manned, nor so advanced, as that of the American Presbyterians. The latter have been at work since 1884. Seoul, the capital, and its port, Chemulpo, are the places in which their strongest force is concentrated, but they have also stations at Fusan and Gensan, both on the coast, and at Pyeng-Yang, in the north of the peninsula. They have twenty-eight foreign labourers, including eight ordained and four medical men, and have 209 Church members. There are no less than four Presbyterian Missions at work in Korea, two from the United States and one each from Canada and Australia. In addition to these and Dr. Corfe, the Methodist Episcopalians have a Mission."

"Coals of Fire"—Plus the Magistrate. Meantime, the immobile Chinese are being slowly stirred towards Christianity. Dr. Griffith John, in the L.M.S. *Chronicle*, describes how native suspicion and hostility are being overcome. A certain Ch'en Yuen-t'ai had long terrorised his townsfolk into deadly opposition to the missionaries. A native pastor two years ago had to flee before him for his very life. Later, he would not allow a single workman to help repair the house Dr. John bought for mission purposes. He even set thieves on it to destroy it. Then appeal was made to the local magistrate. Restitution was exacted, and the reign of terror was broken. The man himself actually turned up at Hankow to profess his friendship! "The fear of Mr. Shau, the magistrate, and the kindness of Mr. Hiung, the native preacher, have worked wonders on this man. I met him one day at the chapel and spoke kindly to him. "Well," said he, "I have been wrong. Your aim in establishing a Gospel hall at my native place is good. I see the beneficent effect of the Gospel on the men who have joined you there. I am going to be your friend from this time forth, and I should like to see the man that would dare interfere with you. Am I not Ch'en Yüen-t'ai?" . . . In any case, we have already made a friend of him, and this is a great point gained. There is nothing like heaping coals of fire on the heads of men like Ch'en Yüen-t'ai, especially when brought to their senses by the action of the magistrate. The coals can never be too dear at such times. Some of the best friends we have in this province have been made in this way." Count Tolstoï would smile at the combination of coercion and kindness, but it certainly seems the line we are likely to adopt.

Opium and Officialism. Whatever pushes China into the forefront of public attention ought to deepen our sensitiveness on the subject of opium. The telegraphic accounts of the evidence tendered to the Royal Commission in India created no little perplexity, but the Christian conscience of this country has had reason to suspect Anglo-Indian testimony before and knew how Anglo-Indian influence controlled journalistic telegraphy. So it waited. And now the peculiar qualities of official veracity are being once more revealed. Mr. Jos. G. Alexander in the *Contemporary* shows how prettily they were exposed in cross-examination by the Commission. When the full truth is out we shall have a chance of setting some things to rights in our Indian Empire which have long been crying out for reform, besides the opium business.

A "New Model" for Anglo-Indian Officials. "It is a common belief, in some parts, at least, of India, that 'to keep a woman and to get drunk' are the two distinguishing marks of the Christian religion." So says Mr. Alexander, and the remark points to the gravest blot of all on our "missionary methods." "One of the most vital present-day problems is," he continues, "that of securing that only moral men shall be placed in the position of ruling the millions whom Providence has placed under British rule in India." Religious tests for admission to the Indian service were, he thinks, rightly prohibited. "It does not follow, however, that there should not be some machinery for ensuring that those who are thus sent out are men of decent lives, before they go. Still more is it desirable that only those who continue to lead such lives should be permitted to remain in the service, and to attain positions of great responsibility."

These are proposals which the Christian electorate will do well to remember. One of the surest means of converting India to Christianity would be to make fornication and drunkenness as effective a disqualification for office in India as is failure to come up to the examination standard in classics and mathematics. And even if it came to discharging ninety per cent. of our Indian officials as notoriously immoral, there are men enough of pure life at home to fill up their places many times over. This is

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one of those reforms which the churches could put through to-morrow, were re-union once effected. Even now, with men like Mr. Fowler at the India Office, we ought not to despair of going a long way in this direction.

Where are Missionaries Most Needed. "A Post-card Conference" is an ingenious idea carried out in a Baptist chapel in Birmingham some time ago and reported in this month's *Illustrated Missionary News*.

"Prior to the conference, a number of reply post-cards bearing the query, 'In what part of the world is missionary enterprise most needed?' were sent to leading ministers and others in different parts of the country (a few abroad). The replies received were read at the conference." We quote from the *News* the following:—

"Dr. Clifford answered 'Great Britain,' considering that in this way only could missions in India, China, and Africa be maintained with increasing efficiency, the 'growing priestism' be combated, our town and rural problems be solved, and our half-filled chapels filled.

"The Rev. Hugh Price Hughes thought India's claim on England first, China coming second, because of the 'unspeakable wrong' done her by our 'Satanic opium wars.'

"Dr. Joseph Parker replied: 'Within a mile radius from the London Stock Exchange.'

"Dr. Pentecost considered that India being won, the rest of the world would be a mere detail.

"Altogether, 47 replies were received. Twelve writers could not express a definite opinion. Of the 35 answers, 15 writers mentioned Africa, or parts of it, as urgently needing missionary enterprise; 14 suggested India; 14 China; 8 Great Britain, or parts of it; 3 America; 3 Japan; 2 Ireland (one writer specially mentioning the Roman Catholics); 2 the East Indian Archipelago; 2 the Jews; and 9 other writers suggested respectively Ceylon, Thibet, Spain, Portugal, Italy, Arabia, Turkestan, Paris, and some parts of Central Asia.

Conversion of a Japanese Consul-General. An interesting account of contact with Western culture leading an Oriental to the Christian Scriptures and to Christ is given in the *Gospel in all Lands*, in Mr. Taro Ando's story of his conversion. He was formerly Japanese Consul-General in Hawaii, and on his arrival he found the morals of the Japanese labourers there in a very sad state. He tried to reform them by pointing out the fearful natural consequences. He even circularised them to this effect. But in vain. He was in despair. Then "a Methodist Episcopal missionary, the Rev. K. Miyama, came from San Francisco, to engage in work among these Japanese labourers. As the result of Mr. Miyama's labours, as well as his earnest preaching, labouring specially for the improvement of their morals, gamblers began to throw away their dice, drunkards to dash to pieces their cups, and the disorderly to show signs of genuine repentance. For the time being the troubles of the consulate greatly diminished. The result of all this was, that I, who had been such a hater of Jesus, began seriously to reflect and inquire, whether, after all, the Christian religion was not the efficacious source of this moral reform, and whether it was not a religion well suited to the needs of the ignorant masses. This was the *very first step* looking toward my becoming a Christian." He next attended the preaching to set a good example to the labourers; but he found it dull and disagreeable, though he was impressed with the sincere self-sacrifice of the missionary.

He began to reflect on the "indisputable fact that the very source of the history of all the highly civilised countries of the West, the inspiration of their poetry, the spirit of their laws, and, not the least, the very foundation of their morality, were the teachings of the Old and New Testaments. Since the Bible, then, had the reputation of being so wonderful a book, I came to the conclusion that it would be unbecoming in me, after having studied to some extent the civilisation of the West, not to give this book a fair investigation."

He was stumbled by the miracles, but gradually by help of the missionaries he came to accept the Revelation given in Scripture, and was baptised in 1888. The ethical desire to help his degraded countrymen, and the intellectual desire to know the basis of Western civilisation were thus the initial motives which led him to the Saviour and Light of the World.

BOOKS ON RELIGIOUS AND SOCIAL TOPICS.

VERBA VERBI DEI. The words of our Lord and Saviour Jesus Christ. Harmonised by the author of "Charles Lowder." With an introduction. (London: Longmans, Green and Co. 3s. 6d.)

A handy and well printed edition of the words of Christ. For those who wish to have those words separated from the context, and bound up alone, and apart from all else that is in the New Testament, this book will serve a useful purpose. The harmony seems pretty well done.

BIBLE-CLASS EXPOSITIONS. The Acts of the Apostles. By Alexander Maclaren, D.D. (London: Hodder and Stoughton. 3s. 6d.)

It is almost needless to characterise this sixth volume of Expositions. We all know now what to expect from Dr. Maclaren, and we are never disappointed. These studies are in every way fascinating. The other five volumes are acknowledged to be beyond price, and this, to our thinking, is beyond any of the five. It may be that the subjects here dealt with are not so frequently expounded in this particular way, or it may be that the varied matter of the book gives Dr. Maclaren a different kind of opportunity, but this is certain, here the great Manchester preacher has surpassed himself. The exposition of the sixteenth chapter is, particularly, a noble piece of work. Two things strike us in all Dr. Maclaren's work—how much more than most of us he contrives to see; and how the ironies of history have for him a constant fascination. The first point can be discovered only by reading all other writers on any one of his subjects, but the second may be amply demonstrated on nearly any page. It would be very interesting to find out on how many occasions he points out that persons of prodigious importance in their day, owe all their immortality to their connection with some obscure person who chanced to be a Christian, and to find a place in the sacred record. Whoever buys this volume is sure to buy all the others of the series.

The appendix to the fifth edition of Prof. Driver's famous "Introduction to the Literature of the Old Testament" (T. and T. Clark) furnishes a happy illustration—only too rare in English theology—of Biblical criticism kept closely up-to-date. In twenty-one well-packed pages, the reader is put in view of the most recent books, editions, and even magazine articles, of any importance, bearing on problems of O. T. criticism; and is informed how far these have helped to modify the author's conclusions. It is scarcely too much to say that the appendix is nearly as level with the hour as books on current politics or trade. The strictly scientific character of Prof. Driver's work makes this fact doubly remarkable. There is something quietly humorous about the way in which Prof. Sayce is continually quoted in support of the conclusions of the Higher Criticism. His recent strictures are calmly passed over to the negative spirits who deal in hyper-criticism; Prof. Driver feels his own positions not impugnedly, but confirmed by Dr. Sayce's monuments.

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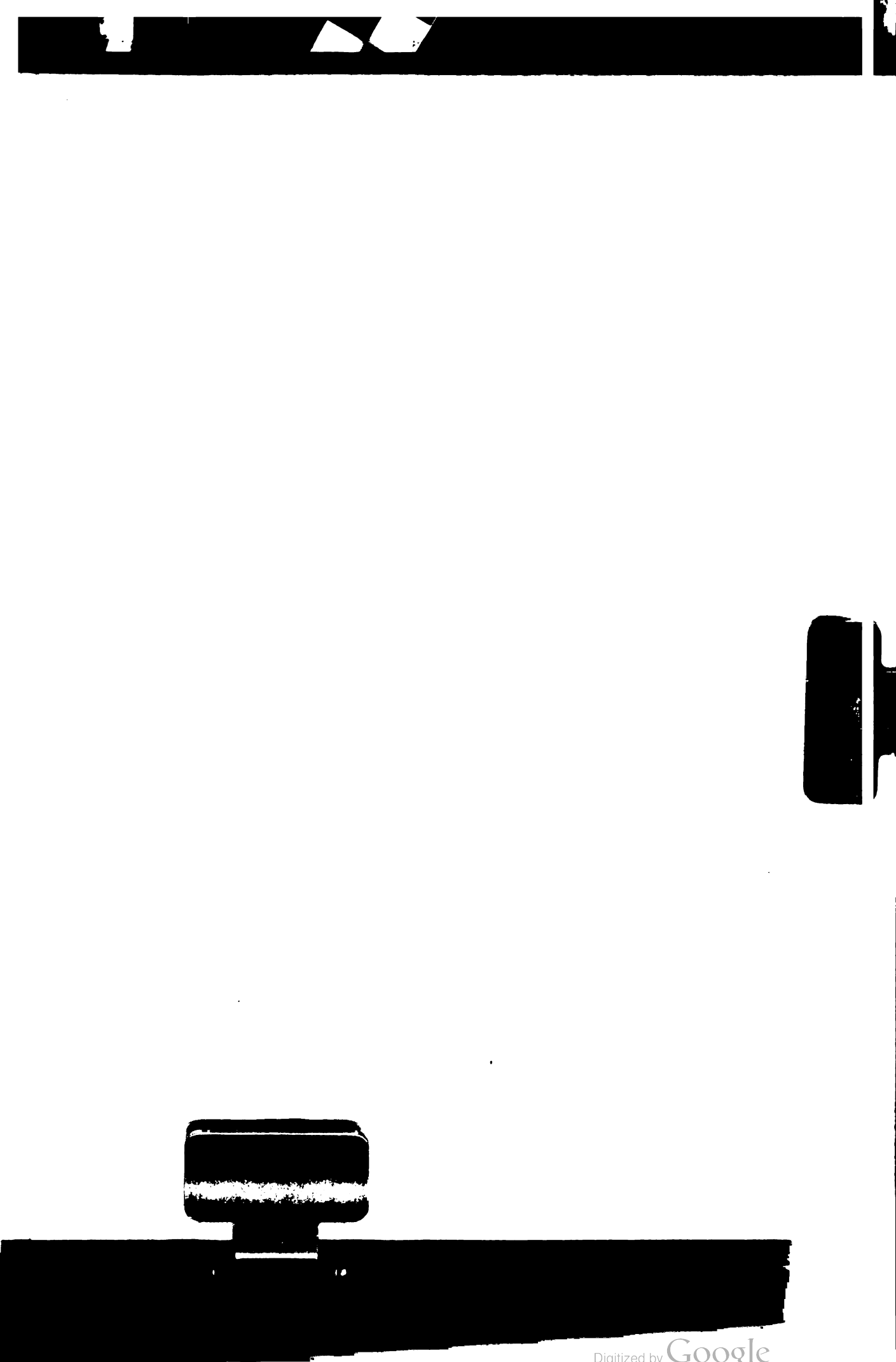
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