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THE
CHURCHMAN

JUNE, 1899.

ART. I.—A PLEA FOR PARSONS.

A SUNDAY AFTERNOON TALK TO MEN.

"PARSON," everyone knows, is only a corruption of "person." The people prefer broad, open syllables to more dainty and mincing sounds—hence, in homely English, "learning" becomes "larning"; "Derby," "Darby"; and "Hertford," "Harford"; and, by the same rule, in mock-rustic lingo, "University," "Varsity"; and "eternal," "tarnal." But, however pronounced, how came "person" to mean "clergyman"?

Through abbreviating a legal expression, we know what is meant, in connection with a house, by "the person of the house"—not necessarily the owner, but the chief occupant, the responsible inmate who presides over it, and attends to any business outsiders may have with its tenants. Exactly in the same sense the parish clergyman was in law "the person of the church"—he was "the man in occupation"; and if a particular church was in question, by the "parson" of it was understood the responsible priest who had been inducted into the charge of it, with all the rights and duties which that involved. In days not long gone by the term had no flavour of humour or familiarity; and to a Devon or Somerset countryman "passon" is still the ordinary name for a cleric in charge of a cure, the term "clergyman" or "incumbent" sounding too pedantic for him altogether.

Losing by degrees, however, its strict legal sense, the word passed out into a wider use, and came to be employed for any professed minister of the Christian religion, and we hear of "hedge parsons," "methody parsons," and, in the colonies, "bush parsons"; while, along with this departure from legal

accuracy, there seems to have come upon the word, I know not how, a new complexion, quite different from that associated with the idea of privilege and possession which originally belonged to it. Somehow a touch of humour attaches nowadays to the term "parson." You smile as you use it, not in ridicule, but as one who is employing a homely, colloquial term for an office which has other titles, more proper, no doubt, but too stiff and formal to suit offhand social converse.

It is well to remember that the term which gives a title to my address had its source in, and bears witness to, no disregard or mistrust whatever of the clergy, rather the reverse; while in strictness it can only apply to men duly recognised and installed as officers of a fully-accredited Christian system. I will not here discuss what the credentials of the true Christian minister are; I only wish it understood that, whatever they may be, in speaking of "parsons" I mean legitimate ministers of Christ alone.

Now, for these I offer a brief plea this afternoon. Never mind why. I think that in these days there are good reasons, but I do not propose to handle the subject polemically. I shall just make, and briefly support, a few assertions about Christian ministers and their claim to consideration from their fellow-men, some of which may not have occurred to all who hear me.

1. First, then, I assert that *ministers of the Gospel, as an institution, were established by Jesus Christ, as the agency He Himself approved for the perpetuation and propagation of His religion, and, as such, may claim consideration for His sake and in His name.*

There is no time to argue this out; but is there any need? Christ indisputably left *something* behind Him as the nucleus for what we call His Church to crystallize round; but what? Not a single line in writing; and the New Testament was not put together for fifty years after His death, nor recognised, as we have it, for three hundred. What *did* He leave, then? Twelve "Apostles," telling them to spread His Gospel and teach His followers, baptizing them, and celebrating a Supper with them, in "remembrance of Him." No one, so far as I know, disputes this.

But when the Apostles died, how was this work to go on?

Why, they had taken care to appoint others to take their place, and transmit the heritage of the promise Christ had made when He first appointed them—"I am with you to the end of the world"; for otherwise must not that promise have become null and void? There is not a trace of a doubt in all the records of the first Christian ages that this was what happened; we are expressly told, indeed, that it did happen

in the Acts and Apostolic Epistles. And when, since those days, did the succession of the Christian ministry cease? Never!

There must, then, be a legitimate Christian ministry somewhere; and that legitimate Christian ministry, as such, must have this presumptive claim to the consideration of men, that it represents and embodies, so far, the will and purpose of Jesus Christ Himself. I shall not dwell, however, on the Divine origin and authority of the Christian ministry for an obvious reason. The more fully it is admitted, the less interest or appropriateness will attach to a *plea* for ministers. Why plead when the cause is recognised as won already? Having laid it down, therefore, I will leave it out of view. For unless certain other things were true of the clergy, their Divine commission would not be admitted by mankind in general, while the statement of these other things in their favour will confirm the convictions of those who do admit it.

2. Secondly, therefore, I assert that *in times of danger and of persecution for the faith, Christian ministers have played a heroic part in suffering for conscience' sake*. No doubt they were bound to; but my point is that they *did*. Putting the Apostles aside, beyond all dispute it was the clergy that for nearly three centuries led the way to the cross, the stake, or the lions. Shoals of Christian priests perished in the imperial persecutions; and of bishops, Ignatius, Polycarp, Cyprian, and Bothinus are only samples of which we happen to have details of the magnificent intrepidity with which the "parsons" of those days died for Christ. Dean Stanley thus describes the three hundred and eighteen who met at the Council of Nicea—all parsons, remember: "They came like a regiment out of some frightful battle, decimated and mutilated by the torture and hardship they had undergone. Many still bore marks of their sufferings—wounds inflicted by instruments of torture, the loss of a right eye, or the searing of the sinews of the leg to prevent their escape from the mines. They were an army of confessors and martyrs."

It is not possible, I think, to sneer at a company such as that! Self-sacrifice in any cause is an argument to which detraction itself can find no answer.

But there have been persecutions since Decius and Diocletian! Recall the awful religious massacres and executions of the sixteenth century. Who bore the brunt of these? I know who did *not* in England. It was not the nobility and gentry who suffered for conscientious adherence to Reformation principles! No; those whom Mary I. roasted alive because they questioned transubstantiation belonged to two classes of society almost exclusively—parsons and working folk.

It nowise affects the argument that the advocates of the Reformed faith persecuted in return. It was emphatically denied by Queen Elizabeth's Premier that any Romanist had ever been put to death for his religion; it was for proved treason only that they suffered. I fear this cannot be substantiated in *every* case of Protestant severities in that time of turmoil and of imperfect comprehension on either side of the true principles of liberty; but it strengthens rather than impairs my position to recall with what fortitude, when their own time came round, the Roman clergy also suffered for their principles. Under the Plantagenets, under the Tudors, and under the Stuarts alike, thousands of clergymen in England, Ireland, and Scotland accepted deprivation, beggary, imprisonment, and even worse, rather than betray their faith and convictions of duty. Can these things be denied? I fearlessly assert they cannot, and submit that they furnish some justification for a plea for parsons, and I have not made half what could be made of this argument.

Martyrdoms rarely occur in our days; but when they do, they are generally of parsons—missionary bishops, missionary clergy—dying of disease contracted in their duty, or of violence offered them in discharging it—a Patteson, a Mackenzie, a Hannington, a Smythies, a Hill, a Stuart, and the five Bishops of Sierra Leone.

3. My third assertion is that *Christian ministers have played a noble part in originating and fostering the social and political amelioration of the times in which their lot has been cast.* Most assuredly this was true of the early centuries of Christendom, when, beyond question, the influence of the clergy was very great; and the reforms introduced into the social life of the Christianized Roman Empire were effected entirely at their instigation. The witness of the pagan Emperor Julian, and the anti-Christian historian Gibbon, on these points will hardly be challenged. Says Julian: "Impiety" (he means Christianity) "is greatly promoted by its philanthropic work; its care for the dead; its reverence for human life. It is a shame that these profane Christians are ready to provide for our poor as well as their own, while the former, as far as *our* help is concerned, are left to starve." And Gibbon remarks on Julian's fruitless imitations of Christian social institutions: "If these reformatations had been realized, the imperfect copy would have been less beneficial to paganism than honourable to Christianity." In every social and political reform of that day the Christians took the lead, and the clergy led the Christians, whether it was providing in plague time for the sick, who were commonly deserted in panic by their neighbours, or introducing laws

mitigating slavery, repressing suicide and infanticide, and abrogating cruel punishments and barbarous amusements. It was a parson, Telemachus, who secured, at the sacrifice of his life in the arena, the abolition of gladiatorial shows; it was another, Lactantius, who elicited from the Emperor provision for all children whose parents, through poverty, could not support them. I have not time to illustrate further, but would remind you that the basis of the Teutonic civilization was the Christianized institutions of Rome, adopted by the Teutonic hordes which took its place. In short, the best customs of Christian civilization to-day were the work, inherited by us, of the Christian clergy of the later Roman Empire. Here is a glimpse of the severe standard of moral and social purity set by the clergy of those days. A bishop's pastoral is preserved, noticing with severe condemnation the act of certain clergy of Ravenna in—doing what enormity? Accepting large interest for their investments! And here is a contemporary description of a presbyter of Gaul, apparently not a particularly distinguished man, which, in days when the laity were chiefly engaged in killing or getting killed, implies something of a "lead" in educational, social, and æsthetic matters, as well as in religion: "Dialectician, poet, geometrician, musician, critic, he solaced the desolate with sympathy, the captive with ransom, the hungry with food, the naked with clothing." The right of asylum, the "truce of God," the humanizing institutions of chivalry—it was the Christian clergy with whom all these, in effect, originated. In the settlement of the European bush by the Slavonic and Teutonic tribes, the clearing of the jungle and turning of wilderness into fruitful fields was mainly done under the direction of missionary monks and clergy. In the South of England it was Bishop Wilfrid that taught the starving country-folk to make boats and nets and pottery. It is sometimes sneeringly remarked that "those old monks knew how to choose the snugest and fattest spots to make their homes in." The facts are that the monastic missions were planted down in the most forsaken and forbidding wilds, and these were turned to the loveliness so admired in a later time solely through the civilizing guidance and unwearying toil of the ecclesiastics themselves. Among other things, the clergy were ever the friends, often the *only* friends, of the *slave*. It is a minute, but unmistakable, testimony to this fact that, in the law of Saxon England, emancipation was consummated by the benediction of a priest, and the enrolment of the freed man's name made on the Church copy of the Gospels. I shall have occasion again to refer to social matters before closing. But I have spoken of political services rendered in the interests of

the people by the clergy. In dark times of violence and despotism the authority of the Church alone could cope with that of kings and nobles. Have you ever read how Bishop Flavianus delivered Antioch from the cruel massacre to which it was devoted by the Emperor, and how Bishop Ambrose chastised the great Theodosius for his inhumanity at Thessalonica? Though I cannot be supposed to defend the autocracy of popes, which crept in amid the neglect of Scripture and the decay of spiritual religion and darkened the whole life of Europe for centuries, it must be admitted that some of the popes were noble specimens of parsons, withstanding and breaking the cruel will of unscrupulous princes, and witnessing, in the midst of selfishness and fraud and violence, for the supremacy of God and righteousness and charity.

Take England. It ought never to be forgotten that the horrid penal laws about religion—for instance, the dreadful statute “*De hæretico comburendo*”—were *not* the work of the clergy, but of lay Parliaments. And to whom do we owe Magna Charta? To a parson, Archbishop Langton. To whom do we owe Parliaments? Largely to a parson, Bishop Greathead of Lincoln, the friend and inspirer of Simon de Montfort. To whom do we owe the repudiation of Rome’s claim on England for yearly tribute promised by the perjured John? To a parson, John de Wyclif, chief adviser of Edward III., and the “*Good Parliament*.” Who curbed, at the peril of their lives, the illegalities of James II., when he tried to set aside by his tyrannical will the acts of the people’s Legislature? It was seven English bishops; and it is not too much to say that the introduction, under William III., of that system of complete religious toleration which has since prevailed in the British Empire to this day was largely due to the liberal and comprehensive spirit of the English Episcopate of the time.

In the turbid controversies of local politics, and in class conflicts, it were unwise in the clergy to take a partisan’s share: they belong exclusively to no class, being called to mix with and minister to all alike; but I know no reason for imputing to them in our days any motive for the political votes they may give, except an honest desire in accordance with their deliberate convictions to promote the true welfare of their country.

4. I hasten to another assertion. *Parsons have taken the lion’s share in advancing the literary and educational life of Christendom, up to the present hour.* For some ages of our era the writings of ecclesiastics are almost our only monuments of the past. It is an exceedingly probable

conjecture that, in the library of the British Museum, the literature of our era would be found to consist *in largest proportion* of the productions of ministers of religion. "Much of it," someone may interject, "unreadably dull"; and I think it very likely; but at least the parson's pen has never—with the very rarest exceptions—been at the command of vice or foulness. It would be impossible to go into names and details. I am making *assertions* in this article, true ones, I am certain, but which you should test afterwards by the most rigid comparison with facts; and I assert that a very large proportion indeed—far larger than in any other special section of society—of philosophers, scientists, astronomers, musicians, historians, scholars, architects, sculptors, artists, and men of light and letters in our era, as a whole, have been ministers of religion. I can only think of three departments of human activity in which they have yielded the palm altogether to the laity; the first is trade, the second is fighting, and the third is sport. The great universities and schools of Europe for ages were all founded by, or at the instigation of, and taught and managed by, the clergy. As Lord Macaulay says, "the literary treasures of the classic past were floated down to later times over the deluge of medieval barbarism in an ark, and that ark was the Christian Church and its priesthood."

My space is almost exhausted, and I can only make one fifth and final assertion. Before doing so, I wish to introduce a frank and very important admission into my plea. There have been many, very many, bad parsons. Too often the clergy have, like Aaron at Sinai's foot, caught the infection of a nation's moral plague instead of staying it. If anyone says there have been hypocritical clergy, sensual clergy, arrogant clergy, cruel clergy, ignorant clergy, degraded clergy, I say "Yes, indeed, indeed!" God's treasure is carried "in earthen vessels," to use the striking image of St. Paul. Judas, one of Christ's chosen apostles, was, I suppose, the worst man ever born, though I have always thought that Pope Alexander VI.—Roderick Borgia—must have been a near second. And a bad minister of Christ can be worse than a bad layman, on the principle that the corruption of the best is worst, and more obstacles to vileness must have been broken through; just as a woman that can soar nearest to an angel can become, when bad, the likeliest to a devil. Still, for all these admissions, my previous assertions remain true, and if they are true, my plea has been so far made out. If I say it is summer, and it is questioned, if I can point to a dozen harvest-fields, my assertion is established, and to point to two dozen sterile, unproductive paddocks would prove nothing

to the contrary! It is the normal characteristics and influence of the clergy that are in question.

5. My last assertion is that, *on the whole, the ministers of Christ to-day constitute an invaluable body of standing witnesses in human society for disinterestedness, purity, and charity in this present life, as well as for the surpassing importance of the life to come.*

Disinterestedness.—Assuredly men cannot become parsons nowadays from hope of worldly gain! My hearers cannot but know that there are multitudes of men of high ability in the service of the Church, living—and destined to the end to live—uncomplainingly on the slenderest of incomes, and burdened with incessant calls, who, had they gone into a secular profession or trade, would have long ago made fortunes. But you do not know what the bishop of a large diocese for twenty years knows of the secret privations, toils, and difficulties with which many an educated and honourable priest of the Church of God has to contend, particularly in these days. Oh, my heart bleeds at times for subordinates of my own—far better men, may be, than I am in religious attainment—year after year travelling on sacred errands fifty miles a Sunday, one hundred and fifty miles a week, over the same monotonous track, in burning heat at one time, through dust and mire at others, knowing full well that the harder it is for themselves to reach the scene of duty, the fewer will welcome them on arrival! I confess the old Adam of indignation will burst out in myself sometimes, when I hear of the necessary pittance of men like this cut down, because one parishioner has lost on a horse at the races, and has halved his subscription, and another given so much to the Roman Catholic bazaar, that he must not be called upon for his this time! The due support of ministers by the people is not of man's exaction, but of God's ordinance. "The Lord *hath ordained* that they that preach the Gospel shall live of the Gospel." And it is in connection with the payment of ministers that St. Paul lays down the solemn *dictum*: "Be not deceived: God is not mocked, for whatsoever a man soweth that shall he also reap." Oh that men of private means would give themselves, and give their sons, more frequently to the ministry of God's Word, and in this way help to meet the financial straitness which is strangling and paralyzing the Church's ministrations in some places in our age and Empire!

I will say no more about the disinterestedness of parsons; my own clergy, I know, would wish I had not said so much.

Purity—can I claim *that* for parsons? Well, I am officially a censor of their faults, and I am bold to say that scandals among the clergy are, considering their numbers, of very rare

occurrence in the Australian colonies, and the same is true of the twenty-three thousand clergy (or more) of England. I have lived over twenty years in Ballarat, and its seven Anglican churches have all changed their clergy again and again since I have been there; but I am bold to say that, while many of them have elicited the warmest love and confidence of their people, there has been no single ministerial scandal all that time. I do not say that some younger clergy have not done mistaken and even wrong things ("we all make mistakes, even the youngest of us"), but the "power of the keys"—the discipline of the Church—has been exercised promptly and strictly for their correction. Say frankly, is there any other profession, or business, or class of men of which anything like that could be said? And, remember, a parson's peccadilloes even are trumpeted aloud directly, and no sort of mercy is shown him when he disgraces himself. Quite right—quite right! Blinder to the clergy's faults I would have none to be; kinder to the virtues some, I think, might with advantage be. There is one thing over and over again repeated against ministers of religion till many suppose it *must* be true, and that is, that they quarrel over denominational differences. We speak as we find; my evidence may be worth something, and I make myself responsible for the assertion that denominational "rancour," as it is called, between ministers has been absolutely unknown in Ballarat for the last twenty years at least, and I believe Ballarat a fair sample of such places. In their kindness and friendliness to all, in their personal habits, and in their home life, I am bold to point to the clergy as, on the whole, an elevating example to all classes of society.

Once more, *charity*. Is there any kind of wise and well-considered enterprise undertaken for the benefit of the suffering, the sick, the poor, the intemperate, the lost, in which the ministers of Christ are not either chief movers, or prominent helpers, and, according to their means, generous contributors?

And pray remember that in the things I have been enumerating I have left entirely out of view the one exalted purpose to which the parson's life is given and his energies devoted—the winning, saving, instructing, encouraging, warning, stimulating, and consoling the souls of men. "We have need of him yet," cries Carlyle of the parson. "No man is worthier of his salt than he! Surely to save the souls of men is a loftier function than to shoot the partridges of men!" May we not venture to add, "than to provide for the earthly wants of men, to feed, or clothe, or cure, or kill in battle the bodies of men, to satisfy the fancies and amuse the leisure hours of men?"

I have only a few words more. I know what parsons really are better than most men, having much more copious opportunities of judging of them than most of their amateur critics. They are human, and feel disparagement no less keenly than other people, but seldom feel called upon to defend themselves. There is one thing, however, that is sometimes said of them in these days, so cruelly untrue and so injurious to their access to the souls of men, that they feel it acutely, and I venture to voice their repudiation of it: it is that they are out of sympathy with the temporal sufferings and legitimate aspirations of the masses of the people. I know that to be as false as any lie that was floated on its locust wings up from the pit of the abyss. The clergy profoundly feel, and long to aid in solving rightly, the complicated social problems of the time; and it is an intelligent sense of duty, not any deficiency of sympathy with their fellows, that prevents their throwing themselves and the influence they are entrusted with into the arms of every new nostrum-monger of the day. I must ask you to believe this assertion; its verification will come whenever the appeal shall come for support to some wise, broad reform of our present social system, with real promise in it of true benefit to the poor and oppressed.

My hearers, if you want the clergy to do their work better (and none know more fully than themselves how infinitely they come short of the Divine ideal set before them), don't think to do it by running them down. Never allow yourselves, or your children, or your comrades to indulge in disrespectful talk about men whose function is so momentous, so difficult, so sacred, so linked with the eternal issues of human life; rather help them, rather encourage them (for they need it often, and profoundly appreciate it), rather treat them as being all they ought to be, a most potent incentive to any true man to live a true and noble life! And remember in doing so, Christ's own words upon this matter—for I will put my text at the end of my discourse instead of at the beginning: "He that heareth you heareth Me: he that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me: and he that despiseth you despiseth Me, and he that despiseth Me despiseth not Me, but Him that sent Me."

S. BALLARAT.



ART. II.—THE GOSPEL AND THE INDIVIDUAL.

“WHEN you come to the individual, you have got beyond me.” So a great theologian is reported to have said in conversation with an interrogator. I cannot answer for the exact words, but they were repeated to me on good authority. In any case, they may be taken as a remark which, if not actually made, is abundantly *veri simile*; it would be characteristic and significant in many important quarters of the present religious world.

A strong drift of thought around us sets in the direction of all that is collective and corporate. It meets us everywhere in non-religious connections, social and civil. But my present concern is with it as it is felt in Christian connections. In these it is everywhere, in one phase or another. Here and there a leading teacher, numerous followed, lays a pressing insistence on collective “*humanity*” as the object of redemption, or as the organ of revelation. He sees in “*humanity*” the slowly developing manifestation of God, who penetrates and informs it with His Spirit, and whose eternal Son is its Archetype and its Sum. The word “*humanity*” sounds on perpetually through such teaching, like the theme of a fugue; our minds are impressively occupied in this school of thought by such ideas as the development of humanity, its liberation from evil, its education into advancing phases of truth and goodness. The tendency is to apply to it the whole spiritual vocabulary of salvation, from election onwards to resurrection and to the coming glory.

In other quarters (though often and again these regions of thought and exposition not only border upon each other, but overlap), with equal earnestness and eloquence, that great and sacred word the *Church* is the theme, so to speak, of the music. I may waive for the moment the question, What definition in detail is applied to the word “*Church*”? I take it now as denoting, on any theory, a community, corporate and collective. The thought of such a great complex entity fairly governs and possesses a whole theology. It meets us from every quarter and at every turn. In this teaching the *Church*, in its aggregation, is the representative of God in the world. It is, as an aggregate, the object and recipient of His salvation, and the teacher and transmitter of His message. Yet more, according to some widely-prevalent convictions: it is the sphere, or the channel, of His redeeming Life. It is the avenue to Him who is the Sanctuary. It is the way to Jesus Christ, in the order of life eternal. We may go further: it is (according to the view in question) so united mysteriously to

Him, it is so impregnated, as it were, with Him, that on the one hand we cannot, as men, touch Him except by contact with it, and on the other hand we cannot be in contact with it without touching Him.

So have I heard, with profound attention, the case stated by able and devout expounders of this theology. With all earnestness they repudiated the suggestion that certain teachings of theirs tend to give undue prominence to the Church at the risk of a diminution of the prominence of her Lord. Their contention was that so has He given Himself to her, and, as it were, lodged Himself, for the world's blessing, in her, that it is difficult to say too much of the Church, just because of the supreme glory and vital necessity of Jesus Christ. She is everything to us, because in her we have Him.

Naturally, under the power of such convictions, the whole Scriptural vocabulary of salvation (to repeat the phrase used above) tends to be applied prevalently to this great collective entity, the Church. As with the other line of ideas, so with this: the processes of grace, from the past to the coming eternity, are mainly contemplated as taking effect upon the body corporate as such. Not the soul, not the man, not the individual, but the Church is, upon the whole, the preferred and ruling object of reference.

As one important practical result, the phrases "corporate life," "corporate work," and the like, are heard among us in always more frequency and power. There is a steadily growing disposition to discredit and discountenance anything, in either life or work, that seems out of keeping with those watchwords. Religious individualism is emphatically (in theory) in disgrace, and religious collectivism in honour.

It is quite manifest that the tendencies I attempt roughly to indicate carry with them powerful elements of truth—truth of reason and truth of revelation. Individualism, if it means a real isolation of the individual into a life of self-sufficiency, self-assertion, self-will, is a profound and manifest fallacy as regards all purposes of good, alike for the individual and his surroundings. As manifestly as man was constituted not for himself but for God, so was he constituted not for himself but for others. And what conscience and consciousness suggest, Revelation affirms. The Bible almost begins with the Divine assertion that it is not good for the man, the individual, to be alone. And then it goes on, in its history of redemption, at least from Abraham onwards, to develop the magnificent idea of a *society* of men; related as a society to God; receiving as a society His teachings and His blessings; strengthening itself internally by the fellowship of its members in His presence; guarding as a society His message of grace

and hope ; and, as a society, commissioned by its glorious Head and Lord to convey that message out into the world. When the development of the idea reaches its ultimate stages, in the Epistles and the Revelation, the words seem to labour with the effort to express its greatness to the full. "Glorious things are spoken" of the Church of Christ. It, in its collective character, is "the body of the Lord," the organism for His operation. It is "the Bride" of the Lord, the object of His sacred complacency, and of the vast sacrifice of His dying love ; "nourished, and cherished," and glorified at last, by Him (see Eph. v.). "There is one body and one spirit." "You are all one, *one person (εἷς)*, in Christ Jesus." Race, and age, and sex, and rank, all are merged, in this wonderful collectivity, in Him.

All this I, for one, would recollect with reverent care. The non-individual side of Christian life is a side vastly prominent and momentous according to the Holy Scriptures. It may be distorted, it may be travestied, but in itself it is truth. Men, even the best of men, may attempt impossible definitions of the Church ; but the Church is nevertheless a vast fact in the Divine programme. Things absolutely unpractical may be said about cohesion and unity. They may be preached as if they were Alpha and Omega, in their most external forms ; as if it was more vital to maintain or restore collectivity of management and formal obedience than to preserve or to reassert the spiritual truths which most nearly touch the personal conscience and will. Yet cohesion and unity are not only noble in principle and idea ; rightly and temperately understood, they are altogether salutary in practical effect. The dislocation and the collision of Christians *as such* cannot possibly be according to the mind of God, whether it be of Christians taken singly or of Christian communities.

In the light of such assured facts, the watchwords of "corporate life," "corporate work," "Church life and work," and the like, have a great and good work to do. They have a perpetual mission to exercise against the evils which must always cling to a thoughtless or a self-willed isolation. They warn the individual that he can never possibly live aright if he lives in mere relation to himself. Not only must his usefulness suffer gravely if he is content to work outside all constituted relation to others. His inward, his inmost, life will suffer if he allows himself to be the spiritual hermit instead of the limb of the Body.

Yet, in face of all these facts, not admitted only, but cordially affirmed, I dare to think that it is not untimeily to emphasize also the other side of things. I alluded above in passing to distortions, travesties, impossibilities sometimes

encountered when one reads or listens to the advocacy of Church life and Church work. It is assuredly so. Definitions of the Church are often offered or attempted which square neither with reason nor with Scripture. Often it is forgotten that, in the very nature of the case, in this world of the Fall, the ideal of the Church does not coincide with its actual. So St. Augustine long ago was constrained to own and to teach when the Donatist problem pressed the matter upon his thoughts. He pointed out with distinctness and decision that "not only in eternity, but now, hypocrites are not to be described as being associated with Christ, *however they may SEEM* to be in His Church . . . by reason of their temporary commingling with the true members, and their equal share with them in Sacraments" ("De Doctr. Chr.," iii. 32). Forgetting this, good men make assertions in definition of the Church which inevitably burst and give way when they are impartially compared with some of the great Scripture tests, negative and positive, of a true incorporation into our Lord. The claims made on the basis of such a definition—the outrageous Roman claims, for example, but by no means those alone—can only invite a resistance which easily runs to an opposite and really individualistic extreme. They tend to expand into a spiritual tyranny, till "the Church" becomes more or less the autocrat of conscience; and the assertion, however reverent and temperate, of conscience as against the autocracy is condemned as a sort of treason. An extreme case of this is presented in the story of Jansenism two centuries ago, when the Roman community, or more properly the Jesuit school within it, invoking the idea of the community, with its head at Rome, strove only too successfully to crush some of the noblest Christians France ever saw (Pascal among them), because they (being Roman Catholics still) asserted conscience against what was corporate. But that case represents very many others. It represents the case of Hus at Constance, and Ridley at Oxford. It represents in our day, so I venture to affirm, Count Campello in Italy, and Bishop Cabrera in Spain, and the Abbé Bourrier in France.

What has Holy Scripture to say upon the question? A great deal, assuredly. As we have seen, Scripture puts into impressive prominence the idea of the community and its life. But Scripture is never one-sided. It puts into a prominence equally impressive the idea of the individual. Let us consider in two or three directions how it does so:

1. A large part of Holy Scripture is occupied with the record of the individual's personal intercourse with the Eternal, "nothing between." To be sure, the record is there for

purposes immeasurably transcending the individual. It is there for the community, for the Church. It is a rich contribution to the fulness of the knowledge and of the life of the Body. Not seldom it is in itself of direct and pregnant importance to the history and activities of the Body. The individual communion with God of an Abraham under the Syrian sky by night, of a Moses on the Mount, of a Jeremiah in "the court of the guard," of a Paul in the hired house at Rome, of a John in Patmos, not only supplies examples of such communion to the disciples of later time; it makes link after link in the history of the redemption of the world. But, none the less, the intercourse in itself is individual, personal. The man stands face to face with his LORD, spirit to spirit, "nothing between," as really as if there were no other being extant than just God and himself. With the individual, in all possible immediateness and directness, God puts Himself into contact. It is not the individual approaching God through the agencies of the community; rather it is God approaching the community through the agency of the individual, who is spiritually filled with Him.

2. But an example to my purpose on a peculiarly impressive scale is given us in the Book of Psalms. A very large mass of the inspired poems of that truly wonderful book is just the expression (countersigned and authenticated as spiritually true by the Lord Christ Himself) of individual communion with God, "nothing between." No doubt the Psalms, for the Jewish Church, as for its glorious development, the Christian Church, had a liturgical significance and use; they passed into common worship; they became the voice of the Church to God. And no doubt many of them are entirely public and corporate, so to speak, in their form; they refer to the life of the chosen people, to Israel in its collective sins, deliverances, chastisements, blessings. But let these national Psalms be ruled out; they will leave, on any reasonable interpretation (for I hold that the expositors who can see even in Ps. li. only the voice of the penitent *nation* are, however clever, *unreasonable*), a great and impressive collection of purely individualistic Psalms. And as to the liturgical employment of these Psalms, I can only again remark that it leaves their origin just where it was. They arose, they came into being, as nothing other than the cries of an *Ego* to the Eternal, whether in individual joy and worship, or in individual penitence and woe. Look at such Psalms, taken almost at random, as xiii., xvi., xxiii., xxvii., xxxiv., xxxix., lxi., lxiii., lxxi., lxxiii., cix., cxvi., cxix., cxliii. They give us a human heart in the fulness and intensity of individual consciousness, isolated with God, and speaking its whole self out to Him, as

man speaketh with his friend; only the Friend is the King Eternal.

3. Take note, by the way, that this individualism of the Psalms is a spirit which moves with the utmost freedom amidst surroundings which might very well have led us to anticipate something else. I am old-fashioned enough to think, *malgré* a present powerful school of literary criticism, that the Law with its priests and altars was in existence, and often in considerable force and exercise, all through the ages of the Psalmists. Even the new critics will grant that it was so in the time of the latest Psalmists. And priests and altars in the Jewish Church were important things in their true place. But that place, according to the Psalter, was not between God and the individual soul in its inmost spiritual experiences of sorrow and of blessing. In the Psalter priests and altars appear, when they do appear, almost entirely as objects in the background—a landscape slightly sketched in behind the vivid personalities in the front.

4. The histories of Scripture, and the Prophets, might detain us long upon similar themes; but I hasten to the New Testament and to the developed Gospel in its glory. Here again a supremely important place is filled by the individual. True, the community is everywhere—except out of its place. In the delivery of the great Gospel doctrines, notably by St. Paul, “we,” “us,” “our” are more frequent words than “I,” “me,” “mine.” Yet none the less, alike in the words of the blessed Master and in the writings of His servants, a profound and sacred individualism has its sure place.

5. Take one example from the lips of our Lord Jesus Christ (John vi. 37): “All that the Father giveth Me shall come to Me; and him that cometh unto Me, I will in no wise cast out.” Here the first limb of the saying tends in the collective direction: “All (singular, *πᾶν*) which the Father gives Me.” The Lord Jesus contemplates “the gift” here in its most abstract aspect. But the second limb shows us the same object, disintegrated into individuals: “*Him that cometh unto Me.*” One by one, man by man, soul by soul, each in its mysterious personality, those individuals “come.” And they come, not in the first instance to “join a society,” but to clasp the feet of a Person, and to receive His personal welcome of their personality into union with Himself.

6. In the missionary narratives of the Acts it is the same. Pentecost is indeed, from one great view-point, an occasion of collective and corporate experience in the highest degree; but after all it was an occasion when many thousand individuals found, each of them, that he was a sinner, guilty and imperilled, and asked concurrently, but individually,

what to do. And they were directed by St. Peter to baptism, indeed, and to a resultant collective life, but before and below it all to the ascended Jesus, "nothing between," as He stood exalted "to give repentance and remission." How individualistic is the incident of the Eunuch (Acts viii.), and that of Cornelius (Acts x.), and that of Lydia (Acts xvi.)! Above all, think of that of Saul of Tarsus—most potent of all for the community, most intensely personal of all for the experience of the man.

It is scarcely necessary to point out how profoundly individualistic is, from one all-important side, the Apostolic teaching of St. Paul. Most truly no Scripture writer has larger things to say about the Church. But these large things are all instinct with the individual. The writer himself, "the chosen vessel to bear the Name," very frequently indeed unfolds his own most individual experiences of soul on purpose to give the needed shape and point to a universal doctrine. Witness the closing paragraphs of Rom. vii., and that wonderful passage at the conclusion of Gal. ii.: "I through law died to law, that I might live to God. . . . I am crucified with Christ: nevertheless I live; yet not I, but in me lives Christ: and what I now live in flesh, by faith in the Son of God I live it, who loved me, and gave Himself up for me." Remember, again, such words as "God forbid that I should glory" (Gal. v. 14); "I know whom I have believed, and I am sure that He is able to keep my deposit" (2 Tim. i. 12).

And this was the man whom unerring wisdom selected, prepared, commissioned, to be the writer of half the New Testament, the exponent of the Gospel in its most reasoned forms, the chief inspired theologian to unfold the doctrine of the Church.

The outcome of these remarks is a somewhat simple and obvious one, but not, I think, untimely. The ideas grouped around the words "corporate life" are extremely important when soundly used; I trust I have fairly acknowledged this already. But in many quarters they tend at present to exaggeration and usurpation. And in our restless age we find far and wide the anomaly, strange at first sight, but quite intelligible, of an otiose disposition in spiritual things, to "get religion done for us," one way or another. To meet this fatal incipient coma of the soul, for it is no less, it is necessary to press home afresh upon our souls the magnificent individualism of the Holy Bible. It is necessary to remind ourselves definitely and again that, whatever be the place of the Christian Church, it is not *between* the immortal soul and its eternal Maker, Redeemer, and Sanctifier. It is necessary

to warn the individual that he cannot be justified, and sanctified, and glorified, by proxy, or as one of a mass. It is necessary to call him back to the awful duty and radiant privilege of an individual communion with God, above and behind everything else—a communion to which nothing is necessary but the spirit of the man on the one side, and on the other the Spirit of God, the Spirit of Grace, “the Spirit of His Son, whereby we cry, Abba, Father.”

Long ago, in an essay by J. S. Mill in the *Westminster Review*, I read a curious comparative estimate (*à propos* of the Positive Religion) of Roman Catholicism and of Protestantism. The philosopher, “contemplating all,” had much to say of the merits of the Roman idea of religion. He looked more kindly on it, evidently, than on its rival; but he said one thing about Protestantism (may I never be ashamed of that word, any more than were the great Anglicans of the seventeenth century) which was remarkable. He said that there was a grandeur, and a profound moral importance, in the emphasis which Protestantism threw upon the thought of intercourse, face to face, between THE MAN and the Supreme Being.

Let us cherish, with a solemn love, the very idea of that intercourse. Without it, without the eternal life of the individual, what would “corporate life” be but the cold shadow of a shade?

H. C. G. MOULE.



ART. III.—A GREAT ETHICAL TEACHER: THOUGHTS FROM THE LIFE OF DR. R. W. DALE.¹

THERE are men who belong only to their own section of the Church; there are others who belong to the Church as a whole—men who have done, or are doing, a service for Christianity, the effects of which are felt far beyond the bounds of their own particular ecclesiastical organization; men whose praise is, with justice, heard in all the Churches. As a rule, these are not men whose attachment to some particular conception of Church doctrine or Church organization sits lightly upon them: to use a hackneyed modern phrase, they are not generally “undenominationalists,” they are not men whose conceptions and representations of Christian truth and Christian practice are nebulous, and possibly somewhat invertebrate. On the contrary, they are generally men who have so thoroughly lived up to the ideal of their par-

¹ “Life of R. W. Dale of Birmingham,” by his Son. London: Hodder and Stoughton, 1898.

ticular polity, they have so excellently used their own particular scaffolding that they have by its help risen above it. They have not accomplished this by despising "lines of construction." The loftier the building we wish to raise, the greater the need that those lines should be most carefully thought out.

Examples of what we mean, in quite recent years, are not difficult to quote. To take but a few: The commentaries of Bishops Lightfoot and Westcott, the Bampton Lectures of Canon Liddon and Professor Mozley, the sermons and essays of Dean Church, and the expository volumes of Dr. Maclaren, have made their authors the possession of the Church as a whole. Yet each one of these great teachers was, or still is, to a high degree entirely faithful to, because intensely convinced of, the superiority of his own particular form of Church organization.

All that we have said is eminently true of the late Dr. Dale. He was a Congregationalist to the backbone. He had from first to last an enthusiastic devotion to the principles and polity of Congregationalism; but Dr. Dale's influence in life reached far beyond Congregationalism, and to-day his writings are read and studied, and much of the teaching contained in them is reproduced by men by whom the peculiar features of the Congregational system are either intensely disliked or entirely unknown.

If we were asked wherein Dr. Dale's pre-eminence consisted, and in which direction his influence was, and is yet most widely felt, we should answer, "As a *Christian ethical teacher* of the best and highest type." His "Lectures on the Epistle to the Ephesians," on "St. James," on "The Ten Commandments," and his "Laws of Christ for Common Life," contain some of the finest Christian ethical writing which has been produced for more than a generation. His appeal for "An Ethical Revival," in the last-mentioned volume, contains the keynote of his practical teaching. Rarely has a conviction been more effectively stated than in its final sentences:

"A Church full of the life of God, loyal to the throne of God, eager to do the will of God, is certain to be a victorious Church; but a Church in which the Divine Commandments are broken—no matter though its buildings are thronged with excited worshippers, no matter though there may be magnificent generosity in the support of its religious institutions, no matter though its prayers may seem to be fervent, no matter though its preachers may be eloquent and impassioned, no matter though its creed may be defended by the learning of scholars and the wit and genius of a whole army of apologists—will do nothing to propagate a real faith

in the Gospel of Christ, and to rescue men from eternal destruction. Men will refuse to listen to its message, and God will refuse to listen to its prayer."

The source of Dale's power as a teacher of Christian ethics lay, we believe, in his exceedingly clear grasp of Christian dogmatics. The author of "Laws of Christ for Common Life" was also the author of the "Christian Doctrine" and of "The Atonement." In order to qualify himself to give practical Christian advice, Dale continued to be persistently a hard student. At his examination for the M.A. degree in the University of London, he won the gold medal in philosophy: more than thirty years after, in writing to decline the offer of a chair of Dogmatic Theology, he can say: "Throughout my ministry I have had a great interest in dogmatic studies, an interest which has sometimes kindled into a passion. . . . I have given a considerable amount of time and thought to some provinces of dogmatic investigation. . . . I have studied dogma in order to form and enrich my own thought and to guide my ministry" ("Life," p. 573).

In the same letter he states that it is "to the neglect and disparagement of Christian dogma as a scientific study" he attributes "very much of the poverty and confusion of theological thought, very much of the religious uncertainty, and some of the more serious defects in the practical life of our Churches."

But to Dale, as also, we believe, to St. Paul, exhortations to Christian practice were not merely *natural sequences* to the study and acceptance of Christian doctrine. In the Epistle to the Ephesians we do not meet with the hortative for the first time in the fourth chapter, nor do we bid farewell to dogma with the close of the third. Throughout the Epistle the two are inextricably interwoven, though now the one, and now the other, occupies the more prominent place in the Apostle's treatment. The two are in their perfection inseparable, the ethical being, everywhere and always, just the practical manifestation of the principles which are the inspiration, guide, and sustenance of the life.

Now, the term "the Christian ethic," if adequately interpreted, must cover the whole possible range of Christian activity: it must embrace man's social and public, as well as his individual and private, conduct. His conception of Christian truth (lying beneath his conduct) will affect his actions as a member of a church, a citizen, a business man, a politician.

Dale realized that Christian doctrine, and consequently Christian conduct, is too often—especially by Evangelical Christians—regarded exclusively from the *personal* point of

view. To him the great weakness of the Evangelical revival was that it had failed to teach a Christian *social* ethic. Again and again he draws attention to this want. But Dale is not content with merely stating the fact; he indicates its chief cause, and clearly points out one very fatal result. The cause, he believed, lay in the want, on the part of Evangelicals, of a clear and adequate conception of the true nature and influence of "the Church." The result was an inability to employ "the Church," as well as the individual, as a factor for good in the world.

Dale's conception of "the Church,"—his teaching about the Church,—may have been very different from our own. We are not concerned just now with its truth or error. What we do wish to point out is that no one can read his life without feeling that if to be a "High" Churchman is to have a lofty conception of the office and position of the Church in the Christian system, then Dale was a very High Churchman indeed. His convictions on the subject, evidently worked out at the cost of much thought and study, were both strong and clear. As his biographer says: "To revive in the Church a fallen consciousness of its mysterious dignity, and a truer conception of its great purpose . . . this seemed at that time (*ætat.* 41) the one task to which he had been set" (p. 247). In respect to this, Dale was, we believe, perfectly true to the New Testament teaching, viz., that to attempt to conceive of an "isolated" Christian was to attempt the inconceivable.

This is one great reason for his success as an ethical teacher. Man has social faculties; for the perfect cultivation and use of those faculties he requires a social environment—and to the Christian that environment is the Church. The highest ethical attainment can never be merely individualistic; it must be social. And Dale's conception of the Church was as definite as it was lofty. To him an undenominational Christianity was almost, if not altogether, a contradiction in terms. For a definite conception of Christianity involved a definite conception of the Christian Church. Still, Dale's particular Churchmanship did not make him intolerant of others whose teaching on this subject was different from his own. It did not prevent his co-operation with them in many ways, yet in other directions it proved to him that co-operation was impossible. With regard to co-operation, the following words are well worth remembering: "Religious fellowship between Christians belonging to different Churches is not merely a pleasant luxury; it is an important aid to religious knowledge and spiritual growth. It satisfies the hunger of the heart. It is a means of grace. It supplies the corrective influences to that narrowness of thought and sympathy which

every man is likely to contract who is enclosed within the limit of his own sect or his own party" (p. 173).

On the other hand, his High Churchmanship forced him into positions of isolation as rigid as those of the extremest "Catholic," whether Anglican or Roman. Paradoxical as the statement may appear, it was Dale's sense of how a man's "Churchmanship," whatever its nature—if only genuine—must permeate his whole teaching of Christianity that compelled him to take up the position he did with regard to religious instruction in board-schools. We believe that there are thousands of English Church people to whom Dale's action in this matter was utterly unintelligible. "Here," they said, "is one who is evidently a profoundly religious teacher, and who is yet exerting all his influence to prevent even the Bible being taught in the elementary schools of the nation!" One great service which the "Life" renders is to make this position perfectly clear. To Dale, as much as to Cardinal Manning or to Archbishop Vaughan, undenominational religious teaching was, if not an impossibility, certainly not worth having. In one respect Dale probably went further than the Roman Catholics. He would not have been satisfied with teaching which was orthodox; in order to impart religious teaching, the teacher himself must be heart and soul a religious man or woman. Only "that which is born of the Spirit is spirit." Dale saw it was impossible to *secure* this condition in board-school teachers; hence he would abolish in them religious teaching altogether. His position had at least the merit of consistency. We are not defending it; upon it we do not here wish to express an opinion; we only wish to show how it arose out of his own particular conceptions of religion. We must of course remember that to Dale Bible-teaching was the basis of Christian instruction; to him the New Testament was the final authority in matters of faith, both as to doctrine and conduct; from it he drew his conception of the doctrine of the Church, and consequently of Christian social ethics, which consisted in that doctrine in practice. For a teacher to give instruction from the New Testament without giving his own convictions as to the social doctrine and social ethics of Christianity was for him to be silent upon one of the most important of all the practical lessons of Christianity; or to put the same thought in a different form, the conception of the Church is not simply a doctrine to be held *in addition* to other doctrines; to a believer it will affect all other doctrines, just as his doctrine of Christ will; for what is the Church but the representative and organ of Christ in the world. It is the authority by which the will of Christ is made known.

There is a curious corroboration of Dale's High Churchmanship in a letter on p. 666. He has been describing a meeting he had some years before with Dean Stanley, and how the charm he expected to find in the Dean's presence and personality "did not work." In the letter he proceeds: "I have just finished the first two volumes of Pusey's 'Life,' and the change to 'Stanley' (whose life he was then reading) is very striking. I am doubtful if Stanley will 'find' me as Pusey did."

It was not only in connection with the education controversy that Dale's High Church views laid him open to serious misconception. Few movements have met with more general acceptance among nonconformists than the effort to produce a closer union among them by the formation of "Free Church Councils." But when the proposal was made to form such a federal council for the various nonconformist churches of Birmingham, Dale felt compelled to stand aloof. His reason for this, as given in a private letter to a friend, is that the project "will compel a serious reconsideration of the true idea of the (*sic*) Church."

We have dealt with this subject at considerable length, because we feel that if Dale's life had proved nothing else than the possibility of holding the most evangelical doctrine, together with a very high conception of the office and work of the Church, it would have been well worth publication. Evangelical Christians, both within and outside the establishment, have (and we think quite justly) been charged with failing to lay sufficient importance upon the doctrine of the Church. They are charged with individualism; their aims are described as individual conversion, individual growth, individual perfection. They are quite ready, it is alleged, to find fault with the conception of the Church put forward by the so-called sacerdotal party, whose doctrine of the Church, they say, has no warrant in the New Testament. But their own teaching in this respect has been almost entirely negative and destructive. In place of a false conception they have not been careful to put a true conception. We believe that in this charge there is more than a measure of truth, and in its even partial truthfulness consists the great weakness of the Evangelical party to-day. If, as Dr. Hort so admirably stated in "The Christian Ecclesia" (p. 228), "The Christian life is the true human life, and that Christians become true men in proportion as they live up to it," then Christian conduct, the outcome of Christian principles, is the true human conduct. But human conduct consists largely in the exercise of *social* faculties, and in the discharge of *social* responsibilities, and these have their sphere of action in the

Church. The converse of this proposition is admirably stated by Dr. Hort in the same passage we have already quoted: "The right relations between the members of the Christian society are simply the normal (ideal?) relations which should subsist between members of the human race. Thus men's discharge of their social relations will depend upon their conception of the social doctrine of Christianity, *i.e.*, upon their doctrine of the Church."

Medieval Christianity is, to a great extent, the practical exposition in conduct of the medieval doctrine of the Church. The monastic life was *the* "religious life." A man in Orders was a Churchman, and, judged by ecclesiastical standards, there was an infinite difference, both in kind and in degree, between a cleric and a layman. The doctrine influenced the conduct. With the difference in essence, a difference in spiritual power, imparted and possessed, went a difference in the standard of moral conduct. The priest had means of closer access to God than the layman. Theoretically, at least, this implied in him a higher sanctity. Thus there was, at least by implication, required in him a higher standard of life than in the layman. What, then, became of the universal injunction, "Become ye perfect"? Were there to be two "perfections," a higher for the priest, a lower for the layman? The very statement of the question is a condemnation of the system which makes such a question possible.

To sum up. The world demands from us—and quite apart from any demand we feel it is our duty to express—a perfect ethic, one covering every relationship in life; to the Christian this must be a Christian ethic—we can only conceive of "perfection in Christ." This ethic must be social as well as individual. The expression of the social will depend on our "doctrine of the Church," hence the paramount importance, and at present the imperative necessity, that this doctrine should be clearly conceived and plainly enunciated.

There are many other lessons needful to be learnt at the present time which we may learn from this valuable "Life," but space forbids our drawing attention to more than one, and this we have chosen partly because it is so closely connected with the preceding. Dale was a great believer in doctrinal preaching, even in such preaching as demanded a strong intellectual effort in the hearer, and even should the preacher lose reputation for "popularity" by steady perseverance in the practice. "In these days when it is a universal lamentation that many of our most vigorous minds are quite uncontrolled and uninterested by Christian teaching, and when the increasing disregard of the peculiar doctrines of the New Testament is perpetually acknowledged and loudly

deplored, it cannot be the duty of the Christian minister to drive away from the Church all the thoughtful people that are left, by adopting a style of preaching which calls for no intellectual activity. . . . There is a more intimate connection than some of us are inclined to believe between the spiritual truth in the intellect and spiritual truth in the heart" (p. 108).

This principle, early adopted, Dale maintained to the end of his life; it was only in the method of carrying it out that he altered his opinion. In a most interesting review of his own preaching, written not long before his death, he says: "I have striven to press home upon men, and to illustrate the very central contents of the Christian Gospel; but I have not recognised practically the obligation to use in preaching all those secondary powers which contribute to create and sustain intellectual and emotional interest in preaching. The more strenuous intellectual effort in order to make truth clear and to put it strongly has not been neglected; but there has not been the legitimate use, either in the choice of subjects or their treatment, of those elements which are of a rhetorical character, and which raise the audience into a condition which is perhaps friendly to the reception of Christian truth" (p. 591).

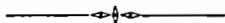
Dale did not believe that the preacher had fulfilled his vocation when he had simply produced in his hearers a sense of sin, and had effected their conversion. He was not content to deal with *τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον*. Like the apostle, he would have his hearers "borne on to perfection." In this matter it was, again, Dale's conception of the nature and office of the Church that influenced his practice; there was here, again, a lacuna left by the Evangelical revival that needed completing. To quote his own words: "The Evangelical revival . . . lead us to think that our work was done when we had prevailed upon men to repent of sin. . . . Our wiser fathers thought that when this Divine triumph was achieved their work had only begun. . . . The early Congregationalists . . . made it the chief duty of the Church to discipline and perfect the Christian life of those who were already Christians. We have thought that for the conversion of men the Church is largely responsible, and we have left them in God's hands for the development of Christian power and righteousness" (p. 349). It would be hardly possible to find a stronger proof of the truth of our first contention that Dale's success as a teacher of a lofty standard in Christian ethics was largely due to his conception of the function of the Christian Church.

Dale's conviction as to the necessity of giving this higher teaching caused him to draw attention to another weakness in

our modern methods of work: he saw there was one great field of influence which was sadly in danger of being neglected. We refer to the teaching and pastoral oversight of the upper and upper-middle classes. In a letter to one who had written to him for advice upon the acceptance of a charge in a wealthy neighbourhood, he replies: "In my judgment we have cared too little about saving the wealthy, and then have denounced them for their luxury and selfishness. In almost every part of the country I hear of the mischievous result of an almost exclusive solicitude for the salvation of the working people, and I think that it is time to remember that Christ died for the rich and for the cultivated as well as for the ignorant and the poor" (p. 655). For another example of Dale's deep interest in this particular and most important branch of Christian work we have only to refer to his address upon "The Perils and Uses of Rich Men," printed in the "Week-day Sermons."

As we close this paper we feel we have not drawn attention to one-tenth part of the lessons which may be learnt from this valuable biography. We have noted with much interest that a proposal has been made by certain laymen in the Congregational churches that a fund should be raised whereby every minister in that body whose income is below a certain figure might be presented with a copy of this book. We can hardly conceive of a more useful way of spending a few hundred pounds; but we trust and believe that Dr. Dale's "Life" will be widely read far outside the limits of Congregationalism. For, as we have already stated, his influence has already become great in all the Churches. With much of his teaching and with many of his actions we ourselves cannot agree. The policy he pursued in the question of religious teaching in elementary schools we firmly believe to have been a wrong one. We think he would have been wiser to realize that here, as so often, "half a loaf is decidedly better than no bread." Still, when his point of view is explained to us, as it has for the first time clearly been so in this volume, we are better able to forgive him, because we are better able to understand his motives. It is as a great Christian ethical teacher that his name will live, and his influence will remain and grow. It is in this office that he will be chiefly remembered; for it was to the fulfilment of this, the great ideal of his life, that his best energies were given.

W. EDWARD CHADWICK.



ART. IV.—MUSIC IN WORSHIP.

MUSIC is a science first, then an art. It was, therefore, first a discovery, then an invention. It is founded upon principles as purely mathematical as geometry or the calculus. This being so, it has to be accepted as part of that world of nature which has been created by God. And as all that is best in this world is to be conceived as transferable to the heavenly sphere, we feel no surprise on learning that the science and art of music will find its appointed place in the home of the saints.

Earthly worship is a preparation for the heavenly, and may well include whatever appears proper to the latter.

There are, moreover, certain strange hints in Scripture of the relation between musical sounds and spiritual conditions and gifts. On leaving Ramah Saul meets a company of prophets coming down from the high place at Shiloh, with psaltery and tabret, and pipe and harp before them, and under the influence of these instruments, added possibly to the chanting they accompanied, Saul catches the inspiration and prophesies with the prophets.¹ In the war with Moab, Elisha calls for a minstrel; and it was as the minstrel played before him that the hand of the Lord came upon him, and he was empowered to give his prophetic counsels in regard to the stratagem to be employed against the enemy.² Of those who were "separated to the service" by David, we read of sons of Asaph, Heman, and Jeduthun who "prophesied with harps."³ Along this avenue of thought we cannot see far before us. And speculation, however tempting, is hardly productive. We may, nevertheless, reflect that inspiration was probably not wholly intellectual; that it was also largely emotional; and that music appeals very greatly to the emotions.

These considerations, thus briefly touched, may assist us to justify the use of music, vocal and instrumental, in public worship.

The effect of the music upon the worshipper provoked the awakened spirit of St. Augustine to self-probing in a well-known passage of his "Confessions"⁴: "The delights of the ear had more firmly entangled and subdued me; but Thou didst loosen and free me. Now, in those melodies which Thy words breathe soul into when sung with a sweet and attuned voice, I do a little repose; yet not so as to be held thereby, but that I can disengage myself when I will. But with the

¹ 1 Sam. x. 5.

² 2 Kings iii. 15.

³ 1 Chron. xxv. 1-3.

⁴ Book x., chap. xxxiii.

words which are their life, and whereby they find admission into me, themselves seek in my affection a place of some estimation,¹ and I can scarcely assign them one suitable. For at one time I seem to myself to give them more honour than is seemly, feeling . . . that the several affections of our spirit by a sweet variety have their own proper measures in the voice and singing by some hidden correspondence wherewith they are stirred up. But this contentment of the flesh doth often beguile me, the sense, not so waiting upon reason as patiently to follow her; but having been admitted merely for her sake, it strives even to run before her and leave her.

“At other times I err in too great strictness, wishing even the whole melody of sweet music, used to David’s Psalter, banished from my ears. Yet again, when I remember the tears I shed at the psalmody of Thy Church in the beginning of my recovered faith, and how at the present time I am moved, not with the singing, but with the things sung when they are sung with a clear voice and modulation most suitable,² I acknowledge the great use of this institution. Thus I fluctuate between peril of pleasure and approved wholesomeness; inclined the rather (though not as pronouncing an irrevocable opinion) to approve of the usage of singing in the Church, that so by the delight of the ears the weaker minds may rise to the feeling of devotion.”

Perhaps the great Bishop was needlessly introspective, gratuitously self-exacting. Perhaps he was also a trifle inconsequent in his reasoning when, after commending the custom of Athanasius, who required the Psalms to be rendered with so slight an inflection of voice as to be nearer speaking than singing, he decides in favour of the usage of singing in the Church on the above-mentioned ground, that the weaker souls may be assisted by it. It is certain that a musical worshipper cannot divest himself of his musical pleasure without doing an unnatural violence to a part of himself; and it is no part of the province of religion to suppress and crush any true constituent of our natural being.

A curious modern instance of the struggle between the æsthetic and the ascetic principles in the musical sphere is supplied by the respective attitudes of the two Wesleys towards concerts. For some years Charles opened his house for subscription concerts, conducted by his talented sons, Charles and Samuel, the latter the father of Samuel Sebastian.

¹ “Quærent in corde meo nonnullius dignitatis locum, et vix eis præbeo congruentem.”

² “Cum liquida voce, et convenientissima modulatione.”

"I am clear," the master of the house writes to his brother, "without a doubt, that my sons' concert is after the will and order of Providence." Printing this after his brother's death, John Wesley sets down in his footnote: "And I am clear of another mind."

The battle has now long been fought out, and the issue is the triumph of the æsthetic principle.

One singular survival, however, of the conflict remains, and apparently means to die hard. It is the popular notion that spirituality and musical excellence in public worship are but cool allies, and that some subtle, devotional perils lurk in the training of the voice of a worshipper for his sacred task.

Conceding that slipshod work of any kind is dishonouring to the God whom we worship, we will strive after excellence here as elsewhere in His service. The question, How shall we secure it here? is a somewhat complex one. The present paper is but an attempt to keep the question open rather than to offer any sufficient answer to it.

And first a word on congregational singing. How far is this secured? and where it is not, what is the reason? We are bound to say that with few exceptions this is not secured at all. We have often asked ourselves, How many years does it take a congregation of *educated* people to learn a new hymn-tune? We emphasize the adjective, because an uncultured assembly will, at any rate in Yorkshire and Lancashire, speedily catch one with an infectious melody. But culture seems to be a positive bar to musical receptivity. Tunes that have been before the public for ten or fifteen years awake no body of voice in a suburban church to be compared with "Rockingham" or "Austria." This is largely due, we fear, to apathy. People go to church with no feeling that they themselves have anything to contribute to the service in which they are about to engage. The choir rise a moment before commencing to sing, ready, therefore, to sing the opening notes clearly and with comfort. The people decline to rise until the first note or two has been rendered, thus acknowledging that the proper rendering of the music, however familiar, is no concern of theirs. A maimed and mutilated offering is all they deem it necessary to offer. Congregational practices for the Sunday services have been tried in many places, but oftener than not they die a natural death. In an ordinary congregation of the better classes the large majority of persons who can read music provide themselves with non-musical copies of the hymn-book. In many places a person would feel uncomfortable to hold up a book with the tunes, as wearing the appearance of fussiness and conscious superiority to others around. No Church in Christendom gives a larger audible

share to her children than the Church of England. Why should this heritage be practically despised ?

If the people are at fault, it must not be forgotten that their leaders have scarcely done all that might be done to correct this supineness. To turn to the vexed subject of the *pointing* of Canticles and Psalter : is there any valid obstacle in the way of arrival at a musical consensus here ? The musical world is credited with a somewhat crotchety constitution. But surely it is not altogether chimerical to conceive the feasibility of the recognised guides of our present-day Church music putting their heads together and giving us a system of pointing worthy of being universally adopted. This being once agreed upon by them, our Prayer-Books might then be pointed ; a separate Psalter being thus dispensed with. Until this is done the singing of the Psalms *must* be confined to the choir. The general public has no chance in the conflict of competing systems, of becoming sufficiently familiar with any one of them, to acquire the habit of singing them correctly, and only a very few will take the trouble to purchase a Psalter and use it.

Another mild indictment against our leaders is the character of the *hymn-tune harmonies*. Let it be remembered that harmony and melody are distinct elements ; and if we desired to state in a single sentence the most signal tendency of living composers, we should say that harmony rather than melody is studied. By this is not meant that many modern tunes are not eminently melodious. But more solicitude seems to be discovered in very many tunes to introduce intricate and original harmonies than the broad effects of popular melodies. The air often appears to take form for the sake of the chords, instead of the chords waiting upon, and loyally supporting, the air. Semitones not seldom multiplied into chromatics perplex and discourage the untrained ears and voices of the crowd. Nor is this the only deterrent feature of modern renderings. The harmonies of some of the best-known of the old hymn-tunes are tampered with ; and discords most unwisely interpolated with a view to supplying the purely artistic pleasure afforded by the sequent resolution.

An objection is not hereby raised against such structural beauties as these in Church musical composition ; but exception is taken to their unrestrained introduction into that part of the music which is the special property of the congregation, viz., the hymn-tune. This suggests the insistence on a distinction which is hardly as yet generally recognised, and which in some quarters would be indignantly disallowed. The distinction we refer to is found in the Prayers, and must

eventually be granted as equally legitimate in the praises of the Church. It separates meditative and vocal worship.

If by a thoroughly congregational service we mean that in the whole of it the congregation audibly join, the phrase, as applied to the public worship of our Church, is without meaning. For in the bulk of the prayers the congregation are forbidden audibly to join. When, *e.g.*, anthems are condemned on the ground that they are the monopoly of the choir, the objector may be reminded that for a like reason he should consistently condemn every collect in the Prayer-Book: for it is the voiced monopoly of the reader.

If, therefore, true worship does not demand invariable uttered expression on the part of the people, is the distinction an undevotional one when drawn between one portion of the musical contributions in the service and another? On this we would accordingly lay the utmost stress. Let it be frankly conceded: and then let *all* harmonic intricacies and subtleties be rigidly banished from the vocal portions and confined to, and have the freest scope in, the meditative portions, during which not so much of that amount of self-consciousness as is inevitable when exercising any natural gift disturbs absolute absorption and spiritual receptiveness on the part of the listening worshipper. Keble sees no impropriety in including the worship of the *ear* among the means of grace.

We the while of meaner birth,
Who in that divinest spell
Dare not hope to join on earth,
Gives us grace to listen well.

The plan sometimes adopted of giving the congregation certain verses of a hymn to sing without the choir is perhaps one of the simplest and most effectual methods of gently enforcing participation upon it. In a large church, and at mission times, when spoken directions are not out of place, the whole assembly may readily be divided by the middle aisle into *decanis* and *cantoris*.

A few words are called for on the subject of accompanying. They shall be measured ones, though we feel keenly. The tyranny of the organ, but for the long sufferance of the British character, might long ago have provoked an insurrection. In our cathedrals there is, perhaps, without an exception, nothing of this. The instrument during the chanting is *felt* rather than heard. There is nothing to diminish the delicious effect of the pure liquid flow of vocal sound. Would that nine-tenths of our parish organists put themselves to school here, with perfectly dissatisfied, receptive minds; for the word "accompaniment," in the majority of cases, is an

absolute misnomer. The instrument, instead of bearing the voices amicable company, appears bent on their annihilation. A conflict rages throughout the service between the choir and its formidable rival, in which the pipes and the vocal chords fiercely contend for the mastery. The subtlest powers that lie in the human voice are found in the softened undertones. Piano-singing is strangely arrestive, and is far more penetrative than is generally supposed. The truer the music of a note, the more carrying power it possesses. But all this delicate influence of song is hopelessly stifled by the murderous giant behind that poses as a companion.

Organs are not the only instruments of this onslaught. The writer was present at the magnificent meeting held some years back in the Albert Hall to protest against the Disestablishment of the Church in Wales. Beforehand he had high expectations of the singing of those ten thousand voices of cultured people. The first hymn dashed them. To reinforce the ranks of the foe, shrill cornets flanked the vast organ. No trebles had a chance. The thrill of the multitudinous voices, blent undistracted, was not there; there was but the irritable consciousness that a great opportunity had been stupidly lost.

A still more noticeable case in point is recalled. When the Queen visited Sheffield last year, 40,000 children were gathered in Norfolk Park to sing a hymn which had been written for the occasion. I was present on the previous evening at the rehearsal of 15,000 of them. Six brass bands were dispersed over the ground. Said I to a friend at my side: "Why are the bands playing over the tune so often? When are the children going to begin?" "They have sung two verses," was the reply. I am not deaf; but not a single voice had reached my ear.

The defence is well-worn. The voices must be kept in tune. The reply is that they would be kept in tune by a fifth of the instrumental support; and that they are often strained out of tune by the strenuous endeavour to assert themselves against such odds. Moreover, as the treble voices are far the most penetrating of the parts, the air may often be dispensed with on the instrument, as indeed is constantly the case in secular music.

A list of faults of detail is subjoined; we wish we could think it exhaustive:

1. *Fortissimo* on the great festivals deemed indispensable throughout the service.
2. The entire absence of any real *crescendos* and *diminuendos*: sudden transitions being the rule—the catastrophe theory applied to musical evolution.

3. Lugubrious *rallentandos* closing all the canticles.
4. The practice of singing slower when singing *piano*, soft and slow being regarded as indisseverable.
5. The lack of voice-balance in forming a choir: twenty shrill trebles supported by four basses and as many tenors, and possibly one alto.
6. No distinction between *fortes* and *fortissimos*, there being no reserve of voice left for the latter. When positives become superlatives, superlatives are nowhere.
7. Little care to secure perfect relationship between the voices. The baton not used at the practices.
8. Reading music not perfectly taught *before* a boy is allowed to sing in the service.
9. Short words and minor syllables slurred over both in reciting and in singing.
10. The inferior voices allowed to depend unworthily upon the leaders. The leaders should frequently be silent during the practices, that the others may gain confidence in themselves.
11. Lack of care in studying the sentiment of a psalm before selecting its chant, "De profundis" and "Laudate Dominum" being impartially served by the same jubilant majors.

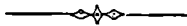
The above are a few of the commoner faults which a little attention to the most ordinary canons of musical taste and devotional sympathy would correct.

The capabilities of our English parish choirs are very considerable. Enthusiasm, honest pride in their sacred work, a strong, healthy *esprit de corps*, often characterize them. But one thing is often urgently needed: that our excellent organists should resist the besetting temptation to show off the instrument. What prima donna would stoop to sing in order to show off the instruments behind her back? Every true accompanist starts with *two* moral axioms—self-restraint, self-effacement.

A closing paragraph on another subject. There is one service of the Church—the highest—which, on account of the abandonment of holy gratitude which marks it, gained in the earliest times and has ever since retained the name of the Eucharist, *the* Thanksgiving. Reflecting on this, we may well ask, Why in thousands of our churches should all voices of sacred song be here hushed? Is the objection—a most valid one—to the presence of unconfirmed choristers a sufficient reason? We think not. In some churches choirs of communicants are formed. Might not this be more extensively done? Choral Communion, to many found hardly helpful, are surely not the necessary sequel to the establishment of such aids to the realizing of the eucharistic idea.

How supremely helpful is the soft singing of hymns during the administration at the Annual Communion of the Church Army in Henry VII.'s Chapel at Westminster! At York Minster, on a recent occasion, when a large number communicated, nothing could have exceeded the beauty and devotion of the undertone singing of "The King of Love" as the communicants passed and repassed, equally soft interludes separating the verses. The "Gloria in excelsis"—the grandest form of praise in liturgical composition—is directed to be said *or sung*. That a certain section of our Church elaborates the Communion music to an extent that practically debars congregational participation, appears a poor reason for refusing to admit even a hymn. When the Lord instituted His Supper He deferred (we may reverently believe with deliberation) the singing of the second half of the Hallel until the close of His better Passover. He thus severed its original connection and linked it with the institution. "When they had sung an hymn, they went out into the Mount of Olives."

ALFRED PEARSON.



ART. V.—RELIGIOUS EDUCATION IN SECONDARY SCHOOLS.

IT has often been pointed out that education and knowledge are not the same thing. It is true that the two are often confused, either through carelessness or of set purpose, but the essential difference becomes perfectly plain when it is examined. Knowledge by itself remains dumb and paralyzed; on the other hand, it is impossible to educate the mind unless there are facts which can be built into the eventual structure. It is therefore correct to say that education contains knowledge. The mind and the character grow on what they assimilate.¹

Moreover, one often hears it said that "knowledge is power." Our readers may perhaps remember that this forms the theme of Lytton's powerful story, "My Novel," but that he introduces it only to abandon it. There is an attractive ring about the old proverb, and a half-truth, that as the minds of most are bent upon some measure of power, unconsciously incline us towards its acceptance, but it is none the less a fallacy. Power lies in being able to perform, and a knowledge of a fact or truth is, as regards the individual, stagnant, unless he is able to put it into execution. A man's influence in life consists of his knowledge and ideas, multiplied by and pro-

¹ Cf. Sully, "Outlines of Psychology," pp. 70, 71.

jected through his personality, and the best power abides in the best character.¹

Thus in the battle of life the man of power is the man of complete education. That is, he is the man who possesses knowledge, and, together with that, a character that has been "drawn out," fortified, and buttressed until it is capable of doing the best work. "Conduct utters and declares character,"² and this latter *must* be influenced by the knowledge one possesses, for "all experience goes to show that conduct in the long-run corresponds with belief."³

If this is true of general education, it is doubly true of religious education. We must strive to lay a basis not only of habits, but also of knowledge—knowledge of historical facts, and of the "form of sound words." The mind must obtain the "knowledge of God" before the heart can entertain the "love of God."

As to how far these acquirements should extend is another question. No doubt the more a man's memory is equipped with scriptural and religious lore, the keener is the sword he may wield. But one could not expect a man of busy life and manifold interests to penetrate deeply into questions which after all may be those of a theological expert, still less the boys with whom this article deals. The saving health of the Gospel story can no doubt go into very small compass, but still it must be learnt to be appreciated, and heard to be received.

Together with this acquisition of learning and rising upon the facts with which the mind has become saturated, will come the greater lessons of moral truth and religious doctrine, culminating, for Christians, in the conscious acceptance of government by Christ through the power of the Holy Spirit. Thus the lesson is learnt, "If ye know these things, happy are ye if ye do them."

To take these two divisions of religious education one by one, and first the teaching of facts. It is obvious that this should take the first place, and not only because it would do so logically, but because it is a well-known axiom in educational matters that young boys have not the power of abstraction, or of thought, to anything like such a degree as that of perception and of memory. German writers have indeed carefully tabulated the different periods of a child's life in which his sense-perception and power of memory hold sway, and those in which the higher mental activities become more prominent. While we admit that

¹ See Thring, "Theory and Practice of Teaching," p. 22.

² Phillips Brooks, "Light of the World," p. 309.

³ Westcott, "Gospel of Life," p. 48.

such minute demarcations are bound to be more or less inexact, we must, to act wisely, go on the broad principle of teaching younger boys facts that are easily grasped, and gradually rising in the scale of abstract doctrine and more complete reasoning.¹

But no boy is too young to acquire habits. Rather the fundamental and most lasting characteristics are formed in youth. It is in extreme youth that that part of our mind which psychologists call the "subconscious self," and which constitutes the greater sphere of our religious development, must be stocked with impressions.² The habit of prayer, if firmly acquired in youth, even if in later life it has been dropped, is bound to be called forth again by some stimulus or other. The habit of church-going will become what is called a "second nature," until in time there will be a sense of uneasiness in missing public service that will be quite additional to the knowledge of religious deprivation. So, too, with Sunday observance and daily Scripture-reading. In fact, the formation of habits is not only the surest way of training a religious growth, but, what is of great importance, of modifying an original hereditary disposition.³ How easily it is seen, then, that the influence of the home is of paramount importance! Yet, after the first happy child-years at home, three-quarters of the boy's life is spent at school; no true educationists will, then, venture to overlook the formation of habits. If necessary, they must be enforced by school rules. It is difficult, of course, to summarize or give a list of these habits; they are such as will at once occur to every mind.

Concurrently with the formation of these habits will proceed the learning of divinity. The systematic teaching of this is a question that is complicated by many side-issues. Especially is this so in the case of secondary schools. These we may roughly define by saying that they include all schools other than elementary. In the primary schools themselves the question of religious education has given rise to the bitterest controversy. From this we are happily free at present, though it is probable that, in time, when the Government control dimly foreshadowed in the Duke of Devonshire's Bill is more stringent, we may become the object of political strife. But at present our difficulties are those of practice. The first is the man. The one who is necessary is he who believes all that he teaches, and uses his life in teaching what he believes. The

¹ 1 Cor. iii. 2.

² See Waldstein, "The Subconscious Self," pp. 69, 77, etc.; Stout, "Manual of Psychology," vol. i., p. 69.

³ See Waldstein, p. 143, etc., and Schofield, "The Unconscious Self," p. 223, etc.

one who is fidgeting for the Scripture lesson to end is scarcely he who is likely to point out the best use of "the Holy Scriptures, which are able to make wise unto salvation through faith which is in Christ Jesus."¹

Again, of the matter to be taught. This depends largely on the time that can be given, and this is affected by the stress caused by competitive and other public examinations. These considerations probably prevent in most schools more than about two hours weekly being given.² I may perhaps be pardoned if in this connection I base my remarks on the scheme of work in the school with which I am best acquainted, the South-Eastern College. There we are able to give half an hour each day, or three hours a week. This is used mainly for Old and New Testament lessons, with some teaching in elementary Church history and the Prayer-Book. In this way the history of the chosen people, the life of our Lord, His Gospel, the moral and doctrinal teaching of the Epistles, the history of primitive Christianity, and the reversion to it at the Reformation, can all, by careful arrangement, be taught to a boy at one or other stage of his school career. Boys are accustomed to commit passages to memory. The higher forms, of course, do Greek Testament. A point is made of giving frequent practice in writing out answers to questions, as it is extraordinary what grotesque statements will often be made by boys in connection with religious subjects. The upper forms go rather more deeply into such subjects as the nature of the teaching of the Church of England. At the present period this is almost a necessity. It is obvious that much, very much, depends on the teacher. Many boys get no systematic religious teaching when they leave school. It is, we think, the fact that their opportunities for doing so are less than those of their poorer brethren. How great, then, is the responsibility laid on the master! He cannot teach unless he knows. And, moreover, attention should be given to the *form* of the lesson. Here, if anywhere, should it be made as bright and interesting as possible. It is no good being satisfied with what is called "devout inattention." In the historical parts of the Bible the boys should be taught to comprehend the spirit of the age, the nature of the country, the broad principles of Oriental society. There is no reason why a boy should look upon the Old Testament narratives as a series of disconnected events. He should trace in them a record of God's dealings with His covenanted

¹ 2 Tim. iii. 15.

² "Religious Teaching in Secondary Schools," by the Rev. G. C. Bell, p. 26; a most useful work to the public-schoolmaster.

people, from whom should come the Messiah. Yet sometimes even the teacher is apt to overlook "the significant fact that the Bible was written by Easterns, in the East, and for Easterns."¹ Every effort should be made to make clear the truth that the Old Testament testifies of Christ and the New Testament records Him. In this connection the composition and authorship of the different books should be taught, at least to the highest forms. An important question is, What of the "Higher Criticism"? This misleading name is of course applied to modern critical examination of the various books; is the teacher bound to introduce these problems? By no means; but we do think he should be prepared to meet them. Boys *will* question, *will* inquire, *will* wonder. A snappy answer does no good; a demure evasion does harm. It is the worst possible thing to suggest difficulties; it is nearly the worst to be unable to meet them. The teacher should make himself acquainted as far as he can with such works as Robertson's "Early Religion of Israel," Leathes' "The Law in the Prophets," Lias' "Principles of Biblical Criticism," Girdlestone's "Foundations of the Bible," and smaller books like Ellicott's "Christus Comprobator," Hervey's "Books of Chronicles," to mention only some of the numerous valuable productions of the "traditional" or conservative school. The task is troublesome, but the reward will be great if he can strengthen the hold of the young hands on the "impregnable rock of Holy Scripture."

Another practical question is that of public examinations in Scripture. Some persons deprecate any form of examination in sacred subjects. But this, we think, is a sentimental objection. It all depends on the spirit in which boys approach their papers, and that depends on the way in which they have been taught. As I have said, examination *per se* is most advisable, and there is no reason why the careful and thorough work done in school should not be tested by the excellent papers set in the Oxford and Cambridge Locals and the Certificate Examinations of the Higher Board. With his usual robust sense the Dean of Canterbury pointed out the importance of testing religious work in a speech of his at a conference on the question of religious education held at Canterbury.² We further agree with him in deprecating the placing of schools under a Diocesan Board, as was suggested. The Dean's objections were based on his dislike of bureaucracy. We would go a step further. Reformed Churchmen could not

¹ Neil, "Palestine Explored," p. 5. See also the introduction to Schürer's "History of the Jewish People," English edit.; a most valuable work.

² See the *Guardian* for April 12, 1899, for a brief report.

contemplate with equanimity placing their sons under the influence of a Diocesan Board, at least in certain dioceses.

So by every available means will proceed the inculcation, the "trampling-in" of Divine truth by forming habits and stocking the memory—with discretion, of course. It would be fatal to induce weariness or repulsion. Possibly the most important part of the master's work consists in the skill with which he avoids "overdoing it." The school authorities must see that the school curriculum will not overload the young mind in this as well as in any other direction.

Perhaps some would stop here. The function of the school, it might be urged, is to instil knowledge; the rest must be entrusted to the home, the clergyman, outside influences. But we cannot admit this. Religious education must not be limited to the imparting of facts. There is the formation of character to be considered; and in the religious sense what does that mean but the personal acceptance of a living Saviour? Therefore, the proper completion of his religious education by each boy depends on his own individual and conscious submission, through the operation of the Holy Ghost, to Jesus Christ as his Lord.

Is it difficult to concede that? It will surely be admitted readily when we reflect that even in after years there is a great difference between a life of religion and a life of rectitude. The latter commands respect. It is a life of moral zeal, in sympathy with the principles of the New Testament, but it is not the religious life. That is a life of personal adherence to a Saviour—a life of worship, a life which has for its chief end the glory of God.

It is to this religious life as its completion that the process of religious education should tend. The object, whether consciously expressed or tacitly understood, of the whole system, class-work and individual care, is the winning of the individual soul to Christ through the agency of the Holy Spirit.

Are boys old enough for that? It is the writer's firm conviction that there is no more religiously-inclined person than a boy of between fifteen and eighteen.¹ The light-hearted carelessness of the child has passed; the callousness of middle age has not come. Germs of affection, joy, and suffering, all confused and indistinct, a yearning for purity and an assertion of animalism, dreaminess and energy, self-will and otherworldliness are all mingling in the mind. There is a predisposition to a Saviour. An impression made at this moment may prove enduring. Two cautions. It is obvious that such

¹ See "La Piété à Quinze Ans" in "Sermons d'une Page," an eloquent volume of sermons by a French Protestant, Ch. Luigi.

an impression will be the same as what is called "conversion." But that need not be of one particular moment of time. It need not even in all cases be conscious.¹ It may be gradual, of regular growth, and even imperceptible. Sometimes it is in one way, sometimes in another. The heart of a boy, as of a man, may be called to Christ suddenly and intensely; but it may, by a slow process, grow up in the knowledge and love of Christ as his body grows in years.

Again, while emotion may play a certain part, the most abiding influences are those of edification. Environment, the atmosphere and tone of the place, the example of others, suggestion, and influence will all prepare and make ready the heart for the action of the Spirit. Quiet, unobtrusive work is more likely to produce lasting results.²

What are the means towards this end? Experience proves them to be various, and to appeal with more or less force to different natures. Many a boy looks back in after life on the day of his confirmation as one which brought a new, or a stronger, force into his existence. The services in the school chapel, especially the service which with boys is really one of communion, may become most helpful. I may be pardoned if I again allude to one feature of the work at the South-Eastern College—a voluntary Bible-class on Sunday afternoons, which is found to be of service to many boys. Of outside agencies there are, of course, several. The University camps for public-school boys are in many cases of great help in co-operation with the more regular and continuous work at school and home. There is, again, at the South-Eastern College a missionary association among the boys, which fans the flame of evangelizing ardour, sometimes very keen in the young soul.

I cannot doubt that these helps to a Christian life are adopted by other schools.

No doubt there are other agencies than those I have mentioned; but, as I have said, very greatly, in my opinion, upon those in authority at the school where the boy spends three-quarters of the year rests the responsibility. By example perhaps more than by precept, but by precept also in the case of such fundamental doctrines of primitive and reformed Christianity as the Atonement, justification, conversion, regeneration, and sanctification. Definite training on these points will very often find the readiest acceptance. It must be borne in mind that the young are of all people characterized

¹ Moule's "Outlines of Christian Doctrine," p. 182.

² See a fine sermon on Faith in "Sermons Choisis" of Eugène Bersier.

by that "unpretentious receptivity"¹ which is the hall-mark of obedience to the Gospel. And, again, boyish emotions and griefs for wrong-doing are very poignant, even if short-lived, and they of all people would be grateful for the true answer to the old question, "Must you be forgiven first or made holy first?"² So the faithful fulfilment of religious education, if it is difficult and responsible, is yet of happy augury. Is it a dream to think of a school—not one of Pharisees or hypocrites, but one of boys who knew the sinfulness of sin and were striving against it—who understood that "true work was true worship as well," who knew of the Christ and held Him as their Lord? In such a case it might be that "the house was filled with the odour of the ointment."³ But is it a dream? Then where is our faith? "According to your faith be it unto you."⁴

W. A. PURTON.

ART. VI.—THE BISHOP OF LONDON'S FUND.

THE fact of May 7 having been the anniversary for the collection of the Bishop of London's Fund suggests to me that some of my readers may be interested to know the facts which we had to lay before the diocese, for the state of London concerns the whole of England.

The Bishop of London's Fund is the name given to the effort we make as a diocese for supplying the spiritual wants of the people. That means building new churches, erecting new parishes, maintaining new clergy and their helpers. It is now thirty-five years since the Fund was first started by Bishop Tait. It grew out of several local funds which were encouraged by his great predecessor, Bishop Blomfield. Bishop Blomfield, during his long episcopate, consecrated 200 new churches. We have been proceeding at a far slower rate since then. We have never yet been able to overtake the neglects and necessities of the past, and yet the needs of the present force themselves upon us with an always increasing imperativeness.

What is the Diocese of London? Truly an appalling aggregation. It consists of the whole county of Middlesex. That is to say, all London north of the Thames up to the river Lea, which is the boundary between Middlesex and Essex. It has a population of 3,571,000. Such a diocese was never known.

¹ Wendt, "The Teaching of Jesus," English edit., vol. ii., p. 50.

² See "Justification," by Canon Hoare, in "The Church and her Doctrine."

³ St. John xii. 3.

⁴ St. Matt. ix. 29.

It increases at the rate of about 30,000 a year. During the thirty-five years that the Fund has been at work it has increased by 1,400,000. And yet the Fund, which was not nearly enough in Bishop Tait's days to do all that was required, has not only not advanced, but has gone back. It is now not more than the wholly insufficient sum of £20,000 a year for building a number of new churches, erecting a number of new parishes, maintaining a number of new clergy and their helpers.

And still the populations come. From north, south, east, and west they assemble, and from the Port of London, the greatest port in the world. There is a fascination about the vastness of London. Nothing checks it. Are these populations to be Christian or not?

Letting alone the too great numbers in at least eighty-seven of our existing ecclesiastical parishes, of which I shall say something further on, we ought to be consecrating about eight churches a year with (if possible) parsonages, schools, and endowments. A new church costs about £8,000, a parsonage and its site from £2,000 to £3,000, an endowment £10,000, schools (but they are never aimed at now) £3,000. Each of these new parishes, if fully equipped, would need a sum of £24,000, more than the whole annual income of the Bishop of London's Fund; but leaving out the schools, we may say in round numbers about £20,000. To equip the whole eight we should require £160,000 a year. The Fund of course never builds the whole of a church; the locality must do the most; but, putting it at even half these requirements, we ought to be raising £80,000 a year for new buildings alone. And we have to struggle on with an income of only £20,000 to £23,000, and that is for all kinds of objects—churches, mission-rooms, clergy, lay agents, increase of starvation endowments, and the like. The plain truth is, we are doing very little indeed.

How many churches were consecrated last year? Three only—St. Peter's, Hornsey, with a population of 12,000, who ought to have had a church long ago; Emanuel, West Hampstead; and St. Oswald's, Fulham. Bishop Temple asked for forty new churches even for the then existing population, without the annual increase since; but they have not come.

For it is not only these vast new hordes of working-men and their families who come to us every year for whom we have to make preparations. We have never yet got over the neglect of past years and generations. I write with deep sense of the great responsibility, as the representative of the Bishop and the diocese, to give official and trustworthy information, and neither to exaggerate nor to diminish. You can draw the

inference yourselves. I ask you to pay attention to these figures. In this overwhelming diocese you have one parish with over 28,000 inhabitants, five over 20,000, two over 19,000, four over 18,000, three over 17,000, three over 16,000, six over 15,000, seven over 14,000, eleven over 13,000, seven over 12,000, thirteen over 11,000, and twenty-five over 10,000. In all there are eighty-nine parishes—or, rather, I should say ecclesiastical districts—each as large as a considerable country town, in the far larger part of which we cannot say that anything like adequate provision is made. I do not, of course, mean such parishes as St. Peter's, St. George's, and St. Mary Abbott's, Kensington, each of which has three churches and an abundance of clergy. They are the exceptions. Nor do we underrate the Christian work of Roman Catholics and Nonconformists; but in these older parishes you need a multitude of mission-rooms and additional clergy. And round the suburbs you would find imperious need for these more than forty new churches for which the indefatigable Bishops of London, Jackson, Temple, and Creighton, have been so long pleading, and pleading in vain.

It is no creditable story that I bring before my readers—forty new churches required and not built; eighty-nine ecclesiastical districts with a population from 10,000 to 28,000; a hundred parishes with an income below £300; twenty-six below £200; upwards of seventy parishes with no residences for the clergy; and a proportion of only one clergyman to every 3,000 of the people. Indeed, owing to the City and the country places and some rich and fortunate parishes having a higher proportion of clergy, a very large number of the poorer and more populous districts fall far short of even the proportion of one to 3,000. What are we about? Why does not the Fund grow with the population? Why are we not able to do what was done by our fathers in the days of Bishop Blomfield?

In his time, though London was not nearly so rich, God's people were far more active. He became Bishop in 1828, and governed the diocese for twenty-eight years. In that time, as I said before, he consecrated no less than 200 new churches. Many of these were built at the sole cost of individual benefactors, like Sir Edward Clark at Staines, and the Duke of Westminster at St. Mary's, Bourdon Street. In those days it was thought a glory to provide for the worship and instruction of one's poor fellow-citizens. Trinity, Vauxhall Bridge Road (near here), was built by Archdeacon Bentinck; St. Stephen's, Rochester Row, by Baroness Burdett-Coutts (at a cost of nearly £100,000); St. James's, Vauxhall Bridge Road, by the daughters of Bishop Monk; St. Paul's, Bow Common, by William Cotton; St. Mary's-in-the-East, by

Lord Haddo ; Christ Church, Isle of Dogs, and St. Clement, Islington, by Alderman Cubitt ; St. John's, Isle of Dogs, by Mrs. Lawrie ; St. Mary's, Whitechapel, by Edward Coope ; St. Barnabas, Homerton, by Joshua Watson ; St. Peter's, De Beauvoir Town, by Richard Benyon ; All Saints', Haggerston, by Lady Pembroke ; St. Anne's, Hangar Lane, by Mrs. Newsam ; St. Saviour's, Highbury, by the Rev. W. Morice ; St. Anne's, Highgate Hill, by Miss Barnet ; St. Mary's, Munster Square, by the Rev. E. A. Stuart ; Christ Church, St. Pancras, by George Moore ; St. Martin's, Kentish Town, and nearly the whole of St. Jude's, South Kensington, by John Dent Allcroft ; All Saints', Marylebone, by H. S. Eyre ; St. Michael's, Paddington, by W. Gibbs ; All Saints', Margaret Street, by Mr. Beresford Hope and Mr. Tritton ; St. Alban's, Holborn, by John Gellibrand Hubbard ; All Saints', North Kensington, by the Rev. D. Walker ; St. Stephen's, Shepherd's Bush, by Bishop Blomfield himself ; Christ Church, Ealing, by the Misses Lavis ; St. Paul's, Onslow Square, and St. Peter's, Cranley Gardens, by Mr. Freak. The new multitudes still gather in increasing proportions ; why is it that in this generation and in these latter days there are only two solitary benefactors to represent so large a class in giving a growing and helpless congregation a new church in a new parish ?

It is not as if we did not know by experience what the Christian faith when brought home to the human heart will effect in the life and conduct. There is no other influence that can eradicate selfishness, the parent of all evil, and teach the true sympathy for human sorrows and human improvement. Nothing else can cleanse our streets, or purify our literature, or supply noble aims to the illimitable might of the daily press. There is no other way of teaching our girls self-respect, modesty, and firmness ; our young men self-restraint, wisdom, and prudence. Nothing else can elevate the mind above the body, the spirit above the flesh.

I ask your readers to think of all that takes place in a well-ordered parish, with a population not too large to be touched or reached, the daily visits to the houses, the consolations of the sick and dying, the brightening of the lot of the aged and solitary, the relief of poverty and distress, the mothers' meetings, the men's Bible classes, the clubs and guilds for young men and young women, the instruction of the young, the interest in missions, the support of public institutions and societies, the promotion of local libraries and literature, the fostering of a general feeling of brotherhood and Christian unity in the district—surely all this is a daily and yearly benefit conferred on the people with which few great doings or advantages on earth can compare. Mr. Charles Booth, the

statistician, in preparing his wonderful books on "Life and Labour in London," said that the one thing that had struck him was the wholly unsuspected influence of the parish system of the Church of England.

Sir Henry Burdett, who has for many years been the great supporter of the Hospital Sunday Fund, came to the annual meeting of the Bishop of London's Fund last week at Grosvenor House, and said that, until he had read the Bishop of London's letter on this painful subject which was circulated last Sunday, he had been entirely ignorant of the appalling spiritual destitution of London. The cause, he said, was a hundred times more important than even that of hospitals, because it lay at the root of everything else, and the efforts should be corresponding. Yet none of our rich churches raise anything like what they do for Hospital Sunday. Here are some eleven of the largest collections for the Bishop of London's Fund last year :

Christ Church, Lancaster Gate	...	...	...	£480
Church of the Annunciation (Quebec Chapel)	...	...	...	299
St. Peter's, Eaton Square, and chapel	...	...	...	275
St. Peter's, Cranley Gardens	...	...	...	272
Kensington Parish	...	...	...	267
St. Mary's, Primrose Hill	...	...	...	225
St. Jude's, South Kensington	...	...	...	190
St. Mark's, Hamilton Terrace	...	...	...	180
St. Paul's, Knightsbridge	...	...	...	175
St. Mary's, Bryanston Square	...	...	...	110
Westminster Abbey	...	...	...	102

Who can say that these show a sense of the need ?

But it is also in the steady support of annual subscriptions that we urge those who enjoy all the delights and advantages of the best part of London life to show their sympathy for those to whom London means nothing but work and livelihood. There are some few who subscribe liberally, twenty-four in all: The Duke of Westminster, £1,000; Lord Iveagh, £1,000; Charles Morrison, £1,200; the Dowager Lady Howard de Walden, £1,000; Bishop of London, £400; Lord Portman, £335; the Grocers' Company, £250; Lord Ashcombe, £200; Lord Wantage, £200; Lord Grimthorpe, £200; Mrs. Black, £200; Dr. Poach, £150; the Duke of Devonshire, £100; Lord Cranbrook, £100; Lord Calthorpe, £100; Lady Trevelyan, £100; W. F. D. Smith, £100; Rev. H. F. Tozer, £100; F. A. Bevan, £100; G. C. Bompas, £100; Richard Foster, £100; Miss Monk, £100; J. H. Nelson, £100; William Nicholson, £100; L. M. Rate, £100; and the Drapers' Company, £100. To these contributors, who show practical sympathy with our untiring Bishop in his overpowering and superhuman task, we render most grateful thanks. But the

list for the largest and richest city in the world is deplorably small.

Have my readers ever considered how new churches do get built? Not by the unaided efforts of the people themselves; they are poor and struggling. Not by a penny from the rates; not by a penny from the taxes. That is absolutely out of the question. No; it is entirely by the sympathy of the Christian public, especially those in London. The conqueror of Khartoum appealed for £100,000 for a college for the instruction of the Mussulmans in the Soudan, and in a few weeks he obtained what he asked. It was a noble object. Not less noble is the appeal to Christianize the masses of London which the Bishop makes every year, and the object and its needs are incomparably larger; but his appeal receives no more than £20,000.

It is partly on account of the portentous want of knowledge on the subject amongst the most intelligent and best-disposed people in London. Few know the facts, or anything about them.

But all the while there is a deep pathos in many a parish, if you only knew it, of an over-worked man, with scanty comforts at home, toiling all day from house to house amongst his people, the whole of whom he has no hope of ever knowing, and when he comes back, and should be resting, toiling again half the night at the heart-breaking work of writing begging letters for the support of his many institutions.

There is a pathos, again, which I know must appeal to you, in the thought of thousands of people born in this great city, with its Christian pretensions and inheritance, who might be taught and trained to lead the godly, righteous, and sober life, but who through our indifference are left to live in ungodliness, unhappiness, selfishness, and sin.

There is a pathos in the fact that many a young layman is willing to be ordained, and to go and give up his life amongst these people, but there is no money to maintain him.

There is a pathos every fortnight at the head office of the Fund when applications that are perfectly satisfactory, desirable, and urgent are refused at each committee, or meagrely granted because there is no money in the Fund.

I ask my readers to take these things to heart, and to take that leading share which belongs to them in this responsibility that lies on all London. Think of the Free Church of Scotland building up in a few years the fabric of a community that supplied means of worship for nearly half the nation. Think of the Wesleyans at this moment raising their fund of a million. Do not let the great Church of England alone refuse to rise to its opportunities. There is no truer patriotism

than to raise up a God-fearing people in this magnificent capital of the British Empire. It has been done in part. It can be done altogether. It needs you, your loyalty, your sympathy, your sacrifice, your continuous help.

WILLIAM SINCLAIR.

Review.

Longinus on the Sublime. The Greek Text, edited, with Introduction, Translation, and Notes, by W. RHYS ROBERTS, M.A. Cambridge University Press, 1899. Price 9s.

IT is not particularly creditable to our insular scholarship that more than sixty years have elapsed since the last English edition of Longinus' treatise was published. Sixty years have seen vast changes in the mode of scholarship, as it may be called; the application of scientific methods has not merely revolutionized our conception of the scope of the work of antiquity in general, and of this treatise in particular, but has given us a fresh historical perspective. For one thing, we know now that the author of the treatise is *not* the Longinus of history; for another, we have learnt that the subject is *not* "the Sublime" in the ordinary acceptation of the term. This much Professor Rhys Roberts notes in his preface, from which we gather in passing that the present work is only the precursor of a much larger undertaking—the "History of Greek Literary Criticism," in its rise, progress, and ultimate declension.

Briefly, it is enough to say that this vigorously-written treatise "De Sublimitate" treats and illustrates by classic examples the characteristics of the lofty style from a philosophic and æsthetic point of view. The book has a special interest for us in these days, when the output of creative genius is thin and meagre, while the output of retrospective criticism is full and abundant. It is the first known essay in comparative criticism; it is quite a repertory of extracts from Greek authors; it is comprehensive in its judgments; it has exercised a real, if an unappreciated, influence, on European literature; and in tone it is singularly elevated. The author—be he who he may—lived at a moving epoch, an epoch in many respects offering striking analogies to our own; he is writing under the Roman Empire, and possibly from Alexandria itself—that meeting-point of East and West; he is evidently amply well acquainted with Greek and Roman literature, and even with the literature of the Jews (for he quotes Genesis), all which argues a singular catholicity of taste. Hence, we are, on every ground, most grateful to Professor Roberts for his extremely interesting and scholarly edition of this remarkable treatise, which he has enriched with four most valuable and helpful appendices, a careful *apparatus criticus*, indices, and a

thoroughly sound and readable English version. This is not the least of the benefits he has conferred upon readers, or would-be readers, of "Longinus de Sublimitate"—for the Greek is . . . well, uncommonly hard, at best, and a good translation is a great boon. The editor has not, however, thought it worth while to give us a formal commentary, preferring to collect, under various tabulated appendices, such textual, linguistic, literary, and bibliographical information as he thinks desirable. We have nothing but praise for the work, which is as good as can be, and ought to prove a source of enlightenment, as well as interest, to that large majority of classical students to whom Longinus has hitherto been little more than a name.

E. H. B.

Short Notices.

The Ministry of Deaconesses. By Deaconess CECILIA ROBINSON.
Price 3s. 6d. Pp. 241. Methuen and Co.

THE practical appreciation which the Bishop of Winchester expresses in his Introduction to Miss Robinson's book, and the weighty historical Appendix furnished by her brother, Canon Armitage Robinson, on "Deaconesses in the Apostolical Constitutions," seem to indicate two great merits of this clear and earnest monograph. The book, with all its practical aim, has great academic value, and the writer's enthusiasm and erudition work conscientiously and without conflict. At the present time, when Sisterhoods are spreading so rapidly throughout the country, and the number of Deaconesses holding no ordered position in the Church is evidently increasing, there seems to be a real need for a book such as the one before us, presenting the case for the primitive female Diaconate.

"Phœbe," as Bishop Lightfoot declared years ago, "is as much a deacon as Stephen or Philip is a deacon." The original Diaconissate is "as definite an institution" as the original Diaconate. Miss Robinson does not, we need hardly say, wish for a modern Diaconissate with functions similar to those of the modern Diaconate. She only claims for members of her Order such an office as "servants of the Church" as Deaconesses held in the first six centuries of the Christian era. The Deaconess, whether she lives singly or in community, works under the Bishop and the clergy; she does not exist, like the Sister, for the community. The question whether the Deaconess should live singly or in community is carefully argued in chapter ix. The Bishop, in his Introduction, approves of both systems; and Miss Robinson, though recognising the possibility that in the latter case there may be a danger of confusing the Deaconess with the Sister, inclines evidently to the same view. The chapter on the Daily Life of a Parish Deaconess gives a picture of the usefulness and

wholesomeness of the Order, which should incline many readers to wish to be, or to have the help of, an "ordered Deaconess."

Christ Foreshown. By the Rev. ROBERT J. GOLDING-BIRD, D.D., Vicar of St. Bartholomew's, Gray's Inn Road. Pp. 190. Elliot Stock.

Dr. Golding-Bird has given us an earnest plea for the spiritual solidarity of the Bible. He takes fifty types, some of them in rather novel applications, and shows how the Gospel may be preached from them. "The Gospel according to the whole Bible," and "the Bible cannot be a divided book," are expressions which indicate the writer's apologetic aim.

Now and then one encounters a writer or a preacher whose overgrown comparative faculty constitutes a sort of mild monomania. But in the present work the gift for tracing resemblances and catching harmonies does not appear to be allied with a disposition to claim for every symbol the dignity of a prophetic conundrum, or to propose an acceptance of the interpretation of "the Gospel according to the Curtain Gateway" as a test of spirituality. The theme of the book, Christ the glory of the Old Testament, is treated in a reverent and instructive manner.

The Resurrection Glory; or, Thoughts on 1 Corinthians XV. By S. S. Pp. 76. Elliot Stock.

This devout exposition, written, the author tells us in his Preface, at a time of bereavement, will be read with sympathy; though a somewhat surprising—in the circumstances—prominence of controversial matter will no doubt with some rather check the sympathy which the Preface will have tended to arouse. It will not be easy for everyone to decide, as "S. S." does, that the man who uses the terms "Eucharist" and "the Sacraments," or even "the holy Catholic Church" and "Baptismal Regeneration," is "like the men of the Middle Ages, who believed that the earth stood still," nor does everyone regard the Athanasian Creed as an "unbiblical document." The doctrine of the "natural immortality of the soul" is at least respectable, and the belief in the resurrection of the body is held by a good many people who are not fairly comparable to the men who called Kepler and Galileo heretics and deniers of the Word of God. But "S. S." approaches the victims of these "false conceptions" again and again with words that cannot be soothing to them, and can hardly have (Preface) "furnished much consolation to the writer."

The frequent references to this polemical view are the more surprising because the writer had observed (p. 18) that "all through this chapter . . . the resurrection of the unjust almost passes out of view." Surely the book would have furnished more consolation both to its readers and its writer had "S. S." followed the inspired example.

The Vision of Righteousness. Aids to Meditation. By the Hon. Mrs. LYTTELTON GELL. Pp. 206. Price 2s. 6d. Henry Frowde.

This beautiful series of daily Lenten meditations rises quite to the level of Mrs. Lyttelton Gell's other books. Its true note is *Sursum corda*. The thoughts of a reader are not encouraged here to intro-

spection. The best direction of the inward eye is towards "the face of Jesus Christ." "Unto Thee lift I up mine eyes." "Speak, Lord, for Thy servant heareth."

Valiant for the Truth ; being the Autobiography of John Matthias Weylland.
With an Introduction by the Rev. P. B. POWER. Pp. 280.
Price 2s. 6d. S. W. Partridge and Co.

This autobiography will be read with interest by all who take part in the operations of the London City Mission. Mr. Weylland gives us, by the wayside, much brightly-written information about his part in connection with the establishment of the Metropolitan Drinking-Fountains Association, and in the movement in the early fifties for the better housing of the poor. His account of his efforts in the great cause of the Lord's Day Observance at the International Exhibitions is a remarkable record of courage and discretion.

The book loses nothing by its writer's occasional touches of Boswellian admiration and complacency. The account of his relations with Lord Shaftesbury ; of the friendship that "ripened into confidence on each side"; of his own willingness on his part to "render every possible service to my noble friend"; of the "comfort" that it was to his lordship "to have my company"; of his dignified habit of attending near the steps of the throne "during debates, ready to whisper any hint or opinion" to the noble Earl, are amusing illustrations of Mr. Weylland's fitness to write an autobiography.

Christian Life, a Response ; with other Retreat Addresses and Sermons. By GEORGE CONGREVE, Mission Priest of the Society of St. John the Evangelist, Cowley, Oxford. Pp. 278. Price 5s. Longmans, Green and Co.

This book is a powerful exposition of a text taken from the Apology of Aristides. It engages to show how the best "beauty that is in the world" flows forth from Christians who are truly open and responsive to Divine influence. Thus, saintliness is not in any sense an independent development of goodness. The saint becomes what he is by virtue of the beauty of Christ which he receives and reflects. The unity of human nature, the true order and scope of the human body, soul, and spirit, can only be attained through the whole nature being opened to God.

"All that you can say of anyone who is living without God is that he is a collection of faculties created to attain true manhood, but which has failed of its purpose." "The body is not by nature intended to be the source of the acts, habits, and character of the man." It is rather "the seed of the spiritual body" and the instrument of the soul. Very strikingly does Mr. Congreve urge that we are not the persons we imagine ourselves to be, so much as what our bodies are doing. "The body's deeds are the soul's deeds."

And the soul—the passionate, sensitive part of us—fails obviously apart from God. Its thinking department needs to be inspired from above ; our natural affection needs to go a step beyond nature, and touch

God if it is to be perfected. The function of the spirit, "the faculty of loving and choosing God," is illustrated by a sluice that lets in the tide to a dry-dock and floats the hulks.

There is no question as to the writer's devout spirit and real literary power. The book may be styled generally a "Catholic" plea for Christian perfection, or a work by a William Law who has been subjected to Cowley discipline.

Chapter xxii., a sermon based on 1 Thess. iv. 3, is a rebuke, very much in Law's manner, of the current disposition to cultivate activity and practical energy at the cost of sanctity. "In Christ we are not called merely to propriety, to decency, to what belongs to civilization, but to holiness . . . called, not to be useful people merely, but . . . partakers of the Divine nature." The somewhat severe perfectionism of parts of this chapter prepares one to find "an address given to certain persons who were discouraged by the ideal of the Christian Life" in chapter xxiii.

Lent Sermons on the Passion. By the Rev. S. C. LOWRY. London: Skeffington and Sons.

Steadfastness, submission, silence, solitude, sympathy, sacrifice, are the lessons drawn from the Passion of our Lord in this collection of sermons. The style is very clear and the teaching unimpeachable. Meditations and addresses during Lent could with much profit be based upon these outlines.

The Work of the Holy Spirit. By the Rev. S. C. LOWRY, M.A. London: Skeffington and Sons.

This volume, which has previously been noticed, is now in its fourth edition. It should find a useful place on the sermon-shelves of all preachers.

Key to the Apocalypse. By H. GRATTAN GUINNESS, D.D. London: Hodder and Stoughton.

Dr. Guinness contends strongly for the Domitian date of the Revelation. His well-known theories as to the teaching of the Apocalypse and the fulfilment of its prophecies are clearly and ably expounded, with special reference to modern history. An interesting coloured diagram closes the volume.

Lenten Meditations. By the Rev. V. S. S. COLES, M.A. London: Longmans, Green and Co.

These meditations were at first prepared for a retreat. They deal altogether with quite uncontroversial subjects, and are singularly thorough in their treatment of spiritual topics. There is much valuable material for Lenten addresses to be found in them.

The Book of Job. By E. C. S. GIBSON, D.D. ("Oxford Commentaries," general editor, W. Lock, D.D.) Methuen. Price 6s.

The "Oxford Commentaries" begin well. Dr. Gibson's edition of Job, though not such a valuable or careful piece of work as his "XXXIX. Articles," is still in advance of many modern commentaries on this

difficult book. The series is to be "less elementary than the Cambridge Bible for schools," so run the prefatory words of the general editor. It may be so; but in point of view of originality in criticism and exegesis, "Gibson on Job" hardly compares with "Davidson on Job" in the Cambridge Bible for schools. In one respect, however, the new series is far in advance of the earlier series—in beauty, largeness of print and elegance of form. The blot in the get-up is that the paper declines to receive ink; hence, no pen-and-ink marginalia will be possible. It would be like writing on blotting-paper! This is surely a grievous pity.

The Revised Version has been—very properly—taken as the standard text for Job in this edition: and one of the best features about the notes are the really excellent paraphrases and connecting "arguments," which are uniformly helpful to the student.

MINOR NOTICES.

A VOLUME of sermons by the late Rev. Marcus Rainsford entitled *THE FULLNESS OF GOD* (*Partridge and Co.*) is introduced to the reader's notice by some prefatory words written by Canon Christopher. The sermons are simple evangelical discourses, full of sound teaching, but not (we think) worth printing in book-form. The same may be said of the Rev. F. Harper's *ECHOES FROM THE OLD EVANGEL*" (*J. F. Shaw and Co.*). Many are the sermons excellent when spoken directly to a congregation that look somewhat thin when printed in black and white.

E. W. Beaven's *REMNANCY; OR, EVOLUTION'S MISSING LINK* (*A. H. Stockwell and Co.*) is a well-meant piece of work, but is in no sense an adequate or illuminating criticism of the great modern doctrine of Development.

Thoughtful, though perfectly simple, are the discourses which are linked together in the form of a current commentary on *ST. JOHN'S FIRST EPISTLE*, by Pastor Ernst Dryander, of Berlin (*Elliot Stock*). These useful discourses have been well rendered into English by the Rev. W. O. E. Oesterley. They are worth reading in every way. The same publisher (*Elliot Stock*) sends us a copy of the first volume of the very cheap monthly reissue of the *BIBLICAL MUSEUM*. It contains the notes on *St. Matthew* and *St. Mark*. Very useful to teachers; the outline lessons are simple, yet full and to the point.

In the *NEW LEVIATHAN* (*Elliot Stock*) Mr. J. A. Farrer makes a vigorous onslaught on militarism, which he regards as the greatest impediment to the progress of cosmopolitanism. "When cosmopolitanism has become," says he, "a living faith professed by all men, militarism, deprived of its sustenance, will cease to be a scourge to mankind." Yes—"when!" The book is effectively enough written, and may do good; we would suggest, however, that in a second edition the verse "Forewords" should be omitted. It is hardly fair to degrade the metre of "In Memoriam" as Mr. Farrer has done here.

In *THEOLOGIA PECTORIS* (*T. and T. Clark*) the author, Dr. J. M.

Hodgson, has outlined a scheme of religious faith and doctrine, founded on intuition and experience. The standpoint assumed is one which discards the idea of any purely objective authority to which, in the first instance, appeal must be made in support of what is accepted as Divine truth. We may dispute this arbitrary standpoint, of course, but what cannot be disputed is the writer's sincere and earnest attempt to strengthen our faith in the Christian religion.



The Month.

MAY is the great month for the gathering of the various religious societies of every sort and condition. Each year sees advances made, wider interest shown in the work and organization of religious societies, and corresponding increase in missionary enterprise. We may conveniently begin our brief *résumé* by calling attention to the ninety-fifth annual meeting of the

BRITISH AND FOREIGN BIBLE SOCIETY.—The chair was taken by Sir Thomas Fowell Buxton, Bart., G.C.M.G., Vice-President. We find from the detailed report that the issues by this Society have been as follows :

	1898-99 as compared with 1897-98.	
Bibles ...	... 803,236	... 840,550
Testaments	... 1,218,348	... 1,373,434
Portions	... 2,457,855	... 2,173,168
Totals ...	... 4,479,439	4,387,152

The total announced at the last Anniversary was the highest ever attained by the Society, but this year has surpassed it by 92,287 copies.

As regards finance, the total receipts have amounted to £219,966. This splendid result represents increased effort and corresponding expenditure, especially in the foreign field.

CHURCH PASTORAL AID.—The report of this excellent Society was distinctly encouraging, and was listened to with constant interest by the audience, who loudly applauded the references made to the definitely Protestant character of this Society. The closing address was given by Prebendary Webb-Peploe. The chair was taken by the President of the Society, Mr. J. H. Buxton.

CHURCH MISSIONARY SOCIETY.—The annual sermon was preached at St. Bride's by the Bishop of Worcester. The first part of the service was read by the Rev. H. E. Fox, the second by an Indian delegate, the Rev. S. Nihal Singh. At the meetings during the week there was a considerable shrinkage in the attendance, owing to the influence of the Centenary proceedings of three weeks before. The *feeling*, however, was excellent, especially at the great annual gathering in Exeter Hall; and

Mr. Fox's general review of the year was very warmly received. It appears that while there was an adverse balance on March 31 of just over £30,000, the grand total of receipts for the year amounts to all but £380,000. Sir John Kennaway, the Bishop of Hereford, and the Bishop-Designate of Mombasa were among the speakers. The evening meeting in Exeter Hall was far better attended than the morning one. The enthusiasm and earnestness were most marked.

CHURCH ARMY.—The Church Army celebrated its anniversary by a series of meetings from May 1 to May 4, which were attended by a large number of clerics and laymen. The Bishop of Rochester gave the address at the United Communion of the workers in Westminster Abbey. The Honorary Secretary, Rev. W. Carlile, made an earnest appeal, at the annual meeting in St. James's Hall, for £159,000 required for the current year's work. Over £2,500 was given or promised at the meeting.

S.P.C.K.—The annual meeting was held on May 7 in the great hall of the Church House, over which the Archbishop of Canterbury presided. The gathering was a large one, and thoroughly representative. The Secretary (Rev. E. M'Clure) was able to give a cheering account of the finances during the past year; during the past two years the total receipts had amounted to rather over £113,000. The Archbishop, in the course of his speech, emphasized the valuable educational work of the Society, "which entirely identified itself with the general duty of providing full instruction for the children of the Church."

LONDON JEWS' SOCIETY.—Sir John Kennaway presided over the annual gathering on May 7 in Exeter Hall. We gather from the Secretary's report that there has been a distinct advance during the past year in the operations undertaken by this admirable Society; that the funds show a satisfactory increase; and that there has been not a little to encourage the supporters of the Society during the past year. Along with this we note that the General Mission expenditure has been steadily on the increase. Unless, therefore, the work is to be curtailed, people must be liberal towards this Society, which, through good report and evil, has stuck to its principles, and deserves our support.

RELIGIOUS TRACT SOCIETY.—On May 5, in the presence of an enthusiastic audience, the Society celebrated its hundredth annual gathering. We are glad to see from the Secretary's Report that the centenary fund amounts now to close upon £50,000. The Master of Trinity, Dr. Butler, made a most effective and telling speech, in which he touched upon the obloquy which the R.T.S. and kindred societies had been obliged to face at the start; and Canon Fleming, after moving his resolution, made a hit when he declared that the grand old Society had never been afraid of its three R's—Ruin, Redemption, Regeneration. On Tuesday evening, May 9, the Lord Mayor held a reception at the Mansion House to celebrate the hundredth anniversary of the Society.

MISSIONS TO SEAMEN.—It is satisfactory to learn that continued success attends the labours of the Missions to Seamen on behalf of our

sailors. For many years the Society has rendered excellent service, and has done much to improve the moral and spiritual welfare of our seamen, whilst its efforts have always been attended with the best results. The past year was one of the best the Society has ever had. The income reached a higher figure than it had ever done before, and the results of the work were most encouraging. The annual meeting of the Society was held on Wednesday afternoon, April 26, at St. James's Hall, under the presidency of Sir T. Fowell Buxton, Bart., who lately returned to England after resigning the Governorship of South Australia.

The papers have been full during the past month of the Court of the Archbishops held at Lambeth to try certain cases of disputed ritual. The holding of this "Court" is in accordance with the directions of the Prayer-Book; and, though it has no power to enforce its decisions by fine or imprisonment, it possesses the sanctions of a spiritual court. The evidence cannot here be summarized (it deals with the whole question as to the legality of the ceremonial use of incense), but it has been curiously interesting. "If," says the *Spectator*, "it can secure the loyalty and obedience of the clergy, the court will, we believe, be able to do all that is necessary for the restoring of order to the Church." We *hope* all this, too; but, for the moment, it is wise to suspend judgment.

An influential deputation, including the Duke of Rutland, waited on May 1 upon the Archbishops of Canterbury and York, at Lambeth Palace, when a memorial signed by about 10,000 persons was presented. The document referred to the crisis in the Church, and expressed confidence in the Bishops in relation to it.

The second reading of the Church Discipline Bill was thrown out by the Commons on May 9, partly owing, no doubt, to Government intervention, partly also because the House of Commons has no wish to act rashly in such a serious matter. The Bishops must be given time—we would say, ample time—in order to adjust the conflicting claims of the various "Church parties." Would that such a term were impossible in a national Christian Church! Unhappily, "party," party cries, party bitterness, and party tricks, are manifesting themselves everywhere; yet the duty of faithful Churchmen is obvious—namely, a steady adherence to the Scriptural principles of the Reformed Church of England, and an absolute refusal to be dictated to by wirepullers in the interest of any clique.

A joint conference of all sections of the Church of England, except, of course, extreme sacerdotalists, met at the Royal United Service Institution, Whitehall, on April 28, and unanimously adopted a series of resolutions in favour of maintaining the Protestant and comprehensive character of the Church, and condemning the Mass and the Confessional. It was

a remarkable meeting in every way, thoroughly representative of the Church of England in its comprehensive and constitutional character. The speech by the Bishop of Hereford was most able and thorough. We are glad to note that the *Record* of May 5 published a complete account of this meeting.

Her Majesty has been pleased to approve the appointment of the Right Rev. George Carnac Fisher to be Bishop Suffragan of Ipswich, in the Diocese of Norwich. Dr. Fisher was Bishop Suffragan of Southampton until 1898, when family reasons compelled him to retire.

The Rev. Handley Carr Glynn Moule, D.D., Norrissian Professor of Divinity, has been elected to the Professorial Fellowship at St. Catherine's College, Cambridge.

We are sorry to see recorded the death of Mr. H. O. Wakeman, M.A., Fellow of All Souls, at the early age of forty-six. His "Introduction to the History of the Church of England," though written from a distinct Anglo-Catholic standpoint, is as brilliant a piece of *historical* writing as we have had recently.

Sir E. Green and Mr. M. E. Sanderson, of Kettlethorpe Hall, have each promised £1,000 to the fund for the enlargement of Wakefield Cathedral, and Mr. Percy Tew has promised £500. The fund now exceeds £11,000. The work is intended as a memorial to Bishop Walsham How, the first Bishop of Wakefield.

The new volume of *Essays on the doctrine and position of the Anglican Church*, which we announced in the May number of the *CHURCHMAN*, is now nearly ready. It will probably be issued under the title of "Ecclesiastical Essays."

NEW BOOKS.

Life of William Morris. By J. W. MACKAIL, M.A. Longmans. In 2 vols. £1 16s.

The Reformation Settlement. By Canon MACCOLL. Longmans. 7s. 6d. (Second edition.)

[The first edition of this book was sold out almost immediately after publication.]

Reminiscences. By JUSTIN MCCARTHY, M.P. Chatto and Windus. In 2 vols. £1 4s.

The Break of China. By Lord CHARLES BERESFORD, M.P. Harper Bros. 12s.

