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THE
CHURCHMAN

DECEMBER, 1888.

ART. I.—THE FINAL REPORT AND PAYMENT BY RESULTS.

THE Royal Commission which was appointed early in the year 1886 to inquire into the working of the Elementary Education Acts, issued its "Final Report" on the eleventh of last August. The time occupied—over two years and a half—ought to be some guarantee that the Committee have endeavoured to do their work thoroughly. The fact that such a Commission was appointed goes very far to suggest a certain amount of dissatisfaction or disappointment on the part of the supporters of the Educational system, with respect to the working of the machinery and its immediate results; and, further, we may easily discover something of this spirit in the selection of the individual members of the Commission. No man, be his relation to the Education Acts what it may, can affirm that the make-up of the Commission is not varied or representative. We see in Viscount Cross, the President, one whose official experience is wide and deep; and he was supported by a group of peers, many of whom have held offices of great responsibility and importance; by the head of the Roman Catholic Church in England, by a liberally-minded prelate and three clergymen of high position in the Anglican Church, and also by two leading exponents of Nonconformist opinions, by a late Secretary of the Education Department, a late H.M. Inspector of Schools, and by ten laymen who have spent a great deal of time and labour in affairs relating to Elementary Education, one of whom is the champion of the school teachers.

No time was lost by the Commission in getting to work, and before six months had elapsed, the course of procedure had been selected, the heads of the inquiry tabulated, and sixteen

witnesses orally examined. Great public interest has arisen in the work and report, and the four volumes in which the latter is contained will be found a veritable store house of information by all those who are interested in the subject, whether in the structure, supply, instruction, inspection, or management of Elementary Schools. It has been truly pointed out that "not a single point of interest in the wide field of Elementary Education seems to have escaped their vigilant survey; and it is not too much to say that the public is presented for the first time with a comprehensive and at the same time intelligible account of the history, working and requisites of the public Elementary Schools in this country." The most striking feature of the Report is the vast area over which the Commission have extended their researches and the almost endless subdivision of the subjects with which they have dealt. There are twelve leading heads of inquiry, and these have something like a dozen sub-sections, all, by-the-bye, beset with burning and thorny questions.¹

Different points brought forward in this Report will be treated by various contributors to *THE CHURCHMAN*; and I shall content myself in the present article with handling "Payment by Results."

When Viscount Sherbrooke (then Mr. R. Lowe) introduced the Revised Code and "Payment by Results," we were led by him to understand and expect that under his system Elementary Education would possess one of these two estimable qualities: (1) great efficiency; (2) economy to the State; that is to say, costliness would mean efficiency, and inefficiency would mean

¹ The whole of its twenty-three members were, as one might naturally expect, not unanimous on all points. In fact, only *ten* of them signed the report unreservedly: the Chairman (Viscount Cross), the Duke of Norfolk, the Earls of Harrowby and Beauchamp, the Bishop of London, Canon Gregory, Dr. J. H. Rigg, (Principal of the Wesleyan Training College), Rev. T. D. C. Morse (formerly member of the London School Board), Mr. J. G. Talbot (member for Oxford University), and Mr. Samuel Bathbone (Chairman of the Liverpool School Board). *Five* sign subject to certain reservations; these are, Cardinal Manning, Lord Norton, Sir F. R. Sandford (formerly Secretary to the Education Department), Archdeacon B. F. Smith (Diocesan Inspector) and Mr. C. H. Alderson (Charity Commissioner, and formerly one of Her Majesty's Inspectors of Schools). The remaining *eight* sign a distinctly separate report (termed "The Report of the Minority"). This "Minority Report" is signed *in part* by Sir John Lubbock, M.P., Sir Bernhard Samuelson, M.P., Mr. Sydney Buxton, M.P. (formerly member of the London School Board) and *in full* by the Hon. E. Lyulph Stanley (formerly member of the London School Board), Dr. Dale, Mr. T. Edmund Heller (member of the London School Board, and Secretary of the National Union of Elementary Teachers), Mr. Henry Richard, M.P., and Mr. G. Sbipton (Secretary of the London Trades Council).

cheapness. But what do we see to be the result of all this? Economy has been so studiously kept in view by the Education Department, that last year the grant amounted to nearly three and a half millions of money, whereas in 1861 it was but three-quarters of a million. But let that pass. Has there been progress? Twelve months ago, Mr. Mundella, speaking in the House on the Education Estimate, rejoiced to say "that the codes of instruction adopted in 1883 had been continued with increasingly successful results;" and in the course of his remarks he pointed out two facts as showing what progress had been made during the previous ten years. These two facts are, to speak concisely, (1) the total number of scholars presented for examination in all standards had increased something like 114 per cent.; and (2) the total number of scholars presented for examination in the Fourth Standard had gone up 200 per cent. So far as these results go they are satisfactory, and show unmistakably that a gradual and steady advance has been made in the right direction. But, then, we have another side to the question. Let the following extracts speak for themselves; they are taken from the Petition which has just been presented to Parliament by the Executive Committee of the National Union of Elementary Teachers:

Your Petitioners, representing *fourteen thousand* of the Teachers in Elementary Schools in England and Wales, have observed with interest the report, etc., and have considered the recommendations therein contained. They have noted with satisfaction that the system of "Payment by Results" is condemned by most of the witnesses as injurious to real education, and that the Commissioners propose that it should be greatly modified. Your Petitioners heartily support the Commissioners in their condemnation of "Payment by Results" as applied to education. They believe that *under it intelligent education and examination are impossible*, and that it furnishes an unreliable and worthless guarantee for the effective expenditure of the money voted by Parliament for the purposes of national education. With the Right Hon. Lyon Playfair, a former Vice-President of the Council, they believe that "three-fourths of the Education Grants have been entirely wasted." They are entirely opposed to the system, and they believe that, if perpetuated, English primary schools will remain inferior to Continental schools, in which no such system exists, as to the ultimate results of education. Your Petitioners, being desirous that national education should be placed upon a basis which will secure the best possible return for the money expended upon it humbly pray your Honourable House, in any future legislation on the subject, to enact "that the system of 'Payment by Results' *should be abolished*, as injurious to education and incapable of being adapted to it."

It will be seen here that while the Teachers support the Commissioners in condemnation of "Payment by Results," they are desirous of going still further, and of completely abolishing the principle from the Education Code.

We see also that if we are to accept the opinions of the

schoolmasters and schoolmistresses, all percentages are fallacious, the attendance of the children is less regular, the time spent at school is curtailed, and their attainments are of a more evaporative and unsatisfactory nature than they were before the Revised Code came into force.

But Mr. Mundella's statistics hardly touch the somewhat heavy and sweeping charges brought, with marked unanimity, by the Teachers against the whole system. They attack the Code generally, and with particular emphasis "Payment by Results."

This "Payment by Results" is a false principle for these reasons:

1. Similar results may be attained by endlessly varied amounts of labour, skill, and perseverance in different places and under different conditions.

2. The results which can be got and tested with a view to payment are not the highest and most valuable results at which a teacher should aim.

3. Because the system of classification necessitated by preparing for such an examination creates both *over*-pressure and *under*-pressure; that is to say, the dolts are stimulated beyond their natural powers, while the "brilliant" are neglected because they are considered "safe and sure."

4. Because the prescribed tests are fallible, and are not applied in such a manner as to enable the inspector, with any degree of satisfaction, to gauge even the superficial results, of which alone cognizance is taken.

Now, the manner in which the Commissioners have dealt with this subject shows that there is a great deal of difficulty connected with it. Speaking generally, their Report is against "Payment by Results;" but, at the same time, it points out that there is a great difficulty in sweeping away altogether this system of payment. The real hard point is to define what results are. If we could only be sure what those results were, it is hardly likely that people would object to pay correspondingly. But according to this system of "Payment by Results" (which is defined by a Belgian schoolmaster as "the mechanical examination of mechanical knowledge imparted by mechanical methods of instruction") we have many evils arising, among which we may mention these: (1) to classify according to age; (2) to suppose all children to have exactly the same brain-power, and to pass the same examination in the same given time; (3) to expect teachers to put knowledge into the heads of the children when they are absent; (4) to punish managers and teachers for having dull or stupid children in their schools; (5) to prevent bright and intelligent children from making their easy and natural progress; (6) to cause underfed, poor,

dull, weak, or stupid children to be for ever spurred to make an unnatural progress.

Now, seeing that the Teachers are "dead against" this system, and also that the Commissioners themselves are anything but favourable to it, we are justified in expecting that some other method of payment will be forthcoming.

It is not modification or amendment of the system that the elementary teachers demand. In their petition they pray that "the system of Payment by Results" should be abolished, as injurious to education, and incapable of being adapted to it. But what is more important to the issue is to discover what they propose to substitute that will enable Parliament and the public to know what educational return the country is receiving for the expenditure of what the Royal Commission truly calls "large payments of public money to school-managers."

Mr. Yoxall, of Sharrow-Lane Board School, Sheffield, seems to be the chief Teacher who comes forward having the most clearly-defined views of the system upon which "grants in aid" should be made. To state his theory in a somewhat informal manner, we proceed as follows: Schools are necessary; schools must be efficient; schools cannot be made efficient without the supply of adequate funds; adequate funds should be supplied, and efficiency required in each case; so long as efficiency is maintained, there should be no doubt or delay about the supply of annual funds; the schools should be judged by a Government representative, in the presence of a local representative to see fair play. The details of this scheme he develops under three headings, thus: (1) the means to efficiency; (2) the tests of efficiency; (3) the cost of efficiency. Under the head of (1) *means to efficiency*, he asks for a fair chance and a free field while he emphasizes the following recommendations: (a) the standards should be carefully revised; (b) the teachers should have greater freedom in the instruction of their scholars; (c) managers and teachers should have due liberty to classify the scholars according to fitness; (d) several schemes of instruction should be laid down, so as to provide for various schools curricula varying with the numbers of scholars and the character and requirements of the populations which furnish them. In regard to (2) *tests of efficiency*. The inspections and examinations under the new order of things as proposed by Mr. Yoxall would be directed, not to the discovery of varying percentages of inefficiency, as now, but to the discovery of efficiency or inefficiency as a whole. (3) *Cost of efficiency*. So far as finances are concerned, the first step would be for the managers of each school, towards the end of any given year, to submit to the Department a detailed statement of expected local income, and an estimate of cost in

working the school *efficiently* during the year to come. The Department would examine the estimate, ascertain if the proposed staff and expenditure on books, appliances, etc., corresponded with the minimum requirements of an efficient school, and verify the balance. It would then pay over the balance of cost over local income to the treasurer of the school *before* the beginning of the year under estimate. Any over or under estimate would be rectified on the certificate of a Government auditor by carrying over the debit or credit balance to the next year's account. Such is a brief outline of Mr. Yoxall's interesting and ably-written argument.

In conclusion, I must admit that, as a manager of an elementary day-school, I do not regret the general condemnation of the system which compels teachers who wish to secure their positions, and even to earn their salary, to screw up the children to a point beyond endurance for immediate results in an examination of the least satisfactory kind. The system is cruel to teacher and scholar alike. "And we trust that this system of 'Payment by Results,' as it is rather unjustly called, is clearly doomed; and when we have got rid of that, and also found the best way to train eye and ear and hand, as well as the brain, we shall have reached a stage from which still further advance will be easy."

J. H. WHITEHEAD.

ART. II.—DEAN BURGON'S "LIVES."

Lives of Twelve Good Men. By JOHN WILLIAM BURGON, B.D., Dean of Chichester. Two vols. London: John Murray.

MANY years ago the late Dean Burgon gave to the world an admirable proof of his ability as a biographer in the pleasant memoir of Patrick Fraser Tytler, to which he gave the name of "A Portrait of a Christian Gentleman." Mr. Tytler's position in the world of letters was not, however, sufficient to secure a long life for Dean Burgon's able and loving record.

In the delightful volumes now before us a legacy has been left to all lovers of the Oxford of the last fifty years, which, we venture to think, will raise the Dean's reputation not only in the University, but in all places where the memory of good men is cherished. Dean Burgon, as all the world knows, was a hard hitter, and a resolute defender of his own opinions. In these pages the glow of enthusiasm and the warmth of heart so distinctive of the Dean are everywhere apparent. Many who have resisted the strength of his attacks on the Revised Version, and objected to the fierce tone of his polemical utterances, will

be constrained, if they peruse these "Lives," to admire the generosity and sympathy which he shows for men widely differing from himself, and often opposed to him on matters of deep importance. The Dean is at his best when he is intent on showing honour to those who have been unjustly treated. A most favourable example of this friendliness is to be found in the dedicatory preface, where he mentions the name of C. P. Golightly, and brings out with clear emphasis the practical piety and peculiar traits of a remarkable man, who was hardly treated by the men of his own generation, but who lived in an atmosphere of almost saintly self-forgetfulness. The following extract speaks for itself:

He had the reputation of belonging to a school of religious thought greatly opposed to that which I had myself early learned to revere and admire. But when, much later on in life, I came to know Golightly somewhat intimately, I found that practically there was very little—if any—difference between us. He was of the school of Hooker, a Churchman of the genuine Anglican type. I had heard him spoken of as narrow and bigoted. I will but say that when I left Oxford he was every bit as fond of the society of Edward King (the present Bishop of Lincoln) as he was of that of Mr. Christopher. He was denounced by some as harsh and bitter. Opportunities enough he had for the display of such a temperament in my society had he been so minded, but I never heard him speak cruelly or even unkindly of anyone, nor have I ever known a man who was more sincere and faithful to his friends. Earnest, practical piety had been all his life his prevailing characteristic. The Rev. T. Mozley (who is not promiscuous in his bestowal of praise) acknowledges the greatest of obligation to him. "Golightly," he says, "was the first human being to talk to me directly and plainly for my soul's good, and that is a debt that no time, no distance, no vicissitudes, no differences can efface; no, not eternity itself." On which Dean Goulburn remarks: "But this was what Golightly was always doing, and for the sake of doing which he cultivated the acquaintance of all undergraduates who were introduced to him, showed them no end of kindness, walked with them, talked with them, took them with him for a Sunday excursion to his little parish of Toot Baldon." . . . He delighted in teaching in the village school, and certainly he had the art of making his ministrations popular in the parish church. The children were required to commit to memory certain pithy proverbial sayings, which had the merit of wrapping up Divine wisdom in small and attractive parcels. "Is that one of your boys?" asked a lady with whom he was taking a drive near Oxford, pointing to a lad who passed them. "I'll tell you in a moment. Come here, my boy." The boy approached the carriage. Golightly (leaning earnestly forward), "Rather die" . . . "than tell a lie," was the instantaneous rejoinder. "Yes," turning to his companion, "it is one of my boys." . . .

Some of these memoirs have already appeared, for the most part, in the pages of the *Quarterly Review*. The first Life is that of Martin Joseph Routh, and we confess to a certain impatience at the length of the Dean's personal reminiscences of a man who can hardly be said to have made the most of his great opportunities. That the venerable president of Magdalen

was a learned divine of the ancient stamp all who knew anything about him readily confessed; but it has always seemed to us that there was a certain element of selfishness in his secluded existence, and it is difficult to forget how, during a considerable portion of his long presidency, the great revenues of the college were hardly dedicated to religion and learning. Timely reforms and an attempt to remove ancient restrictions might have prevented radical changes which some at least see reason to deplore.

In the Life of Hugh James Rose we have a full and most interesting chapter in recent Church history admirably delineated. Rose was no ordinary man, and, had he lived longer, his influence upon the course of the Oxford movement would have been felt as a controlling force. Hugh James Rose and Dr. Pusey were sharply opposed to each other on the question of the tendencies of German thought. Dean Burgon has been able to give two letters which passed between these divines shortly before Mr. Rose's death, which will be read with the greatest interest. Readers of Lord Shaftesbury's Life will remember the interesting letters which passed between him and Dr. Pusey upon the subject of the Jerusalem bishopric, and it is certainly delightful to find the spirit of forbearance and mutual respect not forgotten by controversialists of such renown. Hugh Rose struggled hard against the malady to which he fell a victim, and it is painful to think how his latter days must have been embittered by the altered tone of the *British Critic*, at that time in the hands of those who had already begun to disclose their Romeward tendencies. The conclusion of the Dean's Life of Rose is so characteristic that we must present it to our readers:

When hearts are failing, each faithful son of the Church—not separating himself from his fellows—will, on the contrary (like H. J. Rose), call upon them to take heart, and stir up the gift that is in them, and betake themselves to their true mother; resolved that, tide what tide, (God helping him) nothing shall ever shake *him* from his steadfastness in the faith of the Gospel—*him* from unflinching loyalty to the Church of his Baptism. There is no telling what great things God may be pleased to work by the instrumentality of *one*: one with neither rank, nor station, nor wealth, nor worldly influence, nor high office in the Church to support him; but, on the contrary, one weighed down (it may be) by incurable malady, and burdened with his own full share of secular anxieties. . . . Surely (I have once and again told myself, as I have slowly unravelled the history of this noble life), the method of God's providence hath ever been the same, working out "the counsel of His will" by instruments the feeblest and most unpromising—and they, having often to contend, as in the present instance, with disadvantages of the gravest and most discouraging kind. So, only, may the men of a coming generation reasonably cherish the conviction that although every human help shall fail them, yet, inasmuch as this our branch of the Church Catholic unquestionably holds God's truth, it will never be by God Him-

self forsaken, nor, indeed, seem to be by Him forgotten long. The rain may descend and the floods come, and the winds blow, and beat upon the house. But it cannot fall, because it is founded upon a rock. "And that rock is Christ."

No greater contrast could be found than in the Lives of Charles Marriott and Edward Hawkins, which follow that of H. J. Rose. Marriott (the man of saintly life) was a well-known Oxford character. He had a delightful simplicity of character, and had the power of saying deep truths in simple language, such as is given to few. The Dean has done good service in writing the Life of his admirable friend. "To me," he says, "he seemed habitually to walk with God. I first understood the meaning of that Scripture phrase by closely observing him. A brother fellow expresses my meaning exactly when he remarks that 'he seemed to move in a spiritual region, out of the reach of us ordinary mortals.'" This is indeed high praise; but to those who know anything of the inner life, or, indeed, of the public utterances of Charles Marriott, it will hardly seem exaggerated. Much of his life was spent in literary drudgery, but in everything he did there was a daily beauty, evidenced by the common acts of courtesy and his un-failing interest, especially in younger men who sought his aid and advice. The light of intellect is not lost when it sheds over the memory of this saintly man a peculiar beauty and fragrance, which will never pass away from the minds of those who knew and loved him. The description of Marriott's breakfast party is in Dean Burgon's lighter mood:

An American Bishop, for example, attended by three of his clergy, having crossed the Atlantic, would present himself at Marriott's door; who instantly asked them all four to breakfast next morning, and sent off cards by his servant to certain of his intimates, who found themselves invited to meet strangers to-morrow at nine o'clock. On his way from hall to chapel, or in the street, he would ask another, and another, and another as he happened to encounter them. Unfortunately he kept no reckoning. The result may be imagined. On entering the dear man's door next morning, whereas breakfast had been laid for ten, fifteen guests had assembled already. While we were secretly counting the tea-cups another rap was heard, and in came two University Professors. All laughed, but it was no laughing matter, for still another and another person presented himself. The bell was again and again rung: more and more tea and coffee—muffins and dry toast—butter and bread—cream and eggs—chops and steaks—were ordered; and "Richard" was begged to spread my other table-cloth on my other table. The consequence was that our host's violoncello—fiddlestrings and music books—printer's proofs and postage stamps—medicine bottles and pill boxes—respirator and veil—grey wrapper for his throat and green shade for his eyes—pamphlets and letters innumerable—all were discharged in a volley on to the huge sofa.

Hawkins, the great Provost, was a man of an entirely different type. He played a great part in the Oxford of

his day, and made his mark in his generation. We think Dean Burgon has hardly done justice to his great theological ability. Bishop Thirlwall, no mean judge, was in the habit of advising young men to read Hawkins's Bampton Lectures, which he called, "on the whole, the best exponent of Anglican divinity I know." A small volume of University sermons on the Old Testament is an admirable specimen of the great way in which the Provost of Oriel could treat a great subject. Dean Burgon was so fond—certainly, in the case of Dean Mansel, too fond—of narrating good things, that we wonder he did not find a place for one admirable specimen of the Provost's caustic vein. On one occasion, after a University sermon preached by an archdeacon who soon after joined the Church of Rome, the Provost was heard to say: "He speaks of grace as if it was fluid—could be put in a bottle and corked." He lived to a great age, and well deserved the thoughtful and discriminating praise of the Dean.

The second volume contains eight Lives. Some perhaps may deem the short sketches of the excellent Provost Cotton and Mr. Richard Greswell hardly deserving a place in the Dean's portrait-gallery. The friends of these truly excellent men, however, will peruse the pages with great interest, and some who may remember their encounter with the venerable Provost in some Alpine retreat, where, in company with his daughter, he was sometimes to be found, will recall their impressions of his delight in scenery, and his unaffected piety. We must give the Dean's own words, descriptive of the inner life of this good man :

Those who knew him most intimately concur in witnessing to the meekness and gentleness with which Dr. Cotton encountered those recent academical changes which yet were most abhorrent to his disposition and offended every instinct of his nature. Humility was, perhaps, his characteristic personal grace. But it was the humility which results from the habitual realization of God's presence. "His mind," remarks one who was always with him, "was always engaged in prayer." Few persons probably ever more literally fulfilled the Apostolic precept to "pray without ceasing." He was never known to open a letter without pausing to pray silently first. As each fresh undergraduate entered the hall at the terminal examination called "Collections" the Provost was observed to be silently offering up a special prayer for that individual. "I remember," writes one of the Society, "in the only railway journey I ever made with him, being much impressed by his standing up in the carriage and offering silent prayer before we started." This was in 1856. His servant remarked to one of the family that he had discovered the necessity of giving some intimation of his presence before opening the door of the Provost's library, so constantly did he find the Provost on his knees.

The Life of Wilberforce, Bishop of Winchester, is in every way admirable. Much has been written about the personality of

the many-sided prelate. Some of his frailties have been ruthlessly exposed, and undoubtedly his actions and motives have been keenly scrutinized. Those who knew him well, as Dean Burgon did, are content to forget all weakness, when they remember his unequalled persuasion, and the delightful charm of his conversation. Many anecdotes could be added to those which Dean Burgon has given to the world, of his playfulness and delight in children and their ways. But we must forbear from expatiating longer on the many remarkable features of Samuel Wilberforce's character, and express our deep thankfulness that the strong—but not too strong—words, the last the Bishop uttered, on the important subjects of Confession and Fasting Communion, have been preserved by Dean Burgon from the notes of the late Bishop Utterton. The words of the Bishop are well worthy of the deepest consideration.¹

Dean Mansel was one of the great ornaments of the Oxford of his own time. As a logician and metaphysician he stood in the first rank. But we cannot help thinking that Dean Burgon formed far too high an estimate of his powers as a theologian, and we regret extremely that he has revived the recollection of the long and bitter controversy which raged over the celebrated Bampton Lectures of Dean Mansel. Some, too, will think, with us, that there are too many jokes—not always particularly good—in Dean Burgon's "Life." He has brought out, however, in strong relief, traits of character hitherto unsuspected, and has done full justice to the admirable Remains, edited by the present Bishop of Durham, which indicate the great benefit which theology would have received had Dean Mansel been spared to write the History of Gnosticism, or the Influence of Greek Philosophy upon the Early Church.

We have no words but those of hearty commendation to

¹ The Bishop's words on Ritual are of permanent value. He said: "There is a growing desire to introduce novelties, such as incense, a multitude of lights in the chancel, and so on. Now, these and such things are honestly and truly alien to the Church of England. Do not hesitate to treat them as such. All this appears to me to indicate a fidgety anxiety to make everything in our churches assimilate to a foreign usage. There is a growing feeling which I can only describe as an "ashamedness" of the Anglican Church, as if our grand old Anglican community contrasted unfavourably with the Church of Rome. The habitual language held by many men sounds as if they were ashamed of our Church and its position! it is a sort of apology for the Church of England as compared with the Church of Rome. Why, I would as soon think of apologizing for the virtue of my mother to an harlot! I have no sympathy in the world with such a feeling. I abhor this fidgety desire to make everything un-Anglican. This is not a grand development, as some seem to think. It is a decrepitude. It is not something very sublime and impressive, but something very feeble and contemptible."

bestow on the Lives of Henry Coxe, William Jacobson, Charles Eden, and Charles Higgins. It is not too much to say that the large-hearted librarian, the single-minded Bishop, the earnest parish priest, and the good layman—for thus are they styled in the Dean's catalogue—live and move in these most interesting pages. The kindness and sympathy of Mr. Coxe, and his rare combination of true learning with true modesty, are charmingly portrayed. Dean Burgon is indebted to a lady who knew him well for a description which seems to us quite inimitable:

"Nature had done much for him, but grace did more. The personal religion of the man it was—the lingering dew of the morning—which kept him so fresh and green." Such a character would else have been spoiled by popularity. The humour would have degenerated into caustic wit—the courtesy into mere worldliness—the sense of beauty into æsthetic selfishness. The one only safeguard of a disposition exposed to so many and such various temptations was clearly the love of God. It was this which harmonized his character; preserved him from running into extremes; saved him from secularity; kept his faculties fresh and youthful. He really loved all God's works, because he loved their Author. Though singularly free from "clericalism," he was not easily to be surpassed as a faithful and self-sacrificing parish priest. Though beloved by men of all religious schools, and possibly by some who had little credit given them for being religious at all, he remained to the last a heartily attached orthodox Churchman.

Many similar testimonies to the character of this admirable man might be added, but we content ourselves by giving one single sentence of Dean Burgon's: "The void which the loss of Henry Octavius Coxe occasions in Oxford is simply irreparable."

Bishop Jacobson, like the poet Gray, was one of those who did not entirely "speak out." Not until he was gone from the diocese which he ruled so well was the full strength and weight of his character thoroughly known. In Oxford his habit of reserve deprived him of some influence. His thoroughness, his kindness, his patience, and his intense faith, were known only to those who enjoyed the benefit of his intimate friendship, and who felt that he was a man who could always be trusted. He saw truly into the depths of character; and on one occasion, when a great ecclesiastical personage was being freely censured, the voice of Jacobson was heard to say, "Few men live nearer to God." All present felt at once that such words from such a man were decisive. Some who listened to his public course of lectures, when they heard the last, in which he dwelt upon the practical work of the ministry, went away with an impression seldom received from any lecture.

The peculiarities of Charles Eden were known to all who knew him as Fellow of Oriel and Vicar of St. Mary's; but it

was reserved for Dean Burgon, in his first brief sketch in the *Guardian* (now much enlarged), to bring out the noble and enduring graces of his character. His sketch is, indeed, what the venerable Bishop of St. Albans calls it, "a lesson to every young—aye, and to every old clergyman." Eden's powers as a writer were very considerable. His small volume of sermons ought to be in the hands of every theological student. The sermons on "Inspiration" and "The Unity of Scripture" are of the very highest value. Dean Burgon has given an extract from a sermon unpublished on the "Intermediate State," full of suggestive and deep thought. This is, indeed, a life worthy of the affectionate and loving treatment which the Dean has bestowed upon it; and among other benefits which its perusal may confer upon careless readers, it may perhaps induce some to turn to the admirable edition of Jeremy Taylor's works on which Charles Eden bestowed so much pains.

We have hardly left ourselves space to dwell upon the Life of Charles Higgins—a link between the Olney of Cowper and Mrs. Unwin and the nineteenth century. Mr. Higgins was the Dean's brother-in-law, and his account of this faithful, well-spent life abounds in interesting passages. Higgins was the friend of an admirable band of Cambridge men, who took the neglected parish of Barnwell under their care. Some of these devoted friends went to labour in the mission-field. Charles Higgins devoted his medical skill to the relief of the poor in his native county. He was a great student and a musician. The whole account of his long life—a patient continuance in well-doing—is full of interest.

"Honour, love, obedience, troops of friends" were the rightful portion of this good man. Dean Burgon has left behind him a name as a vehement controversialist, and an earnest upholder of what he believed to be the true position of the Bible and the Church. We do not think that any of the notices which appeared at the time of his death did full justice to his noble enthusiasm and the warmth of his affections. We might sometimes be inclined to wish that he had enjoyed the power of perceiving that it is possible to be a debtor even to German theology without being a slave, and that good men may sometimes differ upon the great question of Inspiration. But those will indeed be happy whose lives are recorded by such "an honest chronicler as Griffith"; and when his fierce words on the Revision of the New Testament are forgotten, these delightful Lives, revealing the man within the man, will convey true lessons of faith and practice to those who never knew the Fellow of Oriel and Dean of Chichester.

GEORGE D. BOYLE.

ART. III.—THE HYMNS OF THE CHRISTIAN AGES
 COMPARED WITH EACH OTHER AND THE BIBLE.

(Continued from THE CHURCHMAN of November.)

IN the history of the Christian Church there have been certain seasons unusually prolific in hymns. "The Ambrosian era," not long after the Council of Nice, was so distinguished in ITALY; a similar outflow of sacred song occurred in GERMANY during the Thirty Years' War; and the eighteenth century, both in ENGLAND and on the Continent, was similarly conspicuous. The Holy Ghost was then pleased to awaken afresh the spiritual life of the Reformed Churches; and quickened energy, in the souls of many, manifested itself in an abundance of sacred poetry.

II. (4.) This AGE OF EVANGELICAL REVIVAL is the fourth period in Christian history, to which, according to the plan proposed in the November number of the CHURCHMAN, I have to apply that test of "proportionateness" in the themes of hymns which can be derived from the Biblical Psalms.

Those inspired canticles I have roughly separated into seven classes: (1) Psalms extolling the goodness of God; (2) Psalms expressing a believer's confidence in Him; (3) Psalms descriptive of Christian character and conflict;¹ (4) Psalms showing the worthlessness and helplessness of man unrenewed; (5) Psalms of instruction as to the story of the Lord's people, and the means of grace; (6) Psalms on the Redeemer's humiliation and glory; and (7) (pre-eminent among the rest, as having the topic into which those which begin on some other subject easily glide) Psalms which foretell the future glory of the Redeemer's earthly kingdom.

How far did the hymns of Isaac Watts, Philip Doddridge, Augustus Toplady, Nicholas Zinzendorf, Gerhard Tersteegen, Charles Wesley, Joseph Hart, William Cowper, John Newton, and other sacred poets of the eighteenth century, correspond with the Biblical standard?

Dr. Watts, though a singularly humble man, plumed himself, and not without reason, on having taken the lead in so versifying the Old Testament Psalms as to bring out their full meaning under New Testament light. "I think," he says, "I may assume this pleasure of being the first who hath brought down the royal author into the common affairs of the Christian life, and led the Psalmist of Israel into the Church of Christ without anything of a Jew about him." If he meant by the some-

¹ The number of these was, inadvertently, printed in THE CHURCHMAN of November as 30, instead of *thirty-five*.

what strange phrase at the close of his sentence, "without anything limited to the Mosaic dispensation," but with all the abiding marks of "the Israel of God," several of his paraphrases of the Psalms amply justify his satisfaction, as, for instance, that of the 117th :

From all that dwell below the skies,
that of the 90th :

O God, our help in ages past,
and specially that of the 19th :

Behold, the morning sun
Begins his glorious way ;
His beams through all the nations run,
And life and light convey.
But where the Gospel comes,
It sheds diviner light ;
It calls dead sinners from their tombs,
And gives the blind their sight ; etc.

There is a similar paraphrase of the 48th Psalm in the hymn by Joseph Hart, which he headed "Come and welcome to Jesus :"

This God is the God we adore,
Our faithful, unchangeable Friend.

With an inspired passage from one of the Psalmists directly under their eye, these writers could scarcely fail to introduce the ancient notes into their more modern song. But in their strictly original compositions also, the hymn-writers of the eighteenth century echoed at least six of the seven subjects which are conspicuous in the inspired Psalms. Such experimental themes as "the preciousness of faith," "the Christian conflict," "the feebleness of human strength," and "the value of the means of Grace," were sung very clearly by JOSEPH CARLYLE in

Lord, when we bend before Thy throne
And our confessions pour,
Teach us to feel the sins we own,
And hate what we deplore ;

by DODDRIDGE in

Lord of the Sabbath ! hear our vows,
On this Thy day, in this Thy house ;

and in

Ye servants of the Lord,
Each in his office wait ;

by CHARLES WESLEY in the *prayer*—

O for a heart to praise my God !
A heart from sin set free ;

and in the corresponding *resolution*—

Forth in Thy name, O Lord, I go,
My daily labour to pursue ;

by JOHN NEWTON in

Come my soul, thy suit prepare ;
Jesus loves to answer prayer ;

and in

Though troubles assail
And dangers affright,
Though friends should all fail,
And foes all unite ;
Yet one thing secures us,
Whatever betide :
The Scripture assures us
The Lord will provide ;

by COWPER in

Jesus, where'er Thy people meet,
There they behold Thy mercy seat ;

and by ZINZENDORF, the distinguished Moravian, in

Jesu, guide our way
To eternal day !
So shall we, no more delaying,
Follow Thee, Thy voice obeying ;
Lead us by Thy hand
To our Father's land.

Direct PRAISE TO THE LORD also was enthusiastically set forth at this era, as in the " noble ode " of THOMAS OLIVERS,

The God of Abraham praise,
Who reigns enthroned above,
Ancient of everlasting days,
And God of Love !
Jehovah ! Great I AM !
By earth and heaven confest ;
I bow and bless Thy sacred Name,
For ever blest !

in the hymn of DODDRIDGE, which followed a sermon on Jacob's vow,

O God of Bethel, by whose hand
Thine Israel still is fed ;

in the intensely reverent lines of TERSTEEGEN—*Gott ist gegenwärtig*, as translated by JOHN WESLEY,

Lo ! God is here, let us adore
And own how solemn is the place !
Let all within us feel His pow'r,
And silent bow before His face !
Who know His name, His grace who prove,
Serve Him with awe and holy love ;

in the harvest hymn of MATTHIAS CLAUDIUS (1782), as translated by Miss Campbell—

We plough the fields, and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand ;

He sends the snow in winter,
 The warmth to swell the grain,
 The breezes and the sunshine,
 And soft refreshing rain.
 All good gifts around us
 Are sent from heaven above,
 Then thank the Lord ; O thank the Lord
 For all His love ;

and in WATTS's accurate adoration of the Triune Lord—

Almighty God, to Thee
 Be endless honour done,
 The undivided THREE
 And the mysterious ONE.
 Where Reason fails, with all her powers,
 There Faith prevails and Love adores.

Writer after writer, moreover, delighted to proclaim the preciousness of the Divine Redeemer. CHARLES WESLEY might be said to rival the *Jesu ! dulcis memoria* of Bernard of Clairvaux, with—

Oh, for a thousand tongues to sing
 My Great Redeemer's praise ;¹

and—

Jesu, lover of my soul,
 Let me to Thy bosom fly.¹

TOPLADY was equally fervent in that cry to Emmanuel which thousands have since used, in divers languages :

Rock of Ages ! cleft for me,
 Let me hide myself in Thee.

¹ Serious consideration should, of course, be carefully given to the character of the congregation which is invited to use such fervent words as these. There is unquestionable force in the criticism of Bishop Christopher Wordsworth (Preface to "The Holy Year," p. xl.) : "Let the reader imagine, what the writer has heard, such a hymn as the following given out to be sung by every member of a large mixed congregation in a dissolute part of a populous and irreligious city :

Jesu, lover of my soul,
 Let me to thy bosom fly.

And let him be entreated to consider whether such language as this is not inexpressibly shocking to the contrite . . . whether it is not very hurtful to the presumptuous, and whether it must not be very offensive to Almighty God, who will "be sanctified in them who come nigh Him." But the reverend Bishop expressly wrote that he did not intend his censure to apply to *Private devotion*. May it not be added that a more select gathering, as, for instance, in preparation for the Holy Communion, might be reasonably expected to utter every expression with becoming awe? Nor is the objection of the same estimable prelate to the use of the *singular* in public worship *always* applicable. He allowed it to be suitable in emphasizing self-abasement as in the Psalm, "I acknowledge my transgression." Surely it may sometimes as appropriately emphasize gratitude. In the Passover chamber was sung in company, "Thou art my God, and I will praise Thee."

DODDRIDGE responded :

Jesus, I love Thy charming Name,
 'Tis music to mine ear ;
 Fain would I sound it out so loud,
 That heaven and earth might hear ;

and NEWTON in due time added :

How sweet the Name of Jesus sounds
 In a believer's ear !
 It soothes his sorrows, heals his wounds,
 And drives away his fear.

Sometimes one detail in the precious story of Christ formed a subject for special exultation. JOHN BYROM sang of the Holy Nativity :

Christians, awake ! salute the happy morn
 Whereon the Saviour of mankind was born ;

as did also CHARLES WESLEY :

Hark ! how all the welkin rings,
 Glory to the King of kings.

One after another sang of the Cross and Passion. EVANS in—

Hark ! the voice of love and mercy
 Sounds aloud from Calvary :

“ It is finished ; ”

WATTS in—

When I survey the wondrous cross,
 On which the Lord of glory died,

Were the whole realm of nature mine,
 That were a present far too small ;
 Love so amazing, so Divine,
 Demands my soul, my life, my all ;

and COWPER in—

There is a fountain filled with blood,
 Drawn from Emmanuel's veins ;
 And sinners plunged beneath that flood
 Lose all their guilty stains.

The glorious resurrection had, of course, its rapturous anthems.

GELLERT rejoiced in the German *Jesus lebt mit ihm auch ich*, translated by Miss Cox :

Jesus lives ; no longer now,
 Can thy terrors, death, appal us ;

Hallelujah,

as an anonymous author of the same century had already rejoiced in English :

Jesus Christ is risen to-day,
Our triumphant holy day,
Hallelujah.

CHARLES WESLEY found as gladsome a theme in the glorious Ascension :

Head of the Church triumphant,
We joyfully adore Thee :
Till Thou appear, Thy members here
Shall sing like those in glory.
We lift our hearts and voices,
With bless'd anticipation ;
And cry aloud, and give to God
The praise of our salvation.

HARRIET AUBER rejoiced in the coming of the Holy Ghost as a grand result of Christ's exaltation :

Our blest Redeemer, ere He breathed
His tender last farewell,
A Friend, a Comforter, bequeathed
With us to dwell ;

and JOSEPH GRIGG, in the beginning of the eighteenth century wrote, when only ten years old, in vindication of all the unsearchable riches of Christ :

Jesus, and can it ever be,
A mortal man ashamed of Thee ?

Ashamed of Jesus ? yes, I may,
When I've no guilt to wash away ;
No tear to wipe, no joy to crave,
No fear to quell, no soul to save.

But, nevertheless, the seventh, and main, topic of "the sweet Psalmist of Israel" was, in the eighteenth century, not always repeated with equal clearness.

Firmly convinced that full salvation is a free gift from above, without any merit on the part of the receiver, some of these champions of the Gospel seem to have argued themselves into such a conception of the joys of Hades, that they described those who have departed in the Lord as if already possessed of the perfect consummation and bliss, both in body and soul, which is reserved for their future resurrection. Instead of St. Paul's account of the time, when the incorruptible garland shall be bestowed on the Christian runner as "that day" of "the righteous Judge's future appearing," WATTS said, in language which contradicts the Apostle :

There is a land of pure delight,
Where saints immortal reign ;

and CHARLES WESLEY, in words as liable to be misunderstood :

Come, let us join our friends above,
Which *have* obtained THE PRIZE.

But other hymns, and, sometimes, strange to say, other hymns by the same writers, accurately adhere to "the blessed hope" set forth in Holy Scripture. The germ of the well-known second Advent hymn, "*Lo, He comes, in clouds descending,*" was written, about 1752, by JOHN CENNICK, whose first lines were :

Lo, He cometh ! countless trumpets
Blow to raise the sleeping dead ;
Mid ten thousand saints and angels
See the great exalted Head !
Hallelujah !

Welcome, welcome, Son of God.

WATTS wrote, as prophetically, not only the paraphrase of Psalm xcviii. :

Joy to the world, the Lord *is* come,
Let Earth receive her King ;

but also :

Jesus shall reign where'er the sun
Does his successive journeys run.

NEWTON wrote, as to the same glorious future :

But to those who have confesséd,
Loved and served the Lord below,
He will say, "Come near, ye blesséd,
Take the kingdom I bestow ;
You for ever
Shall My love and glory know ;"

and EDWARD PERRONET wrote a hymn "*On the Resurrection*" which, as an *anticipatory* anthem, has been most appropriately called the English Te Deum ; and which would have been generally understood in its prophetic sense if the words of the following verses which I have printed in *italics* had not been, in most hymn-books, changed for less appropriate ones :

All hail the power of Jesus' name,
Let angels prostrate fall ;
Bring forth the royal diadem,
And crown Him Lord of all.

*Hail Him, ye heirs of David's line,
Whom David Lord did call ;
The God incarnate, Man Divine,
And crown Him Lord of all.*

Let every tribe and every tongue
On this terrestrial ball
Now shout in *universal* song,
The *crowned* Lord of all.

II. (5.) The FIFTH Christian age includes rather more than half a century, up to the present day ; and it will not, I think, be denied that some hymn-writers of this period have not been

surpassed by the noblest composers of sacred songs in previous times. Not a few recent hymns, it must be owned, have been *far below* the mark both of Christian manliness and of Christian reverence. Bishop FRASER, if he had qualified the four words in *italics*, might have found some justification for his remark at a clerical meeting: "Modern hymns are, *for the most part*, strangely namby-pamby." But when all such productions have been eliminated from nineteenth-century psalmody, there remain several scores of hymns which reach a very high, and some of them the very highest, standard of excellence. Songs of praise, for example, are well represented, not merely by paraphrases, in the spirit of the inspired writers, like Sir ROBERT GRANT'S, on the 104th Psalm:

O worship the King, all glorious above,
O gratefully sing His power and His love;

or LYTE'S, on the 91st:

There is a safe and secret place
Beneath the Wings Divine,
Reserved for all the heirs of grace;
O, be that refuge mine!

or on the 103rd:

Praise, my soul, the King of heaven,
To His feet thy tribute bring:

or on the 115th:

Not unto us, Almighty Lord,
But to Thyself the glory be!
Created by Thy awful word,
We only live to honour Thee,

or on the 150th:

Praise the Lord, His glories show;

but also in more original compositions, such as that of BONAR:

Glory be to God the Father,
Glory be to God the Son,
Glory be to God the Spirit,
Great Jehovah! Three in One;
Glory! Glory!
While eternal ages run.

that of the Bishop of EXETER (E. H. Bickersteth):

Father of heaven above,
Dwelling in light and love,
Ancient of Days,
Light unapproachable,
Love inexpressible,
Thee, the Invisible,
Laud we, and praise;

or that, by the same author,

O God, the Rock of Ages,
Who evermore hast been,

What time the tempest rages,
Our dwelling-place serene;

that of Rev. HENRY ARTHUR MARTIN :

Sound aloud Jehovah's praises,
Tell abroad the awful Name;

that of BAPTIST NOEL :

There's not a bird, with lonely nest
In pathless wood or mountain crest,
Nor meaner thing, which does not share,
O God ! in Thy paternal care ;

or that of HAMPDEN GURNEY :

Yes, God is good ! in earth and sky,
From ocean depths and spreading wood,
Ten thousand voices seem to cry,
God made us all, and God is good !

that of WILLIAM WHITING, for mariners :

Eternal Father, strong to save,
Whose arm doth bind the restless wave ;

KEBLE's hymn at the beginning of another day :

New every morning is the love
Our wakening and uprising prove ;

KELLY's Evening Hymn :

Through the day Thy love hath spared us ;
Now we lay us down to rest ;

and either of the hymns for the Sabbath—that of the Rev. SIMON BROWNE :

Hail sacred day of earthly rest,
From toil and trouble free.
Hail day of light, that bringest light
And joy to me ;

or that of Bishop WORDSWORTH :

O day of rest and gladness !
O day of joy and light !

that of Dean ALFORD at harvest-time :

Come, ye thankful people, come,
Raise the song of Harvest-home ;

or that of Bishop WORDSWORTH, for a congregation offering alms :

O Lord of heaven and earth and sea !
To Thee all praise and glory be.
How shall we show our love to Thee,
Giver of all ?

So, again, admirable specimens may be readily quoted of spiritual songs in this age, on a similar note to psalms "of faith" and "of conflict," such as Miss ELLIOTT'S

Just as I am, without one plea,

RAY PALMER'S

My faith looks up to Thee,

Miss A. L. WARING'S

Father, I know that all my life
Is portioned out for me ;

the Rev. CHARLES EVEREST'S

Take up the Cross, the Saviour said,
If thou wouldst My disciple be ;

Miss HAVERGAL'S

Take my life, and let it be
Consecrated, Lord, to Thee ;

Miss ELLIOTT'S

Christian, seek not yet repose,
Watch and pray ;

and Dr. BONAR'S

Thy way, not mine, O Lord,
Choose out the path for me.

It is as easy to produce instances of CHILDREN'S hymns, the modern psalms of instruction. Though the previous age was not wanting in "Divine songs" for the young, it has sometimes been objected, even to those of Dr. Watts, that "they are more suited to terrify the young than to attract them to their Heavenly Father."¹ But no such blame is likely to be awarded, to Mrs. ALEXANDER'S

Once in royal David's city
Stood a lowly cattle shed ;

to EBENEZER BREWER'S

Little drops of water,
Little grains of sand,
Make the mighty ocean
And the beautiful land ;

or to Rev. S. BARING-GOULD'S

Now the day is over,
Night is drawing nigh ;
Shadows of the evening
Steal across the sky.

Jesu, give the weary
Calm and sweet repose ;
With Thy tenderest blessing
May mine eyelids close.

¹ Nevertheless, the criticism of the shrewd RICHARD CECIL is worthy of record : "I am surprised at nothing which Dr. Watts did, but his hymns for children. Other men could have written as well as he in his other works, but how he wrote these hymns I know not."

There is also a rich abundance of modern hymns which magnify the REDEEMER. As Lord Selborne, in his "Book of Praise," has been able to collect, from various Christian times, pieces of sacred poetry which illustrate every article of the Christian's creed, a similar series may be gathered from writers of these latter days alone.

On the birth of Christ we have by EDMUND SEARS :

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold ;

on the beneficent life of Christ, by HAMPDEN GURNEY :

We saw Thee not when Thou did'st come
To this poor world of sin and death ;

on the death and burial of Christ, by KELLY :

We sing the praise of Him who died,
Of Him who died upon the cross ;

by Dean MILMAN :

Ride on, ride on in majesty,
In lowly pomp ride on to die ;

by Bishop MANT :

See the destined day arise,
See a willing sacrifice ;

by BONAR :

Cling to the Crucified,
His death is life to thee.
Life for eternity.

by Miss WINKWORTH (from a German hymn) :

Rest of the weary ! Thou
Thyself art resting now
Where lowly in Thy sepulchre Thou liest ;
And thus I will not shrink
From the grave's awful brink.
The heart that trusts in Thee shall ne'er be shaken.

On the glorious resurrection and ascension of Christ we have,
by HAWEIS :

The happy morn is come,
Triumphant o'er the grave
The Saviour leaves the tomb ;
Omnipotent to save ;

by F. POTT, from a Latin hymn :

The strife is o'er, the battle done ;
The victory of life is won ;
The song of triumph has begun—
Alleluia !

by Dean STANLEY :

He is gone. A cloud of light
Has received Him from our sight.

All the toil, the sorrow done,
All the battle fought and won ;

and by KELLY :

Hark ! ten thousand harps and voices
Sound the note of praise above,
Jesus reigns, and heaven rejoices ;
Jesus reigns the God of love.
See, He fills yon azure throne ;
Jesus rules the world alone.

On the coming of the Holy Ghost we have by Bishop WORDSWORTH :

Gracious Spirit, Holy Ghost,
Taught by Thee, we covet most,
Of Thy gifts at Pentecost,
Holy, heavenly love ;

on the Holy Catholic Church, by Mr. STONE :

The Church's one foundation
Is JESUS CHRIST the Lord ;

and, lastly, on the resurrection of the dead and the life everlasting, by Mr. BARING-GOULD :

On the Resurrection morning,
Soul and body meet again,
No more sorrow, no more weeping,
No more pain.

.

Oh, the beauty ! oh, the gladness,
Of that Resurrection-day !
Which shall not, through endless ages,
Pass away.

Neither is there a deficiency, in this period, of canticles which echo the main topic of the Son of Jesse, by rejoicing in hope of Christ's future reign on the earth. Very notable amongst these are three hymns of JAMES MONTGOMERY, who may have retained the ancient expectation of the everlasting kingdom all the more steadily because of his connection with the primitive and unworldly Moravian branch of the Church. His paraphrase of the 72nd Psalm is accurately Scriptural :

Hail ! to the Lord's anointed,
Great David's greater Son ;
Hail, in the time appointed,
His reign on earth begun.

So is the hymn which he has founded on a portion of the Revelation to St. John :

Hark ! the song of Jubilee !
 Loud as mighty thunders' roar ;
 Or the fulness of the sea,
 When it breaks upon the shore.
 Hallelujah, for the Lord
 God omnipotent doth reign ;
 Hallelujah, let the word
 Echo through the earth and main.

And St. Paul's First Epistle to the Thessalonians suggested to him the third :

For ever with the Lord,
 Amen, so let it be ;
 Life from the dead is in that word,
 'Tis immortality.

There is a corresponding song of hope by the Rev. C. E. OAKLEY :

Hills of the north rejoice—
 River and mountain spring,
 City of God, the bond are free ;
 We come to live and reign in Thee ;

and Dean ALFORD'S enthusiastic lines recall the same glorious future :

Ten thousand times ten thousand,
 In sparkling raiment bright,
 The armies of the ransomed saints
 Throng up the steeps of light ;
 'Tis finished, all is finished,
 Their fight with death and sin ;
 Fling open wide the golden gates,
 And let the victors in.

Doctrinal hymns which echo the Bible, as faithfully as these do, are of necessity *practical*. But those who note the sacred songs of this age should remember that they are supplemented by at least as many more which exhibit or enforce almost every detail of Christian well-doing. Such are—to mention only a few out of thrice the number which might be selected—by the Bishop of EXETER :

Peace, perfect peace, in this dark world of sin,
 The blood of Jesus whispers peace within ;

by Mrs. ALEXANDER :

Jesus calls us, o'er the tumult
 Of our life's wild restless sea ;

¹ This hymn, besides being an Advent-song, is also a missionary hymn. Many such, it may be well to note, have been composed in the two latter of the five ages into which I have divided Christian history, as, e.g., "From Greenland's icy mountains," "O'er the realms of heathen darkness," "Lord, Thy Church her watch is keeping," "Speed Thy servants, Saviour, speed them," "Thou whose almighty word Chaos and darkness heard, And took their flight," etc., etc., etc.

by LYTE :

Jesus, I my cross have taken,
All to leave and follow Thee ;

by DUFFIELD :

Stand up, stand up for Jesus ;
Ye soldiers of the cross ;

by Mrs. MAUDE :

Thine for ever ; God of love,
Hear us from Thy throne above ;

by HAMPDEN GURNEY :

Lord, as to Thy dear cross we flee,
And plead to be forgiven,
So let Thy life our pattern be,
And form our souls for heaven ;

and by Mrs. CODNER :

Lord, I hear that showers of blessing
Thou art scatt'ring full and free,

The psalmody of this single period is unmistakably extensive. When choice specimens from previous ages are added, the total is an abundant wealth of hymns ; and as it is continually increasing, no small responsibility belongs to those who can in any way direct their fellow-Christians into a proper use of it. The idea recorded by Keble is probably right :

To my mind the Church's hymnal should be always in a state to be improved and adapted to the need of the Church. So it grew, and so it must grow on—touch upon touch, line upon line—if it is to fulfil its mission.

When, however, an occasion arises, from time to time, for weeding or for enlarging any English manual of sacred songs, it is of the utmost importance that the compiler, or company of compilers, should intelligently and conscientiously *adhere to the inspired standard of proportionateness*.¹ And surely it is reasonable to expect of those who select the hymns for Christian congregations week after week, that they should discharge their onerous office *with prayerful diligence*.² Never

¹ At this point may arise the *questio vexata* whether any alteration should be made in the length or in the wording of the hymns as they came from their authors. I am disposed to answer that, *as a general rule*, the original composition should be entirely unchanged. But in exceptional cases, which should be very rare, in order to remove a glaring imperfection of speech or unbiblical thought (and there *have been* cases in which authors have thankfully accepted alterations), a note should be placed at the foot of the page, stating the word or phrase which has been removed, together with, when it is reckoned contrary to Scripture, the chapter and verse which reveal the error, or which uphold the substitute.

² "When metrical hymns began to form so large a portion of service, a substantial development in our Common Prayer took place. This is one of the inevitable steps in history, but *it asks for vigilance on the part of the clergy*."—Archbishop Benson, in "The Seven Gifts," p. 168.

should they allow the supposed prettiness of an accompanying tune to allure even the smallest company gathered in the name of Christ into the singing of an erroneous or feebly truthful composition. Constantly should they endeavour to secure a sufficient offering of direct adoration to the Triune God, and as unceasingly should they take heed to an ample setting forth of the glory of EMMANUEL: that whilst disciples of JESUS in these "last days" are repeating, with New Testament clearness, the songs of the Old Testament on the death and victory over death of the long-expected Redeemer, they may as distinctly follow the ancients in anticipating the day of His coming again in glory, and the "new song" which shall be sung by every creature when "of His kingdom there shall be no end."

DAVID DALE STEWART.

Coulsdon Rectory, Surrey,
October 18, 1888.



ART IV.—"BY THE HAND OF A MEDIATOR."

WE are informed by various writers that there are more than four hundred interpretations of this passage, Gal. iii. 19, 20, whose difficulty is considered to arise from its brevity. It would be very presumptuous in me to suppose that the view I am about to present may not be found among so many; that, in fact, it is altogether new. Such can scarcely be said to be the case. In the differences of opinion that exist among expositors, and the reasons they assign for their differences, so far as they have come under my observation, I have detected what appears to me to be the key of the interpretation: and from their ways of dealing with it, I have been led to an exposition altogether different from what any, at least of our modern exegetes, maintain. So diverse are the views of these magnates of exposition, that if we lesser folk hold any opinion at all, we are compelled to reject what some of them propound. And if, finding it impossible to accept all interpretations, we alike reject all, we cannot be charged with daring presumption, for we are only so far following the examples of those who deal similarly with others, fully their equals in learning and judgment.

The passage for consideration is, "It (the Law) was ordained (or administered) by (or through) angels *ἐν χειρὶ μεσίτου*. 'Ὁ δὲ μεσίτης ἐνδὸς οὐχ ἔστιν, ὁ δὲ Θεὸς ἓίς ἐστιν." The translation of which is, A.V. and R.V., "in (R.V. by) the hand of a mediator. Now a mediator is not *a mediator* of one; but God is one." Now, it may be considered very daring in me to assert that the difficulty with merely English readers arises from the mis-

translation of *ὁ μεσίτης*; the article being almost if not altogether ignored; and, consequently, what is very definite is treated as being very indefinite, a mediator, *any* mediator. The Apostle is thus represented as making a statement about mediators in general, whose office is to go between antagonistic parties and to reconcile them. Applying this to St. Paul's argument, the two parties between whom the mediator intervenes are God, on the one hand, and Israel on the other, as considered by some to be implied in the words, "God is one," viz., one of the parties between whom the mediator goes. I know that this application of the words is vigorously repudiated by others; but it is a general opinion, and arises out of setting aside the article, and treating *ὁ μεσίτης*, to use Alford's explanation, as "generic, which does not belong to one party (masc.), but to two, as going between one party and another."

The Dean of Chester, in the "Speaker's Commentary," quotes with approval from an unpublished sermon by the Rev. Canon Evans, of Durham, as follows:

Some two or three hundred interpretations go upon the misconception that the meaning is, A mediator is a mediator not of one party, but of two parties, and God is one of these two parties. This is, I strongly suspect, quite a mistake; the structure of the Greek excludes it. The word "one" clearly points not to *number*, but *quality*; and so the sense will be: A mediator has nothing to do with what is one, whatsoever be the number of individuals constituting that unit, but God is pre-eminently *ONE*—one with Himself. As in essence, so in will . . . one in His own method of dealing with all.

I may not rightly apprehend the drift of this, but it seems to me to introduce into the argument a totally irrelevant consideration.

On the other side, Dr. Sanday, in Bishop Ellicott's Commentary, writes: "The very idea of a mediator involves two parties at least. The Law had a mediator, therefore the Law involves two parties. In other respects it is a covenant. On the other hand, God, the giver of the promise, stands alone, therefore the promise is *not* a contract, and resting on God is indefeasible." He had previously said: "When there is a contract, there must be also conditions, and if these conditions are not observed, the whole falls to the ground. Such was the Law; the Law was not kept, and therefore the blessings annexed to it were forfeited. On the other hand, the promise depends upon God alone. He gave, and He will assuredly keep it, no matter what man may do. God alone is concerned in it." Further, of this interpretation he says: "At the present moment there is a tendency to acquiesce in that given above, which, it is hoped, will be thought satisfactory." Dr. Sanday is evidently not sure of the ground on which he stands.

Lightfoot maintains that Moses is the mediator, and that he

fulfils the conditions of St. Paul's argument. He states, however, that Origen—and a vast number of later commentators following him—maintained that the mediator is Christ, being misled, he says, by 1 Tim. ii. 5, and that, much earlier than Origen, Marcion would seem to have entertained this view.

Of verse 20 he gives an interpretation of which he is not so sure, but which "appears to him the most probable." He translates thus: "No mediator can be a mediator of one," thus giving the most general reference of the passage possible. He adds: "The very idea of mediation supposes two persons at least, between whom the mediation is carried on." The two powers here are, "God on the one hand, and the Jewish people on the other."

All this proceeds on the ignoring of the article, and consequent giving an indefinite sense to ὁ μεσίτης. But if we give its due place and weight to the article, we shall translate thus: "In the hand of a mediator. Now *this* mediator is not the mediator of one." We thus identify ὁ μεσίτης with μεσίτου as one and the same Being.

Lightfoot notices the article in this way: "The definite article with μεσίτης expresses the idea, the specific type." Is not this view negatived by the close connection between μεσίτου and μεσίτης? As we read, "a mediator. Now (or But) this mediator." We have a similar instance of this use of the article in James ii. 14, where a certain faith is specified, followed by μή δύναται ἡ πίστις σῶσαι αὐτόν; "Can that faith save him?" (R.V.).

Referring to Origen's view, and that of the vast number of ancient expositors, that the mediator is Christ, Dr. Sanday remarks they "were thus thrown out in their interpretation of the whole passage." Is this so certain as to justify the statement? Were they wrong? Some argument has been had recourse to in proof that Moses is the mediator; perhaps it is more correct to say that of late it has been confidently and generally assumed, and some show of argument advanced in its favour. And there are some grounds for it. The circumstances were these. God Himself prepared the first two tables of stone on which he wrote the Law, the Ten Commandments. Thus given, there was nothing to characterize it but strict unbending justice. Its language was: This do, and live; transgress, and die. Mercy was altogether alien to it—no forgiveness for any, even the slightest, violation. Israel transgressed. "They made them gods of gold." Moses descended from the Mount with the Law in his hands. He beheld the idolatry; he saw that under that law the people were condemned; no mercy could be extended to them; therefore he dashed the tables from his hands, and broke them

beneath the Mount. It was not the result of momentary passion; it was a deliberate act. Under the Law so given the people could not live; the Covenant was at an end.

On the morrow Moses returned unto the Lord, and said, "Oh! the people have sinned a great sin, and have made them gods of gold; yet now if Thou wilt forgive their sin—and if not, blot me, I pray Thee, out of Thy book which Thou hast written." Here, I presume, we may consider Moses acting as a mediator. But can this fulfil the statement that the law was administered in the hand of a mediator?

In what sense are we to understand the words "in the hand"? In the "Speaker's Commentary" we read: "It (the Law) was not given directly, but through the intervention of angels, and it was placed in the hands of a mediator, who is Moses." Are we to understand "placed in the hands" to be the exposition of ἐν χειρὶ—in the hand? In Exodus xxxii. 15 it is said that Moses "went down from the Mount, and the two tables of the Testimony were in his hands;" and Moses himself said, "I came down from the Mount, and the Mount burned with fire. And the two tables of the Covenant were in my two hands" (Deut. ix. 15). On his first receiving the tables he was not acting in any sense as a mediator. His mediation only commenced after the first tables were broken. Yet on both occasions it was the moral precepts of the Law, the Ten Commandments, that were placed in his hands. Can this satisfy the statement that God's moral law was administered in the hand of a mediator? "In the hand" surely must mean in the power of; as we read of Elijah (and others): "the hand," *i.e.*, the power, "of the Lord was on" him. Can we conceive, otherwise than in type and figure, God's moral law administered by any being save Himself, God in Christ? The words, moreover, imply a constant and continued administration of the Law. This evidently occurred to Lightfoot, for he remarks: "The reference in St. Paul seems to be to the first giving of the Law; if extended to its after-administration the μεσιτης would then be the High Priest; but the extension does not seem to be contemplated here." He is not quite certain, he can only say "seems to be"—"does not seem to be." But why? Do the words insinuate the thought that, after all, Moses might not have been the mediator?

Moses, like all other officers of the law, was typical, a typical mediator, and it was as such that he "hewed out two tables of stone like unto the first," on which God wrote the Ten Commandments the second time; and being thus prepared by and placed in the hands of Moses as such mediator in type, a halo of mercy surrounded the Law, and forgiveness for transgression was possible. And as the lamb, whose blood was offered

in atonement for sinners, was the type of "the Lamb of God," and the blood was the blood of propitiation, yet only in type, for no blood but that of the Christ Himself was the real blood of propitiation, so was Moses only in name a mediator, the true Mediator being the Christ, even the Mediator of the Law; ever, too, its Administrator among the people, and not merely when first delivered to Moses.

This view is confirmed by the words following, *ὁ δὲ μεσίτης ἐνὸς οὐκ ἔστιν*, "Now this mediator is not of one," that is, giving its weight to the article. The question now forces itself on us, The mediator of one—what? We get our answer from what precedes. The Apostle writes to establish the complete deliverance of God's people from the bondage of the Law, as delivered on Sinai. He does this by reference to the standing of Abraham. Abraham was in the Gospel Covenant. The inheritance was his by promise. St. Paul designates this promise a covenant, and a covenant is a contract. This fact I find almost entirely overlooked by commentators, who deal exclusively with the promise character of the Abrahamic dispensation, even contrasting promise with covenant or contract, Yet Paul writes, "though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. . . . And this I say, that the covenant that was confirmed before by God, the law, which was four hundred and thirty years after, cannot disannul, so as to make the promise of none effect." Here promise and covenant are used interchangeably; the promise was a covenant, and the covenant was a promise.

In various comments the Law is spoken of as a parenthesis. But the users of this most suitable designation seem to forget that on the termination of a parenthesis, as a matter of course, the former state is resumed. Here the Covenant of the Gospel was before the Law, and it succeeds it; and it had a Mediator from the first, and that Mediator was Christ; for the Gospel, resumed after the parenthesis, is spoken of as a covenant with a Mediator; "He (Christ) is the Mediator of a better covenant, which was established upon better promises." (Heb. viii. 6). Now, these promises are those made to Abraham. The covenant established on these promises preceded and succeeded the parenthesis of the Law; its Mediator was, and is, Christ. There could not be two mediators in the one covenant, the one Gospel, the one promise. Any attempt to contrast the Promise with the Law, and to say, while the Law as a covenant has two parties, the promise has only one, and that one is God, is futile with the Apostle's argument before us.

As well as the Gospel is a covenant, so is the Law, and it also must have its Mediator, and Christ is the Mediator, not of

one covenant only, but of both, not of that only which preceded and succeeded the parenthesis, but of the covenant of the Parenthesis too; and it was in His hand, as its true, not typical, mediator that the Law was administered. “Now this mediator is not the mediator of one covenant only, but of both.” The Apostle’s statement comes to this, as he expresses it to Timothy, “There is one mediator between God and man, a man, *even* Christ Jesus” (or, Christ Jesus, who is Himself a man). It is not very clear why Lightfoot remarks, “It will be seen that St. Paul’s argument here (Gal. iii. 19, 20) rests in effect on our Lord’s Divinity as its foundation. Otherwise he would have been a mediator in the same sense in which Moses was a mediator. In another and a higher sense, St. Paul himself so speaks of our Lord (1 Tim. ii. 5).”¹

Of the words immediately connected with those we have been considering, *ὁ δὲ Θεὸς εἷς ἐστίν*, we have two renderings in the A.V.: in Galatians, “God is one;” in James ii. 19, “There is one God.” I do not see that anyone positively asserts that the latter is an incorrect rendering, but all writers say, “rather, God is one.” The R.V. adopts a different reading, as does Alford—*εἷς ἐστίν ὁ Θεός*, “God is one.” Alford’s reading is somewhat different, but with the same rendering, *εἷς ὁ Θεός ἐστίν*. The R.V., in margin, *εἷς Θεός ἐστίν*, “There is one God;” so Alford in his notes *in loco*. If we could fairly translate Galatians as James is translated in A.V., we should have between the two parts of our passage, in another form, St. Paul’s declaration to Timothy, already partly quoted: “There is one God, and one Mediator between God and men, a man, *Who is*, Christ Jesus.” Notwithstanding some slight difficulty—if any, it is only slight—which may stand in the way of so rendering Galatians, I cannot but think that the same idea underlies both the sayings of St. Paul. At the same time, I must add that, whichever of the two is the more correct rendering, there is no ground for the interpretation that God is one of the parties with whom the Mediator has to deal; this is not in the words before us,

¹ A difficulty is suggested by *ἐνός* being either masculine or neuter, while *διαθήκη* is feminine. The reason to me is obvious; both genders could not have been expressed, and *νόμος*, the last named, rules *ἐνός*. “Now God is one,” or “Now there is one God” (both express the truth of God’s unity), are alike in meaning. “The Lord our Elohim is one Jehovah” (Deut. vi. 4). The necessity for asserting the unity of God arises from this, that it might be admitted that there is only one Mediator, and at the same time it be asserted that He is the Mediator between man and the many gods of the Gentiles. Hence one Mediator and one God; the unity of the Mediator and the unity of God being mutually dependent upon, and establishing each other. If *ἐνός* be considered neuter, it is so, as embracing both genders, since both could not have been expressed.

"God is one." A distinction has been asserted between the two forms of expression. "God is one," it is said, is against polytheism; "There is one God," against atheism. Is there this distinction? On the contrary, are not both alike against polytheism? "God is one," and not many; "There is one God," and not many—one only true God. The natural formula against atheism is, "There is a God;" nay, even "There are Gods," be they many or few, alike negatives the atheism which says, "There is no God."

A few additional observations on the relative standings of the people of God before, while under, and since the Law, will not be out of place, as strengthening my position. The Church in the Abrahamic dispensation, I have before remarked, was in a similar relationship to the Law to that of the Church since the advent of Christ—the Church in the present dispensation. It was under the Gospel, as we are. All the spiritual promises made to Abraham were made to him as "the father of many nations," and while he was yet "in uncircumcision . . . that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them." The Church had its Mediator while in uncircumcision and when in circumcision, and that Mediator could have been no other than Christ. It would require a very clear revelation to lead us to believe that four hundred and thirty years after—that is, after Christ had been the Mediator of the Church for that period, at its close He was superseded by Moses, and that again He resumed the office when the dispensation of the Law had passed away. The Law was a type, in all its officers and ordinances; but the reality lay behind it. Gentile Christians, as well as Jewish, are identified with Abraham as his seed in what I may call the summary given in Gal. iii. 29: "If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise;"—in accord with Rom. iv. 13, "For the promise, that he should be the heir of the world, was not to Abraham, or his seed, through the Law, but through the righteousness of faith."

By a homely and telling illustration St. Paul explains the different standings of the Church under the Law and under the Gospel. The knowledge of sin and righteousness having been lost, God deemed it needful to put His people under the instruction and discipline of a pedagogue; hence the Law, as that pedagogue. The training was to continue only for a time. The illustration is in the fourth chapter of this Epistle: "The heir, as long as he is a child, differeth nothing from a bond-slave, though he be lord of all." He is at school during his minority, but as soon as he reaches his majority he is freed from the restraints of "tutors and governors," and enters on

the enjoyment of his inheritance. The Apostle draws the parallelism, "Even so we, when we were children, were in bondage under the elements of the world"—that is, under the Law. But the Church came of age at the advent of God's Son; hence, "Thou art no more a bondsman, but a son." There is much that is remarkable in this. St. Paul identifies himself and all Jewish believers with the Gentile Christians as one Church, one from the beginning: "We," the Church, were under the bondage of the Law; "Thou," the Gentile believers (the Galatians as a portion of them) art no longer in bondage. How could such language be addressed to Gentile believers, save on the great fact that there is, and has always been, only one Church, one and the same in the days of Abraham, when under the Law, and in the present dispensation?

The Church is thus presented in different circumstances; similarly as the heir is first a slave, then a free man; not two men, but one in different states—the one Church, however different at times its conditions, however changed its constituents. The Church of all ages, "the Holy Church throughout all the world," was, and is, the Church of Abraham. Hence "we" were under the Law; "thou" art no longer under it; "we" (the Church) were bond-slaves; "thou" (the Church) art now free. It matters not that the constituents of the Church were at one time all Israelites, and that now they include both Jews and Gentiles.

The conclusion to which all my reasoning leads is, in the words of St. Paul to Timothy, quoted in a previous part of this paper, εἰς Θεός, εἰς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων, ἄνθρωπος, χριστὸς Ἰησοῦς; one God, one Mediator also between God and men—men of every age and every nationality—that Mediator a man; that man Christ Jesus.

THEOPHILUS CAMPBELL, D.D.

ART. V.—SOCIALISM.

IN the last number of THE CHURCHMAN an endeavour was made to establish the position that the discontent out of which the demands of Socialism spring is not only natural, but reasonable, and that no one ought to be satisfied, or can be satisfied, whilst the condition of the poorest classes is such as to be both a peril and a disgrace to our civilization.

In order still further to illustrate and emphasize this position, we propose to quote some extracts from a series of articles on "Tempted London," which appeared in a Nonconformist paper, the *British Weekly*, during the months of May and June

in this year. These articles set forth the results of an inquiry into the condition of those women who have to gain their own livelihood in this great London labour market.

It may be natural, perhaps, to expect that women's work should be not so well paid as men's; but the competition amongst women themselves is rendered the more fierce and eager, and as the result their wages are brought down to a lower and lower level, because those who are entirely dependent upon their own labour, and perhaps have others dependent upon them for a livelihood, are compelled to compete with others who can afford to work at a lower rate of wages because they are, in part at least, supported by husbands or parents, and have not to provide for themselves the necessaries of existence.

We proceed, without further comment, to make a few extracts:

A poor woman was visited near Shoreditch, whose husband is out of work, and who has not had work herself lately. She weaves fringes for toilet-covers, and is paid 2s. for a piece thirty-six yards in length. Her husband puts the cotton in the loom for her over-night, and if she gets up at 4 a.m. and works till 11 p.m. she can make a piece in one day. *But lately she has not had any work.* When our Commissioner went into her room it presented a strange picture of cleanliness. The floor was white, and the furniture had not a speck of dust upon it. A clean patchwork quilt covered the bed, and the empty grate was as spotless. By the table stood two little children, without shoes or stockings, but as clean as the furniture; and the mother was clean herself, although her apron consisted of an old sack, and she wore a piece of sacking over her shoulders. The poor thing burst out crying when our Commissioner spoke about the fringe for toilet-covers, and said she had had no work lately. No food had touched her lips that day, and the children had been to school without any breakfast.

Umbrellas are now made by machinery, but the elastic bands for them are done by women at home. These consist of button, ring, and flap. They are paid at 4d. per gross. The tops of tassels are worked by women, and are paid at 4s. 6d. per gross. One gross takes a week to make, for the work is fine and troublesome.

One old lady near Drury Lane made binding for the Queen's carriages at the Jubilee. The poor woman received 2½d. per yard for it. She produced about six yards a day by working from dawn till dark.

A poor woman in Southwark was visited who supports herself and five children by making button-holes at 2½d. per gross. A woman in the same house makes bows for boys at 10d. per gross. Neckties are not paid much better.

The next extract is very striking when we remember that a Royal Commission has been appointed by Government to inquire into the "Sweating System":

A Commissioner reports a palm-worker¹ visited in Aldgate, a widow with two children. The eldest girl helps the mother; and some of the

¹ A palm-worker is one who uses a thimble in the palm of the hand, instead of on the finger.

work is done by the grandmother. The three work in the same small room—one stands by the bed, the second stands by the table, the third stands by the fireplace. Palm-workers do all their work standing up: sitting down they would not have enough force to pass the long needles through the stiff canvas. These three women do "Government work." They think that the Government is responsible for their hardships.

"I suffers murder from pins and needles in my hands at night, all along of the Government," says the mother.

"The work tears my clothes to bits: I wish Government had to pay for them," says the daughter.

"Men used to get 7s. for ten sacks, and Government only gives 4s. for ten to us poor women," says the grandmother.

At the present time they are making coal-sacks for ships. Each sack has four splices, eight holes, two patches. Each sack is sewn and roped. Each sack has a broad "R" worked on it for Government.

By working hard the mother can make such a sack in two hours, and she gets 4½d. for it. How hard the work is our readers can guess when they hear that she has sprained both her wrists over Government work. Yet her only complaint is, "I can't get enough of it." She says, "Such a lot flies to the work that it's eaten up quite; and if Government liked it could get the work done for next to nothing. I work from five in the morning till late at night, and I'd work all night long if I could get more to do. I want to bring my girl up to something better than Government work." "They do say about here as the men will have to stay at home and mind the babies, because the women are getting the work," said the grandmother. "She was a wicked woman who made the first sack for Government. Government was obliged to pay the men, but it can get women for next to nothing."

These extracts are sufficient for our purpose. The pictures are very terrible and very real. Who can wonder if discontent grows up into irritation, anger, and resentment, or if the wildest dreams and the most extravagant demands of Socialists find very ready listeners?

If any apology is needed for pressing this point, let it be found in the apparent difficulty which people find in understanding the reality of the pressure which is wearing out the hearts and lives of our fellow-countrymen.

In considering the subject of Socialism, it must always be remembered that the ultimate object which the Socialist has in view is to redress the wrongs which we have endeavoured to describe, to ameliorate the condition of the poorest classes, and if not to make wretchedness and misery impossible, at least to remove those obstacles which the selfishness of the individual may interpose so as to prevent men rising out of a state of poverty and misery.

Now, when the case is stated in this way, it is perfectly obvious, not only that this is an object which commands the respect and sympathy of every thinking man, but also that all the combined forces of Christianity, of philanthropy, of legislation, of political economy, as well as the individual energies of men and women of all kinds of opinions, are being exerted in

order to achieve it. Socialism does not hold the field entirely to itself.

Again, it is equally clear that we may have every sympathy with the suffering patient, and may have every desire to relieve his malady, and yet not be altogether willing to entrust his safety to the doctor who claims to be able to effect a cure. And on the other hand it is quite possible to conceive that a valuable remedy may be rejected simply because we have acquired some prejudice against the doctor who proposes it. We cannot help thinking that there are many persons who are frightened at the very name of Socialism, who have never taken much pains to examine into its aims, its motives, or its methods.

What, then, is Socialism? What are its proposals and its plans?

Cardinal Manning, in a letter to the *Times*, writes thus:

What is Socialism? It is the vision of society governed by the law of nature only, under which the State is the supreme, and therefore really the only landlord, and the supreme and therefore really the only employer of labour. It is, therefore, the negation of all progress, and of all the social laws which wisdom, justice and experience have sanctioned and matured. It is also an attempt to arrest or to reverse the natural inequalities resulting from the intrinsic inequalities, intellectual and moral, of man; an impossible task, and a theory replete with every kind of injustice to men and to society.

The Report of the Committee of Bishops, on Socialism, at the Lambeth Conference, says:

Speaking broadly, then, and with reference to such definitions as the preceding, any scheme of social reconstruction may be called Socialism, which aims at uniting labour and the instruments of labour (land and capital), whether by means of the State, or the help of the rich, or the voluntary co-operation of the poor.

To which description is added the following very important comment:

Between Socialism, as thus defined, and Christianity, there is, obviously, no necessary contradiction. Christianity sets forth no theory of the distribution of the instruments or products of labour; and if, therefore, some Socialists are found to be in opposition to the Christian religion, this must be due to the accidents, and not to the essence, of their social creed. . . . With what Socialists profess to be their central aim, the improvement of the material and moral condition of the poor, she must have the deepest sympathy.

Let us quote one witness more:

Mr. H. H. Champion is regarded as by no means the most extreme or extravagant amongst Socialists. Indeed, we believe that he is to a certain extent separated from the rest, because he deprecates the employment of force or revolution or anarchy, to accomplish the Socialistic plans. Now, Mr. Champion in a publication called "Common Sense," of which he would appear

to be the editor, puts forth a programme of the course which he thinks Socialists should take, and in this he incidentally remarks that the "ultimate goal is the collective control of the means of production."

It cannot be said that there is very much difference between these definitions of Socialism, and we may take it on the unimpeachable testimony of these three witnesses, (1) that the aim of Socialism is to improve the material and moral condition of the poorest classes; and (2) that the plan by which it is proposed to accomplish this result is by acquiring collective control of land and capital to be used for the advantage, not of the individual, but of the society or State.

But, supposing that this plan be generally accepted as desirable to be pursued—and on this point the eminent authorities above quoted do not appear to be altogether in accord—the question remains to be considered, By what means is it proposed to secure this end? Granted that State control of the means of production might tend to the amelioration of the conditions under which the poor have to live, what are the steps to be taken in order to produce this result? Now, here there is the widest variety of opinion and of schemes. There are some who would tear down the Throne, disestablish the Church, abolish the House of Lords, confiscate property, denounce the rich, turn out the landlords, set at defiance law and order and good government. The demonstrations in Hyde Park and Trafalgar Square, about which such an absurd fuss was made, at least had this advantage, that they were the means of drawing out a good deal of this wild and extravagant talk from the would-be leaders of a new social revolution.

But it must not be supposed that the charms of anarchy and spoliation and confusion are as keenly appreciated by all Socialists. Indeed, Mr. Champion in the paper to which reference has been made, strongly deprecates this course of action, not perhaps so much on the ground of its injustice, as because it does not seem to have much chance of success. He would attain the object by more constitutional means, and would "organize the political power of the proletariat" to the accomplishment of his ends.

It may be interesting to set forth what he calls "a practical political programme," and of which he says it "neither includes any reactionary measure nor any demand which is impracticable or trivial":

- Adult suffrage (one man or woman, one vote).
- Annual Parliaments.
- Payment of members.
- Payment of returning officers' expenses at elections.

Second ballot.

Abolition of all hereditary authority.

Free, secular, and industrial education.

Provision of a free meal a day in Board schools.

Limitation of labour day to eight hours.

Reform of the prison system.

Reform of the workhouse system.

Granting of Government contracts to trades union firms.

Extension of the Factory Acts, Mines Regulation Acts, and Employers' Liability Acts.

Extension of the principle of graduated income-tax.

Reduction of period during which debts are legally recoverable.

Protection of property to the extent of £30 from debt.

Nationalization of railway system, of royalties on minerals, and of national property now devoted to the Established Church.

Municipalization and nationalization of land.

Erection by local authorities of workmen's dwellings.

Vesting control of liquor traffic in the hands of the community.

Of course we have not the space, nor indeed have we the inclination, to discuss a political programme of this far-reaching character in the pages of *THE CHURCHMAN*; but it is referred to here in order to show that whilst many of the proposals are revolutionary in the extreme, there are others which are only the expansion and extension of laws already standing upon the statute-book, and which many persons who are by no means inclined to revolutionary measures would find no great difficulty in accepting. And it is important to notice this fact, because it reminds us that there is some common ground upon which we can all act in concert with those who call themselves Socialists. The truth is that Socialism cannot claim any monopoly of good intentions or of active service in the improvement of the condition of the poor.

Indeed, in a very real sense, all government is Socialistic. For it is the recognised function of the State to interfere with the operation of what may be regarded as natural laws, in order to protect the weak and defend them from the oppression of the strong; to redress the results of the natural inequalities between man and man for the benefit of the whole community. Take the Poor Law as an illustration. In it is recognised and asserted the duty of the community to provide for the helpless, and the fundamental duty of the Guardians and their officers is to see that no one is allowed to starve. The asylums for the sick and the insane, the district schools for the children, the casual wards for the homeless wanderers, are all comparatively modern outgrowths from the same principle—that the strength and power of the whole community must be put forth in order to relieve the wants of the weak and the helpless.

Look again at the Education Acts. For a long time it was

thought to be preposterous for the State to undertake any part of the duty which belongs to the individual parent, and so weaken the sense of parental responsibility; but there are few persons now who would venture to express any doubt as to the wisdom and prudence of the provision which the State has made in this behalf; and there are many who would regard with the utmost complacency any further advances in the same direction.

The tendency of all modern legislation testifies to the general recognition of this same principle. It may be true, indeed, that the progress of legislation in these days has become painfully slow, and many who do not call themselves Socialists would hail with extreme satisfaction a more rapid advance. But the Factory Acts, and the Truck Act, and the Employers' Liability Act, and the Mines Regulation Act, and the Irish Land Acts, and the Sanitary Acts, and a hundred others, are witness to the desire of the community to put forth its powers to protect those who are unable by their own individual efforts to defend themselves from oppression and wrong.

Then, again, we may fairly claim that philanthropy is Socialistic, or, at any rate, has a Socialistic aim. For no one would dispute that the one aim of the philanthropist is to seek out and relieve the necessities of the poor. And these are days in which we pride ourselves upon the extent and the completeness of our philanthropic efforts. Charity has become a profession; it is organized and directed by trained experts; it has its laws and its literature; while there is scarcely any form of evil, physical or social, which has not a society appointed in order to meet it. Look at our orphanages and our schools, our asylums and our hospitals, our benevolent societies, our public gardens, our People's Palace, and a multitude of similar efforts. Are they not all evidences of a desire on the part of the rich and the strong to make the burdens of the poor more tolerable, and the conditions of their life more easy? And is not this the very same end which the Socialist has in view?

But surely we may go even further than this, and assert the claim of Christianity to be the highest and noblest source from which the efforts of the statesman, and the philanthropist, and the Christian, naturally and necessarily spring. The spirit of self-denial for the sake of others is the very spirit of Christianity and of Christ. To quote once more the Report of the Lambeth Conference Committee:

The Church is bound, following the teaching of her Master, to aid every wise endeavour which has for its object the material and moral welfare of the poor. Her Master taught her that all men are brethren, not because they share the same blood, but because they have a common

heavenly Father. He further taught her, that if any members of this spiritual family were greater, richer, or better than the rest, they were bound to use their special means or ability in the service of the whole. "He that is greatest among you," He said, "shall be your servant," and that for a special reason, because each disciple was bound to imitate his Divine Master, "Who came not to be ministered unto, but to minister, and to give His life a ransom for many."

It can hardly be disputed that the New Testament contains the most earnest and forcible appeals to unselfishness and self-sacrifice for the good of others, and that these appeals gain their motives and their strength from the blessed example of the Redeemer's life on earth: "He pleased not Himself." "He went about doing good." "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." "Bear ye one another's burdens, and so fulfil the law of Christ." "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." But it is needless to quote further. The very text and structure of the New Testament must be altered before there could be taken out of it the pervading spirit of unselfish love and sacrifice.

And to turn to the other side, where will there be found denunciations of selfishness, and avarice, and extortion, and oppression, so stern, so emphatic, so vigorous, and so severe, as those which are contained within the pages of the Word of God?—"The spoil of the poor is in your houses. What mean ye that ye beat My people to pieces to grind the faces of the poor?" Again. It is of deeds of mercy and charity done to the brethren for the Master's sake that He says: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto *Me*." And we may certainly claim that Christianity—*i.e.*, the love of Christ and the recognition of our brotherhood in Him—has ever been the strongest motive to urge men to deeds of heroic self-sacrifice for the sake of their fellow-men. Upon the glorious muster-roll of those whose names are held in highest honour by their fellow-men for noble deeds of devotion, of philanthropy, of heroism, will be found inscribed those who would have pointed to Jesus of Nazareth as their example, their motive, and their strength, who would say with St. Peter, "Why look ye so earnestly on us, as though by our own power and holiness we had done this work?" and who would attribute, as the Apostle did, to the name and power of Jesus the results of all their efforts.

From these considerations it appears that the work to be done in redressing the evils of society, and relieving the burdens of the poor, is a work which belongs to the statesman, the philanthropist, the Christian, as well as Socialist. All may not work according to the same plans, but all are

pursuing the same ends, and this fact would lead us to hope and to expect that there would be mutual harmony and confidence. But instead, as the Lambeth Conference says, "mutual suspicion and the imputation of selfish and unworthy motives, keep apart those who have, in fact, a common aim." The Christian is inclined to regard the Socialist as if he were of necessity the teacher of anarchy and revolution, whilst the Socialist is too apt to toss aside with contemptuous scorn and pity the efforts of all who cannot work in precisely the same groove with himself.

The charity of the rich is regarded as if it were a salve to their conscience, or a concession extorted by their fears, and "we don't want charity" is the ready cry of men who would find it difficult in time of trouble to get on without it. Philanthropy, they say, does not meet the case; it has been tried for centuries, and it has failed. Let it stand aside while we pursue our ends by other means.

And religion is spoken of in very much the same strain. Christianity has been for eighteen centuries doing its utmost in these directions. It has preached the gospel of unselfishness, and of consideration for the poor; but what is the result to-day—here, in a Christian country, in which, if anywhere, it might be expected that the principles and sentiments of Christianity would abound? What do we see around us? Is oppression and robbery and wrong banished from amongst us? Language even stronger than this, indeed, is not seldom heard, and virulent attacks are made upon religion on the ground that it has so greatly neglected its duty in this direction. "It is of no use to go on in the same old way; we must get help from other sources, and put forth our political strength, in order to force attention to our demands."

It would be well worth some pains and trouble to collect from the Bible the teaching of religion upon the subject of our duty to the poor. It would be a good thing to show the Socialists that religion has no sympathy with, no encouragement nor excuses for, oppression or robbery or wrong.

It is true, of course, that the teaching of Christianity does not exercise so wide or so large an influence as we could desire. Even in this Christian country there are many persons who exclude themselves altogether from its control, and it can hardly be expected that such persons will in any way recognise the authority of a system which they repudiate. And the Socialist is quite right in seeking to accomplish by means of legislation those objects for which Christianity has not succeeded in securing general acceptance and recognition.

Take as an illustration the question of almsgiving. It is a recognised Christian duty; but anyone who has tried to raise

a sum of money, even in a wealthy parish, knows how many there are who evade or boldly repudiate the obligation. Suppose that, instead of relying upon a rate for the relief of the poor, we were to try to raise the same amount by voluntary contributions under the influence of Christianity; and what would be the result?

But not only does Christianity fail to influence those who separate themselves from its teaching. We are bound to acknowledge that the life and conduct of those who profess and call themselves Christians is not always such as to afford the best illustration of the power of the Gospel in the heart.

It is very sad to have to confess it, but it is the meanness and the self-indulgence and the cold inconsideration of many amongst the rich and the comfortable and the well-to-do Christians which bring religion into discredit amongst the poor, and lend emphasis and force to the most extravagant demands of extreme Socialists.

It would be out of place in these pages to point to individual instances, but no one can move in the world and be ignorant of them; and it is these instances which call forth irritation and anger and bitterness. The wealthy landlord, deriving a large income from his property, from which he is careful to exact the uttermost farthing, and who cannot afford to spare anything from his self-indulgence in order to meet the claims of benevolence and philanthropy, but consistently ignores or refuses every appeal for help; "Dives, indifferent though Lazarus is laid at his gate full of sores;" the manufacturer who, in eager haste to be rich and to distance all his competitors in the race for custom, cuts down the wages of his workmen to the very lowest point; the rich lady who orders out her carriage with coachman and footman, and drives half across the town that she may purchase some needed article at the cheapest shop, and who never gives a thought to consider whether the few shillings which she takes such pains to save are wrung out of the misery and torture of some miserable workwoman in an obscure and remote court; the customer—whether an individual or a Government department, or even a religious or charitable society—which puts work out to tender, and invariably accepts the lowest, without considering at all whether at such rates the workpeople can be properly paid,—all these are instances of the way in which a thoughtless want of consideration may sow the seed of incalculable wrong, and become the best ally of Socialism or Communism or Anarchy.

We want to recognise more clearly, and set forth more fully, in our conduct as well as in our teaching, the self-denying principles of Christianity; we want a truer conception

of the duties of stewardship ; we want a spirit which does not satisfy itself with mere empty words and phrases, but which is willing to give personal service to meet the ever present claims of this great brotherhood of our humanity: the exhibition of a practical Christianity which acts as well as talks, would go far to repair the mischief already done, and to remove some of the causes of a growing discontent.

Can nothing be done? Are we for ever to sit still with folded hands, uttering dreary and empty platitudes about "buying in the cheapest and selling in the dearest market," or about the "sin of charity," or about the "inexorable laws of supply and demand?"

Take the question of the competition, so fierce, so eager, and so cruel. Is it honest to compel a worker, because he is poor and his lot is in our hands, to produce his work at a rate so low that he cannot possibly procure the means of living? Is it right to buy always in the cheapest market, which means, in other words, to compel employers to produce at the lowest possible rate? The report of the Lambeth Conference touches on this question, and says: "Competition is not injurious in itself; it only becomes so when unrestricted, when it takes no counsel of the dictates of brotherly love. The committee do not doubt that Government can do much to protect the class known as proletarians from the evil effects of unchecked competition." Of course it can, and this is what the Socialists are striving for; but Christianity and humanity may do something, too. We cannot afford to wait for the slow action of the legislature.

If we want workers to be well paid, we must be willing to deal only with those employers who are known to pay their workmen well, even if we seem to get a little less for our money. There are many persons, no doubt, who would gladly make this arrangement, if by this means their consciences could be satisfied, and if they could be assured that they were doing good to the working classes. How is this fact to be ascertained? The forming of a Consumers' League has been suggested, the object of which league would be, first, to ascertain the names of those employers who were generally recognised in their own trade circles as good pay-masters, and to put their names upon an approved list. There might be difficulties in this, probably there would be, but none that could not be surmounted. Then the league would have to procure a sufficient number of persons who would undertake to consult this list before making a purchase, and who would, if possible, deal only with persons whose names were contained in it. If this matter could be generally taken up, a great encouragement would be given to those employers who are

dealing fairly by their workpeople, and trading firms would find it to be to their advantage to have their names entered upon the list. Something ought to be done to root out the old superstition that it is absolutely necessary to buy where things are cheapest. Why should the Government say by one of its officers "that it was bound to accept the lowest tender which it thought was offered by a solvent and responsible contractor"? Was there not an obligation preceding this, and more important still—to see that the contractors to whom the tenders were sent were such as did not cheapen their productions out of people's lives?

To let things alone, and rely upon the inevitable working of inexorable laws, is easy, no doubt; but it is not right or wise, and in these days it is not safe. Population is increasing, trade shows hardly any signs of recovery, agriculture seems almost to be given up as past revival, the strain increases on every side, discontent is growing, and if no kind of remedy is forthcoming the prospect is by no means cheerful.

It is no time to sit down in hopelessness and despair; it is no time to congratulate ourselves that the trouble does not touch ourselves; but surely the time is come when every man, and certainly every Christian man, ought seriously to consider what effort he himself can make, and how far he may be able, by personal service and self-denying energy, to assist others, by whatever name they may be called, who are doing their utmost to lessen the inequalities of society and to bear the burdens of the poor.

JOHN F. KITTO.

Reviews.

George Maxwell Gordon: the Pilgrim Missionary of the Punjab. A History of his Life and Work, 1839-1880. By the Rev. A. LEWIS, C.M.S. Missionary in the Punjab. Seeley.

THIS is a book without much literary pretension. It might, one would think, have been possible for one with the local and personal knowledge of the author, to have enabled the general reader to have more vividly conceived the life of the "Christian fakir," who refused a bishopric that he might tramp through the tribes of Northern India. As it is, the author has done little more than edit the journals and descriptive letters of Gordon. He leaves much for us to read between the lines. Notwithstanding, the book is one of unusual interest. It should be in the hands of every intending missionary. The reading of it cannot fail to raise every worker's conception of his duty. Through every line of the simple and modestly written journal breathes the influence of the life of a truly great, because a truly good man. His

self-devotion was of the highest order. The Church calls for more Gordons, but, alas! Gordons are not the product of every day.

George Maxwell Gordon was born in 1839. His father was that Captain J. E. Gordon, R.N., and M.P., for Dundalk, whose energetic crusade against Romanism in Ireland prepared the way for the Irish Church Missions, and whose denunciations of the O'Connell party brought him into considerable notice, and gained him his seat in Parliament. Captain Gordon was the friend and fellow-helper of Chalmers in his great parochial schemes of "civic economy," and his son tells us how, when a helpless invalid, and laid aside from work, his stirring tales of political and philanthropic campaigns would enthral the attention of his children, and move them, when they should grow up, to do likewise.

When thirteen years old Gordon was sent to a private school kept by the Rev. Henry Moule, of Fordington, Dorchester, a father of missionaries. Here, no doubt, the first seeds of what became his life's passion were sown. At this time, indeed, he seems to have displayed no special aptitudes. His friend and school-fellow the principal of Ridley Hall recalls him as a good-natured boy, gentle and full of a quiet humour, fond of reading and a favourite, but of no distinguishing acquirements. His friends at Cambridge seem to have formed much the same opinion of him. There, at the age of twenty, he appeared as a young fellow, religiously minded and companionable, leading a quiet "easeful" life with his music and his pet owl: the life of a young man who had not to make his own way in the world, who needed only just to go on to do well. Another friend, Bishop French, speaks of a certain pensive melancholy which underlay his character and which added attractiveness to it. We seem to see, indeed, a man of gentle and refined habits, self-possessed and rather reserved than effusive, whose sterling sincerity and honesty of nature even then impressed favourably those to whom as yet he had given no proof of his powers.

His first curacy was under Dr. Marsh, at Beddington. The influence of a man of Dr. Marsh's spiritual calibre, and that of his gifted daughter, upon one of Gordon's temperament was what might have been expected. His religious life was deepened and his zeal kindled. There, too, he met, as his fellow-curate, with his future bishop, Thomas Valpy French. At Beddington he made himself very popular among the poor, especially among the lads and younger men, and when, after Dr. Marsh's death, he recommenced work as curate of St. Thomas's, Portman Square, he gave further proofs of unusual ability and self-devotedness. That was in 1865, before the present rage for "slumming" had commenced, and Gordon found it sufficiently hard to gather workers enough to make any impression upon the mass of his seven thousand poor. He writes: "*Hard* work was what I desired, but this was *hopeless* work." However, he soon infused some of his own enthusiasm into his sad flock. The following is touching:

At a Needlewoman's Institute, where they earn about 7d. a day, after hearing an address on missions, they asked for a missionary box, and it was affecting to open it at the end of a month or two and find 13s., *all in farthings*.

One of his fellow-workers describes his way of getting into contact with the people—his Saturday-night visitations of the public-houses, when he was sometimes roughly handled; the treats for City children, which he inaugurated and paid for, his gifts to the old and house-ridden of easy-chairs, etc., out of the resources of his never-grudging pocket; and how he, in return, won the hearts of the people.

He did not, however, remain long in London, but in 1866 offered himself to the Church Missionary Society as honorary missionary, proposing to go out to India at his own charges. No doubt Mr. French was

largely instrumental in thus finally directing his mind to the foreign field. His first experiences were unfortunate. He caught a fever at Ceylon which clung to him for months, and eventually compelled him to make a sea voyage to Australia to shake off its effects. In this, however, he saw God's providence, since his visit and energetic pleadings stirred up an interest in the work of the C.M.S., which has resulted in a steady yearly flow from Australia to India of from £1,200 to £1,500.

Gordon pitched his tent close to Madras, on the seashore, and commenced work at once upon the Tamil language. He determined to use Prendergast's system. "The advantage of such a system *here*," he wrote, "is very great, because one cannot get any proper teachers. I began with a professional Munshi, but was obliged soon to discard him. Prendergast's system offended his pedantry, and gave him (so he said) several fits of indigestion. I am now learning with no other help than a native to repeat sentences and give the pronunciation, and I get on famously. I have only been six weeks at work, and I am going to try, very shortly, preaching to the heathen." He soon began to converse with the natives. The following expresses amusingly their estimate of the motives of the missionaries, who are supposed to be paid so much per head for all the converts they can make :

What is the scale at which they rate our profits I do not know, but it would probably be fifty rupees for the conversion of a Brahmin, twenty rupees for a Sudra, and five rupees for a Pariah. I have heard something very closely corresponding with this idea in London among the poor, who sometimes tell the City missionaries that they get 2s. 6d. a head for conversions from Lord Shaftesbury every Saturday night !

Gordon's conversation with natives soon led him to think that a life different from that of the ordinary Sahib might be required of him who was to get to close quarters with the people of India. He writes :

There is no demand which we have so frequently to meet as this : "Give us some proof" (outward sign) "that your religion is the right one." "Your religion is the religion of rich people with fine houses and horses and carriages and servants ; but it is not the religion for poor people like us."

Gordon was not the man to shirk the logical consequence of such reasoning as he founded upon conversation of this sort. He had already refused to follow the example of others, and escape from the intolerable summer heat to the hills. He might have had, he says, the plausible excuse of studying Tamil under more favourable circumstances, but

I do not like the idea of even seeming to be an *amateur missionary*.

Again :

I do not know that we have much to learn from the religious devotees (the fakirs), for there is much shamming in their austerities. Certainly we have much to teach them, both in example and precept. We are sometimes accused of "boiling our peas." . . . I confess that I hope, personally, that I shall constantly hear these objections made, that I may be stirred up to greater self-denial.

In 1869 the Bishop of Sydney wrote to Gordon, offering him—and strongly urging him to accept—the new Bishopric of Rockhampton. As his health had again given way, and it had become evident that he could not live in South India, he was strongly inclined to accept this proposal, but finally decided to consult Mr. French, and, if a way was opened for him to join his friend in North India, to continue his missionary career. This was in fact arranged. Gordon refused the Bishopric, and made arrangements to continue his work among the heathen at Lahore.

A very interesting account is given in the memoir of Gordon's stay in Persia. He had been home for a short visit in 1870, and resolved to return to India through Persia, in order that he might acquaint himself

with the Persian language. While there he found himself face to face with the great famine. His graphic letters admirably describe the difficulties of winter travel, the appalling condition of the famishing people, the apathy of the Government, and the way in which he, with Dr. Bruce, was enabled to distribute the relief fund of nearly £30,000 contributed by England, Germany, and India. A long journey to Baghdad which, Sindbad-like, he made with a caravan of merchants; a visit to the deserted mounds of Babylon, and a voyage down the Tagus to the Persian Gulf, are also journalled, and are full of suggestive details. Very interesting is the account of the Christian communities still to be found about Baghdad, and of the Sabeian priest who dictated a letter to the Queen from the Garden of Eden, but who would not be persuaded to send her any details about his religious practice. Toward the end of 1873 Gordon found himself at the Lahore Divinity College with Mr. French, and at once set to work among the surrounding villages.

They have never seen missionaries, and they generally take us for Government officials, until we tell them that we are not "great Sahibs," but poor men like themselves, who are come to show them the way of salvation. Mr. French holds strongly the necessity of our laying aside the externals of "the English gentleman," and approaching them like their own teachers and fakirs, who live on charity, and whose self-denial commends itself to the native mind.

This idea laid hold upon Gordon's imagination. He determined to train the native students to work in the same manner; took some of them away from the college, a hundred miles into the Jhilm district, and itinerated with them, "thus inuring them to a little hardship, and carrying on their training at the same time."

By-and-by Gordon took up his abode in the dismantled tower of a ruined fort at Pind Dadan Khan, which he afterwards purchased and presented to the mission. From here he wandered far in all directions, always walking, without servants or tent, cooking his own food, and making some well-foliaged tree in the centre of the village his hotel for the night. Thus travelling *in statu pauperis*, he naturally excited the wonderment of the natives.

"What is your salary?" "Where is your home?" "Have you no tent?" etc. The other day a Sikh hit upon a happy solution: "I see you are what we call a Sâdu, the Muhamadans say fakir."

Gordon complains that the ordinary native convert is hard to move to self-denial. "One cannot afford to evangelize his countrymen for less than £120 a year," he wrote, "a salary equivalent relatively to £480 to a European. Another is far too respectable to share my native house, walk with me from village to village, and make his chupatties as I do mine."

At the end of 1876 Gordon made a missionary journey to the Bilochis, to whom he took a great fancy. He offered the C.M.S. £1,000 to commence a Medical Mission among them. Then follows an account of the first journey to Kandahar in 1878. As is well known, Gordon seized the opportunity of the British expedition to accompany the army as chaplain to prospect the land for possible missionary journeys. He returned with the expedition, and again revisited Kandahar in 1880, during the second campaign, in company with the Bishop of Lahore. After the disastrous defeat of Maiwand he found himself shut in, with the remnant of the army, within the walls of Kandahar. On August the 16th an unsuccessful sortie was made, and many wounded remained on the field. Gordon, determining to rescue them at all risks, and under a heavy fire, was shot through the wrist and side. A few hours later he died, his last thought being not of himself but for the wounded he had tried to save.

So passed away a true hero and a model missionary. His life can

scarcely fail to stir to emulation all who read it. It is a memoir that can do nothing but good. The Association Secretary and Lecturer will find in this book a fund of illustration and a storehouse for anecdotes of the right sort. We heartily wish it a large circulation.

E. C. DAWSON.

Episcopate of the Right Reverend Frederic Barker, D.D., Bishop of Sydney and Metropolitan of Australia. A Memoir. Edited by WILLIAM M. COWPER, M.A., Dean of Sydney. Hatchards.

The "Life of Bishop Wordsworth" has been speedily followed by the "Episcopate of Dr. Barker," Bishop of Sydney and Metropolitan of New South Wales. They were men of a very different character, but were alike well fitted for the discharge of their high duties, the one in the home, the other in the colonial episcopate.

The Diocese of Sydney when Dr. Barker took the oversight of it required the services of one who could *ride* as well as preach, who could so order and administer the affairs of the Church as to develop its resources and place them upon a sound and sure footing. For this his training in England admirably fitted him. He was, we gather from the volume before us, early the subject of strong religious impressions, which grew with his growth, and led him to desire to enter the ministry. In due course he graduated at Cambridge, and in 1832 was ordained by Dr. J. B. Sumner, Bishop of Chester, and appointed to the sole charge of Upton, in Cheshire, where he was "a parson passing rich on forty pounds a year." In 1834 he was nominated to St. Mary's, Edgehill, then, as the biographer tells us, "one of the most important parishes in Liverpool, where he was by some, owing to his stature of six foot five inches, facetiously called a *High Churchman*." Here he remained nineteen years, and was necessarily brought specially into contact with the same class of mind which he was afterwards to meet with in his Sydney diocese. Firm and decided, he was withal wise and conciliatory, which won for him the esteem of all who knew him, whether they belonged to his own school of thought or otherwise. On the decease of his brother, the Vicar of Baslow, in 1854, the Duke of Devonshire offered him the post, upon the duties of which he had hardly entered before he was recommended by the Archbishop of Canterbury for the See of Sydney. The Sydney of those days was very different from the Sydney of our times; its population was then some 85,000, against 300,000, and the diocese comprehended a vast tract of country, which has since been divided into three other dioceses.

On the 25th May, 1855, the Bishop, accompanied by Mrs. Barker, two clergymen, and one candidate for holy orders, reached his cathedral city after a voyage by *sailing* ship of eighty-six days. He was kindly welcomed by the governor of the colony and by Archdeacon Cowper, who had been administering the affairs of the diocese during the vacancy, and after returning thanks in the temporary cathedral threw himself into the work before him. Matters connected with the episcopal residence and education detained the Bishop for some time in Sydney, but these despatched, he undertook successively three tours in different parts of the diocese, confirming, preaching, and stimulating the people to every good and holy work. These journeys had to be undertaken either by carriage or on horseback, and were not devoid of incident. Of one day's journey we read: "Crossing a creek on the road was more than disagreeable. Eighteen times this had to be done, and not without a good deal of difficulty: here a muddy hole with a steep descent and ascent, there great stones in a hole, and the side of the ascent worn away by constant use made it not only trying to the horses, but dangerous." Of a journey to a place named Binalong we read: "The horses were very

weary; one of them fell ill; consequently the progress was very slow. No hay nor corn were to be had at the place they had fixed on for our halt; the master and mistress of the house had gone to Yass nine hours before, and the place was locked up; they therefore camped out." As a result of these journeys the Bishop was in touch with all parts of the diocese, and able the better to urge forward those schemes which he felt to be of pressing importance. Foremost amongst these was the need of some society which could supply the spiritual wants of those parts where very little local help was available. After considerable discussion of the subject, the Church Society was formed, with the object of making grants for the erection of churches, schools, and parsonages, and contributing towards the maintenance of additional clergy. As a result of this effort, £4,308 was raised in the first eight months, the governor, Sir William Denison, contributing £100 a year. From the date of its foundation in 1856 to the year 1881 it would appear that no less a sum than £70,000 had been directly raised and £162,000 indirectly.

In 1857 the foundation stone of Moore College, for the training of candidates for the ministry, was laid in the presence of many of the clergy and laity. The funds for the erection of the college and the endowment were derived mainly from property left by Mr. Thomas Moore, a colonist, and by subscriptions raised in England and in the diocese. Accommodation was provided for thirteen students, and nearly 140 clergy have received their divinity training within its walls. The third great work which the Bishop undertook was the completion of the cathedral. It was commenced in the year 1837, but at the time of his arrival the walls were not ready to receive the roof. A public meeting was therefore called, a strong committee constituted, and vigorous efforts made, so that the good work was steadily pressed forward. After an interval of twelve years the cathedral was ready for consecration, and with the view of doing honour to the occasion, all the bishops of the province were invited to be present. To this invitation seven responded, and on the morning of St. Andrew's Day, 1868, everything was duly arranged for the opening ceremony. "The Consecration Service," we read, "was that which is usual on such occasions. The morning prayer was intoned by the Rev. J. C. Collette, precentor, the musical portions being excellently rendered by a choir of eighty-five voices. The sermon was preached by the Metropolitan, who took for his text, 'Follow me, and I will make you fishers of men' (St. Matt. iv. 19). The offertory amounted to £250. The services were continued every evening during the week, and on the following Sunday, each of the bishops preaching to large congregations." The sum raised for the completion of the cathedral from the year 1855 to 1875 is given as £42,900.

Synodical action early engaged the attention of the Bishop. He felt, and that very wisely, that the members of the church should be brought together to organize their affairs and take an increased interest in the welfare of the diocese. With this end in view, after his first visitation in 1858, he laid a definite scheme before a conference of clergy and laity. Like many a good work, it was beset with difficulties, but in the year 1866 the efforts of the Bishop and the Conference Committee were crowned with success, and an Act of the Legislature of New South Wales gave legal sanction to the synod. From that time to the present the Diocesan Synod has met annually and the Provincial Synod triennially.

The extent of the diocese and the increase of the population made the Bishop next feel it was imperative, if episcopal supervision was to be a reality, that some relief should be found. To visit certain parts a journey of no less than two thousand miles had to be undertaken, which

necessarily took him away from his work nearer home. He therefore on visiting Goulbourn, laid the matter before the friends of the Church, with the satisfactory result that after some time £15,000 was raised and the see duly constituted, fourteen clergy, twenty-two churches, and seventy-four school churches being transferred to the care of Dr. Mesac Thomas, the present bishop of the see. Six years later a like success attended the Bishop's efforts in the formation of the See of Bathurst, by which means the Metropolitan See was brought into more manageable limits.

Thus set free from the care of the outlying portion of the diocese, the Bishop, after consultation with the standing committee, had leisure to carry to a successful issue the division of the remaining portion into rural deaneries, the clergy meeting once a quarter and the rural deans yearly, under the Bishop's supervision.

We have now brought under review certain portions of Dr. Barker's assiduous labours which will enable the reader to form a very fair idea of the work of an active colonial prelate. Of his visitations as Metropolitan, his successful efforts in the cause of education apart from Moore College, and his other work we have been unable to say anything. They have been well brought before us by the Dean of the Cathedral, who knew the Bishop and the diocese intimately. We must, however, ere we close, allude to his personal character. He was, as in his earlier life, a man of clear and decided views of the Evangelical type, from which he never flinched. He believed in the Protestant character of the Church of England as a faithful witness against error, and had the courage of his convictions. On one occasion a deputation urged upon him a course of action which did not meet with his approval, upon which he replied: "Gentlemen, I *can* resign my office, but I *cannot* give up my conscience." He was withal a man of deep piety and a loving spirit. As such he has left his mark behind him.

He held the office of bishop for about twenty-seven years, and breathed his last on his homeward journey at San Remo, on the 6th April, 1882, and was interred in his native village of Baslow, in Derbyshire. The *Sydney Morning Herald*, in alluding to his decease, writes: "All who knew Dr. Barker, whether belonging to his own denomination or not, will feel that in his death the colony has lost one who, in his exalted position, from his ability and earnestness and true Christian charity, together with courtesy and consideration towards all with whom he came in contact, . . . had made himself universally beloved, and who will be long remembered as one of the most prominent men of his day, and one who has contributed in no small degree to the moral and social welfare of the community." For other testimonies we refer our readers to the work under review, for which we and the public at large are much indebted to the worthy Dean.

W. E. RICHARDSON.

Short Notices.

St. Basil the Great on the Holy Spirit. Translated, with Analysis and Notes, by the Rev. GEORGE LEWIS, M.A. (Author of "A Life of Joseph Hall, D.D., Bishop of Exeter and Norwich"). Christian Classics Series. The Religious Tract Society.

THE Religious Tract Society is doing good service in bringing out what we may call pocket editions of translations of the great works of our Christian forefathers. Investigations into details of their teaching

may be left to professed students of theology; meantime those of the "people" who, though unable to read the originals, would gladly see at first hand what great men of old have written upon the cardinal points of the Faith, have now the opportunity of easily satisfying their curiosity.

The present volume does not perhaps equal the first in the same series—Anselm's *Cur Deus Homo*—in practical interest. For Basil's book has done its work too completely to make us care to enter again on a discussion of the Divinity of the Holy Spirit. The marvel to us rather is that it was not until the end of the fourth century that this became clearly and logically accepted by the Church; that the Christian consciousness had not even yet had time to face the problems connected with the position of the Third Person in the blessed Trinity, so occupied had it been with the relation of the Second to the First. Nor of course, if we were to enter again on such a discussion, could we adopt Basil's arguments wholesale. They are too much stamped with the methods and opinions of his time. The special value of reading them is perhaps rather to learn more of the warfare which our predecessors waged, and from their difficulties and ultimate success to take further courage for the contest against our own foes.

Mr. Lewis's part has been mainly twofold: translating and annotating. We prefer the former, which is alike faithful and idiomatic. Occasionally it is even somewhat too idiomatic; e.g., in making Basil speak of "microscopic treatment" (§ 4), an anachronism which reminds us of the remark of an intelligent attendant at an adult Bible Class when Acts xxviii. 13 came under consideration: "You see they had compasses in them days." His notes are clear, not too long, and for the most part good. But he often trusts too entirely to Oxford writers, not seeming to have noticed, e.g., Mr. Gwatkin's volume on Arianism or the Bishop of Durham's exhaustive article on Eusebius. It is strange, too, to find the confession of the Ethiopian Eunuch referred to as genuine. An Analysis—very necessary for most "Christian Classics"—is prefixed to the treatise, and seems carefully done. A. L. W.

The Light of Life. Sermons preached on various occasions by W. J. KNOX LITTLE, M.A., Canon Residentiary of Worcester and Vicar of Hoar Cross. Pp. 330. Rivingtons.

These Sermons will be read with interest by many who cannot accept all the doctrines which are taught therein.

The Threefold Course. The Christian's Walk, Work, and Warfare. By Rev. FRANCIS BOURDILLON, M.A., Vicar of Old Warden, Beds. R. T. S.

This little volume (No. X. of the series, "Companions for a Quiet Hour") will win its way. Mr. Bourdillon's writing is always suggestive as well as deeply spiritual.

"*Clergy and the Masses.*"—*The Curate Question.* (Reprinted from THE CHURCHMAN of August and September, 1888.) By Rev. J. R. HUMBLE, Secretary of the Curates' Augmentation Fund. Elliot Stock.

We are glad that Mr. Humble has reprinted his two papers. They contain statistics worthy of serious consideration.

The Fireside, 1888. Conducted by the Rev. CHARLES BULLOCK, B.D. London: Home Words Publishing Office.

We heartily recommend this pictorial annual of an excellent Magazine.

The first volume of *The Fireside* bears date 1863; and this volume, therefore, is the twenty-fifth. The Magazine was enlarged last year, and in certain respects improved.

From Squire to Squatter. A Tale of the Old Land and the New. By GORDON STABLES, C.M., M.D., R.N. John F. Shaw and Co.

This work is worthy of the author of "The Dashing Days of Old," "From Pole to Pole," and other favourite Tales. The "New" Land is Australia; and the sketches of life and scenery are admirable.

Sunbeams. By F. E. WEATHERLY. Illustrated by E. K. JOHNSON. Hildesheimer and Faulkner.

A very tasteful and pleasing volume of verse and picture. The monochromes and coloured illustrations alike are good.

Out in the Forty-Five. By EMILY SARAH HOLT. Shaw and Co.

This is certainly not one of the second-class productions of this gifted author's pen. A worthy notice of it must be deferred.

The Cat of Bubastes. A Tale of Ancient Egypt. By G. A. HENTY. With eight full-paged illustrations. Blackie and Son.

Mr. Henty's Tales have often been commended in *THE CHURCHMAN*, and we are greatly pleased with his carefully executed work on Egypt, a handsome gift-book. The scene is laid in the time of Thotmes III.; and the story gives a life-like picture of Egyptian manners and customs.

In His Name. A Story of the Waldenses 700 years ago. By EDWARD E. HALE. With many illustrations, drawn by G. P. Jacomb-Hood. Seeley and Co.

One of the most delightful gift-books of this season. A very clever Tale, with delicately drawn characters.

From Messrs. Hildesheimer and Faulkner (41, Jewin Street, E.C.) we have received a parcel of Christmas and New Year Cards, Illustrated Books, and Photographic Opal Souvenirs. For several years past we have had the pleasure of commending the charming publications of this firm, and the specimens now before us are of very high artistic merit, while they are—considering their excellence—wonderfully cheap.

The new publications of Messrs. John F. Shaw and Co. are worthy of warm praise. The Tales, as usual, are well written and wholesome; all to be commended without misgiving. Miss Holt, Dr. Gordon Stables, Mrs. Marshall, and Brenda, head the list of authors. The cheaper, smaller stories, so far as we have examined, are—to say the least—quite up to the average standard. A notice will appear in the next *CHURCHMAN*.

The Religious Tract Society's Annuals this year—*The Leisure Hour* and the *Sunday at Home*—merit even higher praise than last year. We most heartily commend them. Very ably edited, the illustrations are charming, and the contents are wonderfully well varied.

We have pleasure in inviting attention to the "*Fireside*" *Parish Sheet Almanack*.

A new (very cheap) edition of *The Valleys and Villages of the Bible* has been published by Mr. Elliot Stock.

The annual volumes of *Hand and Heart*, *The Day of Days*, and *Home Words* may be warmly commended as among the best and cheapest gift-books of the class : thoroughly sound and wholesome.

The contents of *Cassell's Family Magazine* are now and then referred to in these pages, and we gladly invite attention to the volume for the past year. (Cassell and Co.) It is a portly and handsome volume, with many admirably executed illustrations, and, as regards its contents, is in some respects unique. Not a page is dull.

The Children's Illustrated Magazine, published by Messrs. Seeley, is a very cheap and tasteful gift-book.

The Calendars, for the wall, published by Messrs. Bemrose and Sons (23, Old Bailey, and Derby), are as welcome as usual.

Messrs. Seeley have sent us some very attractive Gift-books. Mr. Cowper's new work, *The Captain of the Wight*, a romance of Carisbrooke Castle in the fifteenth century, is informing and full of interest. —A companion volume is *John Standish*, by Rev. E. Gilliatt, M.A., Assistant-Master at Harrow, a very well-written Tale of the Wat Tyler period, with graphic sketches of life and manners. Both these volumes have illustrations, and are got up with the taste and skill which always mark the Christmas books of this firm.

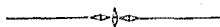
Our Darlings, the Annual of "The Children's Treasury," is as bright and attractive as usual (Shaw and Co.).

It is a pleasure to invite attention to the *Church Missionary Pocket Almanack*, and to the third volume of the *Gleaner Pictorial Album*.

Brotherhood (S. P. C. K.) is a well-written Tale, likely to do good service, particularly as regards young men.

The current *Quarterly Review* did not reach us in time for a notice in the November CHURCHMAN. It is a very good number. "Robert Elsmere and Christianity" and "Christian Biography and Antiquities," "Matthew Arnold" and "Provincial Life under the Roman Republic," are of the usual *Quarterly* standard. With "Mr. Balfour's Administration of Ireland" many who are not Conservatives will be particularly pleased. We quote the opening sentences of the paper on "Robert Elsmere" :

The success of this novel is the most interesting, and in some respects the most instructive, literary event of the present year. It is an instance of Mr. Gladstone's keen eye for popular sensation that he at once threw himself into the stream of current interest in the book ; and this interest was no doubt augmented by the article which he published in one of those monthly Reviews, which devote themselves to the impartial dissemination of truth and falsehood.



THE MONTH.

PARLIAMENT met on the 6th. Lord Salisbury made an announcement as to the proposed operations off the coast of Zanzibar against the Arab slave-dealers.

In the debate on the Education Vote, Sir W. Hart Dyke declared that the settlement of 1870 will not be interfered with. The Tithe Bills are again dropped.

At a very remarkable Unionist gathering (Sir G. H. Chubb in the chair) an address from 864 Non-Episcopalian Ministers of Ireland was presented to the Prime Minister and Lord Hartington.

Archdeacon Sumner, we gladly note, is to be Suffragan-Bishop of Guildford.

On Sunday, the 11th, the Most Rev. the Archbishop of Dublin (Lord Plunket) preached in Sheffield in aid of the Spanish and Portuguese Missions; and on the following day addressed a drawing-room meeting at the residence of Archdeacon Blakeney.

In an article on the prosecution of the Bishop of Lincoln for unlawful ritual, the *Record* says:

The Evangelical position in this very grave business must not be misunderstood. They are not in any sense responsible for the prosecution. It has been launched without consultation, so far as we can ascertain, with any single Evangelical leader. Whatever else it is, it is not the work of the Low Church party. The prosecution being thus set on foot, it is useless now to inquire what, if the advice of the responsible leaders had been asked, that advice would have been. The die is cast, and, profoundly as all wise men must feel the gravity of the step that has been taken, no one has any right to demand from us an abstract opinion on what is now the purely academic question of the advisability of litigation in Church matters. But what Evangelical Churchmen and moderate men of all schools do feel very strongly indeed is the wrong which the Bishop of Lincoln has done to the Church of England by laying himself open to this prosecution. He knew when he accepted an English Bishopric, with its great position and income and its inevitable connection with the State, what would be required of him. He knew that much which could be passed over in a private position must cause the gravest embarrassment in the high office he was undertaking. He must be supposed to have weighed his responsibilities and to have counted the cost. Unless he was willing to exercise the self-restraint which official prominence always demands, and unless he was content to sacrifice his own tastes sufficiently to keep within the law, it was his duty, according to the most elementary and commonplace code of honourable and fair conduct, to decline a position the conditions of which were to him impossible. Dr. King did not do this. He took all that the Church could give him of profit and influence, and in return has involved himself, the Archbishop of Canterbury, and, in a degree, every Churchman, in a turmoil of which no one can see the issue, and the results of which may be felt far into a future generation. His reckless and, we must add, most disloyal indulgence in all sorts of Ritual practices seems simply childish, although very mischievous, and disentitles him to the sympathy which is asked on his behalf from Churchmen. He has provoked a dangerous crisis; he has done it with his eyes open, and with the deliberate design of destroying the Reformed basis of the Church. That is why we can give no support to Archdeacon Denison's declaration, but shall remain independent, though profoundly anxious, onlookers at the impending strife.