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THE  
CHURCHMAN

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MARCH, 1889.

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ART. I. — WHY HAS THE CHURCH MISSED THE  
MIDDLE CLASSES?

FORTY years ago Emerson wrote that the Anglican Church was "the Church of the gentry, but not the Church of the poor." That may have been the case forty years ago—though we doubt it; it certainly is not the case to-day. It may, perhaps, be said of British *Christianity* that it has not drawn the poor into its net. There is some sad enough evidence of that. The almost heathen masses of East and South London witness to it. The bare-armed, *Sunday-Times*-loving operatives, sitting in their shirt-sleeves upon door-steps and smoking their pipes in the faces of churchgoers, witness to it. The indifferent rustic swains of the wolds, leaning in awkward groups against gate-posts, while the church-bells fill the air with their invitation, all bear the same sorrowful testimony.

But if the Anglican Church has not got the poor, no one else seems to have got them. It is clear that the Dissenting chapels have not. Dr. Jessop has noted that fact amid the wilds of his Eastern Arcadia. Anybody may see that for himself in the great towns, where chapel after chapel, forced by the exigencies of its condition, has followed its well-to-do congregation to the fashionable suburb, and left the poor to their slums. If the British poor are not Church-goers, they certainly are not Dissenters. If the Church has done little for them, Dissent has done still less.

Moreover, it is not impossible that in a few years the Church may be able to give a more direct denial to that statement of Emerson's. She may one day be known and acknowledged as *the* Church of the poor. It is undeniable that the Church is now making great efforts, at least in the towns, to get hold of the poor and preach the Gospel to them. So long as fifteen

years ago a leading Nonconformist (Paxton Hood), while criticising the Church pretty severely, spoke of her as "the most active organization for every kind of religious energy in our land." No other community at present works as she does among the unprofitable poor, who can neither pay for their "sittings" nor contribute anything toward the maintenance of their shepherd. Nor in vain. The Bishop of Wakefield, in his article in the December *Contemporary*, has fairly demonstrated that the East-End is undergoing a change. The outlines of the Cross begin to appear upon that surface of adamant beneath the chisel of the Church. The same is apparent throughout the kingdom. We have all seen town mission-halls, country churches, district school-rooms, filled with the poor, who, but for the aid of the Anglican Church, would be almost without any place of worship at all.

But while the Church may reasonably claim to have the lion's share of the "gentry" and of the poor, what about the middle classes? We fear it must be conceded that the Church has them not. On Sunday morning, while the bells are ringing, the West-End pours its well-dressed throng into many a fashionable nave; the East-End sends its streams of decently-garbed poor to many a mission-service; but where are the sturdy ranks of respectable Philistia? Follow this multitude of dark coats and shiney hats walking arm-in-arm with comfortable dames in silk dresses and botanical bonnets, and accompanied by decorous little boys and girls carrying large Bibles, and by-and-by you will find yourself ascending the flight of steps which leads up to a building whose peaked front of dressed stone, shallow windows, and flat ornaments, remind one of a cardboard model. Within, a pulpit, toward which deep galleries and well-upholstered pews converge. Here, with many nods of recognition to neighbours in other pews, the man of the middle class settles himself down, as comfortably as may be, to listen for the next hour and a half or two hours to scripture, prayer and sermon—mostly the last. The parish church knows him not, but here he is at home. How comes it that the Church has won the top and the bottom of society, the learned and the unlearned, the rich and the poor, but that she has missed that great nondescript body which comes between these extremes, and which, for want of a better name, we call the lower middle class?

But perhaps, in asserting so much, one ought to define what he means by the middle class. I may say at once, then, that I do not, for the purpose of our present argument, include in this class any who have received a liberal education, who have been brought up at any of the best English public schools, or who have been trained to appreciate

the teachings of a refined culture. Nor do I include in it any of the *ιδιώται* and *ἀγράμματοι*, the poor and illiterate who have no learning or culture at all. I mean, rather, that class which consists mainly of the lesser shopkeepers, travellers, under-clerks, merchants in a small way, and all that race which, though often very well to do, has never been completely educated, has no large knowledge of men or things, no right culture, no just acquaintance with art, literature, or society. Philistines, every one of them. Dickens has portrayed them lovingly; *Punch* weekly caricatures them. One of them examines critically the particular shade of green which some artist has swept over the foliage in his picture which hangs on the wall of the Royal Academy, and remarks to his buxom wife: "Jane, my dear, that colour is just the very thing for our front door." Another (Lamb's landlord) finds "much indifferent spelling" in Chaucer. You enter the house of one of them. It stands somewhere in the outskirts of the town, amid miles of similar villas, poor in design, thin-walled, and sickly-same. You are shown into the best parlour—save the mark! Everywhere is an air of studied propriety. The chairs are arranged in grim rows around the walls; excepting four, which box the compass of the central table. On the back of each hangs a woolwork or thread antimacassar. All the furniture is *en suite*. At each corner of the table is piled a little heap of books, generally such as are brought round by pushing publishers' agents. Somewhere upon a woolwork mat is displayed the electro-silver tea-kettle or cake-tray which was presented to the good lady at her marriage. German prints are on the wall. A wonderfully-frilled paper ornament fills up the fireplace. It is quite chilling even to look at the fire-irons. When are they ever used? There is not a sign in the room to show that the owner thereof has entered into the soul of things, has appreciated for himself the beauty of God's world, or craved for himself some resting-place in harmony with Nature. No, not even in the open piano, where miss is accustomed to practise for so many hours daily. Something seems to say that she, too, is seeking, not satisfaction in her art, but to do what her neighbours do. Such a room is a type of the attitude of the mind of the middle-class man toward the outer world of thought which does not actually come into touch with the affairs of his daily life.

If you carry your investigations further than the best parlour, you will find that everything else in the house is practical enough, if tasteless. The middle-class man lives comfortably and solidly. On his beds are smooth linen sheets and warm blankets. In his larder is a good round of beef. His kitchen has all the accessories needful to produce a sub-

stantial dinner. His house is an epitome of himself. This sober-sided and respectable citizen is not a very interesting character. We fear that we cannot absolve him altogether from the charge of vulgarity. He is a blind worshipper of customs, and is afflicted above all others with the curse of self-consciousness. But he is not without his element of solidity. Utterly devoid of humour, unable for mental generalizations, impregnable to any but personal arguments, he is nevertheless shrewd and capable to a wonderful degree. He makes up for the want of many finer senses by the constitutional gift of a sound common-sense. Though he cares to see nothing that requires much looking for, he sees clearly what things he does see. Moreover, what he has, that he holds fast to. Such virtues as are his by instinct, or by inheritance, he lives up to. He is, on the whole, a moral and a domestic man; a good son, husband, father. Such doctrines, also, as have been accepted by him, he grips to with the tenacity of a limpet. He is a dogmatically religious man. Perhaps, for these reasons, his is the most successful class in society. It is not too much to say that to this solid, practical, persistent middle class, England owes much of her prosperity and permanence among the nations. Some have even thought that they have found in this middle class the substratum of the English character, and have endorsed Napoleon's dictum that we are a nation of shopkeepers.

I would next beg leave to explain what I mean by missing this middle class. I do not, of course, mean that no middle class men attend Church services, or that some of them are not stanch Church people. No doubt all congregations have some leavening from this class among its members. It is quite possible, moreover, that here and there solid congregations may be found which are almost entirely composed of middle-class men; but I contend that this is the exception, and not the rule. It is generally due to the personal influence of some man who has succeeded, either by his preaching or by his special sympathy with this class, in attracting them to himself. Even then one may surmise that they are more often Episcopal Congregationalists than discriminative and loyal Churchmen. It is worth while to inquire why the Anglican Church has lost these men. But the answer is not quite ready to hand. One might jump to the conclusion that these men formed a radical class which naturally revolted from an Established Church, the traditions of which are monarchical and aristocratic. Unfortunately for that theory, we find the same phenomena in countries where the Church has nothing to do either with Establishments or aristocracies. In America, Dr. Walter Smith recently remarked that the

Episcopalians were mostly "mugwumps." When some persons objected to that term, he explained that he had used the word not in its offensive, but in its literal sense of "superior persons." In that case he was apparently not far wrong. A highly intelligent and widely cultivated American gentleman, who used to attend the English service at Grindelwald a few years ago, told me that he had sometimes seriously thought of joining our Church. When I remarked that I supposed that Episcopalians were few and feeble folk across the Atlantic, he replied, "Sir, on the contrary, your Church is, I assure you, the rising Church in America." Of that there seems to be no doubt. But if it is rising, it is rising because there is among the Americans a growing class which has leisure to acquire culture and taste, which were impossible to their emigrant forefathers. The American Episcopalian is, as a rule, either a "superior person," or else one of those poor who are gathered into mission-halls and churches provided and paid for by the rich.

The case is not very different in Canada. It is true that the Church is maintained there, and vigorously maintained, and by the middle class, who form the bulk of the population. But it is just over this class in Canada also that the Church has the least hold. There, too, they form the backbone of Nonconformity. The same may be, I believe, said of our Australasian colonies. This is, perhaps, more noticeable in Scotland than almost anywhere else. The Episcopal Church has more than her share of the rich and great. The poor are coming to her in proportion as she is able to provide for them. The middle class are, nearly to a man, Presbyterian.

Some hard-headed champion of Dissent, who has sat under a Binnie, may complain that Church pulpits do not supply him with that pabulum for thought which his reasoning faculties demand; another, who prefers Dr. Parker, that the Church is dull and pointless. Yet another, who delights in Mr. Spurgeon, that the Church is lacking in spiritual power and directness of appeal. But such complaints will not stand the most superficial investigation. If the general tone of Church preaching is dull and poor, the level of Dissenting pulpits is not much higher. That is the conclusion at which the *British Weekly* arrived after discussion of the subject. The Church has little to fear from a mere comparison of popular gifts. She has still, as old Fuller puts it, any number of "clerks and bishops who, out of their gowns, would turn their backs on no man;" and who, we may add, in their gowns cannot easily be bettered by any man.

If the Presbyterian and Nonconforming communities produce preachers who meet the needs of the day, the same may

be said of the modern Anglican Church. If Mr. Spurgeon is unique in his special gift, so is Canon Liddon in his. And, for the rest, the Church can cap a McNeil with an Aitken or a Body, a Price Hughes and Mark Guy Pearse with a Haslam, a Knox Little, a Webb Peploe or a Stuart, a Parker with a Farrar, a Dale with a Magee, a Caird with a Boyd-Carpenter. It would be absurd to lay to the charge of a Church which has secured the attachment of such men as Lord Salisbury, Mr. Gladstone, Chancellor Cairns, and Lord Shaftesbury, that she does not supply sufficient food either for the intellectual or the spiritual man.

The reason for the detachment of the middle-class man, whether thoughtful, emotional, broad or evangelical, must be sought elsewhere.

It may yet again be urged that the Church has driven the plain man out of her pale by her development of ritualism and sacerdotal teaching. Some colour is given to this statement by the ascertainable fact that in Canada, New Zealand, and Australia, where the Church depends for its existence upon the support of the middle classes, the general bias of feeling is Evangelical, and the forms of worship simple. Moreover, those Churches at home in which the middle-class man has a preponderating influence are generally Low. But here, again, the explanation falls short. If the plain man has been driven away by excessive ritual, where was he before this ritual was introduced, some fifty years ago? The answer must be, Where he is now, in his chapel. And again, how comes it that the plain men who belong to the other classes of society have not likewise been driven to secede? And yet, again, why do the Low Churches, with certain exceptions, fail almost equally with the High Churches in gaining the adherence of this section of the community?

The question is a very difficult one. After propounding it, I am almost afraid to attempt an answer. It is not only difficult, but complex. To get to a right understanding of it, one would have to study the origins of Dissent in the past history of the English Church. One would have to get back to the time when Church and State were actually one—when individuality in religion was not only discouraged, but crushed out with the cast-iron roller of the temporal power—when men like Bunyan, who could not control their religious emotion, were literally squeezed out of the Church. As the writer on "The Church and the Puritans," in "Epochs of Church History," says: "In the England of Elizabeth there was little room for the manifestation of any religious enthusiasm whatever." In the Caroline days, too, many of the most serious men escaped as best they could wherever they could. George Herbert wrote:

Religion stands on tiptoe in our land,  
Ready to pass to the American strand.

The Church of the Georges was as dead as the taste of their age was barren. The men who tried to wake the slumbering virgins, and get them to go seek oil for their lamps, were treated as Dissenters until they often became so. The emotional people of Cornwall and Wales, when they sought for shepherds who could give them what they craved for, were literally handed over to Dissent. Without doubt, the Church is suffering for her past. The grapes which our fathers offered to the thirsty wayfarer were often very sour; the *memory* of them is enough to set the children's teeth on edge. A great deal of dissent is hereditary. The Church has waked up at last, but men cannot all at once believe it. Scarce a generation has passed since Emerson's strictures were only too well deserved. "The religion of England," he then wrote, "is part of good breeding. . . . Their religion is a quotation; their Church is a doll. . . . The Gospel the Anglican Church preaches is 'By taste ye are saved.'" Some men cannot forget that time. They talk as though Dissent and spirituality of life were still interchangeable terms.

But even this does not go very far to explain the alienation of the special class which we are considering. Spirituality is surely not confined to the middle class. Why should they, then, alone refuse to be reconciled to their alma mater?

Perhaps a partial answer may be found in the fact of the middle-class man's Philistinism. It is difficult to find another word which exactly fits his state. The educated classes, and especially the classes of leisure, appreciate deeply the historic continuity, the thought of the unbroken order, and the traditions of the Church mellow with the gifts of the ages. The middle-class man cares for none of these things. He is not without sentiment. If his Covenanting and nonconforming forefathers have suffered persecution for their convictions, the thought of their sufferings and their testimony has always power to kindle a fire within his breast. The wrongs heaped upon his co-religionists a hundred, or even two hundred years ago, are still very real to him. He is easily made hot on this subject. In the same way he clings tenaciously to those doctrines and confessions of faith which have been fought for, suffered for, and sealed with the blood of the testators. But the idea of the Catholic Church, the Church of the Ages, with its claims so powerful that they lay hold upon the whole being of the man who has apprehended them, yet so ethereal that they evade the touch of him who would handle them too roughly, is beyond the ordinary middle-class man; he has, indeed, no sense to which such an idea can appeal. As he prefers the

ballads of Scott to the idylls of Tennyson, the hymns of Charles Wesley to Faber, the "Blue Danube" or "Myosotis" to Mozart, and the paintings of Frith and Doré to Raphael—so to him the tangible traditions of the Chapel are real enough, while the mystic majesty of the Church, with all its incomparable associations, is as a thing that is not. In dealing with the middle-class man, too, the Church is at this disadvantage. As we have seen, he is not gifted with taste. "The liturgy, ceremony, architecture, the sober grace" of the Church have no special attraction for him. Westminster Abbey, except for size, has no great advantage over the City Temple.

So much for negative reasons. To advance to something more positive—we are, perhaps, upon solid ground when we remember that the middle-class man is of all mortals the most independent. He hugely dislikes to be patronized. It is true that he can appear subservient when some noble or wealthy customer enters his shop, but he takes this out in other ways. There are moments when the middle-class man forgets his caution. In such times of excitement he will reveal his true feelings. He will sometimes then flout his patron to his face. In the chapel he takes his place, perhaps, as a deacon and a director—at least, as an equal. In the church he is only a layman of the middle class. Though, in theory, all distinctions cease directly the threshold of the church is crossed, and high and low, rich and poor, meet on equal terms before God, yet in practice he is made to feel, everywhere in the church, that he must keep his place. Again, the middle-class man is by nature and training an active and energetic man. He believes in push. In the chapel he immediately finds scope for all his energies. Individuality makes its mark there at once. He is made to feel that he is somewhat, and of importance to the community. If he have the gift of the ready tongue, plenty of opportunity is afforded him to speak. If he have the gift of government, he soon becomes a real governor, and not merely a member of the church staff which is wielded by the hand of the vicar. In any case he is an elector. How comes it, too, that the Church loses so many of those rising young men who become the lights of Dissent? Why can she not retain within her ranks such men as Thomas Cooper, Charles H. Spurgeon, Joseph Parker, Price Hughes and others, who find at once in the chapels the outlet which their special genius craves?

May not the answers to these questions lie somewhere among the facts that the Church is too timid about admitting the layman to a real share in her administration; and secondly, that she is still too stiff—that there is not yet sufficient elasticity about her manners or her methods?

With regard to the first supposition, we may assure ourselves that the shrewd and sturdy middle-class man is not to be put off with sops. In the chapel he really has some power. In the church he will not be content to be set up as a dummy. If he is made a member of a church council, he will want to make himself felt. Both King Charles and Cromwell were made aware of that when they summoned Parliaments to do their bidding. Any vicar who calls on laymen, especially middle-class laymen, will soon be made aware of that. It is even possible that the vicar who has felt the power of a vestry or church-council may have occasion to sigh for the happy days of his autocracy. We all remember Mr. Spurgeon's complaint that there is only one thing worse than priestcraft, and that is deaconcraft! In the meantime, apart from any new legislation, something might, surely, be done by the individual clergy to make their energetic laymen feel that they are really of use in their congregation, and that they have some due voice in controlling its affairs.

Much more also might be done than is done by the fathers of the Church in at once marking and welcoming native talent. Why should the gifted young man or woman be left to fall into the open arms of the Chapel? Is there no room for an unordained speaker in the Church? Must a man leave his business altogether, and enter the Ministry before he can be permitted to undertake any higher function than that of a Sunday-school teacher?

With regard to the other accusation—that the Church is still somewhat too stiff and inelastic—a remedy certainly lies in the hands of the clergy themselves. If they cannot approve of the free-and-easy manner in which the chapel is literally turned into a meeting-house and chatting-place, they can at all events do much to turn their congregation into a society of friends. The strength of the Chapel seems to lie mainly in three things :

1. *The Bond of its Brotherhood.* Every new member is welcomed, and made much of—caused to feel that he is not merely an appendage, but a necessary part of the body. Hitherto the Church has, with some delightful exceptions, been singularly lacking in this cultivation of the individual.

2. *Its Homely Surroundings.* Here we may confess that, whatever sympathy we may have with shy Churchmen or with High Churchmen, we have none with dry Churchmen. The Prayer-Book allows plenty of license to him who cares to avail himself of it. It is now possible to vary, amplify, or abbreviate the services so as to meet the requirements of all sorts and conditions of men. Moreover, I trow that the House of God is not more holy because there hangs over it the chill and silent air of a mausoleum! Can one not avoid the

gossipy public-halliness of the chapel, and yet make the church a centre and a home? The Jews solved the problem in their Temple. The Roman Catholics have found a solution. Cannot the Anglican Church do the same?

3. The strength of the Chapel seems to lie in its *Popular Government*. In this particular matter the Church will possibly never rival the Chapel. Certainly not until the Patronage Question is settled. But, as I have ventured to say, upon the broad and willing shoulders of the layman might safely be laid a far heavier burden of responsibility than he is now usually allowed to bear.

The Church cannot afford to do without the middle classes. If they became her conscientious adherents, they would, by their very characteristics, be among her staunchest adherents. But if she would gain them she must, where they preponderate, adapt herself to their special requirements. Not only must she aim to content respectable and conservative Matthew Bramble, she must also provide things convenient for his enthusiastic henchman, Humphrey Clinker. She must not conclude that she has done her duty to the world when she has satisfied Sir Roger de Coverley and his dependents, who are pleased with whatever pleases the master: she must also find a place for the sturdy matter-of-factism of the bailiff, the tradesman, and the farmer, if she is to be truly the Anglican Church—the Church of the English-speaking people.

E. C. DAWSON.

Edinburgh.



ART. II.—THE NEW TESTAMENT AND PHILOSOPHY;  
A CHAPTER OF UNDESIGNED COINCIDENCES:  
BEING A CONVERSATION WITH SUNDAY-SCHOOL  
TEACHERS.

“YES; it is an undesigned coincidence,” said the superintendent of the Sunday-school. The clergyman of the parish had been explaining to his Sunday-school teachers the progressive miracle in the cure of the blind man at Bethsaida. After the first act of our blessed Lord in his behalf the blind man saw men as trees, walking; then, a second miracle being wrought on him, he saw all things plain.

“Are we, then, to suppose,” said the superintendent of the school, “that the blind man’s sight was given to him at first in an imperfect way, enabling him to see the mere outline of things indistinctly, as in a fog?”

“There is a line of cleavage,” said the clergyman, “between the works of our blessed Lord on the blind man.” Then he went on to show how, in modern times, it has been found out

that the sight only informs us of colour and its varieties, and of extension. In our mature state of knowledge we seem to learn by the eye the solidity, weight, size, and dimensions of things. This latter knowledge comes in reality from touch.

"We have all," said the clergyman to his teachers, "observed how a child is ever looking at, and handling, all things within reach, and so comes to judge by the sight of what has been learned by the hands. Then what the hand has taught us comes up to our memory unconsciously as the eye falls on the many things around us. At the first step in the cure the blind man got his power of sight, and at the second step, when the great Lord touched him again, he was blessed with the use of his sight; he was restored, and saw everything clearly."

"Are we to learn, then," said one of the younger teachers, "that the Gospel record is entirely in agreement with a knowledge of what science has found out many centuries after the Christian era?"

"Yes," said the clergyman; "what I have told you about our senses of the sight and the touch has been taught by the famous John Locke, in his essay concerning Human Understanding, in what he calls Molyneux's problem<sup>1</sup> about the blind man. - Locke's essay was published in A.D. 1690, after his return to England in the fleet that brought over the Princess of Orange from Holland. Comparing St. Mark's account with what he has taught us, we have a coincidence, and certainly an undesigned one. I refer to this, however, only in passing, for you will always teach your scholars that the blessed Lord did His works in this, and in every other case, as was best for the sufferers. When the young people ask curious questions, as they sometimes will, you will always try to lead them from the curious to the edifying and the useful."

"Speaking of curious questions," said the superintendent of the school, "I have heard how a little girl said of her young brother who had just died, when she was admitted to the death chamber where the body was laid out, 'Oh! mamma, there is a very little bit of him gone. He is just as big as he was.'"

"That," said the clergyman, "is merely a new form of an old story." He then went on to tell them the well-known story about the doctor, acting as demonstrator in the anatomy-room, and saying to his class of medical students, "We have now, gentlemen, gone through all parts of the body, and where is the soul?" Continuing his conversation, the clergyman was able to show that this view made spirit a material thing, and was a foolish confusion of two natures different in their essence, for the only notion we can form of spirit is something entirely different from body.

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<sup>1</sup> Locke's Essay, Book II., ch. ix.

That the soul can and does live out of the body, and apart from it, as an active, conscious thing is plain from our blessed Lord's words: "To-day shalt thou be with me in Paradise," and "Father, into Thy hands I commend My spirit."

St. Paul's desire was "to depart and to be with Christ, which is far better." St. John saw the souls of Christian sufferers under the altar, and heard their anxious cry, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?"

"Were there not curious speculations among the ancients on the subject?" said a bright Sunday-school teacher. "We were reading a strange story about it the other day at school."

"Yes," said the clergyman, and proceeded to point out how one of the ancients takes the case of a person constantly brought up in a dark room, and who would think, having never known anything else, that the taking down the walls of the room would destroy him, whereas it would in reality enlarge his views. From this case, which Cicero puts, we may learn that he held that the soul could live apart from the body as a conscious, active thing, and we must hope that his belief in the immortality of his better part gave him some comfort in his dreadful extremity, when, to the horror of the civilized world in all time, he had to stretch out his poor old lean throat to the knife of his murderers, the tools of Marc Antony.

Doubtless, the Apostle Paul may have learned this in the schools of the great thinkers in Tarsus, and so taking it up, as a truth of natural reason and conscience, he enforces it under the Spirit of God. With St. John, the fisherman from Galilee, and with our blessed Lord, after His thirty years in His humble home at Nazareth, it would be a coincidence, and certainly an undesigned one.

The members of the Church are all doubtless aware that these are the teachings of the Book of Common Prayer.

In the Order for the Visitation of the Sick, the words of the beautiful commendatory prayer are: "O Almighty God, with whom do live the spirits of just men made perfect after they are delivered from their earthy prisons, we humbly commend the soul of this Thy servant, our dear *brother*, into Thy hands, as into the hands of a faithful Creator, and most merciful Saviour," etc.

Meeting round the open grave, the same great lesson is taught us in the Order for the Burial of the Dead: "Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity," etc.

These impressive practical teachings—on the existence of

the soul separate from the body—thus brought home to us on the most solemn occasions, are, we see, in the spirit of the best of the old great thinkers, and entirely in accord with the Word of God.

Hereupon, a young lady teacher, with a bright countenance and deep-blue eyes, asked the clergyman what he thought of clothing in circumstances their teaching to children on the next world. She had lately looked into an American work of this sort: "Helen's Babies, with some account of their ways: innocent, crafty, angelic, impish, witching, and repulsive; by their latest victim."

This is very much done in another American work, "The Gates Ajar," by Elizabeth Stuart Phelps (A.D. 1868). In this work is given a copy of a letter of Martin Luther (A.D. 1530) to his dear little son Johnny, in which he writes on heaven: "I know a pretty, merry garden, wherein are many children. They have little golden coats, and they gather beautiful apples under the trees, and pears, cherries, plums, and wheat plums; they sing, and jump, and are merry. They have beautiful little horses, too, with gold bits and silver saddles. And I asked the man to whom the garden belongs, whose children they were, and he said: 'They are the children that love to pray and to learn, and are good.'"

"These all seem to me," said the lady, "to make undue familiarity with holy things."

"Such class of teaching," said the clergyman, "doubtless is well intentioned, but it appears to me unedifying and likely to bring holy things into disrespect. I should be sorry to see it introduced among us."

He then asked them whether they had ever given much thought to the passage of Scripture (2 Cor. xii. 1-10) in which St. Paul speaks of himself as being caught up into Paradise and hearing *unspeakable* words. Now, if the Apostle had been an enthusiast, or a man unguided and unrestrained by the Holy Ghost, he would certainly have rushed into a description of the Paradise of God and of the third heaven, but St. Paul keeps strictly in agreement with the nature and origin of language. All language has a material source, being founded on the things of time and sense about us. The words "angel" and "spirit" express highly immaterial things, and yet, as Locke shows, they are derived from matter, "angel" meaning *messenger*; "spirit," *breath*. Hence it is that the language, good enough to describe the things of earth and our surroundings, fails very much to convey a perfect notion to us of heavenly things.<sup>1</sup> St. John, in the Revelation, gives us his

<sup>1</sup> "And to all this must be added the necessary deficiency of human language, when things divine are the subject of it."—Bishop Butler's Charge to the clergy of Durham, A.D. 1751.

descriptions of heaven by symbols rather than by language. St. Paul, keeping entirely in agreement with what philosophy has made out on the subject, says: "It is not lawful" (or possible) "for a man to utter what he heard." Here is a coincidence certainly undesigned. In the record of his rapture he is true to philosophy and to the Scripture teaching: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."<sup>1</sup>

At this stage of the meeting an elderly teacher mentioned a very good child in her class, a quick learner, a member of the Band of Hope, and a great favourite with her father, who was a skilled artisan, but greatly given to intemperance. The teacher remarked: "I had hoped that the influence of the child might wean the father from his love for strong drink, but unfortunately it has not done so."

"How very disheartening it is," said the clergyman, "to see that in the past year there has been an increase in the quantity of spirits and beer consumed in poor Ireland! The money spent on that which is not bread has increased<sup>2</sup> by more than half a million (£544,540), while our population is less by 146,797 than in the year 1886."

The clergyman then urged his teachers to speak to their scholars from time to time of the slavery of sin in this and in like respects, and called their attention to our blessed Lord's word: "Whosoever committeth sin is the servant (slave) of sin<sup>3</sup> . . . if the Son therefore shall make you free, ye shall be free indeed." He referred himself to a letter of Seneca (say A.D. 64), impressing on his friend Lucilius: "You must be the slave of Philosophy if you desire to enjoy true liberty. He that hath once subjected and delivered himself up to her, is instantly made free, for this her service, I say, is perfect freedom."<sup>4</sup>

A reference was made to a passage in the Roman satirist in the reign of the wicked Tiberius, about the time of the crucifixion of our Lord, in which the slavery to evil passions is likened to the bondage of a slave<sup>5</sup> under the cruel punishment of his master.

A lady teacher, with becoming hesitation, referred to Dr. Johnson's "Vanity of Human Wishes," exposing, in imitation

<sup>1</sup> 1 Cor. ii. 9.

<sup>2</sup> This was shown at a recent meeting of the Irish Association for the prevention of intemperance.

<sup>3</sup> John viii. 34.

<sup>4</sup> Seneca: Epistle viii., On Temperance.

<sup>5</sup> *Liber ego.*—unde datum hoc sumis, tot subdite rebus?

. . . Sed si intus et in jecore ægro

Nascuntur domini: qui tu impunitior exis,

Atque hic, quem ad strigiles scutica et metus egit herilis.

"PERSIUS, Sat. v. 130.

of Juvenal, the slavery created by wicked passions, and ending with the blessedness of spiritual freedom :

With these (love, patience, faith) celestial Wisdom calms the mind,  
And makes the happiness she does not find.

The clergyman, with an anxious face—for he was thinking of the loss our Church-people have, in not getting more help in Sunday-school work from the teachers of our better-class day-schools—went on to say : “The detractors of our blessed Lord, His own countrymen, asked, ‘How knoweth this man letters,<sup>1</sup> having never learned?’ and yet here He stands in line with the great thinkers of the ancients. The coincidence in the teaching on spiritual slavery, between Him and them, is plain, and plainly undesigned.”

A thing of this sort is so very clear that on being stated everyone must at once agree to it: Jesus of Nazareth, in the thirty-three years of His earthly life, had never met one of the itinerant ethical orators of His times who frequented the big towns and the large gatherings of the world at their yearly public meetings and often brought about great effects by their discourses. Never had He heard a lesson in the learned schools of Tarsus, Corinth, Athens, Rome, or Alexandria on “the highest good of man,” or on “the good man struggling with adversity.”

“There is, indeed,” said the clergyman, “an essential difference between the teaching of our Divine Lord and the very best of these men; and this is never to be forgotten. The bright thinkers and fine writers of the old heathen times were quite impotent to break the chain of the spiritual slave. Our blessed Lord is to set us free and to help us—as we pray—that we may hereafter live a godly, righteous, and sober life. We trust that our promising Sunday-school scholar in the Band of Hope will yet reclaim her drunken father.”

The superintendent here took occasion to refer to the trouble he had in getting some of his scholars to attend church after Sunday-school, and remarked that often servants, and even members of families, told him that they had instructions to go home directly after school.

“It is most important for you,” said the clergyman, “to teach your scholars that they should make it a conscientious duty to attend church; to pray on entering and before leaving their seats there, and to join in the earnest prayer at the opening and closing of the school, and thus to bring home to them the word of our blessed Redeemer, ‘God knoweth your hearts.’”

The teachers and scholars of a Sunday-school should labour for a conscience enlightened by the Holy Ghost. It is the candle of the Lord.

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<sup>1</sup> John vii. 15.

The Gospel record shows us the strength of conscience, in its present and still more in its future sanctions, making the wicked Herod cry out, on hearing the fame of Jesus, "It is John, whom I beheaded; he is risen from the dead."<sup>1</sup> The passage brings out the power of conscience in a most striking—I had almost said, a dramatic—form.

By the side of this we may venture to place the words of Cicero (say, in the year of Rome 710), in the treatise written for his son, a student at Athens, in which he describes conscience as "*Vetat enim dominans ille in nobis deus,*"<sup>2</sup> that divine thing a sovereign ruler in us. Once again we may say the coincidence is complete, and plainly undesigned.

Sunday-school teachers, labouring for the lambs of the flock, have a great example in the Apostle Paul, who, even in the twilight of his spiritual vision, exercised himself "to have always a conscience void of offence towards God, and towards man."<sup>3</sup> Afterwards, in the light of revealed knowledge, he was able to appeal, as I trust our Sunday-school scholars always will be, to his conscience bearing him "witness in the Holy Ghost."<sup>4</sup> The spiritual teaching of our blessed Lord centres practical religion in the renewed heart and in the enlightened conscience. Even among the heathen, their wisest teachers saw that, without making the intimate presence of God with us a real thing, all religious profession is vain.

Then the clergyman added: "The more you study the Scriptures the more plainly will you see that the Bible has nothing to fear from truth, from whatever side it may come. The more you enlarge your knowledge, the better teachers will you be. You will avoid the foolish error of trying to say clever, smart things to your classes. For my own part, as your clergyman, I like best the plain practical teaching of the Bible and of the Scriptural formularies of our Church. The best teachers are those who try to win souls to Christ, and who always bear in mind that "Christ is all and in all."

THOMAS JORDAN.

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### ART. III.—THE WORD AND SACRAMENTS.

**T**HE Word and Sacraments create the Christian Church. Without the Word there would be no Christians; and without the Sacraments there would be no Church. If Christ is our Teacher, the faith which makes men Christians must consist in the reception of His Word: and, if Christ is our

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<sup>1</sup> Mark vi. 16.

<sup>3</sup> Acts xxiv. 16.

<sup>2</sup> "*Tusc. Disp.*," lib. i., cap. xxx.

<sup>4</sup> Rom. ix. 1.

King, the rights of fellowship in His Kingdom must be legalised by His ordinance. As He has, in fact, given us the Word of Faith, and not left us to discover it, and given us the Sacraments of Fellowship, and not left us to invent them; we are Christians as being recipients of the one, and members of His Church as being participants of the other.

That the Church has for these reasons held itself to be founded on a necessary and perpetual union of the Word and Sacraments is a fact unquestioned and unquestionable. The citation of evidence would be both easy and endless. But we need not look back into the distance. For us and for the present purpose, the evidence is conspicuous in the foreground. It is wrought into the whole fabric of the English Church, and was inscribed more distinctly on her walls and monuments at the time of Reformation, when they were cleared of confusing and corrupting accretions, with which they had in course of time become incrustated.

One of these confusing incrustations, formed by the growth of opinion and of authorized expressions of it during that course of time, was that doctrine of the Seven Sacraments, which had obliterated the distinction between those of which the signs "were ordained by Christ Himself," and the grace was "generally necessary to salvation;" and those formulated by the Church for particular steps or moments in Christian life (in Confirmation, Penance, and Extreme Unction), or for entrance on a particular state or office in it (in Marriage or Holy Orders).

Of "these five commonly called Sacraments" (as they once were), nothing need here be said. Their obligation for their several purposes, the grace that may be connected with them, the characters which had, in fact, been given them, and their rights to be described as "sacraments," in some wider sense of the word,—these are matters for discussion outside the present purpose. We have now only to set these ordinances apart as not having the same rank, or authority, or office as those which, in a distinctive sense, are described as "Sacraments of the Gospel," ordained by Christ personally, and generally necessary to salvation. In this sense we acknowledge "two only; that is to say, Baptism and the Supper of the Lord." As these pages are written for members of the Church of England, it will be understood that these "two only" are intended in the expression "the Word and Sacraments."

The 19th Article ("Of the Church") asserts as follows:

The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.

There is room for explanation and argument on the words "visible," "congregation," "faithful," "pure," and "duly;" but our present concern is to mark the union and co-ordination of the two indispensable elements of the religion by which the Church of Christ is constituted and distinguished. The same principle is carried out in Articles which follow. Thus the 23rd rules that :

It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the congregation, before he be lawfully called and sent to execute the same.

And the 24th and 26th continue to treat "the ministration of the Word and Sacraments" by the minister, and "the hearing of the Word of God and the receiving of the Sacraments" by the people, as the essential points in their mutual relation.

Again, it is the same double ministration which, in the act of ordination, is charged on the man who "receives the office of a priest in the Church of God," in the words—

Be thou a faithful dispenser of the Word of God and of His Holy Sacraments.

Take thou authority to preach the Word of God, and to minister the Holy Sacraments in the congregation, where thou shalt be lawfully appointed thereunto.

The expression thus fixed by deliberate definition and authoritative commission recurs on many occasions. So in the Prayer for the Church Militant: "Give grace to all Bishops and Curates, that they may set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments." So, again, in the Bidding Prayer, all Bishops and Curates, under a common title, and as their highest style, are described as "the Ministers of God's holy Word and Sacraments."

Thus do our formularies insist on the necessary combination and mutual relation of the Word and Sacraments, as essential to the nature of the Church of Christ, and to the truth of any particular branch of it, and as constituting, in the ministration of them, the chief functions of its officers, and, in the reception of them, the incorporation of its members.

That this principle of the English Church is an inherited principle, one asserted by the Catholic Church in all ages, is unquestioned, and need not be shown by any catena of citations. It is enough to observe that it dates from the origin of Christianity as recorded in the Holy Scriptures. Nay! it may be said to date further back, for a like combination of Divine Word and Divine Ordinance distinguished the former system out of which Christianity arose. There the covenant was not only communicated in word, it was also signed upon the flesh; and of the uncircumcised it is said, "that soul shall be cut off from his people, he hath broken My covenant." Yet was it

united with the Word addressed to faith, for in Abraham's case "it was a sign of the faith which he had, yet being uncircumcised," and in the case of his descendants, of the faith which they were to have when capable of its reception. In like manner the redemption out of Egypt, with all that it contained of Divine calling and promise, was not only perpetuated in word by written record and national tradition and habitual recital, but was commemorated in the Paschal ordinance, by participation in which each person had his own communion with the life, and history, and destiny of his people. It was an ordinance of the covenant, and confined to it; for "no uncircumcised person shall eat thereof" (Ex. xii. 48); and generally necessary to it; for of the wilful abstainer it is said "that soul shall be cut off from the congregation of Israel" (v. 19).

In the Christian scheme the principle thus established is perfected in the union of the Word and Sacraments. That union consists first in their having *the same author*, Jesus Christ Himself. It was He who began to preach the Gospel, and delivered it to be preached by them that heard Him. It was He also who ordained the Sacraments, and charged their ministration on the same persons. This is the fact which places them on a different level from all other ordinances, and gives them congenital union with the Word, and a necessary part in the covenant.

Secondly, He has united them with the Word in *the form of their institution*. Of Baptism, He said, "Disciple all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you" (Matt. xxviii. 19, 20); and again, "Preach the Gospel to all creation: He that believeth and is baptized shall be saved" (Mark xvi. 15, 16). In these final and majestic commands, the Sacrament is made concomitant to the Word, both as following its publication and demanding its further inculcation. But the very form of the institution incorporates (so to speak) the grand outlines of revelation. Baptism into the name of the Father, of the Son, and of the Holy Ghost, pledges a man to faith in that name, delivers to him the key to all the treasures of truth which it contains, and gives him an introduction to the perfect knowledge of God. The formula of the Sacrament is a summary of the Word.

If the one Sacrament is thus associated with the whole scheme and circumference of the Word, the other is united with its central truth. The one is the confession of a Name, the other is commemoration of a Person and a fact. It is instituted at the close of the Lord's life in the flesh, in imme-

diate connection with His highest utterances, and on the eve of the final act of redemption :

He took bread, and blessed and brake it ; and He gave to them, saying : Take, eat, this is My body. And He took a cup and gave thanks, and gave to them, saying, Drink ye all of it, for this is My blood of the covenant, which is shed for many unto remission of sins (Matt. xxvi. 26, 27). And He took bread, and when He had given thanks He brake it, and gave to them, saying, This is My body which is given for you : this do in remembrance of Me. And the cup in like manner after supper, saying, This cup is the new covenant in My blood, even that which is poured out for you (Luke xxii. 19, 20).

What an amount of Divine teaching is concentrated in these words ! “ Jesus Christ come in the flesh,” offering His body and blood—the persons for whom it is done, “ for you, for many”—the effect of it, in the remission of sins—the covenant which is made in that blood, a new covenant, implying its relations with the old—the remembrance, including all that is to be commemorated of Him, and of His work, and grace, and glory (*εις την εμην ανάμνησιν*), and finally, the individual participation in the verity and the virtue of it all ! Who does not see what an amount of the Word is bound up in the act ; and how entirely the act depends on the Word for its meaning and its worth ?

The recognised union of the Word and Sacraments in the administration and life of the Church is thus derived from an original and revealed union, as both delivered by the Lord Himself and fused with each other in His words of institution.

But things are united because they are related ; and though the union of these two elements of Christianity may be maintained on this single ground of their common authority, it will not be maintained intelligently unless the relation which they are meant to hold to each other be in some reasonable degree understood.

Their relative *positions* are defined by instinctive and unchanging language. It is always “ the Word and Sacraments,” never “ the Sacraments and Word ;” for the Word has its own proper power apart from the Sacraments, which the Sacraments have not apart from the Word. It is the incorporation of the Word in the Sacraments which gives them their meaning and virtue ; and the Sacraments are interpreted by the Word, not the Word by the Sacraments.

The relative offices of these two factors in the Christian state must not be confused with each other, as, in practical treatment of the subject, there is a strong tendency to do. The Word may be, so to speak, absorbed in the Sacraments, being regarded mainly as the preparation for, and interpretation of them : or the Sacraments in the Word, being presented as acted exhibitions or expressions of it. There is

truth, of course, in both these views; but, if treated as giving the account of the matter on either side, they become false.

In the former case there ensues an artificial teaching, in which the Gospel is contracted and impaired by a perpetual gravitation towards certain fixed ideas; and the sacramental union with Christ tends to absorb the spiritual, by appearing as the sole means of its realization. In the initial Sacrament the regeneration by water comes to supersede the regeneration by the Word (1 Pet. i. 23-25) instead of coalescing with it as having a distinct and complementary part in the result. The instrument which grafts into the Church is taken as a certificate of the life that should ensue; and the conveyance of a right to spiritual sonship relieves from anxiety as to the inward working of the Spirit of adoption. In respect of the other Sacrament, in like manner, the relations of the soul with Christ tend to identification with sacramental Communion. The Eucharistic act usurps more and more of the general field of religion. Attendance on celebrations becomes a substitute for the larger knowledge and intelligent assimilation of the Word. Ritual methods are studied more than the teachings of Divine truth, which come to have but minor interest, except as they are supposed to bear on the sacramental system. The early Communion is spoken of as a sufficient hallowing of the Lord's day, "the real Sunday question." The variation of vestments, the adorning of altars, the adoration of the elements, and the introduction of ever fresh accessories, reproduce, with the aspect of mediæval worship the tone and spirit of mediæval religion, despite the undeniable warning which those ages give that there is a natural connection and historic proportion between an intense elaboration of ritual and a partial obscuration of the Word.

On the other hand, in the second case supposed, where the Sacraments are seen as mere exhibitions of truth or professions of faith—since the truths exhibited can be more intelligibly conveyed in words than they can be in acts, and since the faith in these truths can express itself more articulately in the former way than in the latter—the Sacraments come to be regarded as a sort of formal or pictorial appendage to the Word, the use of which should, from the nature of the case, be optional, and may, by sufficiently enlightened persons, be set aside for the more excellent way of a simply spiritual communion. This practical inference is professedly adopted and consistently carried out in the Quaker system, which dispenses altogether with "water baptism" and communion by outward and visible signs. It is also virtually adopted by the Salvation Army, which, in its published manifestoes, either takes no notice of Sacraments, or rules that the use of them is a matter

of indifference, except as they may be shaped to the interests of "the Army." Other communities might be named in which derogatory treatment and depreciatory language leave only faint shadows of the original rites. But also in quarters nearer home we feel that a like inference is tacitly drawn; though reverence for the admitted words of institution forbids its being formulated or professed. Thus the Sacraments remain in use (1) as ordained forms of Christian profession, (2) as a kind of pictorial or dramatic teaching, (3) as useful occasions for exercises of devotion. But all these things may be done in other ways, and so the Sacraments are not felt as having any inherent virtue distinct from what may belong to other religious acts; and the measure of honour accorded to them proceeds from compliance with general custom resting on an indisputable command, but without intelligent apprehension of the reasons of the custom or the purposes of the command.

A just view of the mutual relations and distinct functions of the Word and Sacraments will be best obtained by regarding them from the side of their origin rather than from that of their ministration. Their ministration among men is one of the facts of this present world, presenting to the spectator a superficial aspect and a varying history. Their origin is in that Divine economy for revelation of God and redemption of man, which has been superadded to (what we may call) the natural relations of God to His creature, and of man to his Creator; superadded, not as an after-thought, but as an eternal counsel for consummation of human history, purposed before the world, but manifested in due time in the person and action of the "one Mediator between God and man, the man Christ Jesus."

The Word is the announcement and exposition of this Divine economy in its constituent parts and cohering truths, and in their manifold bearings on the needs, the longings, and the whole life of man. It assumes and includes such preliminary teachings as God had given in nature and in conscience, but is itself a revelation Divinely telling what has been Divinely done. It is "the testimony of God which He has testified of His Son." This is "the Word which by the Gospel is preached unto us," "the Word which" (engrafted) "is able to save the soul." And this Word the Church is entrusted to hold, and charged to minister, in all generations to the end of time.

Thus, the salvation presented in the Word is not an attainment, but a gift. "It is of grace that it might be by faith." It could not have existed if grace had not wrought it, or been known if grace had not taught it, and then could not be had

if grace did not offer and ensure it to all who believe; and this condition of faith also requires for its production an effectual concurrence of grace.

The power of faith to appropriate, the prerogative of faith to inherit the salvation which the Word proclaims is a main part of the Word itself, ever present and prominent in the teaching both of Christ and His Apostles. So distinct and unreserved are these assertions, that it would seem as if nothing were wanting to full salvation but the Word and the faith which receives it; so that a doctrine of the Sacraments as in any sense essential might at first sight appear intrusive. But since (as before observed) the doctrine of the Sacraments is a part of the Word of Christ, as much a part of it as anything else is, that doctrine is not an addition to the principle of the sufficiency of faith in the Word, but is already included in it—an inclusion which will appear more natural when we observe (1) that the Sacraments also are expressions of grace, and (2) that they also are received by faith.

They are expressions and channels of grace. Being outward acts, in which prescribed signs are used in a prescribed way, they serve—the one for admission into Christ's Church, the other for fellowship in it. This office in the Church, as a visible society, constitutes their most obvious character and superficial aspect. Does their office go deeper than that, giving membership in the Church as a spiritual society and kingdom of God, and conveying for that purpose not merely outward privilege but inward grace? The answer in the Articles is explicit :

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's goodwill towards us, by the which He doth work invisibly in us (25th).

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from them that are not christened; but is also a sign of Regeneration or New Birth whereby, as by an instrument, they that receive baptism rightly are grafted into the Church; the promises of forgiveness of sin and adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed (27th).

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our redemption by Christ's death; insomuch that, to such as rightly, worthily, and with faith receive the same, the Bread which we break is a partaking of the Body of Christ; and, likewise, the Cup of Blessing is a partaking of the Blood of Christ (28th).

The words "Sacraments ordained of Christ," or (as afterwards) "ordained of Christ our Lord in the Gospel," or (as in the Catechism) "ordained of Christ in His Church," are more than a definition, excluding other ordinances: they are arguments for the statements which follow. The general scheme

of worship, fellowship, and edification was left to the Church to adopt under the initiative of the Apostles and the guidance of the Spirit of promise. Two ordinances only were excepted by personal institution. That fact is sufficient to preclude all mere external and typical interpretation, and to assure us of an operation in the region of spirit and truth. It would have done so if the terms of institution had not been as explicit as they are, making the one Sacrament an entrance into revealed relations with the Father, the Son, and the Holy Ghost, which is a new birth into a world of spirit; and making the other an act of union with Christ in His human nature and redeeming work, by participation in His body broken and His blood shed for us. The spiritual graces are not identical with their sacramental signs, neither the New Birth with the water, nor the Body and Blood of Christ with the bread and wine. Nor is there any necessary or natural connection between the sign and the thing signified, but only one by positive ordinance. Yet this being made by Him, who in His own kingdom has the right and power to constitute any connection which He pleases, we must recognise the symbolical connection as being also an effectual one.

On this point I cannot do better than give some words of Waterland; observing, by the way, that it is much to be wished that this careful thinker and writer were more studied than the loosely-reasoned books which are now in vogue:

For the clearer apprehension of a plain and easy notion, I choose to begin with a famous passage of St. Bernard, often quoted on this subject, and very useful to give the readers a good general idea of the symbolical nature of the Sacraments. He compares them with instruments of investiture (into lands, honours, dignities), which are significant and emblematical of what they belong to, and are at the same time means of conveyance. A book, a ring, a crozier, and the like have often been made use of as instruments to such purpose: but, what is most considerable, they are instruments to convey those rights, privileges, honours, offices, possessions, which in silent language they point to. Those small gifts or pledges are as nothing in themselves; but they are highly valuable with respect to what they are pledges of, and what they legally and effectively convey. So it is with the signs and symbols of both Sacraments. . . . Frequently, in human affairs, things or persons are considered very differently from what they really are in themselves, by a kind of construction of law: and they are supposed to be to all intents and purposes, and in full legal effect, what they are presumed to serve for and to supply the place of. A deed of conveyance, or any like instrument under hand and seal, is not a real estate, but it conveys one: and it is in effect the estate itself, as the estate goes along with it: and as the right, title and property, which are real acquirements, are, as it were, bound up in it and subsist by it. If any person should seriously object, in such a case, that he sees nothing but wax and parchments, and that he does not apprehend how they can be of any extraordinary value to him, or how he is made richer by them, he might be pitied, I presume, for his unthinking ignorance or simplicity; but if, in a contrary extreme, he should be credulous enough to imagine

that the parchments themselves are really and literally the estate,—are so many houses or tenements, or acres of glebe, enclosed in his cabinet, he could not well be presumed to be far short of distraction. I leave it to the intelligent reader to make the application proper to the present subject. (“Review of Doctrine of Eucharist,” Macmillan’s edition, pp. 131, 132).

The application is still wanted on both sides ; on the latter side, in our time, as never before, since the time of the Reformation : but it is with the former that I am now concerned, in asserting that Sacraments are effectual conveyances of the grace which they symbolize. Grace indeed is promised to all faithful applications, in whatever we may do or seek according to the will of God ; and in all kinds of acts of devotion and service we may claim the general promises, and hear the words : “As thou hast believed, so be it done unto thee.” But the sacramental acts carry pledges of Divine purpose and operation peculiar to themselves, in consequence of their Divine institution : and this distinctive character cannot be more clearly stated than in words from the same author :

Duties, as such, are conditions only on our part, applications of men to God ; and, therefore, are not properly instruments in the hand of God for conveying His graces : but Sacraments are applications of God to man, and, therefore, are properly His instruments of conveyance, His appointed means or conduits, in and by which He confers His graces. Gospel duties are the conditional causes of spiritual blessing, while Sacraments are properly the instrumental conveyances. Neither repentance nor faith, nor even Sacraments, considered merely as duties, or as acts of ours, are properly channels of grace, being, as I said, conditions only ; but Sacraments, considered as applications of God to men, are properly channels of spiritual benefits. This is a distinction which ought carefully to be heeded for the right understanding of the difference between Sacraments and duties. (P. 190).

Thus we have in these ordinances not only “means whereby we receive grace,” but “pledges to assure us thereof,” which gives them a distinctive office in the Christian scheme. It is a prerogative which involves no derogation from other means of grace, or limitation of Divine methods, or of the free action of the Spirit, but, on the contrary, a general guarantee and confirmation of them. As ordained “witnesses of grace, and God’s good-will towards us,” they extend this assurance to all our relations with Him. As ordained for ministration to us individually, they assign and seal the general promises of the Word as personal to each. They present the redeemed state and the powers of salvation as on the Divine side not merely made known, but conferred, and on the human side as not merely believed, but appropriated. They are ordained meeting-points between the will of God to bestow, and (if it be so) the will of man to receive.

The graces thus bestowed and received are of a kind which is not limited to the moment of reception, but extends over the

whole of life. In Baptism the legal consignment of "those things which by nature we cannot have" changes the spiritual position for ever after. The promises "made in that Sacrament" to the baptized person are, that Jesus Christ would "vouchsafe to receive him, to release him of his sins, to sanctify him with the Holy Ghost, to give him the kingdom of heaven and everlasting life," and these are promises for the whole spiritual history in all the parts of it. In like manner the actual membership in Christ—our "dwelling in Him, and He in us"—which is sealed in the other Sacrament, is plainly not an occasional but a permanent state; and the feeding on the Body and Blood of Christ, united as it is by Divine appointment with the right reception of the bread and wine, is in itself another thing from that reception, enduring when that is over, and possible, if God so please, without it. The spiritual appropriation of, and participation in, the body given and the blood shed for us, and in the benefits obtained thereby, as taught by our Lord in the synagogue of Capernaum (John vi.), is an experience larger than the Sacrament, which, however, has been ordained as the ordinary means of its enjoyment and the sure pledge of its reality.

Thus the Sacraments, as means of grace, are at one with the Word as a message of grace, introducing what, without them, the Word would not contain, namely, authorized certificates and personal conveyances of the blessings which it proposes to the soul.

No less is the one factor in agreement with the other in respect of the condition on the side of man which they both require for their intended effect. The Word must be received in faith; so must the Sacraments. They, like it, are addressed to man, as having a capacity to understand, respond, and accept; a capacity, but no necessity. Herein lies, not the validity of the Sacraments in themselves, but their efficacy for the recipient. Even in our Lord's external miracles the virtue which went forth from the touch of His hand or the hem of His garment took effect only on the like condition, marked by the frequent and emphatic word, "Thy faith hath made thee whole." Certainly His inward and spiritual grace is not to be communicated necessarily, or forced on unreceptive minds. Neither is it the property of the Sacrament to infuse that faith and create the power of reception. These, in the case of the miracles, were not contracted from the touch, or the garment, or the waters of Siloam, but had already risen or were rising in the heart, begotten by reports of the acts of Jesus, by the power of His spoken words or by instinctive impression of His personality. Even so repentance and faith, which qualify for profitable reception, are not gifts bestowed in the acts. In the

plain language of the Catechism, they are "*required* of them that *come* to be baptized," they are "*required* of them that *come* to the Lord's Supper." Deepened and strengthened they will be by coming, but they are an antecedent work in the heart, by the Word and Spirit of God prefatory to that higher work of the Word and Spirit which is consequent on the sacramental sealing of the covenant. It would be superfluous to show by quotations how distinctly and persistently the necessity of this qualifying faith is taught, and the existence of it supposed in our sacramental services. Even in the "Baptism of Infants" security is taken that this necessity shall be acknowledged.

It may here not be improper to remark that some difference of character or proportion will naturally be recognised in the faith which qualifies for the one Sacrament or for the other. From a person coming from outside the covenant to the Sacrament of initiation would be required a general faith in Christ as Saviour and Lord. From one already within the covenant who comes to the Sacrament of consummation (if it may comparatively be so called) would be required the more definite and instructed faith in Christ, as known in the mysteries of His redeeming work and of spiritual union with His people. This difference may usefully be kept in view in reading the records of Baptism in the Acts, where in the numerous instances mentioned, we are half inclined to wonder at the readiness with which the first applications and simplest professions of faith are followed by immediate and unhesitating administration of the Sacrament. Regarded not as a single act, but as the first step into a new spiritual state, the development of the virtue of the ordinance would be dependent on the development of the qualifying repentance and faith. This view of the baptized *state* as involved in the baptizing *act* is the ground of the baptism of young children; the Church still maintaining that it is a seal of faith, just as circumcision, being to Abraham a seal of the faith which he had, was to Isaac (a week old) a seal of the faith which he was to have.

These observations are made in regard to Baptism, because, in that case, the relation of faith to the Sacrament, though carefully asserted, may seem somewhat obscured by the common use in the Church. In the case of the Lord's Supper, that relation stands out with unclouded clearness, and it would be superfluous, either by direct citation of testimonies, or by argument from the reason of the thing, to confirm the assertion of the Article, that "the mean whereby the Body of Christ is received and eaten in the Supper is faith."

This paper is not intended as an exposition of the doctrine of Baptism or of the Lord's Supper, but for a consideration of

that which is common to them both, in their relation to the Word, to which they are attached, and in conjunction with which they are to be administered.

This subject of administration involves questions as to the persons to whom it appertains, the rights and powers of their office, and the way these are conferred or transmitted. Long and much frequented paths of controversy open in this direction, but they lie beyond the present purpose. It is enough if we stop now at the first stage, cautiously limited in the 23rd Article :

*Of Ministering in the Congregation.*

It is not lawful for any man to take upon him the office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have publick authority given unto them in the Congregation, to call and send Ministers into the Lord's Vineyard.

In this connection two observations may be made :

1. That in this Article, and in other places, specially in the ordaining Commission ("Take thou authority to preach the Word, and to minister the Sacraments in the congregation"), the words "in the congregation" bear the sense (as often in the Old Testament) of the Church, as such, in its constitutional character, acts, and assemblies. It is the definite ἐν τῇ ἐκκλησίᾳ of St. Paul (1 Cor. xi. 18, "When ye come together in the Church," xiv. 10; "In the Church I had rather speak five words," etc.; 28, "Let him keep silence in the Church;" 35, "It is a shame for women to speak in the Church;" Col. iv. 16, "Cause that it be read in the Church"). Here is the scene of public order, wherein constitutional rights of action cannot be assumed by individuals, or conferred by them, or by voluntary combinations of them. Moreover, the contention of the Congregationalists, which takes the word in its narrow, popular sense for any separate religious assembly, regarded by itself, dissolves the bonds, the unity, the very idea of the Divinely founded society.

2. It should be observed, and indeed is obvious, that a difference between a thing being taught and a thing being done, creates some difference in regard to the ministration of them. There are official and personal qualifications for both ministries, but those for the ministry of the Word are more largely personal, and those for the ministry of the Sacraments more simply official. Also, the aims and effects of the two ministries have a corresponding difference, the Word being addressed to the individual mind and conscience, and the Sacraments bearing directly on the corporate life in respect of membership in the body. These differences imply a greater freedom of action, and consequently of mission, in the one case than in the other.

Agencies and occasions may be allowable for the preaching of the Word which would be inadmissible in administration of Sacraments; and defects of commission, which might only impair authority in the first, might destroy validity in the second.

I return from this digression (if it be a digression) to take a last review of the bonds of union and mutual relations by which these mediating factors in our salvation work together and agree in one. They have been already considered (1) as initiated by the same authority, that of Jesus Christ in person; (2) as alike witnessing to a supernatural economy for human salvation and a kingdom of heaven opened to men; (3) as being both means of spiritual grace to the soul; (4) as alike requiring, in order to their efficacy for that purpose, the condition of faith in the recipient. Other particulars will readily occur, some of which it will be sufficient to indicate.

Does the Word present Jesus Christ Himself as its great subject, as "the mystery of godliness" by the virtue of His sacrifice and the communication of His life? So also do the Sacraments. In the one we are "baptized into Christ," and "put on Christ" (Gal. iii. 27). In the other we commemorate His cross and passion, as borne for our redemption; and through participation in His Body and Blood, have communion with Him in His death and in His life.

Does the Word call to a new life in Christ, describing principles and motives which nature would not have reached, manifesting their effects in all holy conversation and godliness? So also do the Sacraments, to which accordingly the Word appeals: "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into His death? Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. vi. 3, 4). And if this moral elevation and sanctifying effect belong to the one Sacrament, still more plainly does it attach to the other, with obligations recognised as binding by the common consciences of men.

Does the Word call us into a covenant, that is, unto a settled scheme of things, "ordered in all things, and sure," on God's part, definite promises, to be answered on ours by conscious acceptance and deliberate engagements? It is of the very nature of the Sacraments that they are covenanting rites. It is their first and most obvious aspect. They inherit this character from the Sacraments of the older, or, more properly speaking, the parentetic covenant. The "baptismal covenant" is a common and a just expression; and the Service is cast into that shape, reciting the promises of Christ on the one side, and requiring the promises of the applicant on the

other. Confirmation is a ratifying of this covenant. The other Sacrament is always a recognition and renewal of the same, including this meaning in its various and comprehensive significance. As Moses said, "This is the blood of the covenant which God hath enjoined unto you," so our Lord has consecrated every sacramental cup by the word, "This is My Blood of the New Covenant." We, on our parts, rise from the Lord's table as having taken afresh the "Sacramentum," or oath of fealty, with the sense of a closer engagement and a stronger tie.

Finally, does the Word instruct us, not only as individuals, but as members of "the body, the Church," in which we are for the present to lead a life of common fellowship, looking in the future to be perfected in its final perfection? The Sacraments are incorporating rites—the one "grafting us into the Church," the other assuring us that "we are very members incorporate in the mystical body—which is the blessed company of all faithful people," and carrying with that assurance all the sense of unity and obligations of charity which belong to that holy fellowship. "We who are many, are one bread, one body: for we all partake of the one bread" (1 Cor. x. 17). "As the body is one, and hath many members, and all the members of the body, being many, are one body, so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit" (xii. 12, 13).

In fact, *there is nothing in the Word which is not implied and condensed in the Sacraments, and there is nothing in the Sacraments which is not interpreted and expanded in the Word.* They remain for ever as complementary to each other, the one proclaiming and offering the blessings of the kingdom, the other conveying the right to them by appointment of the King.

It would be difficult to recount the ways, and to estimate the degree in which these two constituents of Christianity have historically sustained and vitalized each other. The facts of the Gospel story, which were the theme of the Word, had through all generations an independent testimony from these ordinances instituted cotemporaneously with the events, and witnessing to them in fixed forms and with unchanging voice. The interpretation of those facts, that is to say, the doctrine of the Gospel, has been fixed and perpetuated by the words of institution; in the one case, baptizing into the name of the Holy Trinity; in the other commemorating the central truth of the redeeming atoning death. In all the early controversies which involved the foundations of the faith, there

was not one in which the cause of truth was not supported by arguments, which all could appreciate, drawn from the recognised forms, and admitted significance of the Sacraments, which made men Christians. As history has proved this mutual power of support, so also has it shown that the one cannot suffer without the other suffering with it. In proportion as the Word has been darkened, corrupted, or withheld, the Sacraments have assumed the character of hierurgic acts, and been overlaid by carnal and even monstrous conceptions. In proportion as the Sacraments have been misused or depreciated, the Word has lost its firmness and definiteness of doctrine, and lapsed either into a social code, or a rationalistic philosophy, or an emotional rhetoric.

Things are mended at present from what they have been at some periods in the past. But there is still oscillation and hesitation, and partial error of various kinds and degrees, and much of the teaching in the Church on the subject needs clearing and settling, for lessening of divisions and repairing of defects. There are too many churches in which a restricted, reduced Gospel, confused and confusing, is poorly compensated by a decorated chancel, multiplied celebrations, and published enumerations of Communion made. There are also evangelizing efforts, studious of popular methods, and profuse in spiritual cordials, in which religion seems almost to consist in addressing and being addressed, and the Sacraments appear (as is common in Separatist communities) rather in their secondary character of forms for man's profession, than in their primary character of channels of God's grace. If, on the one side, there were a more informed intelligence of the nature of faith (faith, not in the Sacraments, but in Christ Jesus Himself), and of its genesis by the Word and Spirit, and of its necessity for the efficacy of the Sacraments themselves; and if, on the other hand, there were a more worthy apprehension of the whole Divine purpose in the institution of them and of their close relation to the Word as sealing and perfecting its effect; if (to put it shortly) the teaching of Scripture on the subject were more studied, and the comprehensive and well-balanced exposition of it in the Book of Common Prayer were better assimilated, there would be a more adequate fulfilment of the charge which follows Ordination, and is prolonged through all the years of the ministerial life:

“Be thou a faithful dispenser of the Word of God, and of His Holy Sacraments; In the name of the Father, and of the Son, and of the Holy Ghost. Amen.”

T. D. BERNARD.

## ART. IV.—WHEN THE STORM BURSTS.

IN the month of April, 1874, the present Bishop of Peterborough, speaking in the House of Lords, made the following remarks: "Our Church at this moment in her history seems, as regards her political assailants from without, to be passing through that kind of lull which, we are told, sometimes occurs in the centre of some furious cyclone—the still spot in the heart of some furious storm. Let us beware of mistaking this for the entire cessation of the storm. The forces engaged for and against the Church of England are permanent forces in the life of the nation, and they will ere long be as furiously as ever at war; meanwhile, we have a brief breathing-space." It will be remembered that in February 1874, a General Election had placed the Conservative Party in power, and that they and the nation generally were looking forward to a continuance in office for some years. The turn of the wheel came in 1880, but all that it brought to Churchmen was the Burials Bill, which, uncalled for as it was, has, in its direct results, realized the expectations neither of friends nor foes. The question of our foreign policy on which that election mainly turned pushed into the background the issue of Establishment or Disestablishment, to the secret relief of many a Liberal candidate; and a similar office was filled by the question of Home Rule at the election of 1886. Only in 1885, and then but for a short time, did the impetuous zeal of some, and the timid opportunism of others, threaten to involve the constituencies in a conflict round the Church. That particular issue was, however, decided before the electoral battle was fought: in the most formal manner the Church Question was withdrawn from the official Liberal programme, and a vigorous denunciation of the "unauthorized" programme accompanied its withdrawal in the Edinburgh speech of Mr. Gladstone on November 10, 1885, on the very eve, that is to say, of the election. Virtually, therefore, we are justified in affirming that we have never passed out of the centre of the cyclone. Our breathing-space still continues. We have hitherto evaded, rather than met, the fury of the storm. We were caught in the edge of it in 1880; we saw it looming near in 1885; but here, in 1889, fifteen years after the Bishop spoke, we are still extending, developing and planning, unstopped, if not unimpeded, by the jealous and unfriendly action of anti-Churchmen.

We are still in the centre of the cyclone; but the more our breathing-space is prolonged, the fiercer will be the fury of the storm when it breaks. The critical hour cannot be delayed much longer; the time is not distant when, perhaps, it will

seem best for all that a trial of strength shall be taken, and the good ship, with its chequered but honourable record of so many hundred years, test her timbers and her crew against the violence of the surrounding elements.

The conditions have changed largely since 1874, and it will be wise to understand this. The assailants of the Church in the House of Commons were at that time little more than a faction. In the Parliamentary divisions of 1871 and 1873, Mr. Miall had been able to take with him into the division lobby but 93 and 60 members respectively, and these included only two or three who could by any stretch of imagination have been regarded as men of light or leading. On the other hand, the defence of the Church was in each case undertaken by a Liberal Cabinet, of which Mr. Gladstone was the head.

Much that is very strange, and which could not have been foreseen, has happened since then. Political exigencies have seriously affected Mr. Gladstone's attitude, if not his convictions. The party in England which has adopted the principle of Home Rule—there are exceptions, but the number is inconsiderable—is by something more than a mere coincidence the party of Disestablishment. Scotch and Welsh voters have had their sense of the justice of Home Rule quickened by an opportune reference to Disestablishment as lying behind it. The principle of Disestablishment has been accepted by the party which Mr. Gladstone heads, and if ever that party as such returns to power, an attack on the Church in Wales, as well as on the Established Church of Scotland, must be expected.

As for Mr. Gladstone himself, the once enthusiastic defender of the Church, he continues an enigma. He appears to be taken unwillingly along by his party, to say as little as he can, to qualify it as he knows how, and to put the drag on when the opportunity offers. At Hampstead, in May, and at Swansea, in July, 1887, he thought the question of the Church in Wales "ought to be determined according to the wishes of the Welsh people." At Nottingham, in the following October, when speaking to the delegates of the Liberal Federation on Disestablishment alike in Scotland and in Wales, he asked, "Are these questions ripe? are they opportune for decision, whatever that decision may be?" And, in answering his own question, he said: "The expression of my own judgment, and, as far as I know, the judgment of my friends, is that they are ripe for *decision*." This was both by friends and opponents taken to mean that Disestablishment should be carried out as soon as possible. Now, however, it would seem that Mr. Gladstone meant nothing of the sort—only that the question should be brought to an issue. Certainly, if he meant what he was generally understood to mean at Nottingham in 1887,

he went back on himself in December last, when, to the unconcealed disgust of the Liberation Society's organ, he announced at Limehouse that Disestablishment in Scotland and Wales was one of the subjects which is "ripe for *public discussion*." Is there any subject under the sun which is not ripe for public discussion?

It is possible, however, in forecasting the course of a great subject like Disestablishment, to over-estimate the importance even of Mr. Gladstone. His is a unique personality, and the influence he exercises has never been approached by any political leader. When the whole story of his relations to his party during the last twenty years comes to be told, it may be we shall learn, in respect to ecclesiastical politics, something of a restraint imposed not once nor twice upon the aspirations or predilections of individual colleagues, and a policy adopted which was to all intents and purposes a personal and not a Cabinet policy. It may be; but in any case, for good or evil, that dominant influence is passing. Mr. Gladstone is an old man, and those who know him well and watched him closely during the late autumn session thought that they saw in him a marked change and loss of power, which seemed to indicate that the end of his public career was not far distant. It is hard to realize this, and therefore it is not surprising if calculations are made in which Mr. Gladstone is regarded as being not merely alive some years hence, but as continuing a great political force.

For ourselves, we are becoming more and more convinced that the battle of Establishment or Disestablishment will be fought without Mr. Gladstone, and that while to the assailants of the Established order there will be the chance and forced expressions of Nottingham and Limehouse, to the defenders of the Church there will abide the full, frank and earnest language of whole speeches and treatises, the expression of his faith and conviction, within and without the House of Commons. In other words, for the Church defenders there will survive the historical disquisitions, the array of facts, the collation of testimony, industriously put together and declaimed with an enthusiastic eloquence; to the promoters of Disestablishment will be left the few grudging expressions of assent to a policy which he cannot approve, dragged forth from the lips, but not from the heart, of the hard-pressed partisan leader.

In every other way the removal of Mr. Gladstone from the scene, whenever it occurs, cannot but clear the ground, and largely alter the conditions of the conflict. He has given it as his conviction that, if ever Disestablishment were to be carried out, it would have to be with full regard to the prin-

ciples of equity; and there were those who were not slow to tell him that such a Disestablishment was not that which they desired, or were prepared to accept. We all know what are the tender mercies of the Liberation Society; and there are yet lower depths. A Disestablishment campaign, unrestrained by the presence of Mr. Gladstone, will, unless I wholly misread the temper of our assailants, be marked by characteristics of which the ordinary Churchman has little knowledge or apprehension, but which has been to some extent anticipated by the language of some of the more obscure agents of the Liberation Society and of the Welsh vernacular press.

The almost incoherent fury of these Welsh journals—the organs for the most part of various Dissenting sects, and edited by Dissenting ministers — is little understood by Englishmen. The continued presence of the old Church among them; the fact, not to be denied or explained away, that that Church is daily renewing its youth and calling back to the fold which their fathers left, but which their forefathers lived and died in, thousands of Welshmen and Welshwomen, old and young, is a standing provocation, a menace, they declare—a terror, without doubt. “Down with it!” “War to the knife!” they cry week after week, while, almost in the same breath, they call on Churchmen to surrender their trust forthwith, lest a worse thing befall them.

In North-Wales may be seen Liberationism run wild—men goaded into madness by fancied wrongs and undoubted jealousy, stirring up the ignorant and prejudiced, defaming and deriding the country clergy, and using at the same time the tithe agitation as a lever to cripple and discourage them. There is indeed no man who is at this time more deserving of the sympathy and substantial help of his brethren and fellow-Churchmen to-day than is the harassed and maligned rector or vicar of the dioceses of Bangor and St. Asaph.

The temper which characterizes the present agitation in Wales is not confined to Wales. It exists in England; but it is more under restraint. We have witness to its presence from time to time; and it must be conceded, I am afraid, that expediency rather than principle has so far checked its development and exhibition. But whenever the Disestablishment agitation becomes general, this is the temper we must expect to characterize it.

The battle of the Church will under such conditions be carried on at no small disadvantage. Coarse language, vile innuendoes are not weapons which will fit our hands; when used against us they must be otherwise rebutted. Such weapons, though successful for the moment, will not, however,

in the long-run promote any cause; a general use of them must inevitably turn to the advantage of the Church—that is, of course, if patiently endured and proved unjust.

This, then, is the result to which in my judgment we must look forward—a vehement attack, unrestrained by few considerations of accuracy or justice, and tempered by no such moderating influence as that of Mr. Gladstone.

I do not anticipate an early bursting of the storm, nor do I share the opinion of many others, that, when it comes, it will be short and sharp; but I am sure it is a conflict we cannot prepare for too soon, and the character of which we shall do well to study by the light of agitation in Wales to-day.

H. GRANVILLE DICKSON.

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ART. V.—BISHOP KEN.

THE Dean of Wells has made good use of his leisure. No sooner had he completed his Dante labours than he resumed his work on the “*Life and Times of Bishop Ken*,<sup>1</sup>” and he heartily deserves the congratulations of all interested in Ken, on the production of a book which will do much to revive interest in one of the most remarkable figures of English Church history since the Reformation. The student has no reason to complain of any neglect in the province of the history of our Church since the Reformation. Canon Perry’s recent additions to Mr. Murray’s series of students’ manuals are excellent specimens of what such books should be. The Canon labours to attain a really judicial impartiality, and upon the whole succeeds. His account of the Elizabethan period is admirably done. To the “*Epochs of Church History*,” edited by Canon Creighton, Mr. Wakeman has contributed a volume on “*The Church and the Puritans*,” which possesses distinctive merits of its own. Mr. Wakeman never conceals his own opinions, but he is extremely fair to the Puritans, and his account of Laud’s singular career is full of interest. Mr. Benson’s sketch of Laud is a hasty and crude production; but there is, in spite of some grave errors, so much that is attractive in his spirited and vigorous writing, as to make us hope that he will re-write the whole story of the Archbishop’s life, and bestow more pains upon the theological attitude maintained by Laud. In the lectures and addresses of

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<sup>1</sup> *The Life of Thomas Ken, D.D., Bishop of Bath and Wells.* By E. H. PLUMPTRE, D.D., Dean of Wells. Isbister and Co. 1888.

the late Professor Mozley, there is an admirable lecture on Laud's teaching as to Scripture, which will well repay perusal, and astonish many who have always looked upon Laud as the somewhat servile champion of traditionalism. Canon Overtor and Mr. Abbey have in the later periods of Church history done good service. But the Dean of Wells, in his most important and interesting volumes, has not only given us a really living picture of Ken, but has thrown strong and vivid light on the Church of the Restoration, and the non-juring movement.

Ken was born at Berkhamstead in July, 1637. He lost his mother in 1641, and his father died ten years afterwards. To an elder sister he probably owed much, and to his brother-in-law, Izaak Walton, more. The position of Walton was a remarkable one. He was the friend of the best men of his time, the pattern layman of his day, and, no doubt, the calm, contemplative cheerfulness of Ken's character gained much from the distinction and purity of Walton's habits and life. The Dean's picture of the early life at Winchester is interesting. He has drawn from Ken's poetry many illustrations of his youth, and the portrait of his gradual development is a pleasing one. He was prosperous and happy in his passage from school to college, and in 1663 we find him established at Little Easton, in Essex, where he was fortunate in finding in the great lady of his parish, Lady Maynard, a noble specimen of an English Churchwoman. The friendship was of the greatest importance to Ken, and there is nothing in the Dean's work more admirable than his description of the effect produced by the sight of a life which seems to have realized the ideal of Wordsworth's delightful lines, descriptive of "a perfect woman." The Dean has evidently acquired a true love for his subject. He has drawn a pleasing picture of Ken with his day, "given to study, to his duties as chaplain, to correspondence, and to pastoral visits among the poor," when he was residing at Winchester, as chaplain and fellow of the college. He had also at this time a pastoral charge. He was thirty-five, and had just written his manual for the Winchester scholars. It is interesting as a fact to know that the opening sentence of this little work is an echo of the first words of the Catechism of the Westminster Assembly: "Man's chief end is to glorify God, and enjoy Him for ever"—words of power and beauty which have remained with many true servants of God, as the watchwords of their spiritual life, and which seem to have found their most complete expression in the Morning and Evening Hymns—Ken's great legacy to the Church of England.

Our readers may remember the thoughtful criticism of Mr. Shorthouse's view of George Herbert, contributed to the

CHURCHMAN by Dr. Wace; and it will be seen from Dean Plumptre's second chapter, and Mr. Shorthouse's letter, how skilfully the whole subject of the tone of Ken and Herbert's poetry is treated.

The repose of these early days was soon ended. In 1679 Ken was appointed chaplain to the Princess Mary of Orange, and from that day till the close of his life the account of the Bishop's days is woven into the general history of the period. From the letters of Ken, and from the Sidney papers, we gain important information as to the relations of William III. and his wife. In very difficult circumstances, Ken behaved as we should have expected, with true courage. He insisted that one of the Prince of Orange's servants should repair the wrong he had done to a maid of honour by marriage, and William, though he threatened dismissal, gave way. Strength of character extorted from William the same tribute of admiration which made Charles II., in after-days, desire the appointment of Ken to his bishopric, though he had refused to sanction the use of his house at Winchester by the king's unworthy favourite. Some may, perhaps, be inclined to question the necessity for the lengthened account of the death of Charles II. given by the Dean, and after Macaulay's graphic narrative, it would, perhaps, seem almost superfluous. Dean Plumptre has, however, added so much that is interesting, that we can hardly desire any curtailment of this strange and wonderful scene.

Few men have ever been placed in such exceptional circumstances as Ken, and the purity and beauty of his character comes out in bold relief during the struggles and perplexities of the early days of James II.'s reign. Although the letters of Ken, which the Dean has collected with the greatest care, are, for the most part, formal compositions, having none of the charms of Swift's *Journal* or Cowper's letters, they throw light on the sterling integrity of Ken's character, and give evidence of the honour and respect he enjoyed from all classes. The relations of the Bishop with the infatuated and bigoted James II. were exactly what might have been expected, and the history of the struggle in the Bishop's mind between his personal loyalty for the king and his devoted attachment to the Church of England is a most touching one. When the moment for decision came, it is clear that Ken shrank from being confounded with those who had no scruple in transferring their allegiance. But although he took his part with the Non-jurors, he could hardly be classed in the rank of partisans. Their temper was altogether alien to his own. As Dean Plumptre well observes, "He shrank from their bitterness and hardness, from their scurrilous libels on

men better than themselves, from the anathemas which they dealt out to those from whom they had separated, from the restless conspiracies of some of them, from the tendency of others to take up a position like that of the Donatists and Montanists of old, as though they, and they only, represented the true Church of Christ in England, and all others were renegades and apostates. He foresaw more clearly than they did all the evils of a perpetuated schism. If among them there were men like Kettlewell, Fitzwilliam, Nelson, of whom the world was not worthy, whose holiness of life had probably contributed in no small measure to influence his decision, there were on the other side men of equal holiness, of equal wisdom, of equal loyalty to the principles of the Church of England. He could not and would not blame them. He continued to count Hooper his dearest friend, and he was content to find a home under Lord Weymouth's protection at Longleat, though both of them had taken the oaths which he felt that he could not take."

To part from his friendly clergy, his poor Sunday guests, and the boys who were his especial charge, must have been a grievous sorrow to Ken. It is painful also to find that he was often in considerable difficulties. The friendly shelter of Longleat had its drawbacks, and Lord Weymouth and the Bishop were not always agreed in their political views. It is pleasant to think that after the death of Bishop Kidder Ken might have resumed his position at Bath and Wells, and it is a delightful feature in the story of his latter days that he wrote to Bishop Hooper desiring him to accept the see. Dean Plumptre has extracted from the Bishop's Hymnarium quaint lines expressive of the writer's pleasure that his dearly-loved flock was again in safe keeping. A pension of £200 a year was granted to Ken in 1704, and his last days were spent in comparative comfort. The Dean gives a very interesting account of a book which has hardly met with the attention it deserves—"The Student Penitent," of 1695, which was published in 1875 by Mr. Paget. The book is a mixture of fact and fiction, but the letter of Bishop Ken to Mrs. Graham, which is to be found in the Dean's second volume, is a delightful specimen of the Bishop's power as a guide and consoler. The whole story is a romantic episode in the history of the time, and this portion of the life will have a great charm for all diligent delvers in the byeways of history.

Ken's end was in keeping with the quiet seclusion of his exile. In 1711 he was seized with paralysis during his stay at the house of the widow of Lord Weymouth's eldest son. Dropsy set in, and he was unable to reach Bath, from whose healing waters he hoped to find relief. He reached Longleat on the

10th of March, and it is presumed that he destroyed many letters and papers. In the diary of Dr. Merewether there is the following entry: "March 19—'All glory be to God!' Between 5 and 6 in ye morning, Thomas, late Bishop of Bath and Wells, died at Longleat." He was buried at Frome Selwood, and the grave was enclosed with an iron grating, coffin-shaped, surmounted by a mitre and a pastoral staff.

There is a most interesting and full account of the various editions of Ken's well-known hymns. The Dean, we think, is thoroughly successful in clearing Ken from the imputation of conscious reproduction from other writers. The account he gives of the Bishop's poetry is full of interest. He draws from his forgotten productions many interesting illustrations of the life, and we cannot be surprised that one who knows Dante as well as the Dean should have found in the Bishop's portrait of Lady Margaret touches which remind him of the glory shed by the memory of Beatrice on the exile and wandering of the great Florentine. The following extract from a sermon preached by the Bishop of Derry in 1885, at Wells, was worthy of the occasion, and is an admirable specimen of the writer's rich eloquence :

Other hymns have been more mystical, more impassioned, more imaginative; have, perhaps, contained profounder thoughts in their depths, have certainly exhibited richer colouring on their surface. But none are so suitable to the homely pathos and majesty of the English Liturgy; none are so adapted to the character which the English Church has aimed at forming—the sweet reserve, the quiet thoroughness, the penitence which is continuous without being unhopeful. They are lines which the child may repeat without the painful sense that they are beyond him, and the man without the contemptuous sense that they are below him. They appeal to the man in the child, and the child in the man. They are at once a form of devotion, a rule of life, a breath of prayer, a sigh of aspiration. They are the utterances of a heart that has no contempt of earth, but which is at home among the angels. When we listen to them, or repeat them with congenial spirit, in whatever climate we may be, the roses of the English dawn and the gold of the English sunset are in our sky. No church may be near us, no copse or lawn within a thousand miles, but there are the sounds which they always suggest—the roll of the organ and the music of the thrush. Such stands "the work" of Ken below us on this day. Such is it as suggested to us by the memorial window. How feebly it is now described, and with what imperfect knowledge, the preacher keenly feels! His deficiencies will be supplied by One who will bring to the task full knowledge, and the congenial inspiration of a poet. "Such his work is;" may its spirit more and more pass into our bishops and clergy. A bishop and pastor unsurpassed; a preacher of Christ unrivalled in that touch of the magic of grace, that witchery of heaven, that "light and sweetness" of God, which is called unction; a theologian of the true English type who brings us the purest silver of antiquity stamped with the honest hallmark of the English Reformation; a Churchman to whom the National Church was so dear that he subordinated all private feelings and preferences to the "peace of Jerusalem;" a poet who, if he has

written much upon the sand, has, at least, engraven some lines upon the rock, from which they have passed to the hearts and lips of millions in each successive generation.

The attentive reader of these full and complete volumes will hardly think that the Bishop's glowing eulogy is too strong. Some may deem the few remains of Ken's sermons insufficient to justify the great reputation he enjoyed as a preacher. But there is a pathetic earnestness in his well-known sermon on Daniel which enables us to realize something of the impression he undoubtedly made on his own contemporaries. We ought to add that these beautifully printed volumes contain some excellent illustrations by Mr. Whympster, and we must conclude by expressing a wish that the Dean may have the satisfaction of seeing his labour of love thoroughly appreciated.

An edition in one volume of this excellent Life will, we hope, long preserve

A name his country once forsook,  
But now with joy inherits—  
Confessor in the Church's book,  
And martyr in the Spirit's!  
That dared with royal power to cope,  
In peaceful faith persisting;  
A braver Becket—who could hope  
To conquer unresisting.

Many years have passed since the late Lord Houghton wrote these verses. They will often come back to the memory of pilgrims who, mindful of the debt they owe to the Morning and Evening Hymns, stand beside the grave of Bishop Ken.

GEORGE D. BOYLE.

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#### ARTICLE VI.—THE CHURCH IN NORTH QUEENSLAND.

*(Concluded from the February CHURCHMAN.)*

**T**HE rough primitive churches of North Queensland present features almost picturesque to a lover of early Church history in England. He seems to step back through long centuries and to live in the days when little St. Martin's was being built at Canterbury. Even "Augustine's Oak" finds its modern counterpart when some gum-tree becomes the bush centre for worship, and bears on one of its branches the bell that calls worshippers together.

It is curious to see townships born in a day. Some physical circumstance determines their situation. Perhaps a bay somewhere on the coast offers facilities for shipping whatever wool, hides or minerals may be brought from the back country;

perhaps the mountain-range rises less abruptly or opens some gap which allows heavy drays, carrying their four tons of rations and dragged by their twenty bullocks, to reach the summit on their slow journey to the "far west;" perhaps the adjacent land is richly agricultural and adapted for dairy farms. If such conditions exist, the place is sure to become a town, giving local habitation to a small community who will find a name for it among their own surnames. When a town is born and duly named, the first sign of its municipal existence is the presence of a police magistrate as guardian of its inhabitants. It is creditable to Australia that law and order are observed even in its remotest regions, and that life and property are everywhere protected. If the police magistrate is not a Roman Catholic, and is religiously disposed, he may conduct Divine service on Sundays in the absence of a clergyman. He is authorized to celebrate marriages, and is the centre of authority and social influence. The first buildings erected in a new township are a post and telegraph office, a court-house, a general store and the ubiquitous public-house. Population soon comes and trade grows brisk. Now is the time when the Church must gain a footing in the new community, for, if deferred, the people will soon learn to live without religion, and will lapse into spiritual lethargy from which no subsequent efforts can rouse them. The mischief arising from early neglect may be traced, as in the case of ill-fed children, through years of after-growth.

Home parishes may extend rapidly and require additional churches, but they move "with measured pace and slow" compared with the erratic leaps and bounds of population which is ever "fossicking about" in search of the resources of a new country. Mushroom towns spring only on Australian and American soil. A few nuggets of gold found in some obscure gully may suddenly transform the silent bush into a busy, noisy, embryo Ballarat.

The Bishop desires to overtake these new settlements by employing pioneer or travelling clergy—a reserve force, unattached to any parish, and free to go wherever wanted. These clerical scouts are indispensable. They watch the drift of population and meet it at every stage. They are not obliged to wait until the Bishop has bargained with the people for a clerical stipend, but can go promptly to any place and hold services there. If advisable, the pioneer clergyman can remain three or four months preparing the way for a resident minister. He can interest the people in Church services. He can form a church committee; collect stipend for one year; select and purchase some suitable site for a church. When he has completed the preliminary arrangements he retires, and is followed

by one who supplies regular ministrations. Our clerical pioneer's next mission may take him far into the bush on a preaching tour among sheep and cattle farmers, whose stations lie hundreds of miles distant from any church.

The appearance of a squatting-station bears slight resemblance to an English farmhouse. The head station is approached through a paddock about five square miles in extent. The house is built of wood and surrounded by a wide verandah, and is raised on blocks to protect it from destructive white ants. The kitchen is detached and reached under a covered way. The roof is made of corrugated iron, in order that the rain-water, which flows from it into large iron tanks, may be saved for drinking purposes. Recent years have seen great improvement in the size and accommodation of western stations, compared with the rough slab huts, with ant-bed floors and roofs of bark-sheeting, which existed in earlier times. Still, these rough memorials of the past are not extinct, as the companion of a travelling clergyman would soon discover. The regenerators of western life have been ladies, for they have transformed slab huts into goodly houses. Their arrival is the signal for changing the discomfort and dirt of "bachelors' quarters" into the cleanliness and brightness of happy homes. In proximity to a head station stands its store—a large room filled with provisions, clothing, harness, tools and general goods, "from a needle to an anchor," that the station requires. There are no shops "out west" except at a few townships. The station-owner must therefore calculate twelve-months in advance what he and his hands will require, because waggons travel slowly and loading is expensive, and he finds it cheaper to get stores only once a year. Another building, called "bachelors' quarters," is provided for the lodging of young men who are getting colonial experience in prospect of becoming squatters. A sheep-station gives employment to more persons than one on which only cattle are bred. During shearing season the wool-shed presents a lively scene, when thirty or forty men are shearing as many thousand sheep. On a cattle-station there need be only a few white men, assisted by some aborigines, and their work consists chiefly in periodically mustering the cattle, and sorting them in the stock-yard, or in taking them many hundred miles for sale in some southern market.

We cannot feel surprise if extreme isolation exerts deadening influence on the spiritual life of persons who cannot enjoy the fellowship of Christ's Church, and where the silence of the bush is unbroken on the Lord's Day by the chimes of invitation to the house of God, and where nothing except the almanack tells when the Lord's Day recurs. It is sad that no station-owners can be induced to conduct Divine service for

themselves in the absence of a clergyman, since such services, however simple, would keep alive the smouldering sparks of religion, and would even enliven the dulness of Sundays in the West.

Two conditions are necessary to render pioneer clergy successful. They must be qualified for their peculiar work by geniality of manner, adaptability to circumstances, ability to speak without manuscript, and be fired with zeal which cannot be quenched by discouragement. Further, they must be paid from a central, independent fund. They must be able to preach the Gospel without money and without price. Opportunities may be utterly lost if the Bishop is obliged to parley with the people of a new settlement, or with distant squatters, before he can send a clergyman to them. The man must go first. His function is to awaken spiritual appetite among people who feel no hunger after righteousness. His mission is spoilt if he cannot say, "We seek not yours, but you." Yet herein lies the head and front of the Bishop's difficulty. The problem might be stated, Euclidly, thus. Given: five hundred settlers, living two hundred miles distant from any other town, and in a colony where the voluntary system is absolute and no endowments accumulated. Required: to raise from the people a stipend sufficient for a clergyman to live and work among them. This problem might be solved if diocesan funds could be centralized on the plan of a sustentation fund. But experience shows that such centralization finds no favour with the people. Young towns are selfishly local in their sympathies, like children who refuse to lend their toys. Hence each settlement must be treated apart. Stipends often run into arrears. Only unmarried men should serve new places, because they can easily remove elsewhere if stipend fails. Indeed, the Bishop is liable to be severely squeezed by engaging clergymen from England, because he is obliged to guarantee their stipends for a stated period on the strength of promises made by local church committees, which are sometimes of the proverbial "pie-crust" character. The advocates of disendowment might slacken their eloquence if they attempted to apply it to small, widely scattered colonial settlements.

Another demand for pioneer clergy comes from the extensive pearl-diving and *bêche-de-mer* fishery conducted around the islands which fringe the northern coast of North Queensland. There is a group of islands near Cape York of which Thursday Island is the centre. Thursday Island is the port of call on approaching Queensland from Batavia, and is the depot of a large trade in pearl-shell. Recently no fewer than fifteen hundred pearl-divers and *bêche-de-mer* fishers were

employed. These divers are of every nationality, from Arabs of the Persian Gulf to Maoris of New Zealand. Their employers are Englishmen, who reside at their several shell-stations on the islands. There is urgent need of a clergyman to work among them; and if duly "prospected" by a pioneer clergyman for six months, they would probably contribute a stipend. The Roman Catholics are active here. They conduct a large mission on Thursday Island. The Church of England has not been able to do more than send a clergyman from Cooktown, five hundred miles distant, to hold service four times a year on Thursday Island. Complaints have been made by the residents, because they have no regular ministrations, but hitherto both men and money have been wanting.

The Bishop is seriously hindered by the necessity of fetching all his clergy from England. Many causes combine to deter young Australians from entering the ministry. Secular callings offer larger and surer gains. The age fixed for admission to the diaconate is too late in a country where youths of seventeen find responsible situations. The stipend fund system is precarious, unless the clergyman "takes well" with his parishioners. Perhaps the fact that Bishops are introduced from England to fill vacant sees, instead of being selected from the Australian clergy, acts as a deterrent by blocking the avenue to highest promotion. Thus difficulty and delay occur in promptly filling vacancies at a distance of twelve thousand miles from the source of clerical supply. There is an additional uncertainty how new-comers will shape themselves to colonial conditions of Church life. The Bishop seeks to remedy this evil by receiving into his diocese a limited number of candidates for holy orders according to the plan referred to in the February CHURCHMAN.<sup>1</sup> Candidates should be under thirty years of age, and unmarried. They should bring testimony for three years past of their godly life and aptitude for the ministry, signed by clergymen, under one of whom, at least, they must have been engaged in Church work. They will be expected to provide passage-money for themselves to Queensland. They should be able to give addresses without manuscript, and would be benefited by having some knowledge of Church music. If they have not already graduated nor received the certificate of any theological college they

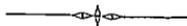
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<sup>1</sup> The Sydney University Senate may grant exemption from lectures to students who reside at a distance. If duly instructed in theology, probationers may be admitted to the diaconate after passing the matriculation examination, but will be required to wait for ordination to the priesthood until they have obtained a degree. The Rev. H. N. Collier, M.A., Vicar of East Finchley, London, N., Commissary for the Bishop, can give further particulars from the Sydney University Calendar.

should be sufficiently educated to matriculate at Sydney University. While on probation they would receive board and lodging among the clergy, together with a small stipend. They would assist in Church work, and pursue their studies under the direction of the clergy.

If the "child is father to the man," the Mother Country may learn lessons for her own guidance from her daughter colonies. England can watch Australia while a score of doubtful experiments are being tried there. She can see the working of elementary education when non-religious and entirely free, with its absence of any determinate moral standard and consequent increase of larrikinism. She can examine manhood suffrage, with its tyranny of majorities composed of classes not always educated and wise. She can trace the results of complete severance of religion from State recognition, with its popular tendency to "snub" what the State has pushed aside. She can look upon voluntarism among Churches, with its competition and jealousy, which accentuate differences and make denominationalism supreme. She can see how disendowment would starve her villages of adequate spiritual supplies, and place her clergy at the mercy of popular caprice. But Queensland has made splendid progress during her thirty years of self-government. At the outset of Church work, difficulties must occur among conditions that are new and exceptional, and where the acquisition of material wealth absorbs public attention. The history of our Church in Australia shows that it is capable of adjustment to new conditions, and of renewing its youth in the southern hemisphere. If young, educated, zealous men, whose hearts God has touched, will go forth to its ministry, and if those whose hands He has filled with good will give forth money sufficient to send them, then the Gospel will soon circulate among the thousands of England's sons and daughters who have found their new home in a diocese vast as three Great Britains.

GEORGE H., NORTH QUEENSLAND.



## NOTES ON ἐπιούσιος, AND OTHER WORDS.

ST. MATT. VI. 11 : ἐπιούσιος.—The two able papers on ἐπιούσιος in THE CHURCHMAN will still, I fancy, leave supporters of either view. For myself, I prefer Bishop Lightfoot's, and the illustrations given by Mr. Wratishaw appear to me all but convincing. My reasons against the other view are briefly these. On the meaning of the phrase there is next to no difference of opinion : "Give us this day the bread sufficient for support." We may assume that the words were spoken in a Semitic language ; the Greek dress is due to the Jewish writer St. Matthew. The word ἐπιούσιος is not found elsewhere ; it may have been coined by St. Matthew, but perhaps it is too much to say positively "in whose Gospel the word originated." For what we call ἅπαξ λεγόμενα can only be proved ἅπαξ γραφόμενα : words more than once spoken may be only once or never written. But grant the word coined, would a Galilean be more likely to coin it from a familiar participle ἐπιούσα often used with ἡμέρα, or from οὐσία, a somewhat philosophical word ? After all, οὐσία means "substance, wealth, goods," not "needs of life;" both in classical Greek, in the LXX., and in St. Luke xv. 12. Prebendary Bassett speaks of "being" as an equivalent of οὐσία. Living in Suffolk, I hear "being" for "needful support" continually ; but I cannot find any trace of οὐσία thus used.

Of the *digamma*, I agree, a Jew would know nothing. But he would know that compounds of ἐπί, as a rule, dropped the iota (as ἐπουράνιος, ἐπαίρω, ἐπερωτάω, etc.). And in a new word he would be likely to follow this rule (and write ἐπούσιος) rather than to imitate digammatic exceptions.

Concisely : Either "bread for our being," or, "bread for the on-coming day," satisfy the meaning ; but the latter *me judice* is the more probable formation of ἐπιούσιος.

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Ἄνεπαίσχυντος IN 2 TIM. II. 15.—In an interesting and scholarly paper, in a recent number of THE CHURCHMAN, Mr. Wratishaw urged the passive sense of this word : "a workman of whom his Lord need not be ashamed." The rendering we have appears to me at least as good. Verbal adjectives in -τος are found both active and passive when from verbs of middle form ; e.g., ἀναισθητος, mostly "unfeeling," but also "unfelt," ἀμεμπτος, "unblameable," but also "not blaming." Hence, as to the form, ἀνεπαίσχυντος might be either. Ἄνεπίδεκτος is "not admitting" and "inadmissible" in the same writer.

Perhaps we might say that such verbals are commonly active when applied to persons, passive when applied to things. The passage quoted from Josephus shows ἀνεπαίσχυντον passive after this rule. It is noticeable that ἀναισθητος is certainly "not feeling shame." Even of a thing ἀναισθητον can hardly be termed passive ; it is "the act of an ἀναισθητος," "a thing done unblushingly ;" not "a thing which no one need be ashamed of." Hence I prefer our present translation in 2 Tim. ii. 15.

But it makes next to no difference in the sense whether Timothy

"needs not to be ashamed of his work," or is one "of whose work his Master needs not to be ashamed." The workman is to be trusty; the work such as none need blush for, in either case.

ST. LUKE XIX. 42 : *εἰ ἔγνωσ . . . νῦν δὲ ἐκρύβη*.—On the the main sense of this passage I agree with Mr. Wratislaw; with his objections to our existing translations I partly disagree. There is no contrast of time between *ἔγνωσ* and *ἐκρύβη*; the meaning is not "Would that thou hadst known in time past! but now it is too late; they are hid from thine eyes." Both aorists refer to the same time; and by the addition, "yea, even in this thy day," this time is made present, viewed as present being so close, especially viewed as present by the all-seeing Lord, who knew that Jerusalem would not even now, or up to her fall, turn and see. *Εἰ ἔγνωσ . . . ἀλλ' οὐκ ἔγνωσ*, "O if thou knewest! but, as it is, thou knowest not." The "hadst known" and "are hid" (as far as I remember) never misled me; I always thought of the passage thus; nor surely did our translators mean it wrongly. We can say in common parlance, "If you had but known! but you do not; it is all dark to you," about a *present* ignorance. And *ἔγνωσ* is especially an aorist far from pluperfect. To "I know" it stands rather as an imperfect. In plenty of classical passages (especially in plays) it is best rendered by an English present. Nay, many Greek aorists are best Englished so, and even by perfects with "have," *pace* Dr. Kennedy. On this matter I have elsewhere written more fully.

To avoid all misunderstanding from the conflicting "hadst known" and "are hid," I suggest "if thou knewest! . . . but they are hid." And consistently in v. 44: "thou knowest not the time of thy visitation."

But we must thank Mr. Wratislaw for putting clearly the force of *νῦν δὲ*; the *presentness* is not given to the passage by *νῦν*, but by the "even in this thy day."  
W. C. GREEN.

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## Reviews.

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*The Letter and the Spirit.* The Bampton Lectures for 1888. By ROBERT EDWARD BARTLETT, late Fellow and Tutor of Trinity College. Rivingtons.

WE heartily thank Mr. Bartlett for these Lectures. They widely differ from most Bampton Lectures of modern date, in that they are simple, easy reading, and yet extremely interesting. They are not over-weighted, as so many similar volumes have been, by notes and excursions. The reader can follow the lectures themselves with scarcely any interruption, and the writer makes his meaning clear

throughout. We may not always agree with him, but we are never in any doubt about what he thinks and what he would teach.

There is one, and one only, appendix, containing a brief account of the founder of the lectures, and a complete list of the lecturers, with their subjects, from the very first.

It is curious, that though the founder provides that the lecturers shall be of the degree of Master of Arts at least, in one of the Universities of Oxford or Cambridge, no Cambridge man was appointed until 1874, when Professor Stanley Leathes, of Jesus College Cambridge, took for his subject "The Religion of Christ, its Historic and Literary Development, Evidence of its Origin." Among the 107 Bampton Lectures, the only other Cambridge men are Archdeacon Farrar (1885), and Bishop Boyd Carpenter, of Ripon (1887). We venture to hope that in the future a larger proportion of men from the sister University will be invited to give these famous lectures in the University of Oxford.

The first lecturer was James Bandinell, Jesus College, Oxford (1780), his subject being "The Peculiar Doctrines of Christianity." No appointments were made for 1834 and 1835—why, does not appear; and the lecturer of 1841, Samuel Wilberforce, Oriel, delivered no lecture, "owing to a domestic affliction." With these breaks the list of names and subjects is perfect up to 1888. In one case only, that of the Right Rev. Walter Augustus Shirley (1847), the course was not completed, "owing to the death of the lecturer." A most interesting article surely might be written upon this succession of Bampton Lecturers, and Mr. Bartlett's views on the progress and development of religious thought illustrated and confirmed by it. The list is indeed a remarkable one, and contains the names of many eminent divines, differing widely in their opinions, but all embraced within the wide folds of our National Church. As we look through that list, especially as we note the names of those who have passed away, we enter our earnest protest against any narrowing of the bounds of that Church, and we heartily agree with the almost concluding words of the lecturer (p. 201): "The temper required is, that of the householder who 'bringeth forth out of his treasure things new and old. We must not, indeed, cling to the old because it is old, nor yet grasp at the new because it is new; we must try to preserve and keep fresh what is good in the old, and to welcome and use to the utmost what is true in the new. And have not we, of the Church of England, a very special advantage in this respect? combining as we do the stateliness of the ancient formularies with much of freedom of thought, much of flexibility and capacity for adaptation; the letter of the ancient confessions with the spirit of modern inquiry; uniting, as we do, in one communion, men of the most opposite temper—men reverencing the old, like Dr. Pusey, and men eagerly welcoming the new, like Arthur Stanley—are not we marked out by our very position and inheritance to mediate between the past and the future, to turn the hearts of the fathers to the children, and the hearts of the children to the fathers; to temper the eager impetuosity of youth with the calm wisdom of old age? Yes, upon us is laid by God's providence the great work of claiming for Christ the science, the criticism, the philosophy, the democratic life of the new age; of so welding together the old and the new, that there may be no breach of continuity, no revolutionary shock, but that the new social and intellectual life of England may be not less but more Christian than that of our forefathers."

Truly, indeed, should the history of religious thought teach us modesty and forbearance. "How often has it happened that the views which one generation proscribes as dangerous, the next tolerates, and the third accepts as truth! How often have divines rushed to protest against opinions which their successors have defended as harmless!" (p. 199).

Mr. Bartlett justly and pithily says that not only the blood of the martyrs, but sometimes even the ashes of the heretics may claim to be the seed of the Church. In the main we fully agree with Mr. Bartlett's views. We venture to think, indeed, that on p. 38 he makes too little of the prophetic element in the Old Testament, that in his concluding lecture he takes a one-sided view only of the doctrine of Atonement, and that in "The Church of the Future" he attaches too little importance to doctrinal standards. Without in any way depreciating the value of the Church as a "beneficial organization,"—fully agreeing with him that of the great religious denominations from the Roman Church to the Society of Friends, "every one has some contribution to bring to the building up of the Church that is to be; that they are destined, not to be destroyed or cast as rubbish to the wind, but to be drawn up and gradually assimilated into the wider and more healthy and more fruitful social life" (p. 188)—no more acquiescing than he does "in the present condition of religious disintegration," and desiring, as he does, the fulfilment of the Master's prayer, "that they all may be one"—admitting that a common ritual and a common organization are not to be expected in the Church of Christ, we yet feel there must be the basis of a common theology in the Church of the future, and that mere association for philanthropic purposes is not a sufficient tie by which to bind together the members of the Christian Church. We do not say that Mr. Bartlett thinks that it is—we do not think he does—but we do not find ourselves as fully in sympathy with his words in some parts of his last lecture (p. 192) as we do with most of his views in the other lectures, and with the earnest and eloquent conclusion of his last.

With most of what he says on the Letter and the Spirit in Scripture Exegesis (Lectures II. and III.), in the Church (Lecture IV.), and in Christian Worship and Life (Lecture VII.), we most heartily agree. We think, with him, "that creeds should be regarded as symbols of unity, not of division; as instruments of comprehension, not of exclusion" (p. 147). That they should open, not close, the door of admission to Christian communion of those who are united together, not so much by identity of opinion as by a living faith in a common Father, and in obedience to a common Master (p. 145).

Mr. Bartlett writes very wisely upon the impossibility of Mohammedanism being placed in any kind of competition or rivalry with Christianity, giving point to his observation by quoting Lord Houghton's well-known lines, commencing

Mohammed's truth lay in a holy Book,  
Christ's in a sacred life.

His views upon Episcopacy, as an essential mark of the Church of Christ, and the refusal to recognise as Christian ministers, all who lack the imposition of Episcopal hands, may be gathered from the following extracts:

"But to those who believe that God reveals His will not once for all, but progressively, by the working of His providence on the course of history, it will not seem reasonable to suppose that the development of Christian life in new forms which dates from the sixteenth century, has been an infraction of the Divine plan, and that to accomplish that unity for which Christian people hope and pray, it is necessary to go back three hundred years. . . . Can we look at Christendom as it at present exists, and believe that, while the Eastern Church is a legitimate branch of the Church Catholic, the non-Episcopal communions of the West, with their manifold activities, their close contact with the life and thought of the present day, are outside the pale? Was the Christian faith more influential, was the Christian life truer and purer when the Church was outwardly one, than it is now?" (Pp. 96, 97.)

Upon the thorny subject of Evening Communion, he very wisely writes: "But still, if it is true that there are large classes of persons who are absolutely unable to attend in the earlier hours of the day, it is surely competent for every particular or national church, having authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority (and it is impossible to contend that Christ ordained early celebrations when He instituted His Supper in the evening); it is, I say, surely component for a Church or even for a particular congregation to revert to the earliest use, and to celebrate the Eucharist in the evening. For, as I tried to point out in an earlier lecture, the essence of the Eucharist lies, not in the mere ceremonial observance, but in the spirit of devotion to Christ, and of hopeful looking for His kingdom, and of brotherly helpfulness to our fellow-men; and these things depend not on the hour of celebration, but on the attitude of the heart towards God." (Pp. 169, 170.)

And to give one more extract, how true and how important the following passage: "But, it may be said, the Catholic faith surely is unchanged and unchangeable? It is unchanged, just as the tree is unchanged which has put forth the vital energy which makes it what it is, and has grown from a young sapling into a stately oak. It is unchangeable, and yet we are sure that as the ages roll by, and as social conditions change, and 'the thoughts of men are widened with the progress of the suns,' it will assume fresh proportions, and will put forth fresh shoots, and will imperceptibly adapt itself to its environment. Of all heresies the greatest and the most deadly is that which would limit God's revelation of Himself to one age or to one type of character, or to one system of thought. In Christ are all the treasures of wisdom and knowledge hidden. They are hidden that we may search them out, that we may expect ever fresh light and fresh knowledge to break forth from Him. 'I am verily persuaded,' said the Pastor of the Pilgrim Fathers, as they embarked in the *Mayflower*, 'I am verily persuaded that the Lord has more truth yet to break forth out of His Word.' 'It is not incredible,' says Bishop Butler, 'that a book which has been so long in the possession of mankind should contain many truths as yet undiscovered.' 'O send forth Thy light and Thy truth, that they may lead me,' should be the prayer, as of each Christian man, so too of the Church at large. 'Lord, to whom shall we go? Thou hast the words of eternal life.'" (Pp. 149, 150.)

To sum up, admitting most fully that there are passages in these Bampton Lectures with which we cannot agree, that in his just and natural protest against the general tone of the popular Anglican theology of the day, Mr. Bartlett allows the pendulum to swing too much in the opposite direction (a result which might be foreseen, and may soon be more general than some think likely), we yet most heartily welcome this volume, and commend it to the careful perusal of the many who, in our judgment, seem to forget that the letter killeth, but the spirit giveth life,—that God is a Spirit, and that they who worship Him must worship Him in spirit and in truth.

C. ALFRED JONES.

*The Pastoral Epistles.* By the Rev. A. PLUMMER, D.D., Master of University College, Durham.

*The Epistle to the Galatians.* By the Rev. Professor G. G. FINDLAY, B.A., Headingley College, Leeds. Hodder and Stoughton.

DR. PLUMMER'S treatment of "The Pastoral Epistles" is in every way admirable. The many difficult questions of criticism and exegesis in these pages are handled with a scholarly grasp and a breadth of sympathy which leave nothing to be desired. The introductory

chapter is an impartial and careful summary of the possible objections to the authenticity of these Epistles, and here throughout Dr. Plummer keeps tolerably closely to the line of argument laid down by Dr. Salmon in his "Historical Introduction," a work to which Dr. Plummer renders a well-deserved tribute of praise. As Dr. Salmon there points out, the burden of proving from internal evidence that St. Paul's life necessarily ends with the record of St. Luke in the Acts, rests upon those who assert it; whereas those who maintain that these Epistles—for the events of which the Chronology of the Acts leaves no room—were written after the close of that book, can point to the exceedingly strong *external* evidence of their authenticity as an additional proof of their position. As Dr. Plummer briefly puts it, "Granted that the question of St. Paul's release or non-release be from *internal* evidence, merely an hypothesis, still there remains the strong positive *external* evidence as to the authenticity of these epistles, and this raises the hypothesis of the release to a high degree of probability." In all epistolary documents, such incidental touches as the mention of the *φελδωνη* (Dr. Plummer approves of the rendering "cloak") and the many personal allusions and greetings given here are strong evidence against possibility of forgery. Moreover, the acceptance of the fact that these Epistles were written at the close of the Apostle's life, and with a different purpose from his previous writings, evidently accounts for any variation of style and vocabulary. Dr. Plummer's expository remarks on "The Christian Ministry," "Slavery," "Polygamy," "Non-Christian Literature," "Prayers for the Dead," "Inspiration," are models, alike from the freedom of treatment and breadth of view displayed, as from the spirit of kindly Christian charity which pervades them. He possesses the gift, somewhat rare amongst commentators, of seeing behind the letter—the outward form necessitated by different times and circumstances—to the spirit ever living, ever unchangeable. Nowhere is the exposition forced to meet the needs of these later days: all is natural, the sequence of thought perfectly obvious. Does St. Paul warn Timothy against the Judaizing Gnosticism which treats conduct as of no value, accounting intellectual enlightenment as the one thing needful? So Dr. Plummer points out that in modern society—instances are not far to seek—the most notorious scandals in a man's private life are condoned if only he is recognised as having talent. Again, where he makes use of St. Paul's celebrated citations from profane literature, it is not, as is most common, to prove that the Apostle was well read in classical literature—a point of more interest than importance—but rather to call attention to the Christian duty of self-culture in general, which he emphasizes by a striking quotation from the writings of J. H. Newman. To Biblical students in general, to candidates for Holy Orders, and especially to those who of necessity are compelled to confine themselves to the limits of a Theological College—in modern days an increasing percentage—we earnestly commend Dr. Plummer's weighty and solemn words, believing them to be just now of incalculable importance: "We dishonour rather than reverence the Bible when we attempt to confine ourselves and others to the study of it. Much of its secret and inexhaustible store of treasure will remain undiscovered by us until our hearts are warmed, our intellects quickened, and our experience enlarged by the masterpieces of human genius" (p. 235). It is somewhat rare to meet with a work of Biblical exposition and criticism where the interest is so sustained throughout as it is in this volume before us. Doubtless this in part arises from the fact that St. Paul in these Epistles is discussing many of those social and religious problems, but in their infancy then, which confront and perplex us in mature age to-day. But still we venture to think that very much also is due to the manner in which Dr. Plummer

has fulfilled his task, bringing to it all the manifold resources of a widely-cultured and sympathetic mind.

The other volume of the "Expositor's Bible" now before us is a fairly good specimen of the series. Professor Findlay's exposition is always striking and trenchant. The "rationalistic" explanations of Baur and Renan are ably refuted, often by simple appeal to acknowledged facts, *i.e.*, Renan's endeavour to account for the events of the Apostle's journey to Damascus on a non-supernatural basis. The divisions of the subject-matter and the headings of the various chapters, giving at a glance the key-note to the contents, are likely to prove of great service to the average reader. As a matter of detail, it seems a pity, as there is no corresponding advantage gained, to speak of "Paul" and "Luke." The modern spirit is by no means so abounding in reverence, that we can afford to further the demolition of what remnants still survive.

R. W. SEAVER.

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## Short Notices.

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*Some Features of Modern Romanism.* S.P.C.K.

THIS is an interesting little book, and may do good service in many quarters. To that part of it which relates to Lasserre's "Translation of the Gospels," when it appeared in the *Anglican Church Magazine*, we called the attention of our readers. The chapter headed "Worship of the Sacred Heart of Jesus and of the very Sacred Heart of Mary" contains several painful passages, extracts from authoritative documents.

The *Art Journal* for February is a very good number; in some respects above the average, which is saying a great deal. (Virtue and Co.) For the first time the *Journal* has a coloured frontispiece, a brilliant water-colour by Ludwig Passini, successfully produced by the Royal Female School of Art, Bloomsbury. Mr. Loftie continues his papers on Windsor Castle; and "Frank Holl and his Works" is very attractive.

In *Blackwood* appear, as usual, some excellent papers. "Scenes from a Silent World," by a Prison Visitor, is, as before, of pathetic power. An account by an eye-witness of Major Barttelot's camp on the Aruhwimi is deeply interesting. The writer thus describes Tippoo Tip:

After the light complexion of the other Arabs, I was somewhat surprised to find Mr. Tippoo as black as any negro I had seen; but he had a fine, well-shaped head, bald at the top, and a short black beard, thickly strewn with white hairs. He was dressed in the usual Arab style, but more simply than the rest of the Arab chiefs, and had a broad, well-formed figure. His restless eyes gave him a great resemblance to the negro's head, with blinking eyes, in the electric advertisements of somebody's shoe-polish, which adorned the walls of our London railway stations some years ago — and earned him the nickname of "Nubian blacking."

The Editor of the *Church Missionary Intelligencer* has given a clear and striking account of the work at Uganda from the beginning.

An interesting and stimulating book is *John G. Paton, Missionary to the New Hebrides*. Here and there, perhaps, might well be a little abridgment; but the story is eminently real, and has some pathetic passages. (Hodder and Stoughton.)

*The Nun of Kenmare*, an Autobiography (Hodder and Stoughton) has just now a peculiar interest, for the accomplished writer has forsaken the Church of Rome.

*Doctrina Pastoralis* (S.P.C.K.) is a really useful book. Archdeacon Blunt, it appears, delivered six lectures on Pastoral Theology in the Divinity Schools, Cambridge, about a year ago, and was requested to publish them. We quote a specimen passage. Dr. Blunt says: "In small country parishes, where the candidates are few, they can be dealt with individually, yet the extreme shyness of the farm lad or domestic servant proves often an insurmountable obstacle to intercourse. If classes are held in the evening, the boys and the girls should meet separately, as is always best in the case of Bible-classes. The subject of these addresses or classes is of course the Church Catechism. The addresses may be delivered in the church or the schoolroom. All candidates should be required to attend them, but others should be invited—parents, godparents, those confirmed in past years, those to be prepared in the coming year, as well as the general congregation. To some of these, especially those last confirmed, special invitations may be sent. I have known cases in which Nonconformists have decided to offer themselves as candidates, after attending lectures such as these. It is also very important year by year to invite candidates of more advanced age, who have either neglected or refused Confirmation in youth, or have been brought up Nonconformists, and have hesitated whether without being confirmed they should become communicants. Sometimes it may be possible to find some suitable teacher besides the clergyman willing to give special training to those of this class who are illiterate. It is always better in inviting such to offer themselves as candidates to state quite clearly that they will not be put into classes with the young, and that special attention will be paid to their wants and necessities. The candidates should be divided into classes, according to their sex, their age and their attainments, and each lecture should form the subject of a more personal application in the gathering in the Confirmation class. In these classes questions may be freely asked, but not at the lecture, for it is hard at any large gathering to get the candidates to speak. . . . I need scarcely remind you after what has been said, that the Church provides the course of instruction for Confirmation candidates in the Catechism. This is stated in the address at the end of the Baptismal Office. I cannot express sufficiently strongly my admiration of this remarkable manual of Christian instruction, though I admit that it is so concise that it needs simplification as well as explanation. It covers a very wide field and is capable of the most varied treatment. It is painful to hear it depreciated by members of very opposite schools in the Church, some of whom would revise it and add a semi-authoritative appendix. I like to recall the words of one whose memory is still honoured and loved in this University, Charles Kingsley: 'Ponder carefully a certain singular—I had almost said unique—educational document which, the oftener I peruse it, arouses in me more and more admiration; not only for its theology, but for its knowledge of human nature; and not only for what it does, but for what it does not say—I mean the Catechism of the Church of England.'

We heartily recommend a scholarly and suggestive pamphlet: *The Sabbath, Primæval and Perpetual*, a Paper read before the Clerical Associations of the Deaneries of Dunster, in the Diocese of Bath and Wells, and Barnstaple, in the Diocese of Exeter, by the Rev. F. Tilney Bassett, M.A., Prebendary of Wells and Vicar of Dulverton. (Pickering 3, Bridge Street, Bath.) A portion of this pamphlet may well be quoted

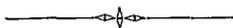
Prebendary Bassett writes : " One word may be said on the *use of the Lord's Day*. In tracing the continuity of the Christian Sabbath with the primæval and patriarchal Sabbath through the Sabbath under the law, we are not to suppose that the special features of the connecting link, that is, the peculiar ordinances of the Jewish day, as such, are to be retained in their strictly legal force ; the restrictions enjoined were some of them purely national, and suited only to their circumstances and the climate of their country ; but the general scope and purpose of the ordinance, rest from active labours, and the dedication of the day to religious exercises, as we have seen, these are required of us as being privileges into which we were introduced when we were grafted upon the Jewish Olive Tree to be co-partakers with them of the blessings of the covenant with God. An objection has been advanced against the perpetuity of the Sabbath from the words of St. Paul in Col. ii. 16 : ' Let no man therefore judge you in meat, or in drink, or in respect of a feast, or a new moon, or a Sabbath day.' We admit that the round of Jewish observances was in the mind of the Apostle. The feast was annual, as the Passover, etc. ; the new moon monthly, and consequently the Sabbath must be the weekly one ; but the next verse shows what the writer meant, ' which are a shadow of the things to come, but the body is of Christ.' These were types : Christ was the embodiment and substance of them. The Passover was fulfilled on the cross, the Feast of Weeks on the first Christian Pentecost, and the Feast of Tabernacles awaits its fulfilment at the Second Advent ; so the Jewish Sabbath is transfigured in Christ into the day called after Him, the Lord's day. If Christians keep that day, there is no need for them to continue the observance of the Jewish Sabbath, a custom, as we have seen, which was prevalent in early times."

A second edition of the Dean of Worcester's *The Parish Priest of the Town* has been published by the Society for Promoting Christian Knowledge.

Many readers will be much edified and comforted by a book about " Heaven ; its Inhabitants, Occupations, and Life"—*Beyond the Stars*, by Dr. T. Hamilton, of Belfast. (T. and T. Clark.) The title comes from the well-known lines :

Oh change ! stupendous change !  
 Burst are the prison bars ;  
 This moment there, so low, so agonized,  
 And now—Beyond the Stars !

In the *National Church* of February, an excellent number, appear appropriate references to the work and character of the late Bishop of St. Asaph (Dr. Hughes) and Dr. Crosse, Canon of Chichester. The leading article of the *National Church*, headed " Not the Church of England Alone, but Christianity," comments on the *Quarterly Review* paper about Mr. Morley, from which extracts were inserted in the February CHURCHMAN.



## THE MONTH.

THE Archbishop of Canterbury opened a Court on the 12th in Lambeth Palace, for the hearing of the suit, "Read and others *v.* the Lord Bishop of Lincoln." The *Record* says:

The only business transacted was the reception of a formal notice from the Bishop of Lincoln that he protested against the constitution and jurisdiction of the Court, on the ground that, in accordance with the practice of the Primitive Church, his trial ought to take place before the Metropolitan and the whole body of Bishops of the Province. As our readers are aware, the judge in the present Court is the Archbishop alone. The other Bishops present were merely invited by him to attend as assessors, in order to give him the benefit of their opinion and advice, and they will have no authoritative voice whatever in the proceedings, nor any participation in the judgment which will be pronounced. It was arranged that the Vicar-General of the Province should receive the formal protest of the defendant on Tuesday next, and should attend whenever required for conducting the formalities connected with the suit. The Court itself was then adjourned to March 12.

The Dean of Llandaff, in the Temple Church, on the 10th, made a reference to the Bishop of Lincoln's case.<sup>1</sup> Dr. Vaughan said:

Can it be worthy of a Christian leader, on the one side or the other, to attach the importance of a fundamental principle either to the having or to the not having of a certain adjunct or accessory to the celebration of a sacrament of which the virtue (if it have a virtue) cannot depend upon anything confessedly extraneous or adventitious? The argument is, and it ought to be, two-sided. If not vital, why attack it? is one side of it. If not vital, why fight for it? is the other. St. Paul, perhaps, would have said, "If it hurts, if it wounds, if it irritates, if it offends, better die twenty deaths than introduce, or, after introducing, maintain it. In these things, he who does is the aggressor rather than he who lets alone or bids you let alone. But we care not to bandy such trivialities as the question, which of two unwise persons is the less wise. . . . Let not one's own judgment, one's own taste, one's own liking or disliking, one's own habit and custom, one's own idea of liberty, or one's own interpretation of an ambiguous point of law make one insensible to the terrible danger, to the real wickedness of throwing into confusion, perhaps of absolutely upsetting, the order of things as established under the good hand of God in this realm and Church of England.

In relation to the proposals for compromise, says the *Record* of the 8th, an informal conference was held at the Jerusalem Chamber. The Dean of Peterborough proposed a resolution with a view of bringing influence to bear upon the Bishop of Lincoln and the promoters in the interests of peace. The *Guardian* says:

There was a good attendance of lay and clerical members of all sections of the Church, and a very good feeling was manifested. It seemed that nothing could be done without concessions on both sides, but the extreme wings proved irreconcilable, and no agreement was arrived at.

At the Jubilee meeting of the Church Educational Institute in Sheffield, Archdeacon Blakeney presiding, the Archbishop of York gave an admirable address on Education and the Bible. The Institute is carrying on its work, it appears, with increasing success.

The Archbishop of Canterbury and the Bishop of London, in a *Times* letter, regard "with much concern" the publication of the London edition of the *New York Herald* on a Sunday.

There has been a good deal of correspondence, as was expected, about Mr. O'Brien's "martyrdom."

<sup>1</sup> "Laicus," in a large type *Times* letter, says: "Let all good Churchmen lay to heart the solemn and touching words of Dr. Vaughan, and remember who are the real aggressors in this case."