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THE
CHURCHMAN

AUGUST, 1894.

ART. I.—THE POSSESSIONARY TITLE CLAIMED FOR
THE PAPACY AND THE RE-DEDICATION OF
ENGLAND.

THE possessionary title of a thousand years, which the Italian hierarchy in England have claimed for the Papacy, and the singular ceremony with which they inaugurated their “consecration” of our country to the Blessed Virgin Mary and St. Peter—in which Cardinal Vaughan represented the legate Pandulfus, the part of King John being prudently omitted—lead us to examine the grounds of a claim which has lain so long in abeyance; and the reason for this modern reproduction of a scene which patriotic Englishmen in every subsequent age have regarded as exhibiting the basest surrender which has ever been made of the honour and freedom of their country.

The claimant under such a title must prove that his possessorship has never been legally disputed—that he has successfully defended it against those who have impugned it—that no protest has ever been made against it during the centuries through which the possession is assumed to run—and that the property or possession is of such a nature as to justify the claim, and to enable the claimant legally to establish it.

I. We will prove, first—and this is a matter of history which is incapable of disproof—that, from the very entrance of the Conqueror into England until the day when the very last entanglements of the Papal rule were torn asunder at the Reformation, the history of England has been a constant struggle against Rome, an uninterrupted protest against her supremacy.

The Roman advocates here bring against us the institution of the Peter-pence as a token of our Roman allegiance. But this payment was eleemosynary, and not a tribute. It is called in the laws of Canute, “*Larga Regis benignitas*”; and

by the Confessor, "*Regis eleemosyna*"; and so it is called by Pope Paschalis II. in a letter to King Henry I., "*Eleemosyna B. Petri*." Because the Popes in Edward III.'s time took part with the French, that king commanded that the Peter-pence should no more be paid. Its entire history indicated that it was a charitable foundation, and that the Pope was rather the king's almoner than the king the Pope's tributary. The statute of 25 Henry VIII., c. 21, sweeps away every one of the payments claimed by the Popes, and by which they had so cruelly impoverished England to support the luxury of the most corrupt Court in Europe. Nor did Mary on the restoration of the Papal power during her brief reign attempt to reimpose these ruinous exactions. The proofs of the supremacy of the Crown as against the Papacy succeed one another in an unbroken chain from the earliest period.

(1) All councils and convocations were assembled by the king's appointment, "*jubente et presente Rege*," nor was any synodical decree valid but with the assent of the king.¹

(2) No legate was suffered to enter into England but by the king's leave.

(3) No appeals to Rome were permitted.

(4) The famous statute of *Provisors* (25 Edward III.) enacted that all who obtained *provisions* (preferments by anticipation of the Pope) from Rome should be out of the king's protection, and dealt with as his enemy.

(5) The statutes of *Præmunire* are too well known and were too fatally evaded, until their penalty was incurred by the clergy and remitted by Henry VIII., to need any special reference. Enough to add the statute of Richard II. (an. 16), in which it is declared that "the Crown of England hath been so free at all times that it hath been in subjection to none, but immediately subject to God, and none other; and that the same ought not, in anything touching the regality of the said Crown, to be submitted to the Bishop of Rome, nor the laws and statutes of this realm by him frustrated and defeated at his will." In the same statute the Commons complain that "by bulls and processes from Rome the King is deprived of that jurisdiction which belongs of right to his imperial Crown . . . that the King's laws are defeated at his will; the treasure of the realm is exhausted and exported to enrich his Court; and that by these means the Crown of England, which hath been ever free and subject to none, but immediately unto God, should be submitted unto the Bishop of Rome, to the utter destruction of the King and the whole realm, which God defend." They therefore pray the king to consult the Lords

¹ "Gervas. Dorovern.," ad An. 1175.

in Parliament what they thought of these wrongs and usurpations; which being done, the Lords spiritual and temporal answered that these usurpations of the Bishop of Rome were against the liberties of the Crown, and that they were all bound by their allegiance to stand with the king, and to maintain his honour and prerogative.¹ From the day when William the Conqueror forbade Lanfranc to obey the citation of Gregory VII. to visit Rome until the day of Henry VIII. the protests against the Papacy have gone on in a regular chain of succession during the reigns of Edward III., Richard II., Henry IV., Henry V., Henry VII., Henry VIII., so that the possessionary title has been disturbed from the very first, and the appeal to it is shown to be groundless and even preposterous.

II. We proceed in the second place to show that, even if possession had been undisputed and unchallenged for the thousand years which are claimed for it, it would not hold good against the indefeasible rights of truth and equity, if the root of the title is bad. And here we are content to appeal to the *regulæ juris*, both of the civil and canon law, and to rest our defence upon the clear principles of natural law which are there laid down. First, we approach the inevitable and interminable Petrine claim, of which the memorial of the kingdom of England, presented by Bishop Hallam to the Council of Constance, A.D. 1415, complained that the "*Tu es Petrus*" was the only text quoted in that day by the clergy, and expressed the wish that "those who so often allege it and so little understand it would cease to produce it in dishonour to the law of Christ" ("*in contumeliam legis Christi*").² In this sense and with this result the Roman mission of our day have reproduced it, and reiterated it, as though its constant repetition were a sufficient sanction to their own interpretation of it.

(1) Against their view of it we allege that inexorable rule of the canon law :

"Privilegium personale personam sequitur et extinguitur cum persona."

"A personal privilege follows the person and dies with the person."

They admit that the privilege is a personal one, for it is given for a personal qualification, and as a reward for a personal act. Yet with a strange incompatibility they make it hereditary and transmissible, though the qualification which created it is incapable of following it.

¹ See "Staveley on the King's Supremacy," pp. 255-6.

² This exists in MS. in the Library of Trinity College, Cambridge, and is published in the Collection of the Acts of the Council of Constance by Von der Hardt (Tom. I., p. iv., page 1126).

(2) Against the claim arising out of a mere continued possession, we affirm that if the original title is bad the claim falls to the ground, for—

“Possessor malæ fidei ullo tempore non præscribit.”

“No prescription prevails in the case of an unlawful possessor.”

We affirm that the Church of Rome is in this case. Her possession has been obtained by a succession of frauds and forgeries, whose fictitious character she has herself been obliged to admit—the forged donations of Constantine and Pepin, the forged decretal Epistles, the corruption of the canons of the general councils and of innumerable passages of the Fathers, the misinterpretation of important texts in Scripture, including those on which she rests her Petrine claims. From all these considerations we affirm that she has proved herself to be a *“possessor malæ fidei,”* and therefore to have no claim to prescription.

But a still stronger *caveat* against the possessionary title is presented to us by the law:

“Non firmatur tractu temporis quod de jure ab initio non subsistit.”

St. Cyprian said truly, *“Consuetudo sine veritate est vetustas erroris.”* Our appeal is to first beginnings and to unchangeable principles. We say, in the words of our Lord, of Romish novelties, *“From the beginning it was not so”* (Matt. xix. 8). A corrupt custom (like the Jewish practice of divorce) cannot be pleaded against an original law or a first principle, however ancient it may be. The freedom given us by Christ cannot be surrendered for the slavery of the Papacy on the mere ground that we were enslaved on our very conversion to Christianity, and had to vindicate our freedom by constant efforts to cast off the yoke, which were only successful in the age of the Reformation. When once we found that our bondage did not exist *de jure*, we were justified in determining that it should no longer exist *de facto*.

But if the inflexible rules of the civil and canon law destroy the claim of the Papacy at its very root, its vast and tangled branches must share the same fate; and the Bullarium Magnum, as well as the whole mass of Papal legislation, must become mere *pondera ad ruinam*. This would follow from another rule of law, which declares, *“Quæ a jure communi exorbitant, nequaquam ad consequentiam sunt trahenda.”* “Whatever constitutes a departure from the common law cannot be admitted in its consequences.” The privilege alleged for the Papacy cannot be carried out in its results. It involves a manifest violation of the common law of the Church by which an equality is established between all the bishops,

who are equally with the Bishop of Rome declared by the Council of Trent to be successors of the Apostles. The mere precedence of honour accorded to the Bishops of Rome from their presiding over the capital of the Empire, cannot be drawn on or extended into consequences which would be fatal to the principle of equality thus laid down. The primacy of honour, which is itself a departure from the common law of the Church, cannot be developed into a primacy of authority and government which would deprive the other members of the hierarchy of their due influence in the body, and break up that solidarity which St. Cyprian claims for the episcopate, "*cujus a singulis in solidum pars tenetur.*"

Another and a most important rule of law both civil and religious, was urged against the exclusive and arbitrary course of the Papacy in the Council of Basle :

"*Quod omnes tangit ab omnibus approbari debet.*" "What touches all ought to be approved by all." Now certainly nothing touches everyone more closely than the interests of the soul, nor can any man (in the words of Andrew Marvell) "attune and indenture his conscience over to be represented by another." Unless the Pope can give us grace to enable us to believe (not to say to understand) his new and most obscure definitions of doctrine, we cannot be expected to give them credence or to receive them as necessary articles of faith. In a well-known and often-quoted passage of St. Augustine, he contrasts the rule of the law with that of the Gospel in the words, "The law says, 'Do what I command' (*Fac quod jubeo*). The Gospel asks, 'Enable us to do what thou commandest' (*Da quod jubes*)." The Pope can only command; he cannot enable. And yet he ventures to condemn and excommunicate all who venture even to doubt his unintelligible definitions, or to question the falsifications of doctrine and history which they involve.

The exercise of the authority which this possessory title is supposed to confer very speedily succeeded, or, rather, accompanied the assertion of the claim. It hardly seems reasonable to dedicate England to St. Peter until it has been "reconciled" to his *soi-disant* successor; nor yet to transfer to the Apostle any part of the "Dowry of Mary," as was done on this occasion. It would seem, however, that after England had been dedicated to the Blessed Virgin in the morning, in the evening it was dedicated to St. Peter. In what manner the two dedications were reconciled we are not informed; or what effect the later dedication had upon the earlier one; or in what manner the dowry was transferred, or perhaps divided. But the fact that this dedication was made by a single subject of the Crown on his own authority alone, and that he represented

a mere infinitesimal part of the inhabitants of the kingdom, gives an almost ludicrous character to the entire function. In any case, it has an air of unreality resembling the histrionic performance of the dethroned Pope, Petrus de Luna, at Pensacola, or the fictitious excommunication of the King of Naples, which used to be annually inflicted and removed with every appearance of consistency and solemnity. It would seem that the isolation of the Roman Catholic body from the great mass of their fellow-countrymen prevents them from seeing the effect of these eccentric proceedings on the bulk of our population. That they do not promote the interests of the Roman Church in England is only too clear; nor can they have any useful influence on those who are within her fold. It is time for them to turn from such puerilities to the great social and practical questions in which every Christian Church has an equal interest and a definite post of labour.

Not a thousand years' possession of the vineyard, even if they could prove it, would avail them anything unless they were working in it, for Christian labour is the only title to Christian possession. Thus only can they dedicate themselves in soul and body to Christ, a far higher dedication than any imaginary consecration of their country to St. Mary or St. Peter, for it is a living sacrifice, and not a mere ceremonial fiction. It is a relief to pass from the scene in which Cardinal Vaughan took so fruitless a part to the great work he is carrying on among the poorer members of his Church in East London, which cannot fail to bear the richest fruit in future years. This is a fruit which will remain according to our Lord's infallible promise, and its cultivation is a work in which every division of the labourers of Christ may unite in holy and active competition.

R. C. JENKINS.



ART. II.—“THE HIGHER CRITICISM AND THE MONUMENTS.”¹

PROFESSOR SAYCE'S writings are always welcome. His style is fresh, bright and clear; his method of treatment is lucid, healthy and suggestive; he collects and assort his materials well, and puts his case effectively; and he is thoroughly “up to date.” As a reasoner he is somewhat impulsive, almost too quick in jumping to conclusions, regardless of consequences, and perhaps a little too positive. He is so frank and outspoken

¹ “The Higher Criticism and the Monuments,” by the Rev. A. H. Sayce. S.P.C.K., 1894.

that we can tell in a moment where and why we cannot agree with him, and he carries our sympathy with him, in spite of his most unguarded utterances.

The book before us was (we suppose) made to order. It does not profess to introduce new matter; but the writer is familiar with all the discoveries bearing on this subject, and he himself is not only a gifted linguist, but a brilliant investigator, who has contributed in no small degree to our knowledge. The work covers a great deal of ground, and deals with Biblical archæology, topography, history, chronology and language. This list looks big enough, and we can well afford to put aside for the moment the greater matters which have to be considered by the student of sacred literature, such as theology, law, prophecy, inspiration, the supernatural, and the coincidences and various points of linguistic relationship between the books of the Bible.

What is the upshot of Professor Sayce's work? It may be stated briefly thus: The position of the revolutionary critic is shaken; the historical character of the oldest portions of the Bible is reaffirmed; the antiquity of primitive religious literature is established.

As the writer says (pp. 24 and 25): "The period of scepticism is over; the period of reconstruction has begun. The explorer and decipherer have given back to us the old documents and the old history—in a new and changed form it may be, but nevertheless substantially the same." He reminds us that early in this century a small glass case in the British Museum held the whole collection of Assyrian and Babylonian antiquities, and no one could even dream that a vast literature was awaiting the spade of the excavator. Now "discovery has been crowding on discovery, each more marvellous than the last, and bearing more or less directly on the Old Testament records. So rapidly has the work proceeded that it has been difficult even for the Oriental archæologist to follow it and estimate its consequences for the study of ancient history. Still less can it be expected that either the 'higher critic' or the public at large has been able to follow it. The assumptions and preconceptions with which the Higher Criticism started, and upon which so many of its conclusions are built, have been swept away wholly or in part. The revelations of the past which have been made to the archæologist of late years have inclined him to believe that there is nothing impossible in history, any more than there is in science" (p. 23).

Professor Sayce is thus prepared to regard even the most ancient documents of the Bible as historical. While freely asserting that the writers were occasionally mistaken, or, at any rate, that they did not view or record things with the dry

accuracy of a modern German professor, he nowhere suggests forgery or pious fraud. It is a characteristic of the Bible that its pages bristle with local and historical touches. This would be an element of danger if they were inventions, but it is a decided advantage if they are true. How is their accuracy to be tested? One obvious answer is, By archæological research; and it is just here that the writer's survey is so useful. The greatest gain which modern discovery has supplied to the Biblical student lies in the resuscitation of national life and literature contemporaneous with the patriarchal history, and the tendency of all such discovery is to show that the oldest documents in the Bible are within measurable distance of the events which they narrate. As the writer says (p. 172), "To the historian the precise date of the narratives of Genesis in their present form matters but little. So long as he is assured that they are derived from ancient documents contemporaneous with the events they record, he is fully satisfied. What he wants to know is, whether he can deal with a professedly historical statement in the Book of Genesis as he would deal with a statement in Gibbon or Macaulay. Let him be satisfied on this point and he asks no more."

We must not attempt to expound the method whereby Professor Sayce re-establishes the general historical characters of the early books. Most of our readers know something of the Creation and Deluge Tablets, and of the later "finds" which have thrown so much light on the ancient history of Palestine; on the Hittites, Amorites and Philistines; on the age of Jerusalem; and on the position of Melchizedek; as also on the relations existing between Israel and the surrounding empires. It may be more useful in this sketch to pass over into some less trodden paths.

Professor Sayce is, amongst other things, an acute student of palæography. He reminds us that Greek and Hebrew writings spring from Phœnician, and that the late M. de Rouge's view had generally been accepted, namely, that the Phœnician letters are modifications of a cursive Egyptian hieroglyphic. But Dr. Glaser's explorations in Southern Arabia, together with Professor Hommel's comments thereon, tend to show that there is an intermediate stage between Egyptian and Phœnician, viz., Sabean, and that the old Sabean and Minean Kingdom, whose princes were priests like Jethro, extended far north in the time of Moses; also that alphabetical writing was at that time current amongst them.

Further, the Tel el Amarna Tablets discovered in 1887 prove to us indisputably that in the eighteenth Egyptian dynasty there was free correspondence between Egypt, Canaan, and Mesopotamia, the language of which was Semitic,

and the character cuneiform. Those were days of civilization. There were high-roads for the transit of men, goods, and letters. Egypt's border reached to the Euphrates. The rulers intermarried. Every gentleman was able to write or to command the use of a scribe. There were characteristic hand-writings, north and south and east and west.

Thus our palæographical interest seems to drift away from hieroglyphics to cuneiform writing. And this naturally leads to a question which Oriental scholars will have to face sooner or later, namely, how much of Genesis was originally written in cuneiform character? No one can read attentively what Professor Sayce and others have advanced without being led to the conclusion that Abraham must have been familiar with cuneiform, and that he must have had access to the oldest and most trustworthy of the sacred historical documents of the East. If it be true that "the history of Melchizedek and his reception of Abram may have been derived from a cuneiform record of the age" (p. 178), who committed the narrative to writing? and who authorized the writings of the kindred narratives contained in Genesis? If it be the case that "the Biblical writer was acquainted either directly or indirectly with the Assyrian and Babylonian tradition" of the Sabbath (p. 77), what is more reasonable than to suppose that it was Abram himself who conserved it? If "the Elohists caught the echo" of the Babylonian story of creation (p. 95), what more probable than that Abraham brought that "echo" away with him from Ur of the Chaldees safely inscribed in imperishable clay? The tendency of archæological discovery is to push back the age of literature into the most remote past, *possibly*—we venture to think *probably*—into the antediluvian age, where the geologist and the archæologist clasp hands over the records of palæolithic man.

But we must pass on from writing to language. The Tel el Amarna Tablets prove to us that in the age of Moses, if not earlier, there was one literary language all over Western Asia, and that was the language of Babylon. The Confusion of Tongues had left room for this at least. As in China the same characters are pronounced differently in the different districts, so it may have been in the West. Possibly, indeed, as some linguistic students hold, there is a near relationship between the most ancient form of Chinese and the oldest cuneiform; if so, the analogy becomes something more. The language which Abram brought with him from Ur was practically the same as he would find in Canaan (p. 357), and would be understood by many when he went down into Egypt. The dialect which he transmitted to Israel would be modified in course of time, for Hebrew is very absorbent (as

can be readily found out in East London). Canaan, Syria, Edom, Egypt, and perhaps the regions of Asia Minor, would modify or expand its grammar and vocabulary. Such expressions as "pure Hebrew" and "late Hebrew" are to be regarded as only comparative. Many words which "higher critics" call late may prove to be early, but provincial. In fact, this process of restitution is already going on. The strange thing is that Greek is beginning to take its place under the form of Ionian (Javan) as a most ancient language. Professor Sayce sees no reason why Greek words should not have found their way into the earliest Hebrew books (p. 495). We need not accept his view, though we cordially avail ourselves of the researches of Professor Petrie (see his "Ten Years' Digging in Egypt"), which remove all difficulties rising from the occurrence of Greek words in Daniel. The truth is that the linguistic phenomena of the Hebrew Bible have never yet been fully dealt with. This will have to be the work of the future, but until it is fully gone into critics will not be able to dislodge the sacred books from the position which Judaism and primitive Christianity accord to them; and perhaps, after all, Moses and the other writers will justify their existence.

Something must be said about the attitude which Professor Sayce takes up towards the revolutionary critics. While acknowledging that their labours may not have been altogether in vain, he complains of their unscientific dogmatism, he objects to their "historical hair-splitting," and he throws scorn on their boasted "literary tact." Above all, he freely exposes their ignorance. "Time after time," he says (p. 16), "statements have been assumed to be untrue because we cannot bring forth other evidence in support of the facts which they record. The critic has made his own ignorance the measure of the credibility of an ancient document." With them the unknown was the unhistorical. Even supposing that there has been a blending of documents in Genesis and elsewhere, it does not follow that the contents of either or of both are untrue. Professor Sayce thinks that some of the oldest Egyptian and Babylonian records show signs of a double recension, and that in very ancient times; so that even if there are blended documents in Genesis, they may have been pre-Mosaic. But, after all, the disintegration of the text, and the distribution of it amongst various authors, does not altogether find favour with him. He raises the question "whether the time has not arrived for correcting and supplementing the literary analysis of the Pentateuch by an analysis based on the archæological evidence" (p. 231); and he goes still further on p. 561, where we read that "the archæology of Genesis seems to show that the literary analysis of the book must be

revised, and that the confidence with which one portion of a verse is assigned to one author, and another portion of it to another, is a confidence begotten of the study of modern critical literature, and not of the literature of the past. Such microscopic analysis is the result of short sight.” We commend this sentence to the consideration of the hair-splitters.

Of course, those who take Professor Sayce as infallible will have to sacrifice a great deal. There are unhappy as well as happy guesses in his book. He reasserts his well-known views about the dates of the kings, the age of Darius, and Jerusalem topography, and follows the multitude with regard to the Pharaoh of the Exodus. We cannot follow him in his treatment of Gomer, nor are we sure that Gog is Gyges, or Abrik a seer, or that *mene tekkel* and *peres* meant “a maneh, a shekel and its parts.” We are not prepared to endorse his free handling of portions of the Book of Daniel, or his constructive argument on the Book of Canticles. We do not believe every solution or identification which the Professor offers, nor do we see why the Hebrew writers should be criticised for misspelling foreign names. We question wholly his view about Sinai, which seems to have been formed without giving weight to the results of Sinaitic exploration. We are not always prepared to accept Assyrian official chronology as against Jewish semi-official and sacred history. Of course, as Professor Sayce says, the testimony of archæology is final, and both parties must accept it; but we must be quite sure of our facts, and of the inferences which may legitimately be drawn from them. Are we always to whittle down our Bible to make it consistent with a clay tablet? Are the tablets themselves always consistent with one another? Were the Assyrian scribes and copyists infallible? Valuing as we do the chronological documents of Assyria and Babylon, we are willing to keep our mind in solution on many points where they seem to be out of harmony with the Biblical records; for we know that for honesty of purpose and for candour of spirit the latter are pre-eminent. Great allowance must be made for late interpolations in the Hebrew books, and far greater allowance than is usually realized for textual corruption; but we are slow to acknowledge deliberate falsification or even wholesale ignorance.

R. B. GIRDLESTONE.

ART. III.—LIMITS OF PARTY ACTION IN RELIGIOUS MATTERS.

(A PAPER READ AT THE SOUTHPORT EVANGELICAL CONFERENCE, JUNE 6, 1894, BY P. V. SMITH, LL.D., CHANCELLOR OF THE DIOCESE OF MANCHESTER.)

"I KNOW, sir, of but two parties in the world : Timists and Eternists. I am an Eternist."¹ Such was once the reply of an Evangelical veteran now gone to his rest, to an unwelcome visitor who pestered him about a question of party. If this were the sense in which we were to understand "party" to-day, my task would be concluded in one sentence. With the assent of all, I should close the discussion by affirming that, in this sense, there were no limits to party action in religious matters. But of course we are now considering something altogether different—that, in short, to which Lord Harrowby referred, when at the recent Annual Meeting of the Church Pastoral Aid Society he said, "I hate this term 'party,' but for convenience one must use it." Hateful the term has come to be, because it is usually associated with party spirit—"that baneful spirit," to use the words of Handley Moule, which is "altogether different from a faithful and reverent jealousy for distinctive revealed truth."² But the sting of the word is in its tail. Cut off its last letter, and its etymology and the truth which underlies it stand revealed. When we recognise that "party" is after all only a part, we are at once set upon the right track as to the true import and proper sphere of "party" in religion. We realize that its existence is due not to moral obliquity, but to the confined and imperfect range of the human intellect. How is it that one man belongs to one religious party, and another to another? Is it that the first has had more or better opportunities of studying the truth than the second, or has studied it with more singleness of aim, more prayerfulness, or greater intellectual grasp? This may sometimes be the case, but it certainly is not so always. The cause will more frequently be found in the accident of birth or training, or the circumstances among which the man's lot is cast, or the influences to which he has been subjected. The turn of a man's mind has also much, and occasionally everything, to do with it. There was an instance in the sixteenth century of two brothers, the one a Roman Catholic and the other a Protestant, each of whom, being convinced of the truth of his own faith, was sincerely anxious to convert the other. At the

¹ "Memoirs of H. Venn," p. 364.

² "Memoirs of Charles Simeon," p. 96.

close of a prolonged disputation both were successful, the Roman Catholic turning Protestant, and the Protestant turning Roman Catholic. These opposite results of the same line of reasoning can only have been due to the different complexions of the minds of the two disputants.

The breach between Romanism and Protestantism has so widened since then that a repetition of the occurrence would be hardly possible in the present day. But it is quite conceivable that if two friends, one an Evangelical and the other a Ritualist, were to engage in discussion, they might end by mutually changing sides, owing to the different effect produced by the same series of arguments upon their diversely constituted intellects. We have need to remember that while facts are absolute truths, the metaphysical explanations of those facts and of the consequences which flow from them are oftentimes relative truths, that is to say, they may be apprehended differently by different minds. Because, therefore, one party holds a particular view of them and another a diverse view, it does not follow that one or the other must be in error. It would be erroneous for the first party to hold the view of the second, or for the second to hold the view of the first; but each view may be true from the standpoint of those who hold it. Time will not permit me to enlarge upon this theme; but I am convinced that the saying, "What is one man's meat is another man's poison," is no less true for the intellect than for the body. We should do well also to bear in mind that in Scripture "the truth" and "sound doctrine" are contrasted either with moral evil or with falsehood as to actual facts or practical conduct, and not with what we call unsound views on mere questions of metaphysical dogma. The men of whom Jeremiah complains as "not valiant for the truth," proceed, on the contrary, "from evil to evil." St. Paul repeatedly speaks of the truth as the opposite, not of error, but of unrighteousness. In his Epistle to the Galatians it is contrasted, not directly with Judaizing opinions, but with the uncharitable and unchristian conduct of the Apostles Peter and Barnabas, and the unchristian resort to circumcision on the part of the Galatian converts, to which those opinions led. In the Epistles to Timothy and Titus sound doctrine is opposed to wickedness and immorality. In one of these Epistles Hymenæus and Philetus are said to have erred concerning the truth, in saying that the resurrection was already past. The wisdom from above is, according to St. James, first pure, not metaphysically but morally, as contrasted with the earthly wisdom, which is sensual and devilish. At the same time, we must not forget that abstract opinions lead to definite conduct and action; and that as we are morally responsible for our conduct, and even

innocent ignorance does not save us from the consequences of wrong or foolish acts, so, too, we are morally bound to form the best and most perfect abstract opinions that we can upon religious matters, and failure to do so, even though it be innocent, may be productive of disastrous results.

These considerations should serve to guard us from two opposite errors into which men of contrary tendencies not unfrequently fall. The one set affirm that there should be no such thing as party, and that they at all events will belong to none. They would declare with respect to our present proposition, that there ought to be no party action at all. The others, on the contrary, talk and act as if their party were the whole, and as if there could be no truth outside it. Their declaration would be that there ought to be no limits to party action. The upholders of both these opposite views err from ignoring the partial and limited scope of the human intelligence. The former, in repudiating party, imagine that they can and do grasp the whole orb of truth. Vain delusion! Omitting the uncomplimentary appellation, we might apply to them the words of Hesiod :

νήπιοι οὐδ' ἴσασιν ὅσῃ πλεον ἤμουν παντός.

Alas! man knows not, simple fool,
How much the half exceeds the whole.

The result is that their appreciation of religious truth is, at best, feeble and faint-hearted. Archbishop Tait on one occasion remarked, "What is wanted is a deeply religious Liberal party. . . . The great evil is that the Liberals are deficient in religion, and the religious are deficient in liberality." The want has remained unsupplied, and the evil unremedied, since the cause of both lies in the essential conditions of finite nature. While a river remains comparatively narrow, the current runs strong and swift. But where the banks broaden out, it becomes feeble and sluggish. And so it is with religious emotion and religious work. A man can only fully perceive a truth by holding, as it were, his hand to his eye, and concentrating his gaze on that one particular portion of the metaphysical landscape. Only by isolating it from its surroundings can he fully realize it and assimilate it to himself, so that it becomes the mainspring of his action and a stimulus to his zeal. There are, no doubt, a few exceptions, but as a rule we find less religious enthusiasm and energy in the Broad School than among either High Churchmen or Low Churchmen; while the man of no religious party is usually a man in whom religious thought and life burn, if at all, with a very feeble and flickering flame. It is, no doubt, in one sense the case that, as Richard Cecil remarks, "All extremes are errors. The reverse of error is not

truth but error. Truth lies between these extremes." But the statement taken by itself is inadequate, and has a tendency to paralyze both thought and action. To strike the true balance, we require to set against it the apparently contradictory affirmation of Charles Simeon: "The truth is not in the middle and not in one extreme, but in both extremes. . . . If extremes will please you, I am your man; only remember it is not *one* extreme we are to go to, but *both* extremes."

The other mistake lies in the opposite direction. Conscious that they owe their religious vitality and power to their own party view of truth, men assume that this view is the whole truth, and that any divergence from it is error. Forgetful that "party" *ex vi termini* implies "part," they act as if their own section were the whole of genuine Christendom. Impelled by this mistake, Nonconformists have erected their parties into separate organizations, which they presume to designate by the name of "Churches." And Churchmen, after unduly limiting the conditions of Church membership by a too rigid Act of Uniformity, have in some cases endeavoured to strain the provisions of that Act to the uttermost in order to eject from the Church fellow-Christians who claimed to have an equally legitimate place within her fold, but who held, and felt conscientiously bound to teach and put into practice, different views of truth from their own. The conduct of the Nonconformists stands rebuked by John Wesley, who wrote, "We believe it to be utterly unlawful to separate from the Church unless sinful terms of communion were imposed." The Churchmen to whom I have referred showed themselves oblivious of the disproportion between party on the one hand and truth on the other, so well expressed by Richard Cecil in the following passage: "Truth must never bow to fashion or prejudice; but her garb may be varied. . . . A young minister should remember that she does not wear the dress of a party. . . . She is something different from the picture which a Churchman draws of her. A Dissenter misses her perfect figure. A Frenchman distorts her features in one way, and an Englishman in another. Every one makes his own cast and colour too essential to her."¹

The legitimate limits of party action are, therefore, transgressed when an attempt is made either to set up a separate party Church, or to eject from our own Church men of an opposite party. The limits are also transgressed by a refusal to unite with members of another party in resisting attacks on our common Christianity. It would be past belief, had we not positive instances of the fact, that any real Christians should

¹ "Richard Cecil's Remains—On a Minister Qualifying himself for his Office."

commit such a melancholy and disastrous mistake. But we are all aware of the controversy on the subject of religious instruction in the London Board Schools, which has now been raging for many months. A short time ago a Church party organ actually made the following comment on this controversy: "Has the Evangelical party fallen so low that it must needs join with Ritualists and Romanists to secure the teaching of Christianity?" And the passage in which these words occur was referred to with approbation as a "powerful indictment" in a letter written to one of the metropolitan daily newspapers¹ by a so-called orthodox Nonconformist, who had no scruple himself in joining with Unitarians, Agnostics, and Atheists to imperil the teaching of Christianity! Exhibitions of party spirit such as these are enough to make angels weep, and infidels point the finger of incredulous scorn. Can Christians, they may well ask, have any real faith in the supreme mysteries in which they profess to believe, when differences of opinion upon other points will prevent their joining to maintain these mysteries? What, then, are the proper lines of party action? They are twofold: the one having relation to the Christian, and the other to the non-Christian world.

I. Towards the Christian world our attitude should be, not destructive, but constructive; not obstructive, but instructive; not aggressive, but progressive. We are at liberty, nay, we are bound, to defend our own position, to hold it against aggression from another party. It is our duty vigorously to assert and maintain our rightful position as an integral portion of the Church. We cannot, moreover, be too zealous in our constructive and progressive work, that is to say, in spreading in a positive form our own distinctive views of Christian truth. We ought, for instance, to welcome most heartily and thankfully what is known as the Forward Movement of the Church Pastoral Aid Society, and do all in our power to promote it. We may hope that under God's blessing it may not only result in greatly developing the existing work of the society, but also that advantage will largely be taken of the opportunities which it offers of dedicating, on a secure basis, money or property to all kinds of home agencies and objects, whether general or local, calculated to advance and deepen Evangelical religion in our midst. But further than this we ought not to go. We must permit to another party the same liberty which we claim for ourselves. We must not be led into conduct towards them of which we should complain if they practised it towards ourselves. We must not engage in merely negative controversy. Our aim must be to instruct and not to subvert, to edify and not to demolish.

¹ *Daily Chronicle*, April 13, 1894.

II. But, on the other hand, towards the non-Christian world our party action cannot be too aggressive. Common sense would suggest, and experience has proved, that Christian work, whether amongst the actual heathen abroad, or the practical heathen at home, will, for the most part, be best carried on by co-operation among those who hold the same party views. It is well, occasionally and to some extent, to combine for these purposes with persons of another party, if only to remind ourselves and them and the outside world that after all there is such a thing as a common Christianity, deeper and more vital than the points on which we differ. But the details of missionary operations, both at home and abroad, will be carried out most heartily, most energetically, and most successfully by those who are agreed in their party views of religious truth. Let us by all means have party organizations to promote these operations. Only let us ever remember that these organizations maintain their party principles for the sake of carrying on the work, and do not carry on the work for the sake of maintaining the party principles. It is unseemly that at meetings of the Church Missionary Society and Church Pastoral Aid Society louder cheers should be evoked by a mention of our own adhesion to Protestantism and Evangelicalism than by the narrative of successful labours for Christ. The latter, and not the former, is the object for which the societies exist; and our party divisions, due as they are to human imperfection and human weakness, are not a fitting subject for exultation.

We arrive, then, at the following conclusions :

1. The human mind being what it is, party action is, for most of us, a necessary accompaniment of vitality in religious matters; but it ought to be kept within strict limits, both in conception and in practice.

2. In conception, it should be limited by the recognition that, as its name implies, a party is a part and not the whole of the true Church of Christ. That Church embraces ideally and invisibly, and ought to embrace organically and visibly, all professing Christians, that is to say, all who profess to acknowledge Christ as their Divine Lord and Saviour.

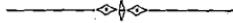
3. In practice, party action should, in harmony with this conception, be limited to (a) Promulgating constructively our own views of Christian truth and defending them when assailed; and (b) Carrying on, in accordance with these views, religious work, at home and abroad, among those who are not true Christians, that is to say, who do not acknowledge Christ as their Divine Lord and Saviour, and love Him in sincerity.

4. Lastly, the right limits of party action do not warrant us in adopting any of the following attitudes against true

Christians, as above defined, merely because their religious opinions and practices differ from our own, namely:

- (i.) Carrying on aggressive and destructive work against them;
- (ii.) Refusing to unite with them in the same organic Church under conditions which permit us, as individuals, to retain our own distinct views; or
- (iii.) Declining to join with them in resisting attacks against our common Christianity.

P. V. SMITH.



ART. IV. — HENRY SUSO: THE MINNE-SINGER OF ETERNAL LOVE AND WISDOM.

THERE were two main forces at work in Christendom previous to the Reformation, *Mysticism* and *Scholasticism*, the one fostered chiefly amongst the branches of the Germanic stock, the other belonging more to the Romanic tribes. The one deals with Christianity from the subjective side, as a frame of mind, an inward spirit, a Divine life; the other is enlisted for the most part upon the objective side, and recognises Christianity more as a doctrine and revelation than a life. Mysticism preserved among the nations the Christian spirit in its fulness of life and practical power. Scholasticism devoted its chief attention to the formal elaboration of Christian ideas, and the exercise of argument in the schools. In the fourteenth and fifteenth centuries it became ever more and more exclusively theoretical and pedantic, wedded to formalism and subtleties, and useless for life. On the other hand, mysticism grew and spread abroad, especially in Germany and the Netherlands. It contained a more vigorous germ of vitality, assumed a more popular and practical character, and appropriated increasingly the new and important element of Scripture truth which was in that day of growing thought making itself felt on every side. Allying itself with the freshly-emerging love of the Bible, it hastened on the Reformation; whereas scholasticism—antiquated, artificial, unpractical—was assailed and routed from the field. The mystic turns in his inmost heart directly to God; he yields up himself to Him; he desires even to become one with Him. One of these mystics makes the soul to speak, "I have found rest in nothing but in Nothing." This Nothing is the pure Deity; for "the place out of which I was born is the Deity—it is my fatherland." He is his own priest, altar, and sacrifice; and even

although he may not reject or neglect outward sacerdotal mediation, yet he views it as a thing non-essential and subordinate. The antithesis of scholasticism and mysticism has been well expressed by the formulas, "Wherever the Church is, there also are Christ and the Spirit of God," and "Wherever Christ and the Spirit of God are, there also is the Church." The former saying marks the standpoint of the scholastic theologian, and the latter that of the mystic theologian. Mysticism roots itself, if I may so say, in union with God and Christ, and thence spring up the flowers and fruits of holiness, peace, and salvation.

Mysticism, while essentially the same, displays great diversities of form—the poetical, the sentimental, the speculative, and the practical. Each of these may be said to be represented by some distinct personality. Practical mysticism finds its embodiment, so to speak, in John Staupitz, the old Augustinian monk, who led Luther into the light. Speculative mysticism is seen in Master Eckart, and in the famous book "*German Theology*," which impregnated the society of the time with reformatory ideas. Sentimental mysticism is represented by John Tauler, known among his contemporaries by the honourable name of *theologus sublimis et illuminatus*; and poetical mysticism finds its most representative name in Henry Suso, "the Minne-Singer of eternal love and wisdom," and "the particular friend of God."

Henry von Berg was born at Constance at the close of the thirteenth or beginning of the fourteenth century. His mother—whose family name of Suess, signifying *sweet*, Latinized into Suso, he adopted—was, it would seem, a devoted Christian, "full of the mighty God," as her son expressed it. The father, unhappily, was a worldly-minded man, with tastes and inclinations the very reverse of those of his wife. This want of spiritual communion on their part led to domestic trouble and unhappiness. As in the case of Monica, Suso's mother endured much harshness at the hands of her husband. He was violently opposed to religion. For thirty years, we are told, she never attended public worship for fear of his anger. But she bore the trial bravely, and "possessed her soul in patience," devoting herself to her husband's comfort and her son's spiritual welfare. And the filial loyalty and love of her son, who was from a very early age in full sympathy with "his holy mother" in faith and life, brightened many a dark hour, and often comforted her when the heart within was like to break.

In appearance the young Suso was, like David of Israel, "ruddy and withal of a beautiful countenance, and goodly to look to." He had from youth up a warm and loving heart—

A spirit laughs and leaps through every limb,
And lights his eye——

And his vigorous mind, poetical genius, and versatile talents marked him out from his early years for a distinguished career. Poetry, however, was evidently the predominating element in his mind. He sees everything in tropes and figures. The objects of sense are to him symbolic of objects loftier and more mysterious. Even his speculative reasonings clothe themselves, if I may so say, in gorgeous imagery. His language is never abstract, but always fresh and lively, richly coloured, and often in a high degree impassioned. He is "the Minne-Singer of eternal love and wisdom," imbued with the speculative notions of mysticism, often transcendental and obscure, but at the same time in practical sympathy with life, and whatever tends to adorn and elevate life.

As with Augustine, Wesley, Washington, and many others, Suso's first religious impressions were given by his mother. She watched over his youthful years with patient and tender care, and sought to direct his mind to the service of God, and all the more on account of the virulent antagonism of his father to Christian truth. Stories are told of his poetical piety, as we may call it, even in the period of childhood. He used, when a boy, to gather flowers in the fields and gardens, and twine the most beautiful of them into a garland with which to decorate the image of the Virgin, because, as he said, she was "the loveliest of all flowers, and the summer rapture of his heart." At the age of thirteen he entered the Dominican convent at Constance, and there gave himself with zeal to the studies that were chiefly pursued in that age. For the first five years of his monastic life he felt no inward awakening. His heart seems to have been unchanged by the influence of the Holy Spirit. But there was a restlessness in his mind, and a dissatisfaction with his state, which showed that he was feeling after God, and that the Spirit was casting His mysterious and holy spell upon him. In his eighteenth year he took the first step in the spiritual life; he felt himself secretly drawn, and "as it were by a bright light," to God. This soon wrought in him an entire change. In an autobiography he relates that from the age of eighteen to that of forty he disciplined himself by strict observances of devotion, by severe ascetic exercises, and even by tortures, the object of all being an entire abandonment and resignation of self to the Divine will, in imitation of the Saviour's example. He was seized, he tells us, with "an ardent desire to become and to be called a servant of Eternal Wisdom." Like the wise king of Israel, he personifies Eternal Wisdom, and represents her as a lady of heavenly purity and loveliness, to whom his heart was always going out, and from whom all love flows.

In what rich and glowing colours he paints his celestial mistress! "She floated high above him in the vaulted choir, she shone like the morning star, and seemed as the sun sporting in the dawn. Her crown was eternity, her robe was bliss, her word sweetness, her embrace the fulness of all delight. She was distant and yet near, high aloft and yet deep below. She was present and yet unseen, accessible and yet not palpable to the touch. She accosted him affectionately, and gently said, Give me thy heart, my child! He knelt at her feet and thanked her from his inmost heart, and in deep humility." A similar incident is related of St. Lawrence Justinian, first patriarch of Venice. His biographer tells us that when he was in his nineteenth year he seemed one day to see in a vision the Eternal Wisdom in the disguise of a damsel, shining brighter than the sun, and to hear from her the following words: "Why seekest thou rest out of thyself, now in this object and now in that? What thou desirest is to be found only in me. . . . Seek it in me, who am the wisdom of God." And that instant, it is said, he found his soul so pierced with the charms and incomparable honour of this invitation of Divine grace, that he felt himself inflamed with new ardour to give himself up entirely to the search of the holy knowledge and love of God. And the great mystic of a later time, Jacob Boehme, tells us of a gracious maiden from Paradise who met him and offered him her love, and showed him the way to Paradise. This maiden who plays so great a part in his apprehension of God is "the precious Sophia," the heavenly Wisdom, who not only reveals to him the Divine mysteries, but espouses his soul, reforms him by leading him to God in Christ, consoles him in his distress, and conducts him to peace and salvation.

The wisdom to which Suso now consecrated his heart and life involved in it two things—pure intelligence and complete sanctification, holy thought and holy affection. He might say, like Amiel of modern days, so unlike him in almost everything else: "To love and to think are the only imperative needs of my nature." But his thought was about the high mysteries of Christianity, and his love was the love of God, and the love of man for God's sake. He himself says, "I was called a dutiful father of the poor. Of all the *friends of God* I was the *particular friend*. All persons who were in sorrow and trouble came to me, and obtained each some word of counsel, so that they went happy and comforted away; for I wept with those that wept, and mourned with those that mourned, until I had restored them like a mother."

At this time,

Yearning in desire
To follow knowledge,

he went, accompanied "by a good comrade," to the University of Cologne. Here he studied with ardour scholastic philosophy and theology, and made himself familiar with what he calls "virtuous heathen masters, especially with the judicious Aristotle," and tells us, anticipating the reasonings of Ray and Paley, that he "had diligently sought and found the Lord of Nature, and had demonstrated from Nature's well-adjusted course that there must necessarily be one sole Sovereign and Lord of all the creatures." These questions, however, soon gave place to others of a more congenial kind. His mind was more poetical and contemplative than discursive and logical, and henceforth he gave himself to the theology of experience and love.

At that time mysticism was represented at Cologne by Henry Eckart, one of the most remarkable men of the Mediæval Age, who is described by Trithemius as *ingenio subtilis et clarus eloquio*. Well acquainted with the Aristotelian scholasticism of the day, but more attracted by Plato, "the great priest," as he calls him, and his Alexandrian followers, imbued with the mystical element in the works of Augustine, though not with his doctrine of original sin, and setting out from the principles laid down by the earlier mystics of the Middle Ages and the pantheistic doctrines of the Brethren of the Free Spirit, Eckart with great originality constructed out of these heterogeneous elements a system which, though not intended by him, struck at the very foundations of the Church, and may be regarded as the most important mediæval prelude to the speculations of Coleridge, and, indeed, to the rationalizing and pantheistic tendencies of modern times. The limits of this article do not permit me to elaborate the peculiar theories of Eckart, but it may be briefly stated that his fundamental notion is God's eternal efflux from Himself, and no less eternal reflex into Himself—the procession of the creature from God, and the return of the creature, by self-denial and elevation above all that is of a created nature, back into God again. Eckart does not sufficiently distinguish between the Creator and the creature, and in his poem, "A soul lay at the feet of God," he represents the relation between them as more natural than personal and moral.

So naturalized art Thou in me,
That naught remains 'twixt me and Thee.

Thus Eckart stands sponsor to what we may call theoretic pantheism and practical mysticism. And Suso became one of Eckart's most loving and devoted disciples. He is the only one among his teachers to whom Suso alludes by name. He calls him the "high, the holy" master, and his "sweet"

doctrine a "generous drink." He expresses in lively terms his gratitude to him for "calming" his inward troubles, reminding us of the words in which Matthew Arnold praises his "master" Wordsworth for assuaging that dim trouble of humanity which other poets, like Goethe and Byron, could only dissect and describe.

He laid us as we lay at birth,
On the cool flowery lap of earth,
Smiles broke from us and we had ease.

There can be no doubt that Eckart was the first to confirm Suso in the elements of mysticism. He embraced his principle of union with God by self-annihilation. At the same time, he never entirely occupied the ground of pantheism, on which his teacher so much speculated and reasoned. It is true that pantheistic allusions occur in his writings; but when they are carefully examined, his thought and teaching will be found to be essentially theistic. He has himself given a summary of his doctrine in those pregnant words, "A meek man must be *deformed* from the creature, *conformed* to Christ, and *transformed* into the Deity." And, in expansion of this thought, he goes on to say the property most peculiar to God is that He is Being—pure, simple, undivided, universal Being. This pure and simple Being is the supreme and original Cause of all being, and includes all existences as their Beginning and End. God is a circle, he says, whose centre is everywhere, but whose circumference is nowhere. The simpler any being is, the richer it is in power and efficiency. That which possesses nothing gives nothing away; that which possesses much has much to bestow. God possesses in Himself the fulness of being; He is the all-perfect good, and must therefore be in His nature communicative, and give forth Himself from Himself. In creation man occupies the chief place. In one respect, as a created being, he is finite and transitory; at the same time, he has also been ennobled by the supreme transcendental Spirit shedding into him the beams of His eternal Godhead. This is the image of God in the mind, which is also eternal. In depicting spiritual men "divested of self, submissive, and conformed to Christ," Suso, in sublime flights of poetry, speaks as if they were wholly absorbed into the Godhead, and represents God as saying to them, "I will embrace them so closely and lovingly that they and I, and I and they, and all of us together, shall continue a single unit for ever and ever." This sounds indeed, pantheistic, but not more so than the language of Wordsworth, who says, speaking of the living principle of all nature:

From link to link,
It circulates the soul of all the worlds;

or than that of Cowper, who says :

There lives and works
A soul in all things, and that soul is God ;

or than that of Pope, whose phraseology is more striking still :

All are but parts of one stupendous whole
Whose body Nature is, and God the soul.

The sentiment, similar in all these poets, might be characterized as pantheistic ; and yet the whole spirit and tenor of their poetry is antagonistic to the degrading and dreary idea of God embodied in pantheism. Each of them had the firmest faith in the great foundation-truth of the Personality of God, on whom all other personality hangs, and in whose eye it dwells.

God, before whom ever lie bare
The abyssal deeps of Personality.

Suso likewise everywhere recognises a personal Deity, and discriminates between a Divine *Thou* and the human *I*. He expressly maintains the distinctness of the Divine Being, even in the perfect extinction of the creature. His words are : "The Spirit's annihilation and transition into the Godhead, and its whole nobleness and perfection, are not to be taken as a transmutation of man's nature in such a way as that he is God ; . . . or that he becomes God, and his own being is destroyed. But it consists in escaping from and contemning one's self. The spirit passes away. God has become all things to it, and all things have in a manner become God ; for all things answer to it according to the manner in which they are in God, *and yet everything continues to be what it is in its natural being* ; and that is what an intellect unpractised in this true distinction cannot, or will not, admit into its confused apprehension."

Here is seen the great difference between Suso's Christian pantheism, which does not make creation and nature necessities to God, although emanations from Him, and those schemes of thought which involve God in nature. In the pantheism of Suso nature is separate and apart from God, though clothed by His will as with a garment.

In Being's flood, in Action's storm.

Suso is, in fact, no more a pantheist of the Spinoza type—which ignores will, and personality, and moral character in God—than St. Paul, who speaks of "the fulness of Him that filleth all in all." "Of Him, and through Him, and to Him are all things."

Suso had consecrated himself entirely to heavenly *love*. Love was the Alpha and Omega of his religion. Aristotle has said in words, which Dante has splendidly transfigured, that

“God draws the world to Himself as Love”; and in a religion of feeling like that of Suso, love will be the beginning and the end. With an iron stylus he wrote the name of Jesus in his breast, and called himself the “Amandus,” or “lover,” of his heavenly Beloved One. He was aware, however, as he tells us, “that it belongs to love of ancient right to suffer; that none but a sufferer can woo her well, nor prove a true lover, without being a martyr.” And accordingly he subjected himself to severe and rigorous bodily austerities and mortifications. His sufferings were of the painfullest kind. Though bright and lively in his nature, and in sympathy with the joyous aspect of creation, he shut himself up in the dull retirement of the cloister, observed the most unbroken silence, and inflicted upon himself penances that “went to the blood and marrow,” and “made all his nature a waste.” He came to see, however, as light shone into the chambers of his soul, that such severity was not demanded of him—that, in the words of the Apostle, “bodily exercise profiteth little”; and he accordingly ceased to torment himself, and allowed his body proper and moderate care. And now Suso entered, to use the phrase of the time, “the upper school,” where he set himself to learn the art of perfect resignation to the Divine will. He laboured to subdue self, and to acquiesce with joy in every dispensation of Providence, after the example of the heavenly Master, who said, “Not my will, but Thine be done.” Here began the term of what is called Suso’s spiritual knighthood. In the constitution of his mind he united the qualities which his age most highly prized—the enthusiasm and gentleness of the poet, the fortitude of the soldier, and the devotion of the saint and martyr, and all in that fanciful and romantic style which belonged to the character of the mediæval period. All his life long he was a soldier at heart. The enthusiasm which he felt bordered on the burning devotion of Dominic, who preceded him, or on the stern consecration of Loyola, who came after him. He tells us that a beautiful youth appeared to him in a vision, led him into a spiritual land, brought him knightly shoes and armour, and said, “Know that hitherto thou hast been a mere squire. It is God’s will that thou be henceforth a knight.” And it was intimated to him that this term of knighthood would involve him in greater hardship “than all the celebrated heroes of antiquity endured.” “Survey the heavens above thy head,” was the language of the youth to him. “If thou canst count the multitude of the stars, then mayest thou also count the sufferings that await thee. And as the stars appear little, and yet are of vast magnitude, so are thy sufferings small in the eyes of inexperienced men, but in thine own sense of them they will be great to endure.”

Accordingly a long series of inward trials followed—collapses of faith, despondency, doubts of his salvation, the treachery of friends, and the malicious attacks of foes, false accusations. However, he regarded all contradiction as a spiritual task allotted to him by God, and all trial as a necessary discipline to prepare him for the "Father's house." And at last, when he had nobly and trustfully borne all the heavy burdens laid upon him, and learnt the meaning of the precept which he once seemed to hear the Saviour enjoin upon him, "Take suffering willingly; bear suffering patiently; learn to suffer like Christ," he was released, and "attained to inward peace of mind, calm repose, and lightsome grace. But it was given him to perceive," his biographer goes on to say, "that by this overthrow he had been more nobly translated from self into God than by all the manifold sufferings which, from his youth up until that hour, he had ever endured."

The way to God, teaches Suso, leads to God, leads through Christ in His sufferings. The degrees of this mystical life are purification, which is the expulsion of all creaturely desires; illumination, which fills the soul with Divine forms; and perfection, "which consists in high intuition, in fervent love, and sweet enjoying of the highest good." He who would attain to the higher perfection must rise above nine things, some of which are the senses, natural desire, and "images and imagination." These he calls "nine rocks," or steps, by which man, who would rise to God, must be elevated to a union with Him. St. Augustine had set forth the same thought long before: "De vitiis nostris scalam nobis facimus, si vitia ipsa calcamus." The opening words of "In Memoriam" make allusion to this fine thought:

I hold it truth with him who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things.

And Longfellow builds his beautiful poem of "The Ladder of St. Augustine" on the same sentiment:

Saint Augustine! well hast thou said,
That of our vices we can frame
A ladder, if we will but tread
Beneath our feet each deed of shame!

In his life Suso combined appreciation of active service in the world with deep reverence for monastic contemplativeness. He was always a great lover of nature. He loved all beautiful sights and sounds. Flowers had a perennial charm for him, and in this respect he was different from his famous contemporary, Tauler, of whom it is related that, in passing through the convent garden, he drew his cap over his eyes in

order that the flowers might not disturb him in his abstract spiritual meditations. Suso found a thousand charms in the world around him. Every year, we are told, he celebrated in a "spiritual hymn" the glories of the spring resurrection. He spent much time in the solitude of his convent in prayer, thought, and meditation; and he also laboured diligently with tongue and pen in preaching and helping troubled minds in difficulty and doubt. He became somewhat famous as a preacher, and travelled over Swabia, Alsace, and into the Netherlands, gaining everywhere, we are told, "faithful lovers for eternal wisdom, and true friends for God." His eloquence seems to have been of a high order. It united depth with clearness, severe earnestness with affectionate suavity, and glowed throughout with that fire of enthusiasm which burns into the hearts of the hearers. His countenance shone when he spoke, and his whole soul seemed to come forth in the passionate and pathetic words which fell from his lips. He took the creatures and the whole creation, it has been said, into his heart, that he might bear them aloft to the heart of God. This sentiment he has expressed with inimitable beauty in his exposition of the formula, *Sursum Corda*. His language reminds us of that of Bishop Jeremy Taylor. "These words," he says, "have always awakened within me three emotions, either single or combined. First, I placed myself with all that I am, body and soul, and every faculty before my inward eye, and around me I set all the creatures ever made by God in the realms of heaven, on earth, and in the elements, each with its own peculiar name. There were birds of the air, beasts of the forest, fish of the water, leaves and grass of the ground, innumerable pebbles of the deep, and, besides these, all the little atoms that glimmer in the sunbeam, and all the water-drops that ever fell, or are now falling, from dew, or snow, or rain; and my desire for them was that every one, from first to last, should have a sweet and piercing instrument of music, formed of my heart's inmost sap, on which to play, and raise a new and high-souled laud to the praise of the loved and loving God from eternity to eternity. And then passionately were the loving arms of my soul stretched far and wide towards the innumerable multitudes of created things, and it was my wish to enlist them all in this work, just as a free and cheerful leader stirs up his fellows in the choir to sing with alacrity and offer up their hearts to God—*Sursum Corda*."

The greater part of Suso's life appears to have been spent in his convent at Constance, where for the purposes of silent contemplation and prayer he possessed a secret chapel decorated, as he himself has told us, with pictures. At a later period we find him in a convent at Ulm. And here he

died on January 25 (the Feast of the Conversion of St. Paul) in the year 1365, about the sixtieth year of his age. In the cloisters rests his body until the resurrection at the last day.

We do not agree with all the views of Suso and his fellow-mystics. Here and there we find them swerving into serious errors, and conforming to religious practices of a puerile or superstitious nature, but on the whole they are distinguished by a simple and tenacious adherence to the central doctrines of the faith and an earnest desire to elevate the tone of personal religion. Their mysticism lifted them to a higher and more beautiful region than that in which most men were living. They were the

Scattered few,
Living to God and Nature, and content
With that communion.

“There is a sublime uncomplaining melancholy traceable in these old hearts. A great, free glance into the very deeps of thought.”

They have the grief men had of yore,
But they contend and cry no more.

Those mystics had fine intuitions. They lived mostly in the midst of silence; they loved to dwell in a deep mysterious night of the spirit. Their mysticism fed itself in ecstasies and things rather felt than seen. Their souls lived as in a passive dream. They were fond of feeling that they had plunged into God; “in Him,” in a higher sense than that in which the Apostle spoke, “they lived and moved and had their being.” The circumstances of their lives, the country round about them, the forest glades, the lakes, the “old-world abbey walls,” the secluded dells, were favourable to their ecstatic mind-life. Nature very often, marvellously unperceived by them, must yet have as certainly influenced, even when not colouring, their stream of thought; sometimes, as in the case of Suso, it did give a new life to thought of the infinite love of God. It could hardly have been otherwise, living mostly in his convent on the solitary little isle, surrounded by the blue waters of the Lake of Constance, its shores clothed with dark pine-woods, and the country stretching away to the terraced vine-clad heights of the Rhine beyond. There is one sweet passage in which he speaks of the planets and the glorious sun—leaves, grass and flowers, bursting into forest thicket and meadow ringing with the song of birds. “All the dear little creatures,” he says, “which were shut up in the hard winter burst into life and rejoice in the sunshine, while among mankind young and old are wild with joy and happiness. Ah! dear, kind God,” he continues, “if Thou art so full of love in Thy creatures, how lovely, how happy must Thou be in Thine own Self!”

The aim of this devoted mystic from his earliest years was the cultivation of the divine life. His corporeal austerities, his prayers, his meditations, his sacramental exercises, were all used for this purpose. He was at times mistaken; he fell into grievous superstition; he gave an undue preponderance to means that would seem to us somewhat trivial and puerile, but the motive which influenced him in all he did and said and endured was high and noble, and the design of his effort always was the growth of his spiritual nature into a nearer likeness to God. He lived for God; he lived with God; he lived in God and God in him. He felt that only the pure in heart could see God; and hence he strove ever to cleanse himself from sin, to wean his heart from earthly things, and to lose himself in the pure splendour of the Divine Being. Only to the pure in heart is it given to recognise the splendour of His glory in the beautiful things He has created. Hence Suso laboured after purity of heart. All through the Middle Ages this pearl among the virtues was extolled in a very high degree. Poetry sang its praises. Chivalry fought for it. Preachers proclaimed its beauty and its power.

Sir Percivale,
Whom Arthur and his knighthood called the Pure,
enjoys the rare privilege of seeing the Holy Grail because of
this great virtue. Sir Launcelot fails, alas! in his quest be-
cause of his sin. Sir Galahad's virgin heart,

Whom God made good as beautiful,
endows him with a strength which nothing can subdue.

My good blade carves the casques of men,
My tough lance thrusteth sure;
My strength is as the strength of ten,
Because my heart is pure.

Pure, ineffably pure and sweet and good, was Suso; bright and clever, too, full of a divine ardour, earnest and happy in his life, whether it was passed within cloistered walls, in meditation and prayer and writing, or in the active exercises of the pulpit and in the gathering together and consolidating quiet societies of "friends of God" and "good children." His life was a holy life. He lived in God and for God, and when his life on earth came to an end he went to be with God, leaving behind him a blessed memory, a holy example, and lessons which ought not to be forgotten, amid the feverish activities of our utilitarian days.

All that is truest which the world derides,
The gift of loving and the worth of life,
The strength of faith, the holiness of strife,
My tears and prayers besides.

These, in the words of a French poet, and much else that is worthy to be loved and prized, have come to us from Henry Suso, the old "Minne-singer of Eternal Love and Wisdom," and "the particular Friend of God."

WILLIAM COWAN.



ART. V.—THE NEW CREATION.¹

"If any man be in Christ, he is a new creature."—2 Cor. v. 17.

"CREATURE"—"Creation": what a wide and deep meaning have these two cognate words! To know their meaning fully would be to come to the end of all scientific inquiry. "In the beginning God created the heavens and the earth," but the formless matter existed before this globe took form and shape.

"By faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear," says the inspired writer. The development of the visible universe from the invisible is one of the grandest ideas of modern science.

The forming or shaping of the worlds, the evolution of their beautiful order out of *χάος*, takes us back to the "Beginning [in which] God created the heavens and the earth;" but this statement has no meaning, unless there was something for the formative, the creative, will to act upon. Try, if you will, to realize to yourself the idea of "making something out of nothing." You cannot; the thing is unthinkable. So, on the other hand, is it just as difficult to take in the opposite idea—that matter is eternal, that it never had a beginning and can never have an end. On this the Bible tells us, and professes to tell us, simply nothing at all. Without attempting to teach men physical truth, for the discovery of which God has endowed them with proper faculties, it tells us much of the action of Almighty Power in forming and upholding and controlling the present order of things; and the furthest point to which scientific inquiry has been pushed can tell us nothing, absolutely nothing, of the source and inner essence of *life*. It can tell us much (and this is, as

¹ A sermon preached at Beeston, Nottingham, on Sunday, September 17, 1893, on the occasion of the Nottingham meeting of the British Association for the Advancement of Science, by Rev. A. Irving, B.A., D.Sc., Vicar of Hockerill, Herts, late Science-Master of Wellington College, Berks; formerly second master of Nottingham High School.

the present occasion reminds us, one of God's greatest gifts to our time and age)—it cannot tell us much of the ways in which the matter of which the universe is made up has had the most wonderful laws impressed upon it, giving it that beautiful order of which it is the privilege of the real student of science to know something, even though it be but a little, as the reward of patient inquiry and honest work; but it can neither go beyond nor call in question that profound truth to which the great Apostle gave utterance at Athens in the first century—that in every breath we breathe, in every thought we think, it is in the Almighty Author of Nature “we live and move and have our being.” Scientific inquiry has taught us, and still is teaching us more and more, how the matter of which the worlds are made up is made to serve the purposes and ends of life, but what that life is it cannot tell us.

To know things as they are, to understand the laws which govern the world, the double world of matter and life, is the true end and aim of the study of nature, of all scientific inquiry; and there is no necessity why this should be opposed to a belief in God's revelation of Himself to us, or make us fail to see the truth of that grand utterance of the psalmist, “By the word of the Lord were the heavens made, and all the hosts of them by the breath of His mouth.” That “Word of the Lord” we recognise as we learn to know something of those laws and properties of matter, in which, if we will, we may see the expression of the Will of Infinite Power, which has also revealed Itself to us as Infinite Goodness.

The great advances made in the last half century in our knowledge of living beings, bringing us face to face at a nearer view with questions and problems relating to the life itself, have, as the President of the British Association has reminded us during the past week, resulted from improvements in the methods of inquiry and in the instruments of research. But, as he has also shown, while these advances in our knowledge of the framework of the organism have been very great, the *life itself still remains a mystery*—still eludes the grasp of the most searching analysis. There is still a something behind the phenomena that can be observed and measured and demonstrated—something, whether you call it “specific energy,” or “specific activity,” or by any other name—which guides and controls to a definite end all the minor properties and activities which manifest themselves in the outer framework of the individual unit of being, whether that individual consist of a mere microscopic cell, or such a highly differentiated organism as that of man; and that end is, as old Treviranus saw early in the century, the advantage of the whole. As the foremost biologist on the Continent was fain to admit in the

Croonian lecture of last June before the Royal Society, so the present president of that great association, which has honoured our ancient borough of Nottingham with its presence for a second time, is also fain to admit that "the origin of life, the first transition from non-living to living, is a riddle which lies outside the scope [of scientific inquiry]."¹

If, then, it is impossible to recognise life as itself evolved out of dead inorganic matter by the operation of the mere physical properties of the matter of the universe, the main prop of the much-vaunted materialistic philosophy of the past half century is knocked clean away. Admitting that there is a something, which is essential to the living being, which is not a part or property, or summation of properties, of the outward physical framework of the being, the ground is clear for the faith of the Christian theist. For if design, or intention, or some controlling power "once operated in the production of the first life-germ, how can it cease operating," and mere chance or haphazard adaptation continue the work? The working of natural selection, leading to the development of higher and higher forms, we can recognise; but without *variation* there would be no possibility of *selection*. Mediate creation on an ascending scale requires two chief factors: selection, which we can to some extent account for, and variation, which is a part of the mystery in which the guiding and controlling activity of each living individual is involved.

As has been well said by a master of biological science² not many years ago, "The whole advance, by taking advantage of every creature's best, has made strife work, in the struggle for existence, for good in an ascending series, not from discord to harmony, but from simpler to fuller harmonies, until we reach the stage of the life of man; on the one side a wholly exceptional being, on the other side an object of natural history, a part of the animal kingdom, of the fauna of this particular planet. And the student of natural science can join hands with St. Paul, with the deeper insight which he gains from his scientific studies into the profound meaning of the words, when, in contemplating the twofold nature of man, he can truly say, 'That was not first which is spiritual, but that which is natural, and afterwards that which is spiritual' (1 Cor. xv. 46)."

View these deep matters how you will, the outcome is the emergence of a free and self-determining personality, which, being capable of conceiving it, may hope for immortality.

¹ Presidential Address by Dr. Burdon-Sanderson, F.R.S.

² Dr. Asa Gray, "Natural Science and Religion" (Scribner, New York, 1891).

With all life goes duality of being—the material and the non-material sides of the individual existence—there is the matter and there is the life; and as the lower stages of living existence serve their purpose for a time and give place to the higher, the more consummate, so evolution, so far from robbing us of this fundamental hope of the Christian, “points to the probability that the perfected soul survives the struggle of life, and, indeed, then chiefly lives, because in it all ends and all worths inhere.”

Now, brethren, this seems to me to be the point at which the religion of the Incarnation takes up and continues that revelation which science is making of God’s mode of operation in created things. Science having brought us thus far, and having lent its emphasis to that “earnest expectation, that groaning and travailing in pain together, of the whole creation, waiting for the revealing of the sons of God,” of which the great Apostle speaks, Christ the Lord offers to take us by the hand and lead us a step higher. He comes to us as One appearing among men, who has taken the form of the sons of men, who alone, standing in the midst of nations, can exclaim, “I say the truth, I am the truth”—One who, in bringing to us the revelation of the Father, can meet the innermost yearnings of our hearts and spirits, and can answer our deepest questionings. Without opposing itself to the highest teachings of true science, or attempting to extinguish its light, the revelation of Jesus Christ presents us with something more. It adds its own light to help us where the light of science fails us. It lifts us out of the slough of materialistic despair, by presenting us, even if imperfections occur in the records, with a perfect life, involving perfect suffering, in the contemplation of which the longing, the questioning, the seeking of every man’s inner spirit finds its fulfilment and answer; where all lines so wonderfully converge, and everything tells us that the revelation of the Divine penetrates all human individuality. And the true function of all sound theological science is to grasp and illustrate in all their significance the entire relations of this perfect revelation of the New Testament, and so to lead us with the one hand, while science leads us with the other, to that higher and true philosophy which deals with the self-consciousness of humanity and its history, and can reach perfection only through a profound understanding of these.¹

All that this higher revelation assumes is that, as life has been imposed upon the matter of the universe, so there is a spiritual sphere of activities—an operation within the sphere of human life and experience, of thought and action, of the life

¹ After Stier.

which, as St. John tells us, is brought to the souls of men through the Incarnate Word; and this assumption is not negatived, but rather strengthened, by the doctrine of evolution, if we allow our minds to direct their gaze up the scale of being as well as down it.¹

Darwin has taught men to look down the scale of living things; Jesus of Nazareth has taught us to look upwards. We thus come to recognise in the "new creation" the "new creature," of which St. Paul speaks, another and a higher phase of development, which requires the same Divine power for creating and sustaining it as the physical life in the world does. As the seed cast into the ground develops out of itself a new individuality, a new set of powers and relations to things around it, in the living plant which springs up from it, so it is with the Word of God sown in our hearts. We do know something as to the method and order by which the seed springs and grows up—something more, at any rate, than they did to whom our Lord's words, about "the seed growing secretly," were first addressed; but the mystery of that life, which is at the same time the motive power and the controlling influence, determining the innumerable forms of plants and animals out of the same formless material, is as great still to the most advanced student of nature as is the mystery of the spiritual birth and the sustentation by the indwelling Spirit of Christ, both of the sacramental life of the Church and the spiritual life of the individual Christian. Yet experience shows us, in the light of that larger philosophy, which can embrace all the facts of being within its ken, that the one is as much a fact of the spiritual world as the other is of the natural world. As the Divine Word or will going forth created and sustains life in the world around us, so that Word or will going forth (which is as true an expression for "law" in one case as in the other) has implanted in us the germ of that higher life which we call spiritual, and has provided means for the developing and perfecting of the one as of the other. This higher development of human life, with its powers and faculties, by the ingrafting upon it of a new principle, through the Incarnation of the Son of God, is that which justifies and gives meaning to such strong expressions as those of the Apostle, when he speaks of a "new creation" and a "new creature." And as the God of Truth cannot contradict Himself, we may be sure that there is a deep and true harmony between God's revelation of Himself in His works, and that revelation in which He speaks to us through His Son; and that it is so in spite of all the loud talk with which

¹ Compare Lecture on Evolution by Archdeacon Wilson (S.P.C.K.).

the charlatan, who speaks in the name of science, denies the revelation of Jesus Christ, and of the bigotry of insufficiently-informed Christianity, which has from time to time attempted to bar the progress of scientific inquiry.

Owing to the limitations which beset human knowledge—limitations of which every real advance only makes us the more sensible—it must often happen that when theologians and men of science reflect upon any doubtful matter, their opinions may seem to each other wrong and incompatible with truth. Yet they may both be true; they may be distant parts of one system of truth, whose common bond has not yet been found. With a little more charity and conciliation, both theology and science might well be content to wait, not for the untying, but for the tying (by further discovery) of the knot which shall combine their many truths in one.¹ In one department and in the other there is room for the exercise of faith, and patience, and humility.

It is too often forgotten that a great deal which passes for knowledge in the domain of science is only, after all, the beliefs or views of those who, as workers in science, hold those views as the best expressions for known facts and their relation to one another; and that as religious views or beliefs undergo modification with the advance of knowledge and the casting of new light upon them, so scientific views or beliefs in many cases fall far short of demonstrable or certain knowledge, and are frequently set aside for others with the progress of scientific work and discovery.

In concluding the few thoughts which the present occasion has called forth, as more or less fitting, upon the twofold nature of God's creation, I may remind you of our Lord's words: "That which is born of the flesh is flesh; that which is born of the Spirit is spirit." As I have said elsewhere,² anything like a gradual development of the spiritual out of the physical life seems to be as untrue as the doctrine of the development of life from non-living matter, with its energy and properties, a doctrine which was held by many scientific men a generation or two ago, and is still held by some. Each life has its place in guiding and controlling to higher ends properties and forces of a lower order than itself. As science can tell us nothing directly of the intrinsic nature of the physical life, so can it have nothing to say for or against the spiritual life; for this we must turn to the "revelation of Jesus Christ" as unfolded in the sacramental order of the Church and tested by Christian

¹ After Sir James Paget, F.R.S., Lecture to the Leeds Clergy School (Rivingtons, 1881).

² "Faith and Science" (see *Clergyman's Magazine*, June, 1893).

experience. Scientific knowledge "cometh by observation" in the laboratory, the cabinet, the field, the observatory; the other is much more a matter of the inner consciousness: "the kingdom of God (says our Lord) is within you." Each life is in itself shrouded in mystery, but known in its manifestations as two phases of the universe of being, of which matter, with its properties and energy, is not the be-all and the end-all. Rooted in the depths of our humanity, and expanding in the light of that revelation of which St. John speaks consciously when he says, "We have seen and do testify that the Father hath sent the Son to be the Saviour of the world," there is that deep-seated and ineradicable instinct—that *childlike faith of the heart*—which finds it easier to respond in prayer to the revelation of the Father than to express itself with scientific precision, which resolves Christianity from a philosophical system (about which men may dispute) into loyalty to the life of the Son of God; which gives meaning and emphasis to much that in revealed religion appears otherwise vague and shadowy; and seems to furnish the connecting-link between the leading idea of the science of biology and revealed religion. The life of faith need not fear to challenge appeal to the highest of all tests—its power to develop and form character; and the experience of nineteen centuries has raised what have been called the "wild dreams" of a few "visionaries" of the first century to the position of verified and established laws of the spiritual world. The "new creation" of God goes on doing its work in the world. And when clever men and clever women have picked holes in the written records, and have shown to their own satisfaction that, as Nature's record of the past is incomplete, so the Divine oracles may appear to be when judged by a critical standard, they are still confronted by the great fact of God's Church in the world, with its sacramental life, opposing itself to the hardening tendencies of our age—the hardening influences of Mammon-worship and luxury, separating class from class in human society, and the hardening tendencies of modern materialistic thought; seasoning society with the salt of purity and self-sacrifice; softening down that hard and selfish individuality which gives such a ring of solitary sadness to the lives of many men and women; lifting and purifying the outcast and the fallen, and bringing into the midst of human life the very "peace of God."

A. IRVING.

ART. VI.—CHURCH REFORM.

IT is not easy in the present day to secure reform in the Church. There was a time, twenty years ago, when Wednesdays in the House of Commons were devoted to ecclesiastical business. Those were the days before the lowering of the franchise, which has had varying effects on the representation of England, Scotland and Ireland, when there was a stronger sense of proportion, justice, duty and moral responsibility than probably now exists. Secularists, Irish Home-rulers, and other groups have modified the tone of the House, and made it more difficult for the business of the Church to obtain a fair hearing. The first thing that is needed is to persuade the opponents of the Church in the House of Commons that it is indeed, in one aspect, the great Christian function of the State, with concerns which directly affect more than half the population of England, and the other half indirectly; that even if its religious character be for a moment put out of view, it exists for the politician as a tremendous agency for social and moral development; and that in any case its affairs deserve at any rate a small and modest amount of conscientious and respectful attention. It is in a high degree unjust to rail at an institution because it has anomalies and abuses to be reformed, and at the same time, when honest attempts are made at reform, to do everything that is possible to defeat and prevent the improvement. The members of the Church do not obstruct Nonconformist legislation, and they have a right to expect a corresponding forbearance in return. I leave it to members of Parliament to decide whether there should not be a Grand Committee of the House to consider and present such ecclesiastical legislation as is brought forward.

The next preliminary remark I wish to make is that, if we are to have any real and healthy self-adjustment of the Church from time to time, there must be a greater unity of opinion amongst Churchmen themselves. A strong and united episcopate is of the very essence of the stability of the Church. It is widely felt, without any party reference whatever, that at a time like the present to appoint to the episcopate men of extreme opinions of any kind is an injury to the cohesion of the Church for which there is no compensating advantage in zeal and piety. The gift which Bishops need at the present hour is pre-eminently what St. Paul calls "governments": the power of wise ruling. It is such men who will win the confidence of the laity, and bring to their minds the desirable conviction that the visible organization of the National Church as an institution partakes of that character of stability which

belongs to the spiritual rock on which it is founded. In these days of opinions strongly divided and strongly developed, it is not at all clear that the Crown is right in confiding to the Prime Minister alone the nomination of Bishops. Prime Ministers may be themselves men of extreme opinions, or they may have no opinions at all, or they may leave the selection to the predilections of their families who have no necessary sense of public responsibility, and may quite conceivably not understand the qualities which distinguish a ruler from a pastor or a teacher. The custom which confines advice to the Crown on this point to the Prime Minister is only a traditional etiquette, and appears to me unsuitable. It would, I believe, be a very wholesome change if four other members of the Cabinet were associated with the Prime Minister in this most critical matter: the Lord Chancellor, the Lord President, the Lord Privy Seal, and either the Home Secretary, the Chancellor of the Exchequer, or the Chancellor of the Duchy. Such a committee there was in the time of William III. But this is not a matter that is generally before the Church. All that is urged is the supreme importance of a united Church and a united episcopate if reforms are to be pressed and carried.

I.

PATRONAGE BILLS.

The first actual reform that must be mentioned is in the system of patronage. Amongst all the rocks and shoals of Parliamentary Sessions it is earnestly to be hoped that a resolute and united attempt will be made to secure the passage of some measure of redress, admitted on all hands to be urgently necessary, through the House of Commons. Many are the efforts that have been made to reform abuses in the system of appointing to benefices in the Church of England. The present Archbishop of Canterbury introduced a Bill for this purpose in 1886, which came to an end with the short-lived Parliament of that year.

In 1887 another Bill was introduced, and passed through all the stages in the House of Lords; but the Commons were too busy with Irish difficulties. The Archbishop's Bill of 1893 dropped the principle of Boards of Patronage, which was a feature of former proposals, and limited itself to the direct removal of abuses. It is enough to say here that to forbid the sale of advowsons (the perpetual right to present) was thought impossible, it would be an invasion of a privilege which has existed for more than a thousand years, for which the compensation that would in equity be required would be

absolutely prohibitive, and which, in spite of its obvious anomalies, has, under the light of public opinion, on the whole worked well, and also because the right might in that case be inextricable from paupers or unfit persons. The great scandal of the sale of next presentations was to be absolutely forbidden; and an advowson was only to be sold when there had been two vacancies in the parish since the last transfer. Every particular of such transfers was to be publicly entered in the diocesan registers, and no legal rights were to be acquired until such faithful entry. The countersignature of the Bishop would in future be necessary to the letters testimonial of a minister coming from one diocese to another. Perhaps the most welcome provision of all was that which gives the parishioners the right to object to obviously unfit appointments, on the ground of physical infirmity, embarrassment from debt, and previous misconduct. Donatives, which survive, it is said, to the number of more than one hundred, and which are small parishes in private patronage, to which appointments can be made by mere register, without institution from the Bishop, were to be placed under the same conditions as all other parishes. They have been a frequent source of evasions and abuses. Provision was to be made for enabling the Bishop, on proper legal certificate, to declare benefices vacant where the minister is suffering under such aggravated monetary difficulties as render his work useless. There would also be arrangements for the compulsory retirement of incapacitated incumbents. The Bill further proposed that no presbyter should be appointed to a parish until he has been a year in full orders; perhaps the suggestion of the Convocation of York was better—to change one to two. The Bill did not pass; but it is greatly to be hoped that a measure affecting so considerably the welfare of more than fifteen millions of Englishmen will some day receive a kindly welcome in the House of Commons, especially at the hands of the Nonconformists, for whose advantages so many measures have of late years been passed. Any proposal on so difficult a subject will probably need amendment. Some of the provisions of the existing measure have been gravely criticised. But it is unlikely to pass this year.

·II.

The next practical reform which claims our sympathy is that of the representation of the clergy in the Lower House of Convocation.

As I discussed this matter fully in a paper in *THE CHURCHMAN* a few years ago, I will only repeat that there are four possible sources of authority for the reform of Convocation:

1. Convocation itself.
2. The Archbishop of the Province.
3. The Crown, in virtue of royal supremacy.
4. Parliament, as the governing legislative body of the whole realm. All these four have been separately and individually repudiated by the highest legal authorities.

Here, then, is a fourfold dilemma, out of which there is apparently no escape. What is to be done? Are we actually reduced to an *impasse*, and must we remain in our present situation for ever? A happy solution of the difficulty has been provided by Mr. Philip Vernon Smith in a recourse to the principle of a Declaratory Act. Blackstone says that statutes are either declaratory of common law, or remedial of some defects therein: declaratory, where the old custom of the kingdom is almost fallen into disuse or become disputable, in which case the Parliament has thought proper *in perpetuum rei testimonium*, as a perpetual guide-post of the matter in hand, and for avoiding all doubts and difficulties, to declare what the common law is and ever has been.

Declaratory Acts are rare, and only for great occasions. They have cleared up doubts as to the marriage law. In 1766 such an Act declared the subordination of the Colonies in America to the Imperial Crown and Parliament of Great Britain. In 1783 such an Act declared the right of the Irish people to be bound only by the laws of Grattan's Parliament. In 1865 such an Act declared the resolution of doubts as to the validity of laws passed by the Colonial Legislatures. Here, then, in the doubt as to the authority for the reform of the Convocations, is an exact case in point for a Declaratory Act. In the words of Blackstone, "The old custom of the kingdom has become disputable." The old custom was for the King to determine who was to attend the Convocations; that ancient royal prerogative is now obviously a matter of dispute. What we have to do is to persuade Parliament, in justice to the National Church, to pass a Declaratory Act authorizing the Convocations, with the consent of the Crown, to amend their own composition in accordance with the requirements of the age. Mr. Smith has given a sketch of such an Act:

Whereas doubts have arisen as to the powers of the Convocations of Canterbury and York to make . . . ordinances with respect to the representation of the clergy in such Convocations: Therefore, for removing all doubts respecting the same, be it declared by the Queen's most excellent Majesty, with the advice, etc., of her Parliament, that the Convocation of each of the said Provinces has power to make . . . ordinances with respect to the representation of the clergy of the Province of such Convocation, so as every such . . . ordinance be made with the Royal assent and licence.

This would obviously be no interference with the independ-

ence of the Convocations, or claim of Parliament to control their measures for reconstitution, but a distinct disclaim of any desire so to interfere or control. It is difficult to see why either the Convocations or Parliament should object to so happy an arrangement. Here are combined all the four possible sources of authority for such a reconstitution.

III.

When the Convocations have been reformed, it should be considered whether it is reasonable that they should continue to sit always in two separate bodies, one at York and the other in London; an arrangement dating from the days of the Heptarchy. By all means let the Convocation of the Province of York continue to transact its own special business in the north for its own dioceses; but let the two bodies meet once a year in London, and sit side by side, as a great National Assembly of the Church, which could speak with the strength of united purpose, like the General Assembly of the Church of Scotland, and command the interest and attention of the people. To have separate Parliaments for the different kingdoms of the Heptarchy, sitting at Exeter, Oxford, Norwich and York, would not be more unreasonable than the present arrangement.

IV.

When the Convocations have thus been reformed and united, favourable consideration might be asked for the Bill of the late Bishop Jackson of London. Even if we could persuade the Secularists and Nonconformists to treat the business of the Church with the same justice which is given to the measures of Dissenters, such a proposal would appear wise and reasonable. Besides the reluctance of this section of the House of Commons to permit Church reforms, the business of the Empire is so enormously increased that there is little time for the discussion of ecclesiastical matters. Without saying anything as to the composition of the House of Commons, we can but state the fact that that assembly declares itself over and over again unwilling to be occupied with the affairs of the Church. A curious instance occurred three years ago in the treatment of the Archdeaconry of Truro Bill, which was a pure matter of administration, involving no principle, and might have been settled in five minutes. The adverse politicians fell upon it, worried it for hours, and then, with strange complacency, complained of the time of the House of Commons being wasted on such trifles. It is well known that the Queen's Ministers always urgently deprecate the introduction of ecclesiastical affairs, and beg Churchmen to get on for the present as best

they may. It is on principle that a large Nonconformist element objects to the improvement of the condition of the National Church by legislation; and it is well that we should be aware of the fact, and take it home to our hearts. There is, of course, a highly friendly assembly, the House of Lords, with the Bishops in it; but it is unnecessary to say that they cannot pass measures for us without the House of Commons.

It was under these circumstances that in 1874 a prelate of the utmost prudence, caution, and deliberation, the late Bishop Jackson of London, introduced a Bill to the effect that when the two Convocations have, by the authority of the Crown, altered directions and rubrics, and the Crown has thought fit to send such alterations to Parliament, they shall lie on the table of both Houses; and if no address to the Crown be carried against them by either House within forty days, they shall then become law. The Bill was not carried; but it has established a principle to which members of the National Church can with confidence appeal.

It is of the highest importance to remember, in connection with Bishop Jackson's Bill, that whatever you do with the Convocations, or whatever machinery of self-government you might otherwise provide for the National Church, Parliament must ultimately sanction any change whatever, either small or great, just as it would have to sanction any legislation affecting Nonconformist bodies; so that those who fear that the improvement of the Convocations might mean organic changes in the National Church and its formularies are perfectly safe. No such organic changes could, under any circumstances, be made without the consent of Parliament. And that means that no vital changes ever will be made.

V.

A fifth matter which should be kept in mind, though probably we are not yet ripe for the practical recognition of the principle, is that, according to the primitive model, ecclesiastical synods are not complete without the presence of the Lay element. The Convocations of Canterbury and York have lately encouraged the formation of Houses of Laymen, who are consultation bodies, and whose opinion is entitled to great weight. The time ought some day to come when the consent of these representative Houses of Laymen would be necessary to any ecclesiastical measures.

Some of you may conceive, that to postpone this question is not enough, and that all idea of Lay representation in our National Synod should be at once and for ever repudiated. But are such persons fully aware of the strong arguments which may be urged on the other side? Do they keep in

mind that the first Christian Synod consisted not only of the Apostles and Elders, but also of the Brethren? Are they aware that in the early Ecumenical Councils, although there were no Lay Deputies, there was a most effective Lay representation, consisting of the Imperial Commissioners or Assessors, *Judices Gloriosissimi*, who took a leading part in framing and enacting the Canons promulgated by those Assemblies. Has not the principle of Lay representation in Ecclesiastical Councils been adopted in our Colonial Churches as well as in the Protestant Episcopal Church of the United States? And is it not generally acknowledged that no Delegates are wiser and more cautious, and more opposed to needless innovations than the Lay Deputies, including in their number, as they often do, Judges and members of the Senate or House of Representatives, men of age and learning and station far above the influence of sudden impulse or inflated oratory?¹

VI.

A sixth and very important reform, subsidiary to the Patronage Bill, is the proper regulation of the exchange of Benefices. A plan has been prepared by a Committee of the London Diocesan Conference, and has received the warm approval of the most experienced ecclesiastical lawyers. This plan needs no recourse to Parliament, and depends solely on the united consent of the Bishops not to allow any exchanges except those which are publicly registered by the Registrar of Exchanges, whom it is proposed to create. It is remarkable that although the custom of exchanges has largely prevailed for several centuries, no systematic effort has apparently been made successfully to facilitate and regulate exchanges. In order to check the abuses which arose in the sixteenth century with respect to exchanges, chiefly on account of the disproportion in the value of the benefices exchanged, an Act was passed in the thirty-first year of the reign of Queen Elizabeth, under which it was enacted that "certain fines should be imposed if any in the exchange or resignation of benefices gave or received, directly or indirectly, any sum of money, a pension or benefit whatsoever." But unfortunately under this Act, and it is the only Act relating to exchanges, no official registrar was appointed to control exchanges. The result has been that agents who are self-appointed, and who are not under Episcopal direction, arrange almost exclusively the exchange of benefices in every diocese in England and Wales. The committee have critically examined and tabulated the lists of four of the principal exchange agents, and found that 1,406 benefices had

¹ Archdeacon John Sinclair's "Charges."

been entered for exchange of the net annual value of £389,913, with a population of 2,341,149 souls. The committee trust the conference will consider that these exchanges, so vast in their magnitude, may be transferred as speedily as possible to an official registrar episcopally appointed and controlled. In order to accomplish this transference it is not needful for the Archbishops and Bishops to appeal to the House of Commons or the House of Lords for Parliamentary powers, or to submit their proposals for a prolonged debate in the Lower Houses of Convocation or the House of Laymen; but by a resolution distinguished for its simplicity and its stringency—namely, “That no exchange of benefices shall be sanctioned by the Bishops unless conducted by the official registrar under Episcopal authority”—the reform, so sweeping in its completeness, will immediately be accomplished. It will be a reform which at one stroke will terminate the abuses and the anomalies which have prevailed more or less in connection with exchanges almost from time immemorial; a reform which in facilitating and regulating exchanges will increase the power of the Episcopate and the privileges of the beneficed clergy; a reform, in fine, which the committee believe will be felt in its beneficial results in every diocese, not only in the present time, but in generations to come.

The report from the Committee on the Exchange of Benefices stated: (1) That the committee did not concern itself with any fundamental change with regard to the sale of advowsons or next presentations; (2) That at present agents, under no Episcopal jurisdiction, almost wholly conducted the negotiations for exchanges; (3) That the custom of exchange prevailed to an extremely large extent; (4) That there were the following objections to the present system:

(a) The clergy, on account of the semi-secrecy of the negotiations, may be placed at times in positions of difficulty with regard to their Bishops or patrons, or parishioners.

(b) The custom of a three or four fold exchange may under certain conditions lead to compromising complications.

(c) When there is a considerable disproportion in the respective values of the benefices to be exchanged, it is possible that a simoniacal arrangement may be suggested.

And (5) That the following advantages would be secured by the regulation of the exchange of benefices:

(a) A registrar, or registrars, ecclesiastically appointed, would be recognised in every diocese for the exchange of benefices.

(b) The clergy desiring exchange could *openly* and yet without publicity register their requirements.

(c) *Frivolous* exchanges would be checked or discouraged, and *reasonable* exchanges would be facilitated.

(d) No arrangement in the exchange of benefices leading to legal or other complications could be made.

VII.

I have already mentioned a sufficient number of reforms. But as it is desirable to have clearly before us what we want, and as I desire to make my list to some extent complete, one or two more may be mentioned. The recent creation of Parish Councils for civil administration reminds me of a plan which has been frequently discussed, and which has my warm sympathy for the creation of similar bodies from among the members of our congregations for ecclesiastical purposes. I quote from a charge of the late Archdeacon Sinclair, of Middlesex ;

“In a certain sense most of us already have Church Councils ; we have School Committees, District Visiting Committees and other voluntary committees of various kinds to assist us in our parochial work. Some of you have taken a further step, and have established councils to be consulted generally on the affairs of the parish. Such councils have been found useful ; but the question now is, not whether voluntary parochial councils can be made useful, but in what light we are to regard councils instituted by Act of Parliament. The declared object of an influential body, including members of the Legislature, is, “to give the Laity in parishes, by means of a representative organization, some voice in the introduction of changes in the Church services within the law, and facilities for taking further part in the local administration of the Church.”

Here the question arises, By whom are these Church Councillors to be elected ? If by the whole body of Rate-payers—that is, by Jews, Turks, Infidels, and Heretics, as well as by members of the Church—the proposal would be the most preposterous and the most mischievous that could possibly be devised. I think, however, it is intended that the right of choosing the Church Councillors should be restricted to members of the Church.

Let us, then, consider for one moment the constitution of the only legally established Church Councils we are acquainted with, viz., the Kirk Sessions of the Establishment in Scotland.

Vacancies in the Kirk Session are filled up by the votes of the remaining members. The Minister in general recommends a Candidate, and his recommendation is accepted. The name of the Candidate, is then submitted to the congregation of the Parish Church. If any objection is alleged, a day is appointed for considering it. An objection, however, is hardly ever offered, and within ten days the successful Candidate signs the Confession of Faith, and is solemnly ordained an Elder.

Among the chief duties of the Kirk Session is the collection and distribution of alms.

All processes for the censure or excommunication of the lay parishioners must originate with the Kirk Session.

The Kirk Session has no control whatever over the Minister in his performance of Divine Service.

At all meetings of the Kirk Session the Minister must be present, otherwise all its proceedings are invalid.

Such is the constitution of a Presbyterian Kirk Session.

A Church Council of this description seems wholly unobjectionable. It has long been useful and popular in the North, and there appears to be no reason why it should not acquire the same usefulness and popularity in the South.

I see no necessity, however, that members of Church Councils, like members of Kirk Sessions, should receive any kind of ordination; nor that they should have any power of censure or excommunication; nor do I wish that they should all be Communicants; for it is not desirable that the receiving of the Holy Communion should in any case be a necessary qualification for the exercise of a privilege. It would suffice that they should be unquestionably members of the congregation.

The Churchwardens of the Parish should officially be Church Councillors, and exercise their powers in conjunction with the majority of the Council.

To such Councils might be transferred the right of patronage, where they might be willing to raise sufficient funds to compensate the patron, and he should agree to part with his privilege. Among the recommendations of this plan, one of the most obvious is, that the plan is undeniably fair and honest, recognising the legal rights of Patrons, and giving them the compensation they are entitled to.

Another recommendation is, that the plan would give the people the influence, which in primitive times they unquestionably enjoyed, in the appointment of their own ministers. There cannot be a doubt that they exercised a *veto*. When a candidate was named they answered with an audible voice *ἀξιός* or *ἀνάξιός*, worthy or unworthy. If they pronounced him unworthy, their *veto* was decisive, and extinguished his pretensions. The *si quis* still read in our churches may be regarded as constituting a protest against the abolition of the people's ancient right. Father Paul Sarpi, in his learned work, "De Beneficiis," insists that "according to the rule established by the Apostles, Bishops, Priests, and other ministers of the word of God were elected by the whole body of the faithful." He quotes the Roman Pontiff St. Leo as affirming Holy Orders to be in-

valid, when the Bishop granted them without the people's concurrence.

It is clear, then, that to give the Laity in some form an influence in the election of their ministers would be an assimilation to, and not by any means a departure from, the rules and principles of primitive times.

Another recommendation of this plan is, that the Church would acquire greater popularity when it became known that in the case of hundreds of parishes now in private patronage, the Laity might at any time secure the right to choose their own Church Council, if they thought fit to make a certain pecuniary sacrifice.

A further recommendation is that when the parishioners had acquired the right of patronage they would take a greater interest in Church affairs, and would not listen with any patience to proposals for the disendowment or disestablishment of the Church.

As regards the Clergy, it would form a recommendation of the plan before you, that under the new system presentations to benefices would be always given freely. They would never be sold. No transaction, approaching to the nature of simony, would be necessary in order to obtain preferment.

I shall only add this further recommendation, that the religious principles of the Incumbent appointed by a Church Council would in almost all cases be in accordance with those of the great body of his parishioners.

If I am asked what number of Church Councils would be likely to succeed in raising the funds required for the purchase of the advowson, I answer, I cannot tell. The number depends entirely on the degree of excitement which may arise upon the subject. In Scotland, shortly before the great disruption, an organization, under the name of the Anti-Patronage Society, was formed for purchasing the rights of private patrons, and handing those rights over to the parishioners. It so happened, however, that excitement on the subject was only then beginning to arise. The subscriptions given were moderate, and the society proved a failure. It was unable, notwithstanding numerous appeals for funds, to purchase more than one advowson. After the disruption, however, the excitement rapidly increased—it became intense and unparalleled, and carried all before it. The Free Kirk, constituted on Anti-Patronage principles, raised an aggregate of funds sufficient, if so applied, to have purchased many times over all the private patronage in Scotland.”

VIII.

There is yet another matter which I wish to mention. The present rigid view of the law that a benefice is a freehold, and in no sense a trust, dates mainly from the creation of the Judicial Committee of the Privy Council between thirty and forty years ago. The new court showed plainly that they regarded a benefice not in the light of a trust or office as we should have expected, for which certain qualifications, moral and doctrinal, were required, but simply as a freehold of which the owner could only be deprived on his conviction as a criminal for a statutory offence. The court accordingly directed their whole attention to the mischief they would inflict on the accused by depriving him of his freehold. If, however, they had directed their attention to the fact that he also held a trust or office for the benefit of his parishioners, they would have been thoroughly alive to the mischief which those parishioners must suffer from having over them for the rest of his life an unsuitable, improper, or inefficient minister. The legal recognition that a benefice is a trust as well as a freehold would be a reform of no small dimensions. A freehold for life in the command of a regiment or an ironclad is at once seen to be an obvious absurdity. The decision of the fulfilment of the trust could be safely left to the Bishop, and his diocesan synod properly constituted with a due lay element, and an appeal to the courts of civil law. If this reform alone were carried, the Church could dispense for the present with almost every other. The presence in every district of the country of some inefficient, incompetent or unworthy parish clergyman is the real secret of any political weakness and unpopularity in the Church.

IX.

There is yet one matter more with regard to benefices—I mean the union of those which are very small and ill-paid. If you insist on having a separate vicar for every little hamlet, or for the ancient town parishes from which the population has ebbed away, you cause a great waste of force, you promote a class of clergymen who have nothing to do, and who do, if possible, even less, and you create poverty, misery and discontent. Every diocese has scores, sometimes hundreds of such minute parishes, many of them quite close to each other. Every bishop laments that he has not power to unite them. The superfluous parishes in the City of London, in Norwich, in Lincoln, or along the South Downs, are instances. The obstacle is twofold: the variety of patronage, and the expense of private Acts of Parliament. What is needed is a Royal Commission and a General Act.

X.

I venture finally to submit certain reforms which I think immediately desirable with the object of healing, as far as possible, the lamentable state of religious discord in Wales.

Resistance to the great injustice and harsh cruelty of the Disestablishment Bill, so obviously dictated by real opponents of the Church, however many who acquiesce in it need not be classed as such, will clearly be vigorous throughout the length and breadth of England. But besides that, it would appear wise to consider some such conciliatory measures as these:

1. Immediate redemption of tithe from small or Nonconformist owners of land, to remove a grievance felt, though sentimental. As everybody knows, the tithe is now paid by the landlord, not by the farmer.

2. The grant of solid and indisputable social standing from the Queen, as fountain of all honour, to the ministers of registered religious communions, with the object of placing their flocks on an equality with "Church" people. Ministers, of course, whether established or not, care nothing about this. But it is desirable in the social organism that every arrangement and position should be clear. The removal of misunderstandings, even in such matters, is a help to the preaching of the Gospel.

3. The retirement of the Rector and Vicar from all purely secular business. In England, where the Church is in a large majority, that position is recognised, and often welcome. But the *ex-officio* presidency in Wales gives ground for dislike and jealousy. This is largely effected by the Parish Councils Bill.

4. The universal formation of cemeteries and burial boards.

5. The representation of the parents of children on school management committees.

6. The absolute cessation on the part of the Welsh clergy of all reprisals on Nonconformist attacks. Churchmen have no right to offer advice to the Nonconformists; but if that policy could be zealously and enthusiastically adopted, there can be no doubt which would be the winning side.

7. The universal cultivation of friendly relations on the part of the clergy towards all the Nonconformist ministers, no matter how bitterly they may feel their conduct. "In honour," all Christians are bound to "prefer one another." Love is the real conquering element, not war.

8. The recognition by the clergy that the great upheaval of the Reformation, necessitated by the degradation of the Catholic Church in previous ages, brought consequences which cannot now be undone, and of which it is the true Christian policy to make the best; asserting the Episcopal principles of

Hooker, Jewel, Laud, Andrewes, Cosin, Bancroft and Hall rather than those of Cyprian.

9. Restitution to the Welsh dioceses of the status of a distinct province, so that, while still remaining, like the Province of York, an integral part of the National Church, they could reorganize some of their customs and institutions freely on indigenous needs and principles. Small national churches or provinces were common in primitive times.

10. A wise and vigorous application of discipline for the correction of any irregularities, which may possibly here and there remain.

I have discussed these subjects at some length, as it may help members of the Church to understand, either through assent or disagreement, what it is that the Church needs to enable it to carry on its great work of preaching the Gospel unimpeded. About some of them the Church is in the main agreed: others are only my own suggestions. Amongst those about which the Church has matured its opinions are:

1. Church Patronage Bills.
2. The Reform of Convocation.
3. The occasional Union of the two Synods.
4. Registration of Exchanges.
5. The Union of small Benefices.

Measures which have been much discussed, but about which I should not be right in saying that the Church is as yet unanimous, are the following:

6. Bishop Jackson's Bill for Church Proposals to lie on the table of the Houses of Parliament.
7. Authority for the Houses of Laymen.
8. Church Councils.
9. Benefices to be considered trusts rather than freeholds.

The proposals which are only suggestions from myself are those for conciliatory action in Wales.

To these different reforms I would invite consideration in proportion to their maturity and general acceptance. All my readers consider the National Church an inheritance of the English nation worth preserving. My own conviction is that if, without altering its principles, its arrangements and institutions could be from time to time readjusted to suit the varying requirements of changed circumstances, that inheritance would have little to fear either from the mistakes of friends or the hostility of open opponents.

WILLIAM SINCLAIR.



Short Notices.

Voices and Silences. By H. D. M. Spence, D.D., Dean of Gloucester. Pp. 314. Price 3s. 6d. Isbister and Co.

THE eloquent and popular Dean of Gloucester has here put together twenty-one of the most important of his sermons; some of them evidential, some doctrinal, and some on striking events and occasions. The volume takes its title from the first sermon, which was preached before the University of Oxford. It is a moderate protest against the hasty conclusions of the newer criticism, and had already appeared in *THE CHURCHMAN*. The Dean is constantly on the watch for fresh evidence on the questions of the Old Testament, and brings some weighty points forward in the sermon called "New Light." In the sermon on "Inspiration" he insists on the fact of varying degrees of this quality in the sacred writings. In a discourse on the Book of Genesis he emphasizes the view that Moses collated ancient documents, purging the old histories of their false, impure, and idolatrous elements. In the discourse on Epistles and Revelation he says, "The Books of the New Testament have, during the last forty years, been subjected to a criticism the most searching and scientific which during the eighteen Christian centuries has yet been put in motion. And the result has been incalculably to strengthen our faith in these books. Their genuineness has been found to be literally impregnable." The sermons on the Gospel of St. John continue the examination of the higher criticism.

A pastorate eminently wise, successful and blessed, is summed up in "the last sermon in St. Pancras." The sermon on the Queen's Jubilee brings forward the thought that England's greatness depends upon her religious homes.

The whole volume is characterized by wisdom, moderation, affectionateness, knowledge of character and of the world, and a wide acquaintance with literature.

Christ and Scepticism. By S. A. ALEXANDER. Pp. 308. Price 3s. 6d. Isbister and Co.

The writer at an early age was chosen Reader of the Temple, and is becoming one of the best-known preachers in London. His sermons are always thoughtful, and they have the literary tone and taste of one who has lived several years as a tutor at Oxford. Mr. Alexander writes from much the same point of view as the late eminent Master of the Temple, Dr. Vaughan, that which is known as liberal-evangelical; or, may we say, the true Churchmanship of the Church of England.

In the first sermon, that on "Christ and Scepticism," the position is thus defined: "The Christian apologist ought to have more patience in the present, and a better and more tranquil hope for the future, than he sometimes shows. The age is not, after all, we discover, so sublimely wise as some of us have fancied. Nor need we suppose that wisdom has been born with us, or that we have reached the apex of Truth. Neither criticism nor science has yet said the last word on religion. There are still more things in heaven and earth than are dreamed of in the philosophy of the nineteenth century. There is no occasion, therefore, for clamorous alarm at the sight of every doubt suggested, or difficulty proposed. Far better to exercise a quiet confidence; to make an intelligent and sympathetic study of the problems of the day, and to remember that truth, and truth only, must be the object of our search."

Many true and fertile thoughts and much pleasant writing in an

admirable style will be found in this volume. Among the topics are: "Criticism and the Bible," "The Spirit of Christianity," "Christianity and Art," "Christianity and Asceticism," "The Christian Ideal," "The Future of Christianity," "The Paradox of Christ," "Man's Place in the World," "Rational and Irrational Scepticism," "Limits of Revelation," and "Necessary Belief and Evidence."

The Pledges of His Love. By the Rev. H. C. G. MOULE. Pp. 145. Price 1s. Seeley and Co.

This is a devotional companion to Mr. Moule's Manual for Young Communicants. He is probably the most accurate and careful theologian of the day, and every word that he writes is most strictly weighed. The whole work breathes the very essence of English Church theology. As he himself says, his object is to avoid excessive mysticism on the one hand, and careless superficiality on the other. Such works as this ought to have an enormous circulation amongst Churchmen at the present time, in wholesome counteraction to the numerous mediæval handbooks which are endeavouring to bring back pre-Reformation standards and feelings.

Catechisms for the Young. First Series. Teachings from the Life and Ministry of our Lord. By JOHN PALMER. Church Sunday-School Institute. Pp. 368. Price 2s.

Mothers are often at a loss for useful handbooks in beginning to teach their children religious subjects. Mr. Palmer's experiences as the honoured and invaluable secretary of the Sunday-School Institute gives him special fitness for such a work; and the Catechism on the Life of our Lord makes us hope that it will be speedily followed by others of the series.

The Cambridge Companion to the Bible. Pp. 412. C. J. Clay and Sons.

This admirable and comprehensive work may be safely commended, and comprises in small compass a wonderful amount of information. The print is very small, but not much would need to be read at one time. Amongst the contents are papers on the Structure of the Bible; the Limits and Growth of the Bible, including the history of the Canon of the Old and New Testaments; an account of the Apocrypha and other Apocryphal books, and an appendix on Sacred Books of other Faiths; the Preservation and Translation of the Bible with regard to Text, Manuscript, Versions, Translations, and the History of the English Bible. In the introductions to the several books, the Bishop of Worcester writes on the Hexateuch, Prof. Lumby on the Historical Books, the Master of St. John's on the Poetical Books, Prof. Davidson on the Prophetical Books, Prof. Ryle on the Apocrypha, and the Rev. J. O. F. Murray on the New Testament. The series of papers on Bible History, Chronology, Antiquities, and Natural History are all admirable performances. There is also a glossary, an index of proper names, an index of subjects, concordance, maps, and geographical index. Amongst the writers are also Bishop Westcott, Dr. Sinker, Dr. Moulton, Prof. Robertson-Smith, Prof. Stanton, Prof. Armitage Robinson, Prof. Gwatkin, Prof. Bonney, Prof. Skeat, Prof. Ryle, the Rev. J. J. Lias, and other men of first-rate learning. The work, in fact, represents the flower of cautious Biblical scholarship in Cambridge.

Verba Verbi Dei. Pp. 200. Price 4s. 6d. Longmans.

This is a well-arranged harmony of the words of our Lord, on a scheme as far as possible chronological, and not according to topics. It will be valued as a help to devotion.

Parochial Self-Government in Rural Districts. Second edition. By H. C. STEPHENS, M.P. Pp. 370. Price 1s. Longmans.

This useful handbook contains an account and review of the growth and working of the different authorities by which the country districts are governed. Mr. Stephens is strongly against the election of Parish Councils for a fixed period, and prefers the old system of open-meeting. What he desires is, one rating, one area, direct self-management by the ratepayers, with Parish Committees acting during the consent of the inhabitants, and decentralization by County Councils. There are interesting chapters on the parish in its relation to public health, to highways, to education, to charity property, and to allotments.

Mediæval Music. By ROBERT CHARLES HOPE. Pp. 181. Elliot Stock.

Mr. Hope writes as a learned antiquarian and musician. He has studied deeply the music of the Greeks and of the East, subjects which he thinks have not been properly understood. He gives an account of the Pythagorean systems, of Ptolemy's improvement, and of the influence of Gregory the Great. While admitting that Gregorian music had its proper place, he protests against the attempts to re-introduce the crude chants of the Middle Ages, quoting Mendelssohn, Sir F. Gore-Ouseley, Sir George Macfarren, Dr. Dykes, Dr. Samuel Wesley, and Prof. John Hullah. The volume will be a useful study to all church musicians.

The Ascent of Faith. By ALEXANDER JAMES HARRISON, B.D. Pp. 302. Price 6s. Hodder and Stoughton.

This volume contains the Boyle Lectures of 1892-93, and the subject is "The Grounds of Certainty in Science and Religion." Mr. Harrison is so well known as a thoughtful and able lecturer in apologetics, that the reader will be prepared for a powerful grasp of the subjects treated. Mr. Harrison faces the most profound and difficult problems with calmness and courage. His attitude to the opponent of Christianity is fair and dispassionate. Many will find in these admirable pages the vague reasons which they have had for their cherished beliefs arranged in orderly progress, and with increasing concentration. Many who have carelessly imagined that there is little to be said for religious belief, will here find cogent reasons for reconsidering their positions.

Canonical and Uncanonical Gospels. By W. E. BARNES, D.D. Pp. 112. Price 3s. 6d. Longmans.

This is a popular sketch of the early history of Christian literature, inspired and uncanonical. It is an answer to the question, "Why do we accept our four Gospels?" Mr. Barnes exhibits them at the close of the second century, in the writings of Theophilus of Antioch, Clement of Alexandria, and Irenæus of Lyons. He then discusses the important evidence of Tatian, 160-180 A.D.; that of Justin Martyr, about 150 A.D.; Hermas, 140-150 A.D.; and Papias about the same time. The gospel story is traced in the great Apostolic Fathers, Clement of Rome, Ignatius of Antioch, Polycarp of Smyrna, and Barnabas, as well as in the four great Epistles of St. Paul. The book concludes with chapters on the uncanonical gospels, the uncanonical sayings of our Lord, and the recent Petrine fragment.

The Twelve Minor Prophets. By ORELLI. Translated by the Rev. T. S. BANKS. Pp. 405. Price 10s. 6d. T. and T. Clark.

Dr. Orelli's critical and scholarly exposition of the twelve minor prophets has been well translated. The chief object of the work is to exhibit the meaning of the prophet himself. It is a welcome addition to English theological libraries.

MAGAZINES.

We have received the following (July) magazines :

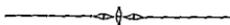
The Thinker, The Expository Times, The Religious Review of Reviews, The Review of the Churches, The Anglican Church Magazine, The Church Missionary Intelligencer, The National Church, The Foreign Church Chronicle, The Evangelical Churchman, The Gospel Magazine, The Church Sunday-School Magazine, Blackwood, The Cornhill, Sunday Magazine, The Fireside, Cassell's Family Magazine, The Quiver, Good Words, The Leisure Hour, Sunday at Home, The Girl's Own Paper, The Boy's Own Paper, Light and Truth, The Church Worker, The Church Monthly, The Church Missionary Gleaner, The Philanthropist, Light in the Home, Awake, India's Women, Parish Magazine, New and Old, The Dawn of Day, The Bible Society's Gleanings for the Young, The Bible Society's Monthly Reporter, The Gottager and Artisan, Friendly Greetings, Little Folks, The Child's Pictorial, The Children's World, Our Little Dots and The Boy's and Girl's Companion.

The Summer Number of *The Boy's Own Paper* is full of adventure, natural history, anecdote, and mechanical suggestions, which must give abundant satisfaction to its readers.

Mignonette is the Summer Number of *The Girl's Own Paper*, and has a number of charming papers and illustrations. Among the writers are Archdeacon Wynne, Lady William Lennox, Sarah Doudney, and Helen Burnside.

The Philanthropist is a useful guide for those interested in the work of our numerous charities. It has a "special appeal" number for the London season.

Messrs. Nisbet have brought out a sketch of Bishop Smith, of Victoria, in their "C.M.S. Workers" series (price 2d.); and the R.T.S. a capital 1d. Biography of Norman Macleod.



THE MONTH.

AT the eighty-third annual meeting of the National Society for the Education of the Poor in the Principles of the National Church, the annual report, which was on the whole of a satisfactory character, stated that during the year the accommodation in Church schools had increased from 2,684,991 to 2,693,841; the average attendance had risen from 1,716,877 to 1,806,207; the number on registers from 2,226,536 to 2,666,756; and the voluntary subscriptions for school maintenance from £613,572 to £617,878. The total voluntary expenditure of Churchmen on schools and colleges since the National Society was founded in 1811 amounted to more than £37,000,000, and of that sum more than £22,000,000 had been expended since 1870. The total amount of the grants for schools and colleges voted during the year was rather more than £18,000, a sum exceeding by 50 per cent. the whole income of the society from subscriptions, donations, and offertories during the year. The total sales in the depot during the past year amounted to £49,837, being £1,772 in excess of those for the previous year.

At the recent sitting of the Convocation of York, in the Upper House, on the motion of the Bishop of Sodor and Man, seconded by the Bishop of Wakefield, a resolution was unanimously carried in favour of the introduction into the Patronage Bill of provisions prohibiting the sales of advowsons by public auction.

The Upper House unanimously agreed also, on the motion of the Bishop of Sodor and Man, that purchasers of advowsons appendant

should be exempted from the restrictions of clause 1, subsection 3, and that purchasers, being public patrons, without power to sell, should similarly be exempted.

The Queen has approved of the appointment of Canon Ainger, late Reader at the Temple, to be Master of the Temple, in succession to the Dean of Llandaff (Dr. Vaughan). Canon Ainger was Reader at the Temple from 1866 to 1892, and was appointed a Canon Residentiary of Bristol in 1887. He is in thorough sympathy with the teaching of the late master, and the Crown may be heartily congratulated on its choice. Canon Ainger is known as a distinguished man of letters and culture, and is in some respects a disciple of the late Professor Maurice. The appointment will be particularly welcome to the Benchers.

Lord Rosebery has nominated an old friend to the Queen for the first Bishopric vacant since his acceptance of the Premiership. The Right Rev. George Wyndham Kennion, Bishop of Adelaide, who has been appointed to the see of Bath and Wells, was educated at Oriel College, Oxford, taking his degree in 1867. He was ordained Deacon in 1869 by the Bishop of Tuam, and Priest in the following year by the Archbishop of York. He was Domestic Chaplain to the Bishop of Tuam, 1869-70; Curate of Doncaster, 1871-73; York Diocesan Inspector of Schools, 1871-73; Vicar of St. Paul's, Sculcoates, Kingston-on-Hull, 1873-76; and Vicar of All Saints, Bradford, from 1876 until his advancement to the episcopate. On St. Andrew's Day, 1882, he was consecrated in Westminster Abbey Bishop of Adelaide in succession to Dr. Short, who had presided over the diocese as its first Bishop since 1847. He is well-known in this country for his attractive and endearing qualities, and is in all things moderate and conciliatory. He married the sister of two Conservative statesmen, Sir James Fergusson and Sir Charles Dalrymple.

Canon Danks, Rector of Richmond, has been appointed by the Bishop of Ripon as Archdeacon of Richmond. Simultaneously there is to be a reconstruction of the boundaries of the archdeaconries, which will complete the arrangement whereby the number of Archdeacons in the diocese is increased from two to three. Under the new arrangement the deaneries of Ripon, Boroughbridge, Knaresborough, and Clapham are to be taken from the Archdeaconry of Richmond, Clapham being added to that of Craven, and the others to the new Archdeaconry of Ripon. Archdeacon Cust, who has now resigned, is ninety years of age, and has held the office since 1868. Canon Danks, who recently declined the Bishopric of Wellington, New Zealand, worked for many years at Ilkley, and has been Rector of Richmond since 1890. His sermons are remarkable for originality of thought and pointed style.

The Archbishop of York has opened for public worship the fine new church of St. Peter, Norton, Malton, the foundation stone of which was laid by the late Archbishop, Dr. Thomson, on October 16, 1889. The whole building, as provided for in the elaborate plans, is not yet completed; but sufficient accommodation is given in the chancel, south chapel, and nave, to meet the present wants of the parish, and permit of Divine worship being celebrated in the church until funds are forthcoming to complete the work. The church will then be by far the largest in the district. The estimated cost of the whole work is £8,000, and already between £5,000 and £6,000 has been expended, of which £1,200 is still required. Mr. Robert Wise, a churchwarden, not only gave the site for the church, but has also added money contributions to the extent of £1,257.

Obituary.

CANON HOARE.

THIS venerable Evangelical leader, the honoured and beloved Vicar of Holy Trinity, Tunbridge Wells, and Hon. Canon of Canterbury, died early on Saturday morning, after an illness extending over several weeks. As a leader of the Evangelical party (says the *Times*), Canon Hoare was held in general esteem. Amongst his works are "Our Protestant Church," "The Doctrine of the Lord's Supper," "Rome, Turkey, and Jerusalem," "Inspiration," "Sanctification," "Redemption." His mother was sister to Elizabeth Fry, and his father was connected with the banking firm of Messrs. Hoare. The late vicar married a daughter of Sir Benjamin Brodie. He graduated at Trinity College, Cambridge, in 1834, as Fifth Wrangler, was ordained two years later to the curacy of Pakefield, and was curate of Richmond, Surrey, from 1837 till 1846. He became perpetual Curate of St. John's, Holloway, London, in 1846, and twelve months afterwards he accepted the vicarage of Christ Church, Ramsgate, and in 1853 he was appointed Vicar of Holy Trinity, Tunbridge Wells. He was presented to an Honorary Canonry of Canterbury in 1868, and had been Rural Dean of South Malling since 1884.

CANON LORD FORESTER.

The Rev. Lord Forester, Canon Residentiary of York and Prebend of Langtoft, died recently at York after a long illness brought on by a chill, aged eighty-one. He was born in 1813, and succeeded his brother in 1886. He was educated at Westminster, and took his degree at Trinity College, Cambridge, in 1836, being ordained in the same year, and becoming Curate of Dunton, Bucks. In 1841 he was appointed Rector of Brosely, and was afterwards Vicar of Doveridge, Staffordshire, 1859-67, and Rector of Gedling 1867-87. He was Prebendary of Bullinghope in Hereford Cathedral from 1847 to 1874, and Rural Dean of Nottingham, division 2, from 1874 to 1887. From 1874 to 1891 he was Chancellor of York Cathedral and Prebend of Laughton. He possessed the privilege of wearing his hat in the Royal presence, which was conferred upon an ancestor of the family by a grant from Henry VIII. He is succeeded by his son, the Hon. Cecil Theodore Forester, who was born in 1842, and was educated at Harrow and Trinity College, Cambridge. At the annual conference of the members of the Yorkshire Evangelical Union Canon McCormick, who presided, said that in his own way his lordship was a man of remarkable character—one of the old school of English divines, which he hoped would never die out. As a consistent Churchman he loved with all his heart the Church with which he was associated—a man of deep and fervent piety. Of late he had not been able to attend the meetings of the Evangelical Union as regularly as he had done formerly, but they cherished his sweet memory, and would never forget the great hospitality that he extended to those who sympathized with him in the views he held, or his faithfulness to the cause of God and the Church.

MISS DANIELL.

We much regret the death of Miss Daniell, of Aldershot, whose name is known throughout the army as that of a devoted worker for the best interests of all ranks of the service. Her mother, the late Mrs. Daniell, was the originator, in 1862, of the "soldier's homes," which have been followed by many others, more or less upon the same lines. These two ladies, with many others associated with them in the seven institutes known as Miss Daniell's Homes, quietly devoted themselves for many years, of course entirely at their own charge, to the highest good of soldiers and their families. Miss Daniell was the only daughter of the late Captain Daniell.