

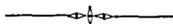
prophet are there already. Satan alone has a further probation granted to him at the last.

The final judgment of all the dead follows, and death and hell are destroyed in the lake of fire at last. Then we see the new heavens and the new earth wherein dwelleth righteousness.

This appears to me to be the conspectus of the Book of Revelation. From ch. v. 1 to xi. 19 I take to be consecutive, excepting that xi. 1 goes back to the commencement of the events described in vii.-x. Parallel to xi. are xii., xiii., xiv., and details are filled up by xvi.-xix. The ends of xi., xiv., xix. are parallel passages, describing the same thing from different points of view.

I see nothing of all that this Book contains regarding our Saviour's Second Coming which may not be included in the space of three and a half years. It is a time of fearful conflict and tribulation. "Except the Lord had shortened these days no flesh should be saved." But I reserve all further comment until a later opportunity.

C. H. WALLER.



ART. III.—ON THE EXTENSION OF THE EPISCOPATE.

THERE is a growing conviction in the minds of both clergy and laity that the demands now being made upon the time and strength of our Bishops render a further addition to their number a necessity. It may be useful to consider some of the reasons on which this conviction rests.

And first, there is the increase of our population. Surely it would seem to be reasonable that the number of Bishops should go on increasing with the increase of the population. But what are the facts? At the time of the Norman Conquest the population of England and Wales is believed to have been a little over a million, and there were 19 Bishops—say one to every *fifty* thousand. At the epoch of the Reformation the population had increased to *four* millions; but only two new sees had been added, making 21—or, say, one Bishop to every 190,000. The Reformers, persuaded that this was a greater charge than one Bishop ought to undertake, asked Henry VIII. to create 16 additional bishoprics, but obtained only 5—namely, Gloucester, Bristol, Oxford, Peterborough, and Chester. Thus there were 26 Bishops for a population of 4,000,000, giving roughly one Bishop to every 154,000—a number much too large, in the opinion of Archbishop Cranmer and his brother reformers, to be efficiently superintended by one Bishop.

In 1836 the population had again been quadrupled, while the number of Bishops remained stationary; so that the proportion now was one Bishop on an average to nearly 616,000. The See of *Ripon* was created, but Gloucester and Bristol were placed under one Bishop; so the proportion remained the same until the Bishopric of *Manchester* was created in 1848, followed in 1875-8 by *Truro*, *St. Albans*, *Liverpool*, *Newcastle*, and *Southwell*. A new see of *Wakefield* (in 1878) and the restoration of *Bristol* (in 1884) were sanctioned, but have not yet been obtained for want of funds. The number of Bishops, therefore, is now only *thirty-two*, and the average size of their dioceses more than 800,000 souls. At the date of the next census (1891) this average will probably have risen to nearly a *million*.

It is being asked in all seriousness, Is it possible for a Bishop to stand in *pastoral* and *fatherly* relations to a diocese of this size? Nay, is it possible for a man of average strength to get through the merely perfunctory work of confirmations, consecrations, ordinations, and sermons, in such a diocese, without breaking down under the strain? Let us consider these questions more carefully.

Let us take the confirmations, which do more, perhaps, than any other of his official acts to bring a Bishop into *pastoral* relations with his people.

In the year 1885 the statistics of our dioceses showed that 8 in every 1,000 were confirmed, and that each Bishop held, on an average, 68 confirmations in the year. Now in a diocese of a million souls, this means 8,000 confirmed at 68 centres, giving an average of 118 at each centre. With the travelling and correspondence involved confirmations alone, at this rate, would occupy a Bishop nearly one-third of the year. But is the work even thus satisfactorily done? We all know that if the number of centres could be doubled, and the numbers confirmed at each centre thus reduced to 50 or 60, the service would be far more devotional, and would make a deeper and more lasting impression on our young people. But is 8 per 1,000 a satisfactory proportion? Anyone looking over the tables of confirmation in the "Church Year Book" may observe that in the *smaller* dioceses the proportion rises to 12 or 15 per 1,000. And it is most interesting to know that, in the cases of Exeter, Rochester, and Durham, the division of the diocese has *doubled* the proportion of the population confirmed in each year. It is, therefore, reasonable to expect that if *all* our larger dioceses were divided the numbers seeking confirmation would be largely increased, as the opportunities were multiplied, and the service rendered less fatiguing and more impressive.

But we may go further. Almost every parish clergyman would tell us that he would be able to bring to confirmation a very largely increased number of men and boys if confirmations could be held more generally on Sundays or weekday evenings. Overtasked as most of our Bishops now are by the size of their dioceses, to ask this of them would be unreasonable. But what is the consequence?—that for every three girls confirmed we have only two boys. Are we content that this disproportion should continue? If we could have a confirmation *in every parish church* at least once in three years (*i.e.*, an annual confirmation for every group of three adjacent parishes) held on a Sunday or weekday evening, when sufficient reason for this was shown, it may be safely affirmed that the total number of the confirmed would be doubled, and the present disproportion between the two sexes would disappear. But this could only be accomplished by reducing the number of benefices in a diocese to a maximum of 240, for few Bishops could undertake more than 80 confirmations in a single year.

But for other reasons this opportunity for visiting every parish in the diocese once at least in three years would be of incalculable value. For

(a) It would give the Bishop a personal knowledge of his clergy and of their difficulties, such as few Bishops of large dioceses can possibly possess; qualifying him to be their counsellor and friend in spiritual matters.

(b) It would make the Bishop known to the people, and the people known to the Bishop, in our rural districts, in a way that would be most salutary. In towns the people may be familiar with the countenance and manner of their Bishop as chairman of large popular meetings, but the agricultural labourers have little or no knowledge of him.

(c) By such opportunities for friendly intercourse between the Bishop and his clergy in their own homes many misunderstandings would be obviated, which now ripen into much that is deplorable.

It has been well said that “a Bishop’s presence, if he be a man of power, gives unity and efficiency within, gives contact with a larger sphere without. It is good to have one who is known to all and by all; who is recognised by all as holding a superior office; who can reprove without appearance of presumption; who can encourage without seeming to flatter; who can set on foot schemes of Christian benevolence, with the support and counsel of the best and wisest of the thinkers and actors of his diocese; who can so order such schemes when they are started that they harmonize with the work which is going on elsewhere for Christ; who can summon about him representatives of all classes and parties in the

Church, and deliberate with them on the common needs of the people; who can regulate the doctrine, the discipline, and the ritual of the Church, not so much by recourse to the law as by fatherly advice, by the assurance from personal knowledge that he is impartial and a lover of peace, and, above all things, zealous for the honour of the Lord Jesus Christ. *Now a Bishop can do all these things only if the area over which he presides be sufficiently small to be within the grasp of one man's knowledge.*"¹

If anyone ask, "Why should the clergy need this kind of supervision and direction, when our lawyers, physicians, and merchants can so well dispense with it?" he forgets that the clergyman's work is *ministerial*—the very word implying subordination to some superior authority. The ministers of the Church should be compared (if analogy be needed) not to *professional* men, but rather to the ministers of the State. Those who engage in the military or civil service of the State, need their superior officers or heads of departments. A regiment without a colonel would be of little use in the field; and as surely as soldiers fight best under the eye of their commander, so too do the clergy wage their warfare with the common spiritual enemy most effectively when their faith and heart are cheered and sustained by the presence of their Bishop among them.

Nor should it be forgotten how the early Fathers again and again state their persuasion that the preservation of the Christian faith in its purity, and of the Church in its unity, were due in God's good providence to that carefully guarded succession of the highest order of the ministry, which the Apostles appear to have enjoined on the Churches which they founded ere they were themselves withdrawn by death.

If our Fathers in God had more leisure given them for these highest interests of the Church in our land, how much more might be done for the abatement of unbelief and disunion!

But into these deeper considerations we will not here enter. It will be more in keeping with the practical character of this article if, in what remains, an endeavour be made to point out the additional Bishoprics which appear to the writer to be most urgently needed, and some suggestions offered respecting their endowment.

In matters of this kind it is not only prudent, but almost a duty, to keep to what may be fairly considered *practicable*; that is, likely to carry the necessary consents—the consents of the existing Episcopate, of Parliament, of public opinion.

¹ From an abridged report of a sermon preached by the Bishop of Salisbury in Bristol Cathedral on June 27, 1886.

If what is here proposed seem to some far below what is in the abstract desirable, let this resolve to keep within what is practicable be the apology. There is another governing consideration, which was too much neglected in past times, but which we have learned by experience to estimate more truly; namely, that, so far as may be, boundaries of counties and of dioceses should coincide. But this *County Principle*, as we may call it, needs modifications. Some counties, such as Lancashire and the West Riding of Yorkshire, are much too populous to form single Bishoprics; they must be divided. Other counties are too small, and must be grouped. And, further, some of our great cities have spread into two or three counties, and being large enough, each with its suburban district, to occupy fully a single Bishop, ought to be taken out of the County Scheme and formed into City Bishoprics.

Running our eye over the list of dioceses in England and Wales, we find *eight* now containing more than a million of people:

LONDON, with its three millions, may perhaps best be worked by Suffragan Bishops.

ROCHESTER should be relieved by treating *Southwark* as a City Bishopric.

WORCESTER, now over a million, should be relieved by a new City Bishopric of *Birmingham*.

YORK, the Archiepiscopal Diocese, with its million and a quarter, should be relieved by a new Diocese of *Sheffield*.

LICHFIELD, which, though now relieved of Derbyshire, has still more than a million of souls, should be confined to Staffordshire, the whole of Shropshire being provisionally given to Hereford, and the Staffordshire suburbs of Birmingham being given to the City Bishopric of Birmingham.

RIPON, now exceeding a million and a half of souls, will soon be relieved by a Wakefield Diocese.

LIVERPOOL, now over a million, should be treated as a City Bishopric,—the Diocese being limited to Liverpool and its suburbs.

MANCHESTER, now a diocese of two and a third millions, should also be a City Bishopric, all the rest of Lancashire (exclusive of its two great southern cities) being made a new County Diocese of *Preston* or *Lancaster*.

The above scheme shows that our eight most populous dioceses might be relieved by readjustments involving the creation of four new Sees; viz., *Southwark*, *Birmingham*, *Lancaster*, and *Sheffield*.

But there is another factor in the problem to be considered besides population; namely, *area*. No one can look over a diocesan map of England and Wales without seeing at a glance that NORWICH, with its monstrous number of 900

benefices, and St. DAVID'S (now embracing five mountainous counties and part of a sixth) urgently need partition. A new County Bishopric of Suffolk, with *Bury St. Edmund's* or Ipswich for its See-town, would relieve Norwich, and also Ely. A new diocese of two or three counties, with *Brecon*, perhaps, as its See-town, would relieve St. David's.

Thus, to sum up, and regarding Wakefield and Bristol as already secured, we seem to arrive at the conclusion that the creation of *six* additional Bishoprics would for the present meet—not the wishes of Churchmen—but what could be shown in Parliament to be the *necessities* of the case. It need hardly be said that, with a continual growth of population, this can only be viewed as an instalment of what another generation will find necessary.

And now, in conclusion, to what resources are we to look for the endowments of these new Bishoprics?

Not to the State; the State has never yet in English history endowed a Bishopric out of the Parliamentary funds, and never will. Not to the Common Fund of the Ecclesiastical Commissioners; it has been much reduced by the depressed state of agriculture, and has to meet the increased demands occasioned by the constant need of endowing new benefices or augmenting miserably poor benefices. Nor yet to our cathedral chapters; so soon as their newly drafted statutes come into force there will be an abundance of work required of them, needing all their energies and all the funds which recent spoliations and reverses have left to them.

Where, then, are we to look for endowments of new Bishoprics? To three sources?

(1) To public subscription. Half a million has been subscribed during the last ten years towards the endowment of the seven new Sees sanctioned within that period by the Legislature. And if only prosperous times would return, we may look for as much help in the future, for the whole Church is feeling the need of multiplying her strong centres and fetching up arrears in her organization.

(2) We may look for large contributions from the Sees that will be relieved.

(3) It is no secret—for public allusion has been made to it in several Episcopal allocutions—that the Bishops are even now taking counsel whether they might, without injustice to the claims made upon them, meet the local subscriptions in each case with a grant in aid from a special fund, to which each Bishop, according to some rate agreed to by all, should be a contributor. The amount of such contribution in each case ought to be made to depend upon the amount of the public subscriptions forthcoming to meet it.

As to the amount of endowment of these new Sees, a few words must be said. The *minimum* required in all the recent Bishopric Acts has been £3,000 a year, with a house of residence. And there is one reason for not lowering this requirement which perhaps has not been sufficiently borne in mind, namely, that it would lead to much misconception on the part of the public if the Bishops of the new Sees—intended to be in all other respects co-ordinate with the Bishops of the old Sees—were conspicuously distinguished from them in respect of income. A saintly man will move easily through all classes, from the court to the cottage, winning reverence from all; but to all men this is not given. And it would be lamentable if Prime Ministers thought it necessary to limit their recommendation to men whose private means made them independent of any large official income.

But these details are of secondary moment; the really important thing is that Church people should grasp the plain fact that the Church's Episcopal regimen is utterly inadequate to the vastly increased requirements of our time; and that there will be an utter breakdown of Church discipline unless the extension of the Home Episcopate keeps pace with the growth of the work to be organized, superintended, and sustained.

J. P. NORRIS.



ART. IV.—THE STORY OF ABE SIDI.

RELIGIOUS controversy is like the autumn wind, which runs to and fro up and down our streets sweeping all kinds of things before it. When it gets into a corner, or finds out the recesses of some area, it makes quite a whirl for a time, and sends the leaves and papers flying around.

The wind has got into the African corner just now. It is having a great time with the missionary societies. Their affairs are being thoroughly ventilated. If the details of all their various ways and means are not—to use a Scotch expression—being “sorted,” they are, at least, being vigorously sifted.

For all this the friends of missions ought to be thankful. Any scheme that is sound should be able to stand investigation, and should even thrive upon criticism. At the same time, as we listen to all that Canon Taylor and his authorities, Mr. Joseph Thompson and Dr. Blyden, have to say on one side of the question, and to what their numerous and eager assailants have to reply on the other, it may be well that we should remind ourselves that we have, after all, very few data upon which we may form an absolute opinion as to the efficacy