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THE
CHURCHMAN

JULY, 1898.

ART. I.—THE CHURCH AND FOREIGN MISSIONS.

BY an undesigned coincidence, there is something appropriate in being called to give an address on missions on this day.¹ It was on June 16, 1698, that William III. gave a charter to the Society for the Propagation of the Gospel. Ere I speak of the progress of the Church in our Queen's reign, let us put down in the fewest possible words, some plain reasons why the extension of the Heavenly Kingdom is a plain necessity. First and foremost, it is a question of allegiance. Who is on the Lord's side? Who burns with love for Him who gave His life for us? Love compels. But, further, the kingdom spreads itself because of its inherent nature. It is a living force with Divine power behind it. It is the good leaven. And so it is Christ's will that His people should not congregate together, but scatter themselves as His messengers in every clime. Thirdly, it is not true that there are several saviours of mankind, not true that Mohammed and Buddha may be good enough for some races, and Christ for the white man. There is one only Saviour of mankind, and He is not a dead Teacher of good precepts, but a living Lord, active in His Church now. If we are told of a race of men living by an excellent code of morals, we rejoice; we allow that all goodness comes from one God; but we hasten to tell them of the one revelation of God to man—through Jesus Christ. Lastly, duties classed as home and foreign are not to be spoken of as first and second: they are parallel. Every faithful Christian must be a home and a foreign missionary in his degree. My subject, then, is a terribly searching test of the reality of the Christian life in a Church or in an individual.

¹ This is one of a series of Addresses delivered at St. Michael's, Cornhill, for the London Diocesan Church Reading Union in June, 1897.

It was the state of America after the advent of the Pilgrim Fathers, not the condition of the ancient world, which first led the Reformed Church of England to missionary work abroad. Archbishop Laud was forward in the matter. The S.P.G. was founded in 1698. But work done then, though good in quality, was small in extent. In the next century (the eighteenth), the missionaries to India, though employed by us, were chiefly Danes and Germans. Up to 1767 the Government was fairly favourable. After this it became hostile; and for this change the Church at home must be held responsible. What had she tried to do to train up men of deeper faith?

In 1793 the shareholders of the East India Company passed a resolution "that the sending of missionaries into our Eastern possessions is the maddest, most extravagant, most expensive, most unwarrantable project that was ever proposed by a lunatic enthusiast." In 1788 the Government refused to pay any salary for a clergyman to accompany the thirteen ships which were sent to colonize Australia. In 1802 Lord Macartney, representing the English Crown, commended his countrymen to the Chinese as "never attempting to disturb or dispute the religious worship or tenets of others, and having no priests or chaplains with them, as have other European nations" (Trotter's Chart).

In 1799 the C.M.S. was founded "for Africa and the East." But Government opposition continued. In 1819 a high-caste Brahmin, a soldier in the Company's army, became a Christian: he was compelled by the authorities to leave the army. In 1830, Rajah Jai Narain, of Benares, a well-known philanthropist, said: "If the Christian religion had been true, the Company Bahadur, which had in other respects benefited his country, would not have withheld from at least commending their religion to their notice." To turn up the results of this policy, it is at least worth quoting Lawrence's words to Bishop Wilberforce after the Mutiny: "I do declare that I believe that what more tended to stir up the Indian Mutiny than any one thing was the habitual cowardice of Great Britain as to her own religion."

Of course, noble men had been at work in the great cause ere the Queen's accession. We could enumerate an unbroken line from Laud and Bray, and Boyle, to Charles Simeon, who died in 1836. The latter was the leader of a group of men on fire for God's cause everywhere.

In surveying the last sixty years, the most striking fact is the enormous increase of opportunities for mission work. In 1837 the extent of the field was unknown, nor could we then understand in their fulness the Lord's words relating to the

sheep which are not of this fold. Africa, except on its fringes, was unknown; North America inaccessible; China, except in the case of the Roman Catholic mission, long established, was sealed to us; India was only partially opened; Japan not to be entered. All these lands are now accessible.

We may now map out the world's missions into various groups: Missions (1) to the educated heathen races with ancient civilizations and a great literature; (2) to more or less savage races which are not dying out; (3) to the sick child of the human family—the races which are apparently and mysteriously dying out. Many of these seem to be greatly superior to the negro race, yet they are passing away and the negroes increase.

With a sort of stolid disapproval of missions, if not open hatred, at the beginning of this century, when Wilberforce could be called in Parliament in scorn, “the honourable and religious gentleman,” you will realize that the extent of mission work in 1837 was not large. There were seven bishops of the Church outside the United Kingdom. Their sees were Nova Scotia, Quebec, Barbados, Jamaica, Calcutta, Madras, Australia. Of these Broughton, of Australia, was only consecrated in 1836, to be followed by the first Bishop of Bombay at the end of 1837. The whole sum devoted to foreign missions in 1837 by all English religious bodies was £300,000; of this the S.P.G. were responsible for £16,082, and the C.M.S. for £71,727.

Some splendid enterprises were, however, commenced in the first year of the Queen's reign. The first attempt was made by us on China. In 1837, too, Krapf went to East Africa, and Townsend sailed for West Africa and the Yoruba country. For the locality of our missions in that year consider the following facts: The S.P.G. had 225 ordained clergy on their list (none of them natives); but of these 194 were in North America and the West Indies, leaving but 31 for the rest of the world. The C.M.S. had 33 ordained clergymen, 23 catechists, 70 schools, 6,000 scholars, 8,000 attendants at public worship—of course, all in heathen countries. Small though our progress had been up to 1837, yet it had roused the jealousy of the Roman Catholic Church. It had been doing virtually nothing in the foreign field till 1823, when they became alarmed at the growth of English religious bodies in the South Seas and elsewhere. A society was founded by them in 1823, at Lyons, called “The Institution for the Propagation of the Faith in Two Worlds.” In 1837 they collected £40,000; in 1839, £80,000. The donations came from at least twelve countries, and their magazine had a circulation of 90,000 copies, in seven languages. In 1840 the

collections rose to £100,000—not a large sum, their own organ says, from 120 millions of Roman Catholics. (Inducements were held out to subscribers also which to English Churchmen sound selfish: pleasing indulgences to those who said the prayer daily; indulgences of 100 days for those who subscribed regularly and obeyed certain rules of the Church.)

Perhaps the keynote of the Queen's reign has been given in the great event of 1838. The mortality caused by the slave-trade throughout the world had reached its height, and Fowell Buxton proved that 1,000 a day were being killed or were dying from exposure. In 1838, 800,000 slaves were emancipated within the Queen's dominions, an act which enormously aided the mission cause by its general moral effect upon the nation. Englishmen, indeed, can hardly help associating with deep thankfulness two great national achievements which equally make for righteousness in the Queen's reign—the abolition of the slave trade in 1838, and the emancipation of Egypt from the slavery of thousands of years in the closing years of this century.

But the date which ought ever to be remembered by English Churchmen is 1841. In that year Bishop Blomfield (London) pleaded for a wide extension of the Episcopate, and gained his wish. The Colonial Bishops Fund was created, which up to the present time has spent £800,000 in the creation of bishoprics in all parts of the world. In the same year the bishops of the Church became officers of the C.M.S. for the first time. Before that date it had been a purely private society of Churchmen, but with no Episcopal members. The credit for this new departure is Bishop Blomfield's. In the same year, once again, a bishop was consecrated who has had as marked an effect as anyone upon more than one department of Church life. George Augustus Selwyn, created Bishop of New Zealand in 1841, helped very largely to create that Synodical system of the Church abroad which gives the laity their due place in Church government. In Melanesia, also, he attempted with success the solution of the problem how to make the black and the white race equal as brothers, and to compel the black race to evangelize their own people. His fervent mission zeal enabled him to beget in a spiritual sense two great men, both to become bishops and martyrs—Patteson to be buried in the South Sea, Mackenzie in Africa. Remember, also, that it was in 1841 that Livingstone first went to Africa.

Twenty years passed full of steady growth. Then, in 1881, "the Anglican Church extended the Episcopate for the first time beyond the limits of the British Empire."

To chronicle the advance fully would be to write a catalogue of details. Let the following summary speak for itself. In

1837 there were 2 bishops in British North America, now there are 21. There were 150 clergy, now 1,600. No bishop of the English Church went to Africa till ten years after the Queen's accession, now there are 17 there. In Asia there were in 1837 two dioceses and 20 clergy, now there are 21 bishoprics and 1,300 clergy. In Australasia in 1837 there was 1 bishop and possibly 50 clergy, now there are 20 diocesan bishops, 2 missionary bishops, and 2 assistant bishops. The C.M.S., speaking of its own work, says that in 1837 it had 3 native clergy, now it has had 540. Some of the figures of the C.M.S. also are striking. In fifty years there have been 63 Maori clergymen, 32 Chinese, 136 Tamils, 100 West Africans. Surveying the whole world, outside England in 1837 there were 23 bishoprics, including 16 in America, now there are 176, of whom 78 are American. And here it is a duty to acknowledge the great debt owed to two other societies, which in their own way have enormously assisted missions all over the world—the Society for Promoting Christian Knowledge and the British and Foreign Bible Society. There are also at this time some thirty smaller associations of Church missions.

The joint contributions of Churchmen in England (excluding America and the Colonies) amounted in 1896 to about £634,000, most of it given by the poor, even the very poor, not by the wealthy. Of this £133,000 was through the S.P.G., and £341,000 through the C.M.S. In twenty-four years, from 1860 to 1884, the sum of £10,100,000 was given by Churchmen in England. Yet these sums are a mere pittance compared to those spent on luxuries and general trade. The commerce of the British dominions is valued at £900,000,000 annually; the accumulation of British wealth at £10,000,000,000; £1,000,000 a year is thrown away annually in England on cigar and cigarette ends alone. At the same time, it would be unfair to give the impression that the sums given above as constituting the Foreign Mission Fund of the English Church include all moneys so expended. The daughters of the Mother Church are now supporting their own independent missions. No complete account of these missions has been obtained, but the following are specimens. In Australasia, in 1894, a special sum of £5,000 was raised by a self-denial movement. In five years, from 1892 to 1896, £41,600 was contributed in Australia and Tasmania to missions.

Turn to the mighty daughter Church in the United States, and we can form some idea of their mission efforts from the following summary. Dioceses in the United States are classed as fully organized or as "missionary jurisdictions." There are eighteen "missionary jurisdictions" within the limits of

the States, all, of course, in the West. Outside its boundaries the Church in the United States has 186 stations in Africa, Japan, China, and Hayti. There are 4 missionary bishops, 471 workers, 61 being ordained natives; 802 were baptized in 1896, communicants being 4,165. This short summary is specially interesting, because it discloses a fact which should never be forgotten in England—namely, the enormous amount of pure missionary work needed in new countries, in order to bring even a monthly service within the reach of tens of thousands of our people. What is true of the West of the United States is equally true of South Africa and of Australasia. The writer knows of earnest, deeply spiritual clergymen, who are so overcome by the attempt to cover the immense areas under their immediate jurisdiction, that they have little strength for the problems of the foreign fields. There is as truly spiritual mission work as any in the world, and probably a mission worker in China has not too much strength left for the interests and welfare of his comrades in India. We discover in time our limitations.

It will not be out of place now to put on record some of the chief lessons learnt in the mission field during the Queen's reign.

I. We have gained priceless evidence of the power of the Message among races who did not call for it, or imagine they needed it. Having evangelized now portions of almost every nation on the earth's surface, we know by experience (not only by faith) that Christ's Gospel is for all men.

II. It is impossible adequately to estimate the reflex action of our missions abroad upon our spiritual life at home. Without doubt, the blessing returned to us is full measure.

III. We have learnt that missions must be strongly founded if they are to be a lasting power. Missions in India conducted by a few isolated men in the last century have almost vanished. They numbered at one time 50,000 converts; in 1850 there were not 3,000 representatives of these converts left. It has become one of our convictions, at the close of this century, to remember the Lord's ways, to group workers, to found the Church apostolically, not undenominationally; and the effect of the increased episcopate has been invaluable in preserving united and continuous action on a settled principle. The day has come at last when we may lay our plans for the world, not merely for dioceses or provinces; and here the action of our societies in paving the way for extended plans has been excellent.

IV. We have also learnt the great and imperative need of a powerful and copious Christian literature. So important is this question becoming, that the best men in a mission may

soon be set apart to supply converts with translations and original works, till a native Christian literature can be created.

V. Women's work, in its full extent, is a new factor; its need in India, at all events, is admitted even by those who are philanthropists, though not Christians.

VI. The necessity for a stronger disciplinary rule within the Church has been brought home to us in a startling manner. There are regions where thoughtful converts are asking why the discipline applied to them in morals is not equally applied to white men and women whose faults would not be compatible with Church membership in their own missionary organization, although both white and coloured Christians are in the same diocese and under the same bishop.

VII. The conviction that the very best men are needed in the mission field, men who by wide reading can see from the native's point of view, or at least humbly attempt to do so, is now realized. The missions of three universities—Oxford at Calcutta, Cambridge at Delhi, Dublin at Chota Nagpore—staffed by competent scholars and facing the fullest civilization of the East, is one of the bright spots in the history of our missions to-day. Nor for generosity and brotherly kindness could there be a brighter example than the mission instituted by Archbishop Benson to aid the Assyrian Christians and the Eastern Church in Cyprus to reform themselves. It is an instance where one branch of the Church does not seek the absorption of another, but offers disinterested aid, as of brother to brother.

Let us now ask, Is the mission spirit in the English Church still increasing? Events seem to suggest an answer in the affirmative. It is during the last ten or fifteen years that the greatest progress has been made. The C.M.S. clergy have increased threefold in seventeen years, and the annual income in that time by £100,000. In the last ten years the C.M.S. has sent out 700 workers, having determined, in 1887, to refuse no volunteers, if they were fit, believing that God, who had touched the hearts, would also provide the means; and this act of faith has been justified. In the previous fifty years not more than 900 workers had been sent out by the C.M.S. Again, in 1887, there were four honorary workers in that society; in 1897 there were eighty-two.

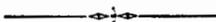
I will conclude by stating the bare facts relating to the most modern and at present the most remarkable instance of rapid growth in a mission-field. It is so sudden a triumph that the wisest wait humbly, not dejected if there should come a temporary falling back, but not faithless as though God's blessings are limited to our deserts.

This is the story of Uganda. In 1852, Krapf and Rebmann

reported the existence of a great lake in Africa. This led to the expeditions of Burton and Speke in 1857, of Speke and Grant in 1861, who discovered the sources of the Nile. In 1875, Stanley's letter appeared challenging Christendom to evangelize Uganda. In 1877, two C.M.S. missionaries reached Uganda out of a party of eight who started together, the rest having died. In 1884, the king who invited them died. His son, in 1885, roasted alive three boys who had been baptized. Up to that time 108 had been baptized. In 1886 persecution broke out; thirty-two were buried alive; others were burnt alive, praising God in the fire. In 1887 there was a revolution, but Mackay was the only English teacher left in Uganda. In 1889 a British Protectorate was proclaimed. In 1891 the first natives were ordained and confirmations held, there being 2,000 adherents. The facts at the present day are as follows: 400 churches holding 65,000 readers of the Bible (inquirers at least); average Sunday attendance, 26,000; on week-days, 6,700. Baptized Christians, 7,000; Communicants, 1,400. In eight months 2,000 were confirmed; 800 catechists; 11 native clergy; 30 licensed lay-readers. In twenty years a savage nation has almost become a Christian state; slavery has been abolished, the son of the king is being brought up a Christian according to our way. All this has been effected by persuasion, by the silent influence of the Spirit. Above all, it is noteworthy that, except in the case of the incomes of the white clergy, all expenses, without exception, have been borne by the natives themselves, who have built their own churches. Now turn for a moment to India, where, besides being face to face with one of the oldest civilizations, the missionary is hampered almost everywhere by the greatest of all difficulties of mission work—the unfaithful lives of white men and of professing Christians; and where, also, the imperfections of missions are too often criticised by our own countrymen with ill-concealed delight. Even here the native community (excluding Roman Catholics) has grown from 91,092 in 1851, to 559,661 in 1890. The Anglican Church out of this number claimed, in the year above mentioned, about 210,000. The following are some percentages of increase of Christians comparing 1881 with 1890: Bengal, 30 per cent.; North-West Provinces and Oudh, 139 per cent.; Punjab, 335 per cent.; Central India, 132 per cent.; Bombay, 92 per cent.; Madras, 22 per cent. Of course the total is but small at present amongst 300,000,000 people. But all admit the enormous underground influence of the Faith—a fact which impels all good men to press on, for it is a dreadful thing to destroy any man's faith unless you supply him at the same time with the true Foundation.

It is certain that the enormous advance of scientific discovery, and of civilization generally, must coincide with growth in Christian grace, if the world is to be better for it. Wickedness, selfishness, infidelity, are not cast out by civilization, but hidden under a more deceitful exterior, and may become more deadly in consequence. The victories of the Cross, therefore, in this reign are really the most important of all, their records the most worth dwelling upon of all that are being tabulated in this Victorian age. It is for England to stand pre-eminent in the spread of the Kingdom just because she is pre-eminent in trade expansion and the guardian of races that cover no less than nearly one quarter of the earth's surface. Let us make her great, not because she is mighty in population, and in wealth, and in a memorable past, but mighty because she hears the voice of God, and glories in calling herself, and in being, a Christian nation.

H. H. TASMANIA.



ART. II.—THE AUTHORSHIP OF THE PENTATEUCH

No. XIV.

THE first point to notice in chap. xviii. is that it is part of a consecutive narrative. "And the Lord appeared unto him," *i.e.*, Abram (not Abraham), if we regard this portion of JE as following immediately on chap. xvi. 1b-2, 4-7, 11-14, which is the last piece the redactor has accepted from JE. It is P, remember, said to have been written 400 years afterwards, which introduces us to his change of name to Abraham; JE "knows nothing" of it. We may note that xviii. 1 cannot possibly have followed xvi. 11-14 as it stands. Either, therefore, some portion of JE has here been omitted, or we owe the "him" to the redactor. This, however, has not in this case been suggested by the critics. We must leave this verse to them for the consideration it has as yet never received. I am confining my attention chiefly, as I have already stated, to P; but I cannot pass over one or two significant facts in this chapter, which, with chap. xix. to ver. 28 (with the exception of verses 17-19, assigned by Kautzsch and Socin to the redactor), is altogether taken from JE.

First of all, in ver. 14 we have a passage compounded of ver. 10 (JE) and chap. xvii. 21 (P). The words עַתָּה הִיָּה come from ver. 10, and מוֹעֵד from chap. xvii. 21. Thus, JE has compounded a sentence from himself and a writer who lived some four centuries after him—a somewhat surprising feat.

For surely no one can maintain the paradox that P in chap. xvii. 21 has taken מוֹעֵד from xviii. 14, but has passed over the remarkable expression כַּעַת הִיא, which occurs twice within four verses. However, the strange fact does admit of a possible explanation. P is bound, as a "priest," to be "formal and wearisome," so, of course, he naturally avoids the introduction into his pages of a striking expression such as כַּעַת הִיא. But there is more to follow. Another allusion to the "set time" (מוֹעֵד) occurs in chap. xxi. 2. Here we find a magnificent specimen of the critic in a "tight place." One of our chief difficulties in refuting him is that his machinery is so complicated, that few can understand it, and still less any attempt to controvert it. But the "Polychrome Bible" will soon set all this right for us. If anyone attempts to follow my reasoning with its aid, what is unintelligible will soon become clear. But as, unfortunately, the editor of the CHURCHMAN does not indulge me in variegated type, I must have recourse to brackets. The following is the infallible result of the critical analysis of Gen. xxi. 1, 2: "And Jehovah visited Sarah as he had said, [and *Jehovah*¹ did unto Sarah as He had spoken]. And Sarah conceived and bare Abraham a son in his old age, [at the set time of which God had spoken to him." The parts not in brackets belong to J, those in brackets to P. I have not put a bracket at the end, because P is supposed to go on to the end of ver. 5. The reader must not ask *why* this is so. It *is* so, and that is, or ought to be, enough for him. In ver. 21 we have an expression, "I will go down." This savours of the primitive anthropomorphism which scholars—if those may be called scholars who, like Dr. Watson, for instance, do not symbolize altogether with the critics—have discovered in Genesis alone among the sacred books. It is found in chap. xi. 5 (which Kautzsch and Socin ascribe to a *second* Jehovist, designated as J²), and Exod. iii. 8. This last passage, with the preceding verse, is said to belong to J. What precedes and follows them is assigned to E. Were verses 7, 8 assigned to J because the words "I am come down" occur in them? or is there anything which, apart from them, makes the passage clearly Jehovistic? In other words, is the theory responsible for the division, or have the facts in this instance suggested the theory?

The next passage the redactor has inserted from P is, we are told, chap. xix. 29. What induced him to thrust this

¹ Jehovah here is an insertion by the redactor. P uses Elohim. If he happens *not* to use it, the redactor, it is obvious, must have corrected him! This sort of reasoning is certainly, as has been contended, extremely "difficult to refute."

verse into a consecutive narrative from another author it is impossible to say. The words "cities of the plain" (בְּנֵי) occur in it, it is true. And this expression has been "proved," in the usual way, to be a characteristic of P.¹ But no reason beyond this has been given for this remarkable and perfectly unnecessary insertion. It has not only not been "proved," but it is absolutely impossible to "prove," in any accepted sense of the word, that the phrase in question is characteristic of P or any other writer. The expression, as we have already seen, occurs in chap. xiii. 12; but the last portion of ver. 11 and the first portion of ver. 12 in that chapter, as we have also seen, are arbitrarily separated from a flowing narrative consisting of a whole chapter,² and assigned to the post-exilic author. How such a position can be proved is quite beyond the comprehension of any ordinary person. But this is not all. The verse which has been supposed, for no reason that has been assigned, to have been thrust in here from a separate narrative stands in the closest connection with what goes before and what follows. The previous verse relates to Abraham as he gazed at the scene of destruction which met his eyes on looking down from the neighbourhood of Mamre. The next verse mentions Lot as dwelling at Zoar. Ver. 29 fills up the gap by referring to Abraham's intercession for Lot, recorded in chap. xviii. (JE), and by going on to mention Lot's delivery from danger in consequence of it. That the piece taken from P should fit in so exactly with the course of a narrative taken from an altogether different author would seem to border on the miraculous. What P means by God "remembering Abraham" in his deliverance of Lot, unless he refers to Abraham's intercession for Lot, which, as we have just seen, is attributed to JE, it is impossible to say. And if P, regarded as a separate author, *does* refer to that intercession here, it must be because once more important passages have been left out in the redactor's extracts from P. But in this case we are unable, from the portions preserved, to describe adequately the characteristics of his style, and thus to give satisfactory reasons for assigning any particular passage to him. Or, which is far more probable, there are no extracts here either

¹ The words "cities of the plain," we are told, "would fall naturally from a writer compiling a summary account of the occurrence," and are used by P in ch. xiii. 12, "but hardly so from one who had just before named Sodom repeatedly as the particular city in which Lot dwelt" (Driver, *Introd.*, p. 14). But as we have already seen (CHURCHMAN, Nov., 1897, p. 63), Lot appears to have dwelt in *more than one place* in the vicinity of Sodom, and is said here expressly to have "dwelt in the cities of the plain."

² Save ver. 6, which is also arbitrarily separated from the rest and assigned to P.

from JE or P at all, but the whole narrative is consistent and homogeneous.

There is yet another consideration which adds a cumulative force to what has gone before. *Three* different words are used in chaps. xviii., xix. for the destruction of Sodom and Gomorrah. It is an instance of the altogether arbitrary way in which the critics apply their criteria, that in this passage the use of these various expressions is *not* supposed to indicate different authors, just because in this particular case it does not suit the critics so to use them. Thus, in xviii. 23, 24 the word used is סָפָה, in the rest of the chapter it is שָׁחָה, and in xix. 13, 14. In chap. xix. 21, 25, 29 it is הִפָּךְ. According to the critical canons, this should indicate divergent authorship in these several passages. But they are *all assigned to J* save xix. 29, which is assigned to P because of the occurrence of the phrase "cities of the נִכְרָה." But surely the occurrence of the words הִפָּךְ, הִפְכָה here, and in verses 21, 25, is a stronger proof of unity of authorship than the purely arbitrary division of two short passages from the rest of the narrative on account of the occurrence of the expression "cities of the נִכְרָה" can possibly be of divergence, more especially when it is borne in mind that the word הִפָּךְ, when used of the overthrow of a city, is an unusual and striking expression. The word signifies to *overturn*. So we are driven to the conviction that that extremely unaccountable person, the author of P, has once more forgot that as a "priest" it was his duty to be "formal and wearisome," and has here borrowed a vivid and poetic term from JE. If, as this fact seems to imply, he has seen and used JE, what, it may be added, becomes of the contention that the two narratives are altogether independent? Once more we have reason to believe that the conclusions of the critics are altogether without foundation.

The next passage with which we have to deal is chap. xxi. 1-5. Reference has already been made to this more than once. But it may be well to recur to it as an illustration of the critical methods. This time it is JE that I will put in brackets. The passage is dissected as follows, ["And Jehovah visited Sarah as He had said], and *Jehovah* did unto Sarah as He had spoken. [And Sarah conceived, and bare Abraham a son in his old age], at the set time of which God had spoken." The words not in brackets are assigned to P, with the exception of the second "*Jehovah*," which has been put into italics because it has been assigned to the redactor. The rest of the passage, down to the end of ver. 5, is assigned to P. It will be observed that here again the assumed criteria fail us.

A Jehovistic passage has to be assigned to the Elohist P. But the critics are quite equal to the occasion. The word "Jehovah" here was put in by the redactor. It will not do to ask for proofs—there are none. The hypothesis itself is supposed to be proof enough. It is true that such a mode of reasoning is not in accordance with the ordinary processes of scientific investigation, but "the critics are agreed," and so, of course, we pass on. If we ask why ver. 1 is assigned to two different authors, we shall be told that it is on account of the repetition in this verse. But inasmuch as P "often repeats a thought in slightly different words,"¹ the occurrence of the repetition here, so far from suggesting a different, would rather suggest the same author. It can hardly, one would think, be contended that the very usual word פָּקַד (visit) could not have been used here by P. There is no other "proof" available. Then, as we have seen, the word "set time" occurs both in JE and P, so that again no reason exists for assigning the two parts of ver. 2 to two different authors. Of course, if chap. xvii. belongs to P, and if the whole story be a post-exilic invention, or be a "compilation" from later and less trustworthy materials—the new criticism is not at present prepared to commit itself to either alternative²—ver. 4 must be from P also, since it declares that God "commanded" Abraham to circumcise his son. But the demonstration appears to be of the kind felicitously described by Wellhausen as "holding one's self up by one's own waistband." Possibly the first portion of ver. 2 may have been assigned to J, because the same expression occurs in ver. 7, also assigned to J. The assignment in the latter verse is strangely arbitrary, for vers. 6 and 8 are assigned to E. All the appearances here seem once more to point to the theory being responsible for the facts, rather than the facts for the theory. Then, again, in ver. 9 we have "Hagar, the Egyptian" [woman], an expression found in chap. xvi. 3 (P). It is here that Hagar is also called an "Egyptian" [woman] in chap. xvi. 1 (J). But the latter half of that verse is arbitrarily assigned to a different author to the former half, after the manner with which students of the new criticism soon become familiar. Then, in ver. 8 we have Isaac *weaned*. This passage is assigned to E. But it is J that tells us of his birth, and P (ver. 7) who refers to Sarah as "giving suck" to the child. Considering the age which, in the various narratives, she is said to have attained, there is, to say the least, a remarkable agreement on so trifling

¹ Driver, *Introd.*, p. 122.

² See the passage from Professor Driver's *Introduction* quoted above, p. 515.

a point of detail between the pre- and post-exilic authors. In spite of her age, they all take for granted that Sarah suckled her child. It is remarkable that not one of the three should see anything extraordinary in this. In ver. 9, again, we find E speaking of Ishmael. But though J mentions the *promise* of his birth, it is only P who mentions the fact that he was actually born—another instance in which the redactor has preferred to take a fact from P which must have been contained in the authorities he more usually consults. Another singular fact is that P tells us that Isaac (יצחק) was so called, while E (ver. 6) gives the reason. Here, again, the giving of the name Isaac must also have been in E. It is altogether inexplicable why the redactor should have taken the fact from one author, and the explanation from another, when, as is perfectly clear, he must have had the fact before him in both. Once more scientific methods require that we should inquire the reason for his having done so. It can only be a pseudo-scientific criticism which bids us be content with the fact. Another strange thing is that in ver. 18, a sentence is found compounded partly of a form of expression found in ver. 13 (also E), and partly of one found in P (chap. xvii. 20). Such a fact, under different circumstances, would be held by the critical school to indicate unity of authorship. It is difficult to believe that the same pen which wrote xvii. 20 did not also write xxi. 13 and 18.

Then we have in ver. 14 a phrase frequently found in the Pentateuch, and seldom elsewhere, "And Abraham rose up early in the morning," a minute detail, suited to the simplicity of an early narrative, and not likely to be met with in days when a higher civilization was prevalent. It is true that in no case has this phrase been assigned to P. But the fact that it is often found in the Pentateuch, in Joshua, in Judges, and in 1 and 2 Samuel, and seldom in the rest of the Old Testament (save in the figurative phrase "rising up early and speaking," frequently employed in the prophets) tends, so far as it goes, to support the traditional theory of the relative date of its books. Once more—why, it is impossible to say—Abraham is represented in ver. 33 as calling on Jehovah by the name of "El 'Olam." It is to be remarked that we are called upon to believe that vers. 8-32a in this chapter are from E, that half vers. 32 and 34 are by the redactor, and ver. 33 from J. Why this last verse is from J, save that the word Jehovah appears in it, and why the Jehovist should tell us that Abraham called upon God by another name than that which the Jehovist specially delights to honour, we are once more not told. It is, moreover, a strange thing that P, if he had any wish to hand down a set of inventions of his own, should

not have fixed on "El 'Olam," in preference to Shaddai, as the earlier name of God superseded by the name Jehovah, more especially when the word is found in a striking passage in Deuteronomy (xxxiii. 27), and in the prophets.

It is remarkable, too, that in the homogeneous narrative Gen. xxii. 1-19, we have an Elohist and a Jehovistic portion.¹ Down to ver. 10 we have Elohim. In ver. 11 we are asked to believe that the redactor introduced the word Jehovah, though we are not told why he took the trouble to do so. In ver. 14 we are further asked to believe that the redactor ceased to copy his Elohist authority, and took the pen into his own hands. Again, we are without any information of his reason for doing so, or whether here he followed JE or P. He is here found practically declaring that the words Jehovah and Elohim are synonymous and interchangeable, for after copying out a story of Elohim's doings at a certain place, he says "the name of the place was called *Jehovah-jireh*." Then he refers to a second appearance of the angel, having copied the account of his first appearance from E. Was he copying his authority here? If not, once again, why not? Why does he here depart from what the critics say is the normal practice

¹ It may serve to show how, in these papers, I have been endeavouring to turn the critical methods back upon the critics if I append Wellhausen's analysis of this passage. Not that I accept the methods, but that I would use a *reductio ad absurdum* argument. On this passage Wellhausen ("Über die Comp. des Hex.," p. 19) says, "The portions claimed for the Elohist" (i.e., the earlier Elohist, not P) "are chaps. xx.-xxii., with the exception of chap. xxi. 2b-5, which belongs to P. (Wellhausen has here forgotten chap. xxi. 1b.) That these chapters are *sui generis* appears on the one hand from the fact that they neither belong to P nor to the Jehovist, the chief source of JE, and on the other, that they are bound together by common distinctive peculiarities. Beside the name *Elohim* for *Jehovah*, *ama* for *shipcha* (two different words for *handmaiden*), the following points come into consideration. God appears at night in a dream, in order to give a command, chaps. xx. 3, 6; xxi. 12 (cf. ver. 14); xxii. 1 (cf. ver. 3), and he who has received the command rises up early in the morning to carry it out (chaps. xx. 8; xxi. 14; xxii. 3). The angel of God does not meet men: he calls from heaven (but chap. xxii. 15 is attributed to the redactor), chaps. xxi. 17; xxii. 11." Then the scene, Wellhausen tells us, "is not laid in Hebron, but in Beersheba." As if a writer must always be changed when the scene in which his events are laid is changed also. How many writers, on this theory, must we have for such a book as Macaulay's "History of England"? I have given this passage as an illustration of a critical "proof." The rational reader can judge how far it deserves that name. With regard to the substitution of *ama* (bond-woman) for *shipcha* (handmaiden), the circumstances are sufficient to explain it. When Hagar's son mocks at Isaac's weaning-feast, his mother's bondage is naturally cast in his teeth. There is no need therefore to resort to the arbitrary expedient of two different authors to explain the change of phrase. Besides, J is supposed to have more affinity to E than to P. But here J and P use *shipcha* and E *ama*.

of the Hebrew chronicles, that of giving the words of his author *verbatim*? Why does he rewrite his narrative from vers. 14-18?¹ Was it that he might introduce the word Jehovah, instead of the Elohim of his archetype? Or had he before him two parallel and almost coincident narratives, one by an Elohist, and the other by a Jehovist? And if these narratives were parallel and coincident, why did he not keep to one of them? And how, save by his unexplained introduction of Jehovah in the place of Elohim, have the critics managed to discover that he has not done so? All these are questions which may fairly be asked, and till they are answered, the wise and impartial inquirer will do well to reserve his decision on the whole subject.

The genealogy at the end of chap. xxii. should properly belong to the formal and precise P. But on the somewhat slender ground that יִלֵּךְ in the Kal is characteristic of JE, and in the Hiphil of P, this genealogy is assigned to J, except the words "after these things," in ver. 20, which are supposed to belong to the redactor. Why, if JE contain any genealogies at all, every genealogy should not be assigned to JE's narrative, does not very distinctly appear, for the respective use of Kal and Hiphil of the same verb can hardly be held to be a conclusive proof of a different hand. I have already expressed an opinion that there are signs of a different hand in the genealogies. This view is confirmed by the use of the word פְּלִגִּישׁ (concubine), which only occurs *four* times in Genesis, and each time in close connection with a genealogy. It is true that these genealogies are assigned to JE, and not, as is more usual, to P. But, as has just been said, the reasons for the assignment are by no means overwhelmingly conclusive. They suit the theory, but beside this, there is no other evidence for them. The word פְּלִגִּישׁ occurs here, in chap. xxv. 6 (in connection with a genealogy in vers. 1-4, assigned to JE, and in vers. 7-17, assigned to P, a very arbitrary proceeding), in chaps. xxxv. 22, and xxxvi. 12. In the first of these passages, though assigned to JE, it is only *three words* distant from a genealogy assigned to P. The last of these passages is assigned to P. If we further observe that in the general narrative Bilhah is called Jacob's *wife*, and Rachel's *handmaid*,¹ we have here a confirmation of the hypothesis that the genealogies were added by another,

¹ Ver. 19 is assigned to E. From chap. xx. the earlier Elohist, whose work is said to have been incorporated with that of J, is supposed to come into prominence.

² Bilhah is also called "Rachel's handmaid" in the genealogy in Gen. xxxv. 25.

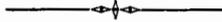
possibly a later hand, for the word פֶּלֶנֶשׁ occurs not unfrequently in Judges and Samuel. At least, those who rely on the distinction of authorship involved in the use of the words *ama* and *schipcha* cannot complain of this line of argument.

Since the last of these papers was written, I have come across Principal Green's two most valuable works on the *Unity of the Book of Genesis*, and the *Higher Criticism of the Pentateuch*. The first of these will chiefly be found valuable to scholars. The latter, however, should be in every clergyman's hands who wishes to weigh the evidence on this important question, and not to let judgment go by default because of the confident assertions that all is settled which proceed from a certain school of criticism among us. In the former book, beside many cases of agreement with these papers, there are many points of importance brought forward which have escaped me, as well as some in which I have supplemented Principal Green's arguments. I propose to continue these papers without consulting his volume, in order that when we reach the same conclusions, as we frequently have done so far, we may do so independently. But I cannot too strongly express my satisfaction that there exists a school of research in the United States too bold to be daunted by the assertions so confidently made on both sides of the Atlantic, too faithful to the cause of genuine Biblical criticism to refrain from re-examining, as carefully as possible, the phenomena of which the true explanation is so persistently declared to have been settled. In a question of such supreme importance to the cause of religion, the most searching examination into the evidence for every discovery supposed to have been made is a duty we owe alike to God and man. And that we endeavour to make it ought to be a cause of offence to none, but should be welcomed as a service to the cause of truth.

On two points, I must confess, Principal Green's standpoint differs from mine. He maintains the Mosaic origin of the Pentateuch, and the absolute correctness of the historical details contained therein. I have committed myself to no theory of authorship of the Pentateuch, and have confined myself to vindicating the general accuracy of the history, and that it contains a true, not an inverted account of the Divine methods in the religious education of the world. I have done this from a conviction that the Christian Church has never laid down any conditions of membership which involve an acceptance of any theory whatever concerning the authorship of any book in the Bible, or of the absolute inerrancy of its contents. While, however, I cordially admit thus much, I feel that inasmuch as the Bible is the only source from which

we learn anything about the Divine education of the world, and inasmuch as it has been handed down in the Jewish and Christian Church as written by the inspiration of the Holy Ghost, our faith in the first principles of the Christian religion will be seriously weakened if we admit that writings so revered and so handed down are tinctured with serious error on the very points on which they have been supposed from the first to give us trustworthy information. In accordance with his theory, Principal Green regards the genealogies, which I have just suggested may have been inserted by a later hand, as being an integral part of the author's scheme.

J. J. LIAS.



ART. III.—UNITARIAN DEDUCTIONS FROM THE
"LOGIA."

A UNITARIAN writer of repute, in a recent publication on "The New Sayings of Jesus," commiserates the believer in the Divinity of Our Lord on the "extraordinary position" in which he must find himself owing to this discovery, and on the "painful perplexity" by which he is thereby beset. "If Jesus is God," he writes, "if the Gospels are an infallible record of His words and acts, how shall we find room even to entertain the question whether any discovery can be made of new sayings?" And again, "Believers in the Deity of Jesus may any day be called upon to revere and obey, as God's own word, sayings that sixteen hundred years ago passed out of human memory; or, still more probably, may find themselves left in suspense as to whether this or that is rightly attributed to Jesus, which for them is the same as whether it is to be considered Divine and obligatory or the word of some man, and of no more account than yours or mine." And he then concludes with the extraordinary assertion that "though the old documents were all proved fictitious, though new finds upset all that we had hitherto believed, yet would our faith be unmoved, for it is faith not in man, not even in the best of men, but in the Eternal God." The writer alluded to we believe to be an earnest and eloquent advocate of the Unitarian position, but the question irresistibly suggests itself as to whether he has at all adequately grasped the fundamentals of historical Christianity, or is acquainted with the essential principles of New Testament criticism. No more certain nor more powerful method is to be found, we are convinced, of combating Unitarianism than the persistent and detailed insistence upon the historical basis of the Faith and

the great Catholic dogmas, as opposed to individual opinions. The vague theories and declamations of German critics, taken at second hand by popular preachers, and asserted with confidence as though they were established facts, are to be met by appeal to the approved testimony of friend and foe alike in the early Christian centuries. The attempt, *e.g.*, to eliminate the supernatural element from the Gospel histories never stood so discredited as it stands to-day. Mr. Hargrove, whose words we have quoted above from *The Mill Hill Pulpit*, considers that by the recent discovery of the "Logia" the orthodox Christian is confronted by the following dilemma: "If these be really the sayings of Jesus, how is it possible to imagine that they can have been lost for sixteen hundred years? On the other hand, if their authorship be uncertain, you are left in suspense as to whether they should be considered Divine and obligatory, or merely the words of some man, perhaps not as good and wise as ourselves." In other words, all the sayings of our Lord must, according to this writer, have been recorded and preserved, and it is also inconceivable that there ever could be even a possibility of doubt as to the genuineness of such. This, which we take to be Mr. Hargrove's position, labours under the disadvantage of being completely at variance with the distinct and intentional assertions of the Evangelists themselves; and the history of the gradual *growth* of the New Testament Canon is the record of that very testing and weighing process of doubtful documents which he regards as inconceivable. In such matters it is well to be guided by established facts, rather than to support our arguments by preconceived opinions. Has Mr. Hargrove forgotten St. Luke's preamble, or the closing words of the epilogue to the Gospel of St. John? St. Luke explicitly refers to the numerous fragments of our Lord's teaching which were floating about in Christian circles, possible examples of which are these "Logia," while others are imbedded probably in Codex D. St. John—or the writer of the epilogue to his Gospel—plainly declares that "There are also many other things which Jesus did, the which if they should be written, I suppose that even the world would not contain the books which should be written." As Canon Mason points out, there is no reason to think that other writings of the Apostles, now lost, were less inspired than those still extant, any more than unrecorded words and acts of our Lord were less Divine than the recorded ones. But by the Divine Will they passed quickly out of sight, and the Church acquiesced in their disappearance. Moreover, that our Lord Himself left behind Him no writings of His own is in strict keeping with His entire methods. His revelation is not so direct that men are

compelled to accept it. There is room left for the exercise of the human faculties of criticism and judgment. Free play is given to our minds in dealing with the materials brought before them, and the very discharge of this duty constitutes as well the trial as the discipline of our intellectual life. Theories of verbal inspiration have endeavoured to invest the records of the Evangelists with that infallibility which only the actual writings of our Lord could have had, and in so far as they have succeeded, the result has been disastrous to the Faith. The last verses of the epilogue to St. John's Gospel furnish an instance of how a reputed saying of Christ's had obtained circulation in Apostolic days, and how St. John himself thought it necessary to show that this was not an utterance of his Master, but a popular gloss upon His words. Light is thereby thrown upon the method of the Evangelists in the compilation of their records and their critical anxiety to preserve a *correct* rather than a *complete* account of our Lord's deeds and sayings. These self-same "Logia" to which Mr. Hargrove refers quite possibly at that date were floating about, perhaps forming and colouring the religious atmosphere of the early Christian Church. Could they be indisputably proved genuine utterances of our Lord, nevertheless their omission from the sacred narrative would argue no carelessness, or forgetfulness, or actual ignorance, as St. John xxi. 25 goes to prove. Papias, as we know, wrote five books—not yet discovered—styled "Expositions of the Lord's Logia," in which he mentions that St. Matthew wrote the Logia in the Hebrew tongue. These lately discovered Logia were probably of the same class, though as twice they follow the tradition of St. Luke rather than that of St. Matthew, they are not likely to be identical.

Mr. Hargrove's charge must, therefore, be directed against the Evangelists themselves, because they did not do the very thing which they explicitly disclaim. As Professor Swete points out, the answer to the question why no such collection of Logia as this one in question found its way into the Canon of the New Testament, or has survived as a whole to our time, may well be, that the Church needed above all things, *histories* of the Lord's Life and Passion and Resurrection, the great facts upon which her Faith was built, to which even His personal teaching was subsidiary. The "sayings" detached from the history were useful for the meditation of the faithful to whom the facts were known, but for ecclesiastical purposes the complete records were essential. It comes to this, therefore, that the "painful perplexity" in which our Unitarian critic fancies that modern Christians must find themselves, on account of such discoveries as this of "The Sayings of Our

Lord," is built upon a total misconception of the set purpose of the Gospel narrators, against which they themselves plainly endeavoured to put us on our guard.

Can it be, however, that when Mr. Hargrove refers to this "painful perplexity," he rather has in his mind the possibility of some new teaching of Jesus being brought to light, or some fresh fact opposed to or contradictory of the received Christian Faith? This, I confess, seems to me to be the only valid foundation for the Unitarian position. "We do not—to assume their standpoint—know the whole truth as to the life of Jesus, and those records which have come down to us are not only imperfect, but also unhistorical. Could the simple story of His life be read to-day, in the clear light of history, undistorted by ecclesiastical prejudice or natural human hero-worship, the Church would be Unitarian not Christian." Such an assumption, however, is entirely opposed to the historical basis of Christianity. We do not profess to have an account of our Lord's life complete in every detail, but we do most emphatically maintain that, judging merely by the ordinary and received canons of history, what we do not know cannot contradict, however it may amplify, what we do know. The Catholic faith does, indeed, exhibit traces of development in the course of centuries, and there is evidence that it is for us being filled with a larger meaning than was apparent in Apostolic days. While, however, we hold that the Church of the living God has no voice so authoritative that it deprives us of our personal responsibility in forming a "right judgment in all things," yet she is the "pillar and ground of truth." She has a Divine deposit to guard, and, under the guidance of a Divine comforter, a Divine message to deliver; and he will be bold indeed who will count her rule of faith antiquated or obsolete, because with fuller knowledge and larger experience she has been enabled to read with more clearness between the lines of her charter. As Professor Bernard shows in "From Faith to Faith," "If we are challenged to explain where the permanent elements of Christianity are to be sought, we point to those truths which all Christians as a matter of fact hold in common, and have always held, or those doctrines to which Christendom is authoritatively committed by conciliar decrees. Of these the doctrine of the Incarnation stands pre-eminent." Here is a truth which is not an inference, but the expression of a fact; here is a truth which Christian devotion has ever guarded with jealousy, and which Christian theology has embodied in the Creed of the Catholic Church. It is both a literary and an historical absurdity to assume, as Mr. Hargrove seems to do, that the Evangelical biographers SS. Matthew and John, who lived with our Lord continuously

for three years, either were ignorant of important facts and utterances of their Master, or wilfully suppressed them. Such a state of affairs, I need scarcely add, is not likely to have escaped notice and exposure on the part of the vigilant and bitter foes who watched their every movement, so anxious were they to crush the infant Church. Let us take as an historical parallel, *e.g.*, the life of the late Cardinal Newman. His biographer, Mr. Purcell, was honest, and gave the complete record of Newman's career. He allowed the man in the different stages of his history to speak for himself. He exaggerates nothing, while at the same time he conceals nothing. The record, therefore, is the representation of what the life itself was, full of unexplained and inexplicable contradictions, and the assertion often of diametrically opposed propositions. Mr. Purcell had no ulterior purpose to serve, and so he records the real facts of the case. Suppose it had been otherwise, and that the Jesuit party had first published a biography expurgated to suit their own views, and that then, afterwards, Mr. Purcell and other creditable authorities had disclosed the true history of Newman's life in all its particulars, would not the volume of the Jesuits have at once been discredited? So assuredly it would have been had the last verse of St. John's Gospel been open to the implication that the Evangelists wilfully and designedly suppressed facts of our Lord's life damaging, as they conceived, to the progress of His cause. Any other supposition, *e.g.*, that the material facts as to our Lord's words and actions only came to light after the Apostle John had written, towards the close of the first century, is possibly conceivable by the brain of a lunatic or an ignoramus, but by none else.

If, therefore, I am correct in my account of the method and motive of the Evangelists in drawing up the four received Gospels, we cannot even imagine the possibility—*pace* the *Spectator*—of any such document as this newly-discovered Logia being valid to establish fresh articles of the Christian faith, or rules of Christian conduct. The fundamentals of Christianity are not chiefly to be discovered in the Sermon on the Mount, but rather in the Incarnation, the Passion, the Resurrection of Jesus Christ. By these acts Jesus revealed the nature of God and the possibilities of a sinless humanity. The Gospel record is mainly taken up with the narration of these great facts, which are then cast as seed into the waiting furrows of the world. May it not be that the controversies which have gathered round the *explanation* of these facts, and the different *deductions* drawn from them, have too frequently withdrawn attention from the facts themselves? We venture to suggest with all reverence that the teaching of Jesus would

never have been compressed into such a comparatively small space had it been deemed by the Spirit-taught biographers of such essential importance as the reiteration in divers forms of the facts of His life, which for the most part are allowed to speak for themselves. Our Lord chose to found His Church upon a revelation of the real nature of God, and His attitude towards men as manifested in Himself. Then, having given to us, as it were, a new point of view, and laid down a very few *principles* for our guidance, He bestowed upon the Church His Holy Spirit to guide it into all truth. This is the true, the necessary, the reasonable doctrine of development, according to which the meaning of these foundation verities grows clearer and more luminous with the passing of the years. The experience of our own necessities, and of the deep-seated cravings of humanity, is teaching us to see depths of meaning in the life of Jesus Christ uncomprehended by Augustine, or Jerome, or Pascal—may we not add of John or Peter or Paul? In short, the Christ has chosen, in His Divine wisdom, to teach men, not chiefly by Logia, few or many, but by "the things which He did and suffered," of which the widening, deepening consciousness of Christendom is furnishing an ever more complete elucidation as the centuries roll on.

R. W. SEAVER, B.D.



ART. IV.—AN EAST END FREE LIBRARY, AND WHAT IT HAS ACCOMPLISHED.

CLOSE by Bethnal Green Station there stands a unique institution which is a veritable lighthouse to the dense population around. No one who knows the conditions of life can fail to be interested in the Bethnal Green Free Library.

Many years ago now the late Rev. W. Tyler, D.D., initiated a humble effort to provide the working masses of the locality with opportunities for reading. At first the space in London Street prevented much progress, but gradually work rallied until to-day immediate extension is called for. It is always a great problem how best to permanently benefit the huge populations that dwell in the congested centres of East London. A humane administration of the Poor Law may do much to alleviate the distress—physical and otherwise. Settlements may do more to Christianize the masses, but pure literature is needed to supplement all efforts to improve the body. The Legislature has compelled the children to go to school, even though they go breakfastless, as thousands do in Spitalfields and Bethnal Green. At the earliest possible age

the young have to make a start for themselves, and the result is that in the pursuit after bread and butter these children have little time to spare for definite instruction; and, assuming they have this, they have not the money to purchase the necessary books. The evening continuation classes do an excellent work, but if any course is to be followed up, there is need for access to the best books upon the subject, and these are often very expensive. The late Head of Oxford House, the Right Rev. A. Winnington Ingram, the present Bishop of Stepney, put in a plea for "books for the bairns" in the following language: "When there are father, mother, and five or six children all living together in one room, as I have sometimes seen them in Bethnal Green, what chance is there of a lad who wants to read doing so quietly under such surroundings as that? Why, the very idea is ridiculous." And this is the testimony of one who, by long years of practical experience, knows how deadly dull is the life of the people. Here is the home of the matchmakers—the victims of "phossy jaw," and the deadly necrosis, and close by, on last Boxing-Day, a whole family were burned to death. The social conditions are awful, and the saddest phase of life is that the green fields are so far away and elevating influences are nil. But if the bodies are starved, and the limbs tell of stunted growth—what of the mind? Shall nothing be done to compensate for the ordinary sorrow of child-life? Yes, much may be done by the ready supply of pure literature to the children. There is no prettier sight than to see the children of the adjacent Board Schools pouring into the Free Library and scouring the shelves in search of volumes that will help them in the composition of their essays and in their general work. The first library in London to attempt to supply systematically the pupils in the schools was this East End Institution, and the experiment has proved a great success. Most cheering of all is the ready co-operation of the various schoolmasters and mistresses with Mr. G. F. Hilcken, the librarian, in the matter. Professor Prout, who on one occasion distributed the prizes to the students, said: "This Institution is an oasis in the desert of houses of the poorest and most crowded district of the East End, and doubtless is the means of lifting many a boy and girl from the gutter, and starting them for a good position in life."

There are many classes, attended by hundreds of students, and in this way a taste for mere desultory reading is corrected. Languages, needlework, music, shorthand, commercial classes, science, English literature, and other subjects constitute an excellent menu which is availed of by multitudes, and with excellent results.

So poor is the large district that a rate-aided library would be a great burden, and though a poll has been taken again and again, the inhabitants have refused to adopt the Acts. Few, probably, who read this have any real idea as to the life of the people. It was of those who live close by that the late Mr. Montagu Williams said to the writer: "Truly, human flesh is cheaper than butchers' meat." The largest one-roomed population in the world live within this square mile; here, too, are miles and miles of underground cellars in which rats and cats and human beings struggle for existence; and here, too, the water-supply is deficient, and God's sunshine rarely penetrates in the so-called "homes" of these poor ones of His earth.

In some minds there is an impression that those in humble circumstances are but little drawn towards intellectual enjoyment of any kind. But the poor appreciate good literature when it is brought within their reach as much as any other class, but the difficulty has been that until recent years books worth reading have not been available for them. The librarian, Mr. G. F. Hilcken, who has held that position for near a quarter of a century, tells you plainly that no greater delusion was ever made, than to think "any old rubbish, stores' catalogues, theological treatises in Old English, shabby novels, or histories of a century ago," is what is needed. On the contrary, all good current literature is readily welcomed.

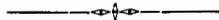
As to the work itself: for years past the library has organized a series of evening classes and lectures with very excellent results, and of late a new lending department has been opened to meet the wants of the readers in their home-life. As showing how thoroughly the books are appreciated it is mentioned that one lad, on returning a volume, remarked, while his face beamed with delight: "Yours is nice books, Guv'nor." Another at the same time held a volume he had brought back, as if sorry to part with it, and said: "It's a grand book, Boss." Such incidents might be multiplied, for the library is taken advantage of by many thousands of people in the course of the year. The number of readers registered for the last twelve months was over 55,000; of persons attending the lectures, classes, etc., over 8,000; so that over 60,000 persons are benefited during the year, bringing up the total since its opening to 800,000. Then, many thousands read the advertisement-sheets of the daily papers placed outside the library in the early morning of each week-day, and here are many pathetic scenes in the course of the year. And these East Enders were the pioneers in this very useful and humanitarian work. The one anxiety is as to the future. The work has long, long since outgrown the limits of its

accommodation, and it is once more urging upon its friends the necessity of obtaining new premises. It is hoped that a site may soon be obtained, but at least £25,000 will be wanted for building. It is often urged, "What is the good of model dwellings, if you have not model people to put in them?" An institution like this is making better citizens. Close by the London Hospital pleads for the funds necessary to heal the bodies of people; here an institution pleads for the improvement of their intellect after they have got well once more.

Long ago the value of this institution was recognised by the Queen and the Prince of Wales. Unstinted tributes of praise are given by the local bodies, and the Editor of THE CHURCHMAN himself spoke "of the delight it afforded him, when he was appointed to his responsible office eight years ago, to find that there was so enlightened, so useful, so altogether beneficent an institution as the Bethnal Green Free Library flourishing in the poorest part of his district. The people there would be quite unable to support a free library themselves, and it seemed to him, therefore, to have been a very happy idea to establish this voluntary institution, and to conduct it on the largest and broadest principles."

The British Museum authorities have always recognised the efforts put forth by its weaker brother, and it merits support. As an East End clergyman, the writer can emphasize the plea. The education of the street is bad enough, and it means vice, crime, pauperism and poverty. A good literary supply is the best antidote. Many of us have been dismayed at the ravages of impure literature and the "penny dreadfuls." Years ago they were numbered by the score, to-day by hundreds. One day a beneficent Legislature will stop these polluting streams of Fleet Street and its many courts. They corrupt thousands yearly; and yet, provide the *Boy's Own Paper*, the *Girl's Own Paper*, the *Young Man*, *Chatterbox*, etc., and they will be read and enjoyed. The Free Library does this. It deserves and should have unstinted support, and its secretary-librarian, Mr. Hilcken, is ever at home at the premises in London Street, close to the Bethnal Green Station, to receive visitors and also donations.

THOS. C. COLLINGS.



ART. V.—THE SOCIETY OF FRIENDS.

VERY fittingly does the contemplation of this most interesting sect close the series of studies of the various Protestant Nonconformist bodies, which have appeared in the CHURCHMAN; for the "Friends" as they call themselves, the "Quakers" as others call them, occupy a unique position both in the religious life of our country and in public estimation. Regarded quite as much in the light of a social institution as of a religious denomination, there is no denying that they have impressed the popular imagination, and appealed to the popular attention in quite a different way from the Methodists or the Congregationalists, for example.

These have been regarded as exhibiting certain phases of religious feeling or emphasizing certain aspects of Church organization, but scarcely at all as influencing in any conspicuous degree the common workaday life of our ordinary speech, or dress, or social customs. Not so with the familiar figure who to-day greets us on every hoarding, in his broad-brimmed hat, his knee-breeches, and his straight-cut collar, recommending the wholesome nutriment of "Quaker Oats"! There is, we repeat, a picturesqueness which has fastened on the popular fancy which gives to the "Friend" a position of homely romance to which no other dissenting communion can lay claim.

The place the Friends have filled in literature, especially of the lighter kind, is proof of this. From Charles Lamb to Charles Dickens the Quaker has furnished food for satire and raillery, sometimes delicate, sometimes broad. His quaint garb and quaint speech, his repute for business acuteness, the peculiarity of his assemblies for worship, his abstinence from ordinary gaiety, his very passion for peace, have been seized upon as affording opportunity for the witticism or the proverb, and stamped the Quaker's image deep on the ordinary man's mind, whose knowledge of his religious tenets is as slender as the Quaker's brim is broad. All this indeed would have been confined perhaps to the few who have come into close contact with him; but when men in the street passed people clad in attire as distinctive as a Blue Coat Boy's, whose very gait bespoke them as peculiar, an interest was aroused of a very special character. This interest is one most creditable to the "Friends." It is their unworldliness which has impressed the ordinary man for the most part. It is indeed true that the very opposite charge is often brought against them, and they are accused of extra sharpness in business transactions, and special skill in amassing money.

This, however, is probably but one form of that cynical doubt of integrity which always marks the man of the world. In connection with this observation about business, it is singular how certain branches of manufacture have almost entirely settled in Quaker hands—the cocoa industry, for example, and also, we believe, the manufacture of biscuits. The names of Fry, Cadbury, and Rowntree, in the one case, and of Huntley and Palmer in the other, at once suggest themselves.

It is very remarkable, in view of the universality of the name they popularly bear, that two quite different explanations are given of its origin. By some it is said they were called "Quakers" because they themselves trembled when under the influence of the Spirit; by others, because they were in the habit of calling on those whom they addressed to quake in fear of the judgment of God. In either case, we feel that they gave the impression of being deeply conscious of the reality and solemnity of the "powers of the world to come."

The time and the circumstances of their origin are full of significance and instruction. It was in the stirring tumultuous days of the Civil War, which rent our land into two opposing camps—religious and political—that George Fox, the founder of the Society, arose, and startled society by his preaching and his doctrine, which he attested by the sacrifices he made on their behalf. He was born in humble, though not in indigent, circumstances at Drayton-in-the-Clay, in Leicestershire, in 1624. That he was sincerely anxious to know God's will and to do it there cannot be the shadow of a doubt. After describing his mental struggles and efforts to find peace, and the various methods of relief recommended to him, he says: "I saw there was none of them all that could speak to my condition. When all my hopes in them and in all men were gone, so that I had nothing outwardly to help me, nor could I tell what to do, then, oh! then I heard a voice, which said, 'There is one, even Christ Jesus, that can speak to thy condition'; and when I heard it my heart did leap for joy. Then the Lord let me see why there was none upon the earth that could speak to my condition—viz., that I might give Him all the glory; for all are concluded under sin, shut up in unbelief, as I had been, that Jesus Christ might have the pre-eminence, Who enlightens, and gives grace and faith and power," with much more to the same effect. As a natural result, Fox felt himself called to go forth and proclaim abroad the message of spiritual illumination he had found so precious to his own soul. "Now," he says, "when the Lord God and His Son Jesus Christ sent me forth into the world to preach His everlasting Gospel and kingdom, I was glad that I was

commanded to turn people to that inward light, spirit and grace by which all men might know their salvation and their way to God: even that Divine Spirit which would lead them into all truth, and which I infallibly knew would never deceive any." Thus did George Fox proclaim the truths which had so powerfully affected himself. His preaching met with varying success. Often enough he was treated with brutal violence, cruel persecution, and imprisonment. Of one thing, however, all who heard him were convinced, and that was that to him "to live was Christ." But we may not linger on the thrilling story. To do so would interfere with the purpose of this paper, which is to describe the Society as a religious organization, rather than to trace the steps by which it has become one of the recognised Christian communions of our land. It is impossible, however, to forbear mention of the illustrious names of the more prominent members of the Society who from time to time have lived and worked for God and their country in England and America. The names of William Penn, of John Howard, of Caroline Fry, of John Bright will spring to remembrance at once. Nor can we ever forget the splendid part played by the Society of Friends in the cause of freedom, of religious toleration, of prison reform, and of popular education. In these important matters they were for long, far in advance of their age. It is no small credit to them that, by their efforts and sacrifices, the whole tone of public feeling has been transformed and a mighty social change effected.

But, turning from these subsidiary questions relating to the more secular position of the Society, we must fix our attention on the characteristic feature of their religious attitude—their attitude, *i.e.*, to the Church of England and the leading Dissenting bodies. What was it in both, two hundred years ago, which seemed amiss or defective, and as calling for reform and improvement? What, in other words, was it then, what is it now, which they set before them as an ideal in regard to faith, practice, and worship? The answer is simple and impressive: It was *spirituality*. Truly a grand, even a magnificent, ideal, you will say. And as we recall the days in which Fox lived, the deadness of the Church and the ceaseless doctrinal controversy of the sects, one can little wonder that a holy soul, inflamed with the ardour of Divine longing for close personal intercourse with God, should exclaim with the Psalmist: "My heart was hot within me, and while I was thus musing the fire kindled: and at the last I spake with my tongue."

We must ever remember that though Quakerism was the particular form which the movement took in England and

America, it was really but a part of the very old and very widespread tendency which is termed Mysticism. The central principle of this movement was, perhaps one should say is, that "the knowledge, purity, and blessedness to be derived from communion with God are not to be attained from the Scriptures and the use of the ordinary means of grace, but by a supernatural Divine influence, which influence (or communication of God to the soul) is to be secured by passivity, a simple yielding the soul without thought or effort to the Divine influx." It is true that the *more orthodox* Friends render a very large measure of deference to Holy Scripture as a guide and teacher. Nevertheless, in doing so they are inconsistent with their own principles. But some may ask, How did this conviction, in the modified form in which Fox clung to it, lead him to separate from the Church whose creeds and confessions are so full of the spirituality of religion and the direct action of God the Holy Ghost upon the soul? We answer that had the Prayer-Book been understood and taught by the clergy of his day — had the broad clear statements of the Nicene Creed, *e.g.*, been impressed upon his mind by those whom he consulted—possibly George Fox's influence and burning zeal might have been devoted to breathing a new spirit *into* the Church, instead of forming a new sect *without* her. This doctrine or tenet of the "inward light," as it is the main distinguishing feature of the Friends' belief, needs somewhat full and careful treatment. When the sect first arose they were frequently suspected and accused of heresy with respect to the great fundamental truths of Christ's religion: His Divinity and humanity, His redemptive work, justification by faith as the only means of salvation. So much was this the case, that in 1689, in the reign of William and Mary, an Act of Toleration was prepared "which exempted Protestant subjects dissenting from the Church of England from the penalties of certain laws designed to force them to conformity," and which had a confession of faith attached to it, *drawn up with the idea of excluding the Quakers from its provisions*, on the plea "that they were not Christians."

In connection with this, George Fox says: "Though I was weak in body, and not well able to stir about, yet so great a concern was upon my spirit on behalf of truth and Friends that I attended continually with many Friends at the Parliament House, labouring with the members that the thing might be done comprehensively and effectually." The Confession of Faith so drawn up was accepted, and a perusal of its statements amply proves the soundness of their faith on essential points. Again, the question forces itself upon us,

Why, then, was the charge so frequently reiterated? Nay, why is it that even now the impression is still prevalent in many minds that the Friends are tainted with Socinianism? One reason may be, no doubt, that this is so because a certain section of the Quakers—perhaps we should say certain individuals among them—have held and taught what is practically deism. It is only right to say, however, that these have been formally disowned by the orthodox Friends in their representative capacity.

But there must be some deeper and more solid reason for the mistake. It was probably that, while the teaching of the days in which Quakerism took its rise dealt almost exclusively with the aspect of Christ's redeeming work as a satisfaction for sin and a means of deliverance from its penalty and condemnation, George Fox and his followers dwelt with unceasing emphasis on the work of Christ by His Holy Spirit in the soul of man. What has already been described as the doctrine of the "inward light" was the burden of their teaching. On describing his preaching to certain persons, Fox says: "I directed them to the Divine light of Christ and His Spirit in their hearts, which would let them see all the evil thoughts, words, and actions that they had thought, spoken, and acted; by which light they might see their sin, and also their Saviour Christ Jesus, to save them from their sins." We can easily understand how repugnant to all unspiritual teachers of Christ's truth would be this call to living practical godliness. Too often had Christ's life and death been represented as an artificial contrivance whereby God's wrath against sin might be averted whilst men allowed themselves in its practice. To George Fox, whose whole soul was penetrated with the passion for union with God and the practice of holiness, such teaching was of necessity abhorrent. There is this difficulty in dealing with the Friends' doctrine of the "inward light," that, while the more orthodox among them in their teaching approximate closely to what is ordinarily held and taught by the Church of England, others, and among them some of their most prominent members, teach that which goes a good deal beyond the simple statements of the Creed upon the Holy Spirit's work, and savours largely of the mysticism which is so strongly characteristic of their whole system. In relation both to revelation and providence, they appear to hold and teach that there are many things in connection with Divine truth which the Christian needs to know, not contained in the Scriptures, and in which the "Spirit guides into all truth." Barclay, their great apologist, says: "The Spirit of God leadeth, instructeth, and teacheth every Christian whatever is needful for him to know, *e.g.*, whether he is to preach; and,

if called to preach, when, where, and what he shall preach; where he is to go, and, in any emergency, what he ought to do." The same unerring guidance may be looked for with regard to prayer, its occasions and its subjects. The Friends further maintain that as the Apostles went hither and thither supernaturally guided by the Spirit, so He guides *all* believers in the ordinary affairs of life, if they wait for the intimations of His Will.

It is easy to see how teaching and belief such as these have moulded the Friends' view of the Bible, the Church, the Ministry, and especially the Sacraments. Like other sects, "they are both right and wrong—right in what they affirm, wrong in what they deny." That the Holy Ghost is our Guide and Teacher, and that "as many are led by the Spirit of God, they, and they only, are the sons of God," the Church and Holy Scripture both emphatically declare. But that He exercises His influence, and manifests His power to individuals only and not also to the Church which He created as the organ of His activities, this we do *not* believe. We repeat that the Friends have gone astray by substituting half a truth for the whole. In their revolt against the narrow conception of God's revelation which confined it to the written word spoken through men long dead, while practically denying the force and vitality of a message, conveyed by and to the Church in every age, they fell into the opposite error. Because the Spirit was obscured or forgotten by Dissenter and Churchman alike in the seventeenth century, they sought to mend matters, not alone by asserting with all the power and passion of strong conviction the truth that had been hidden of the abiding reality of the Holy Ghost as a Living Person ever at work in the hearts and lives of men. In this they were surely right, and we can never be too thankful to them for their efforts and faithfulness in doing so. But they went on to deny the equally precious truth of God's working by visible and external means to accomplish His gracious and sanctifying purposes for men; in which we feel they went entirely wrong.

Fixing their attention on one side of truth, they closed their eyes to another, quite as precious and in some ways more necessary.

The passage of Holy Scripture to which "Friends" in their writings again and again refer is St. Luke xvii. 21 (A.V.): "The kingdom of God is within you." This text in the margin of the A.V. is rendered "among you," and in that of the R.V., "in the midst of you"—a rendering which certainly seems to suit the context better. But, apart from a particular verse of the New Testament, to underrate or reject all outward

means in public worship save the limited use of human speech as a vehicle of instruction, is to contradict the plain teaching of the Lord Himself and forget the very nature we possess, as well as the universal experience of mankind.

It may be true that there have been individuals capable of rapt personal intercourse with God without the intervention of external assistance from the senses. Such, perhaps, were À Kempis, Madame Guyon, and George Fox himself, but to expect all men everywhere to be able to do as they did is folly and extravagance. However true it be that the words Christ spoke "are spirit and life," it is equally true that we are to "glorify Him in *body* and spirit, which are His," and this because "He is the Saviour of the body."

The very fact of the Incarnation, the frequent use of means by our Lord in working His miracles, the audible and visible signs of His coming, and His operations afforded by the Holy Ghost at His outpouring on the Day of Pentecost, these are sufficient by themselves to prove the reasonableness, the Scripturalness—nay, we must add the *necessity*—of signs to enforce and to interpret the thing signified. Of course, to these general considerations must be added, in the case of the Sacraments, the express commands in God's Word for their observance, and the strong testimony to their efficacy and value.

To a Churchman the Prayer-Book furnishes ample ground for his thankful obedience to the commands to practise Holy Baptism as the universal gate of entrance into Christ's Body the Church, and thankfully to appropriate the gracious gift of life and nourishment in the believing use of the other great Sacrament, the Blessed Supper of the Lord. But it will be worth our while to inquire into the strange error of practice into which the Friends have fallen with regard to the Sacraments. It has, of course, followed as a natural result of their rejection of everything external and material in man's intercourse with God. One of their own body thus expresses the matter: "The Friends believed that our Lord appointed no outward ordinance as of permanent obligation in His Church; and that though the Apostles practised *water-baptism* (*sic*) as a sign of admission therein, there is no evidence that it was meant to be perpetuated any more than other Jewish (?) rites, which were for awhile observed in the early Church. They believed that the one essential baptism is the baptism of the Holy Spirit. So in relation to the Lord's Supper, they discarded the sign that they might, as it were, with more intensity grasp the thing signified. To them it seemed that the actual partaking of bread and wine could no more be intended as a permanent observance than our Lord's great lesson

of humility when He washed the disciples' feet, and bade them do to one another as He had done to them, was meant to be in very deed repeated." In all this we see how their great central principle of the inward light given to every man to be his unerring guide had led them astray. Resolved to see only that side of the Gospel which asserted and insisted upon the *indispensable* necessity of spiritual communion with God, such as might be enjoyed by angelic or disembodied creatures, they treated with disdain the other part of man's nature, in which even now the Son of God sits enthroned in the Heavenly Courts. And here it is that we see, as elsewhere, the fulness and soundness of the Church's teaching. It would be impossible for the need of spiritual renewal as the essential part of baptism to be enforced with deeper emphasis than is done in the Church Catechism and the Baptismal Service. But then the Church does not presume to ignore the words of Christ's appointment, or to reject the example of His Apostles and the practice of His Church by omitting the use of that which is enjoined to meet the needs of our complex nature and help our struggling faith. In a word, the Quaker's mode of worship is incomplete, and it is so because it has failed to take into account all the fulness of spiritual life as revealed to us in the Incarnation. It has sought to be wise above that which is written, to explain away into figure and symbol what was meant for the acceptance of adoring faith as deepest reality and most certain fact. When St. Paul says, "The cup of blessing which we bless, is it not a participation in the Blood of Christ? The bread which we break, is it not a participation in the Body of Christ?" the Quaker, instead of welcoming the wondrous declaration with grateful heart, has set himself to deny the simple statement, and to refine away its strong assurance into a shadowy figure unconnected altogether with man as he is flesh as well as spirit. How much more sober in contrast to this nebulous teaching of the Friends is the wholesome doctrine of the Church Catechism! A Sacrament is "an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof." Space forbids our going more deeply into this central tenet of the Quaker body, "the inward light" in its connection with the Sacraments.

But we shall find it interesting to note its bearing upon their assemblies for worship. They have carried the principle of plainness to its furthest point. There is nothing in them to appeal to the senses or awaken the imagination. All is plain to baldness. The one thing that is impressive is the unbroken stillness until a member happens to be moved by the Spirit to utterance. The following extract from Charles Lamb, marked

by all his exquisite charm, expresses the impression on an outsider of a Quakers' meeting. "Wouldst thou know what true peace and quiet mean? wouldst thou find a refuge from the noises and clamours of the multitude? wouldst thou enjoy at once solitude and society? wouldst thou possess the depth of thine own spirit in stillness without being shut out from the consolatory faces of thy species? wouldst thou be alone and yet accompanied? solitary, yet not desolate? singular, yet not without some to keep thee in countenance? a unit in aggregate? a simple in composite? come with me into a Quakers' meeting." Again, how touching in their quaint simplicity are the lines of Whittier, the Quaker poet of America:

And so I find it well to come
 For deeper rest to this still room ;
 For here the habit of the soul
 Feels less the outer world's control ;
 The strength of mutual purpose pleads
 More earnestly our common needs ;
 And from the silence multiplied
 By these still forms on either side,
 The world that time and sunshine knows
 Falls off and leaves us God alone.

One more quotation in connection with the whole error of the Friends on the use of externals in religion from Bishop Westcott ("Social Aspects of Christianity") may fitly close this part of our article. Speaking of Fox, he says: "He had no sense of the action of the Holy Spirit through the great Body of Christ. He had no thought of the weak and immature, for whom earthly signs are the appropriate support of faith; no thought for the students of Nature, for whom they are the hallowing of all life. And so it came to pass that he acknowledged no gracious means for the personal appropriation of God's gifts, as he knew no stages in the popular embodiment of the truth. He disinherited the Christian society, and he maimed the Christian man."

Another imperishable truth Fox brought to light, and accentuated in his teaching about "the inward light," was that contained in St. John i. 9, which speaks of "the true light that lighteth every man," etc. In opposition to the crude and harsh Calvinism so prevalent at this period about election and reprobation, George Fox lifted up his voice with all his strength. In a passage quoted by Canon Curteis (Bampton Lectures), he says: "I was led to open to the people the falseness and the folly of their priests' doctrines. Was not Christ a propitiation for the sins of the *whole* world? He died for all, the godly as well as the ungodly." This was indeed a precious truth which needed enforcement. All the

while, moreover, it was enshrined in the Prayer-Book, and emphatically in the Catechism, where every Christian child was taught that "God the Son hath redeemed me and all mankind."

Space warns us that this article, however incomplete, must be brought to a close. Before doing so, it will be worth our while to sum up the obligations of English Christianity to this remarkable body of men. First of all, we place their insistence upon the necessity of *spirituality* in worship and in life, and their testimony to the reality and universality of the Holy Spirit's presence and influence in the Church and in the heart. The importance of this truth cannot be over-estimated. It is a truth of far-reaching significance, for it reminds us how that we are living under the dominion of a *living* Lord—that we have not been abandoned to the discovery of a Guide whose will and whose direction must be sought for only in the archives of the past; but One Whose abiding touch is to be perpetually felt in all the varying circumstances of life as it is lived to-day. With this, too, let us join Fox's protest against the immoral doctrines of salvation irrespective of character, together with its closely-related emphasis of the necessity of a holy life and practical righteousness. How greatly all this was needed in his own days history reminds us; and that these truths are recognised by ourselves is due in no small measure to the work done then by those earnest souls.

Of the less directly spiritual work they accomplished in the way of social reform no room remains to speak. But their testimony for strict veracity in connection with the taking of an oath, their undying protest against war, and against slavery and prison cruelty, must ever be remembered to their unspeakable credit. Let us thank God for the presence amongst us of a body of Christians whose very name is a synonym for integrity, and who present a type of character which in all its strength and singularity is conspicuous for its definitely English tone.

We close with the generous testimony of the Bishop of Durham: "No religious order can point to services rendered to humanity more unsullied by selfishness or nobler in far-seeing wisdom. Our prisons purified, our criminal law reformed, our punishments rescued, at least in part, from the dominion of vindictiveness, witness to the success of Quaker labours. Fox was the first who raised his voice against the evils of West Indian slavery, and after 150 years his Society was allowed to take a chief part in suppressing it. He claimed freedom for opinion in things pertaining to God, and little by little, through calm and patient endurance, his cause was won. He denounced war; and the doubt, the waste, the

threatening, which make an armed peace an almost intolerable burden, must even now be turning the hearts of many to that one experiment of Christian statesmanship which has not yet been tried—the policy of national brotherhood.”



ART. VI. — THE HIGH CALLING OF THE MAN OF GOD.¹

“But thou, O man of God . . . follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereto thou art also called, and hast professed a good profession before many witnesses.”—1 TIM. vi. 11, 12.

WHEN St. Paul was writing his letter to Timothy, Timothy was acting for him as superintendent of the Church in Ephesus. The counsels which St. Paul gave him were addressed to him in that capacity, and not merely as an ordinary elder. St. Paul, after his release from his first captivity, had left him behind at Ephesus on a journey to Macedonia, and hoped soon to meet him there again. Probably on this later occasion Timothy was ordained by the solemn laying on of hands by St. Paul and the earlier elders of Ephesus to the work of the ministry, and subsequently commissioned by St. Paul to the presidency and superintendence of the mission at Ephesus. In the fullest sense of the word he deserves the highest designation which he, a human being, can bear—that of “Man of God,” which places him by the side of the chosen messengers of the will of the Eternal in the Old Testament. High, indeed, must he stand in our eyes if we look more closely at the difficult circumstances with which he had to contend at Ephesus. His connection with St. Paul, so far as we know from history, is from the outset unbroken, intimate, inexhaustibly happy for himself, and for the Apostle a source of refreshing and comfort in his trials. Not only does Timothy appear in this connection as the equal of the other co-workers and friends of St. Paul, but it is recorded that he surpassed them all. The Apostolic history shows us how closely he always walked in the counsels of his teacher, how diligent he was to spread the Gospel, how he renounced all, even harmless comfort, that he might not throw the least stumbling-block in the way of the kingdom of Christ. That noble feeling, that heart wholly given to God in Christ, binds

¹ A sermon preached at St. Paul's Cathedral, on St. Barnabas' Day, June 11, 1898, at the Consecration of C. H. Turner, D.D., to be Bishop-Suffragan of Islington, and Joseph Charles Hoare, D.D., to be Bishop of Victoria, Hong Kong.

him so fast to St. Paul, that St. Paul cannot speak of him except in the tenderest language; he calls him his dear, truly genuine son, and commends him with utmost warmth to the love of other communions. Hallowed indeed to us, hallowed peculiarly to all the teachers of the Christian religion (hallowed specially to all called to the tremendous duty of superintendents in the Church of God), is the remembrance of this noble character, the earliest emulator of the great Apostle.

It is to these early days that our thoughts are carried back at the quiet and solemn hour when men of proved worth among the clergy are summoned out of their ranks to the Apostolic duties of superintendence.

It is the fundamental principle of the Christian ministry that it is derived from our Blessed Lord Himself. From Him in every individual case comes the call and the blessing; and from generation to generation the duly-qualified authorities, organized and constituted by His Apostles, set apart those who believe themselves to be so called, ratify their commission, give them their credentials, pray for the communication of the Divine grace, and by the outward and visible sign of the laying on of hands confer on their brother the right to believe that he is entrusted with those special gifts of the Holy Ghost which are needed for his responsible office.

Everyone is familiar with the fact that the name "elder" and "overseer" [or presbyter and bishop] are in the New Testament applied to the same office. Everyone is also familiar with the fact that in the times of the Apostles special men were chosen as presidents of certain Churches. James, the brother of the Lord, presided at Jerusalem. When St. Paul's measure grew too large for his own personal supervision, he appointed such presidents, with powers of ordination, jurisdiction both in Church worship and over all Church members, including presbyters, and probably confirmation. Timothy presided at Ephesus, Titus in Crete, not improbably Epaphroditus at Philippi, and Archippus at Colossæ. Everyone knows also that the angels of the Churches in the Revelation were real individual persons; they stand for their Churches. St. John is specially and expressly stated to have appointed bishops from city to city in those very regions; that they were such we have the united testimony of St. Jerome, St. Ambrose, St. Augustine.¹

If any question the original antiquity of the office, we reply that the transition from the president under the Apostles to the bishop as distinct from the presbyter is given by St. Clement of Rome. "*The Apostles*," he says, "*having ap-*

¹ Compare "Dictionary of Christian Antiquities," Article "Bishop," p. 211.

pointed presbyter-bishops and deacons in the several Churches in the first instance, proceeded, as a further and distinct step, in order to provide for the continuance of the ministry without schisms or quarrels, to appoint some further institution, whereby the succession of such presbyters and deacons might be kept up, as first by the Apostles themselves, so after them by other chosen men."¹ In other words, they instituted the order of bishops. And Tertullian says: "The order of bishops, if referred to its origin, will stand on St. John as its author."² And St. Clement of Alexandria describes how St. John, when he returned from Patmos to Ephesus, "went about exhorting the parts near the Gentiles, in some places with the view of appointing bishops, in others with a view to uniting Churches, in others to select one of those pointed out by the Holy Spirit."³ And St. Jerome states that "John wrote his Gospel last of all, at the request of the Bishops of Asia."⁴ Bishops, in short, in the later sense, are found in every Church whatsoever from the moment that any evidence exists at all. Such evidence points either simply to an actual bishop at the time, or more commonly to such a bishop as in succession to a line of predecessors traced up to Apostles, and with no intimation of such episcopate being anything else but the original appointed and unbroken order. In the case of Antioch, and of Asia Minor generally, this is as early as the first ten years of the second century; in others, within the first forty years of that century; in others, as Ephesus, Alexandria, Jerusalem, Athens, within the last quarter of the first century itself—that is, either close upon the death of the last Apostle, or within about a quarter of a century of it, or long before it happened. If there had been so great a revolution as the universal institution of a totally new order, it would have been impossible that in so short a space of time it should not only have been accomplished, but also forgotten.

And if you ask for the reasons of the institution, St. Paul regards his delegates as in some sense doing the work of the Apostles.⁵ St. Clement of Rome and St. Jerome state that the office was originated to prevent schisms; St. Irenæus and Tertullian regard it as a safeguard of the faith; St. Ignatius and St. Cyprian dwell upon it as a bond of unity. In the time of St. Jerome, in order to check the presumption of the powerful order of deacons, it was the custom for the Fathers to lay stress on the original identity of presbyters and bishops.⁶

¹ Clem. Rom. "Ad Cor.," i. 44.

² Tertull., "Adv. Marc.," iv. 5.

³ Clem. Alex., "Quis Dives Selvetur," xlii. Opp. p. 959, and in Euseb., "H. E.," iii. 28.

⁴ Jerom., "Catalog. Scriptt. Eccl.," ix.

⁵ 1 Tim. i. 3, Tit. i. 5.

⁶ August., "Epist. 19 ad Hieron.," Ambrosiast., in 1 Tim. iii., and in Eph. iv., "Qu. Vet. et Nov. Test.," ci.; Anon., in 1 Tim. iii. 17, in App. ad Opp. S. Hieron.

“It is to the use of the Church,” St. Augustine says, “that the appropriation of the name Bishop to the presidential office is to be attributed.” “*It is to the use of the Church,*” says St. Jerome, “*rather than to any explicit direction of our Lord, that the particular form of the institution is owed;*”¹ asserting at the same time that it was the one absolutely necessary preventive of schism, and, in effect, that the Apostles had established it as such; and also that presbyters, whatever else they could do, could not ordain.

If you ask what was the original matter and form of the *ordination* of bishops, it was from the beginning the laying on of hands, accompanied necessarily by words expressive of the purpose of the act, but by no invariable and universal formula claiming Apostolic authority. Other rites, added as time went on, cannot claim to be either Apostolical or universal, and pertain, therefore, to the solemnity, not to the essence of the rite. The only other ceremony in episcopal ordination which has any appearance of a claim to universality, but which is not traceable before the third century, is the laying of the Gospels on the head or the neck and shoulders of the bishop to be ordained. The rubric in the Apostolic Constitutions runs thus: “*Silence being made, let one of the chief bishops stand with two others near the altar; let the other bishops and presbyters pray in silence; let the deacons hold the Holy Gospels open on the head of the bishop to be ordained; and let the chief bishop say.*”² In the same way in the year 398 the rubric of the Fourth Council of Carthage directs: “*Where a bishop is ordained, let two bishops place and hold the Book of the Gospels over his head and neck, and while one pours over him his blessing, let all the other bishops present touch his head with their hands.*” This is now represented by the delivery of the Bible into his hands by the Archbishop. As to the words, Pope Innocent III. declared that *the Apostles appointed no form; that it rests, therefore, with the Church to appoint such a form; and that apart from Church authority, any words whatever, adequate to the purpose, would suffice.* In the ancient and in the Greek Church the words are these: “*The Divine grace appoints such a one to the office of a bishop.*”³ In the Western Church, before the eleventh century, the words were not an imperative declaration, but in the form of a prayer. It is only from the eleventh century that the Western Church has adopted the form, “*Receive the Holy Ghost.*” Probably it would be difficult to surpass in beauty and impressiveness our present

¹ St. Jerome, “*Dict. of Christian Antiquities*” (Bishop), p. 213.

² “*Constit. Apost.*,” viii. 4.

³ “*Sym. Thessal.*”

office. Bishop Magee, after his consecration, which was only in Whitehall Chapel, remarked: "I have been thinking how impossible it would be in the present day to find anyone who could compose such a service. The man who drew up that service had a conception of what was suitable to such an occasion which seems wanting now."

Among the duties of the bishop the first was that of ordaining.¹ This he did with the help of his presbyters.² Next that of confirmation.³ At an early date oil, hallowed by the bishop, was used for the same purpose.⁴ With regard to the Sacraments, as there was a bishop for every town, it was regarded as his duty to celebrate them, and all authority for others to do so came from him.⁵ For the same reason, that there was a bishop in every town, to him belonged specially the right and the duty of preaching.⁶ The Council of Ticinum in 850 threatened deposition to all bishops who did not preach at least on Sundays and holidays.⁷ The council *in Trullo* at Constantinople in 691, while deposing bishops who preached outside their own dioceses without permission, enjoined all bishops to preach every Sunday, and, if possible, every day.⁸ In regard to discipline, the bishop took the lead, generally with the help of the presbyters, and often with that of other bishops.⁹

In the latter part of the third century the principle of a bishop to every town was causing an enormous multiplication of the order. On the coast of Palestine alone there were no less than 17 or 18.¹⁰ A subordinate order of rural bishops was therefore instituted, first in Asia Minor. These are like our modern suffragan bishops. They are first mentioned in the East at councils in the year 314, and continued to exist there until the ninth century, when they were supplanted by another office.¹¹ They, also, must have been enormously numerous, for St. Basil had 50¹² of them in his diocese alone.

¹ "Can. Apost.," i., ii. "Concil. Carthag.," iii., A.D. 397, can. xlv.

² "Concil. Carthag.," iv., A.D. 398, canons ii., iii.; 1 Tim. iv. 14.

³ "Const. Ap.," iii. 16. ⁴ "Concil. Carthag.," iii., A.D. 397, can. xxxvi.

⁵ "Ignat. ad Smyr.," viii.; Tertull., "De Bapt.," vii.

⁶ Possid., "Vita S. Augustini," v.; "Concil. Hispal.," ii., A.D. 619, can. vii. ⁷ "Concil. Ticin.," A.D. 853, can. v.

⁸ "Concil. in Trullo," A.D. 691, canons xix., xx.

⁹ Coteler, "Ad Constit. Apost.," viii. 28.

¹⁰ Bingham, "Orig. Eccl.," ix. 28. Originally there were more. In the compass of sixty miles in Latium there were between 20 and 30 (*Ibid.*, 9, 5, 5). In the fourth century there were 400 dioceses in Asia Minor (*Ibid.*, 9, 2, 4). At the time of the Vandalic persecutions, Victor Uticensis says there were in the Proconsular Province of Africa 164 bishops.

¹¹ "Dict. of Christ. Antiq.," (Chorepiscopus), p. 354.

¹² Bingham, "Orig. Eccl.," iii. 93.

In the West they appear first at a council in 439, but were extinguished by the Popes in the tenth century, and, as in the East, merged in another dignity. They derived all their authority from their diocesan; they confirmed; they ordained to minor orders. In the Middle Ages such offices were performed by honorary bishops, *bishops in partibus* as they were called. The arrangement of suffragan bishops under diocesans in England was due to the Reformers and to Henry VIII., and for a time they were very considerably used. The revival of the office in our own day has met with universal welcome.

Such is the office, my brothers, to which you are this day set apart—one to a foreign diocese of surpassing interest, the other to a suffraganship which could not be exceeded in importance. In spite of appearances, such as are suggested by recent newspaper topics, it is difficult to find a time in the history of England when the bishops were treated with more genuine and sincere respect, when the Church of Christ had more penetrating effect on the life and manners of the people, or when its chief officers had a nobler opportunity as leaders of all that is good, wise, reasonable, and true. But it is not of such matters that I wish to speak to-day, but rather of your own thoughts on joining the rank which contains multitudes of the most glorious names of the Church of Christ in every age and every country, the rank which bequeathed to us the creeds and the best of our theology, the rank of those who have given their lives, and many of them their blood, for the life of the Church, the rank of those who throughout the Church have by their prayers, their authority, their faith and their office, handed on the gifts of the Spirit to those new recruits in the various orders of the ministry, who have been worthy to receive them. Bishop Wilberforce, in writing to his brother¹ to preach his consecration sermon, said: "*Take the more spiritual view of the ministry; its one work to testify of Christ, and converting souls through the might of His name . . . give me such an address as I need to stir me up to believe, to be humble, and watchful, and laborious for souls!*" What mingled feelings must be yours this day! How unworthy you each feel for the high responsibilities of this tremendous calling which summons you to be, in a higher sense than others, ambassadors for Christ! How your mistakes, your follies, your weaknesses, your inconsistencies, your sins, come crowding upon your memory, and make you doubt if you are really worthy to be reckoned holier and wiser than other men! Be comforted by the assurance that such have been the thoughts of all the truest of those

¹ Archdeacon Robert Wilberforce, "Life of Bishop Wilberforce."

who have been summoned to serve God in this eminent capacity. Archbishop Sumner, when leaving Bow Church after his confirmation as Primate, was asked by a bystander for his blessing. "Pray for me, my friend," was his answer, "for I far more need your prayers."

A more famous Archbishop¹ of recent times, in preparing for his consecration, wrote thus: "O Lord, give me strength and spirituality to use this time as I ought. . . . Give me strength to conquer my temptations. How difficult do I find it to secure proper time in the morning! Lord, give me energy for this, or the most precious time for my soul's improvement, for bracing it to meet the trials of the day, will be frittered away. Let me dedicate myself afresh, O Lord, to Thee. . . . In this new sphere give me more than ever the spirit of prayer, the spirit of holy meditation, the spirit of holy zeal, the spirit of right judgment, the spirit of Christian boldness, the spirit of Christian meekness. Grant that the insidious trappings of worldliness may not impede my heavenly course." And after his consecration he wrote: "O Lord, make me to realize the greatness of the office which has devolved on me. Hear me and guide me, weak and stained with sin as I am, through Jesus Christ our Lord." And in the same way, after his consecration, Bishop Wilberforce wrote:² "The first great necessity seems to me to be to maintain a devotional temper; the first great peril, secularity. To guard against this by self-examination, and, above all, by living in prayer. Remember that to serve God, in His way, and through His grace, is all. Now, trusting in God's help, without which I well know by my own experience that all attempts at spending time devotionally are utterly vain, I resolve as my universal rule, when not hindered by illness or some impossibility, to secure at least one hour before breakfast for devotional exercises. Next, as my great fear is acting with an eye to men and myself rather than God, I resolve often to set my conduct and principles in the light of the coming day, and try thus to form the habit of acting under God's eye. . . . God numbers the bishop's absent or idle days; Satan always busy, evil always sowing; the good fainting; time passing; men dying; Christ coming. . . . My object," he repeats, "is to serve God in His way. All else indifferent: all around the media for this. For this thou wast created and redeemed. This is heaven. To serve anything else is hell. Lord, teach me," he cries, "to love Thy service!"

¹ Archbishop Tait. See "Life," by Benham and Davidson.

² "Life of Bishop Wilberforce."

Such experiences might be multiplied from the private thoughts of great bishops. They are commentaries on the text: "*Thou, O man of God . . . follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereto thou art also called, and hast professed a good profession before many witnesses.*"

My brother, and close friend of twenty-one years, you will be thinking to-day of our old master, Bishop Jackson, and his fruitful, saintly life of method, courage, firmness, and activity. Something of what St. Paul was to Timothy he was to yourself. You will remember how the secret of his power lay in the fact that he was indeed a "*man of God,*" distrustful of himself, relying upon the Almighty and His Word, deeply sincere in faith, zealously assiduous in prayer. You will remember how, whenever he was at home of an afternoon, he would retire to his room for an hour, and intercede for his clergy one by one, deanery by deanery, from the roll of the diocese. Much you will have learnt also from his successors, with both of whom you have been associated. To be a true "*man of God*"—that is the imperative requirement for episcopal work: in the midst of all distractions and bustle, business, and flyings here and there, and compliments and flattery and obsequiousness, to strive daily and continuously for "*righteousness, godliness, faith, love, patience, meekness.*" Meekness might not have been thought requisite as a quality for a ruler; but how needful it is!—what a necessary antecedent to grace! How notable a quality even in our Lord! There is no Christian virtue which ought not to shine with reinforced light in a bishop.

You are going to a district of London that has many needs. All London is lacking in Christian life and character. Its rapid expansion, the torpidity of the Church of fifty years ago, the multiplicity of incitements to irreligion and indifference, have thrown it far back in these respects. Its church-goers are comparatively few, its communicants, alas! still fewer. North London has many difficulties as well as East, its clergy many discouragements. You are summoned to be an inspiring force to your brethren, to rouse them, to plan for them, to call on others to help them in their dire struggle for funds, to give them the benefit of your own long and wide and most useful experience. You have not the responsibility of taking much of a line of your own, for you are in all things dependent on your diocesan, who gives you your commission; you will work for him, and not for yourself; but your practical opportunities will be unbounded. You will know the weak places, and strengthen them; you will spur energy and enthusiasm;

you will join with your brother-suffragan in calling on the rich to do their duty; you will initiate many a wise scheme, and guide many plans to success. For the worldly dignity of your office you will care little, for you will remember how our Master warned us: "*Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. And he that is greatest among you shall be your servant.*"

And you, my brother, who are shaming some of us at home by devoting your life to the heathen in the ends of the earth, for you we have words of most cordial affection and esteem. You have told us at a recent gathering of the Church that it is twenty-four years since you attended a certain annual meeting of the Church Missionary Society, and you remember how you went back and knelt in your room. You recall writing on the fly-leaf of your Græek Testament the dedication of yourself for missionary work. That was twenty-four years ago, and you have now had twenty-two years' experience of that work. You told us that you could only say this—that if you had to live the twenty-four years over again, you could wish for nothing better, nothing happier, than the life of a missionary; that you do believe yourself that it is the greatest privilege and the greatest honour that God puts upon poor sinful men. You are now called to lead, and to show that Hong Kong must not only be made an impregnable fort for the empire, but a central citadel of enlightenment for a third of the whole human race. The Nestorian tablet proves that Christianity was introduced into China by the vigorous Assyrian Church of Kurdistan 1,350 years ago. The Franciscans arrived towards the close of the thirteenth century, the Jesuits early in the seventeenth. It was not till 1807 that the first British missionary, Dr. Morrison, set foot in China. The translation of the Bible was completed in 1818. The Church Missionary Society began work there in 1845. There are now 1,977 missionaries of reformed Christianity, including the wives, or 1 to 193,000 people. About a million heathen die in that country every month. Of the 982 great cities in ten of the provinces, 908 are without a missionary; but there are strong encouragements. In 1842 the number of communicants in these missions was 6; in 1865, 2,000; in 1896, 70,000. At Fuh-Kien, the baptisms in 1887 were 286; in 1897, 753; the baptized Christians were 3,000, compared now with 7,000; the total adherents were then 6,000, and are now close on 17,000. One of the secretaries who lately visited the place wrote that *in no part of India or Japan*

had he ever seen anything at all to compare with the aggressiveness of the native Christians. Inquirers were being brought in by the score every week by the converts themselves. May God give you power and health for so vast and promising a work!

Fight the good fight of faith, lay hold on eternal life, whereto thou art also called. That is the atmosphere in which both of you must live—the reality of the unseen spiritual world; the transitoriness and preparation work of this. “*The things that are seen are temporal; the things that are not seen are eternal.*”

Thou hast professed a good profession before many witnesses. For twenty-eight years, my brother of Islington, you have been merged in the public life of the Church in London, and your fidelity in principle and practice has been unswerving. We can hardly doubt that that loyal servant of the Church, the former Treasurer of Guy's Hospital, is somehow conscious of what is befalling you this day, and that he is adding his prayers to ours. Him, too, we remember as among your witnesses, the chief Gamaliel of the Church of England of our day, the late Dean Vaughan, who prepared you for your Orders, and to whose list of many episcopal pupils you are this day adding another. Two of them will be among your consecrators.¹ And you, my brother of Hong Kong, represent a name and a tradition held in deep respect by all English Churchmen. Your father,² too, a true and vigorous servant of God, if such there ever was, whose name multitudes bless as the human means of their spiritual life, who witnessed your self-dedication to preaching to the heathen, would greatly rejoice this day at your call to be a leader in the Christian warfare.

Leaders! that is what we want—men of true heart, unselfish devotion, absolute self-denial, unflinching courage, Divine wisdom, inexhaustible patience, tender sympathy, and soaring faith. Such men have well been described; and the description is surely truest of the truly Christian Bishop and man of God:

Servants of God!—or sons
 Shall I not call you? because
 Not as servants ye knew
 Your Father's innermost mind,—
 His, Who unwillingly sees
 One of His little ones lost:
 Yours is the praise, if mankind
 Hath not as yet in its march
 Fainted, and fallen and died!

¹ The Bishops of Winchester and Peterborough.

² Canon Hoare of Tunbridge Wells.

See! in the rocks of the world
Marches the host of mankind,
A feeble, wavering line,
Where are they tending? A God
Marshal'd them, gave them their goal.
Ah! but the way is so long!
Years have they been in the wild;
Sore thirst plagues them, the rocks
Rising all round overawe;
Factions divide them, their host
Threatens to break, to dissolve.
Ah! keep, keep them combined!
Else, of the myriads who fill
That army, not one shall arrive;
Sole they shall stray; on the rocks
Batter for ever in vain,
Die one by one in the waste.

Then in such hour of need
Of your fainting, dispirited race,
Ye, like angels, appear,
Radiant with ardour divine.
Beacons of hope ye appear!
Languor is not in your heart,
Weakness is not in your word,
Weariness not on your brow.
Ye alight in our van: at your voice
Panic, despair, flee away.
Ye move through the ranks, recall
The stragglers, refresh the outworn,
Praise, reinspire the brave.
Order, courage, return;
Eyes rekindling, and prayers,
Follow your steps as ye go.
Ye fill up the gaps in our files,
Strengthen the wavering line,
Stablish, continue our march,
On, to the bound of the waste,
On, to the City of God!¹

WILLIAM SINCLAIR.

¹ Matthew Arnold, "Rugby Chapel."



Short Notices.

The Present State of the Church. The Bishop of Hereford's First Charge. Pp. 107. Price 1s. Rivington.

THE principles of the English Reformation have found a powerful exponent in the Bishop of Hereford. His Charge is marked with that breadth of view, calmness, impartiality, tolerance, and sympathy which are characteristic of his mind. The earlier part of the Charge is occupied with the condition of the diocese; and here his enthusiasm for social reform is likely to have practical influence. The public questions he touches are the marriage of divorced parties, where he agrees with the Bishop of Lincoln that the innocent party has the right of remarriage; marriage with a deceased wife's sister, where he agrees with the conservative view of the majority of bishops. In dealing with Ritualism, he argues against any Puritan rigidity, but points out that most Ritualism is only a symptom of a change in doctrinal standpoint. He asks his hearers not to be alarmed by the Higher Criticism, but to wait patiently for the final result. He quotes Lightfoot and Hort on the ministry of the Church, and Thirlwall on Vestments.

The Charge will give food for serious thought to all parties in the Church.

Sermons. By the Rev. F. W. ROBERTSON. First Series. Pp. 323. Price 1s. 6d. Kegan, Paul and Co.

It is a happy idea of the publishers to reprint these invaluable Sermons of one of the greatest of English preachers. Every curate in the country, and every working man's library, will now be able to have these whole-some contributions to Christian thought.

There is a Preface by C. M. Robertson, and an Introduction by Ian Maclaren.

The Church of England. A History for the People. Vol. III. By Dean SPENCE. Pp. 472. Cassell and Co.

Dean Spence carries his graphic and attractive history in this volume from the time of Leo X. to the death of Queen Elizabeth. It is an exceedingly interesting period, covering the main and chief part of the Reformation; and the writer has treated it with impartiality and understanding. The Dean has no theory to maintain or novelty to propagate; and his writing, quotations, and references bear upon them the stamp of truth. The illustrations are admirable.

Colonial Church Histories: the Church in the West Indies. By Professor CALDECOTT. Pp. 275. S.P.C.K.

Professor Caldecott was some time Principal of Codrington College, Barbadoes, and therefore has special knowledge of his subject. The British West Indies include eight groups of colonies, of which histories have been written, and which have abundant records. The writer has four distinct periods to deal with: the time of slavery; the time of emancipation; the time of disestablishment and disendowment; and that of reorganization and progress. He also deals with special topics of interest, and certain misrepresentations made by casual travellers. The work is an important contribution to the knowledge of the history of the great Anglican Communion.

The History of the Australian Church. By EDWARD SYMONDS. Pp. 160. S.P.C.K.

The amazing and romantic growth of the Australian colonies is in itself a fascinating subject. The ecclesiastical side of this marvellous develop-

ment has been ably sketched in this little work. The work of the Church in Australia has not yet grown to proportions commensurate with the enormous increase of population, and it has peculiar difficulties to contend with ; but we have here a valuable record of what has been done.

The Supernatural in Nature. By Prebendary JOSEPH REYNOLDS. Pp. 480. Price 3s. 6d. Longmans, Green, and Co.

This is a cheap edition of Prebendary Reynolds' well-known work, which has received high praise from the *Contemporary Review*, the *Spectator*, and the *British Quarterly*. The writer has closely studied natural science, and his applications are striking and suggestive.

Lives of the Saints. By S. BARING-GOULD. October, Parts I. and II., pp. 732 ; November, Parts I. and II., pp. 675. J. C. Nimmo.

This new edition, with additional lives of English martyrs and Cornish and Welsh saints, continues rapidly to appear. The October volumes contain 220 biographies, and the November 185. Among the more notable characters in the October catalogue are St. Remigius, St. Thomas de Cantelupe, St. Francis of Assisi, St. Wilfred, St. Edward the Confessor, St. Theresa, and St. Hilarion. Among those for November we find St. Gregory, St. Elizabeth of Hungary, St. Columbanus, St. Francis Xavier, St. Hubert, St. Malachi, St. Charles Borromeo, St. Martin, St. Theodore of the Studium, and St. Edmund. All educated persons, from whatever point of view, ought to know something of these canonized men and women, and the estimation in which they were held in their own communion.

The New Biblical Guide. Edited by the Rev. JOHN URQUHART. Pp. 481. Marshall Brothers.

Besides the editor, among the contributors are Dr. Bagster, Principal Moule, Principal Douglas, and Professor Sayce. The volume deals with the Higher Criticism ; Dangers in the Literary Study of the Holy Scriptures ; the Canon of the Old Testament ; History of the Old Testament Text ; the Inspiration and Divine Authority of the Scriptures ; the Scripture Doctrine of Inspiration ; the question about the Inerrancy of Scripture ; the Antiquity of Writing in Israel ; and Old Testament Difficulties. The book is the work of learned men, who are conservative in tone, reverent in spirit, and discriminating in treatment. It should be a great help to any who have been discomposed by recent rash statements about the Old Testament.

Questions on the Creeds, the Lord's Prayer, and the Commandments. By the Rev. H. A. D. SURREIDGE. Pp. 74. Skeffington.

This is a very clear exposition, and will prove a useful manual in schools and families.

History of the S.P.C.K. By ALLEN and MCCLURE. Pp. 551. Price 10s. 6d. S.P.C.K.

The secretaries of this estimable society have celebrated the two-hundredth year of its existence by the difficult work of compressing the enormous mass of historical material at their disposal into a readable record of the multifiform work of the society, which is now as extensive as the Church of England herself in all its branches.

The book throws much light on the internal history of the Church of England in the eighteenth century ; the deplorable condition of religion in England after the Restoration ; the vicissitudes through which the Reformed communities on the Continent were passing ; the early history of the plantations in America ; the early work in elementary education in this country, and many of the most important subjects. The book will be, perhaps, more for reference than reading, but it is a record of a noble

and beneficent work, constantly growing in variety, importance and usefulness.

Novum Repertorium Ecclesiasticum Parochiale Londinense. By the Rev. GEORGE HENNESSEY. Pp. 509. Swan Sonnenschein.

It is surprising that Newcourt's great work, which left off at the last century, has had no successor in London. Mr. Hennessey has been labouring at this monumental work for years, and has collected a vast amount of information. No doubt in so enormous a work absolute accuracy is at first impossible; but if all the Clergy concerned will look at the book, and send in corrections, it may be attained gradually. It is a complete mistake to say that the fourth Residential Canonry of St. Paul's was to be held jointly by the Archdeacons of London and Middlesex by the Act of Parliament of 1840. The Act only provided that this canonry should provide a stipend for the Archdeaconry of Middlesex out of the £1,000 assigned, the office of Canon being annexed to the Archdeaconry of London. The Archdeacons of Middlesex are not Canons, and, unless they were appointed Prebendaries, would have no vote even at the Greater Chapter; thus, on page 59, John Lonsdale, John Sinclair, James Augustus Hesse, and Robinson Thornton, are wrongly put in the list of Canons Residential.

St. Francis of Assisi, and the Third Order in the Anglo-Catholic Church. Pp. 145. Mowbray and Co.

The idea of establishing a Third Order for persons not ordained, of both sexes, and living a secular life, but devoting themselves to good works, has been lately discussed. Under proper sanction, it should be a very useful move, and this little book gives an explanation of its principles.

The Biblical Illustrator: Revelation. Pp. 787. Price 7s. 6d. Nisbet.

This wonderful work is an enormous help to the hard-worked parish clergyman and curate immersed in parish business, who have little time themselves for research. The volumes already prepared are Genesis (2); Exodus; Leviticus and Numbers; Matthew; Mark; Luke (3); John (3); Acts (3); Romans (2); 1 Corinthians (2); 2 Corinthians; Galatians; Ephesians; Philippians and Colossians; 1 and 2 Thessalonians and 1 Timothy; 2 Timothy, Titus, and Philemon; Hebrews (2); St. James, 1, 2, 3 St. John, and St. Jude; and Revelation. An Index to all the volumes on the New Testament will be provided if 1,500 subscribers are secured. The object of the work is to provide anecdotes, similes, emblems, illustrations, expository, scientific, geographical, historical, homiletic, gathered from a wide range of home and foreign literature, on the verses of the Bible.

Colossian Studies. By Principal MOULE. Pp. 318. Price 5s. Hodder and Stoughton.

The learned and devout head of Ridley Hall has followed up his works on the Romans and the Philippians by a volume of meditations on the Colossians. The work is not intended as a commentary, but as a series of devotional addresses on the principal ideas and expressions in the Epistle, such as the pre-eminence of the Son of God; redemption applied; the secret of God; pardon, life, and victory; holy liberty in union with Christ; the root and fruit of holiness; the rules and motives of holiness; and the Christian home. The volume also deals with the Epistle to Philemon.

Three Aspects of Temperance: Scriptural, Economic, and Theological. Pp. 156. C.E.T.S.

This is a course of instruction forming a compendium of useful knowledge on the temperance question, intended as a manual of instruction

for schools. It will also be useful to all who are endeavouring to stem the tide of intemperance.

The Official Year-Book of the Church of England for 1898.

It is impossible to speak too highly of this admirable collection of statistics. Never have the clergy and laity of the Church of England been so active as at the present time. If only all sections of the Church could rest contented with the position of the Church of England as harmonized at the Reformation with the catholicity of the third and fourth century, leaving the decadent ages to themselves, there is no limit to the possibilities of usefulness available.

Christian Institutions. By Professor ALLEN. Pp. 577. Price 12s. T. and T. Clarke.

This very suggestive and interesting treatise is intended to show how organizations, creeds, and worship are related to the spiritual life and to the growth of Christian civilizations. The writer is an orthodox theologian of liberal principles. The work treats separately of the age of Apostles, prophets, teachers; that of presbyters, bishops, deacons; the age of transition; the Ignatian episcopate; theories regarding the origin of the episcopate; the Christian ministry in the second century; the age of Cyprian; monasticism in its relation to the episcopate and to the Catholic Church; the Greek Church nationality and the episcopate; the episcopate and the Papacy; the organization of the Churches in the age of the Reformation. The second book deals with the Catholic creeds and the development of doctrine, and the third book is devoted to Christian worship. The chapter on the Lord's Supper is of supreme interest.

Synonyms of the Old Testament. Second edition. By Canon GIRDLESTONE. Pp. 346. Price 12s. Nisbet and Co.

Biblical students will heartily thank the learned author for this second edition, which appears twenty-six years after the first one. The idea of the work is that the language of an inspired people will throw great light from within on the ideas which it expresses, by a comparison of the different terms in which they are expressed. Of the first edition Dr. Delitzsch wrote that it pleased him especially because thorough philological knowledge and hearty belief in the Word of God permeate the whole. The author deals with such topics as the names of God; names of man; soul and spirit; heart, will, conscience; understanding; sin; repentance; conversion; amendment; perfection; righteousness, faith, hope; grace, mercy, love; redemption and salvation; atonement, forgiveness, acceptance; purification, baptism; justification; sanctification, anointing; offerings, altar; prophet, priest, elder, minister; earth, world, heaven; destruction, death, hell; eternal age to come.

The work is a sincere and reverent attempt of a profound and learned believer to throw light from careful study on the foundation truths of revelation.

Ancient Hebrew Traditions illustrated by the Monuments. By Professor HOMMEL. Translated by McCLURE and CROSSLÉ. Pp. 356. S.P.C.K.

This learned work by one of the greatest Semitic scholars on the Continent, and dealing with a question of vital interest to Old Testament readers everywhere, is intended as a protest against the modern school of Old Testament criticism. It pours a flood of light on Old Testament history, by a comparison of the Hebrew names and traditions with the great mass of information discovered by recent research in the monuments of neighbouring countries.

Homiletic: Lectures on Preaching. By Professor CHRISTLIEB. Translated by the Rev. C. H. IRWIN. Pp. 390. Price 7s. 6d. T. and T. Clarke.

There is nothing so complete in the English language on the subject of preaching as this volume. It should be on the list of every bishop's books for ordination candidates. It deals with such subjects as the meaning, nature, scope, and aim of preaching; personal requisites for preaching; material and contents of the sermon; and rhetorical form and delivery of the sermon. At a time when many of the candidates for English Orders receive no instruction at all on this, one of the most important of their duties, it would indeed be desirable that this work should be placed in the hands of every deacon.

The Kingdom of Manhood. By HORACE G. GROSER. Pp. 250. Price 3s. 6d. Andrew Melrose.

This is a volume of excellent, vigorous addresses to young men, in strong and simple language and with striking illustrations. It deals with such subjects as looking forward; ideals; will and action; talents; enthusiasm; taking pains; flying the colours; forewarned; discipline; environment; decision; sense of honour; sympathy; friendships; self-respect; the body; reading, etc. These addresses will not only be useful to those who frequently have to speak to congregations of men, but are also in themselves interesting and profitable reading.

Childhood, for June, 1898. Price 1s. 2d. Stoneman: 38, Warwick Lane, E.C.

This number (the sixth in Volume IV.) contains a charming picture of the Queen taking the Coronation Oath, and a clever emblematical design of the sixty-one years of the reign, accompanied by some touching verses on different epochs in the Queen's life.

History of Early Christianity. By Rev. L. PULLAN, M.A. London: Service and Paton. Price 3s. 6d. Pp. 306.

After making all deductions, this work may yet fairly be regarded as the best history of early Christianity in existence. We do not agree with the strong sacerdotal tendencies of the writer, it is true; but, as a history, the book is excellent, both in method and execution.



The Month.

ARCHDEACON SINCLAIR delivered his Charge to the clergy and churchwardens of the archdeaconry of London at St. Sepulchre's, Holborn, on Friday morning. The subject was "The Churches of the East," which was one of those commended to the consideration of Churchmen by the Lambeth Conference of 1897. The Charge, which has been published by Elliot Stock, is dedicated to Dr. Gifford, the Archdeacon's "eminent predecessor," and contains a statement of the general characteristics and doctrinal standards of the Eastern Churches.

The Archbishop of Canterbury is to preach at the thanksgiving service to be held in Salisbury Cathedral next month to commemorate the completion of the restoration of the beautiful tower and spire, which has been executed at a cost of £15,000.

The Bishop of Lichfield has appointed the Rev. Robert Hodgson, M.A., Rector of Handsworth, to be Archdeacon of Stafford, in succession to the late Archdeacon Scott.

A prominent Hampshire Churchman, Mr. W. Nicholson, of Alton, who recently gave £20,000 to the Winchester Diocesan Clergy Sustentation Fund, has just invested £9,000, in the names of the Ecclesiastical Commissioners, for the purpose of increasing the incomes of Froxfield and Privett—two livings of which he is patron—to £300 a year each.

Canon Silvan Evans, on whom a Civil Service pension has just been bestowed, has distinguished himself principally by his gigantic task of compiling an exhaustive Welsh dictionary, illustrated with quotations from every period of Welsh literature.

The foundation-stone of the new church to be built in the recently-formed parish of St. Mary Magdalen's, Accrington, was laid, with full Masonic honours, on June 25. The cost of erection is £7,800, and it is proposed to proceed only with portions of the edifice as the money is obtained.

The Bishop of Carlisle, says the *Daily Mail*, is the recipient of a gratifying testimonial to the high appreciation in which he is held by the Nonconformists in his diocese. The Carlisle Presbytery of the Presbyterian Church of England have sent his lordship a letter of sympathy in connection with his recent severe illness, couched in very cordial and affectionate terms, and alluding in eulogistic words to his work since his appointment.

On June 13, at a meeting in connection with the Bristol Church Extension Commission, the Bishop unfolded an elaborate scheme of church extension, based upon the report of the commission. Capitalized, the whole amount required would be £250,000, and to begin adequately not less than £100,000 must be raised. The scheme was practically adopted, and before the meeting closed subscriptions were announced amounting to £11,000, headed by a contribution from the Venturers' Society of £2,500. There were several sums of £1,000 promised, and the Bishop gave £750.

The Duke of Portland has given a site for a church for Creswell, where the Church population is growing rapidly, and further accommodation is urgently needed.

The vacant Mastership of Selwyn College has been filled by the appointment of the Rev. Alexander Francis Kirkpatrick, D.D., Regius Professor of Hebrew, and Canon of Ely. The installation was performed on Monday week by the Bishop of Ely, acting on behalf of the Archbishop of Canterbury, Visitor of the College.

Dr. E. H. Perowne, the Master of Corpus Christi College, Cambridge, has been appointed Chaplain in Ordinary to Her Majesty.

The Rev. J. T. Lang, having accepted the living of Christ Church, Finchley, is leaving Cambridge. He will be a great loss at Corpus, and throughout the University, especially in connection with Church Missionary work.

We are glad to notice that the Queen, on the recommendation of Mr. Balfour, has granted a pension of £100 a year from the Civil List to the Rev. J. C. Atkinson, Canon of York, and vicar of Danby-in-Cleveland, in recognition of his services to philology and scholarship. Canon Atkinson, who is now eighty-four years of age, is perhaps best known by his "Forty Years in a Moorland Parish," but his contributions to learning include a "History of Cleveland" and a "Glossary of the Cleveland Dialect," while he has edited for the Surtees Society the Chartularies of Whitby and of Rievaulx Abbeys, and for the North Riding Record Society nine volumes of the Records of Quarter Sessions. Canon Atkinson last year celebrated his jubilee as Vicar of Danby.

The annual festival of the Church Sunday School Choir was held at the Crystal Palace on Saturday, June 11.

On Saturday, St. Barnabas Day, at St. Paul's Cathedral, the Rev. Charles Henry Turner, Prebendary of St. Paul's Cathedral, and the Rev. Joseph Charles Hoare were consecrated respectively as Bishop Suffragan of Islington and as Bishop of Victoria, Hong Kong. There was a large congregation, including many of the London clergy, for whom seats had been reserved in front of the choir. In addition to the Archbishop of Canterbury, there were present the following Bishops: the Bishops of London, Winchester, Peterborough, Southwark, Travancore and Cochin, Marlborough and Stepney, and Bishop Barry. The sermon was preached by the Archdeacon of London from 1 Tim. vi. 11 and 12.

The Bishop of Hereford's recent charge at his Primary Visitation has, of course, given great offence in certain quarters. But in the eyes of loyal Churchmen it cannot but be welcomed, not only for its large-hearted utterances in general, but for its clear and cogent denial of modern sacerdotal pretensions, now all too prevalent in the Church of England.

CHURCH ARMY.

The Duke of Westminster will open the new "Morning Post" Embankment Home in Westminster on July 8. In this Home the waifs and outcasts who haunt the Thames Embankment and its vicinity at night—too poor to pay for a bed in even the commonest "doss-house"—hungry and hopeless, yet helpable, will be succoured, and the chance of a fresh start in life given to each.

An anonymous donation of £500 has been paid into the Army's bankers in aid of the work among the outcast and destitute.

The Archbishop of Canterbury, speaking recently at the Church House respecting his mission to the Assyrian Church, remarked that there undoubtedly was some inclination on the part of the Assyrians to surrender themselves entirely to Russia, not because of any preference for Russian aid, but because they believed if they joined the Russians they could get material protection.

Some unauthorised priests had persuaded the people to join the Greek Church, but the Russian authorities were by no means prepared to accept them, and therefore it was impossible to discontinue the work of the mission.

It is stated that Sir William Muir has offered the C.M.S. securities, valued at nearly £5,000, with which to build a home for women at Allahabad, in memory of the late Lady Muir, and that the society has provisionally accepted the offer.

A unique presentation was made the other day at the Hampstead Conservatoire to the Rev. J. C. Hose, who has recently completed forty years of ministerial service as curate of St. Saviour's, South Hampstead. The testimonial consisted of a cheque for £1,000, together with an illuminated album containing the names of the 361 subscribers. With the exception of a few months' absence through illness, Mr. Hose has laboured without a break at St. Saviour's since his ordination in 1857. Offers of preferment had recently been made to him, but he rejected them, as he desired to remain among the people for whom he had lived and laboured so long. Archdeacon Sinclair, who presided, said he believed that to find another case of equal length of service in one parish as curate they would have to go back to mediæval times.

"The debate in the Upper House of the York Convocation this day week (*i.e.*, June 8), was one of unusual interest and importance." So writes the *Guardian* in its issue of the 15th. We agree. Certainly the speeches of the veteran Bishop of Liverpool and of the Bishop of Sodor and Man have an unusual interest and importance at the present time—for those, at least, who see in certain of our latter-day ecclesiastical "developments" grave cause for apprehension.

APPEALS AND BEQUESTS.

The Bishops of Rochester and Southwark have issued an appeal for £6,000, wherewith to pay off the outstanding debt on St. Saviour's, Southwark. This grand old collegiate church was opened rather more than a year ago, it will be remembered. The debt is not a large one, if it be taken into account that the whole sum spent on restoration and fittings has been over £75,000.

The *York Diocesan Magazine* for June states that the Archbishop of York has, under the provisions of Mr. Marriott's will, made the following grants: Denaby Main, £1,500; Goole, £1,500; Normanton, £1,000; York, St. Thomas, £1,000; Featherstone, £1,000; Skelton-in-Cleveland, £500; Brotton, £500; Eston-for-Grangetown, £1,500; Middlesbrough (three churches), £4,000; Thornaby, St. Luke, £1,500; Hull, St. Mark, £1,500; Hull, St. Andrew, £1,500; Hull, Newington, £1,500; Driffeld, £1,500; Scarborough, All Saints', £1,500; Sheffield, St. Philip, £1,500; Sheffield, Brightside and Pitsmoor, £1,500; Wadsley Bridge, £500; Rotherham, Canklow, £750; Aston, Swallow Nest, £150; Northfield, £1,500; Mexborough, £1,000; Kimberworth, £750; and Swinton, £750.

A grant of £1,000, supplementing a previous grant of £2,000, has been made by the executors of the late Mr. W. T. Mann, of Tarporley, Cheshire, to the Chester Diocesan Benefice Augmentation Fund, out of the legacy placed at their disposal.

Under the will of the late Mr. William Holliday, of Birmingham, the following legacies are bequeathed: £1,000 to the Church of England Incumbents' Sustentation Fund; £1,000 to the Home Missions of the Church of England Additional Curates Society; £1,000 to the National Society for Promoting the Education of the Poor in the Principles of the Established Church; £500 to the Society for the Propagation of the Gospel in Foreign Parts.

NEW BOOKS AND ANNOUNCEMENTS.

The Hope of Immortality. By the Rev. J. E. C. WELLDON, Headmaster of Harrow. London: Seeley. Price 6s.

The School System of the Talmud. By Rev. B. SPIERS. London: Elliot Stock. Price 4s. 6d.

Studies of a Biographer. By LESLIE STEPHEN. In 2 vols. London : Duckworth, Ltd. Price 12s.

History of China. By D. C. BOULGER. In 2 vols. London : Thacker and Co. Price £1 4s.

This Wonderful Century. By Dr. A. R. WALLACE. London : Sonnenschein. Price 7s. 6d.

The Key of Truth. A manual of the Paulician Church of Armenia. By F. C. CONYBEARE, M.A. Oxford : Clarendon Press. Price 15s. net.

The Sacrifice of Christ. By HENRY WACE, D.D. Seeley. Price 1s. A brief but most helpful book.

The Rev. E. W. Bullinger, D.D., will shortly issue a work for which he has long been making collections—"Figures of Speech used in the Bible : Explained and Illustrated." The book will be published in 12 parts at 2s. each.

The first volume of the "English Dialect Dictionary," is completed by Mr. Henry Frowde's issue of part 5. The colossal nature of the undertaking may be realized from the fact that it has taken some hundreds of people twenty-three years to compile it. This last instalment contains an introduction to the volume, and a detailed description of the progress of the dictionary from its initiation.

Obituary.

WE deeply regret to record the death of that well-known supporter of Church work, Mr. Abel Smith, M.P., which took place after a brief illness, from internal inflammation, the result of a chill. The eldest son of the late Mr. Abel Smith, of Woodhall Park, formerly M.P. for Hertfordshire, he was educated at Harrow and Trinity College, Cambridge. He himself represented Hertfordshire in Parliament, as a Conservative, from 1854 to 1857, from 1859 to 1865, and from 1866 to 1885. Since that date he sat for East Herts. By his death the Church Missionary Society in particular loses a generous supporter. He was the patron of several livings, and both built and endowed Christ Church, Hertford.

The Ven. Melville Horne Scott, Archdeacon of Stafford, and Canon Residentiary of Lichfield Cathedral, died suddenly at his house in the Close, Lichfield, on June 3. The Archdeacon was a son of the Rev. Thomas Scott, Rector of Wappenham, Northants. He was a nephew of the great commentator and brother of Sir Gilbert Scott, the famous architect. He was born in 1827, and was educated at Christ's Hospital, and as a scholar of that foundation saw the Queen's entry into London to be crowned. He was successively Vicar of Ocbrook, near Derby, of St. Andrew's, Litchurch, Derby, where he did useful work amongst the railwaymen, and of St. Mary's, Lichfield, where he continued for sixteen years. From 1877 to 1894 he was Prebendary of Bohenhall in Lichfield Cathedral, and in 1888 Bishop (now Archbishop) Maclagan selected him to succeed Archdeacon Iles as Archdeacon of Stafford. In 1894 he was appointed Canon Residentiary of Lichfield Cathedral on the death of Canon Curteis. From 1885 to 1888 he served as Proctor in Convocation for the diocese of Lichfield.