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THE
CHURCHMAN

JANUARY, 1899.

ART. I.—THE AUTHORSHIP OF THE PENTATEUCH.

No. XVII.

I OBSERVE that Dr. Robertson, the Principal of King's College, said in his paper at the Church Congress that the result of recent critical investigations had been to demonstrate the "substantial historical trustworthiness" of the Acts of the Apostles. It is my belief that, although the task will be a much longer one, in consequence of the paucity of contemporary details, the same result will ultimately be attained in the case of the Old Testament. Beyond this I have no wish to go. No theory of inspiration or assertion of inerrancy in the minor details of Holy Scripture is to be found in the Creeds, in the formularies of the Church of England, or in Scripture itself, and therefore everyone is free to think as he pleases on such subjects. But if not only some minor details, but the history as a whole be incorrect, then it is difficult to see how we can maintain for Scripture the unique position it has always held in the Church.

My last paper brought me to the end of chap. xxv. In chap. xxvi. only two verses, the two last, are assigned to P. It may be well to let the reader know what P's narrative is just here according to the critical version. Part of it we have already seen. It runs thus, "And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian, of Padan-Aram, the sister to Laban the Syrian. And Isaac was threescore years old when she bare them. And when Esau was forty years old he took to wife Judith, the daughter of Beerli the Hittite, and Bashemath, the daughter of Elon the Hittite, which were a grief of mind unto Isaac and Rebekah. And Rebekah said unto Isaac, I am weary of my life because of the daughters of Heth. If Jacob take a

wife of the daughters of Heth, what good shall my life do me?"¹

It may be well to pause here for a moment to observe once more that, according to the theory, P is a document inserted *in extenso* or almost *in extenso* by the redactor, and to repeat that if P's narrative be *not* inserted *in extenso*, it is impossible to say what it may or may not have contained, or to judge accurately of its character, as the critics profess to do, from the imperfect excerpts from it which have been handed down to us. Especially is it impossible to decide of what he can be said to "know nothing," unless we have his whole narrative before us.² In the present case we have neither P's account of the birth of Jacob nor of Esau. Therefore, to use once more the favourite phrase of the German critics, P, if their view of his narrative be correct, "knows nothing" of either. And as the very largest conclusions are sometimes drawn by the critics from the supposed *lacunæ* in J's or E's or P's account in regard to their silence on particular points, we are justified, on the principles of "scientific criticism," in drawing the conclusion that though P admits the existence of Jacob and Esau, he does not admit that they ever were born! It is wearying, no doubt, to draw these perpetual *reductiones ad absurdum*; but it must not be forgotten that in so doing we are pursuing most faithfully the only methods which, as we are told, will enable us to understand the history aright, and to "plant our feet upon realities." Waiving, however, this last deduction from the critical canons, we may remark that if P be a consecutive narrative at all, it must have contained some account of the birth of Esau and Jacob, and we are still without information of the motives which induced the redactor to set aside P's narrative, which *ex hypothesi* was best suited to his purpose, and to substitute that of J and E. But to proceed. The first fourteen verses of chap. xxvii. are assigned to P, and, as I have before observed, these larger supposed draughts from a narrative are far less open to exception on rational principles of criticism than those which pretend to assign, without risk of mistake, a verse, a half verse, or a phrase from one or other of the writers whose works are supposed to have been used by the redactor. But if we proceed further than ver. 14, we again find ourselves in the region of the eccentric at least, if not of the miraculous. For after chap. xxvii. 13, P's supposed narrative proceeds as follows: "Then went Esau

¹ Kautzsch and Socin, however, assign ver. 46 to the redactor. In that case chap. xxviii. 1 follows immediately on chap. xxvi. 35.

² Still more must this be the case with J or E, whose whole narratives are confessedly *not* before us.

unto Ishmael, and took unto the wives which he had Mahalath, the daughter of Ishmael, Abraham's son, the sister of Nebaioth, to be his wife. And Laban gave unto his daughter Leah" (of whom P has previously not said one word) "Zilpah, his maid, for an handmaid, and he gave him Rachel his daughter to wife.¹ And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid. And he pitched his tent before the city. And when Rachel saw that she bare Jacob no children. And she gave him Bilhah her handmaid to wife. And God remembered Rachel, and all his substance which he had gathered, the cattle of his getting, which he had gathered in Paddan-Aram, for to go to Isaac his father in the land of Canaan. And Jacob came in peace to the city of Shechem, which is in the land of Canaan, when he came from Paddan-Aram. And Dinah, the daughter of Leah which she bare unto Jacob, went out to see the daughters of the land." If the reader can grasp this somewhat incoherent passage, he must come to the conclusion that P's narrative, if given *in extenso*, is of a very extraordinary character, and that if *not given in extenso* there are some very remarkable *lacunæ* in it, for the omission of which by the redactor it is very difficult to account. On the principles of strictly "scientific" criticism, observe, we are once more entitled to draw the inference that P "knows nothing" of the birth of Leah, Rachel, and Dinah, and that a *lusus natureæ* only accounts for their presence in his narrative. Or, if we venture (under protest, of course) to abate somewhat from the rigour of the canons which scientific criticism has laid down, we are driven to the opposite inference, not that P "knows nothing," but that he knows everything that we know about Laban, Leah, Rachel, and their children. And then we naturally want to know what he said on these subjects, and why the redactor has preferred the narrative of JE to his. We might further ask on what grounds it is necessary to suppose that P, and P only, mentions the fact that Laban gave Zilpah and Bilhah to Leah and Rachel respectively as handmaids.

But this is not all. P "knows nothing" of the marriage of Jacob to Leah. E, though it "knows nothing" of the gift by Laban of Zilpah and Bilhah as handmaidens to his daughters, nevertheless makes Leah and Rachel give these very handmaidens to Jacob to wife;² in other words, the earlier narrative

¹ "Him" grammatically refers to Laban, Esau, Ishmael, Abraham, Nebaioth—anybody but Jacob. How much of P has been omitted here? once more we ask. Mr. Fripp is compelled here to omit some portions of P, to re-arrange others, and to supply some passages out of his own head.

² I will not take up the reader's time by referring to it at length. But the manner in which the redactor has put together his narrative from J, E

presupposes the later here. As to chap. xxxi. 17, the Hebrew words are supposed to be characteristic of P, though they are, strange to say, found in chap. xiv., which, as we know, is ascribed to an altogether different author. We have already discussed the question whether Paddan-Aram can be characteristic of P.¹ But whether this be the case or not, it constitutes the only reason why we are asked in chap. xxxi. 17, and chap. xxxiii. 18, to recognise the hand of P.

Professor Driver, contrary to his custom, has condescended to give a reason for seeing the work of two authors in the story of Isaac and Rebekah, and the departure of their son Jacob to Paddan-Aram. And if his arguments do credit to his (or some one else's) ingenuity, they will not enhance his reputation for common sense. He tells us that the section xxvii. 46 to xxviii. 9 "not only differs appreciably in style from xxvii. 1-45" (an assertion which may be questioned), but that it "exhibits Rebekah as actuated by a different motive in suggesting Jacob's departure from Canaan, not as in xxvii. 42-45, to escape his brother's anger, but to procure a wife agreeable to his parents' wishes."² Now, it is pretty clear, first of all, that Rebekah may very well have been actuated by *both* motives, and that the latter motive, so far from being inconsistent with the narrative in JE, is precisely the motive which actuated Abraham in sending Eliezer to Mesopotamia, as described by JE in Gen. xxiv.³ But even were this not the case, critics with a wider knowledge of mankind than Professor Driver have seen in this supposed composite narrative the "touch of nature which makes all men kin," and the clearest proof of the authenticity of the story. Would any woman of sense in Rebekah's position have gone to a bedridden and possibly dying husband with the alarming intelligence that one of his sons threatened to murder the other? Does not the experience of everyone recall a thousand occasions where a woman's tact has kept back all that might alarm, and suggested only such considerations as might win the acquiescence of the aged or the invalid without disturbing their minds?⁴ I have frequently said that the theories

and P in chap. xxx. 1-4 approaches the miraculous as nearly as any part of his narrative does. The fortunate possessor of a "Polychrome Bible" may study the marvellous *genesis* of the narrative at his leisure. See also verses 20-24.

¹ CHURCHMAN for September, 1897.

² *Introduction*, p. 8.

³ Compare carefully chap. xxiv. 3, 4, 7, 37-40 (JE) with xxvii. 46, xxviii. 2, 8, and note that what is an especial characteristic of JE in chap. xxiv. has in chaps. xxvii., xxviii. become so foreign to his notions that it has to be removed.

⁴ Woman's instinct, or as Mr. Merriman, as good a judge at least on this point as Professor Driver, calls it "woman-craft," and the "*esprit de sene*."

of the critics sometimes postulate "an unknown Shakespeare." Here, however, the unknown Shakespeare, we are asked to believe, arises from the combination of two inconsistent narratives. Separate one narrative from the other, and the unknown Shakespeare ceases to exist. It is the redactor who, by combining them, has added the graphic touch which gives the dramatic character to the whole. Once more, is it not far simpler and more reasonable to believe that we have here the real account of matters as they occurred—that where critics of the academic or German type find a divergence of statement, mankind in general, who on such a point are better judges than scholars, will find the clearest evidence of the genuineness of the whole?

I do not wish in the least to blink the fact that the length of Isaac's illness is a serious difficulty. That he should have survived the events recorded in Gen. xxvii. for forty-four years seems as nearly impossible as anything can be. It certainly seems as if chap. xxxv. 27-29 might be an insertion by a different hand. It might be that the original writer, whoever he may have been, might have neglected to mention the death of Isaac, and that some later writer may have taken upon himself to supply the deficiency here. But it is a "far cry" from this possibility to the elaborate theories of a Jehovist, an Elohist, a Deuteronomist, and a priestly writer, composing their narratives from "the eighth or ninth centuries B.C." down to the fourth. The frank admission of a difficulty here, which I have no wish to avoid, is very far indeed from proving the critical case.

In chap. xxviii. 2 (P) we have a notice of Laban, which falls in precisely with the mention of him in chap. xxiv. 29 (JE). It is true that the critics, with an eye to this emergency, have arbitrarily severed chap. xxv. 19, 20, from a consecutive narrative, and assigned it to P, so that Laban is mentioned in P's account. But the mention of Laban in the passage before us is far more in keeping with the whole narrative than with the cursory previous mention of Laban in chap. xxv. 20. With chap. xxviii. 9 the selection from P is supposed to have come to an end. But ver. 10 (J) follows quite naturally on ver. 5 (P), and does *not* follow on anything contained in J. Vers. 11, 12, are assigned to E, and 13-16 to J. But where are the obvious differences in style and dislocations in sense which are to guide us in our selection? Could anyone, reading the remarkably easy and flowing narrative of this chapter, believe that it is extracted bodily from three authors, and that the only work of the editor in welding his fragments together is "and in thy seed" (ver. 14), "but the name of the city was Luz at the first" (ver. 19), and "shall Jehovah be my

God, and" (ver. 22). This last invocation of that *deus ex machina*, the redactor, is because the critics' waggon is here in a rut. The passage has been declared to belong to the earlier Elohist. But lo! Jehovah appears in it. The only escape from the difficulty is the usual prayer to Hercules, who, in a spirit alien to that he is described as showing in the fable, at once puts his shoulder to the wheel, and the waggon goes merrily on.

I will defer the discussion of a point by no means unworthy of attention: I mean the prominence assigned to Bethel in the narratives of JE and P alike, until I come to P's mention of Bethel. But I cannot refrain from noticing here the fact that the supposed earlier writer, E, here merely speaks of a "stone" as put up by Jacob after his vision, while it is the redactor who, in chap. xxxv. 14, represents him as setting up the very *matzebah* which the Deuteronomist, whose views we are asked to suppose the redactor desired to emphasize, had forbidden in Deut. xvi. 22. Thus E contains what, *ex hypothesi*, ought to have been found in the final redaction, and the final redaction what should have been found in E. This is surely a result of the analytic criticism which should provoke inquiry, if not even scepticism. Nor is it very clear why the redactor, whose special business it was to uphold the Deuteronomist, should not have struck out E's allusion to Jacob's breach of rule here, and why he should have gone out of his way to emphasize this breach of rule in chap. xxxv. 14. If the redactor was too stupid to see his own obvious mistakes and inconsistencies with his own principles in his compilation, how did he manage to persuade the Jews to follow him so implicitly as they have done?¹ Moreover, E's "stone" is called by him a *matzebah* in chap. xxviii. 22, and is so called by the redactor himself in chap. xxxv. 14. On critical principles, therefore, Deuteronomy could not have been in existence even in post-exilic days. Nor is this all. The redactor actually inserts a passage from E which declares that this forbidden *matzebah* should be *God's house*. Could anything show more clearly how unreasonable it is to assert that the Deuteronomist prohibition of the *matzebah* could not have been in existence before the time of Manasseh? We are asked to believe that Deuteronomy could not have been in existence in the time of the "first Isaiah," because in chap. xix. 19 that prophet connects a *matzebah* with God's altar in

¹ The obvious explanation of the inconsistency which the critics have invented is that only *idolatrous matzeboth* were forbidden, as must, in fact, be very obvious from Joshua's conduct after crossing the Jordan. Properly speaking, the *tz* in *matzebah* should be doubled, only it looks so very barbarous thus in English letters.

Egypt, and in Deut. xvi. 22 such a *matzebah* was forbidden.¹ *A fortiori*, then, this Deuteronomist prohibition could not have been in existence at the time of the post-exilic redaction of the Pentateuch which has come down to us. It would have been impossible, had the redactor known of such a prohibition, that he could have written chap. xxxv. 14, and more impossible, if that might be, that he would have copied out of his "eighth or ninth century B.C." authority a statement so diametrically opposed to Deuteronomist principles as that the forbidden *matzebah* could be God's house. Nor is this the crowning point of the absurdity. As we shall see when we get there, chap. xxxv. receives rather summary treatment at the hands of the critics. It is pretty arbitrarily divided between P and the redactor. But the most utterly inconceivable thing of all is that the redactor himself, the very latest of all the authorities whose writings form part of the marvellous *mélange* which we have been so long considering, and the component parts of which modern critics have ascertained with such indisputable certainty, is declared to be the person who asserts that the patriarch Jacob himself broke what it was the redactor's object to represent as Divine laws, by setting up a *matzebah* of stone and offering wine and oil upon it. Could anything have been more inconsistent than this with the purpose attributed to the latest Jewish historian, or more certain to defeat it?

J. J. LIAS.

¹ The passage is also used to prove that before the time of the Deuteronomist, pillars, presumably idolatrous in their character, stood beside the Israelitish altars. On this let us hear Professor Robertson ("Early Religion of Israel," p. 237): "The prophet thus foretells that in the midst of the land of Egypt there shall be an altar to the Lord, and at the border of Egypt there shall be a pillar to the Lord. The conclusion is, that beside every altar of Jehovah in Palestine stood also a pillar dedicated to Him, and this is the kind of argument adduced to prove that the setting up of pillars beside Jahaveh's altars was part of the recognised worship. The argument, like many more of its kind, gives proof of great ingenuity, but will hardly commend itself to sober reason as any proof at all. . . . The pillar itself was no idolatrous object; it was a memorial or commemorative mark, and as such we frequently hear of it in the early history. If superstition turned the simple usage to a wrong purpose; if, especially, the pillars set up beside Canaanite altars were imitated by the people in their aping of Canaanite idolatries, that does not prove that pillars were part of the original Jahaveh worship, much less that they were symbols of Jahaveh Himself." To this it may be added that the word *matzebah* simply means *something set up*; and we might as well imagine that the monuments which so frequently dot our landscapes here were symbols of the Almighty, as that the various memorial pillars mentioned in the Bible were such. Even a *matzebah* to the Jehovah need be no more than a memorial of His doings, if we put a literal interpretation on Isaiah's words, which it seems scarcely reasonable to do.

ART. II.—ECCLESIASTICAL LEGISLATION IN 1899.

WHATEVER surprises in other directions the Session of 1899 may have in store for us, we may predict with tolerable certainty that it will witness a serious attempt to obtain the assent of Parliament to some important ecclesiastical legislation. The Church Reform League, founded in November, 1895, has been steadily growing in strength and influence, and has propounded a scheme for granting to the Church, subject to the supremacy of the Crown and the veto of Parliament, the power of regulating her own affairs by reformed Convocations in conjunction with legally constituted Houses of Laymen. Half a century ago such a scheme would have been derided as absolutely utopian and visionary. But many circumstances have occurred since then to bring it nearer to, if not actually within, the range of practical politics. The Convocations have resumed their sittings, and voluntarily constituted Houses of Laymen have been associated with them. These bodies have familiarized our minds with the idea of Church assemblies, although, no doubt, their present impotence and faulty composition have been only too apparent. At the same time in every diocese representative conferences of the clergy and laity have been established, which, though possessing no formal powers, and dependent for their existence and continuance on the will of the bishops, have yet exercised considerable influence in the affairs of the Church, and particularly in the management of her finances.

These provincial and diocesan mouthpieces of ecclesiastical opinion, however theoretically imperfect, have to a certain extent counterbalanced the loss inflicted on the Church by the fact of Parliament having more and more ceased to perform the function which it long discharged under our constitution of Church and State, of fairly representing the opinion of the Church laity throughout the country. But the Church has sustained another serious loss, for which, except in a very few localities, no redress of any kind has as yet been attempted. Up to thirty years ago, Church rates were compulsorily leviable in the old civil parishes for the maintenance and repair of the parish church. The churchwardens at the Easter vestry presented, with their accounts for the past year, their estimate of the probable requisite expenditure during the coming year, and the vestry voted a rate to meet it. So long as this practice continued, the parishioners in vestry assembled, having control of the purse-strings, had also a control over the objects to which the money was applied. But in 1868 the compulsory levying of Church rates was

abolished, and though the vestries of old parishes and the quasi-vestries of new ecclesiastical parishes were, by the Act which abolished the compulsory levy, expressly authorized to make voluntary Church rates, yet the uncertainty as to collecting them, if made, has, in practice, effectually prevented any attempt to assess them. Consequently our churches, whether new or old, are now maintained by money voluntarily contributed either within the church or outside, without any methodical endeavour to ascertain or follow the wishes of the contributors as to its application, except in the few parishes where voluntary Church councils have been established. Meanwhile the vestries had been gradually shorn of their civil importance by the creation of Poor Law unions and other local administrative machinery, until at length the Local Government Act, 1894, transferred all their remaining secular functions, in rural districts, to the parish meeting or parish council. It can scarcely be doubted, though it does not seem to be generally realized, that this gradual effacement of the old vestries, the organs provided by the constitution for the expression of lay opinion in parochial Church matters, lies at the root of the existing discontent with the exclusion of the laity from an adequate share in the management of ecclesiastical affairs.

At any rate, from whatever cause, discontent on this subject has of late years been steadily growing. But it is at present accentuated by the agitation in reference to doctrine and ritual which has sprung up during the last few months. This agitation has its use, but may also have its dangers, in connection with Church legislation. It will be useful in supplying the impetus necessary for securing the passage of an appropriate ecclesiastical Bill through Parliament in the teeth of the opposition which, whatever be its complexion, it is certain to meet with from one quarter or another, and of the competing demands upon the time of our legislators made by a multitude of more or less important civil measures. The existence of the present agitation affords a strong ground for hoping that the Session of 1899 will be signalized by Church legislation of some kind. But the agitation will do lasting mischief if it leads to an alteration of the existing Church laws in a direction which sober judgment and reflection cannot approve, and which will in practice produce injurious results. In unsettled times there is a tendency to resolve that something shall be done, and to carry out that resolve without sufficient consideration whether the actual measure proposed is an appropriate remedy for the recognised evil. The prevailing excitement renders it, therefore, doubly necessary that we should deliberate carefully beforehand as to the particular

nature of the Church reform which Parliament shall be asked to sanction during the approaching Session.

In forming a conclusion on this question, three principles should be borne in mind: first, that it is idle to endeavour to obtain too much at a time from Parliament as at present composed; secondly, that what we ask should as far as possible spring from a constitutional basis, and proceed on constitutional lines; and, thirdly, that the demand should come from virtually the whole Church. We may admit that the scheme of the Church Reform League, or something like it, is the ideal which we should keep in view. We may admit that our efforts should be directed towards its ultimate attainment. But it is a complicated plan, involving many details, each of which bristles with difficulties, while beneath it lies the greatest difficulty of all, namely, what is to be the qualification of the laity for admission to take part in the government of the Church, either personally or by elected representatives? Upon this question the utmost diversity of opinion prevails, yet it must in some way be settled before the Church can acquire any measure of self-government, and, before it can be settled, some tolerable amount of agreement must be arrived at upon it. Is there, then, any mode in which it can be raised and solved apart from the many other thorny problems involved in the scheme of the Church Reform League? It happens that there is, and that this mode is connected with a detail of ecclesiastical reform, the most obvious and in other respects the most simple and easy of accomplishment, namely, the reconstitution of our ecclesiastical vestries.

The effect of the Local Government Act, 1894, on the powers and position of the old vestries has been already alluded to. But while it took away their civil functions and reduced them to the *status* of purely ecclesiastical bodies, it left their constitution untouched. The vestry of an old parish is still composed of the ratepayers within the whole civil area of the parish, although they may reside within a separate ecclesiastical parish carved out of that area, and be, as such, members of the vestry or quasi-vestry of that ecclesiastical parish, and although they may not contribute a sixpence to the support of the church and be even avowedly unconnected with it or actually hostile towards it. The members of the vestry still have votes varying according to their rateable assessment, those rated at under £50 having one vote, while those who are rated at or above that figure have one vote for every £25 of their assessment up to £150; so that one well-to-do ratepayer who contributes nothing to the church, may have six times the voting power of his poorer neighbour who, according to his means, is liberally supporting it. If by custom, or by

some local Act of Parliament, or by the adoption of Sir John Hobhouse's Act of 1831, the parish, instead of transacting its affairs in open vestry, happens to have had a select vestry, consisting of a few representatives elected by the general body of the ratepayers, this select vestry still continues to be the legal body for choosing churchwardens and managing the ecclesiastical affairs of the parish. These arrangements, equitable and proper enough while the vestries had civil functions to perform, have become glaring anomalies, and it is not too much to say rank iniquities, now that the vestries are purely Church bodies. This was freely admitted at the time of the passing of the Act of 1894; and if the Church had been agreed on what she desired, a reform of her vestries would no doubt have been then effected. Early in the following Session Mr. Jebb introduced into the House of Commons a Bill, which had been prepared under the auspices of Archbishop Benson, for the better regulation of parish vestries with reference to the affairs of the Church of England. This Bill proposed that there should be attached to the church of every parish, whether ancient or created under statutory authority, an ecclesiastical vestry consisting of the incumbent and parishioners of the ecclesiastical parish or district attached to the church—parishioners being defined as persons registered in either the local government register of electors, or the parliamentary register of electors, in respect of property or other qualification within the area. Select vestries and plural voting according to rateable value were to be abolished in respect of ecclesiastical affairs. The subject naturally came up for discussion contemporaneously in the Houses of Convocation and Houses of Laymen. In February, 1895, the Canterbury House of Laymen agreed that a simple and uniform constitution for the ecclesiastical vestry ought to be established in all ecclesiastical parishes and districts, and that plural voting and select vestries should be abolished as regards Church affairs. But they negatived the proposition that the qualification for membership should be the same as for a parish meeting under the Local Government Act, 1894; although they refrained from suggesting any different qualification. Three months later the Lower House of Convocation of the same province, after considerable discussion, found the constitution of the ecclesiastical vestries so insoluble a problem that they resolved that all legislation at the present time on the subject was to be deprecated. This, of course, was fatal to the further progress of the Bill, which accordingly never proceeded beyond the first reading.

The time, however, has surely come when the matter should be revived, and when the question of the lay franchise should

be definitely settled in connection with it. That question has been fully discussed in the meantime, and we ought not to delay longer in coming to some agreement. From many points of view a Vestries Bill suggests itself as the first and chief measure of Church reform to be pressed during the coming Session. It might not only settle this vexed point, but also satisfy the cravings which the present ecclesiastical crisis has accentuated for a greater amount of control on the part of the laity in parochial church affairs. As has been already pointed out, it is a debt due to the Church from the State, by way of relief from the chaos which the State introduced into her affairs by the Act of 1894. It would, of course, include all the provisions of the Bill of 1895, on which there was no controversy. How should it deal with the lay membership of the vestries? There is no lack of alternative methods from which to select. We may retain the old common law franchise, which is substantially that proposed by the Bill of 1895, and which, though associated with no religious qualification of any kind, has been deliberately extended by the Church Building and New Parishes Acts to the quasi-vestries of ecclesiastical parishes formed under their provisions, which never possessed civil functions of any kind. This was favoured by Archbishop Benson, who was loth that the Church should cease to possess this prominent feature of her national character. But, except under that aspect, it is logically indefensible when the functions of the vestry are confined to ecclesiastical affairs. Even to allow all baptized householders to be members of it would mean the admission of avowed dissenters, whether Papists or Protestants, to a voice in our Church government. Accordingly, some Church reformers suggest confirmation as the qualification for the lay franchise; while others would go still further, and maintaining that only communicants are full members of the Church, would impose the sacramental test, believing that the abuses formerly connected with its imposition in reference to civil matters would not revive when it had relation only to the exercise of ecclesiastical functions. It is clear that the enactment of any religious rite, whether baptism, confirmation, or communion, as the door of entrance to the vestries, would revolutionize those bodies in respect, not only of those who would be excluded from them, but also of those who would be included in them. With such a qualification it would be impossible to restrict membership to householders. It would be necessary to admit all resident Churchmen, and perhaps Churchwomen, who satisfied the prescribed religious condition, independently of any other consideration. We might thus have several members of the same family or household, in-

cluding servants, taking part in the proceedings—an arrangement which would have the effect of restoring the plural vote to the rich man in another shape, and could not be regarded as desirable. Moreover, if Churchwomen were admitted to the franchise without regard to whether they were householders or not, we might very likely find that in many parishes a majority of the voting power was in the hands of the feminine sex. It would probably be the best plan to give the right of membership of the vestry to the householders to whom it now belongs, *provided they be members of the Church of England*. This would be the smallest step in the direction of denationalizing the Church which could be taken without disregarding her rightful claim to freedom from the interference of outsiders, and would be analogous to the old restriction which confined the right of taking part in the vestry to parishioners who had paid Church rate. It is extremely unlikely that, if such a constitution were adopted, persons who were not members of the Church would intrude themselves into the vestry; but, if they did, a resolution proved to have been carried by their votes could be set aside as void; and a precautionary enactment might be added that any person attending a vestry meeting might, before voting, be required by the chairman to sign a declaration that he was a member of the Church.

If Professor Jebb's Bill were to be reintroduced this year, with a provision restricting the parishioners entitled to attend the ecclesiastical vestries to members of the Church of England, it ought to have a good prospect of being passed. But something further than this is required, and in the present state of public feeling with regard to Church affairs there ought to be no difficulty in getting more than this from Parliament. It is of no use reforming the vestries, unless, after being reformed, they are entrusted with some substantial powers. At present their functions are practically and with some few exceptions confined to the election of one churchwarden and of sidesmen, where any are appointed, and the sanction of alterations in the fabric or fittings of the church previous to the grant of a faculty. It can scarcely be disputed that they or some kind of parochial council elected by them ought to have a voice in the administration of funds collected for the repair of the church, as they had when Church rates were levied, and also of funds collected for Church expenses. At present they can by law object to the insertion of a bit of colour in a church window. It seems reasonable that there should be accorded to them, either directly or indirectly, the power of objecting to the introduction of colours into the vestments of the officiating minister, and to other alterations in ritual.

If it were considered undesirable that the vestry as a body should exercise these new powers, they might be empowered to elect a parochial council, to which the proposed authority should be entrusted. This arrangement might solve the difficulty between the competing claim of the nation that the franchise of the existing members of vestry should be retained with no restriction or as little restriction as possible, and of the Church that her affairs should be administered only by *bonâ fide* Church people. The parochial council would be a newly constituted body; there would be no difficulty in laying down that it should consist exclusively of communicants, and that the payment of rates, or holding of a house, or even residence within the parish, should not be a necessary qualification for membership. Whether, however, the proposed new powers were reposed in the vestry, or in a parochial council to be elected by the vestry, it is clear that in case of a conflict between the lay authority and the incumbent of the parish, the question would properly be left to the decision of the Ordinary, as at present in the case of an opposed faculty. A scheme of this kind would go far to allay the present justifiable discontent at the ability of the clergy to introduce innovations into the conduct of Divine service in our churches without the consent, and sometimes against the will of, the parishioners.

It may be of interest in connection with this subject to recall to mind the mode in which it is dealt with in the constitution of the disestablished Church of Ireland. In that Church there is a vestry in each parish, consisting of every man of twenty-one years and upwards who applies to be registered as a vestryman, and declares himself a member of the Church of Ireland, and is usually resident in the parish, or is possessed of landed or house property therein of the clear yearly value of at least £10, or is an accustomed attendant at the parish church. Any diocesan synod may require as a further qualification for a vestryman within the diocese that he shall be a subscriber to the Church funds; and the Diocese of Glendalough has accordingly enacted that no person who does not subscribe at least 2s. 6d. a year to those funds shall be registered as a vestryman. There is also to be a select vestry in every parish consisting of the incumbent, the curates (if any), and the churchwardens, and not more than twelve other persons, elected annually by the vestry out of their own number. Subject to any regulations on the subject made by the Diocesan Synod, the select vestry has the control and charge of all parochial, charity, and church funds not held on any trust inconsistent with that control, and is to provide out of the funds at its disposal all the requisites for Divine service, and keep the church and other parish

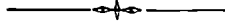
buildings in repair. It has also the appointment of church and parish officers and servants, and pays them out of the funds at its disposal. This scheme, it will be observed, practically makes Churchmanship the qualification for membership of the vestry, from which it shuts out women altogether. The practice of the Church in Canada, Australia, New Zealand, and South Africa is similar. The parochial franchise is accorded to male adults who declare themselves Church members, although only communicants are eligible to serve on Church councils. It is clear that if any ecclesiastical qualification is adopted for the admission of the laity to a share of Church government, the feminine element must be excluded, since it might otherwise swamp the men. The Irish and Colonial franchise may be right for a disestablished or non-established Church; but so long as our Church retains its connection with the State, the householder franchise, with a condition of Church membership superadded, appears to be the correct principle; and under that franchise qualified women would continue to be members of the vestry as they are at present.

There is another and very different branch of Church reform which has now become ripe for legislation. The amendment of the constitution of the Lower Houses of Convocation has long been under discussion. The necessity for it is universally admitted: the only question has been as to the mode of effecting it. Convocation has had a natural reluctance to seek the aid of Parliament in the matter; while, on the other hand, it has become more and more evident that, unless the sanction of Parliament in some form or other is obtained, the Crown, acting under the advice of its law officers, will not give its license to any step towards the desired reform being taken by the Convocations themselves. The Southern Convocation has at last determined to apply to Parliament for a declaration that, notwithstanding anything in the Act for the submission of the clergy of 1534 (which is the cause of the present dead-lock), Convocation has power, with the Royal assent and license, to pass canons for amending the representation of the clergy in the Lower House. A Bill to obtain this declaration will, it is presumed, be introduced into Parliament in the forthcoming Session, and ought to be carried without serious opposition.

If during 1899 our ecclesiastical vestries can be put upon a satisfactory basis, and the constitutional power of the Convocations to reform themselves can be placed beyond doubt, two steps in the direction of Church self-government will have been accomplished, important in themselves, and

equally important in respect of the further developments for which they will have paved the way.

PHILIP VERNON SMITH.



ART. III.—THE SACERDOTIUM OF CHRIST.

PART II.—THE TYPICAL SHADOW IN RELATION TO THE GREAT REALITY (*continued*).

IN our last paper we had reached the point in which, comparing and contrasting the typical shadow with the Grand Reality of the true Sacerdotium, we marked how from the perfection of the expiatory work of Christ on the cross it results, that the Priesthood of the New Covenant *starts from* that which is set before us as the main *end*, the very chief purpose of *Sacerdotium* in the typical shadow. I must now revert to this point, and again insist on its importance for anything like a true view of the *Sacerdotium* of Christ.

Regard the work of the many priests of the old dispensation. Expiation in a shadow is the aim and object of their service. Sacrifice, indeed, was not their only function.¹ But it was the principal and most prominent part of their continual ministration—so much so that from one point of view their *sacerdotium* was seen as existing for the very purpose of sacrificial service. Mark the teaching of Heb. v. 1: Πᾶς γὰρ ἀρχιερεὺς . . . καθίσταται τὰ πρὸς τὸν Θεόν, ἵνα προσφέρῃ δῶρα τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν. And again, mark well the teaching of Heb. viii. 3: Πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρα τε καὶ θυσίας καθίσταται. (See also Heb. x. 11.) In this sense the making expiation by sacrifice and oblation may certainly be said to be the main τέλος of the Old Testament *sacerdotium*. Yet it was a τέλος never to be reached. The legal covenant knew no τετέλεσται. Quite out of place in that dispensation would have been the sublime utterance, "IT IS FINISHED." In the region of spiritual reality—in the matter of really taking away of sin *as sin*—in

¹ In 1 Chron. xxiii. 13 we find it stated that Aaron was separated (διεστάλη) for the priestly office, in order to do four things: (1) that he should sanctify the most holy things (τοῦ ἁγιασθῆναι ἅγια ἁγίων); (2) to burn incense before the Lord (τοῦ θυμῶν ἐναντιὸν τοῦ Κυρίου); (3) to minister (λειτουργεῖν); (4) to bless (see the Hebrew) in His name (ἐπεύχεσθαι ἐπὶ τῷ ὀνόματι αὐτοῦ).

In 2 Chron. xiii. 11 the priests are said to "burn unto the Lord every morning and every evening (1) burnt sacrifices and (2) sweet incense." Then mention is made of (3) the shewbread upon the pure table, and (4) the lamps of the golden candlestick.

the matter of all that appertained to the conscience—in all this, the exercise of the ceremonial *sacerdotium* accomplished *nothing* at all. In the region of ceremonial signification what it did accomplish was but a *passing* type, needing to be continually repeated—repeated to meet a continually recurring and continually reviving need, and teaching by its shadows a teaching which was to be continuous—each day requiring its daily sacrifice, and each year, as it came round, calling for its recurring day of atonement. The Levitical priests in their sacred service had before their eyes a τέλος always, a τελείωσις never.

All this constitutes the εἰς τὸ διηνεκές—the perpetuity¹ of the Old Testament sacrificial system—a perpetual, unceasing aim never to be attained—a pressing continually towards a goal, a τέλος never to be reached.

In that covenant the priests are to be seen, indeed, daily and continually accomplishing their service (τὰς λατρίας ἐπιτελοῦντες.—Chap. ix. 6). But, in the region of what is heavenly and spiritual, that service accomplishes nothing (οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος.—Chap. vii. 19. Cf. vii. 11; ix. 9).

Contrast² with this the εἰς τὸ διηνεκές of the New Covenant. It is the perpetuity—the ever enduring, ever availing efficacy of a work, which, in respect of the work itself, has no con-

¹ It will be observed that I have ventured (with some diffidence) to differ from Bishop Westcott (who follows Hofmann, Lachmann, and Paulus) in the interpretation of Heb. x. 1.

The argument in the text will not be materially affected if Westcott's view should be preferred. But it seems to me highly unnatural in its collocation not to connect εἰς τὸ διηνεκές with προσφέρουσιν.

Delitzsch says: "Surely προσφέρειν εἰς τὸ διηνεκές . . . may be said of an unbroken series of annually repeated sacrifices; and being allowable, it is, from the order of the words, the more natural and obvious construction. . . . Tholuck observes with striking truth that this threefold κατ' ἐνιαυτὸν, ταῖς αὐταῖς θυσίαις, εἰς τὸ διηνεκές, represents almost pictorially the ever repeating cycle of those annual acts of atonement" ("On Heb.," vol. ii., p. 145, E.T.).

In ver. 14 the collocation is different. And the difference tends, as it seems to me, to indicate a contrast. Cf. also vii. 3.

But, further, Westcott's view seems to weaken the assertion, which the context rather requires to be strengthened, for "the author says in ver. 3 also, not merely that those sacrifices were not able *permanently* to make perfect, but that they effected *no* atonement *whatever*" (Ebrard, "On Heb.," p. 302, E.T.).

² Μὴ προσφορᾷ, δῆλον δὲ ὅτι τῇ διὰ τοῦ ἰδίου σώματος, τετελείωκε νοητῶς διὰ πίστεως καὶ ἀγιασμοῦ ἡμᾶς ὁ Χριστὸς, τῆς νομικῆς λατρίας τελειούσης οὐδέν. Διὰ τοῦτο κατέληξαν μὲν οἱ τύποι, καὶ πέπανται τῆς ἀρχαίας Διαθήκης τὸ ἀνόητον σκαιῖς· γέγονε δὲ ἀναγκαίως ἐπεισαγωγῇ κρείττους ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ Θεῷ, μεσιτεύοντος τοῦ Χριστοῦ, καὶ ἐν τάξει γεγονότος ἀρχιερατικῆ, διὰ τοι τὴν πρὸς ἡμᾶς ὁμοίωσιν. Προσκεκόμεκε γὰρ ἑαυτὸν ὑπὲρ ἡμῶν εἰς ὁσμὴν εὐωδίας τῷ Θεῷ καὶ Πατρὶ.

—Cyril Alex., "In Ep. ad Heb.," x. 14, Op., tom. vii., c. 988; edit. Migne.

tinuity—no more continuity than the suffering and death of the Cross. The work itself belongs wholly to the past. It is the property of a particular point of time. It can no more continue or recur than that past point of time can be again a present or a future point of time. “Ὁ γὰρ ἀπέθανε, τῇ ἀμαρτία ἀπέθανε ἐφάπαξ (Rom. vi. 10). This is the glory of our τετέλεσται. The glorious work is all finished, completed, and accomplished—made perfect, for ever. Its ἐφάπαξ is the ἐφάπαξ not merely of perfection in the past, but of perfection which excludes the thought of recurrence, and excludes it for ever. But its fruit is availing εἰς τὸ διηνεκές. Its perfect satisfaction, its all-sufficient propitiation, endureth for ever. The Priesthood of the New Testament only enters on its perfect course as it passes through a τελείωσις,¹ which, in some sense, it leaves behind it, while it may be said to live on its enduring and all-availing results. Our High Priest sits on the royal throne of His sacerdotium as the reward of His τελείωσις—the τελείωσις of the passion—of the perfect atonement of the Cross. (Διὰ τὸ παθῆμα τὸν θανάτου, Heb. ii. 9, “propter passionem mortis,” Vulg. Cf. ver. 10, and Phil. ii. 9, with Heb. vii. 28 and x. 1).

And let the reader be asked here to mark well the contrast, as regards the effect upon the worshipper, between what the many priests of the Old Covenant could do, and what the One Priest of the New Covenant has done. *They*, with all their perpetual sacrificing year by year, could *never make perfect* the comers thereunto (οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι.—Heb. x. 1). *Their* many sacrifices were powerless—μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαν τὸν λατρέοντα (ix. 9). But *HE* sits down at God’s right hand, because by His one offering² He hath *perfected for ever* them that are

¹ On “the idea of τελείωσις,” see Westcott, “On Heb.,” pp. 63-65, who directs special attention to its use in the LXX. for the “filling the hands,” which describes “the installation of the priests in the actual exercise of their office,” elsewhere expressed by ἐμπλήσαι τὰς χεῖρας. (See Exod. xxix. 9, 24, 29, 33, 35; Lev. viii. 33; xvi. 32; xxi. 10; Numb. iii. 3, and “Speaker’s Commentary” on Lev. viii. 25.) After referring to the uses of the adjective τέλειος in the New Testament and in ecclesiastical writers, Westcott says (p. 65): “Throughout these various applications of the word, one general thought is preserved. He who is τέλειος has reached the end which is in each case set before him.”

See also Canon Girdlestone’s “Synonyms of Old Testament,” p. 98.

² The following is a Jesuit’s statement of the difficulty of reconciling this inspired teaching with the medieval doctrine of the Mass: “Ex his igitur verbis [Heb. x. 1-3] . . . oritur difficultas proposita, quam affert S. Thomas in hoc art. 3. argum. 2. primum quia in Ecclesia Dei fit etiam commemoratio peccatorum per singulos annos, imo et per singulos dies. . . . Deinde quia si recte colligeret Paulus ex repetitione sacrificiorum antiquæ legis eorum inefficacitatem, idem liceret colligere ex sacrificio

sanctified, that is, those to whom that One Sacrifice is applied for their cleansing and acceptance among holy things.¹ (*Μία γὰρ προσφορὰ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους*: consummavit in sempiternum.—Vulg., Heb. x. 14). It is the perfection of the Sacrifice to which this sanctification belongs. All is to be set down to the Atoning Death. It is the Blood of the Covenant wherein we are sanctified (Heb. x. 29).

The perfect completion, and the complete perfection of the One Oblation, of the One Sacrifice, suffices to give to baptized believers the full assurance of the truth of the gracious word which declares, "But ye are washed, but ye are sanctified (*ἡγιασθητε*, "were sanctified"), but ye are justified, in the Name of the Lord Jesus and by the Spirit of our God" (1 Cor. vi. 11. Cf. Heb. x. 22, 23, 29).

In this Perfect Oblation is the *ἀρχή* of the *sacerdotium* of Christ. This One Sacrifice for sins is the starting-point of the New Covenant and its Messianic Mediation. The true priesthood of the heavens and the heavenly things is consequent upon this, is built upon this, is rooted in this.

Christi incruento : nam et in Ecclesia Dei sub uno [? novo] Testamento *repetitur quotidie* Christi sacrificium, sicut antiqua ; ex quo etiam sequi videtur, Christum non consummasse nostram expiationem, et sanctificationem una sola oblatione, iterum non repetenda : quod autem *non eodem modo repetatur* . . . parum refert, quia si una oblatione illo modo facta consummasset nostram sanctificationem, non opus esset, *iterum* alio modo eandem repeti, neque Christus sederet instar Ejus qui jam peregit, et consummavit ministerium, sed staret adhuc instar ministrantis" (Vasquez, "In 3m. partem S. Thomæ, tom. I.;" Disp. LXXXIV., Quæst. XXII., Art. IV., cap. i., p. 845 ; Ingolst., 1610).

Dissatisfied with Aquinas's solution, Vasquez elaborates his own view, which is thus briefly stated in sum : "Eo modo . . . differre oblationem cruentam Christi, et incruentam, ut cruenta sit universale meritum nostræ redemptionis, incruenta vero solum sit particularis causa, per quam fructus et meritum cruenti sacrificii nobis applicatur" (p. 847).

But even against this minimized view there still remains this fatal objection, that it makes the one supreme sacrifice dependent for its application on the oblation of a multitude of inferior sacrifices—*qua* sacrifices—and therefore of necessity destroys the perfection of the one sacrifice, because that one sacrifice has not accomplished all that a sacrifice—*quâ* sacrifice—can accomplish.

And it should further be observed that Vasquez certainly *appears* to be arguing, as against the teaching (understood in its natural sense) of the Council of Trent : "Una eademque est hostia, idem nunc offerens sacerdotum ministerio, qui seipsum tunc in cruce obtulit *sola offerendi ratione diversa*" (Sess. XXII., cap. ii.).

¹ "The *ἁγιαζόμενοι* are those who by acts of faith make the accomplished work of Christ individually their own."—Delitzsch, "On Heb.," vol. ii., p. 163.

On this sense of "sanctify," derived from the ceremonial law, and familiar to Jewish ears, see "Speaker's Commentary" on Ezek. xlv. 19. Cf. Ezek. xlvi. 20 ; Exod. xxix. 37 ; xxx. 29 ; Lev. vi. 18, 27 ; Hag. ii. 12.

See this truth illustrated in the different attitudes of the old *sacerdotium* and the new.

Standing in perpetuity at the altar of burnt offering, because of sacrificial work to be done—*this* is the true representation of the Old Testament *sacerdotium*.¹

Sitting in perpetuity on the sacerdotal throne of glory, because of sacrificial work perfect in the past²—this is the true representative emblem of the *sacerdotium* of the New Covenant—the only *sacerdotium* which belongs to the Gospel of Christ.³

And in this *sacerdotium* we are to recognise the priesthood after the order of Melchizedek—of Melchizedek who met Abraham returning from the slaughter of the kings, and blessed him.

Of this mysterious personage, concerning whom human

¹ Ἄρα τὸ ἐστάναι τοῦ λειτουργεῖν ἐστὶ σημεῖον· οὐκοῦν τὸ καθῆσθαι τοῦ λειτουργεῖσθαι.—Chrysostom, "On Heb. x. 11." In Cramer, tom. vii., p. 233, Oxon.

"Illud quidem [testamentum] stantem sacerdotem [habebat], hoc autem sedentem."—Rabanus Maurus, "Enar. in Epp. Pauli;" "In Ep. ad Heb." cap. x., Op., tom. vi., c. 782; edit. Migne.

"Ministrare autem famulorum est, sedere vero dominorum."—*Ibid.*, c. 781.

"Non enim ministri est sedere, sed stare."—*Ibid.*, cap. vii., c. 761.

Λειτουργοῦ μὲν γὰρ καὶ ἱερέως, τὸ ἐστάναι. τὸ δὲ καθῆσθαι δηλοῖ ὅτι ἀπαξ τὴν θυσίαν προσαγαγὼν, τουτέστι, τὸ ἴδιον σῶμα, λοιπὸν κεκάθικε λειτουργοῦμενος ὑπὸ τῶν ἀσωμάτων δυνάμεων.—(Ecumenius, "In Ep. ad Heb.," cap. x., on vii. 27; Comm., Par. II., p. 373; Paris, 1631.

Εἰ ἐκάθισεν ἐκ δεξιῶν τοῦ Πατρὸς, πῶς ἐστὶ λειτουργός; λειτουργοῦ γὰρ ἴδιον, τὸ ἐστάναι καὶ λειτουργεῖν, τὸ δὲ καθῆσθαι, θεοῦ, ᾧ ἡ λειτουργία ἀναφέρεται.—*Ibid.*, p. 374.

Ἄρα τὸ ἐστάναι, σημεῖον ἐστὶ τοῦ λειτουργεῖν. τὸ δὲ καθῆσθαι . . . σημεῖον ἐστὶ τοῦ λειτουργεῖσθαι οἷα θεὸν βυτα.—*Ibid.*, p. 395; on x. 11.

Ἄρα τὸ ἐστάναι, τοῦ λειτουργεῖν σημεῖον ἐστὶ. τὸ δὲ καθῆσθαι, ὥσπερ καὶ ὁ Χριστὸς, τοῦ λειτουργεῖσθαι.—Theophylact, "In Ep. ad Heb.," cap. x. 11; Comm., edit. Linsell, London, 1636, p. 976.

On this subject see some observations of Dr. Owen "On Heb. x. 11," Works, vol. xxiii., pp. 483, 484; edit. Goold; and Gouge, "On Heb.," vol. ii., p. 312; edit. 1866.

In connection with these quotations, it may be right to observe that a possible misunderstanding of Chrysostom's language—ἀπαξ ἱερασατο, καὶ λοιπὸν ἐκάθισεν (Op., tom. xii., p. 134)—will be found in Hom. XIV., p. 140; and that Theodoret writes elsewhere: ποίαν ἐπιτελεῖ λειτουργίαν ἀπαξ προσεγγέτας αὐτὸν, καὶ οὐκ ἐτι ἑτέραν θυσίαν προσφερῶν; πῶς δὲ οἶον τε αὐτὸν ὁμοῦ καὶ συνεδρεύειν καὶ λειτουργεῖν; εἰ μὴ τις ἄρα λειτουργίαν εἴποι τῶν ἀνθρώπων τὴν σωτηρίαν ἢν δεσποτικῶς πραγματεύεται ("On Heb. viii. 2." Op., tom. iii., p. 594).

² Ἐκεῖ καὶ πλῆθος ἱερέων, καὶ πλῆθος ἱερέων, καὶ δυναῖς οὐδεμία. ἐνταῦθα δὲ εἰς ὁ αὐτὸς καὶ ἱερεῖον, καὶ τῶν ἀμαρτημάτων τὴν λύσιν εἰργάσατο, καὶ λειτουργίας ἑτέρας οὐ δεῖται, ἀλλὰ τῷ γεγεννηκότι συτεδρεύει τῷ Πατρὶ.—Theodoret, "Ep. Heb.," cap. x., Op., tom. iii., p. 606; Halæ, 1771.

³ ἵνα δὲ μὴ ἀκούσας αὐτὸν ἀρχιερεα, νομίσης ἐστάναι, εὐθὺς αὐτὸν ἐπὶ τὸν θρόνον ἔγει. ὁ δὲ ἱερεὺς οὐ κάθηται, ἀλλὰ, ἔστηκεν (Chrysostom, "In Ep. ad Heb.," cap. iv., Hom. VII., p. 75). See "Christian Doctrine of Sacerdotium," p. 71.

thoughts have been so busy in conjectures, we may say truly and undoubtingly—for we are not going beyond the indications of the revealed Word—that his appearance in the patriarchal history is a great mystery. It is a mystery in the Scriptural, not in the ordinary, popular, and misleading, sense of the word. His name is a mystery. His office is a mystery. His abode is a mystery. What is told about him is a mystery. What is not told about him is a mystery. There is a mystery in the sound we hear concerning him—a greater mystery in the silence of the word concerning him. This very silence is for a purpose (in the unfolding of the eternal counsel of God)—that he may be made like unto the Son of God—*ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος*.¹ No record of birth, no word of his death. He appears, but (in a sense) never disappears—*μένει ἱερεὺς εἰς τὸ διηνεκές*—a priest without succession, with a priesthood to know no transference—a priesthood in a mystery for ever.²

And may we not say also that there must be a mystery in the silence concerning this sublime priesthood, this exalted priest—a silence which follows on through all the ages of Revelation, a silence once and once only broken in the sacred oracle of Jehovah—in the word which, telling of the great day of the power of the One who was to come, One who was to be David's Son and David's Lord—a word which speaks to him in the prophetic language of inspired and inspiring expectation for the children of promise, for the prisoners of hope, and says, "Thou art a Priest for ever after the order of Melchizedek"?

¹ "The omission of such a man's genealogy doubtless includes some great and weighty mystery. . . . The assimilation of this man . . . from himself, that he might be like the Son of God, consists especially in the abandoning or putting off all reference to father or mother, to wife or children; for these references in man necessarily represent a beginning and end of days, and by consequence a dissimilitude to the person of the Son of God, who is eternal, and to His endless priesthood."—Jackson, "On Creed," Book IX., chap. viii., Works, vol. viii., p. 232; Oxford, 1844.

See the treatment of this subject by Chrysostom, "In Ep. ad Heb.," cap. vii., Hom. XII., § 1, 2, Op., tom. xii., pp. 121, 122; edit. Ben., Paris, 1735. The following words may specially be noted: *Ποῦ ἡ ὁμοιότης; εἰ καὶ τοῦτου κακείνου τὸ τέλος ἀγνοοῦμεν, καὶ τὴν ἀρχήν. ἀλλὰ τοῦτου μὲν παρὰ τὸ μὴ γεγράφθαι, ἐκείνου δὲ παρὰ τὸ μὴ εἶναι ἐνταῦθα ἡ ἀκοιότης* (§ 2, p. 122).

"Hunc Melchisedech principium aut finem non habere dicimus quia historia id tacuit."—Euthym. Zigab. in Ps. cix., "Bibli. Max.," tom. xix., p. 418.

² *Ὁν τὸν Δεσπότην Χριστὸν τῷ Μελχισεδέκ ἀφωμοίωσεν, ἀλλὰ τὸν Μελχισεδέκ τῷ Χριστῷ, ἐκείνος γὰρ τοῦτου τύπος, οὗτος δὲ τοῦ τύπου ἡ ἀλήθεια.*—Theodoret, "In Ep. Heb.," cap. vii., Op., tom. iii., p. 585; edit. Noesselt, Halæ, 1771.

"Melchisedech non mansit in perpetuum, sed sacerdotalis ejus constitutio manet in perpetuum."—Lanfranci, "Com. in Ep. ad Heb.," cap. vii., note 3, Op., p. 159; Venet., 1745.

And if there was light enough in the Old Testament to enable the faithful Israelite to see how this mystery pointed to a time when the priesthood of imperfection in its multiplicity should be transferred to a priesthood of Divine perfection in its eternal unity¹—how much rather should *we* rejoice in the light which reveals to us the heavenly priesthood of the incarnate Son of God! Yes, even of the very Son of God, who is the effulgence of the Father's glory, and the express Image of His Person: for this truth lies at the very root of the inspired teaching concerning His priesthood, which we have in the Epistle to the Hebrews. This, again, is a point which deserves and asks for some very special attention. The Epistle bids us consider Christ in two capacities—as the Messenger to speak to us from God, as the High Priest to draw near for us to God, in virtue of the sacrifice once offered for our sins. It says, "Let us consider the Apostle and High Priest of our profession, Christ Jesus" (Heb. iii. 1). And in both these capacities we are to regard His supreme, His perfect, qualification for His office and work in His Divine Sonship. As regards His apostleship, we are told that God who in time past spake to His people by prophets, hath in these last days spoken unto us in or by His Son, whom He hath appointed Heir of all things, by whom also he made the worlds (Heb. i. 2). The very Son of God it is who is our Apostle, who speaketh to us from heaven. This is He of whom Moses spake, saying, "Him shall ye hear" (Deut. xviii. 18; Acts iii. 22). This is He of whom the prophets did bear witness, saying, "Hear, and your soul shall live" (Isa. lv. 3). This is He concerning whom those who were with Him in the holy mount heard a voice out of the cloud, saying, as Moses and Elijah passed out of sight, "This is My beloved Son: hear ye Him" (Mark ix. 7). So also as regards priesthood. The Law made men high priests who had infirmity. But the word of the oath which was since the Law—the word which tells of the older and higher order, the mystical order of Melchizedek—maketh the Son which is consecrated—officially made perfect as a priest (*τετελειώμενον*)—for evermore (Heb. vii. 28).²

¹ Οὐκ ἂν εἰς ἦν, εἰ μὴ ἀθάνατος ἦν· ὡπερ γὰρ πολλοὶ ἱερεῖς, διὰ τὸ θνητοὶ εἶναι, οὕτως εἰς ὃ εἰς, διὰ τὸ ἀθάνατος εἶναι.—Chrysostom, "In Ep. ad Heb.," cap. vii., Hom. XIII., Op., tom. xii., p. 132; edit. Montfaucon, Paris, 1735.

² Can it be questioned that we have here that which excludes from the New Covenant all *sacerdotal priesthood*, except that of the Son of God?

Dr. Owen well observes: "There never was, nor ever can be, any more than two sorts of priests in the Church: the one made by the law, the other by the oath of God." And as the bringing of the second sort abrogated the first, so the bringing in of another priesthood "would

And it will be well for us to observe in passing that this filial relationship not only lies at the basis of both the apostleship and the priesthood of Christ, but it should serve to bring together and unite our ideas of both. The apostolic word of the Son of God is the very word of the very priesthood of the Son of God. Nay, it is the very word of His priestly sacrifice. It is the word which He speaks to us from heaven, into which He has entered for us by His blood. Nay, more; it is the very word of His blood—the blood of sprinkling—which speaketh “better things” in comparison of Abel (Heb. xii. 24, 25). It is the word of such stupendous significance—“It is finished.” When we transfer our ideas of priesthood from the teaching shadows to the true reality, we are, without fail, to recognise in that reality the Divine Sonship of our great Priest in such sort that we may see clearly that the idea of priesthood is but one of many ideas which must meet in Him, the incarnate

abrogate and disannul” the second, *i.e.*, the priesthood of Christ. And therefore “plurality of priests under the Gospel overthrows the whole argument of the Apostle in this place [Heb. vii. 28]; and if we have yet priests that have infirmities, they are made by the law, and not by the Gospel” (Works, vol. xxii., p. 580; edit. Goold). See also pp. 518, 519.

The following is the statement of what is probably the most plausible method of attempting to reconcile the inspired teaching with the doctrine of the Romish Church: “Sacerdotes Evangelici eatenus solum in hac vita dicuntur succedere Christo, quatenus in ea ipse per se jam amplius sacerdotis officium non exercet, quia tamen adhuc manet sacerdos in æternum, ideo potestate ab Eo in ipsos derivata vicarii Ejus dicuntur” (Vasquez, “Disp. in 3m. partem S. Thomæ,” tom. i., Disp. LXXXVI., Quæst. XXII., Art. VI., p. 860; Ingolst., 1610).

It will be observed that this not only makes the *λερωσύνη* of Christ to be (in its exercise) *παράβατος*; it also assigns to Christ's vicars the office of doing just that, the doing of which is for ever excluded by the “One” and the “once” which pertains to the perfection of Christ's sacrificial work. Such an order of priests would indeed “abrogate and disannul” the priesthood of Christ.

And is not the true view of the perfection of Christ's atoning sacrifice—as having accomplished all that a sacrifice for sin, *quâ* sacrifice, can accomplish—fatal to all claims of ministerial priesthood, if by that term we are to understand (in however minimized a sense) a ministry of expiation and a sacrificing *sacerdotium*?

It is just because of what we possess in the New Covenant from the perfection of all sacrificial work in the blood of Christ that we have the assurance—*οὐκέτι προσφορά περι ἁμαρτίας* (Heb. x. 18).

To regard Christ as now offering Himself as a propitiatory sacrifice, “sacerdotum ministerio” (Con. Trid., Sess. XXII., cap. ii.), is as great a contradiction to the inspired teaching (so far as this point is concerned) as to regard the priests alone as independently offering Christ for the quick and dead to have remission of pain or guilt.

“Typi sublatis nunc sunt, res in solo Christo remanet: ergo summum Pontificem post Christum constituere, est Christo, qui satisfecit, summun munus eripere.” (Whitaker, Controv. IV., Quæst. I., Op., tom. ii., p. 522; Geneva, 1610).

Son of God—ideas by means of which the priestly idea is to receive interpretation, enlargement and exaltation.

But here we are beginning to tread upon ground which will more fitly belong to the subject of our next paper.

N. DIMOCK.

(To be continued.)

ART. IV.—ARCHPRIESTS.

THE office and work of an archpriest in either the Anglican or the Roman Communions is somewhat difficult to define. In the English Church such a dignitary is almost, if not quite, unheard of. Nor can the title be termed familiar in the Church of Rome. But in the Greek Church an archpriest is a functionary more frequently met with, being known as the “protopapa,” or protopope. His authority is similar to that of a rural dean. A rural-deanery in Russia may perhaps consist of a circle of from ten to thirty parishes. In Siberia some of these are very extensive, though not necessarily populous.

But it would also appear that this Eastern protopope may be occasionally the equivalent in position, if not in income, of a Western dean. At one cathedral establishment we read of two of its priests being paid £220 to £250 each per annum, the deacon about £180, and the psalmist, or *diechok*, from £90 to £150. The protopope (archpriest or dean) received from £1,500 to £1,800 a year, with house.

In the consideration of this relation of the office of an archpriest to that of a dean, it may be pertinent to ask an apparently simple question—What is a dean?

The answer may be somewhat surprising. Primarily the office of a dean was one of low order! The word dean, *decanus*, was, in fact, unknown in the earlier centuries. *Decanus* (δεκαδάρχος, δεκάρχος) first came into use as a military title. It is explained by *decem militibus præpositus et contubernii præfectus*, i.e., a subaltern officer. Undertakers and gravediggers (*copiatæ*) were likewise called deans. Their duty was to take charge of funerals, and to provide for the decent interment of the dead. Jerome referred to them as *fossarii*, and regarded them as the lowest order of *clerici*, though both he and Augustine gave the name to overseers of monks. It was not until the eleventh or twelfth centuries that the heads of cathedral chapters were styled

decani, or deans. The name was first applied to them in England.

It has been said that so early as the sixth century there were found in the same diocese several archpriests, "from which time some will have them called deans." But these were probably "rural" deans.

The *rural* dean had a position similar to that of the inferior, or rural archpriest, the superintendent of a district. In the capitular dean was merged the superior, or urban archpriest, or urban dean. He was the head of a community, and in greater churches presided over the city clergy as the bishop's delegate. In certain Italian dioceses the office of an archpriest is somewhat like that of a rural dean, but in some Continental Roman Catholic churches, in Italy especially, it is similar to that of a capitular dean. Whenever there was a collegiate body of clergy established for the daily and nightly offices of the Church, one of them would always be considered the superior, or archipresbyter, and "by canon law he that is archipresbyter is also called dean" (Godolphin in Rep. Can. 56).

The duties of an archipresbyter were defined to consist in constant attendance in choir, the supervision of all the priests, and the right of celebration in the absence of the bishop. A great antiquarian authority upon these matters, the late Prebendary Walcott, quotes Lyndwood as distinctly writing of the *urban* archpriest, "he is one with the dean." It is asserted by Isidore that the archipresbyters were subjected to the archdeacon as early as the seventh century, and that this subordination was established by Pope Innocent III. ("De Offic. Archidiaconus," c. 7). "Let the archipresbyters, commonly called deans, know that they are subject to the jurisdiction of the archdeacon." But this statement is qualified by Walcott, who says that though Pope Innocent III. subjected the archpriests to the archdeacons, such subordination is incorrectly referred to the seventh century, as Isidore was evidently alluding not to urban, but to rural deans.

From the seventh to the ninth century the archpriest occasionally acted as deputy for the bishop. In matters of jurisdiction, in hearing confessions of priests, and, as has been already mentioned, in the right of celebration, the archpriest was, in fact, a kind of bishop-vicar. While the smaller cures or parishes would be ministered to by ordinary priests, the archpriest would have the care of the "Baptismal" churches, and report upon the inferior priests to the bishop, who governed the chief or cathedral church in person.

Shortly after the Reformation the Roman Catholics in England, finding themselves without bishops, importuned the

then Pope, Clement VII., to supply their need. But instead of sending them, as they desired, a number of bishops, he gave them, or rather sanctioned, one ecclesiastical superior, Robert Blackwell. But he, after all, was only a priest. An "arch-priest" indeed he was called, but, as such, having no episcopal power, he could neither ordain, confirm, nor consecrate. Three archpriests for England are also mentioned by Walcott as having been appointed by the Pope on the death of the deprived Bishop of Lincoln, Dr. Watson, in 1584, and before the consecration of the Bishop of Chalcedon in 1623.

But an archpriest, though not a bishop, was not a person of small importance. If he were a capitular dean, he would preside over the internal chapter of his cathedral; if he were a rural dean, he would minister in the close or city; and as his chapter was a court of ecclesiastical jurisdiction, and maintained a discipline within the precinct, where he could administer the sacraments and celebrate marriages, he also bore the name of "Dean of Christianity." At this moment there are rural deaneries with this distinctive title at Exeter, Lincoln, and Leicester.

Moreover, as the senior among the presbyters he was styled *Ἀρχιπρεσβύτερος*, archpresbyter, or *πρωτοπρεσβύτερος*, pastor primarius, first presbyter (Greg. Naz., "Orat." 20: "Conc. Chalced.," c. 14). In the choir he took the position of precedence next after the bishop, and at Ely, in 673, he was called the provost-archpriest, and had the right to mitre and staff (Walcott). It was at this period that the archpriest possessed great power and influence, and shared in the administration of the bishops' office, as their suffragans. Some duties were committed exclusively to their care. Hence, perhaps, it was that misunderstandings may have arisen between them and their bishops, resulting in the latter supporting the archdeacons as a check upon the power of the archpriests. The first trace of this is to be found in the Canons of the fourth Council of Carthage (c. 17), and this may probably have accounted for the statement of Isidore already mentioned.

Of the early existence of archpriests in England record can be traced at Penkewell, Whitechurch, Bereferis, and Haccombe in Devon; at Bibury in Gloucestershire; and at Ulcombe in Kent; and in Ireland at Newry. It is written that at Bereferis Sir William de Ferrariis having rebuilt the parish church was desirous of making it collegiate. For this purpose he assigned a sufficient endowment for an archpriest, and four other clergymen in priest's orders. They were to live in common under the same roof. Provision was also made for an assistant deacon or sub-deacon, or at least a clerk. The

community were to perform the daily and nightly office in the church, and the Bishops of Exeter, both living and dead, were to be remembered. The collegiate archpresbyters of Ulcombe in Kent were first appointed in the thirteenth century. They were subordinate to the jurisdiction of the ordinary and archdeacon. Bibury in Gloucestershire was claimed to be exempt from spiritual oversight. But the exemption has been thought to have been founded on a Peculiar, and not on the Archpresbyterate. A similar arrangement was said to exist in the case of the Vicar of Newry, "who is [1854] entirely free from ecclesiastical control." With regard to Haccombe a correspondent of *Notes and Queries* brings forward a statement that by a grant from the Crown, in consequence of services done by an ancestor of the Carews, the parish of Haccombe received certain privileges. One of these was that the priest of Haccombe should be accounted free from all ordinary spiritual jurisdiction. But it has been questioned whether the exact status of the archpriest of Haccombe can be exactly described, as it is generally understood that all peculiars except such as Westminster Abbey and the Inns of Court were abolished by the Act 6 and 7 Will. IV., c. 77. Another correspondent declares that the privileges alleged to belong to Haccombe are quite mythical. By the foundation deed the jurisdiction of the bishop and of the archdeacon is expressly saved. The archpriest was, and is, instituted by the Bishop of the Diocese, and there is consequently no ground for the supposed exemption from all but episcopal visitation. Indeed, the various rectors of Haccombe have always been summoned to the Bishop's Visitation, and have appeared in answer to the citation. The account of the parish itself is prosaic enough in the Post-Office Directory for Devonshire. There is the usual description of the church and its monuments, one of which, curiously, is to the daughter of a Sir Stephen de Haccombe (1250-1310), who married a John *L'ercedekene*. (Leland in his "Itinerary" speaks of "divers fair tumbes of the *Archidikens*" at Hacham). Then follows the simple statement that the living is a rectory, "the rector being styled the archpriest." The "style" in this particular instance has probably survived for more than 560 years, as it was in 1337 that a community of six chantry priests was established at this place. Of these six priests in this establishment the rector was one, and, being the superior, he was given the title of archpriest. When the community was dissolved, the head, being rector of the parish, remained, and succeeded to the revenues of the archpresbyter. In folio 14 of the second volume "Regist. Grandisson" is copied the foundation deed

of this archpresbyterate, written about 1341. From this we learn that Sir Stephen Haccombe had proposed to make the endowment, but was prevented by death. Sir John Lercedekne, Knight, the heir to his property, had, however, fully entered into his wishes and views, and had, therefore, erected, with the concurrence and approbation of Bishop Grandisson, an establishment for six priests, the superior of whom was to be denominated the archpriest. These six clergymen were to be chantry priests. They were duly to sing the canonical hours in choir, and to celebrate two masses. The first was the office of the day, the second was in honour of the Blessed Virgin Mary. A third mass was to be said, but not sung except at dirges and anniversaries. The Rev. G. Oliver, in his "Ecclesiastical Antiquities of Devon," further remarks that Haccombe must formerly have been more populous than at present, for the priests were given the duty of assisting their superior in the cure of souls. Bishop Grandisson, moreover, required that the archpriest and his associates should lodge and board under the same roof (presumably that of the ancient parsonage-house). The salary of each was to be two marks per annum. Two clerks, sufficiently skilled in reading and singing, were to assist in the church, and render service in the clergy house. These clerks were to be provided with board and lodging, and receive a stipend of ten shillings. The dress of the community was to resemble that of the vicars of the Cathedral Church of Exeter.

It seems undetermined whether the archpriest had the privilege of wearing lawn sleeves, or rather a lawn alb. Prince, in his "Worthies of Devon," mentions the sleeves, but he introduces the statement with the words "It is said." We read, however, that a late Rector of Haccombe tacked on lawn sleeves to his M.A. gown—a proceeding which may have caused a little innocent amusement to the antiquarian world in general and to his ecclesiastical neighbours in particular.

In conclusion, one truth may with profit be gathered from the consideration of this subject. While we possess archbishops and archdeacons, it is patent that we have been content, and rightly remain content, to permit the title of *archpriest* to become obsolete. Already "sore opprest" as to whether "priest is presbyter writ short" or not, the "arch" title has been allowed to drop out of use by the Church of England. It would indeed be doubly unsuited to her primitive and reformed principles. It would have an appearance of inconsistency with her apostolical belief in the one ARCHPRIEST, to Whom alone she bids the sinner needing Atonement draw near "with a true heart in full assurance of faith."

JOHN ALT PORTER.

ART. V.—THE S.P.G. IN 1898.

THE glorious vision granted to Isaiah in his eleventh chapter foresees the Divine Shoot coming forth from the stem of Jesse, the father of David, the wonderful Branch growing out of his roots. He was to be the crown and flower of the whole human race, lifted up above all others by the Divine indwelling. The spirit of the Lord was to rest upon Him, that far-off Messiah, as on no other son of man ; He was to be full of wisdom and understanding, counsel and might, knowledge and the fear of the Lord. The learning and practice of righteousness would be no difficult task with Him, as it is with all of us ; He was to be of quick understanding in the fear of the Lord. His estimates would not be liable to mistakes and misconceptions like ours : He would not judge after the sight of His eyes, neither reprove after the hearing of His ears ; but with righteousness should He establish the cause of the poor, and reason with equity for the meek of the earth. His words would be death and destruction to cruelty and injustice : wherever they were heard they would be an instant rebuke to lust and wrong : He would smite the earth with the lash that His quiet words of truth would give, and with the breath of His lips He would slay the wicked. Uprightness, everything good and noble, would encircle His Name wherever it was heard. Righteousness should be the guide of His loins, and faithfulness the belt about His reins. And the result of His mission to the earth would in the end be the world-wide establishment of the Kingdom of Heaven. Words could not express the happiness and peace which would shine over every land where everyone should be righteous with the righteousness of Christ. It could only be expressed by the strongest metaphors : the ravenous wolf dwelling with the gentle, innocent lamb, the cruel leopard with the frolicsome kid, the proud, fierce, dauntless young lion walking about with the meek-eyed calf and the stall-fed fatling, with a little child leading them ; the bear would forget its relentless cunning, and lie down happily with the cow, watching their young ones frisk about in the meadow together ; the lion himself would forsake his midnight prowls and murders, and need no other food than fodder. The most venomous snakes would be harmless : adder and viper would lose their poison. All is poetical vision, to show forth the change in the world when everyone shall have learnt from Christ the ways of pleasantness and the paths of peace. Throughout the Kingdom of our Lord, which Isaiah describes as the new and spiritual Mount Zion, God's holy mountain,

there would be none to hurt and none to destroy: for the earth should be full of the knowledge of the Lord, as the waters cover the sea.

Let us consider how far this vision, certain to come true in the end, has yet been realized. Writing formerly on this subject, I mentioned that if we take a mean of various estimates, it is probable that the population of the world is about 1,430 millions. Of these the Christians number 430 millions; the Mahometans 172 millions, the Jews 8 millions, the heathen 820 millions. The total of the inhabitants of the world who are not Christians is, therefore, about 1,000 millions. But the number of Christians is growing in an increasing ratio. There are three dates at which the proportion of the Christian to the non-Christian inhabitants of the earth may be said to be approximately known. In A.D. 250 it was 1 to 149; in A.D. 1786 it was 1 to about $3\frac{1}{2}$; and in A.D. 1886, it had increased to 1 to about $2\frac{1}{3}$. The proportion is steadily increasing. And there is the further encouragement, which is a most profound and vital consideration, that it is just the countries which are most Christian, most subject to the laws of Christ, most loyal in realizing the principles of His kingdom, which come nearest to the beautiful picture of the far-off ideal future in the luminous vision of Isaiah.

It was a little more than 200 years ago, in the year 1696, when Dr. Thomas Bray was appointed Commissary for Bishop Compton, of London, in what was then our colony of Maryland, now one of the United States, that many faithful Churchmen in England were awakened to the fact that after sixteen centuries of Christianity not more than one-fifth of the population of the globe was bearing the name of Christian, and they were moved by the Holy Spirit to give their attention particularly to the spiritual wants of those fourteen Colonies on the coast of North America which were then subject to the British Crown. In that strip of land, afterwards to become so important, peopled by 240,000 colonists, and extending from Maine to South Carolina, some provinces were without any form of religion; five are described as without any professed members of the Church of England; its ministrations were only accessible in a few places—in Virginia, Maryland, New York, and at Philadelphia, and Boston; and the neighbouring Irroquois and Yammonsea Indians had been partly instructed only by the Jesuits and New England Society. The zealous efforts of Dr. Bray and his friends were powerfully helped by Tenison, Archbishop of Canterbury, Compton, Bishop of London, and other Bishops; by the Lower House of Convocation, in which a committee was

appointed in 1700 to consider "the best means of promoting the Christian religion in the Colonies"; as well as by some eminent laymen. At length, after meeting only rebuffs and failures for five years, the Petition of Dr. Bray, supported by Archbishop Tenison, succeeded in obtaining, in 1701, a charter under the royal seal of King William III., constituting 96 persons the first members of the Corporate Society for the Propagation of the Gospel in Foreign Parts.

The first places helped by the Society were Archangel and Moscow, where were settlements of English people engaged in trade. In April, 1702, it sent out its first missionaries, George Keith and Patrick Gordon, who landed at Boston on June 11. They were followed by many more, including John and Charles Wesley, and until 1784 the Society worked in what are now the United States.

It extended its work rapidly. It sent agents to Newfoundland in 1703, the West Indies in 1712, Canada in 1749, West Coast of Africa in 1752, Australia in 1795, the East Indies in 1818, South Africa in 1820, New Zealand in 1839, Borneo in 1849, British Columbia and Burma in 1859, Madagascar in 1864, Independent Burma in 1868, the Transvaal in 1873, Japan in the same year, China in 1874, British Honduras in 1877, Fiji in 1879.

Through eighty years from its foundation the Society tried repeatedly to obtain Bishops for America, but in vain. For some extraordinary reason it was the policy of the British Government at that time absolutely to prohibit the consecration of Bishops for foreign parts, and so far to restrict the growth of the Church. The American Episcopate was in the end obtained from the Scottish Episcopal Church. After the Declaration of Independence the Society ceased to contribute, except by its prayer and good wishes, to the Church in the United States, which had hitherto been the chief scene of its labours. The seed, which through the eighty years it had been God's instrument for sowing, sprang up and bore fruit, and the Episcopal Church in the great American Republic now numbers more than 2,000,000 souls, under the pastoral care of 84 Bishops, and 4,692 other clergy.

The Society, shut out from the States, turned its attention to the other countries which I have mentioned in succession. It has flourished exceedingly, and been abundantly blessed by God. Within 197 years, we are told, the sum of more than £6,000,000 has been devoted to its objects. Other societies have come into the field and worked side by side with it. The State has lent help, and has permitted and encouraged the consecration of Bishops. Each diocese is now governed by its own synod, and these again are grouped

into provinces and provincial synods, with six colonial Archbishops. Above all, members of the Church abroad have been taught by degrees to value, to maintain, and to extend the ministrations of Divine grace amongst themselves. And now in foreign parts, where 197 years ago not twenty clergymen of the Church of England could be found, there are 6,000,000 members of our communion, to whom the Word of God and the Sacraments are administered by 9,268 clergymen, under the superintendence of 181 Bishops.

Let me gather from its report a few glimpses of what it has been doing during the past twelve months. To attempt to offer a survey of the whole of its work would not only be very tedious, but impossible.

First let us go to India. Here is an account by Mr. Westcott, son of the Bishop of Durham, head of the Theological College in Madras, of a typical native clergyman, murdered last year. His grandfather was the first native in Southern India to endow a church. His father was a man of exemplary zeal and piety, who gave to his five sons, Abraham, Isaac, Jacob, Joseph, and Manasseh, an excellent training on strictly Scriptural lines. Joseph Guanolvoo was the first Indian clergyman, under the Society for the Propagation of the Gospel, who held an independent charge.

In 1893 he was appointed to the pastorate of St. Paul's, Vepery. His help and advice were needed in all quarters. In clerical conferences, missionary conferences, in all religious meetings and committees his voice was heard and his opinions respected. With much patience and perseverance he set himself to reform the congregation of St. Paul's, Vepery. When abused and slandered he did not open his mouth. On one occasion, when a cowardly villain hit him with a club and ran away, he suffered patiently and did not make much of it. His long-suffering with the rowdy members of his congregation was something remarkable.

On April 4, 1897, when he was returning from Royapettah at 8.30 p.m., he was assaulted by some miscreant who hit him with a brick on his forehead.

It is impossible adequately to describe the many excellent qualities of this servant of God. He was a man highly honoured and universally beloved by all who knew him. Beneath his rugged exterior there was a deep spring of love which went out in all directions. It was this love and sympathy which brought him to every house of affliction and mourning. To the mourners he always brought genuine consolation, and his words reached their heart of hearts.

His sermons were treasures of practical devotion. They dealt with simple details of everyday life. He handled

the Scriptures not like a dreamy student or mystic, but like a day-labourer in the vineyard of the Lord. His sermons were intensely practical, as everything about him. Even in his Church principles he was eminently practical.

As an adviser and counsellor he had not his equal. His counsel was ever the wisest and the best. Wherever he went people sought his counsel and advice. Full of practical wisdom, he went about cheering, consoling, and admonishing men as occasion required.

It will be no easy task to fill up the vacancy caused by his sudden death. He was a unique man, and was sent always to posts of exceptional difficulty. His superiors had a high opinion of his strong sense of duty and remarkable ability. Those who knew him as a pastor have lost a faithful shepherd of souls, a loving and sympathizing heart that rejoiced in their joys and wept in their hours of grief. To those who knew him as a brother and a friend the gap is irreparable. The Church of God has lost a mighty champion. He was a man well adapted for all times. Could we say so much of many an English clergyman at home?

Here is a letter from a native clergyman in the Telugu country, working amongst a vast population of a very low and depressed caste: "These classes have not only furnished a very large proportion of Christian converts in the past, but have been as a whole so deeply affected by Christian teaching that it seems as though they were about to come over in their entirety to Christianity, as there is in the Telugu Missions in which I am working, since 1885, a Christian community of about 11,620 people drawn almost from these classes. The Holy Gospel of Christ has awakened a new hope in the hearts of this people. When one or two people are impressed by Christian teaching and desire to become disciples of Jesus Christ, instead of coming forward at once to be initiated in the Christian mystery, they set to work in their villages, and talk and argue with their friends and neighbours, until they succeed in persuading the whole or at least the greater part of the community to join in professing Christianity. . . ."

"If we consider the progress of the past ten years amid the many changes of the Mission staff, comparing the numbers of 1886 with those of the year 1896, we have now 144 congregations, as against 96 of 1886; 8,115 baptized Christians, as against 4,122; 3,505 catechumens, as against 2,318; and 2,577 communicants, as against 1,389. The baptized and the communicants have been more than doubled. The total number of Telugu Christian adherents in these three Missions of Kalsapad, Mutyalapad, and Kurnool-Nandyal is 11,600."

Let us turn our attention to China, and hear Bishop Scott:

“In view of the extremely important changes which have taken place in China within the past six months—changes which immediately affect her relations to several foreign powers in a most vital manner, and which must, humanly speaking, usher in a state of things widely different from that which has hitherto obtained—I feel that you will expect some communication from me, as charged with the oversight of the Society’s Missions in this country.

“I need refer but briefly to the ‘concessions’ granted by the Chinese Government on the representation of Her Majesty’s Minister at Peking. They comprise the opening of the internal waterways of China to British and other steamers; the undertaking not to alienate, by lease or otherwise, to any foreign Power the large if somewhat indefinite region known as the Yang-tze Valley; the retention of the post of Inspector-General of Customs in the hands of a British subject while British trade predominates in China; and the opening of more treaty-ports, and especially of one in the Province of Hunan.

“I trust that the wholly unprecedented condition of affairs in this great Empire may induce the Society to face the question whether the time has not come for a large increase in the scale of their operations in China. Is it too early to suggest that a scheme should be carefully considered by which a bishop and three priests should be planted in a chosen centre in each of the provinces in this ‘diocese’ still untouched by any work of the Anglican Church—*i.e.*, Shansi, Shensi, Honan, and Kansu? It seems to me essential, if missionaries are sent so far into the interior, that a *head* should be sent *with* them. It would be wholly impossible for any bishop in a coast province to ‘oversee’ missionaries in any of the parts which I have named until railways connect these distant regions with the seaboard. Roman Catholic and Protestant missionaries are working in all these distant provinces, and, in spite of the well-known difficulty attending the consecration of bishops for countries outside Her Majesty’s dominions, the Church might surely find a way to claim her part in the establishment of the Kingdom of God in these far-off regions. It seems likely that the changed condition of things to which I have alluded above will ere long lead to the residence of Englishmen and others in inland towns of China, in which case there would be obvious grounds for the provision of the ministry of the Church.

“The people of China are more favourably inclined towards the enlightenment which ‘foreigners’ have to bring to them than they have ever been before, and this attitude of mind will speedily have its effect in the way in which the Gospel of

Christ is regarded. The great 'brazen gates' are at length open. Up to within a short time ago the work of opening them has been almost entirely, in the providence of God, the work of England. Let England's Church come forward to take her proper share of the choicest spoils—the souls of men."

From South Africa we listen to the Archbishop of Cape Town :

"Our Church is the Church of a very small minority. It is, I know, often felt and said that, with all the wealth that South Africa produces, the Church there ought to be independent of all external support. I reply that, if much wealth comes out of South African soil, it does not remain for the most part in South Africa. It mostly comes to Europe, to fill the pockets of shareholders in this country or in others ; it is seen in stately buildings in the west of London, or in delightful country residences ; it swells your Church collections, and is given in large amounts to your hospitals and other philanthropic objects. But little of it remains in the country whence it is extracted, and what does remain is very largely in the hands of those who have no interest in the welfare of our Church. The wealth is yours, not ours, and forms an additional ground for your helping the Church in the land whence many of you derive your incomes.

"A word or two as regards the future. The great need now is, not to create fresh dioceses, at least for the present, but to strengthen the work in those which exist. Even in the older and more settled dioceses this need is great. It may surprise you to be told, but it is true, that, according to the last census, there are still as many heathen and Mahomedans in the Cape Colony as there are Christians. I suppose in Natal and in the Transvaal the proportion of heathen is greater still. In all these dioceses, moreover, and especially in the larger ones, such as Cape Town and the Transvaal, there are numbers of people of English birth, living in remote places, who cannot be reached by the ordinary parochial ministry. Itinerant clergy must be provided, but funds are required. Along the line of the goldfields in Johannesburg the need of clergy and devoted lay workers among the miners is most urgent. No grander field can be imagined for missionary work. There are hundreds and thousands who would welcome it, and are perishing from want of it. We need there hard-working, soul-loving men who will devote themselves to their own spiritual work, who will accept the political position as being, however painful, yet the sphere in which God, through the course of outward circumstances, has called upon them to labour, and who will not waste their energies or mar their influence by engaging in political agitation. The laity

are not backward in providing an income : it is the men who are wanting."

The Bishop of Grahamstown writes on the wild mining population in his diocese :

"It is difficult to estimate the internal results ; but one thing we can speak of, that a Christian conscience has grown up. We who have to deal, with a close spiritual touch, with our people know that this is so—that the difference is enormous between the raw heathen idea of sin and that displayed during a quiet talk with one of our Christians. In the one case the faculty is asleep ; but we know well the signs of true sorrow for sin in the latter. Their spiritual sense is very really alive. As heathen they have but little or no idea of reverence ; but many have borne witness to the reverence of a Christian congregation. Has their Christianity an influence on conduct ? Certainly it has. Lax as is often their morality, in the restricted sense of the word, they have the Christian standard before them, and we know the strivings of many to keep up to it. The heathen have no standard and no strivings. The old national proclivity to steal the farmer's stock—a survival, it is to be remembered, among the heathen of the old war feeling—is with Christians almost unknown. A well-known resident magistrate told me that among the 5,000 native Christians of the district he had never had one convicted of theft. And Christian natives have been used, in a well-known instance, to put down stock-stealing, by being placed in a belt of country between European farmers and a heathen tribe ; the experiment has been a success. Further witness has been borne by many to their loyalty ; notably, a man in high position asserted in my hearing, in the most emphatic manner, that the Christian Fingoes saved Fingoland from rebellion in 1880."

The Bishop of Bloemfontein writes :

"The work among the Bechuana in the Free State still increases to an embarrassing extent, and it is difficult to see how in the near future we shall be able to minister to the new converts and carry on the evangelistic work which is now in progress. On November 21 last I confirmed 130 Bechuana in St. Patrick's Church, Bloemfontein. In the course of my address I mentioned the need of enlarging the church, towards which a grant of £50 was voted from the Marriott bequest, and within two days the churchwardens brought the Dean £75, which they had collected from among the people towards it. On December 5 I confirmed ninety-six natives at Thaba' Nehu, and on January 30, on my way back from Ladybrand, seventy-two more. Mr. Crosthwaite has still a very large number of catechumens, and the work, even with the help

Mr. Rose is now able to give him, is beyond his strength. Alas! he is wanted in three or four places at once. Kimberley, Beaconsfield, Bechuanaland, as well as Thaba' Nchu, need another Sechuana-speaking priest. May God put it into the hearts of more men rightly endowed to devote themselves to this native work!"

The Bishop of Pretoria writes :

"Where at first not five, that I can remember, small kraals contained the little companies, Mr. Farmer alone reports 5,000 Church members under his care and 2,000 communicants; and this does not include the original base of operations around Potchefstroom under the Archdeacon's hands, some still lingering round Maloti, Clulee's Mission-station, and in some degree still attaching themselves to the Archdeacon of Heidelberg, who was formerly priest there, and some others in different parishes, such as Johannesburg, Zeerust, and Pietersburg, which swell the number to nearer 10,000.

"But apart from this most promising Mission-field, another has in these last ten years risen up in the midst of us—the gold and coal mines of the Randt and other places. I can gain no accurate statistics of their number, but the natives employed on mines must now be numbered by tens of thousands; as I think and write it, seems to me they must be nearer one hundred than fifty thousand. These are learning from white men to drink spirits of the vilest, to plunder on a large scale, to wear clothes, but of Christ and His Church and His robe of salvation nothing. The task is difficult, from their varieties of tongue and tribe; it needs a Pateson in linguistic power; but here and there something is being done by us, and with tokens of God's blessing.

"Another element and call for Mission work has arisen in the Indian, Arab, and Chinese populations which the gold-fields have brought us. Oh that I could add to the Cathedral staff a well-trained, able Indian priest! There are scattered—this is scarcely the word—spreading throughout the land everywhere Coolie servants, Coolie hucksters, and I would make an effort for Coolie Christians.

"Then comes the large European population along the mines, godless to the last degree, but in great measure because when they come hither no man cares for their souls; a shifting population, here to-day, there to-morrow, and gone altogether ere long. It is most difficult work. Through one man's—the only one to whom the word can apply—liberality three priests have been brought out from England, and their stipends guaranteed for two years, and the greater portion of the main

reef is under care of some priest; but in each case there should be two."

Once more, look at our great opening in Australia. Hear the Bishop of Riverina:

"(1) Our own people are scattered over a diocese of 100,000 square miles—*i.e.*, larger than the whole of Great Britain. For this enormous area we have *fifteen* clergy. These have, as the centre of their individual operations, the larger townships. They minister to the people in the towns and as much of the surrounding Bush as they can manage. In town they have their little church; in the Bush they hold services in the shearing-shed, in the cottage, or in the hut. You can well understand that many families are never reached at all. At one of the last baptismal services which I held there were five children of one family, varying in age from sixteen downwards. There are families that see a clergyman once in twelve months, and we are terribly conscious that there are many others who never have even this attention. Whose fault is it? It most certainly is not ours. How can we, sixteen of us in all, work this enormous area of 100,000 square miles? A few months ago a most pathetic letter was addressed to headquarters stating that the district from which it came had not been visited for years. I quote its closing sentences, written in almost a frenzy: 'If we were negroes in South Africa, or South Sea Islanders, if we were the vilest heathen races, then we might hope for some attention; but because we are white men, forced out into the wild Bush, no one cares for us. We may lead the life of animals, and die the death of dogs.' Again I say, whose fault is it? Not until one of these same people offered to board and lodge a man for one year could anyone be sent. Board and lodging is not the principal expense; travelling, in these drought-stricken regions, is terribly dear. But we gladly accepted the offer, and sent a man. I am fearfully conscious that there are scores of such instances. But what can we do? We want more men and more money."

Come to North America, and hear the Archbishop of Rupertsland:

"So scattered is the small handful of 200,000 over the vast territory, as large as England, which is receiving settlers, that last year, out of 786 school districts, 740 schools had not an average attendance of 30 children, 640 had not an average of 20, 462 had not an average of 15, and 211 schools not of 10; and the children of our Church people, on an average, would only form a third to a sixth of these. That is the state of things that the Church has to meet; yet for a full and convenient supply of the means of grace there should almost

be a church for every school, and in a majority of cases each of these little centres of population in that fertile land is the nucleus of what may be expected to be a considerable, helpful settlement at no distant day. It will be a sorry retrospect for the Church if these new settlements are starved by it. The history of the progress of the Church in my diocese in the past seventeen years—in a great measure from the generous aid of this Society—tells what may be expected if this aid is not prematurely curtailed. In 1880 there were only six missions for new settlers; in 1897, though fourteen parishes with twenty clergy have become self-supporting, and are liberally contributing to our mission funds, we are supporting fifty-five missions for settlers. Of these, fifteen are, unfortunately, still without resident clergymen, though almost each of them is ready to give £50 to £80 towards a missionary. I believe there is not a mission in my diocese with a village in it having 200 Church people—including men, women, and children—which is not self-supporting and helping our Missions.”

Look at what has been done in the far west of the Dominion of Canada, at Port Essington, in the Diocese of Caledonia, on the way to Klondyke :

“The Church of England was established here about twelve years ago, by the Rev. A. W. Sheldon. He was a young doctor practising in Huddersfield, England, but God called him, and added the care of men’s souls to the care which he then had of their bodies. He offered himself to the Bishop of Caledonia—having been previously admitted into Holy Orders by the late Bishop of New Westminster. He was licensed by the Bishop for a special work among the miners and traders who were scattered over the huge Diocese; for some years he led a wandering life, preaching the Gospel in the wilderness, rebuking sin unflinchingly, exercising his medical skill upon diseases; the Diocese was his parish, and he travelled over it in canoes, or on foot, often weary, cold and hungry, seeking to reach men of whom no one else thought. Not a cent did he receive from anybody, or from any society, until some commercial crash in the Old Land deprived him of his scanty funds.

“Just at this time the S.P.G. had made a grant to the settlement newly begun at Port Essington. The Bishop, learning of Mr. Sheldon’s plight (he would not make any appeal himself for help, but was working bravely on, depending on what the miners could give him; and when the Bishop’s call reached him he was without money and his clothes in rags), offered the new work to him, which he accepted. Soon a church was built, and services begun

which were well attended by the whites and Indians of the place. For three years he laboured in the new sphere, laying the foundations of the historic Church deep and wide, when again the call reached him—this time to the highest service. It was while journeying in his canoe to an out-station (Port Simpson, forty miles away) that the Voice spoke to him in a gust of wind, which upset the canoe and its occupants, while the soul of the noble servant was carried into the presence of the Master whom he served so faithfully and so well.

“Never was clergyman more respected and loved than was this man: hardened miners, cunning traders, and sinful men have often spoken to me of him in terms of sorrowful regret and deepest respect. He has had a number of successors in his work, but all stand in the shadow of a noble and consecrated life, which still lives and speaks among us. His grave is near the church he loved so well, and near me as I write (for the waters gave up to us his body); it is a sacred and honoured spot, to be treasured by the Church as long as time shall last as a witness to the power, purity, and the truth of God.”

I have no space for more. This is what is going on all over the world.

It was not inappropriate that I should be writing this paper about the Society for the Propagation of the Gospel two days after the date appointed by the President of the United States for the annual national thanksgiving for the mercies of God. I only wish we had such a day in Great Britain. I have been trying in Convocation for some years past to make the service for the Accession of the Queen more acceptable and useful to the clergy and people with this object, but owing to the complication of our arrangements I have not yet succeeded. For eighty-three years, before the Declaration of Independence, the chief labours of our Society were in New England. Through all those eighty-three years the New England colonies were legally in the Diocese of London. Of the religious transactions of those eighty-three years the library at Fulham Palace has the official records. Only last year, from this store, the Bishop of London handed over to the United States Ambassador that priceless document, the Log of the *Mayflower*. The tie between us in the past was very close. With a quiet, deep, and thankful enthusiasm we welcome the renewal of closer affection with the majestic English-speaking commonwealth in the West. Much as the race of either community has been mixed, the main stream of each is British. The same principles are at the foundation of the legal system of each. We are each inspired by the same

love of liberty. We have the same literature, the same language, the same antecedents, the same historical associations. In one form or another we have the same religion; we worship one God, one Saviour; we recognise one Divine revelation as the rule of our life. No group of Bishops in the Lambeth Conference last year were more honoured than those from the United States. Many local differences there are, of climate, taste, and commercial ideals. But, under different forms of government, we are still one people. Never again shall fratricidal strife outrage our community of brotherhood. The one Lord Jesus Christ in whose name each nation looks for salvation shall be indeed to each the Prince of Peace.

Britain fought her sons of yore—
 Britain failed; and never more,
 Careless of our growing kin,
 Shall we sin our fathers' sin,
 Men that in a narrower day—
 Unprophetic rulers they—
 Drove from out the mother's nest
 That young eagle of the West!

Shall we not, through good and ill,
 Cleave to one another still?—TENNYSON.

In conclusion, I cannot do better than quote the words of the Bishops of the Lambeth Conference (the Bishop of the United States included), from their encyclical last year:

“The first duty of the Church is intercession. The observance of a special day of intercession in connection with the Festival of St. Andrew appears to have led to a considerable increase in the personal offers for missionary work. Your Committee desire to urge upon the whole Church the urgent duty of making these days of intercession a reality in every diocese and every parish, and they desire to commend for the general private use the admirable noontide missionary prayers drawn up for the use of the sister Church of America.

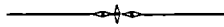
“Your Committee observe with gratitude to God that a very large number of students in universities and colleges throughout the world have realized so keenly the call to missionary work that they have enrolled themselves in a Student Volunteer Missionary Union, and have taken as their watchword ‘The Evangelization of the World in this Generation.’ A large number of these students are members of the Anglican Communion, and it seems the plain duty of that Communion to provide channels through which such newly-awakened zeal may find outlets in earnest, sound, wise work. The time seems ripe for a forward movement in the missionary campaign, and your Committee trust that one result of this Conference

will be to give missionary work a far greater prominence than it has yet assumed in the minds of many Churchmen.

“Experience has shown the necessity of strong centres of work, the value of community missions, especially in India, the special work of the universities in touching the higher intellectual life of non-Christian nations, the value of the work of women, of medical missionaries, of industrial missions, and the importance of realizing the principle, ‘To him that hath shall be given,’ if a rich harvest is to be reaped. With the accumulated experience of the last century the Church has now a great opportunity to begin a fresh epoch with greater love for the Master and for the souls for whom He shed His blood, and with greater knowledge, than ever before.

“The cause of missions is the cause of our Lord Jesus Christ. May this be our aim, as it will be our highest glory: to be humble instruments in carrying out the loving will of our heavenly Father; in lowliness of mind praying for the Divine blessing, and confident in the Divine promises, ministering the Gospel of the grace of God to the souls that we love; and thus, in promoting the Kingdom of Truth and Righteousness, may we fulfil the sacred mission of the Church of God, by preparing the world for the Second Advent of our Lord.”

WILLIAM SINCLAIR.



THE RUINS OF CARTHAGE.

“Urbs antiqua fuit, Tyrii coluere coloni,
Carthago, Italiam contra Tiberinaque longe
Ostia, dives opum studiisque asperrima belli.”

Virgil: ÆNEID.

ONCE thou didst reign o'er half an hundred States,
Queen-city of these Mediterranean coasts,
And forced ev'n Rome to quail before thy boasts,
'Spite of her power, and wealth, and deathless hates.
Yet, when thy full scale, measured by the Fates,
Had turned the allotted balance, thy proud hosts
Being broken, all thy glories paled like ghosts
That flee at Dawn, when Night his course abates.

O Carthage, stilled thy once triumphant arm,
Thy gorgeous temples ploughed into the sand;
Passed, too, that later splendour sent as balm
To heal an ancient wound, when Rome's red brand

Shook to its fall. Lo, here, by thy loved wave,
I dream again thy past—and watch thy grave.

E. H. BLAKENEY.

CARTHAGE, NORTH AFRICA,
April 23, 1898.

Reviews.

The Gospel according to St. Mark. The Greek Text, with Introduction, Notes, and Indices. By H. B. SWETE, D.D., Regius Professor of Divinity, Cambridge. London, 1898: Macmillan and Co. Price 15s.

THIS exhaustive edition of St. Mark's Gospel is worthy of the great traditions of Cambridge. If the school of theology and criticism which numbered among its adherents such giants as Hort, Lightfoot, and Westcott, no longer counts among its active members in the home of its origin any of the original founders, such books as Dr. Swete's "Septuagint," Ryle and James's "Psalms of Solomon," and now the present volume, at least prove that the spirit which stimulated those great leaders of theology is still capable of producing great and lasting works of learning and insight. We have no hesitation in assigning a very high place indeed to Dr. Swete's notable contribution to critical and exegetical theology. It is extremely elaborate; the introduction runs to over 100 pages; the commentary, printed at the foot of the Greek original, occupies nearly 400 more; and the remainder of the book is taken up with valuable indices.

Dr. Swete's critical position, as regards the constitution of the text, is similar to that adopted by Dr. Hort in his famous "Introduction" of 1881, which, after making every allowance for divergence of opinion, still maintains, and is likely for years to maintain, its primary place among the great monuments of critical insight and sagacity of our generation. "The interpreter of St. Mark," says the editor, in his brief and singularly modest preface, "fulfils his office so far as he assists the student to understand and in turn to interpret to others the primitive picture of the incarnate life" of our Lord and Master. The student will rarely consult the ample pages of the commentary without finding there fresh suggestions and helpful stimulus. For a long while to come this volume is sure to hold its own as the best commentary in existence on this extremely interesting Gospel, which, though briefer than any of its companions, "brings us," as Dr. Swete says, "nearest to the feet of the Master."

We notice with interest that Dr. Swete, in the course of his notes, frequently draws upon the hitherto all but untouched treasures of the LXX, both to exemplify and illustrate the words and thoughts of the

Synoptist. This is as it should be ; the LXX deserves more study than it has received so far. This neglect of the oldest and most interesting of sacred versions has been considerable in the past ; but the labours of Swete, Hatch, Redpath, and others have at last forced into due prominence the many interesting problems which the Septuagint offers for solution.

We cannot close this brief notice without thanking Dr. Swete for this result of his labours upon the textual criticism and exegesis of the New Testament. We can only hope that it will receive from scholars the attention which its merits so fully deserve. E. H. B.

Jewish Religious Life after the Exile. By the Rev. T. K. CHEYNE, D.D. (American Lectures on the History of Religions.) G. P. Putnam's Sons.

This is the third volume of the series of American Lectures on the History of Religions, delivered in 1897-98, and consists of six lectures. It can in no sense be called a history of the Jews themselves during the period which is somewhat vaguely called "after the Exile," but is rather a collection of impressions as to their religion derived from the various books which may be assigned to a post-exilic date. The number of these, it goes without saying, is in Dr. Cheyne's opinion larger than is held to be the case by writers of the conservative, or traditional view. Not unnaturally, from his position in the vanguard of the "critics," Dr. Cheyne is perfectly straightforward in his statements, and seldom qualifies them by reference to any other possible hypothesis. Moreover, in his theories as to dates and writers he not unfrequently "goes one better" than what fairly conservative people would hold as a sufficiently liberal opinion. To take, for instance, the strange and brilliantly sad book of Ecclesiastes. The learned Dr. Wright fixes its date of composition at between B.C. 444-328 ("Ecclesiastes and Modern Pessimism," p. 136). Renan puts it between John Hyrcanus and Herod, with an evident inclination to the earlier date ("Histoire du Peuple d'Israël," vol. v., p. 177). But Dr. Cheyne courageously adopts the opinion of Grätz, and puts its composition in the reign of Herod the Great (p. 200). We may note in passing that in an earlier work ("Job and Solomon") Dr. Cheyne argues very strongly against this theory of Grätz. We quote one sentence: "A Maccabean and still more a Herodian date seem to me absolutely excluded" ("Job and Solomon," p. 271). In the present volume he is almost as positive for the Herodian date.

To take another instance. Dr. Cheyne is quite certain that the "so-called Lamentations in their present form come from a not very early part of the post-exilic period" (p. 11). We quote further: "Striking as the picture of Jeremiah seated on the ruins of Jerusalem and inditing monodies may be, it is too romantic to be true." We may compare this æsthetic appeal with, amongst other statements, that of Dr. Streane in his "Jeremiah and Lamentations," (p. 358): "On the whole, therefore, we conclude that Jeremiah was beyond question the writer of this book

("Lamentations')." Here again we may notice that Dr. Cheyne in his introduction to "Lamentations" in the *Pulpit Commentary* is apparently not indisposed to consider whether a portion of the book at least may not have been written by Jeremiah, or at all events by some writer who was directly influenced by that prophet.

Other instances might be given, but it will be evident that in the present volume Dr. Cheyne contents himself with making positive statements, frequently unqualified by reference to the views of others, or, indeed, his own views at other periods. It will be seen, therefore, that the book must be regarded more as an expression than a discussion. That it is deeply interesting and comprehensive is what would only be expected. It abounds in felicitous translations—e.g. (p. 136) :

"Even if thou pound a fool in the midst of his fellows,
Thou wilt not remove his foolishness from him"

(Prov. xxvii. 22),

and in brilliant, if somewhat superfluously ingenious, reconstruction of history. But we venture to think that for the reason we have stated it will be scarcely so useful to the ordinary inquirer as if different theories and hypotheses had been more often and more respectfully quoted. It shows Dr. Cheyne's school of criticism in its least useful aspect.

In the first lecture Dr. Cheyne discusses religious life in Judæa before the arrival of Nehemiah. With reference to the schism, he is strongly on the side of the Samaritans. He supports this by the attitude of our Lord towards the Samaritans in His own time (p. 35). The traditional account is, he thinks, "to a large extent untrustworthy" (p. 7).

In the second lecture the reconstitution of the Jewish community by Nehemiah and Ezra, and of the Samaritan by Manasseh, is examined. The preservation of the Book of Nehemiah is a "piece of singular good fortune" (p. 38). The story of Ezra "will not stand the tests of historical criticism" (p. 56).

The third, fourth, and fifth lectures treat mainly of Jewish wisdom and ideals as expressed in different post-exilic works.

The wonderful poem of Isaiah liii. 2-9 refers to the faithful and oppressed poor people of the time of Ezra (p. 86). Dr. Cheyne does not apparently regard it as Messianic. A very interesting statement of the origin and growth of Messianic ideas is found in pages 94 and following. Many of the Psalms are pointed out as possessing a Messianic reference. On the other hand, part of the thirtieth chapter of Proverbs is a "unique sceptical poem" (p. 172), and is merely "embalmed in a pious protest." An accomplished narrator "composed the story of Jonah, partly on a basis of folk-lore" (p. 218). The Chronicler has been "led by pious illusion into astounding distortions and inventions of facts" (p. 214).

In the sixth lecture Dr. Cheyne discusses the relations existing between Judaism and foreign theology, and ends up with an impressive appeal for the further study of essential Judaism and essential Christianity with a view to "religious reform."

W. A. PURTON.

Short Notices.

Cui Bono? An Open Letter to Lord Halifax. By the Rev. H. HENSLEY HENSON, B.D.

WHETHER we look at the forcible and lucid arguments by which the writer of this pamphlet sets forth the dangerous position in which the Established Church now suddenly finds herself, or the quarter from which the appeal comes—for Mr. Henson holds, we believe, a deservedly prominent position among the moderate and loyal High Church Party—we know of nothing likely to do more good in awakening Churchmen to the breakers ahead than Mr. Hensley Henson's Open Letter to Lord Halifax. After calling attention to the recent and sudden change from the security which seemed assured for many a long year by the utter rout inflicted on the Disestablishment Party at the last election, to the unrest and anxiety felt to-day by all who appreciate the Church of England's unique opportunities for good by means of her establishment, and the recovered confidence and even jubilation of the Liberationists, he shows in clear and vigorous language that all this is due to the widespread mistrust of the Ritualists, their present proceedings, and apparent aims and objects; and this being so, he presses on Lord Halifax and the men who follow him the mischief Disestablishment and Disendowment will cause both to the nation at large and to the good work the Church is doing for her Master; and the imperative need there is therefore for them to try and still the tempest they are raising by confining themselves strictly within the limits laid down in the recent Charge of the Primate. Mr. Henson, too, does, we think, useful work in calling attention to what thoughtful men have for some time been feeling with increasing anxiety: viz., the growing divergence in thought and feeling between the laity and clergy—a divergence which is mainly an outcome of the Tractarian Movement, which, while year by year it is more widely and powerfully felt by the clergy, has, with the exception of a handful of town congregations, scarcely touched the laity, so that at last, as with characteristic humour he points out, while the rector talks of eucharist, and priest, and altar, his churchwarden speaks of the communion, the clergyman, and the holy table. But while this is the case generally, the more hot-headed of the Extremists seek, as if of malice aforethought, to outrage the feelings of ordinary Englishmen by the use of such terms as Mass for Holy Communion, and the like ante-Reformation phraseology, and by pouring the bitterest contempt on the word Protestantism, and much that it denotes—a word, by the way, for which perhaps more can be said than the letter would allow. Of course Mr. Henson thinks the Evangelical Party diverge even more widely from the Reformation settlement than Lord Halifax's friends; but he allows that, as these divergencies harmonize

with the Protestant feelings of the country, they do not imperil the present order of things.

In conclusion, we can wish for nothing better than that every clerical book-club in the country would purchase this shilling pamphlet, and that all their members would carefully read and ponder its weighty words.

J. D. TREMLETT.

Workers Together with God. Edited by Rev. N. KEYMER, M.A.
A. R. Mowbray and Co. Oxford and London.

This is a series of papers on different branches of Church work. They are obviously written in the interest of one section only of the Church, but in spite of the somewhat exclusive tone and phraseology, a good many valuable hints may be gleaned by all. Such well-known specialists as Miss Louisa Twining on "Workhouses," the Rev. W. Carlile on "Begging," Lady Laura Ridding on "Work Among Mothers," to mention no others, are well worth reading. The subjects treated of are sixty-seven in all, and are most diverse, beginning with "Spiritual Life the Power of Spiritual Work," by the Rev. J. P. F. Davidson, and ending with a paper on "The Stage and the Church," by Mr. Ben Greet. Some of the statements in the latter are perplexing—*e.g.*, "The lessons they (*i.e.*, actors) teach are the same as those taught by the Church."

Juvenal: Fourteen Satires. Edited, with Notes, by J. D. DUFF, M.A.,
Trinity College, Cambridge. Cambridge University Press. Price 5s.

This edition of Juvenal is in many respects the best English edition in existence. Mayor's Commentary is, for the advanced scholar, indispensable, but its vast host of citations and parallels are apt to confound, rather than enlighten, the student. We are very glad Mr. Duff has ventured to give a good portion of the sixth satire, without doubt Juvenal's most brilliant performance. The notes on this satire are unusually good and full, and are evidence of the editor's wide acquaintance with Roman literature, especially of the Silver Age writers. We hope that some day he will undertake an edition of Petronius, worthy alike of his own high reputation among scholars and of the Cambridge tradition.

The text of the present edition is, of course, based on Bücheler's last edition (1893), where the readings of *P* are fully set forth. Brief critical footnotes accompany the text.

Among several brilliant suggestions advanced in the Commentary, we select the following (i. 155), *viz.*, on the well-known passage:

"Pone Tigellinum : tæda lucebis in illa,
Qua stantes ardent qui fixo pectore fumant,
Et latum mediæ sulcum deducis harena."

Most editors have managed to hoist some sort of meaning into the last line; but no editor previous to Mr. Duff has seen that the meaning of it is simply, "You will be ploughing the sea-sand,"—*i.e.*, your efforts will be in vain. The proverb is familiar enough, and is here supported

with several excellent parallels. This interpretation will certainly be henceforward accepted as the only true solution of the passage.

Mr. Duff has suggested—in the notes—a few emendations, *e.g.*, on iv. 33, “Pharia” for “fracta,” which seems to be right; but, on the whole, he is a conservative editor, and for this readers will feel profoundly thankful. We do not want to have classical writers rewritten, but explained. Rash conjecture is the offspring of defective understanding.

We heartily congratulate Mr. Duff on his concise and thorough exposition of one of the greatest of Roman writers.

University Addresses. By Principal CAIRD, D.D. Maclehose, 1898. Price 6s.

The Master of Balliol has performed a pious task in collecting his late brother's most important University Addresses, and printing them in this volume. John Caird's work is like no one else's; it has not merely the hall-mark of his own striking individuality, but unquestionably gives the impression of true genius. His “Introduction to the Philosophy of Religion” we have long regarded as a wholly unique book. There he transplanted, so to speak, the metaphysic of Hegel into the soil of religion, and so enriched two main continents of human thought. These “Addresses,” here collected, while they show him in a less philosophical aspect, display his wonderfully keen insight into the relations that bind human activities, and his mastery of underlying principles of human thought and experience. The admirable literary style, the polished irony, the intense religious feeling of the man, are finely represented in these occasional addresses. Few have any claim to finality in their verdicts, but all are instinctive with the philosophic culture and high moral endeavours of one of the greatest teachers and preachers of our generation.

Human Immortality. By Professor JAMES. Archibald Constable. Price 2s.

This is quite a tiny book, but contains more true thought than most octavo volumes. Briefly, it proposes to set before us certain arguments in favour of the great doctrine of human immortality which are too often either unknown or ignored by professed unbelievers. Whether Professor James has not, perhaps, proved too much in this lecture, we will not venture to assert; but we should like to commend his book (the argument of which will not easily bear being reduced to any smaller compass than that into which it is already packed) to physiologists, theologians, and philosophers alike. Professor James is, perhaps, the most distinguished psychologist living; and a powerful argument such as he puts forward here will be listened to with a respect which would be denied to the theologian pure and simple. It is a book that the *indifferent* had better shelve; it will not appeal to such as these.

History of the People of Israel. Written for Lay Readers by C. H. CORNILL, Ph.D., S.T.D. Chicago: Open Court Publishing Company, 1898. Price 7s. 6d.

With all due respect to Dr. Cornill, this book is not a history at all, in any ordinary acceptance of the word. It is not even a reconstruing of history, but a reconstruction. Clever it undoubtedly is, and may certainly prove useful in the hands of those who can keep a level head; but we had better say at once that, from cover to cover, it is untrustworthy as a positive record of historical facts.

For no earthly reason that we can see, Dr. Cornill, while allowing that Abraham may have been (probably was) an historical personage, complacently rejects all the other patriarchs with this remark: "They are only personifications and representations of the races or tribes whose names they bear. . . . Isaac is only a patronymic. . . . Races never adopt the names of individuals." Who told the worthy Professor that this is so, we wonder?

Dr. Cornill has more than a sneaking regard for David; he will even speak of him as the greatest "self-made man in history." But, then, David is no saint or psalm-singer; and so unbroken tradition of thrice a thousand years goes for nothing. "Psalms"? Certainly not, says the critic; but he may have written a few secular songs.

It is on Ahab, however, that Dr. Cornill seems to lavish a peculiar share of admiration. The "searching eye of criticism" (p. 102) views him as "one of the best kings and most powerful rulers Israel ever had"; he is extolled in these pages as a type of most of the Jewish virtues; and then (can it be by some delicate stroke of irony, or is the professor of theology in the University of Halle really in earnest?) he winds up his account by these words: "And this is the historical Ahab of Israel."

By way of lending additional spice to this book, the translator or the publisher has added an "Appendix" consisting of certain questions propounded by a reader of "The Open Court" on Dr. Cornill's book; and a "condensed" series of answers—by the Professor himself—is then attached, in order (we presume) to clear up some of the difficulty and bewilderment which the reader feels who pursues the argument of this "strange, eventful *history*." Like the statements in the book itself, the answers make imagination do duty for fact, and strand the student on the shifting sands of fiction and hypothesis.

The More Excellent Way. By the Hon. Mrs. LYTTTELTON GELL. Henry Froude. Pp. 319.

This charming and dainty gift-book is described as "Words of the Wise on the Life of Love: A Sequence of Meditations," and deals with love's nature, essentials, graces, capacities, dues, paradoxes, and union. The compilation is beautifully selected, and from the choicest and most suggestive authors. It is printed in green and blue, with ornamental typography on every page, and is altogether a fascinating volume.

Things to Come. Fourth annual volume. Stoneman, Warwick Lane. Pp. 144.

This is a journal of Biblical literature, with special reference to prophetic truth, and is the official organ of prophetic conferences. The study of prophecy is no doubt too much neglected.

The Nativity in Art and Song. By W. H. JEWITT. Elliot Stock. Pp. 198.

This beautiful book is a collection of poems, pictures, and traditions connected with Christmas. There are forty-two charming illustrations, and the subjects dealt with are—the story itself, its treatment in verse, the angel hosts and their worship, the Wise Men, the presentation in the Temple, cradle songs, joyfulness associated with Christmas, and some legends connected with the holy season. As a treasury of illustrations for Christmas sermons, addresses, and cards, the book will be invaluable.

Belief in Christ, and other Sermons. By H. M. BUTLER, D.D., Master of Trinity. Macmillan. Pp. 302.

There are few more interesting living preachers than the Master of Trinity. The Church will thank him for publishing thirty-five sermons preached in chapel at Trinity College. Dr. Butler's long experience of young men at Harrow and Cambridge qualifies him peculiarly for addressing them on religious subjects. Every sermon breathes the firm, clear faith of a highly-cultured mind, and the warm sympathy of a truly Christian heart. The volume is full of interest from beginning to end.

Our Boys. Edited by Rev. S. P. JAMES, D.D. Roxburgh Press. Pp. 283. Price 3s. 6d.

Dr. James has collected eighteen excellent addresses to boys, with two on education. Amongst the writers are the Bishop Suffragan of Reading, Bishop Abraham, Bishop Mitchinson, Canon Garry, the Rev. W. M. Myres, and himself. The sermons are very practical and on a great variety of subjects, and will be useful both to boys and teachers.

Things to be Added. By E. G. STEWART. C.E.T.S. Pp. 153. Price 2s.

This excellent volume of readings for mothers' meetings consists of two parts: First, the seven additions to faith in 2 Peter i. 5; and, second, five papers on important temperance subjects. It is bound to do good.

Graded Lessons on St. Matthew's Gospel. By WILLIAM TAYLOR. Sunday-School Institute. Pp. 241. Price 2s. 6d.

These excellent and clearly-arranged lessons are by the Master of Method in Battersea Training College, with blackboard illustrations. The "grading" consists of easy lessons, intermediate lessons, notes for senior classes, picture lessons, blackboard lessons, and scholars' lesson-papers. A most useful addition to Sunday-school literature.

Heroines of the Faith. By FRANK MUNDELL. Sunday-School Union. Pp. 159. Price 1s. 6d.

This is one of the Heroine Series, the other volumes being "Heroines of Daily Life," "Heroines of Mercy," "Heroines of Travel," "Heroines

of the Cross," and "Heroines of History." It contains sixteen sketches from the time of the martyrs of the Early Church to the days of the Covenanters. We believe, however, that the story of the drowning of the women at Wigtown has been completely disproved.

The Silver Link. Seventh annual volume. Sunday-School Union. Pp. 240. Price 2s.

This illustrated magazine for the home and the school has many attractive features: two excellent serial stories, "The Captain's Fags" and "Into Stormy Waters"; other continued papers are "Stories of the Apostles," prize competitions, Talks on International Lessons, and the Sunday Hour.

Young England. Nineteenth annual volume. Sunday-School Union. Pp. 476. Price 5s.

The editors of this admirable volume continue to show their understanding of the nature and interests of boys. The principal stories are, "In Arms for Freedom," "On Injun's Land," and "The Splendid Stranger." Other series are, "Kings of the Quarter-deck," Natural History Papers, "School-days of Eminent Men," "The Sunday Hour," and "Where the Ships come in." The illustrations are of a high class.

All Sorts and Conditions of Women: a Romance of the East End. CHARLES BURT BANKS. Elliot-Stock, Paternoster Row. Pp. 250.

This story illustrates the kind of Christian work that is going on in East London by means of parish centres, college and school settlements, and the like. The author shows knowledge and experience, and the ups and downs, adventures, disappointments, encouragements, and types are not exaggerated.

The Use of Sarum. By WALTER HOWARD FRERE, Priest of the Community of the Resurrection. Cambridge University Press, 1898. Pp. 314.

This is Part I. of an important liturgical work; it contains the Sarum customs as set forth in the Consuetudinary and Customary. The original texts are edited from the MSS., with an introduction and index. It is interesting to all scholars to know what it was that was put aside by our present Book of Common Prayer. The book has been most carefully edited, and, besides the text of the services, gives an effective view of the life and duties of a pre-Reformation cathedral.

Teachers' Bible. New Series. Nelson and Sons. No. 62. Best morocco.

This very beautiful Bible is perhaps the best of its kind that has appeared. Through the use of extraordinarily thin, firm paper, the type is large and easy. The important feature is 350 pages of Biblical information at the end, profusely illustrated with beautiful photographs. The Notes are by Sir Charles Wilson, Professor Sayce, Colonel Conder, Professor Beecher, Professor Riddle, Canon Tristram, Canon Taylor, Canon Bonny, Professors Robertson, Marcus Dods, G. A. Smith, Rendel Harris, W. M. Ramsay, J. D. Davis, Warfield, and M'Curdy; and the Editor is the learned Secretary of the Bible Society, Dr. William Wright. Our readers will be glad to have a Biblical Companion which they can thoroughly trust. The whole volume is a study of typography and binding.



The Month.

THE consecration of Dr. Welldon, Headmaster of Harrow, as Bishop of Calcutta and Metropolitan of India, and Dr. Lyttelton as Bishop of Southampton, took place at St. Paul's Cathedral on November 30. In addition to the Archbishop of Canterbury, the Bishops of London, Winchester, Peterborough, Rochester, Chichester, Bath and Wells, Guildford, and Stepney, and Bishop Johnson, Bishop Welldon's predecessor at Calcutta, took part in the service. Dr. Butler, the Master of Trinity College, Cambridge, a former Headmaster at Harrow, who preached the sermon at Dr. Welldon's request, spoke of the friendship from boyhood between India's future Viceroy and future Metropolitan. "May the friendship of these two prove a blessing to the many peoples of India!" Lord Curzon was one of the congregation.

The *London Gazette* of December 13 announces that the Queen has approved the appointment of the Very Rev. W. H. Williams, D.D., Dean of St. Asaph, to be the Lord Bishop of Bangor, in the room of the Right Rev. Daniel Lewis Lloyd, D.D., resigned. In the same number of the *Gazette* we note that the Rev. H. C. G. Moule, D.D., Principal of Ridley Hall, Cambridge, has been appointed to be one of the honorary chaplains to her Majesty.

The Rev. Hastings Rashdall, Fellow of New College, Oxford, has been elected Preacher to the Honourable Society of Lincoln's Inn for five years. He will preach his first sermon in Lincoln's Inn Chapel on January 15 next.

The Rev. C. J. Ball has been reappointed Chaplain of Lincoln's Inn Chapel for one year, and he will preach in the chapel on Sundays when the pulpit is not occupied by the Preacher or by special preachers.

The Rev. Herbert Edward Ryle, President of Queen's College, Cambridge, and Hulsean Professor of Divinity at Cambridge, has been appointed as Warburton Lecturer for the four ensuing years, in succession to the Rev. Henry Wace, who has completed his term of office.

The Lord Chancellor has presented the Rev. Canon Cremer, Rector of Keighley, to the important vicarage of Eccles, vacated by the elevation of the Rev. the Hon. Canon Lyttelton to the Episcopate. The Rev. Frederic Daustini Cremer is about fifty years of age.

The Rev. the Hon. Arthur Temple Lyttelton, D.D., who on St. Andrew's Day was consecrated Bishop of Southampton, will succeed Canon Lowe as Provost of St. Nicolas' College, Lancing.

A drawing-room meeting in support of the Hostel of St. Luke, Nottingham Place, W., was held at the Deanery, Winchester, early in December. There was a large attendance of clergy and medical men.

The *Daily Chronicle* says: "Lord Halifax, the President of the English Church Union, is engaged on a very interesting piece of literary work. His lordship, it will be remembered, was the chief mover in an effort made a few years ago to secure closer relations and greater unity between the Anglican and Roman branches of the Church. Various accounts of what took place on this occasion have from time to time found publicity, but hitherto no authentic report has been made. This, however, will be supplied in the work which Lord Halifax is now preparing for publication. The book will contain a summary of the incidents which led to the effort to secure reunion; a report of the meetings which took place between Lord Halifax and the representatives of the Roman Church, and incidentally much light will be thrown upon this unsuccessful attempt."

The Right Hon. A. J. Balfour, M.P., in the course of his recent speech at Bristol, thus referred to the acute controversies which are now going on in the Church of England: "Let us not try to diminish the variety of ritual permitted to the English Church, but let the clergy, who have the power in their hands, take care that in the complexion of the services which they give to their congregations, they consider, not merely the bare letter of the law, not merely the limits within which prosecution is impossible, but also what is best suited to meet the wants, satisfy the tastes, and accord with the traditions of the congregations with whom they are connected. I confess that I look, and I believe the nation looks in this—I hardly like to use the word 'crisis,' but I think it is not too strong—in this crisis of the fortunes of the English Church, to the courage and to the discretion of the Episcopal Bench. To them we have a right to look. They have large powers given to them by ecclesiastical and by civil law, by the law of the Church, and by the law of the State, and I am convinced that the wise, discreet, and courageous use of these powers will tide us over all existing difficulties. But we, the Protestant laity of this country, have also our responsibilities. We are Protestants, and the name is connected with noble associations in the past. It is associated with the reform of doctrine, with the reform of ritual, with the reform of morals. The work done under its banners has done, I think, immeasurable service for intellectual enlightenment and for civil freedom. I gather from speeches that I have heard elsewhere that there are some who suppose that these great results are in danger. Fear not. These results are beyond the touch of time or the effect of circumstances. Our business is not so much to safeguard Protestantism, which is not, and cannot be, within these islands in any danger—our business is to see that no injury happens to the Church to which we belong. Let us see to

it that, in our efforts to maintain Protestant doctrine, in which we believe, we are misled by no panic fear, no narrow pedantry; and that we approach the consideration of topics so vital to the unity of our Church with the charity which ought to exist between its members, with the spirit of enlightenment and comprehension which has always been a characteristic of the English Church, and which, please God, will be its characteristic for ever; that we approach, I say, this question in a spirit which will not endanger these great interests, and which must have for one of its characteristics a broad, a sympathetic, and a tolerant sympathy with the opinions of those even from whom we disagree the most."

The Workmen's Lord's Day Rest Association has issued an address thanking its friends and supporters for the help given in the recent fight before the London County Council against Sunday concerts.

The *Saturday Review* has once more changed hands, and the new editor will be a Tory barrister, Mr. Harold Hodge. What will be of more interest to our readers is that, according to the *St. James's Gazette*, "Church matters will be vigorously treated on the lines of the party which may be described as that of 'Lux Mundi.'"

Lord Kitchener left London for Egypt on December 8. Of the £100,000 he requires for the Establishment of the Gordon College at Khartoum, the entire amount has already been subscribed. With the Sirdar travelled Sir Henry Rawlinson, his aide-de-camp, and Captain Watson. Telegraphing to the Lord Provost of Edinburgh, Lord Kitchener said: "£100,000 is the minimum on which a college such as I proposed could be started. All that I receive above that sum will add to the efficiency and success of the college." Personally, we are of opinion that the language which should be taught (mainly) in the new college ought to be Arabic.

Lord Ashcombe introduced the question of the formation of a Bishopric for Surrey at a recent meeting of the Clergy and Laity of the Dorking Rural Deanery. He said the matter had been brought forward by reason of the great increase of London. He proposed the following resolution:

"That in the event of the formation of the Diocese of Southwark, this meeting of the Rural Deanery hereby expresses its wish to be included in the New Diocese, which it trusts will include nearly the whole or the greater part of the County of Surrey."

Mr. R. Barclay seconded the resolution, which was carried unanimously.

The Archbishop of Canterbury, as President of the National Temperance League, has issued, dated from Lambeth Palace, a preliminary invitation to the national and international temperance organizations throughout the world for a "World's Temperance Congress" to be held in London during 1900.

The Committee of the Poor Clergy Relief Corporation, at their fortnightly meeting on December 6, considered forty-one applications from distressed clergymen, their widows, and orphan daughters, and in addition to gifts of clothing in twenty-four cases, made grants amounting to £250.

The London Library was opened on Monday, December 5, after its recent enlargement, by the President (Mr. Leslie Stephen). Lord Wolseley, the Bishop of London, Mr. Lecky, M.P., Sir Courtenay Boyle, Mr. Frederic Harrison, and other well-known men, also took part in the proceedings. In the *Spectator* of December 10 there is an interesting account of the aims and methods of this excellent library, which should be read with the care it deserves.

Canon Barnett suggests in the *Nineteenth Century* (1) that Deans should be abolished, and that Bishops be made Deans, but be still called Bishops; (2) that Canons be made Suffragan Bishops; (3) that the care of Cathedral fabrics be entrusted to County Councils; (4) that County Councils be empowered to suggest to a Cathedral Committee of the Privy Council how Cathedrals may be put to better and more diverse use than at the present time.

Two new painted windows have been erected in the ancient Cathedral of Clonfert. They are the gift of Mr. Thomas Roderic O'Connor, who has given the following reason for his gift: "The two east windows of this Cathedral were presented by Thomas Roderic O'Connor in thankful commemoration of the Diamond Jubilee of Her Most Gracious Majesty Queen Victoria, 1897." Clonfert is one of the oldest, if not the oldest, Cathedral in the kingdom. It dates from a period anterior to the advent of St. Augustine, and has been the place of worship in the district for no less than 1,340 years. The Incumbent of the parish, of which the Cathedral is the Parish Church, is asking for £1,000 to complete the work of restoration which has been begun.

The Cretan Thanksgiving Service was held at St. Peter's, Great Windmill Street, on December 6. There was a large and brilliant congregation, including many of the members of the Duke of Westminster's committee, M. Metaxas (Greek Chargé d'Affaires), Sir Charles Dilke, Sir Robert Reid, the Earl of Stamford, the Countess Grosvenor, Lady Sophia Palmer, Lady Lyttelton, and others. Mr. Edwards Atkin acted as Master of the Ceremonies.

The sum of £1,000 was paid into Messrs. Leatham, Tew, and Company's Bank at Wakefield recently, as an anonymous subscription to the fund for enlarging the Wakefield Cathedral, as a memorial of the late Bishop Walsbam How, the first bishop of the diocese. The amount now promised is over £7,500, and the first section of the work will be commenced as soon as a faculty has been obtained.

A meeting of the Executive of the Church Committee for Church Defence and Church Instruction was held in the offices at the Church House on December 2.

Above £3,000 has been subscribed or promised towards a fund for restoring the parish church of Holy Trinity, Hull, one of the historic edifices of the county of York.

CHURCH ARMY.—Fifty of the newly-elected Lord Mayors and Mayors have already promised to preside at meetings in their respective cities and towns in support of the work of the Church Army throughout the

whole country, amongst the outcast and destitute, irrespective of creed or character, and the central committee are hopeful that at least one half of all the heads of municipalities in England and Wales will consent to preside at similar meetings.

IRISH CHURCH MISSIONS.—In 1899 the society will celebrate the jubilee of its existence. The committee have arranged that the celebration shall commence with a week of prayer throughout its mission stations, commencing on January 22. January 16, which has been observed from the society's commencement as a day of special prayer, will be observed as usual, and will serve as a fitting preliminary to the week of prayer.

The publishers of the *Record* have decided to reduce the price of that paper from 4d. to 3d. after January 1, 1899.

SOME NEW BOOKS.

- Aspects of Primitive Church Life.* By W. BRIGHT, D.D. Longmans. Price 6s.
- Catholicism, Roman and Anglican.* By Rev. A. M. FAIRBAIRN, D.D. Hodder and Stoughton. 7s. 6d.
- England under the Tudors.* (Vol. i., Henry VII.) By Dr. WILHELM BUSCH. With Introduction by JAMES GAIRDNER. Innes and Co. 16s.
- Bismarck's Reflections and Reminiscences.* Edited in English by A. J. BUTLER, M.A. Smith, Elder. 32s.
- English Lyrics from Spenser to Milton.* Edited by JOHN DENNIS. G. Bell and Sons. 6s. [In the "Endymion" illustrated series.]
- Henry VIII. and the English Monasteries.* By F. A. GASQUET. (New edition, in one vol.) J. C. Nimmo. 10s. 6d. net.
- Roman Society in the Last Century of the Western Empire.* By SAMUEL DILL, M.A. Macmillan. 12s. net.
- South London.* By Sir WALTER BESANT, M.A. Chatto and Windus. 18s.
- The Use of Sarum.* I. (Sarum Customs). 12s. net.
- Whittier's Complete Poetical Works.* Oxford Press. 3s. 6d.
- W. Wallace's Lectures and Essays on Natural Theology.* Edited by the Master of Balliol. Oxford University Press. 12s. 6d.
- Velleius Paterculus.* Libri duo. Edited by ROBINSON ELLIS, M.A., LL.D. Oxford University Press. 6s.
- Religion in Greek Literature.* By the Rev. Emeritus-Professor LEWIS CAMPBELL, M.A., LL.D. Longmans. 15s. [The "Gifford" Lectures, 1894-95.]

The first volume of the "Oxford Library of Practical Theology," which Messrs. Longman have undertaken, will, it is hoped, appear early next year. It will be "Religion," by Canon Newbolt. The others will be "Prayer," by the Dean of Chichester; "Baptism," by the Rev. Darwell Stone; "Confirmation," by the Bishop of Vermont; "Holy Matrimony," by Canon Knox Little; "The Holy Communion," by the Rev. F. W. Puller; "The Prayer-Book," by the Rev. Leighton Pullan; and "Religious Ceremonial," by the Rev. F. E. Brightman, Librarian of the Pusey House. As will be seen from the names of the writers, the standpoint from which the subjects will be treated will be distinctively that of the High Church party.