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# THE CHURCHMAN

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AUGUST, 1886.

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## ART. I.—CHURCH BOARDS.

CHURCH Reform—so far at least as it depends upon Parliament—is at a stand-still. Ireland not only “holds the field,” but engrosses it. Great Britain will evidently get nothing at present in the way of important legislative improvements. The Home Rule Bill, so suddenly and peremptorily sprung upon the country, has practically swallowed up all other projects of law. True, Parliament has slain it; but it has retaliated and has slain the Parliament of 1885; and has, moreover, died with a very positive “Resurgam” blazoned amongst its memorials. The next Parliament, we may now say the present Parliament, must again, and at once, grapple with the Irish question; and if the past may be taken as any criterion of the future, is but little likely for some time to come to be in condition to spare time and attention for much else.

So far as the Church is concerned, we could easily console ourselves for this preoccupation. We sincerely believe that the best and the most wanted Church Reforms are just those which can be effected by ourselves, if we have the grace and the energy to take them in hand, without the interposition of Parliament at all. And there are some reforms, too, which perhaps will not be thoroughly established without the sanction of the law, but which might seek it at much greater advantage by-and-bye, when the time of experiments is further advanced, if not over, than just at present. And the present cessation of attempts at Church legislation seems to us a valuable interval which we ought to turn to account, by turning over and carefully weighing such proposals as have stamina in them, and are likely to be heard of again.

Amongst such we certainly do reckon Mr. Albert Grey’s “Church Boards Bill,” which has been introduced every session, if we rightly remember, for six successive years, with

some minor changes from time to time, but identical in all leading principles and features. In the past session, the first and the last of the Parliament of 1885, it was backed, not only by Mr. Albert Grey, but by six other members, some of them certainly members of more than average influence and ability, and not all of them from one side of the House. We may be quite satisfied that whichever party, or whichever of the parties, for the old duality of the House seems broken up for the present, comes victorious out of the elections now being held, and not yet concluded as we write, the Church Boards Bill, or something like it, will be launched before the next Parliament as it was before the last.

We are not sure that the importance and scope of this Bill, in the form which it has now assumed, are at all realized as they ought to be. The Bill as brought in last session, and ordered by the House of Commons to be printed on January 22nd, contained twenty-two clauses, and was designed to provide by enactment for no less than seven novelties in our parochial arrangements. It proposed—

(1) To give parishioners power to elect a representative Board to deal with matters relating to their parish church.

(2) To vest the management of the services, and the control of the embellishments and music of the church in such Board.

(3) To enable the Board to provide for the occasional delivery of sermons “by persons not in Holy Orders of the Church of England.”

(4) To give the Board a veto on the nomination of the patron, when the living is vacant.

(5) To require the incumbent to give effect to resolutions of the Board.

(6) To enable the Bishop to enforce such resolutions by suspension or deprivation of the incumbent.

(7) To suspend the Public Worship Regulation Act in parishes which adopt the Church Boards Act.

Surely this is a sufficiently lengthy list of proposals, and those of a most serious—shall we not say revolutionary?—nature! We must add, in further explanation, that the Board which is to wield these extraordinary powers is to consist of the incumbent, churchwardens, and six elective members. The persons entitled to vote at the election are to be “the same persons as would be entitled to vote for churchwardens in such parish, if the same were an ancient parish”—in other words, the rate-payers. The Act is to come into operation when any three parishioners—the well-known triad of aggrieved parishioners, we suppose—give notice to the churchwardens in writing that they desire to have a Parochial Church Board, and a parish meeting, which the churchwardens are required forthwith to

call, has resolved accordingly. We take the clauses as they stand in the Bill actually brought in at the opening of the last session, and we have no sure information that its backers have agreed to accept any important change. It has, indeed, been said that Mr. Albert Grey is now willing to insert in his Bill words which shall provide that none save communicants of the Church shall be eligible to seats on the proposed Church Board. If this statement be true, it is a striking admission of the force and effect with which certain objections against the Bill have been urged. We greatly doubt whether the statement be well founded; and have no doubt at all about the reception which such a proposal would meet with in the House of Commons. We forbear to dwell upon the difficulties which would surround an attempt to draw out a legal definition of the term "communicant," and to apply that definition in practice: nor will we embark on any inquiry as to the proper Parliamentary Court of Appeal in cases of contested claims to the rank and privileges of communicant; we simply say that it is in these days preposterous to expect the House of Commons to limit to communicants, no matter how the term be defined, any statutable rights which it might see fit to call into existence. We might add *à fortiori* that still less, if possible, could such restriction be expected to be put on statutable rights so important, so closely touching temporal things, as those which Mr. Albert Grey would attribute to his Parochial Boards. If he really has intimated any sort of acquiescence in the limitation in question, we suspect that he has only done so in anticipation that the reception it must meet with will convince those who recommend it that their case is hopeless. The suggestion that the statutable Board should contain communicants only, is not practicable, and is in itself gravely objectionable. And if it were practicable, it would but slightly dilute, it would not at all remove, some other objections to which the Church Boards Bill lies open in our judgment.

At the same time, we desire to do full justice to the motives which have, we doubt not, actuated Mr. Albert Grey, and we may well hope his allies also, in bringing forward and advocating this Bill. They see clearly and truly enough that the weakness of the Church, where she is weak, arises from the fact that so many residents in our parishes do not interest themselves in her work or her administration. In some parishes hardly any do so. In some parishes the more earnest and devoted have transferred their zeal to other religious organizations. Well do we recollect Mr. Grey's ardent words and impressive manner at the Carlisle Church Congress, when he described the office of a National Church:—that it should

fulfil its mission over every acre of our land ; that it should "saturate with the wholesome influence of its regenerating work every household in the district committed to its care." And this, he argued, could never be "until the great steady hand of the people is raised to support and help the machinery of the Church." Nor are we disposed to quarrel at all with the principle he announced : "If we wish to make the Church thoroughly effective, if we wish to make Church work the work of all, we must hold, not the clergymen alone, but the whole body of parishioners responsible for the way in which the work is carried out." All this is most true, and we will add, most reasonable. There are parishes, happily now not a great number, and, moreover, a rapidly diminishing number, in which there is a great deal of lamentable torpor and apathy ; in which the bare routine of what the Bishop can enforce to be done is the most of what is attempted. Mr. Albert Grey's desire is, we are well assured, to kindle new religious life in such parishes ; not at all to introduce intestine strife and party spirit into parishes that are vigorously administered. But when we come to consider the machinery through which he proposes to accomplish these excellent purposes, we find it open to very grave objections in principle, and likely, as we fear, if ever it could be tried, to work far more mischief than it ever could confer benefit. The application of the Bill might galvanize into spasmodic activity some few dead parishes—dead so far as true Church work is concerned. But we greatly doubt whether, even in these cases, the activity thus generated, when a Church Board had been forced upon a recalcitrant incumbent, would be at all of a Christian character, or would really promote the work of Christ amongst the people.

But we proceed to say something about the provisions of the Bill *seriatim*, and will pass lightly by the first enacting clause, which interdicts any proceedings under the Public Worship Act of 1874 in parishes which have established a Church Board. About the policy of the Act of 1874 we need not now say anything ; but at any rate it is a general and public Act of Parliament, and we cannot think it ought to be got rid of piecemeal in this curious way. We can quite imagine, too, that the relaxation of general restraint and surrendering our parishes one after the other to the management of little parochial coteries, might in time very seriously impair the practical unity of the Church. The Parochial Councils would undoubtedly differ very much in their theological complexion, and the Bill would enable them to give effect to their local proclivities to a degree as yet unknown. We think this a dangerous clause, and vicious in principle.

Objections of a graver nature still occur when we come

to the fourth and following clauses of the Bill, which provide for the establishment of Church Boards, and determine their constitution and powers. To consign the management of Church worship to a body of ratepayers, qualified for their functions *in sacris* simply because their names are found in the books of the parish collectors, this seems to us perfectly monstrous. Whilst compulsory church-rates lasted, there was colourable reason for giving the vestry some control in the matter, because it had to find money to pay for divine service, repairs of church, salaries of organist, etc.—to find it by rate. But when Parliament took away the power to compel payment of a church-rate by legal process in 1868, it carefully provided (31 and 32 Vict., cap. 109, section 8) that those who made default in paying a voluntary church rate should be disabled from voting about the expenditure of the moneys to which they had refused to contribute. This is surely fair. Nothing can be more evident than that those who find the money should have a voice in its expenditure, and that those who do not find the money ought not to regulate that which is provided for by the liberality of others. Mr. Albert Grey's Bill is in flagrant contradiction to this sound principle of justice. The finances of the Church come, in one shape or another, from the congregation, not from the ratepayers. It is manifest, therefore, that the ratepayers as such have no right to dictate, as this Bill would enable them to do, the number and character of the services of the Church, or to give orders about "the lights, ornaments, decorations, furniture, or fittings." We should say clearly that they themselves, or Parliament for them, divested themselves of this right when they insisted on the abolition of church-rates in 1868. Pay and power ought surely to go together, and Parliament in the Bill of 1868 clearly recognised this principle as sound.

A still more formidable set of objections arise when we observe that Mr. Albert Grey's Bill would make the Church a sort of parochial plutocracy. To produce your receipt for the last poor-rate would be the condition for the exercise of the religious franchise. Can anything be more incongruous? Can any two things be more emphatically not *in pari materia*? We are taking measures to abate the scandals attending the traffic in livings; but if this new qualification for ecclesiastical power is introduced, we shall have created a greater scandal than any that we have taken away. Some of our very best Churchpeople and not a few of our best Churchworkers bear names that do not appear on the overseer's books. Lodgers do not pay poor-rates; but many such are choirmen and Sunday-school teachers and district visitors. Why are they to be disfranchised? Then there are the poor, about

whose religious welfare so much anxiety is expressed ; and amongst them are to be found some of the most attached Churchmen and regular Churchgoers. Why should they be allowed no voice in Church administration ? Mr. A. Grey is a Liberal in politics. But his Church Boards Bill breathes a spirit that is not Liberal at all. The Church is too democratic to consent willingly to limit any of her spiritual responsibilities and privileges to ratepayers.

But our objections to Mr. A. Grey's Bill go deeper than this. It is framed on the assumption that every person who bears the burdens of a citizen has a full right to share in the administration of Church affairs. To this assumption we demur altogether. No doubt those who maintain it believe it to be a constitutional principle. They regard it as a restatement of Hooker's famous position that Church and State are but two aspects of the same corporate community ; that Churchman and citizen are but names describing the same individual in respect of his ecclesiastical and civil character. But those who allege this venerable theory must be reminded that Hooker assumes and requires certain conditions, without which the whole becomes evidently inapplicable. He never contemplates that the State shall tolerate all beliefs or tolerate even utter unbelief in its citizens, according to them all the while full civic rights ; and whilst he presupposes that the citizen is of course a Churchman, he no less takes it as of course that the citizen will conform to Church rules. Nay, he even expects that Church rules shall be enforced by State coercion, as any one may satisfy himself who will read Book VIII., c. vi., of the "Ecclesiastical Polity." The identity of Church and State does not imply that every citizen is a Churchman, without holding him bound likewise to render due obedience to the Church. Church and State are not co-extensive now ; and all schemes which take it for granted that they are so must miscarry in practice because founded on a false basis. The Church is national, not because every Englishman has a natural right to intermeddle in her concerns, but because she freely offers herself to every Englishman, and recognises her obligations to him, if he will allow her to discharge them. But if he repudiates her ministrations altogether, if he be not baptized, nor be a worshipper in her sanctuaries, nor a communicant at her altar-rails, he has no moral right to interfere with her internal affairs. If he claims to act on the letter of the statute law or ancient customs of the realm, to attend Church vestry meetings, to exercise that voice in ecclesiastical administration which constitutional theory allows, then he should be consistent, go to Church regularly, conform to the rubrics and canons, especially that which says : " And note, that every

parishioner shall communicate at the least three times in the year, of which Easter to be one."

Nothing can be more unreasonable than to re-assert the authority of the citizen in Church government, and at the same time to emancipate him, or, more strictly, leave him emancipated from all duties and obligations to the Church. It is impossible to pass away from this part of the subject without remarking how constantly the question of the discipline of the laity comes to the surface when these questions are discussed. We need hardly remind our readers that the notion of an effective system of Church Courts enforcing ecclesiastical obligations underlies the whole of our Church formularies. The State has paralyzed this part of our system: and we frankly confess that as yet there seems no likelihood of its revival. But in this our own Church is only in the like predicament with every other in the modern world. However, what we are at present concerned with is Mr. Albert Grey's attempt to reassert the citizen's ancient rights without in the least recalling him to his ancient duties.

We duly note that the powers of Mr. Albert Grey's Church Board would be limited by the law, and sincerely give him credit for believing that no such disastrous effects to faith and worship would in practice ensue from his Bill, as some have apprehended. At the same time we do hold that our character as essentially a religious community, as a branch of the Church of Christ whose first duty and high office is to bear witness to the faith once delivered to the saints, would be seriously compromised were we to admit that a man may be a sort of "ruling elder" in the Church without baptism, without any Christian profession, simply because he pays rates. And we are very sure that such an enactment, far from strengthening the Church and securing her national position, would lead to disruption and speedy downfall. Nor even, were this otherwise, should we ourselves care to preserve the Establishment when the Church had ceased to exist; for she would have ceased to exist when she became, as Mr. Albert Grey and, we may add, Canon Fremantle, would make her, the mere echo of the religious sentiment of the day.

After rehearsing objections so many and so weighty as these, it seems almost superfluous to refer to further details; but yet, in order to give our case something of completeness, we will criticize briefly some of the other proposed provisions. Take, *e.g.*, the eighteenth clause, which empowers the incumbent or the Church Board—not, be it observed, the Board with the consent of the incumbent—to invite "any person not in Holy Orders of the Church of England to preach an occasional sermon or lecture in the church." We can imagine nothing



more calculated to cause intestine strife in a parish, nothing more bewildering to a church congregation, than the results that must ensue were a clause of this character to come into operation. We should have Nonconformist ratepayers on many Boards, and undoubtedly efforts would be made to carry resolutions inviting their favourite minister to preach in the parish churches. The offence that would be caused to many staunch Church-people would vastly outweigh any advantages that could possibly accrue from conciliating any Dissenters, if, indeed, such an invitation would conciliate any, which we are much inclined to doubt. When will our Church Reformers realize what ought to be so very plain, that the Church would gain no strength by alienating her own loyal children in vain attempts to win over a few from other religious societies, whose adhesion would never be hearty, and probably be only cold and nominal? A thorough Church revival can only come about by our giving effect consistently and thoroughly to our own principles, not by compromising and dissembling about doctrines, ordinances, and usages which we have inherited from old days and believe to be Scriptural and primitive.

We might urge very strong reasons against the clauses (twenty and twenty-one) which bear upon the patronage. The Board may notify to the Bishop that "in the opinion of the majority of such Board the presentee ought not to be instituted;" and the Bishop is then to be empowered to refuse institution. And further, if the Board shall have done this in case of a second presentation for the same vacancy, the Bishop is to set aside the patron altogether for that term, and is himself to present as may please him. Now we quite admit that checks and safeguards on the exercise of private patronage may and ought to be provided, but it really does seem monstrous to abolish the patron's rights altogether at the bidding of a majority of a small committee of ratepayers. If Church Reformers put forward schemes so extreme as this, they will effect nothing at all. And we can hardly imagine any clauses which would be more certain, could they ever come into operation, to cluster round themselves a plentiful crop of scandals, abuses, and suspicions.

Again, very many parishes could not furnish the material for a reasonably competent Church Board. The Bishop of Exeter has recently been telling his clergy that there are in Devonshire 23 parishes with less than 100 persons resident in them, 61 others with less than 200, and 63 with more than 200 and less than 300. It is often no easy matter to find two fairly qualified churchwardens in such places as these. Mr. A. Grey fixes the number for his Board at nine. In half our parishes in Canterbury Province we will venture to say nine

fit and proper persons could not be found for this purpose, and sure we are that a Church Board of unfit and improper persons would be vastly worse every way than no Board at all. Indeed, looking at our vestries and their action generally, we should doubt whether the ecclesiastical portions of their work have been at all well done. It can hardly be said that the impulses and suggestions for church improvements have usually emanated from the parish vestry. And Mr. Albert Grey's Church Board would in reality be nothing more or less than a select vestry.

Again, the exceedingly severe clauses which are to be enacted for the terror or coercion of incumbents who may not like the orders of the Church Board, are really quite a new feature in Church government. It would be safer to break every commandment of the Decalogue, and every rubric in the Prayer Book, than to neglect or resist the mandate of the Parochial Board. Would not such a tyranny, if really put in practice, very soon drive many men of high spirit, independent judgment, and large culture, out of the Church as a profession? Could we expect them to submit to a yoke to which that laid by the Papacy on its clergy is freedom? Would it be compatible with that respect which belongs to the sacred ministry, the preservation of which is so essential to its usefulness, to make the incumbent the bondsman, in all those matters now left discretionary, of a knot of ratepayers?

We do not observe in the Bill any provisions for getting rid of a Church Board. Once constituted, it would apparently go on reproducing itself in the parish which had once adopted it year after year, for ever. In this respect it would be like the School Boards which many parishes established in haste, and are now repenting for at leisure; for useless and even mischievous and costly as the machinery is, it cannot, in ordinary cases, be abolished if once introduced. But we forbear to press this point further, in order to bring forward one more point in conclusion. We object to Mr. Albert Grey's Bill because it is utterly superfluous. We can already obtain all that we want, or can reasonably be thought to want, in the way of organized and duly authorized lay help without any new legislation whatever. In any parish where sidesmen are not now elected, they can be so at any Easter vestry by giving due notice; and in any parish where it is now customary to name sidesmen, the numbers can be increased if desired. The writer, in discharge of his duties as Chancellor of Chester, admitted those chosen for these functions to their office in May last throughout that diocese. Some few parishes, for various reasons, were not represented at the centres of Visitation, or at the adjourned Court held at Chester on May 27th, and their officers remain to be admitted at later dates. But 245 parishes duly made

their presentments, and sent up their officers, giving a total of rather more than 480 churchwardens and 180 sidesmen. In fact, nearly all the large and populous parishes have both sorts of Church officers, and it may be said to be the well-established custom and understanding of the diocese that as the Church work and machinery of a parish grows and is extended, the staff of lay officers should be enlarged also. If, for instance, a Mission Church or a licensed schoolroom is opened for Divine service in a distant part of a parish, the regular practice is to appoint two new sidesmen for the special purpose of managing its financial and other concerns. The same course is adopted in the diocese of Liverpool; and indeed the proportion of sidesmen is there larger because the average population of the cures is much greater. Cheshire still contains a number of small rural parishes. The population of the diocese of Liverpool must now exceed a million and a half, and the number of benefices is under two hundred, giving more than six thousand to each if the distribution were even. In both dioceses also the lay representatives, chosen by the communicants for the purposes of the diocesan conference, are not by any means always either churchwardens or sidesmen. It is plain, therefore, that we already possess the needful machinery for securing as many lay auxiliaries as we need, and possess it, too, under much more elastic regulations than the wooden system which Mr. A. Grey's Bill would thrust upon our parishes indiscriminately. We think also that sidesmen duly elected under the Canons of the Church, and admitted to office by the Bishop or his representative, are far more truly and properly Church officers than those elected ratepayers would be whom he recommends to us. And we think also that they would be far more likely to know and deal satisfactorily with the wants and wishes of the worshippers in the church. If to the churchwardens and sidesmen be added the two laymen chosen for the Diocesan Conference, we have all the materials at hand already for a very sufficient Parochial Council.

THOMAS E. ESPIN.



ART. II.—NOTES ON THREE MONTHS' LECTURING,  
ETC., IN WALES.

**L**AST autumn, at the request of some of the leading clergy in Wales, and specially commissioned by the Church Defence Institution, I devoted six weeks to lecturing and

preaching in the north and south of the Principality on subjects of current interest, pertaining to the history, principles, and work of the Church in England and the Church in Wales.

I lectured at Castle-Caereinion, Tregynon, Llanidloes, Bangor, Llanfairfechan, Pwllhelli, Carnarvon, Barmouth, Llandrindod, Wells, Builth, Cathedine, Glasbury, Brecon, Brynmawr, Abergavenny, Aberdare, Bargoed, Cowbridge, and Cardiff; and preached sermons in Bangor Cathedral, at Conway, Penmaenmawr, Dolgelly, Barmouth, Brecon, Cardiff, and Abergavenny. Subsequently, on a second visit, I delivered lectures at Cowbridge, Cardiff, and Swansea.

In the beginning of this year I paid a third visit to South Wales, lecturing at Newport, Abergavenny, Rhymney, Mountain Ash, Merthyr Tydfil, Bridgend, Cwmavon, Brynmawr, Llanelly, Llandoverly, Brecon, Pembroke, Haverfordwest, Cardigan, Lampeter College, Portadawe, and Carmarthen; and addressing conferences of the clergy and laity at Abergavenny, Merthyr Tydfil, Swansea, Haverfordwest, Carmarthen, Llandovery, and Lampeter College.

All these engagements, which at times involved three or four weeks' consecutive work on successive days, and long railway journeys in, to me, an unknown country, it would have been impossible for me to have undertaken, had not both the places and dates of lectures, etc., been kindly arranged for me by hon. diocesan secretaries of the work in different dioceses, to whom I am very greatly indebted.<sup>1</sup>

In undertaking to give some notes of these visits to Wales, it will be understood that I must unfortunately, to a great extent, of necessity write about myself and my work. This cannot be avoided, and this the reader will, I am sure, excuse. It is not my intention in these papers to make out a case for, or to endeavour to defend, the Church in Wales from the attacks at present made upon her; nor shall I attempt to describe in any formal manner the increased and increasing revival and signs of renewed life of the Church in the Principality, as exhibited in the ministries of the clergy, the services and offices

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<sup>1</sup> Amongst these kind friends I must express my obligations to the Rev. E. Hughes of Llanfairfechan, who made arrangements for me in the Diocese of Bangor; the Rev. J. H. Protheroe, late of Cowbridge, now of Aberystwith, who sketched out my engagements for the Diocese of Llandaff; the Rev. Canon Garnons-Williams, of Abercamlais, Brecon; the Rev. M. Powell-Williams, of Llansauddread; and the Rev. Dr. Walters, Vicar of Llansamlet, who each at different times, at the cost of much correspondence and trouble to themselves, formulated my plans of campaign for the very large and important Diocese of St. David's.

of the Church, and in Church organization and Church extension, evidences of which are manifest on all sides.<sup>1</sup>

In the following "Notes" it is simply intended to record some of my experiences in my recent work. At a future time, should opportunity offer, I may have something to say on the whole case of the Church in Wales, on the basis of what the Rev. Canon Bevan has already so ably written.

### I. SUBJECTS OF LECTURES.

Experience taught me that in the selection of a title for a lecture it is preferable, and in many respects very advantageous indeed, to have a general title, such as "The Truth about the Church of England." As the title had to be fixed upon and published some time before I visited the place where the lecture was to be delivered, a general title enabled me to tell in each case the outlined story of the Church, and at the same time to vary it, and bring under it and explain points and aspects of Church questions which in any particular parish were uppermost in the minds of the people, as subjects which were locally misunderstood and misrepresented. Hence, on my arrival at any place, some of my earliest questions put to the clergyman of the parish were, What are the points in connection with the Church on which you find, in this locality, the most misunderstanding? What are the most current popular errors concerning the Church as held by unenlightened Churchmen, or propagated by prejudiced and actively antagonist opponents, which should be brought well to the front and refuted and explained in my lecture? I was enabled in almost every case, by the information thus obtained, not only to tell the same outlined story of the Church's origin, growth, organization, and general history, but at the same time to render my lecture specifically appropriate to the audience, by dwelling upon and giving prominence to those aspects of the question on which there was most local need for enlightenment.

Thus, for instance, it might be the Church's alleged State Establishment, or alleged State Endowment, or her alleged new creation at the Reformation, or the nature and extent of her subjection to State control; Whether the Church only, and not the Dissenting bodies also, were subject to this control;

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<sup>1</sup> For information upon all these points I would refer the reader to the Rev. Canon Bevan's "Case of the Church in Wales;" the speech of the Right Hon. Cecil Raikes, M.P., delivered in the House of Commons on March 9th, 1886, in reply to Mr. Dillwyn's Motion for the Disestablishment of the Church in Wales; the Charge of the Right Rev. the Lord Bishop of St. David's, 1884; and the Primary Charge of the Right Rev. the Lord Bishop of Llandaff, 1885.

the amount of Parliamentary grants in aid of Church building, and the circumstances under which they were given; or any other particular subject which required to be dealt with. I found this adaptation of the contents of my lecture to the subjects on which my audience most required information to be a matter of great importance. By this means the attention and interest of the audience were secured at once. I was guarded against shooting arrows in the air, and a guarantee was afforded that those errors concerning the Church, which in men's minds in the immediate locality were working most mischief and creating most prejudice against the Church, should be primarily and immediately dealt with.

## II. TREATMENT OF SUBJECTS.

In every case I resolved as far as possible to avoid anything like a mere controversial spirit, or anything like an attempt to argue for the sake of victory. I endeavoured to remember that, as a rule, opponents of the Church, according to the extent of their light and knowledge, have—no doubt as they conscientiously think—as good a case in their attack against the Church as we can allege in her defence.

I tried always to bear in mind, however far I may have failed in the effort, that for the most part opposition to the Church arises more from want of knowledge—or in plainer language from ignorance—of her history, spirit, teaching and work, than from a contentious disposition and obstinate will; and therefore I laid down for myself the rule, in every lecture and in all my controversial collisions with questioners and objectors, to credit every man with conscientiousness, to treat him with charity, and to bear in mind that he had in all probability as good a right, and to his mind as good a cause, in attacking the Church as I had in defending her.

Bearing this in mind, I assumed that what was most wanted in almost every case was a plain and simple narration of the outlined story of the Church from her earliest days till the present time, explaining more at length those turning-points in her history on which, as a rule, most misunderstanding and misrepresentation prevail. In doing this I avoided, as far as possible, anything like the formality of a lecture, both in what I had to say and in the way of saying it. I tried, in fact, to talk to the audiences in the most familiar manner, using the plainest words at my command, and addressing myself to the least educated and least informed in the audience; assured that if I interested them and convinced them, I should not fall far short of producing the like results in the minds of the more educated and intelligent portion of my hearers. This was the summary of the position which I took

up with my audience in almost every instance : A case is popularly, but erroneously, alleged against the Church. You are all more or less familiar with it. You know, it may be, only one side of the question. My object is to present to your minds the other side, and, as far as I can, to state the case for the Church as against that presented against her by her opponents. I want you to consider yourselves a jury. It is for me to present to your minds the Church's case, and the evidence in support of it on her behalf. You must therefore carefully attend, as I proceed, to the points with which I deal, and consider whether, with the evidence I bring forward, I make good my statements to your satisfaction.

It is impossible to describe the great amount of interest, which at times arose to enthusiasm, created in the minds of the people by this line of procedure. They felt that their intelligence, reason, and judgment were being appealed to, not by mere assertion and declamation, but by statements of a case plainly put to them and supported by evidence which they were able to understand, and of which they were able to judge as to whether it was sufficient or insufficient, conclusive or inconclusive. And I am bound to say that the results were to me most satisfactory, for I never addressed more large and attentive audiences, I never witnessed more unflagging interest in the telling of the story of the Church, and I never saw such outbursts of enthusiasm on the part of audiences as they were pleased to regard each point made good in the course of my address.

And here I may record that, as throughout the whole of my three months' campaign I never was conscious of saying anything to provoke my opponents, so I have the satisfaction on looking back to know that, with the fewest possible exceptions, I never received any but the most courteous treatment from even the most determined enemies of the Church. And yet I kept back no truth. Nor was I ever deterred, so far as I have knowledge of myself, from fear or from any other motive, from pressing what I considered to be the facts, truths, and arguments in favour of the Church to their logical conclusions as against her opponents.

### III. CONFUSED IDEAS AS TO DISESTABLISHMENT.

As in England so in Wales. People talk and discuss about possible Disestablishment, and yet in most cases attach no definite ideas to the word, except that in the event of Disestablishment coming to pass it would in some sense or other alter the position of the Church to the advantage of Dissenters. And in cases in which the word Disestablishment is used in discussion by the advocates and opponents of the Church, it is used

by them in varying senses, so that to make the subject of Disestablishment the matter of an argument without at the same time each party previously ascertaining what the other means by it, is simply to discuss about two different things covered by the same ambiguous word, without any hope of coming to any definite conclusion. In journeys by rail and coach, when getting into conversation with persons on the subject, as well as in the case of questions and objections put to me after lectures, I found this to be the case—that people were all ready enough to talk about *Disestablishment*; but nobody could tell, and nobody really seemed inclined accurately to inquire, what Disestablishment actually meant. Just as nobody seems to know in what *Establishment* definitely consists, so nobody seems to have any clear idea as to what Disestablishment would involve. This much, however, I learnt—that general ignorance prevailed amongst Dissenters and Churchmen alike as to the Church-spoliating character of the proposals embodied in the scheme of the Liberation Society.

Indeed, at lectures many Nonconformists, among whom were ministers, refused to believe that the Liberation Society had ever made such proposals; and some of them publicly denied that it had done so, until I read them to the audience from the Society's own book, "The Case for Disestablishment," and further invited the incredulous persons to come upon the platform and read the text of these proposals for themselves.

On all hands I found that the most powerful argument against the Liberation Society was to read the words of its own Disestablishment Scheme, and to explain the "suggestions" therein set forth to the audience, always making it clear that the Disestablishment sought by the Liberation Society would not merely involve, as some people vainly imagine, the mere separation of Church and State, or the doing away of what is called the union between Church and State, or the liberation of the Church from State control, but that it would include and carry with it the taking away from the Church all her cathedrals, parish churches, and endowments; and further, that it would involve her complete dissolution as an ancient, historical, ecclesiastical body as now known and recognised by the laws of the realm. The scheme of the Liberation Society, when thus understood in its literal meaning, was in every instance disowned and emphatically repudiated even by those Dissenters who were active opponents of the Church, as unjust and dishonest, while its explanation served only to rouse the indignation of Churchmen, and to lead to their resolution—that if they by will or effort could prevent it, it should never be carried into effect.

The usual remark of Dissenting opponents who spoke at the



lectures was, "We wish to Disestablish the Church, but we do not wish to deprive her of her property." The result, therefore, of my experience on this point is that the Liberation Society receives the greater part of its support, and secures the larger part of its following, on the basis of the idea that its chief aim is simply to give the Church, as its misleading title indicates, freedom from State control; and that if the Church-spoliating portion of its scheme were definitely understood, even by Dis-senters, it would find itself minus many a subscription and deserted by many a present devoted adherent.

#### IV. QUESTIONS AND OBJECTIONS.

Not the least interesting of the proceedings at a lecture was "question-time," or the time for stating objections to any statements of the lecturer. This was at the end of the lecture, as was invariably stated on the large placard announcing the meeting. As soon as the lecture was over, the Chairman invited, and indeed urged all persons who objected to anything which the lecturer had stated, or who wished any point which they regarded as obscure made plainer, or who desired chapter and verse from standard authorities for any assertions which the lecturer had made, to ask the lecturer questions in order to elicit from him the knowledge required. Sometimes there was a rush of questions, and at other times, to the disappointment of the audience, no questions were forthcoming.

The following may be regarded as specimen questions and as samples of the answers given to them :

Q. Was not the Church of England up till the time of the Reformation the Romish Church ?

A. The Church of England was never the Romish Church nor a part of the Romish Church. She was always what she is called in the charters and statutes of the realm from Magna Charta till the present time, and long before that time, "The Church of England," or the "English Church," or the "Spirituality" as distinguished from the "Temporality," or the Church as distinguished from the State.

Q. But was not the old Church of England done away with, and a new Church established by Henry VIII. at the Reformation ?

A. There was no old Church done away with, and no new Church set up in its place at the Reformation. In none of the Acts of Parliament in the reigns of Henry VIII., Edward VI., and Queen Elizabeth, is there any mention of any such things having taken place as the removal of, or doing away with, one Church and the setting up of another. Nor is there anything expressed in any of these Acts of Parliament to indicate that they who took the chief part in the events of the Reformation regarded themselves as doing any such thing. But there is everything to show that they regarded the identity and continuity of the Church as untouched by the Reformation, and her succession as unbroken and uninterrupted by anything which then took place.

Q. But surely great changes took place in the Church at the Reformation ?

A. Undoubtedly ; at the Reformation the Church threw off the

bondage of usurped Papal supremacy, she purged herself of false doctrine in her teaching, and ceased from superstitious uses in her services and offices; but she made no change in her identity and continuity. These remained, as we have said, unbroken and uninterrupted, and the Reformation statutes [always quoting them] recognised and assumed this to be so. In fact the Church came to us not *from* the Reformation, but *through* the Reformation.

Q. But if the Pope was supreme over the English Church till the Reformation, and if he ceased to be supreme over her at the Reformation, surely by the abolition of Papal supremacy the Church of England became a new Church?

A. The Pope was never absolutely and unquestioningly supreme over the affairs of the English Church. What supremacy he did claim and exercise was usurped, and was from time to time questioned and protested against. And, as the Reformation statutes set forth, that usurped supremacy was exercised *over the realm* as well as over the Church. If therefore by the abolition of Papal supremacy over the Church, the Church became a new Church, according to the same method of reasoning, by the abolition of the same supremacy over the realm or kingdom, the kingdom of England became a new kingdom. *Was this so?*

Then other favourite subjects of questions were: The origin of tithes, and the most obscure and abstruse points concerning them, based upon "Blackstone's Commentaries," "Selden on Tithes," and Ethelwolph's Charter's, etc.; the alleged State Establishment, and State Endowment of the Church; the alleged taking away of Roman Catholic endowments and giving them to the Church of England; the Queen, as the alleged head of the Church; the practical appointment of Bishops by the Prime Minister, and the exercise of other patronage by him; the origin and history and funds of Queen Anne's Bounty; parliamentary grants in aid of Church endowment and Church building; the origin and constitution of the Ecclesiastical Commission, and whence the funds are derived which it administers and distributes; the alleged creation of bishoprics and parishes by Acts of Parliament; the alleged rights of the poor to a fourth part of the tithes—these and many other subjects too numerous to mention in detail here, but covering the whole ground of controversy between the Church and her opponents, were at times the subjects of most astute and subtle questions, often most cleverly formulated; and I think it is not saying too much when I say that I recall with satisfaction the fact that I believe in every case answers were promptly given, if not always to the satisfaction of the questioner, at least, judging by the demonstrative verdict of the audience, to its satisfaction.

#### IV. A NOVEL CATECHETICAL STYLE OF LECTURE.

In going to a very Radical town, which once occupied a prominent place in the Chartist rising, the vicar of the parish told

me that he had considered it prudent not publicly by placard to announce my lecture, and that he had thought well to give notice of it only in the church and privately amongst church-people. There had been a disturbed political meeting held in the same town a few days before, at which noise and violence were prominent features, and it was deemed wise, considering the very sensitive state of current public feeling on political and religious questions, to avoid as far as possible giving any cause for provocation. The vicar further suggested that instead of giving a continuous lecture, I should allow myself to be catechized by the audience, in order the more directly and definitely to elicit from me information on the points on which knowledge was most needed and most desired.

To this plan I readily assented, and he very cleverly formulated some twenty-five or thirty questions on numbered slips of paper, which before the proceedings commenced he distributed amongst certain of the audience, who were instructed to put them to me in successive order, I being required to answer them one by one as they were addressed to me.

I introduced the proceedings with but a few words explanatory of our intended method of procedure, and sat down, when the catechizing immediately began. The curiosity and interest of the audience were very much excited as each question was put and its answer given, the audience expressing its opinion of the appropriateness and conclusiveness of the latter by outbursts of applause. The catechizing soon ceased to be limited to those who had the formulated questions given to them. From various persons in the audience, Dissenters and Churchmen, original questions were put, and the interest and excitement of the audience increased until, at a late hour, we found it almost difficult to bring the meeting to a close. Beyond some shouting outside the large schoolroom, which was situated in the middle of the town, and an occasional banging of the door, there was no serious interruption to the meeting, which was as enjoyable a one as any of which I have had experience. I may add that the same experiment was tried in other places, and always with like success.

#### V. INCIDENTS AT LECTURES.

Of some of the incidents of which I have had experience in the course of my lectures I give the following as illustrations :

In the county town of — it was rumoured that a well-known Nonconformist minister in Wales, with a detachment of his followers, was coming from some distance by train to demolish my lecture from the Liberation point of view, and also that a Roman Catholic priest was to put in an appearance

publicly to refute my frequent statement in my lectures that the present Church of England was not created at the Reformation, but that she is the old Church of England whose identity continued the same, and whose succession remained unbroken and uninterrupted through the whole Reformation period.

As the hour of the lecture drew nigh it was reported that the Nonconformist minister and his supporters had actually arrived by train, and were in the town awaiting the beginning of the lecture. This rumour caused great excitement, leading some people to look forward with pleasure to the spectacle of a personal controversial conflict, and causing others to fear the outbreak of a row which might possibly not be kept within the limit of words. The hall in which the lecture was to be delivered was crowded in every part. The time arrived for the commencement of the proceedings, but neither of the expected opponents had arrived. We waited for a little while to give them time to put in an appearance before beginning the lecture; but still no sign of their coming. The lecture then proceeded, and for the space of two hours I endeavoured to tell to a raptly attentive and enthusiastic audience the story of the origin and growth of the Church in England and Wales, to explain some of the current controversial questions which are so much misunderstood concerning her, and to correct the errors which are so wide-spread and deeply rooted on the questions of the Church's Establishment and Endowment. My threatened opponents did not turn up, but it was amusing to note how the audience expected them up till the last moment, for the slightest stir which took place in the direction of the door caused all eyes to look round to see whether at last they had actually arrived.

In the town of B——, well known as a charming seaside resort, I lectured in the public hall to an audience which must have been composed of at least one-half, if not of two-thirds, of Nonconformists. In the course of the lecture objections were made and questions asked by a Nonconformist minister relative to several of my statements. I invited him to come upon the platform and propose his questions, which he did, and I answered them consecutively and directly, apparently to the satisfaction of the audience. This controversial encounter subsequently led to most friendly exchanges of opinions and feelings between this minister and myself.

But there was one gentleman in the audience who persisted in interruptions as I proceeded with my address, calling in question the accuracy of my references to the Reformation statutes, stating that he had studied law for some forty years, and therefore ought to know the facts of the case better than I, as a clergyman, could possibly know them. Now it so happened

that I had some volumes with me of the ecclesiastical statutes of the realm, containing all the Acts which I had referred to. I therefore invited my opponent to come upon the platform and read to the audience and verify the quotations for himself. This, with some exhibitions of temper, he refused to do; but leaving the room he challenged me, as he went out, with some defiant gestures, to meet him in discussion in that room the following evening, when he would demolish all my statements. I explained that I did not feel called upon to meet in a set discussion—beyond that in the lectures which I had engaged to deliver—unrepresentative and irresponsible persons, and that I had my engagements made for every day for some weeks to come, and therefore could not upset my arrangements.

These explanations he in substance said were but idle excuses, the expressions of fear to meet him. But when I afterwards learnt that this gentleman was a Radical candidate for Parliamentary honours, that he had already, in a Welsh placard, advertised a meeting of his desired constituents for the next evening, at which he was to address them upon the subject of Disestablishment, and that this was the meeting to which he invited me, I resolved, if need be, to postpone my engagements and to meet him; and so the following morning, at half-past eight, before he had his breakfast, he had my letter at his hotel accepting his challenge, which did not, as far as I could learn from all accounts, give him any particular pleasure. I gave him till twelve o'clock to reply, intimating that if I did not hear from him by that time I should feel at liberty to conclude that he really did not wish me to meet him, which I really suspected to be the case, and that I should go on by train to keep my next engagement. I wrote him a second letter at two o'clock, and was about to leave it at his hotel, when I happened to meet him returning from the country, whither he had gone after the receipt of my first letter. He, with some embarrassment, explained that he meant nothing by his challenge; that I must regard it as not given, and that he himself would not seriously think of meeting me in discussion, feeling himself incompetent to do so. I pointed out to him that he ought to have thought of that in time before he gave me the challenge, and that matters could not rest in the way that he desired; that he had publicly challenged me, and therefore should publicly make an explanation why he wished to withdraw his challenge when I had accepted it. He said that if I would leave it to him he would explain the whole matter in my favour to the meeting of his constituents that evening. This I afterwards learnt that he did not do to the satisfaction of some persons at the meeting, which was the cause of much disturbance; and I therefore sent an account of the incident, with copies of the

letters addressed to him, to the Welsh papers. I don't think this gentleman is likely to forget this incident, which certainly did not serve to further his candidature amongst his wished-for constituents.

In the course of a lecture at B——, in Glamorganshire, I was led, in explanation of the subject of State control in matters of religion, to point out and to explain that even if the Church was disestablished and disendowed, with the idea of giving her absolute freedom from State control, she would, when reorganized and reconstructed as a disestablished and disendowed Church, be still subject to State control, although such State control might be exercised in another form, and under different methods of procedure. I further stated that, in the sense which I explained, Dissenters were, as religious bodies, subject to State control not only in their external arrangements, but also in their internal affairs; as, for instance, in most cases they inherited creeds with their chapels, which the State when appealed to would see enforced as a condition of holding the chapels—that if the meaning of the creeds were in dispute, they could not be authoritatively interpreted but by the State Courts; and if required to be altered, they could only be so by the authority of Parliament.

At the close of the lecture a Nonconformist minister advanced towards the platform, and addressed to me a lengthy series of questions with the view of showing that my statements were entirely untrue. No doubt my statements were a surprise to him, and from his point of view, and with his amount of knowledge, for he seemed completely ignorant of the subject, must have seemed to him incredible. He was very much excited, used strong language, and was most persistent in putting his questions and in demanding proof for my statements from original sources, frequently challenging the accuracy of the authorities which I referred to in proof of my assertions, though they were all from the writings of well-known Nonconformist ministers and popular and influential Nonconformist organs. Not satisfied with the effect of his questions, he desired to address the audience, and this being so, he was invited to ascend the platform. When he took his place upon the platform, I felt that my time for questioning him had come. As he had declared to the audience that he was bound by nothing in his ministry but the open Bible, I was persuaded that he was utterly ignorant of his own position in relation to his inherited creed and all the consequences resulting therefrom, and therefore sadly required enlightenment. He refused to give me his name, and to tell me to what denomination he belonged when asked so to do. I appealed to the audience whether I was not entitled to know

who my opponent was. The audience gave the verdict in the affirmative, a voice crying out, "Give the gentleman your name and the denomination you belong to! What! are you ashamed of it?" On learning that he was a minister of the Calvinistic Methodist body, I asked him if he had read his own trust-deed. He stated that he regarded the question as impertinent and insulting, and refused to answer; but, at the request of the audience, he did so, saying that, of course, he had read it. Was asked whether he remembered any clauses in it specifying the doctrines which he was bound to preach. After much hesitation and fencing about, he said there were no such clauses, and again solemnly affirmed that he was bound by nothing but the open Bible. He was reminded that by his answers he was placing himself in a serious position, in which he could not escape from one or other of the conclusions that either his knowledge of his trust-deed was defective, or his accuracy in representing its contents was at fault; and he was entreated to be more careful. He repeated with vehemence and indignation that he knew his own trust-deed thoroughly, and that no clauses nor provisions were in it in any way restricting his teaching. He was asked whether the second clause in his trust-deed did not set forth that he was bound to preach *according to the Thirty-nine Articles of that very Church that he had been so strongly speaking against, and whose clergy he had been holding up to odium* as those who were bound by creeds which they had inherited; and further, he was asked whether he was not also bound by the same clause referred to, to conform his teaching to "the Shorter Catechism of the Assembly of Divines who met at Westminster." All this he most solemnly and emphatically denied, after being warned to be careful in what answer he might give. Whereupon the rector of the parish, who was in the chair, and who had a copy of the trust-deed with him, stood up and read to the audience, amidst almost breathless attention, the very clauses aforesaid whose existence he had repeatedly denied.

I never witnessed, and never expect to witness, such a scene; and I am conscious that I have given no adequate idea of it to the reader, and could not do so. The greater part of the audience behind stood up upon their seats. The expressions of the audience of the disapprobation of the position in which this minister had so deliberately and defiantly placed himself were very demonstrative and very strong. As for himself, he seemed paralyzed, speechless, dazed, and spell-bound; while it fell to my lot to ask the audience to be considerate and indulgent towards him who, rather than confess his ignorance of his own position and obligations, had, while

holding up the clergy to scorn on the grounds that they were bound by inherited creeds, yielded to temptation either to profess more knowledge of the contents of his trust-deed than he possessed, or deliberately to deny the obligations by which he was bound.

#### VI. CONFERENCES OF THE CLERGY AND LAITY.

These conferences were held for the most part in populous and central places, and were well attended, the clergy often coming to them from parishes many miles distant. I generally opened the conference with an address indicating in outline, and as far as possible explaining, the subjects which were to be considered at the meeting. The chief points of discussion were, how best to circulate information about the Church, her rights, privileges, and property, and her history and work; and how most wisely and effectually to refute and correct prevalent misunderstandings and misrepresentations concerning her. The consideration of these subjects frequently elicited the expression of a great variety of views, but it was generally agreed at each conference that more attention should be given in educating children in Church history, both in private families, elementary and Sunday-schools, and in private education and middle and higher class schools; that the clergy should take advantage of parochial classes and informal conferences of their parishioners of all classes, and especially of young men, for the ventilation and discussion of current Church questions, especially those questions which, to the disadvantage of the Church and to her prejudice and injury, are by her opponents so persistently misrepresented; that organizations should be formed and efforts made for the circulation of suitable literature, setting forth the truth and correcting popular errors on all Church subjects, and that in some instances the pulpit, and always the platform and the press—especially and invariably the press—should be judiciously made use of for the enlightenment of the people as to the origin, development, organization, and work of the Church, and for the correction of misstatements and the refutation of popular fallacies concerning her.

#### VII. THE CLERGY, THEIR WORK AND DIFFICULTIES.

Wherever I went I found the clergy, as a rule, well up to their work, and earnest, interested, and able in the discussion of Church questions. One heard now and then the names of clergy who were not only indifferent to all Church matters and unconcerned as to the serious issues at stake in the present conflict, but who were habitually neglectful of their own ministerial and parochial duties; but the manner and spirit in which their cases were spoken of and deplored by their



brethren and by the laity showed that such instances were comparatively rare, that they were regarded as serious stumbling-blocks, and that in all cases, where possible, efforts were being made by the Bishops and others to remedy this state of things. Indeed, judging from what I heard and saw of the efficiency, earnestness, self-denying zeal and Church and parochial work of the clergy in Wales, and their interest in promoting parochial, diocesan and general Church objects, it is only just to say of them that, as a rule, in no respect are they behind their English brethren except in this, that they have more exceptional and formidable difficulties to contend with in the discharge of their ministerial work.

I could, were I at liberty so to do, mention the names of clergy who, surrounded on all hands by difficulties, hindrances, and by active opponents of the Church, are doing a great and good work, whose parishes are so well organized, and whose large congregations, numerous communicants and bright and hearty services, would not only be creditable to, but would serve as an example for many favoured English parishes.

Amongst some of the peculiar difficulties with which the greater part of the clergy in Wales have to contend, are miserably endowed benefices, very large parishes as to area, and poor and widely-scattered populations; and if to these we add the bilingual difficulty entailing duplicate services and ministrations in the Welsh and English languages, and frequently being left single-handed and isolated to do the work of the Church and to maintain her ground against the repeated and persistent attacks and aggressions of her enemies, we shall have some idea of how a great many of the clergy in Wales are overweighted and embarrassed in the discharge of their duties. But notwithstanding all this, I found as a rule that the clergy were hopeful, courageous, and frequently enthusiastic with reference to the future of the Church, believing that what is wanted is time, adapted agencies, ministrations, and resources to enlighten the people and win back the alienated masses.

#### VIII. THE SHELTERING POWER OF THE CHURCH.

An anecdote illustrative of the above, as told by a Welsh cottager, is worth repeating. Two cottages, occupied by two brothers, on a hillside were overshadowed by an ancient oak. The agent of the estate surveyed this oak many times and pronounced it most injurious to the cottagers, as keeping from them air and sunlight. He told the occupiers that he intended to cut it down. "Don't do so," said they. "It is an old friend. We have lived under its protection and shadow these many years; and if it does at times keep from us air and

sunlight, it affords us a refreshing shade in the hot days of summer, and in winter it protects us from the storm."

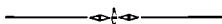
However, for the preservation of the cottages, the agent insisted that the oak must come down; and the work of destruction was soon complete, leaving the cottages without shade or shelter. But the first storm that swept across the hillside carried away the slender roofs of the cottages and left the walls standing uncovered. Then the agent saw what a mistake he had made, but it was too late to remedy it. "So," said the cottagers, "we Dissenters have grown up and lived in the past under the sheltering and protecting power of the Church. There are those who tell us that we suffer great disadvantages in consequence of her overshadowing influence, but I say that it is a great benefit to us Dissenters. Take the old Church away—cut her down to the ground—and much the same calamity may overtake our Dissenting bodies as happened to the cottages when the oak that sheltered them was recklessly removed."

#### IX. THE CHURCH NOT COMING DOWN JUST YET.

The following fact I learnt at a Conference of the Clergy held at Llandoverly. A Nonconformist funeral took place in an old parish churchyard some miles from Brecon. Many Nonconformists attended it. After the burial, groups of people gathered together and chatted on current subjects of interest in different parts of God's acre. One group assembled close to the old church chancel wall. An aged man was the principal figure of the group. The absorbing subject of conversation was the threatened Disestablishment of the Church, and especially Mr. Dillwyn's motion on the Church in Wales. As the talkers waxed warm on such a controverted subject the aged man drew nearer to the chancel wall and began tapping the wall with his fist, while he put his ear close to the wall and bent his head forward in a listening attitude. The talkers ceased their talking, and approaching closer to the aged man, asked him what he was doing and what he meant by his peculiar action in tapping the church wall. He simply replied that as they were talking about the Church coming down, he was anxious to know whether the walls were solid and sound or whether they were hollow. "Listen," said he, as he repeated his experiment in tapping the wall. "There is no sign of hollowness here, is there? The wall seems solid and strong, don't it?" They replied in the affirmative. "Then," said he, "you may talk as you like about Disestablishment; but believe me, the old Church is not coming down just yet." The old man's simple prediction will, I believe, be found true with reference to the much-threatened and much-misrepresented Church in

Wales. Her foundations lie deeper and her superstructure is more solid than many people give her credit for. No doubt through many adverse circumstances, temporary unfaithfulness to her mission, and neglect of duty in the past, she lost her influence over, and injured her usefulness amongst, large masses of the people who joined themselves to other communions outside her fold. But give her time and opportunity and the necessary resources, and I believe that by evangelistic labours, earnest pastoral ministrations, and enlightenment of the people on Church matters of which they are ignorant, she will win back the alienated masses to her communion. For she is still the old historical Church of the Welsh people in which their fathers lived and worshipped, and in whose faith and fellowship they were comforted, hoped, and died. She is no alien Church, as her opponents affirm her to be. She is in identity and continuity the Church of early British times, the names of whose eminent saints centuries ago gave their present designations to the parishes and special localities throughout the Principality; and I believe that there is every sign of her ultimately regaining her sometime lost position, and of her again being acknowledged as the Spiritual Mother of the people of Wales.

THOMAS MOORE.



#### ART. III.—THE FIRST COLONIAL BISHOPRIC.

RESULTS of a wholly unexpected nature inevitably flow from any violent disruption, either in the material or the moral world. When the Jacobins, at the close of the last century, deluged France with blood in the name of Liberty, they little dreamed that they were paving the way for the advent of the government of the "boots and spurs" under Napoleon. And equally unlooked for were some of the results of the revolt of the thirteen American Colonies from the British Crown at an earlier day. The Church of England had planted her foot in every Colony; she had erected many churches which are now among the most picturesque monuments of the pre-revolutionary days surviving in the United States; she had sent out from the parent land many clergymen who ministered to the people, and had thus, to some extent, established herself in the land. Some most interesting reminiscences of the early Colonial days are to be found in the journals which were kept by these Missionaries. For, in truth, they were Missionaries, even in populous cities like New York and Boston. The Church, in its complete organization, had

never been transferred to the American continent. Its affairs were administered at arm's length by the ecclesiastical authorities across the wide Atlantic, which at that day, before the vision of great ocean steamships had dawned upon the world, formed a mighty gulf between the Mother-country and her Colonial offspring, which few willingly ventured to encounter.

When the Revolution broke out, the adherents of the Church were, to a large extent, loyal to the Crown, and maintained their loyalty in face of the overwhelming torrent of anti-British feeling created by the insane policy of Lord North. From this state of things flowed a most unexpected result: to it the almost universal presence of the Church of England, in its complete organization, in the Colonial Empire owes its origin. The story is full of romantic interest.

After war had actually broken out and blood had been shed on both sides, the animosity of the Colonists towards the British Government had become greatly intensified. Everyone who sympathized with the Crown was denounced as an enemy to his country. The atmosphere became too hot for a "Tory," and multitudes of loyalists fled from the country, and found refuge in those provinces which remained true to the King, and especially in the ancient province of Nova Scotia. So bitter was the exasperation of the Colonists against everything which evinced attachment to the Royal cause, that it was unsafe even for children to give expression to sentiments of loyalty. A curious and interesting illustration of this state of feeling occurred in the childhood of the late Sir Brenton Halliburton, for many years Chief Justice of Nova Scotia. At the time of the Revolution, his father, a warm and influential supporter of the King's cause, lived in Newport, Rhode Island, one of the disaffected Colonies. The future Chief Justice, then a boy of six years of age, naturally imbibed his father's sentiments. When the news arrived of the surrender of Lord Cornwallis, at Yorktown, in 1781, the young boy heard the people in the streets shouting, "Good news! good news!" Asking the cause of the cry, he was told of the surrender of the Royalist troops, whereupon he called aloud, as he ran along, "Bad news! bad news!" It seems almost incredible to us at this day that sane men should have thought the conduct of a child worthy of notice; but so completely had all ordinary feelings been obliterated by the unreasoning hatred of everything connected with the Royal cause, that the little Halliburton was actually arrested and carried off to prison. Fortunately the gaoler's wife had more common-sense than the little fellow's captors, and so, giving him a piece of cake, sent him home to his parents.

We can readily understand that in such a morbid and excited condition of public sentiment, multitudes of loyalists found it necessary to leave the country. In their haste to escape the popular vengeance, the refugees often were compelled to abandon much that was valuable. Of this a remarkable evidence may be seen at this day in the city of Boston. In one of the principal streets there is a church erected in pre-revolutionary days, as its name, King's Chapel, which it still retains, indicates. It belonged to the Church of England, but the whole congregation appears to have fled, leaving the building to the mercy of the first comer. Thereupon the Unitarians entered and took possession, which they have retained to this day. Singularly enough, some worthy citizen had given a sum of money in trust to provide for the preaching of a sermon on the doctrine of the Trinity once every year. This fund went with the church, and is still held by the Unitarian congregation who hold possession of the building. It would be interesting to know the process of reasoning by which the fulfilment of this trust by Unitarians is reconciled with the intentions of the Trinitarian founder.

But the fervour of the revolutionary spirit brought about stranger events than even this curious transfer. The founding of the whole Colonial Episcopate sprang from the operation of the same cause. When the Revolution broke out, the Rev. Charles Inglis was the incumbent of St. Paul's Church in New York. He was a truly pious man, and as loyal to his earthly sovereign as to his heavenly Master, and notwithstanding the fury of the revolutionary party, continued at every service in his church to read the prayers for the King and Royal Family. He was remonstrated with, and warned against thus publicly setting the overwhelming current of popular sentiment at defiance. He adhered notwithstanding to what he believed to be the path of duty; at length he received a distinct notice that if, on the following Sunday, he ventured to offer the obnoxious prayer, his life would be forfeited. On the day named the galleries of the church were accordingly taken possession of by a band of armed men. The feelings of bitter hatred of the King's government had become so intense that it was more than probable that the threat would be carried out, as Mr. Inglis well knew. At all hazards, however, he read with unflinching voice the prayer for the King. So overawed were the conspirators by his undaunted bearing, that no violence was attempted. The moral courage of a Christian minister had conquered for the moment the bitter enmity of an infuriated mob. But it was not safe to remain longer exposed to the angry passions of the populace. At that time the British fleet was blockading the port of New York, and on the urgent

advice of his friends, Mr. Inglis with his wife and family, on the night of the same Sunday, made his escape in a boat to one of the British ships of war, in which he was eventually taken to Halifax, the capital of Nova Scotia, which had remained steadfast in its loyalty.

This romantic incident led to the establishment of the Colonial Episcopate. Mr. Inglis had sacrificed everything to his loyalty. The British Government, influenced, among other considerations, by a desire to make him some reparation for his sufferings and losses in the Royal cause, resolved to erect the Province of Nova Scotia with several of the adjoining provinces into an Episcopal See, and to offer it to Mr. Inglis, who was shortly after, in the year 1787, consecrated the first Bishop of Nova Scotia, and the first Bishop in the Colonial Empire.

It required nearly a century to allay the bitter feelings of the revolutionary days, but what neither reason nor diplomacy could effect, the silent flight of Time, the great healer, accomplished. When the Prince of Wales visited New York in 1860, the bells of Trinity Church in Broadway rang out the notes of "God Save the Queen," and for the first time since Mr. Inglis's memorable act of heroism, prayers for the Sovereign of England and the Royal Family were offered up in an American sanctuary.

Great results have flowed from the constancy of Mr. Inglis. The Colonial Empire has grown in a most marvellous manner; we may truly say "there is none like it." With its expansion, the Church of England has lengthened her cords and strengthened her stakes, until the Bishops of Colonial Sees outnumber those of the Mother-country.<sup>1</sup> Bishop Inglis's See originally included the Provinces of Nova Scotia, New Brunswick, Prince Edward's Island, and Newfoundland, with the Bermudas. Two other dioceses have since been carved out of this enormous territory, those of Fredericton and Newfoundland; and this is only one illustration of the growth and expansion of the Colonial Episcopate and Church. I do not

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<sup>1</sup> At the recent banquet at the Mansion House given to the Archbishops and Bishops by the Lord Mayor, the Archbishop of Canterbury gave expression, from the ecclesiastical standpoint, to that vague, undefined desire for Federation of the Empire, which at the present time, more or less, profoundly stirs every heart. Referring to the visit of the representatives of India and the Colonies to this country, his Grace said "he should be wanting in his duty if he did not call attention to the Church federation which was begun so long ago and had united the Colonies to the Mother-country with such close and strong ties. Forty years ago there were seven, while at the present moment there were seventy-five colonial dioceses, every one of which looked to England for help and encouragement.

mean to affirm that the increase of Bishops has in every instance proved an unmixed blessing. The Colonial Empire is found in every climate, and under every condition of life. It was inevitable that in so vast a variety of circumstances some Bishops would fail in adapting themselves at once to their new surroundings. Occasionally a novice, with lofty ideas of his office, has become *tête montée*, and assumed almost regal airs, drawing ridicule both on himself and on the Church. Graver mistakes than this have been made—mistakes not merely in the manner, but in the very foundation truths on which our Protestant Reformed Church is built.

Extreme Church views and practices, which are closely associated with ecclesiastical assumption, are utterly distasteful to the inhabitants of nearly every colony. A startling evidence of this fact was brought to light by the census of the Dominion of Canada in 1881, which was much commented on by the Canadian press at the time. A diocese, which need not be named, was often referred to with pride by Churchmen of the Extreme Church school as the model diocese in the Dominion. From top to bottom everything was after the regulation pattern. The census showed that the rate of increase of population in the province in which the diocese is situate, was for the preceding ten years about 18 per cent. According to this rate, the number of Churchmen in the diocese should have been ten thousand more than it really was. This downward progress was sad enough; but a more remarkable result was brought to light. In the same district which formed the diocese, the Wesleyans had ten thousand more adherents than the general increase of 18 per cent. entitled them to. Humiliating as the inference was, it was irresistible; the gain of the Wesleyans was at the expense of the Episcopalians. Extreme Church doctrines and practices had simply driven ten thousand Church people in one diocese alone into the arms of the Methodists; in other words, during the decade covered by the census, that kind of teaching had been alienating the people in that diocese from the Church of their fathers at the rate of a thousand every year!

Were this kind of teaching to prevail, *semper et ubique*, the Church in the Colonies would in a short time bear the same resemblance to the ideal Church of England which a well-preserved skeleton in a museum bears to a living man. The frame-work would be there, perfect and complete, not a bone wanting; but it would possess neither muscles, sinews, nor vitality. There have been, however, many bright and blessed illustrations of what a Bishop of a Colonial diocese should be. No higher example of a Christian hero could be desired than that of him who may be called the father of them all, the

undaunted Bishop Inglis, whose earnest piety was equal to his heroism. While the memories of Bishop Heber, Bishop Wilson of Calcutta, Bishop Anderson of Rupert's Land, and others, like minded, whose praise is in all the Churches, last, no argument will be needed to prove that the extension of the Colonial Episcopate, whose origin was so romantic, has resulted in many and singular blessings to mankind in many and diverse climates and countries of the great Colonial Empire of Great Britain.

P. CARTERET HILL.

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ART. IV.—THE CHURCH SUNDAY SCHOOL INSTITUTE.

THERE lie before us two documents of great interest to all lovers of the Church of England Sunday School Institute. First, the original prospectus of the Society : it is undated, but in pencil we find written "1844." No copy of this prospectus exists in the office ; the copy before us was accidentally discovered among other papers by a member of our Committee. It tells us what none of the present officers of the Society before knew, that the Society's first offices were in Trinity Church Passage, Fetter Lane, Fleet Street ; and among the first friends and supporters of the Society appear names at that time so well known, and so widely honoured, as the Rev. E. Auriol, of St. Dunstan's ; Rev. W. W. Champneys, of St. Mary's, White-chapel ; the Rev. T. Dale, then Canon of St. Paul's, and Vicar of St. Bride's, Fleet Street ; the Rev. Michael Gibbs, of Christ Church, Newgate Street ; the Rev. John Harding, of St. Ann's, Blackfriars ; the Rev. Hartwell Horne, Prebendary of St. Paul's, and Rector of St. Edward's, Lombard Street, the Rev. Dr. McCaul, Rector of St. James's, Duke's Place, and Professor of Hebrew in King's College ; the Rev. Josiah Pratt, Vicar of St. Stephen's, Coleman Street ; and the Hon. and Rev. H. Montagu Villiers, Rector of St. George's, Bloomsbury.

It was under the auspices of these and such as these that the Institute was founded forty-three years ago. Its objects, as stated in this first prospectus, were :

1. To promote union among the several Sunday-schools in connection with the Church in and around the Metropolis.
2. To supply teachers with such information upon various subjects as shall tend to the better instruction of their classes.
3. To collect and communicate information as to the best methods of organizing and conducting Sunday-schools.



4. To afford the means of collecting and recording statistical details as to the condition of Church Sunday-schools throughout the country, as well as in the Metropolis.

The means proposed to be adopted were the establishment of a library, the delivery of lectures, providing a room for the use of members, and for the general purposes of the Institute.

The rules and regulations follow. They chiefly refer to the library, which was at once formed for the use of the members residing in and near the Metropolis.

The other interesting document to which we refer is the first number of the *American Church Sunday School Magazine*. It was published at Philadelphia, in November of last year, and contains the report of the first anniversary of the American Church Sunday School Institute, held in St. Luke's Church, Philadelphia, on October 27th. At the conference the subjects discussed were of the same kind as at those held by the Mother Society. "How to keep the elder scholars in school," and "Method in Sunday-school instruction," are subjects which have been often discussed in the old country. The contents of the magazine also are of a kind corresponding exactly to those in the yellow-covered *Monthly Teachers' Magazine*, with which the members of the Institute are so well acquainted; in fact one article, "The Teacher in his Closet," by the Bishop of Bath and Wells, is taken verbatim, and without acknowledgment, from the number of that magazine for November, 1884. The size is the same as that of the Institute's magazine, but the cover is buff, not yellow.

The first magazine published by the Institute was the *Church of England Sunday School Quarterly Magazine*, the first number of which appeared in March, 1848. This was continued until 1865, when the present monthly series was commenced. From the first volume of the earlier magazine we learn that the Institute was founded in November, 1843, and first brought under the notice of the public at a meeting held at the Hall of Commerce, on the 1st of April, 1844, and presided over by Mr. John Labouchere.

At first the anniversary meetings were held in November, as we learn from the first prospectus; but by 1848 the anniversary had been moved to the same time of year as that in which other societies held their meetings. In that year it was held on Friday, April the 28th, the annual sermon having been preached by the Rev. Wm. Cadman, of St. Dunstan's, Fleet Street, on the preceding Wednesday. The Society has now a fixed day for its annual meeting, viz., the Tuesday in the week after the one in which the Church Missionary Society and the Bible Society hold their anniversaries. Our readers probably know that the Bible Society holds its meeting the

first Wednesday in May, the Church Missionary Society the day before.

From the first number of the *Quarterly Magazine* we learn that on March 13th, 1848, the Society's offices were moved into rooms at 169, Fleet Street; and to complete the story of its wanderings we may here add that in 1874 it moved again to far larger and more convenient premises in 34, New Bridge Street.

As the result of the Centenary celebration it acquired, at a cost of about £12,000, its present home, 13, Serjeants' Inn, Fleet Street. Unfortunately, upon this building there is still a mortgage of £6,000, towards the repayment of which the Society has invested about £800: it is hoped, therefore, that £1,000 will very shortly be cleared off. The Committee are naturally very anxious to repay the whole, and not until this is done can the financial position of the Institute be thoroughly satisfactory.

The objects of the Society have remained much the same throughout its forty years' existence, except that very early in its career the limitation of its objects to schools in and around the Metropolis was done away with. As stated in the Third Annual Report, they are almost verbatim with those named in the first prospectus, with the addition of—

5. To assist in the establishment and extension of such Sunday-schools.

6. To aid, with pecuniary grants, Sunday-schools in poor and populous neighbourhoods.

This last the Committee have from time to time done, though only to a very limited extent, the funds at their disposal never having allowed of any large extension of this branch of their efforts.

The work of the Society has been chiefly of two kinds, *publication and organization*.

Under the first head we have already alluded to the *Sunday School Teachers' Magazine*, which is now, and for the last twenty-two years has been, published monthly at fourpence. Since 1881 the Society has also published a penny magazine called the *Church Worker*, and since 1855 a monthly penny magazine, originally called the *Sunday Scholars' Companion*, and now the *Boys' and Girls' Companion*.

In the *Church Worker*, as its name implies, while special regard is paid to Sunday-school teaching, other branches of Church work are fully recognised, and the magazine is suitable for circulation among all engaged in any kind of Church work. The issue of this magazine, as was feared might be the case, has somewhat affected the circulation of the larger one; but the penny monthly was not commenced without careful

consideration of the *pros* and *cons*, and was the outcome of pressure put upon the Committee through several years for a magazine at this low price. When any step has been deliberately taken by the committee of a society, after anxious thought, it is always a mistake too quickly to retrace it; and each magazine has its own distinct value, and, to a great extent, its distinct constituency. We trust, therefore, that the sale of each will largely increase, and that the Institute will not in the long run suffer financially through its enterprising policy. It must also be borne in mind that one of the primary objects of the existence of the Institute is the supply of literature helpful to the Sunday-school teacher, and magazines of varied kinds it should issue if it is to fulfil its mission.

Besides these magazines the Institute has published Notes of Lessons on almost all parts of the Bible and Prayer Book, adapted to senior, medium, and junior classes. The most popular and best known of these courses are Mr. Eugene Stock's *Lessons on the Life of Our Lord*. This publication marked a new era in lesson-writing. Consciously or unconsciously, most subsequent writers have imitated his style. And not only those writing on behalf of the Institute, but the National Society has followed the same example, since it undertook the preparation of Lesson-notes for Sunday-schools, and in one course at least has paid Mr. Stock and the Institute the compliment of reproducing whole passages of Mr. Stock's matter. That Society has also of late published Scholars' Lesson-papers on the plan of those issued by the Institute.<sup>1</sup>

"The Committee" of the latter Society "have no wish to create a monopoly, or to say a word against fair competition," but they do feel that those who freely use their material should acknowledge the source from which it comes, and that the Institute, as the acknowledged representative of Sunday-schools in the Church of England, and having been for forty years engaged in the production of Sunday-school literature, is entitled to a far larger increase of support from those interested in this important branch of Church work than it has as yet received.

The Society has also published some valuable miscellaneous courses on Church History and other subjects, one of the best known and most able being by the Rev. R. Appleton, Tutor of Trinity College, Cambridge, and Examining Chaplain to the Bishop of Durham, entitled "*God in Nature*." The subjects are suggested by the 104th Psalm, and the lessons

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<sup>1</sup> See "Annual Report" for 1886.

have very great literary and scientific merit. Bishop Titcomb's "*Gladus Ecclesiæ*," and Prebendary Row's "*Why am I a Christian?*" lectures originally delivered in St. Paul's Cathedral, have had a very large circulation.

The seventeen volumes of the *Sunday School Quarterly Magazine* and the twenty-one volumes of the *Church Sunday School Magazine* contain a mass of matter upon all subjects, Biblical, historical, ecclesiastical, as well as those connected with the organization and management of Sunday-schools, upon which Sunday-school teachers can desire information. To the first twenty volumes of the latter magazine a complete and copious index has been prepared by the Vice-Chairman of the Institute, Mr. Thomas Rutt, who was for twenty-five years Superintendent of the Islington Parish Church Sunday-schools. Any Sunday-school library that contains a complete set of the volumes with Mr. Rutt's index has a perfect storehouse of material, and the volumes are also most useful to the clergy in the preparation of sermons, addresses, and lectures. Members of the Institute can obtain access to all the back numbers of the magazine at the Reference and Lending Library belonging to the Institute. This has recently been rearranged on the Society's premises, and a large addition of new works made to the library; in connexion with it a reading and waiting-room has been opened for the use of the clergy and members of the Institute; and it is hoped that with its present improved arrangements, the room will be increasingly useful, especially to the country clergy and others making occasional visits to the Metropolis.

While speaking of the Reference Library we may note that during the past year the Committee have formed and opened a Biblical Museum of articles which throw light upon any Scripture narrative, or in any way illustrate Eastern manners and customs. It was felt that in our great national museums the special objects of instruction required by the Sunday-school teacher are not easily found, and that a small exhibition with a carefully selected list of objects, easily accessible, would be of the greatest possible advantage to the accurate and painstaking Sunday-school teacher. Considering the short time that has elapsed since the matter was taken in hand, the variety and extent of the exhibits are most satisfactory.

It would be impossible in an article of this kind to give any adequate statement of the number and names of the courses of lessons hitherto published by the Institute; suffice it to say that there is now hardly any part of the Bible or Prayer Book uncovered by the Institute's Notes, and in this preparation regard has been had to the work of schools of every kind,

town and country, advanced and elementary, infants as well as members of Bible-classes. A classified list of these Lesson-notes has been prepared and can be obtained on application at the offices of the Society. These lessons are in course of publication in the current volume of the magazine. "Lessons on the Pentateuch, graduated for senior, medium, and junior classes," has attracted a considerable amount of interest, and have been more widely adopted than any lessons since those prepared by Mr. Stock. The author is Mr. W. Taylor, Master of Method in Battersea Training College; and the great success of his present course has led the Committee to secure his services for a course to be published next year upon St. Luke's Gospel; this is also to be graduated for three classes. The Institute has already published lessons upon consecutive passages from the Gospels of St. Matthew and St. John, the latter by the Rev. W. Macdonald Sinclair, Examining Chaplain to the late and present Bishop of London.

Hardly second in importance to the publication work of the Society is its organization work. Two clerical deputation secretaries are fully employed, the one in the Province of Canterbury, the other in that of York; the appointment of a second for the northern Province was a step taken after anxious consideration last year, the applications for assistance being more numerous than it was possible for one secretary to respond to, even though many members of the Committee and other friends of Sunday-schools largely help the deputation agents. By these representatives of the Institute new Sunday-school associations are from time to time formed, training lessons, lectures upon different branches of the teacher's work are given, and local conferences are attended. In this way special attention is called to the importance of Sunday-school work, local difficulties are discussed, and aid to their solution given; and above all, much is done to make Sunday-school teachers feel that they are working together in one common cause; the isolation which until recent years so lamentably existed is broken up, and the self-satisfied confidence too often felt by the teacher in his own plans shaken; the experience of one is made available for others; and above all, the spiritual side of the teacher's work is clearly enforced, care being taken that this should have special prominence in all Institute efforts.

For many years the Institute has annually conducted a Voluntary Teachers' Examination. For this examination in the spring of this year 760 teachers entered, 610 were examined, and 200 obtained certificates in the Elementary Section, and 318 in the Advanced Section. The examination consists of three parts—(i.) A portion of Holy Scripture, *e.g.*,

the whole or part of a Gospel. (ii.) A part of the Book of Common Prayer. (iii.) A sketch of a lesson, the subject selected (a choice is given) being taken from the part of Holy Scriptures in § 1.

The Committee have decided next year to introduce a new feature, and to substitute for the Prayer Book section a certain point of Church History, hoping to popularize that study on a sound basis. The importance of this study in relation to current events cannot be over-estimated.

The subjects of examination for 1887, therefore, will be—Holy Scripture, Acts of the Apostles, chaps. i.-xiv.; History of the English Church, to the end of the reign of Henry VII.; Lesson, Acts of the Apostles, chaps. i.-xiv.

The examination is held towards the close of May each year, and the examiners, three in number, nominated by the Committee of the Institute, are approved by the Archbishops of Canterbury and York. There are centres for examination in all parts of England, and also in Ireland and Canada. Since the examinations were instituted about eight hundred teachers each year have been examined; but these figures by no means enable us to estimate the good done by the examinations. In consequence of the action of the Institute, diocesan and other examinations have been held, and steps are now being taken to introduce the principles of voluntary examination amongst the teachers belonging to the Episcopal Church in America. Many indirect advantages have followed, especially the starting of numerous preparation classes, which have been helpful not only to those who have entered for the examinations, but to many others who have derived benefit from the instruction given.

Another very important movement, inaugurated by the Institute, and now very generally taken up, is the annual observance of a Sunday and Monday in the latter half of October, for special intercession on behalf of Sunday-schools. These days also afford an opportunity to the clergy to show the importance of the Sunday-school system, to invite parochial interest in it, and the personal help of duly qualified persons as teachers; and also to point out to the parents in what way they may further the teachers' efforts. The Archbishop of Canterbury has expressed his personal interest in the movement, and recommends the clergy of his diocese to observe the days. The Archbishop of York and other Bishops have also given their sanction. These special days are also kept in the United States, Canada, Australia, India, and other parts of the world.

A movement so widely adopted, having "for its sole object the drawing together on a given day all Sunday-school

workers at the Throne of Grace, to plead for the outpouring of the Holy Spirit, both upon the work and the workers," cannot, we believe, be without important spiritual results. The days for this year are October 17 and 18. In connexion with the organization work of the Institute, there remains to be mentioned the Church Sunday School Choir, which holds regular meetings in the Central Rooms, and continually renders help at festival services in the neighbourhood of London; the Church Prayer Union, which holds quarterly meetings, where addresses of a devotional nature are given; and the Bible Reading Union, which differs from the largely supported unions which exist, in recognising the various festivals and seasons of the Church. With regard to it, we read in the report of the Institute just issued :

The Bible Reading Union for young Churchmen has now completed its third year, and its success is established. The Union now numbers upwards of 28,000 members, and local centres have been formed all over the country. Branches have also been started in Ottawa, Halifax, Ballarat, Melbourne, Sydney, New Zealand, Rome, Cincinnati, and Africa. The following Report, received from a local secretary, contains some hints in regard to the management of a branch :

"A branch of the Bible Reading Union was opened here in January, 1885, when we enrolled some 70 members. Meetings have been held once a month, with fair attendance, and consisted of addresses and explanations of several portions of the Bible, and it is believed that much good comes out of these meetings, and also by the daily readings."

The Union is capable of further expansion, as will be seen from the fact that the member's card has been localized for the use of Communicants and Prayer Unions and Guilds, Young Men's and Women's Societies, Bible Classes, etc. The Reports received from the various centres show that whilst the bulk of the members are drawn from the young, yet the study of a few verses from God's Word daily may be the means of providing a bond of union between the members of a congregation, and of promoting also the spiritual advancement of its members.

It remains briefly to note in what direction the work of the Institute is capable of extension and expansion, and if any and what hindrances exist in the way of such extension.

In the direction of Publication there is much that might still be done, and undoubtedly would be done, if only the Institute possessed, as does the S.P.C.K. and the R.T.S., a good working capital, or were so largely supported as to justify it in availing itself of new openings. Though the wants of all classes of schools have been considered by the Committee in their published courses of lessons, they are often obliged to decline to publish notes which would undoubtedly be most useful in directions in which the sale would be limited; a really good collection of Sunday-school prize books is sorely needed; and small works which would be most useful for the studies of middle-class Sunday-school teachers, and are really

well prepared, are sometimes declined, because the Committee are not justified in running any pecuniary risks. In the matter of publication it is most important that our Sunday-school system should keep pace with the rapid strides which popular education is making.

And there are other directions in which openings exist. The late Bishop of Manchester some time since called the special attention of his clergy to the fact that the young people presented for confirmation from the upper classes are often sadly and specially deficient in religious knowledge. This fact, which is well known to most clergymen of experience, suggests one way in which, under the auspices of the Institute, the Sunday-school system might be extended. In many neighbourhoods something has been already accomplished: Dr. Forrest, of St. Jude's, South Kensington, has for years had a regularly organized Sunday-school, composed very largely, if not exclusively, of the upper classes. Bible-classes for these are also held in many private houses, as well as in public buildings in different parts of the country, as well as in London. The difficulty is to get suitable persons to conduct them. It is to the Church of England Sunday School Institute that the clergy would naturally, then, look for direction and aid. Another direction in which development may be hoped for, is in the extension of adult classes, by means of which not only will the intelligent study of the Holy Scriptures be furnished, but also, we may well hope, many be kept faithful to our Church who are in danger of being drawn away to the ranks of dissent.

Again, the Committee have for some years had under their careful consideration the subject of the inspection and examination of Sunday-schools. It is a difficult subject, but it has been brought into fresh prominence lately in consequence of the action of the Bishop of London. It is well known that he is very anxious to introduce into the diocese some system of the kind. The fact that there are only fifty-two Sundays in the year, that the number of persons properly qualified to act as inspectors is very few, and not many even of these have the time and inclination to undertake such a work, make it no easy matter to make satisfactory arrangements. Examination of the children in religious knowledge can best, we believe, be provided for locally, and some years ago the Committee of the Institute drew up a scheme to encourage such local efforts. Under certain conditions, explained in a paper which can be had from the secretary, elder scholars submit themselves to an examination locally conducted, and the Institute, certain conditions being fulfilled which secure that the work has been well done, are prepared to give certificates to those who pass



the examination satisfactorily. The scholars examined must be over twelve years of age, and have attended seventy-five per cent. of the number of times the class to which they belong has been held during the year preceding the examination. The plan, however, has not been very frequently acted upon, partly, perhaps, because its existence is not generally known.

In consequence of the prominence given to the subject in the Diocese of London, "The examination and inspection of Sunday-schools" was the subject for discussion at the Institute's Annual Conference, in May last, held under the presidency of the Bishop of Southwell. Three very instructive and exhaustive papers were read upon the subject, and these, with the discussion that followed, are given in full in the June number of the *Church Sunday School Magazine*. Nearly all that can be said upon the subject will be found there contained.

The Institute only needs increased support to enable it to extend its operations in these and in other directions.

The success of its past efforts is without doubt a cause of some present weakness. Not only are other and more wealthy societies "ploughing with its heifer," and preventing an expansion of its publishing operations, but since the Centenary celebration in 1880, most dioceses have started Diocesan Sunday-school Associations. These no doubt do, and in many cases do well, the work formerly done by the central Society; and yet there is, as we know, ample work, and real need for the old Society to be, as Archbishop Tait called it, "the recognised representative of the Sunday-school system in the Church of England," and a bond of union between the various local societies. In the preparation of material for teachers' use, it is evident that institutions like the Institute can command experienced writers not available for each diocese, and ought to be able, and judging from what we have seen of matter locally supplied is able, to reach a higher standard of efficiency. In more than one instance which has come under our notice the Lesson-notes provided for a diocese have been largely drawn from those published by the Institute, and, as might naturally be expected, the second-hand issue is not equal to the first.

It is not generally known that with a view of extending the influence of the Institute, and making it more truly the representative of the Sunday-school system, the Committee some time ago invited the subscribers in each diocese to elect a representative to serve on the Committee of the parent Society. As yet only one diocese, that of Ely, has availed itself of the privilege offered. We believe arrangements are in progress in other dioceses, and the Committee are anxious to see the matter generally taken up.

The Society has doubtless, like other societies, suffered from bad times, agricultural depression, and the like. The subscriptions from persons and schools amounted last year only to £1,822 8s. 9d., and its offertories and donations to £691 2s. 6d.; there was also a small addition of £261 6s. 4d. to the Special Fund being raised to extinguish the debt upon the building; the expenses amounted to nearly £3,000. Happily there was a small profit upon the trade department, the receipts from which amounted to £11,996 16s. 5d. With larger resources the Institute might very largely benefit the Sunday-school cause.

Upon our Sunday-schools we believe very largely depends the future of our country; we educate in them those to whom recent legislation has to a great extent entrusted the future destinies of the country. We desire by the instrumentality of our Sunday-schools to train them to be loyal citizens, intelligent Church people, consistent Christians. We may well hope that the influence of the teaching which they receive on each Lord's day will be to their future lives "as the streak of light early on the Monday morning seemed to the little boy, who, seeing it through the open window, asked, 'Is that the golden track of Sunday in the Monday sky?'"<sup>1</sup>

The Institute deserves the support of all who love their Church and love their country. For upwards of forty years it "has been actively engaged in promoting the extension and efficiency of Sunday-schools, and in giving inspiration and guidance to local effort." As the last Annual Report truly tells us—"the times are critical both for Church and State."

Whilst it is satisfactory to find from the latest official returns of the Education Department that the Church maintains its pre-eminence in regard to elementary education, the large increase in the number of Board Schools renders it imperative that energetic steps should be taken for supplying the scholars attending these schools with definite religious instruction. Whilst fully acknowledging the assistance derived from other sources, it must be admitted that it is mainly through the instrumentality of the Sunday-school that this higher instruction must be given. Unless advantage is at once taken of the opportunity the cause of CHRIST must suffer. In the past the attitude of the Sunday-school has been of a *defensive* character. Its action in the future must be *aggressive*. The powers of evil start up around us in many forms, and are gaining in force. Special efforts are being made to catch the young, and manifold temptations beset them at every turn. If they are to escape these contaminating influences, Christian men and women must see that the lambs, who are the special objects of the Good Shepherd's love, are properly sheltered from harm, and determine, in God's name and strength, to win them for CHRIST.

C. ALFRED JONES.

<sup>1</sup> See Bishop of Derry's "Divinity of our Lord" (Cassell's), p. 64, in "Helps to Belief" series.

ART. V.—NOTES OF A MISSION TOUR IN THE  
UNITED STATES.

## THIRD PAPER.

THERE is no doubt that the American newspapers did much to help forward the Advent Mission at New York. Their comments were decidedly friendly, and very useful in attracting public attention to the effort. Curious productions these same American newspapers are to an English eye, with their meagre dimensions, bad type, shabby materials, grotesque “cuts,” and sensational headings. The literary tone affected by our English “leaders” is nowhere approached; but on the other hand there is a piquancy and rollicking humour in their brief paragraphs which might shock the taste of a London editor, but is not always vulgar, though frequently amazingly personal. Indeed, the disposition to indulge in personalities is allowed to run to such lengths that it seems a wonder that newspaper editors are not for ever engaged in defending themselves against actions for libel. I am not aware, however, that such actions are frequent there; probably people look upon the editor as a man privileged to say whatever he likes, and the man who is “shown up” contents himself with making in his turn a counter-exhibition.

I remember being much amused at the explanation offered in one of the papers of the unwonted sight presented in the busiest part of New York, when hundreds were flocking to Old Trinity to attend the Business Men’s Meetings. “What could it all mean?” inquired the amazed correspondent: “here were stock-brokers, and stock-gamblers, and merchants, and manufacturers, and shopkeepers, crowding into a church in the busiest hours of the day to say their prayers. A moment’s reflection,” he proceeded, “suggested the explanation which had not occurred to me at first. Jay Gould” (one of the leading commercial speculators of New York) “has just announced his intention of retiring from commercial life, and all these excellent people were crowding into church to hold a thanksgiving service for this great blessing!”

This disposition to be personal accompanies the reporter in his visits to religious gatherings. The first thing to be done is to give a pen-and-ink sketch of the preacher, his stature, tone of voice, manner, gesticulations, style, and so forth, while but little criticism is offered upon the matter and substance of the discourse. One journal observed of Canon Farrar that he did not the least know what to do with his hands in speaking. The Canon good-naturedly referred to the remark in his next lecture, assured his audience that the criticism was well founded, “and therefore,” he went on to say, “by your leave

I will put my hands by my sides and leave them there." The notices of sermons were necessarily only brief epitomes, but even these were characteristic. There was no attempt made generally to get at the framework of the sermon and offer a digest of its contents; but on the other hand, if a smart thing were said, or a good epigram uttered, or a striking illustration employed, that would be almost sure to win the reporter's attention. But there are reporters and reporters in America as elsewhere, and I confess I was somewhat astonished when I heard from the sexton of Trinity (I don't think we have any clerks in America) that one reporter called on him regularly every day after church to inquire what my text had been, and then went cheerfully on his way, quite prepared to evolve my sermon out of his inner consciousness, for the next day's issue.

My evening services at St. George's concluded with two very interesting gatherings for young men, in which we were allowed to reap some very satisfactory fruit of the seed sown at Trinity. On the last night I had to retire surreptitiously from the after-meeting to catch my train, but did not, even so, escape the last attentions of an "interviewer," eager to obtain my final impressions of New York, and of my welcome there.

Disengaging myself from him, however, as best I might, I saved my train, and that night I proceeded on my journey to Boston, this time to hear as well as to preach. A hearty invitation had reached me from Dr. Phillips Brooks, my acceptance of which I made subject to the condition that I should hear him in the morning if he heard me in the evening. It is always difficult and frequently dangerous to speak of living men, and Dr. Phillips Brooks is now so well known in England that he could well dispense with any notice from my humble pen. Suffice it to say that I did not spend two nights under his roof without quite losing my heart to this most fascinating of men. One feels drawn to him, just as one is attracted to Niagara, by a certain sense of *bigness*. Everything about him is big. I should say he stood six feet four or five, and he is large in proportion, and his heart is, to my thinking, bigger in proportion than his body; his sympathies are big, and his thoughts are big, and above all his hope is big. We found plenty to differ about as we sat up there, not so much talking theology as opening our hearts to each other, till "far on in the small hours;" yet I think we both felt the presence of a strong bond of true spiritual sympathy amidst our intellectual divergencies. It would certainly be impossible to preach a broader sermon on the particular subject chosen than I heard from him that Sunday morning; for his subject was the Church, and his object seemed to be to show that the Church and the world were one, a position so broad that to exceed

it you would need to take into the pale the entire solar system ! It was not, if I understood him right, that the Church ought to be rendered commensurate with the world by the world's conversion, but that the Church actually was commensurate with the world, owing to the universal Fatherhood of God ; everybody who is born into the world being, therefore, of necessity born into the Church. He pictured in his own graphic way the baptism of a sick child, and then asked what did it mean ? Was it a mere barren form, or was it a revolting superstition ? With kindling eloquence he gave his answer, "It is neither ! It is the Church's witness that every child born into the world belongs to her already, because it belongs to her Lord, Who has taught us that the field (that is to say the Church) is the world." I do not pretend to give the preacher's words, but I do not think that I have misrepresented him in thus paraphrasing what I understood him to say.

To me, I confess such teaching seems to imply a flat contradiction of the doctrine of Regeneration ; and if that be so, it can neither be the doctrine of Christ nor of St. Paul, nor St. Peter, nor St. John. But I doubt not that the Doctor sees, or thinks he sees, some way of reconciling his position with the third of St. John, for his attitude towards revealed truth is distinctly reverential, and it is not easy to doubt the spirituality of his own inner life, or his personal devotion to the Divine Master. I confess too, as one grows older, one becomes more and more cautious of judging men by insisting upon what seem to be logical conclusions deducible from their positions. *Positions are not always premises !* "I know not," said an intelligent Bostonian, "what to think of the Doctor ; he greatly puzzles me. It always seems to me as though he had the *life of the Spirit* without the *mind of the Spirit* !" I quote the words without endorsing them, because I do not know enough of this most remarkable man and of the system that he has worked out for himself to be able to offer an opinion ; but the epigram exactly indicates the impression that would be made on most Evangelical minds by the exceedingly able and brilliant discourse that it fell to my lot to hear.

I have spoken thus freely of one for whom I have conceived the utmost respect and admiration, because it seems to me that one of the most important factors in the American Church life of the future will be the Broad Church party ; and the great question is, how will the Broad Church party develop, or what line will it take ? Ritualism in the States is an exotic, and I do not believe it will ever flourish to any considerable extent on American soil. There is too much independence of spirit in the nation ever to submit to Sacerdotalism. A ritualistic American is really one of the oddest

conceivable combinations, and impresses one with an idea of incongruity that is almost absurd. A retrogressive theology that seeks its ideal in the middle ages labouring to take root in this most progressive country, that is endeavouring to create an ideal for the twentieth century, seems almost as much out of place as would be a procession of camels drawing Joseph's waggons on the Great Western Railway and blocking the road for the "Flying Dutchman." This particular *mastodon* will never be revived over yonder, in spite of the pains some are expending on putting his dry bones together. But Broad Churchmanship is even more in harmony with the spirit of the age yonder than here, and must, one would think, become more and more influential.

What will its character be? Will it develop into a cold unspiritual Latitudinarianism, rich chiefly in negations but poor in all that is needed to warm the heart and inspire the life? will it be a reproduction of our own Georgian Arianism? will it fall into the hands of men who sympathize with the opinions of Mr. Stopford Brooke, but have not the courage or the honesty to follow his example and boldly proclaim themselves Socinians? If so, then, however great the gifts and however noble the character of its promoters, it will only be a blight settling down upon the fair promise of this Church of the Springtide, and killing all it touches, for Unitarianism has always been a failure, and in the nature of things always will be. Or will it be true to Christ? Will it, as Dr. Phillips Brooks himself so earnestly does, proclaim Him very God as well as ideal man? Will it retain the essence, though not what it may regard as the conventional form, of Evangelical truth? Will it encourage criticism without sacrificing reverence, and inculcate an earnest reasonableness without sanctioning a petulant and impatient rationalism? Above all, will it insist upon holiness as contrasted with mere morality, and spiritual devotion to God as the secret source of true usefulness, as contrasted with a merely philanthropic *Altruism*? In a word, will it preach supernatural religion as the basis of ethics, or will it preach ethics as a substitute for supernatural religion? Well, these questions must remain for the present unanswered, but the consideration of them should surely dispose the leaders of this great tide of religious thought, which is spreading rapidly through the States both in the Church and in the Denominations, to recognise the enormous responsibility that rests upon them in these respects.

It fell to my lot in my wanderings through the States to meet with one man, who more, I almost think, than anyone else I ever met, impressed me as combining in himself the intellectual independence of a thoughtful critic, thoroughly

abreast of modern thought and hampered by no narrowing theological conventionalities, with the reverence and spirituality of a truly evangelical Christian. Professor Ladd, of Yale College, is one of the leading spirits of what I may perhaps term the Broad Evangelical School in America, and his ponderous work on Inspiration well repays the mental toil which his somewhat heavy and not very lucid style imposes on the reader. But the man struck me even more than his work, and I am impressed with the conviction that it is to the directing and modifying influence of such men as these upon the ever-broadening religious thought and tendencies of the period that we must look, under God's directing Providence, for a development that we shall be able to contemplate not only without alarm, but even with satisfaction.

Amongst other happy memories of my visit to Boston, which was all too brief, I recall with much pleasure my intercourse with Dr. Gordon, whose name is known to many on this side of the water, while in his own country he stands in the foremost rank of those who are promoting evangelizing work and seeking to raise the Christian life of the period to a higher level of practical holiness. Dr. Gordon is much interested in a movement that has elicited a good deal of attention amongst ourselves—he is a devout believer in what is commonly called faith-healing; and no wonder, considering the testimony that he—a man all would say of unimpeachable veracity—was able to give as to what he had himself witnessed, and indeed had been used to accomplish. He was too well read and sober a man, however, to be carried away by any of the extravagant theories which, amongst ourselves as in America, have led sensible Christian people to look unfavourably upon the whole movement. He is far from affirming that no true Christian has a right to be sick! which is the surprising conclusion that some of the advocates of "faith-healing" have arrived at. He only mentions that there is no sufficient reason for affirming that "miracles have ceased," but that, on the contrary, it is inherently probable that if Christ performed miracles eighteen centuries ago, He may from time to time be expected to perform them still. For holding these moderate, and, as it seems to me, not unreasonable views, he has been exposed to much censure and criticism; but he has lived it down, and to-day is as sincerely respected as any minister in the country.

My afternoon on the Sunday of my visit was spent in preaching at Tremont Temple, a very large hall, where a huge congregation were assembled under the auspices of the Y.M.C.A. This Association reaches, I should say, its grandest development in Boston. We have nothing to equal it in England, nor have they, I believe, in America. The able and active Secretary seems

specially designed for the place he occupies, and he is supported by quite an army of earnest laymen and ministers. It was truly refreshing, in a town which one had always heard spoken of as the stronghold of cold Unitarianism, to find something like (if I remember rightly) five thousand young men banded together in a distinctively *Christian* Association. Nothing could be more complete and well ordered than this most remarkable institution. It would have been worth while to cross the Atlantic for the sole purpose of visiting it.

A Mission sermon at Trinity (Dr. Brooks's Church), followed by a very hopeful after-meeting, the first ever held there, brought my day's work to a close, not without the most cordial expressions on the part of the Rector—expressions that manifestly were no mere civilities, but spoke to the reality of that spiritual sympathy which I am persuaded existed and exists between us. Another large gathering of business men and others was convened at noon on the Monday, the Rector of Trinity attending and opening it with prayer; and again there were manifest tokens of spiritual blessing. It was with the most extreme regret that I found myself obliged to turn my back upon a field that seemed so promising, but my arrangements had previously been made, and had to be adhered to. A hurried visit to the great waterfall, during which I had the privilege of preaching a Mission sermon in the little English church within sound of Niagara's roar, was followed by our journey to the far South. We found ourselves on Christmas Day at Louisville, where the hearty welcome and generous hospitality of our kind host and hostess did all that could be done to compensate us for the sacrifice of home-pleasures at that festal season; and then we pushed on (not failing to visit the amazing Mammoth Caves of Kentucky in passing) to the bright and pleasing little town of Nashville.

We could not but be struck with our reception here. The Rector and some six or eight of the principal gentlemen of his flock met us in "the cars," and treated us with an amount of deference and consideration that showed how profound an impression the New York Mission had made all over the land. I believe that we might easily have found work for four years instead of four months if we could have stayed in America and availed ourselves of all the invitations that came pouring in. Here the little Episcopal Church would certainly have been crowded out on the first Sunday, so we had to hold the evening service in a large hall or theatre; and during the remainder of the week thankfully availed ourselves of a large Presbyterian church that was most generously offered to us as soon as our need of accommodation came to be known. Very happy are our memories of Nashville, where, unfortunately,



our stay was only too brief; but ere we bade our friends there a reluctant farewell, our knowledge of American religious life was increased, first, by hearing a great deal about one "Sam Jones," a famous Southern Evangelist; and second, by witnessing ourselves a negro Watch-night Service.

"Sam Jones" seems to be a most remarkable man, and to be doing a very extraordinary work. Not even Mr. Moody can draw larger crowds or create a greater *furor* or enthusiasm in a place than does this man of great plainness of speech. Himself an educated man, with some pretensions to be what we should call a gentleman, he lays all semblance of this aside, and talks to the good, and more particularly to the bad, people of the South certainly in the vernacular. No doubt he is frequently vulgar and I am afraid coarse, and, as it would seem to us, irreverent. Possessed of a perfect fund of humour, he will produce a peal of laughter one moment and bring tears into the eyes of his audience the next. He is very wild, very eccentric, very rash, and very dogmatic; yet perhaps on account of these very characteristics he seems to possess an extraordinary power of reaching the people, especially the lower classes, and undoubtedly he has been the means of reforming some of the very worst characters in the towns that he has visited. He usually preaches in a huge tent that will accommodate some 5,000 or more, and in the summer weather the sides have to be "hitched up," so that an equal number frequently stand outside; and wherever he pitches his tabernacle, the whole country-side turns out to hear him.

Strangely at variance with each other were the different accounts I heard of his work. Some spoke of him as a mere religious buffoon, and one man actually described his visit as "a scourge;" others felt strongly that in spite of his peculiarities God was with him, and that he was doing a great spiritual work. The soberer sort of ministers of all denominations usually hold aloof from him; but then your "sober man" is so often a "*stick-in-the-mud*," that it would be unwise to form an adverse judgment upon that ground. In Nashville, on the other hand, all the ministers joined except the Episcopalian; and "Sam" is reported to have exclaimed triumphantly, "One by one the ministers have been drawn into the movement, until now we've got the co-operation of all the ministers of all denominations save one, and that's such a very small and select body that we really don't miss them!" It seems to me a thing so very probable in itself that this eccentric preacher will pay a visit to England before we are many years older, that I have thought it worth while thus to introduce him to my readers. My own idea of him is, that though no

doubt a sincere and earnest man, and unquestionably a man of power, he represents a very much lower type of revivalism than Mr. Moody has familiarized us with. No doubt all revival movements do harm as well as good, but the thing to aim at is the maximum of good and the minimum of harm, and this result is not by any means attained, I should say, by "Sam Jones's" ministrations.

As for the watch-night meeting of coloured folks, it quite defies any such powers of description as I possess. I could not have believed that anything so unreasonably extravagant could exist in a civilized community in the nineteenth century had I not actually witnessed it. I have seen plenty of wild revivalism in my time in Cornwall, but "never aught like this." There used ever to be some reason underlying the excitement and noise in those old-fashioned revivals; but here there *seemed* to be nothing but the most complete sacrifice of sense to sound, and of spirituality to animal magnetism. Some one from one corner of the room would shout out a single line in a monotone with an extraordinary, indescribable flourish at the end of it; then all would take it up in a tune which appeared to have neither beginning nor end, and which seemed to consist of alternately ascending and descending thirds on the minor scale. This exercise having proceeded indefinitely—during the whole of which I only was able to catch one single line of articulate sense (*i.e.*, "To save a wretch like me;") the rest may have been equally reasonable (!), but I failed to catch any intelligible word, and so did my friends)—we got on to our knees, when one coloured brother led in prayer. He began in quite a natural voice, and said just a few words of sense, but in a moment or two he was soaring away again in the region of minor thirds, and talking the most utter nonsense; while the audience, as soon as he reached the thirds and the nonsense, began to respond vigorously, as though he had touched a chord in their hearts, as no doubt he had in their nervous system.

The curious thing was that their responses were all in minor harmonics, and none of them articulate. They could not say "Amen," for there was nothing to say "Amen" to; and so they simply emitted a sort of inarticulate musical moan, rendered the more impressive (?) by a sort of *tremolo* effect, the women trembling on a high note such as D or E flat, while the men trembled through the tenor scale right down to sonorous agitations in bass, but all in harmonic intervals. By-and-by the preacher delivered himself of an address, in which also he talked sense for about two minutes, and then went off in a rhapsody of nonsense; and no sooner did he reach this point, than he also rose to the minor thirds, and for the first time in my life I heard a sermon intoned in regular musical intervals

before an audience that responded in musical ejaculations, and all alike nonsense! As the new year came in, the whole congregation rose from their knees, and began swaying themselves to and fro with their hands in the air, and perambulating the room, shaking hands with everybody, to the music of more minor thirds, shouted more vociferously than ever. At this moment a young woman suddenly shot up into the air, uttering a most piercing shriek. In the twinkling of an eye she was seized by half a dozen corpulent and elderly "coloured ladies," who did their best to hold her down, while she continued leaping and shrieking in a way that was most distressing to one's nervous system, the rest meanwhile paying not the slightest heed to her, but sailing majestically round the room with arms in the air, save when they lowered them for the purpose of shaking hands with everyone they came across. I am afraid to say how many swarthy hands I had to grasp that night!

I should not have attempted this imperfect sketch, which can only convey a very feeble idea of what I witnessed, but for the light it throws upon some of the great political, social, and religious problems that will have to be faced in that wonderful country. Two things equally surprised and impressed me in the South: the one was the completeness with which the past has been buried in oblivion—I mean so far as the great national quarrel and the ill-feeling arising from it is concerned. If a "Separation Bill" had been carried by the sword yonder, I have little doubt that bitter animosities and rankling antipathies would have prevailed to-day between the two nations all along the border-line. But the casting out of the "*Separation Bill*," though wrought by the sword, has left behind it nothing but good and kindly feeling, and to-day the South is as loyal as the North.

But it is otherwise with respect to the relations of the white to the coloured race. The white cannot forget that the negroes were slaves only a few years ago; and though they have been obliged to yield them political, they haughtily deny them anything like social equality. A coloured man may be wealthy, intelligent, politically powerful; it makes no difference. No Southern lady would admit him into her drawing-room, or let him dine at her table. Even those who work amongst the coloured people, as at Fisk University, meet with but slender courtesy from their compatriots, as though they were in some sense infected by their close relations with the negroes. The most painful feature of the case is that even good Christian men seem unable to rise above this feeling, and to lead the way towards setting a better example. If Bishop Crowther visited England he might possibly be enter-

tained with all the dignity due to his Episcopal rank by the Archbishop of Canterbury. If he visited New Orleans I doubt whether any American clergyman or any respectable layman would offer him a night's lodging. Will Christianity conquer a way for the principles of universal brotherhood here? If not, there is a very dangerous rock ahead in the course of this great nation's development. The peculiarities of the race, of which that meeting gave me some idea, offer the only excuse for this feeling of the white population; but I was glad to find in New Orleans and elsewhere that serious efforts are being made to raise the religion of the coloured races to something of a more reasonable type, and on two occasions I had the privilege of addressing coloured audiences who listened with quite as much interest and intelligence as I ever observed in a white congregation, and with only an occasional and a reasonable audible response.

The "Fisk University" at Nashville, to which I have already referred, and other similar institutions designed for the religious education of the coloured people, seem to me to point to the chief hope of the future with respect to the great problem. Education and culture accompanying genuine religion, must in process of time prevail over the senseless prejudice against a swarthy skin. Whether the two races will ever mingle, even unbiassed observers seem to doubt, while Southerners treat the idea of their doing so with immeasurable disdain. At the present moment in many of the Southern States, there are rigid laws against mixed marriages, which no doubt tend to keep up and perpetuate the very feelings which it is the true interest of the nation to overcome. I apprehend, however, that "old Father Time," who sets so many things right, will ultimately prevail here also, and that (if the world lasts long enough), the Southern States of the far future will only offer another illustration of the superiority of hybrid populations.

The "Fisk University" is the produce mainly of the successful work of the "Jubilee Singers," who from time to time have visited our shores. Most creditable to them are the material results of their enterprise. Two handsome buildings, capable of accommodating some hundreds of students, male and female, represent the headquarters of this educational work, and from this centre trained and educated coloured people go forth, not only to engage in religious work, but also, in other professions and callings, to exert an elevating influence upon coloured society. There are great differences in the negro types that you meet with in the South. I saw some faces that might have been selected by the late Mr. Darwin to demonstrate his theory of the origin of man, while I also

saw others whose splendid features and fine frontal development might have entitled them to sit as models to a Michael Angelo ; and I gather it is even so with their minds—some are mere grown-up children, one might say babies, and some will bear comparison with the most cultured and intelligent of the white people. Where this intellectual superiority exists, social distinctions founded upon the colour of the skin must needs be condemned already by reason, and only linger to be swept away by time.

Our last Mission, before leaving America, was held in three of the churches of New Orleans, and continued for more than three weeks. A very extraordinary place in many ways is that city of the far South. Its history is as singular as its character, which, to a certain extent, it explains. Originally settled by the Spaniards, it afterwards fell into the possession of the French, and in the end was sold by these to the Government of the United States. It was the headquarters of resistance to the north during the great Civil War, until it was summarily captured by a naval attack. The strong feeling of its inhabitants may be gathered from the fact that the Episcopal Bishop of that time laid aside his lawn sleeves and took up the sword, and soon rose to the position of a Confederate general. A good man and true, no doubt he was, and brave to a fault. He died on the field of battle. At the close of the war the unfortunate city became a prey to the “carpet-bagger” form of government, as it was called, and place-men from the North, backed by the negro vote, brought things at last to such a pass that the respectable citizens of the place could stand it no longer, and the nuisance was cleared away by revolvers and a petty revolution.

There are those who say that things are just as bad now, and that a second petty revolution is at this moment required to save the city from being plundered and oppressed by unmitigated scoundrelism. As a stranger, of course, I could only form my opinion upon the testimony of others; but if this were anything like the truth, I should judge that certainly some sort of moral revolution was very urgently needed. All agreed in representing iniquity as abounding in this fair voluptuous city, and equally decisive was the testimony that the love of many who bore the Christian name had grown sadly cold. Certainly it was a place that needed a mission sorely, and yet it was generally admitted to be more hard to reach than most places. The very conditions of life there are undoubtedly unfavourable both to religion and morality. For one considerable portion of the year men have to work almost night and day with all their energies at the highest point of tension, and then there comes a time when there is really next to nothing

to do, and when abundance of food and abundance of idleness produce their natural results of immorality or dissipation. Yet were there not a few earnest souls there "to whom the reproach of her was a burden," and who were praying and hoping for a day of visitation.

The opening of the Mission was not encouraging. Great difficulties checked the beginning of the work. Such a frost as the oldest inhabitant did not remember kept the people, utterly unaccustomed to anything of the kind, shivering at their homes; and at other times such rain as I had never before seen turned the streets literally into canals, in which you might have punted a barge, and reduced our congregation to a mere handful. But frost and rain do not last for ever, and as our Mission covered three weeks, we were able to regain lost ground, and to enjoy perhaps the best reaping-time that fell to our lot in the States.

The churches became crowded, and the impression seemed to become both widely extended and profound, and the work with individual souls was most deeply interesting. One of the features of these later days of the Missions was the mingling of coloured people with white in the congregation. It was stated by some who were in a position to know, that such a thing had never been witnessed before in New Orleans. Usually the coloured folk either worship by themselves in their own churches, or keep together somewhere near the door in white congregations, but here in these closing services all were mingled together, as if to bear witness to the fact that it is the Gospel of Christ properly understood and loyally accepted that is to be the solution of all these race problems, as it gathers all together under the common Fatherhood of God in the brotherhood of man.

An incident that occurred during the Mission is worth relating, as showing how mightily grows the Word of God and prevails even in these prosaic days. Amongst other indications of a low tone of political morality in the government of New Orleans, the sensibilities of ordinary moralists are somewhat shocked at finding a great State Lottery in full working order here, under a monopoly granted by the Government. To salve the public conscience it is arranged, marvellous to relate, that the public hospitals shall be supported out of the tax on this monopoly, by which ingenious arrangement the maximum of evil is, I think, brought about. First, the public are debauched wholesale by an authorized system of State gambling; second, even more harm is frequently done to those who win than to those who lose, as they proceed at once in many cases to spend in profligacy what they have acquired by luck. Third, the unfortunate patients have the humiliation

of knowing that they owe their treatment to what most right-thinking persons regard as a public immorality; and fourth, the stream of public benevolence which supports such institutions both in England and in parts of America is completely dried up. During one of our after-meetings I was consulted by a man who evidently had some weighty matter on his mind. In a subsequent conversation it turned out that he was confidential clerk and manager to the lottery, and, although he shared in none of the spoils, but only received a fixed salary of some £600 a year, he didn't feel happy about making a livelihood out of that which he knew to be the cause of so much evil. It was certainly hard to advise a man without any private means to give up, under these circumstances, that which seemed the only means open to him of supporting his large family, but of course I could not disguise the fact that my conscience was at one with his on the point. At the same time I urged him to think the matter over and do nothing rashly. His decision, however, was soon taken, and the commercial community at New Orleans was electrified at hearing that this man had made up his mind to trust everything to God, and at all hazards to sever his connection with that which his judgment and conscience condemned.

Our work at New Orleans, as at Newburgh, curiously enough, was followed by a visit from Mr. Moody; and as one result of the Mission, he found, I understand, most of the Episcopalians of the place quite as ready to co-operate with him, or at any rate to attend his meetings, as in other places in America they usually show themselves reluctant to do anything of the kind. He was able to continue the harvest which seemed only beginning when our allotted time reached its close, and from all I heard I gather that it was indeed a reaping-time that God granted him there. Meanwhile, good news reached us from other quarters. Fired by the example of New York, the great town of Detroit decided upon a similar effort, but here they adopted that broader basis which I long to see more generally accepted, both on that side of the Atlantic and on this. Almost every place of Christian worship in the town joined in the effort, and I heard of "Ritualistic" clergymen taking part in prayer-meetings in Presbyterian churches, and all sorts of Nonconformists assisting in filling Episcopal churches, and in other ways co-operating. The most perfect harmony between all denominations prevailed; as the brethren were dwelling together in unity the Lord fulfilled His promise and sent His blessing, "even life for evermore." I do not think that in any Mission in which I was allowed to take part, so much general enthusiasm was stirred as in this Mission at Detroit. My friend Mr. Rainsford, for whom I

had been working at St. George's, New York, was the principal figure in this great movement, and the churches where he preached were besieged long before service-time by an "eager, anxious throng." But the feeling of interest and of general awakening was confined to no single congregation; it pervaded the whole place.

But I must bring my long story to a close. Three nights and two days of incessant express travelling brought us back to New York, where a great farewell meeting had been organized on a very grand scale by my kind friend Mr. Bishop, the Rector of East Orange. This place is a pleasant suburb of Newark, where it will be remembered the third of our Missions had been held. The Bishop of the diocese (Bishop Starkey) and Bishop Henry Potter, of New York, both attended, as did many of the clergy in the neighbourhood, those in whose churches I had officiated conducting the service. It was as miserable a night as even Liverpool could have produced when in one of its worst moods; the hall—a huge skating-rink—would hold 3,000; and Americans are much less disposed to face bad weather than we are. The population around was very scattered, and to fill the hall people would have to come good distances. I confess then that I was agreeably disappointed at finding the huge building crowded to the doors; and I mention all this because I think such a meeting under such circumstances speaks volumes as to the impression made by the Mission effort upon the mind and heart of the American people. The Bishops and clergy attended in their robes, which helped to give the gathering the devotional tone that we all desired; but, as I remarked in a former paper, not even this could prevent a spontaneous outburst of sympathetic applause when Bishop Potter, in well-chosen words, referred to the effect of the Mission in breaking down barriers and drawing Christians nearer to each other. Very kind and cordial were the addresses of the two Bishops, and very encouraging was their testimony to the value of the work done. After a few words of grateful acknowledgment from myself, the local choral society sang with much feeling Mendelssohn's beautiful chorus, "How lovely are the messengers that bring us the Gospel of peace:" and then I preached my last sermon on American soil, and our four months crusade (as I think we were entitled to call it) was over. The next day we sailed for England, many of our dear Trans-atlantic friends accompanying us to the ship.

As one practical result of this Mission I am happy to be able to say that there has now been formed in the States a Church Parochial Mission Society similar to ours at home. One of the clergy with whom we worked is its secretary, and I hope



and trust that with the blessing of God it will be even more useful to the Church of America than the similar Society at home has been to us in England. "We are boiling over with enthusiasm," says one of the Committee, "and yet at the same time we are weighted with discretion, so I think we ought to do!" I hope they won't be *too discreet*! Already I have received a most cheering account of the first Mission held at Philadelphia, under the auspices of the new Society, by Dr. MacKimm, of New York, and I trust that the evident blessing attending that effort is an earnest of great things in store for that Society, for the Church, and for the land. I have no doubt but that the winter of 1885-86 will ever be regarded as marking an epoch in the spiritual history of the Episcopal Church of America.

W. HAY M. H. AITKEN.

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ART. VI.—AFTER THE GENERAL ELECTION.

THERE is a very natural but very erroneous idea prevalent just now, that the struggle of the Elections has ended in victory, and that after victory we enter on well-earned repose. Only in the most limited sense is this idea correct. The defeat of Mr. Gladstone's Home Rule Scheme in the House of Commons was, it is true a protest of the House against a mischievous, uncalled-for, and extravagant measure; and it was also, and even more directly, a challenge of Mr. Gladstone's supremacy. Had the constituencies gone in favour of Mr. Gladstone, we might or might not have had to pass his Irish Bills in their old shape; but we should certainly have had his yoke firmly fixed upon our necks for the duration of another Parliament. From Mr. Gladstone and his schemes we are happily delivered. What the Elections have done for us most effectually is to thrust Mr. Gladstone from power, and from the possibility of regaining it without another Dissolution. Setting aside the Unionist Liberals, the Conservative reaction—amounting to a gain of some sixty seats—has been so considerable as to give the Party the possession of nearly half the House, and to make any Government impossible without their acquiescence. The other gain secured by the Elections is that whatever course may be taken with regard to the Irish Question, we shall not have to accept a measure imposed upon us by Mr. Parnell, paying for his political support by a surrender to his wishes. By the union of Conservatives with the revolted Liberals the balance of power has been taken from the hands of the Par-

nellite Party. They may take their eighty-six votes where they please. The Constitutionalists do not want them, whilst their allies of last Session, having a bare two hundred votes of their own, must, whether with their help or without it, be alike impotent. All this is clear gain, but the Irish difficulty still presses for settlement.

The course of the Elections has not widely diverged from that which last month seemed to us probable. The Conservative recovery, especially in England, has been even more remarkable than was expected, and our prediction of a gain of forty seats has been largely exceeded. On the other hand, the Unionist Liberals have lost rather than gained, mainly owing to the personal following of Mr. Gladstone in Scotland. Nowhere was this more remarkable than in Edinburgh, where a man of the power and ability of Mr. Goschen has been displaced by a barely respectable mediocrity. So, too, in the Hawick Burghs, Mr. G. O. Trevelyan, after eighteen years of Parliamentary service, has been superseded by a local nobody, whose principles are understood to be in accordance with any that it may suit Mr. Gladstone at any moment to take up. The Parnellite vote remains practically the same as before, having, indeed, been hardly challenged anywhere in Ireland. The only Party, then, that has lost heavily is that of Mr. Gladstone's immediate supporters. In the last Parliament, even after the desertion of the ninety-two, he could still muster some two hundred and forty followers, exclusive of the Irish vote; but now, notwithstanding his most passionate appeals to national prejudices, to the masses against the classes, and to the sacred principles of right and justice; in spite, too, of his use of all the arts at his command as an "Old Parliamentary Hand," to bewilder the ignorant, and to cajole the uncertain, the two hundred and forty are reduced to less than two hundred. Indeed, in the Metropolis and the adjoining counties, "Gladstonism" is all but blotted out. Another sign of a better mind among the English constituencies is that they are beginning to see the absurdity of sending to Parliament wholly illiterate agitators like Mr. Arch and Mr. Leicester, who at best can but represent the ignorance and intolerance of a part of their constituents. Both of these members have been replaced by better men.

Such, then, is the Parliament which has been sent up by the country to settle the Irish Question. Until this question has been disposed of, nothing can be said to have been settled. The Elections turned upon that question alone—no other topic was discussed or even thought of. No one denied that a policy for Ireland, definite, practical, firm, and yet, so far as may be possible, conciliatory, is the first thing needful. The next

thing is that such a policy when once adopted should be adhered to. England's Irish policy must be as continuous and stable as her foreign policy. After the recent examples of the deadly mischief that may arise from using the Irish difficulty for personal or Party purposes, it is to be hoped that the people of this country will insist that, whatever may happen, it shall not be so used again. How then is Parliament to arrive at a policy for Ireland, and give it a start independently of Party politics? The exigencies of publication compel us to write at a moment when decisions on the question are being taken, and any prediction may be falsified by the event before these words see the light. But it is safe to say that, unless the work of the recent Elections is to be wholly wasted, certain broad lines of action must be followed. First of all, Mr. Gladstone and his Government must disappear. The members pledged to oppose his Irish policy number more than four to every three of his supporters, even if we give him the whole strength of the Parnellite faction. His most dignified course would be resignation—and this is probably being determined on as we write—but whether he takes that course or waits for a vote of "no confidence," the result must be the same. His dismissal is the necessary preliminary to the formation of a strong Ministry. As to what that Ministry should be, there cannot surely be a moment's doubt.

The Conservatives and Unionist Liberals have fought the battle so far side by side, but they have fought as yet only for position. Having together achieved a position from which a victory for those united forces is possible, we cannot believe that they will now separate those forces. To do so would be to lose all the reward of past efforts, for it is a matter of plain arithmetical demonstration that neither division can by itself command success. And if the Unionist Liberals—leaders as well as rank and file—do not intend to co-operate with the Conservatives in carrying on the ordinary business of Government, it is hard to see what place they have in Parliament at all. To suppose them to contemplate a junction with the Gladstonian Liberals as soon as Mr. Gladstone goes out of power or alters his plans, is to accuse them of having procured Conservative assistance by means of false pretences, a thing incredible of a body of men who have just quarrelled with their Party rather than forfeit the approval of their own consciences. Besides, as we have said, it is specially desirable that the solution of the Irish question should not be left to one Party alone. As the work of Liberals as well as Conservatives it will have twice the stability it could otherwise possess; for the credit of both will be bound up in maintaining it, while neither will be concerned to upset it. Everything, therefore, points, in

the interest of the nation, to a Coalition Government in which both Parties shall be adequately represented, and a future Cabinet should certainly include the Marquis of Hartington and Mr. Goschen. Such a Government would have the nation at its back, and would command a strong majority in the House of Commons. There are very few questions of general policy on which the Conservatives would find much difficulty in agreeing with the Moderate Liberals, whilst on points of administration there need be no difference between them. It is urged that the personal difficulties of co-operation in this way are too many, and that Lord Hartington cannot, by joining the Conservatives, forfeit his reversion of the future leadership of the Liberals. If so, the Whigs have not yet learnt on which side their future lies ; and this is nothing short of a public misfortune. If the Conservatives alone come into power with assurances of support from the Hartingtonian Liberals, we do not believe that such a mere combination—uncemented by any kind of partnership of responsibility—will last for any length of time, or do really good work while it lasts.

Supposing, however, that all things go well, and that Lord Hartington's followers prove as staunch in the future as they have in the past, Churchmen may fairly expect a year or two of rest from external foes. Among the many welcome defeats of the elections was that of Mr. Carvell Williams ; and though this gentleman's power for mischief is not greatly lessened by his exclusion from the House of Commons, he is not the only enemy to the Church who is shut out of Parliament by the recent voting. A Coalition Ministry will certainly not be anxious to bring forward Church questions, nor will the Radical Opposition be in a position for some time to come to raise with any chance of success a cry in which the Irish Members would very likely not follow them, and which might even cause division among themselves. But what use will Churchmen make of the respite afforded them ? We were told a year ago that the sudden outburst of Church zeal for inculcating on the masses the principles of Church Defence—teaching them the history of the Church, her claims to their love and gratitude, her title to her property—was no mere outcome of sudden panic, but would be steadily carried on long after the panic had abated. But what do we see now ? Is there any sign that we are looking upon our present peace as only a temporary respite—a pause in an attack which will certainly be renewed ? Is anything being done to render us one whit better prepared for the next emergency than we were for the last ? Last year there were weeks and even months of warning. Who will promise us time for organizing resistance on

the next occasion? We may depend upon it that if the steady work of strengthening the hold of the Church upon the people—by correcting abuses, answering calumnies, solving perplexities, and all the other work that has to be done over and above that of evangelization—is not done in time of peace, we shall bitterly rue our neglect when once more the stress of the storm is upon us.

GILBERT VENABLES.

SOUS TON VOILE D'IGNOMINIE.

1

THOUGH Shame is on Thee as a veil.  
And thorny Sorrow crowns Thy brow,  
Think not, my Saviour, I shall fail  
To own Thy kingly presence now.  
Within the cloud, whose blood-red  
stain  
Has hid Thy beauty, I can trace  
Th' indwelling majesty again  
Which nought can banish from Thy  
face.

2

To Thy immortal forehead bright  
A mould as heavenly here is given  
As ever in the sacred light,  
As ever in the calm of heaven.  
Never in Beauty's native home  
So vivid was Thy beauty's glow  
As when, to-day, in solemn doom,  
Up Calvary Thy feet must go.

3

Ye whose glad days, that ne'er are  
done,  
In rapturous worship always move,  
Who in the Father praise the Son,  
And in the Son the Father love—  
Angels! in those blest courts did He  
E'er seem more radiant to your eyes  
Than here upon th' atoning tree,  
And underneath the wrathful skies!

4

That greatness, which in heaven began,  
Now in His death shall perfect be;  
Thy degradation, Son of Man,  
Is glory, Son of God, to Thee.  
The Father's word was "I am Love;"  
Then Jesus left the home on high,  
To make this earth the message prove,  
"I am His Son, and Love am I."

5

Yes, Love He is; true God is He,  
The God thro' Whom God's goodness  
showers;  
The God we love, the God we see,  
God Who unites God's life with ours.  
Where, then, can glory higher rise?  
For in this dreadful place I find  
My God become my sacrifice,—  
My God appear a brother kind.

6

Love is the greatness past compare;  
Love is the glory of the sky;  
Love is the very diadem fair  
Of God-with-us and God-most-high.  
Far from my sight the vision base  
Of dignities and greatness be!  
On earth, as in the Holy Place,  
Nothing is great save Charity.

7

Thee I adore, O Love divine!  
What skill can sound Thy deepness  
through?  
But ah! this lukewarm heart must pine  
Unless Thou fill it and renew.  
Thou, the soul's glory, joy, and noon—  
Thou present heaven where'er we  
fare,  
This heart demands Thee; enter soon,  
And bloom, beneath God's sunshine,  
there!

8

Oh, may these eyes be, day and night,  
Fixed, heavenly Brother, on Thine  
eyes;  
And drink the rays of fire and light  
Which there from Love's sweet foun-  
tain rise!  
Blend evermore Thy life with mine;  
Pour Thy whole heart within my  
heart;  
Make longings for all bliss but Thine  
From this impassion'd soul depart!

C. W. MOULE.

C.C.C., Cambridge.

(Translated from the French of A. Vinet).

## Short Notices.

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*The Rights and Duties of Lay Churchmen.* A Sermon preached at Winchester Cathedral on April 2, 1886. By the Right Rev. JOHN CHARLES RYLE, D.D., Lord Bishop of Liverpool. Pp. 42. W. Hunt and Co.

WE were much amused, some months ago, at seeing in certain journals extracts from "the Bishop of Liverpool's Papers on Church Reform," given and commented upon as though the said Papers had only lately seen the light. The critics had never heard of the pamphlet by Rev. J.C. Ryle, published nearly twenty years ago, and largely circulated at the time. To that pamphlet, more than one reference was made in *THE CHURCHMAN*, six years ago, when we heard but little of certain "reforms" which are now very generally regarded as desirable. In the year 1869 (if memory serves right) the present writer went down to Ipswich, to listen to an address by Mr. Ryle, at some "Clerical and Lay" meeting, upon Church Reform. The "Papers" were soon after published. One of the Vicar of Stradbroke's chief points was *lay co-operation*; and this is the subject of the sermon before us.

The Bishop's text is Philipp. i. 1, "to all the saints . . . with the bishops and deacons." His lordship examines these three questions:

- I. What was the position of the lay members of a Church in the days of the Apostles?
- II. What has been the position of the laity of the Church of England for the last 200 years?
- III. What ought we to aim at, in the matter of the laity, in order to strengthen and reform the Established Church of England?

In heartily recommending the sermon, we refrain from long quotations, and content ourselves with a bit from each of the three divisions. First:

It is my conviction that the prominent position occupied by the laity in these Primitive Communities was the grand secret of their undeniable strength, growth, prosperity, and success. There were no sleeping partners in those days. Every member of the ecclesiastical body worked. Every one felt bound to do something. All the baptized members, whether men or women, if we may judge from the 16th chapter of the Epistle to the Romans, took a direct active interest in the welfare and progress of the whole ecclesiastical body. They were not tame, ignorant sheep, led hither and thither at the beck of an autocratic shepherd.

Second:

You may lay it down as an infallible rule, that the best way to make a man feel an interest in a business is to make him a "part of the concern." The rule applies to ecclesiastical corporations as well as to commercial ones. The Scotch Presbyterians, the English Nonconformists, the American Episcopalians, the Colonial Episcopalians, all realize the importance of this principle, and take care to carry it out. The Church of England alone has lost sight of this principle altogether. The laity have never been properly employed, or trusted, or considered, or called forward, or consulted, or placed in position, or armed with authority, as they ought to have been.

Third, on the voice of the people in the appointment of an incumbent:

I own that I care little for some of the provisions of that Bill [the Church Patronage Bill], and I doubt much if they would work well, supposing they passed the fiery ordeal of Lords' and Commons' Committees. But there is one clause in the proposed measure which is most praiseworthy, and I hail it with deep satisfaction. I refer to the clause which would enable the inhabitants of any parish to offer objections to a clergyman being placed over them, for fourteen days after his name is made known. I regard this as emphatically a move in the right

direction. I am not anxious to see patronage concentrated in one set of hands. Much less am I anxious to see clergymen elected entirely by the parishioners or congregation. But I do think that the people should have some voice in the appointment of ministers, and that they should not be left to the mercy of an incompetent patron, and not allowed to make any objection to his choice. We all know that a *si quis* must be read before an ordination, and I contend that a *si quis* should be required in every case before an institution.

*A History of the Jewish People in the Time of Christ.* By EMIL SCHÜRER, D.D., Professor of Theology at the University of Giessen. Two vols. Edinburgh: T. and T. Clark.

To many theological students this "History" will prove of singular service, as a sort of encyclopædia or book for consultation; others will really read it with interest. Its learning and ability are of the highest rank. Students who may fitly be termed scholars will prize the notes, which are remarkably rich.

Some of the Professor's sayings as to Scriptures will affect many readers with surprise and regret. In vol. i., p. 349, for example, in speaking of the extravagances of Jewish exegesis—from which the Apostles were preserved—he proceeds: "And yet who would now justify such treatment of Old Testament passages as are found, *e.g.*, in Gal. iii. 16, iv. 22-25; Rom. x. 6-8; Matt. xxii. 31, 32?" Explain as one may this reference to Matt. xxii. 31-32, where the "treatment"—according to the Evangelist—is that of our LORD, the impression is painful.

We give, without comment, a quotation from vol. ii., p. 137, as follows:

The prophecies of the Book of Daniel (about 167 to 165 before Christ) had a profound influence upon the form of the Messianic idea. In the time of the affliction (. . . xii. 1), which had come upon Israel by reason of the insane measures of Antiochus Epiphanes, the prophet predicts the approaching deliverance. God will Himself sit in judgment on the kingdoms of this world, and will take from them power and dominion, and root up and destroy them for ever. But "the saints of the Most High" will receive the kingdom, and possess it for ever and ever. All peoples and nations and tongues will serve them, and their kingdom will never be destroyed (vii. 9-27; ii. 44). The righteous, too, who have fallen asleep will have their share in it; for they will awake from the dust of the earth to everlasting life, but the ungodly to everlasting contempt (xii. 2). Whether the author conceived of this kingdom of the saints of the Most High as with a Messianic King at its head, cannot be made out; at any rate, he makes no mention of him. For he who appears in the form of a man (. . . vii. 13) is by no means the personal Messiah, but, as the author plainly and expressly says in the interpretation, the people of the saints of the Most High (vii. 18, 22, 27).

Dr. Schürer's remarks upon the Messianic Hope, and the suffering Messiah, may well be compared with Dr. Edersheim's.

The section headed "Scribism" is excellent. The sections on the Scribes and Pharisees, on the Essenes, and "Life under the Law," are also exceedingly good. "The Synagogue" section, again, will have for many students an especial value. This institution, says the Professor, was created by post-exilic Judaism (in the time of Ezra, perhaps); "the utter absence of testimony forbids our thinking of a pre-exilic origin." "The main object of these Sabbath-day assemblages in the synagogue," he says, "was not public worship in the stricter sense—*i.e.*, not devotion—but religious instruction; and this for an Israelite was, above all, *instruction in the law*." And he quotes Josephus, thus: "Not once or twice or more frequently did our lawgiver command us to hear the law, but to come together weekly, with the cessation of other work, to hear the law and to learn it accurately." So Philo called the synagogues "houses of instruction." In the New Testament, too, adds Dr. Schürer, "the *διδάσκειν* always figures as the chief function of the synagogue." This fact, we think, is often ignored.

Between *συναγωγή* and *προσευχή*, according to Dr. Schürer, we can draw no material distinction. "The Acts of the Apostles seems rather to speak for a distinction between the terms *προσευχή* and *συναγωγή*, since here—chap. xvi. 13-16—a *προσευχή* is spoken of at Philippi; and then, directly after—chap. xvii. 1—a *συναγωγή*, at Thessalonica." But was the *προσευχή* intended solely for prayer, the *συναγωγή* for other acts of worship also? Nay, says Dr. Schürer, for in Acts xvi. 13-16 the *προσευχή* is "evidently the usual place of the Sabbath assembly, in which Paul also embraces the opportunity of preaching."

*Church Reform; the Position of the Laity; and other Questions.* An Address delivered at his Eighth Visitation, June, 1886. By JOHN HANNAH, D.C.L., Archdeacon of Lewes and Vicar of Brighton. Brighton: H. and C. Treacher.

For more than fifty years, to put it at the lowest, the Church has been engaged in the arduous work of self-reform—that reform from within, which is the only kind that is likely to be safe and enduring. But it is argued that she has not yet by any means succeeded in removing all the hindrances by which her progress is obstructed. The patronage question is still beset with anomalies. The rate of promotion is still uncertain, tedious, and often unfair. The representation of the parochial clergy in Convocation is confessedly incomplete, especially as regards the claims of the unbeneficed clergy. The parson of the parish, say some, is still a great deal too much of an autocrat, and wants keeping in check by the control of the laity. The unequal distribution of clerical incomes still gives rise to many scandals. The freehold tenure of office on the part of the clergy, which they inherit from their long historical past; the slow and costly processes by which alone discipline can be exercised; the need of a better and more equitable system of resignation when men are no longer equal to their work—all these matters bristle with difficulties, and cannot be encountered without anxious care and prayerful effort.

The preceding sentences are quoted from the opening paragraph of the Charge before us. The Archdeacon proceeds to point out that a good many of these reforms cannot be conducted from within, because the grievances are bound up with all kinds of external rights and powers, which nothing short of Parliament can deal with. And there are obvious difficulties involved in an appeal to Parliament. Again, says the Archdeacon, the task is rendered more difficult on every hand by the greatness, the antiquity, and, still more, the complexity of the mighty institution with which we are dealing.

The Church has its roots deeply fixed in the history of England. "There were few great things left in England," once said Lord Beaconsfield in a moment of despondency, but "the Church was one." "The parochial system," he says in another place, "is still the most ancient, the most comprehensive, and the most popular institution of the country."<sup>1</sup> "The Church," says Lord Selborne, "is the most ancient and venerable institution of all in this country;" "230 years older than our Monarchy," and "at least 670 years older than our Parliaments."<sup>2</sup> Nor is its complexity less remarkable than its ancient and enduring greatness. People constantly speak as if the Church were a single corporate body, holding large corporate funds, which could be readjusted and redistributed as easily as the

<sup>1</sup> General Preface, 1870, prefixed to "Lothair," ed. 1879, p. xv.; "Coningsby," p. 359, ed. 1879.

<sup>2</sup> "The Endowments and Establishment of the Church of England," 1886, pp. 4-6. From the coming of St. Augustine, A.D. 597, to the supremacy of Egbert, A.D. 827—230 years; from the same date, 597, to "the earliest date which any historians assign to a Parliament in which the Commons were represented," viz., 1265—close on 670 years.



common fund of a bank or railway. They talk as if it were a single corporation, established by one Act of Parliament, endowed by another, and nearly ripe, as they fondly hope, to be disendowed and disestablished by a third. The very reverse of all this is true. . . . The institution grew in its various departments, and was endowed in each department by a separate founder. . . . "The Church of England," says Professor Freeman, "as a single body, has no property. The property belongs to the Church of Canterbury, the Church of Westminster, the Church of Little Peddlington, or any other." The Cathedral of St. Paul's, in London, for instance, is still in possession of some lands in Essex, which were granted to it nearly 1,300 years ago, through a charter addressed *circa* A.D. 609 to Mellitus, the Bishop, by Ethelbert, the King.<sup>1</sup> Even in a place like that to which I belong, a place that was once so obscure that it was known only as a primitive seaside village in the neighbourhood of Lewes, even there we can tell you the name of the man who was Vicar of Brighton directly after the Conquest. The Church consists, in short, of a great Confederacy of separate Corporations, with distinct endowments; every parson of a parish being, in legal phase, a Corporation sole, with perpetual succession. To attempt to reform, to reconstruct, to redistribute, without paying some respect to existing rights, depending frequently on immemorial antiquity, is like driving broad boulevards through the narrow streets of an ancient city, crowded with noble palaces and churches. You can do it; men *have* done it; but it can only be effected "at the expense of much that was dear, beautiful, and sacred."

Even in spite of these difficulties, continues Dr. Hannah, "a great deal has already been accomplished in the way of the safe and cautious redistribution of clerical incomes, partly through arrangements with separate patrons, and partly through the beneficent work of the Ecclesiastical Commissioners, to the common fund of whom, arising as it does from the appropriation of strictly clerical property, we are mainly indebted for the means of carrying out the vast improvement of establishing new District Parishes in towns." Nor is there the slightest danger, it is added, lest the work of internal Church Reform should slacken. "The whole attention, both of Convocation itself and of the newly-constituted House of Laymen, has been lately directed to such subjects as the Reform of Patronage in connection with the Bill which the Archbishop of Canterbury has introduced into the House of Lords; or such as the detailed measures of reform which have been suggested by several powerfully-signed memorials, leading to the preparation of valuable reports by Committees of both Houses of the Convocation of Canterbury, and giving rise, in the Lower House more particularly, to debates of unusual comprehensiveness and interest."

Archdeacon Hannah's Charges are always well worth reading. The Charge before us, it will be seen, has a special value.

*Zechariah: his Visions and Warnings.* By the late Rev. W. LINDSAY ALEXANDER, D.D., LL.D., F.R.S.E. Nisbet.

There is much in this volume to interest and edify Biblical students. The esteemed writer took twenty-four passages in the Book of Zechariah, and his homiletic comments, as we have said, are readable and informing. We can only touch upon two or three points. In ix. 9, he prefers, on the whole, "*saved*," to "*having salvation*," A.V. (and R.V., except in the margin). "The King cometh unto thee righteous and victorious," or

<sup>1</sup> *Registrum Statutorum, &c. Eccles. Cath. S. Pauli Londinensis*; ed. W. Sparrow Simpson, D.D., p. 380. (Mellitus was consecrated Bishop by St. Augustine in A.D. 604, and was expelled in 616. The Ethelbert referred to is clearly the King who succeeded A.D. 565, married Bertha in 575, and died in 616.) "The Manor of Tillingham, one of those with which the royal bounty enriched the Church of St. Paul's," then newly founded, "still remains in the possession of the Dean and Chapter," Dr. S. Simpson, "Chapters on Old S. Paul's," p. 6.

"... righteous and *protected*, sustained." The latter interpretation, Dr Alexander says, follows the usual meaning of the Hebrew, and is in keeping with other prophetic interpretations. Certainly, having regard to the Versions, the active signification is permitted; and, as Calvin points out, in the passive rendering *saving others* is comprehended. As to "*lowly*" (*ἡραπεία*, Sept. and Matt. xxi. 5), Dr. Alexander says the Hebrew refers to condition rather than to character. But "*lowly*" or "*meek*," surely, is the leading thought of the passage. Again. On xi. 13 he writes:

"Cast it unto the potter—the splendid price at which I have been valued by them!" This is the language of bitter irony and contempt. . . The phrase "cast to the potter" is probably "a proverbial expression for contemptuous treatment, although we have no means of tracing the origin of the phrase satisfactorily" (Keil).

"Jeremiah," in Matt. xxvii. 9, 10, Dr. Alexander holds, is a mistake for "Zechariah." Most commentators explain in the same way; but Dr. Edersheim may be right in referring to Jer. xix.: in the well-known "potter's field," the very place where Jeremiah had spoken his prophecy against Jerusalem, Zechariah's prophecy had been fulfilled. In expounding xiii. 7, "a man, my fellow," Dr. Alexander remarks that the word *עַמִּי* indicates a relation of equality or companionship. As Keil says, "No owner of a flock or lord of a flock would call a hired servant or purchased shepherd his '*amith*.'" For an English translation, of course, "fellow" is the very word.

*The Pulpit Commentary.—Ephesians.* Exposition and Homiletics by Rev. Professor W. G. BLAIKIE, D.D. Homilies by various authors. *Philippians*, by Rev. B. C. CAFFIN, M.A., Vicar of Northallerton, late Fellow of Worcester College, Oxford. *Colossians*, by Rev. G. G. FINDLAY, B.A., Tutor in Biblical Languages, Headingley College. Kegan Paul, Trench, and Co. 1886.

This is a very good volume of a very useful series, often recommended in the CHURCHMAN. Professor Blaikie's Exposition and Homiletics are fresh, sound, and rich. The work of Mr. Caffin and Mr. Findlay, so far as we have examined, merits much the same praise. The "Homilies," on the whole, are satisfactory; but a greater variety seems desirable.

In his comment on 1. 3, Dr. Blaikie remarks that here is a summary of the doctrine so characteristic of the Epistle to the Ephesians—the doctrine of the Trinity. The Father "*hath blessed us with every blessing of the Spirit in heavenly places in Christ*." Of *ἐν πάσῃ εὐλογίᾳ πνευματικῇ*, he says: "Not merely spiritual, as opposed to material, but as applied by the Holy Spirit." Dean Alford's note on this, if we remember right, is excellent. Dr. Blaikie proceeds: "Every blessing" includes "(1) all that the Father can bestow, (2) all that the Son can provide, (3) all that the Spirit can apply." We had marked many similar passages; but from lack of space must content ourselves with repeating that we are much pleased with Dr. Blaikie's work.

*The Comfortable Words.* Meditations on the Sentences of Holy Scripture following the Absolution in the Communion Service. By THOMAS THOMASON PEROWNE, Rector of Redenhall and Archdeacon of Norwich. Pp. 60. Elliot Stock.

These meditations on the "Comfortable Words," Archdeacon Perowne tells us, took originally the form of short addresses, substituted for a sermon, before the administration of the Lord's Supper. In preparing them for publication the Archdeacon has conferred a benefit upon many;

and we tender him our hearty thanks, for we have long been persuaded that a real need of the Church is little books of this very sort—expository and devotional, and thoroughly sound. Together with Archdeacon Bardsley's admirable manual on Confirmation, Canon Stowell's on the Catechism, "The Communicant," and other members of Mr. Elliot Stock's Church series, Archdeacon Perowne's "The Comfortable Words," widely made known, will prove of singular service.

It was once said, we remember, that some Churchfolk, always ready to give away or recommend religious books, set little value on those which are distinctly Church of England in tone and teaching. We would fain believe that this is a mistake. But in any case it is certain that suggestive and spiritual books, constructive in character, with true Church teaching, are not so widely known as they ought to be.

Following the introduction, in this little volume, appear the "Word of Grace," the "Word of Love," the "Word of Truth," the "Word of Peace." Here is a passage about Salvation :

You may regard it if you please, for Holy Scripture so represents it, as done already, being done now, to be done hereafter.<sup>1</sup> Look at it as the sovereign will and unfailing purpose of Him "with Whom is no variableness, neither shadow of turning," and it is an accomplished fact, "*He saved us.*"<sup>2</sup> It is done already. "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, *hath* eternal life, and cometh not into judgment, but *hath passed* out of death into life."<sup>3</sup> "I give unto My sheep eternal life, and they shall never perish, neither shall anyone pluck them out of My hand."<sup>4</sup> Look at it in the actual progress of the transaction in individual souls, as they "work out their own salvation with fear and trembling,"<sup>5</sup> and are of the number of those who "are being saved ;"<sup>6</sup> and it is being done now. Look at it as it awaits its accomplishment, its complete bestowal, by Him Who, to them that look for Him, shall appear the second time, without sin, unto salvation ;<sup>7</sup> and it is to be done hereafter.

Yet fail not to grasp the great transaction, in its complex unity, as one grand whole. Remember that in that word "*save*," all that Christ does for thee (and what is there that He does not, if thou wilt only have it so ?), in the present and in the future is contained. Comfort thyself now in the far-reaching efficacy of this "great salvation." Far-reaching is the mischief that sin has wrought. To earth, to heaven, to hell, its consequences extend. Far-reaching is the salvation from sin which Christ bestows. With all these consequences it grapples and prevails, making us in them all "more than conquerors through Him that loved us."<sup>8</sup> Encourage thyself to "set thy hope perfectly on the grace that is to be brought unto thee at the revelation of Jesus Christ,"<sup>9</sup> by contemplating the great transaction in the glory of its completion, when "He shall bring forth the headstone, with shoutings of Grace, grace unto it."<sup>10</sup>

*The Divinity of Our Lord.* By WILLIAM ALEXANDER, D.D., D.C.L., Lord Bishop of Derry and Raphoe. Cassell and Company.

This welcome little volume belongs to the "Helps to Belief" series, now being issued, a series of "Helpful Manuals on the Religious Difficulties of the Day," which has the advantage of being edited by the Rev. T. Teignmouth Shore. The Editor's own contribution to the series, we may remark, is an admirable treatise on Prayer.

The treatise of the learned and eloquent Bishop of Derry, on our Lord's Divinity, is of much value. It is forcible, and, for its size, very full, and it has (of course) much freshness. It opens thus : "The subject

<sup>1</sup> See Dean Vaughan, *Lectures on the Philippians*, viii. pp. 121, 122.

<sup>2</sup> 2 Tim. i. 9,

<sup>3</sup> St. John v. 24.

<sup>4</sup> St. John x. 28.

<sup>5</sup> Philippians ii. 12.

<sup>6</sup> Acts ii. 47 ; 2 Cor. ii. 15.

<sup>7</sup> Heb. ix. 28.

<sup>8</sup> Romans viii. 37.

<sup>9</sup> 1 Peter i. 13.

<sup>10</sup> Zechariah iv. 7.

of the present paper is simply this—*Christ is God*. I propose to consider this in three aspects : (1) Direct Scriptural proof—the Book ; (2) Suggestions of the Gospel—Himself ; (3) Suggestions of History—redeemed humanity." Under the first head, referring to the Word, appears this footnote :

One of Gibbon's "solemn sneers" is conveyed in three adroitly italicized words upon the margin : "The Logos, taught in school of Alexandria, before Christ 100 ; revealed to Apostle St. John, A.D. 97."—*Decline and Fall*, chap xxi.

The Bishop's remarks upon the Logos are excellent ; but a little more stress, we think, might have been laid upon the λόγος σὰς ἐγένετο—"the Word became flesh." St. Paul's "dwelleth bodily" (Col. ii. 9), it is pointed out, is the counterpart of St. John's "the Word was made flesh."

Under the same head—Scriptural proof—comes this sentence : "If I were to single out the one text which more than another assures me of the Divinity of Jesus, I almost think that I should turn to that whose restoration to its rightful force outweighs nearly all that can be said against the Revised Version—"Sanctify in your hearts *Christ* as Lord" (1 Peter iii. 15). The Bishop adds that those who wish to have the full force of this will turn to the whole context (v. 14), and to the allusion to the prophet—"Neither fear ye their fear, nor be afraid. Sanctify the *Lord of Hosts Himself*, and He shall be for a sanctuary" (Isa. viii. 12-14).

In the second division—the language of Jesus—appears the following :

Turn to one other utterance : "he that hath seen Me hath seen the Father."<sup>1</sup> Philip's prayer had been, "Lord, show us the Father and it sufficeth us." Every man's life is pervaded by a wish, and every continued wish is the stuff of which a prayer is made. The prayer of the ambitious man upon this principle is, "Lord, show us power ;" of the avaricious, "Show us wealth ;" and the passionate, "Show us pleasure ;" of the artist, "Show us beauty ;" of the woman, "Show us affection ;" of the philosopher, "Show us virtue," or "worth," or "God." But Philip's is a better prayer. As Melancthon said : "If Socrates, Plato, and the noblest philosophers of old had been standing by, they would full surely have praised that prayer." Our Lord's answer is the germ of all the great *Image of God* theology.<sup>2</sup>

*Tillotson's Sermons*. Selected, Edited, and Annotated by the Rev. G. W. WELDON, M.A., Vicar of Bickley, Kent. Pp. 560. Ward and Downey. 1886.

Tillotson's sermons, as originally published by Barker in 1703, number 254. They were not given to the public exactly as they had been preached ; there were omissions and alterations, but the words and sense were not altered. The editor of the volume before us undertook to make a selection ; and he has given us thirty-four sermons, the first being "Example of Jesus in doing Good." Looking at our own copy (in ten volumes) we see how judicious a selection has been made. Mr. Weldon is an accomplished writer, of great gifts ; and a book edited by him, abridged and annotated, is sure to be a really good piece of work. Small type is used, here and there, in many of the Sermons, so that the reader may "skip" a little if he sees fit. The printing is admirable, and the volume handy and in every way convenient.

*The Church and Modern Society*. By the Rev. J. J. LIAS, M.A., Vicar of St. Edward's, Cambridge. Pp. 84. George Bell and Sons.

In these eight Lectures there is much with which we sympathize. The author is an able and thoughtful man ; when we cannot follow him we listen with respect.

<sup>1</sup> Bengel's golden notes should be weighed on this verse. . . .

<sup>2</sup> The off-lying of the Father's glory, and the stamped copy of His substance" (Heb. i. 3). "Who is the image of that God Who is invisible" (Col. i. 15).

*Recent Events, and a Clue to their Solution.* By Right Hon. Lord ROBERT MONTAGU. Pp. 700. Hodder and Stoughton.

There is a good deal of interesting matter in this bulky volume. Lord Robert Montagu, it will be remembered, "went over," but has lately returned to the Church of England. He writes in plain terms about the Pope and the Roman Church in Ireland, and Mr. Gladstone.

*The Epistles of St. John.* With Notes, Introduction, and Appendices. By Rev. A. PLUMMER, M.A., D.D., Master of University College, Durham, formerly Fellow and Tutor of Trinity College, Oxford. Cambridge University Press.

A year or two ago, the merits of Dr. Plummer's Commentary on St. John were pointed out in these pages; and we can thoroughly recommend the volume now before us, recently issued. Dr. Plummer has many of the gifts of a Commentator, and takes high rank in what one may call the Westcott-Lightfoot school. To some students and critics the Notes, Introduction, and Appendices in a volume of this character—"Greek Testament for Schools and Colleges"—may seem too long; but all will admit their value.

*The Apostolic and Post-Apostolic Times: their Diversity and Unity in Life and Doctrine.* By GOTTHARD V. LECHLER, D.D., Ordinary Professor of Theology, Privy Ecclesiastical Councillor in Leipzig. Third edition. Thoroughly revised and re-written. Translated by A. J. K. DAVIDSON. Two vols. Edinburgh: T. and T. Clark. 1886.

The first edition of this valuable work appeared some thirty years ago. The learned Professor's preface to the present edition has an interest of its own, for we have here, really, a new work; the plan has been changed, and much of the material transformed. In vol. ii. appears a very interesting section on the "Teaching of the Twelve Apostles." The volumes are convenient as to size and shape; the type is large and clear.

*The King's Coin; or, God's Fraction.* By the Rev. THOMAS J. BASS, Curate of St. Stephen's, Liverpool. Pp. 130. Nisbet.

This little book has the advantage of an Introduction by the Dean of Canterbury. In two or three respects, we think, Mr. Bass might have been a little more precise and so have made his work more telling.

*The Quarterly Review.* July, 1886. John Murray.

The article in the new *Quarterly* which especially interests ourselves, is one upon "Modern Christian Missions." This article, in many ways, is of high value. It opens thus: "Exactly one hundred years ago, a 'little parlour in Northampton was the scene of an incident which, 'although trivial enough in its circumstances, is well worth recording as 'a landmark in the evolution of modern missionary enterprise. The 'Baptist ministers of the district being assembled for edifying converse, 'and a definite subject for discussion being needed, suggestions were 'invited from the younger brethren by the senior of the company, a Mr. 'Ryland, father of the better known Dr. Ryland, who during the first 'quarter of the present century occupied a leading position in the 'Baptist denomination. A pause followed, which at length was interrupted by the modest and hesitating, yet earnest, voice of a young man 'of twenty-five, a poor village shoemaker, who, while earning his livelihood by cobbling, had sufficiently educated himself to obtain acceptance 'as a local preacher in the neighbouring chapels. What he ventured to 'propose for discussion was the question, 'Whether the command given

"to the Apostles, to teach all nations, was obligatory on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent?" It seems that the question, harmless as it looks now, fell like a bomb-shell into the midst of the startled audience. "You are a miserable enthusiast," shouted the grey-haired president, "for asking such a question. Certainly nothing can be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, will give effect to the commission of Christ as at first." The humble enthusiast of this story was William Carey, who seven years later sailed for India to raise the standard of the Cross among the heathen and Mohammedans of that vast peninsula; and after forty years of devoted and successful labours, which earned for him the title of the 'Father of modern English missions,' was laid to rest in his own settlement at Serampore, honoured and lamented by all the noblest and best in the land of his adoption." It is then pointed out how the *Quarterly Review*, in its very first number, February 1809, called attention to the work of Carey.

The *Quarterly* proceeds to give the rise of Missionary Societies. The total result of old and new Associations, it is said, has been such as to entitle the last half of the nineteenth century to be called emphatically the era of Christian Missions. Never before, since the primary Pentecostal outpouring, has the work of evangelization been pressed forward on so vast a scale, by such varied agencies, at so great a cost, and over so wide an extent of the earth's surface. To substantiate this statement the *Quarterly* exhibits a tabular view of existing Missionary agencies. Some of these tables (as Canon Scott Robertson's annual summary did not appear in THE CHURCHMAN last year) we may transfer to our own pages:

## CHURCH OF ENGLAND SOCIETIES.

	Description.	Increase in £.
1	Church Missionary Society . . . . .	231,000
2	Propagation of Gospel in Foreign Parts . . . . .	111,000
3	*Promoting Christian Knowledge . . . . .	15,500
4	*Colonial and Continental Church Society . . . . .	21,000
5	South American Missionary Society . . . . .	15,000
6	Colonial Bishops' Fund . . . . .	13,600
7	London Jews' Society . . . . .	36,000
8	Parochial Missions to Jews . . . . .	600
9	Universities Mission to Central Africa . . . . .	14,500
10	Cambridge Delhi Mission . . . . .	650
11	Oxford Calcutta Mission . . . . .	878
12	Melanesian Mission . . . . .	2,450
13	Church of England Zenana . . . . .	22,050
14	Female Medical Mission at Delhi . . . . .	480
15	Christian Faith Society (West Indies) . . . . .	2,200
16	Missionary Leagues Association . . . . .	8,550
17	Coral Missionary Fund . . . . .	1,200
18	"Net" Collections . . . . .	2,360
19	Missionary Studentships . . . . .	4,300
20	Miscellaneous, "Central," and other Funds . . . . .	28,600
	Total for Church of England . . . . .	£531,918

\* The part of the income expended in Foreign Missionary work.

## ENGLISH MIXED SOCIETIES.

	Description.	Income in £.
1	London Missionary Society . . . . .	106,100
2	Christian Vernacular Education (India) . . . . .	5,600
3	Female Education in the East . . . . .	6,000
4	Indian Female Normal School . . . . .	10,230
5	China Inland Mission . . . . .	17,960
6	British Syrian Schools . . . . .	4,800
7	East London Mission Institute . . . . .	9,000
8	Moravian Missions (British Province) . . . . .	5,500
9	British Propagation Society for Jews . . . . .	7,500
10	*Salvation Army . . . . .	1,400
11	*Religious Tract Society . . . . .	18,760
12	*British and Foreign Bible Society . . . . .	96,000
Total for English Mixed Societies . . . . .		£288,850

\* The part of the income expended in Foreign Missions.

## ENGLISH DENOMINATIONAL (NONCONFORMIST) SOCIETIES.

	Description.	Income in £.
1	*Wesleyan Methodist . . . . .	115,000
2	Primitive Methodist . . . . .	5,000
3	New Connection Methodist . . . . .	3,450
4	United Free Methodist . . . . .	7,200
5	Welsh Calvinistic Methodist . . . . .	5,500
6	Baptist Missionary Society . . . . .	75,000
7	General Baptist Society . . . . .	7,500
8	English Presbyterian Board . . . . .	17,000
9	Colonial Mission . . . . .	2,020
10	Bible Christians' Missions . . . . .	6,200
11	Friends' (Quakers) Missions . . . . .	9,900
Total for English Denominational Societies . . . . .		£253,770

\* The part of the income expended in Foreign Missions.

Adding together *Church of England Societies*, £531,918; *English mixed*, £288,850; *English Denominational*, £253,770; and *Scotch, Irish, and Colonial Societies*, £242,260, we have as a *Total for the British Empire*, £1,316,798.

## TOTAL MISSIONARY INCOME TABLE.

No. of Societies.		Income in £.
58	British Empire . . . . .	1,316,798
35	European Churches . . . . .	193,553
33	United States of America Churches . . . . .	606,450
20	Independent Missions . . . . .	26,000
146	Total . . . . .	£2,142,801

APPROXIMATE SUMMARY OF MISSIONARY STAFF AND NATIVE CHRISTIANS IN THE MISSIONS OF THE ANGLICAN, PROTESTANT, AND REFORMED CHURCHES AND SECTS.<sup>1</sup>

Workers from Christendom.			Native Workers.		Native Commu- nicants.	Native Christians.
Ordained.	Laymen.	Female.	Ordained.	Others.		
3,000	815	2,430	2,370	26,800	776,000	2,650,000

The article will repay careful study. Among other *Quarterly* articles are "Bribery, Ancient and Modern;" "The Growth of the English Novel;" "Sacred Books of the East;" "The Greek Islanders;" and "China and the West." In the last named article we are pleased to observe that the merits of Miss Gordon Cumming's "charming and truthful volumes" (more than once commended in *THE CHURCHMAN*) are frankly recognised. "The Flight to Varennes" is an ably written paper. In "Mr. Gladstone and Ireland" justice is done to Mr. Chamberlain, as well as to Lord Hartington and Sir Henry James.

*The Expositor.* Edited by the Rev. W. ROBERTSON NICOLL, M.A. Third series. Vol. III. With etching of Professor Franz Delitzsch. Hodder and Stoughton.

This volume is, to say the least, quite up to the high standard of the two preceding volumes. Among the contributors are Professors Driver, Kirkpatrick, Sanday, and Westcott, Dr. Maclaren, and Dr. Dods. Canon Westcott's papers, "Christus Consummator; Lessons from the Epistle to the Hebrews," have a rare charm. We have read Dr. Curtiss's paper on "Wellhausen's Theory of the Pentateuch" with surprise and regret. Such a paper, it seems to us, should not have stood so long alone.

*Daddy Crips' Waifs* is a tale of Australasian Life and Adventure, published by the Religious Tract Society (pp. 190); illustrated; a good prize or gift-book.

In the *National Review* appears a paper by Canon Trevor, headed "Ritual Litigation," pleading for the authority of the Bishop. The Archbishop of York (supported by the late Lord Chichester and others) suggested doing something to afford a means of direction and arbitration without resort to the Courts. Canon Trevor, as some of our readers will remember, had his own plan, and he sticks to it. "Glimpses of Bürger and Bauer Life," by Lady John Manners, is a very interesting paper. We give an extract: "During our stay in Homburg," writes Lady John Manners, "following the suggestion given in the *Times* to those 'who were travelling at that season, I tried to learn what I could as to 'the lives of the class of people who had land of their own in the adjacent villages. We observed, as doubtless all who drive much in the 'neighbourhood do, that the houses in which the class we should call 'agricultural labourers live are very uncomfortable-looking, merely lath

<sup>1</sup> For this table the *Quarterly* writer is "chiefly indebted to Dr. Wilder's elaborate statistics in the *Princeton Missionary Review*. It is of high interest, as exhibiting at a glance the present Evangelistic staff, and the existing fruits of their labours, exclusive of the school-children under instruction, for whom no complete returns are available. Absolute correctness is, of course, beyond our reach, and the figures grow while we are writing them down."



“and plaster. Where, as is the case of several villages in the neighbourhood of Homburg, there are factories, or other employments for some members of a family to eke out the subsistence earned from the land, I was assured that much solid comfort was to be found, as the people were industrious and careful. The appearance of the women gives one the impression that they are very thrifty and practical, at all events in dress. A rather short skirt, made of a peculiar kind of blue cotton with a little pattern, a short jacket, sometimes a small coloured handkerchief, complete their costume. They wear nothing, as a rule, on their heads, and have beautiful hair, very neatly plaited; but they usually look older than they are.

“It seemed rather difficult for those who talked to me on the subject to tell me what the labourers who possessed little bits of land made a week, but they agreed people work harder when they work for themselves than when their labour is for a master. The cows were often made to draw the carts, and looked very thin. The fruit-trees are supposed to be worth three or four pounds a year, but they require care, and one tree sometimes belongs to several people. An orchard of ten trees will yield a crop worth from four to five pounds. The effect of the great fields, dotted with fruit-trees, is charming when they are either in blossom or covered with fruit. They border the roads in most directions near Homburg, and I was told it was customary to plant trees bearing fruit not good for eating raw, closest to the road. The consumption of compôte, not jam, all over Germany is enormous, and the fruit factories are a source of wealth to the people. Fruit-trees twenty years old bear crops worth a great deal of money; and frequently the trees belong to one person, the crops of corn belong to others. Cronstadt, in the neighbourhood of Homburg, owes its prosperity entirely to its vast orchards, planted by a wise and benevolent clergyman. It sounds pleasant work to gather fruit, but I believe it is very hard to be at it all day, and many townspeople let their fruit-trees to peasants. I was assured that there is not much real want in the villages round Homburg, but people's ideas as to what is real poverty differ. In the woods, however, the great woods of the Taunus mountains, there is great destitution in the winter. And, if the potatoes fail, it is to be feared the poor people almost starve; but when a widely-spread calamity of that sort happens, the Red Cross Society comes to the rescue.

“It struck me that the German maids had a great capacity for work, and seemed to enjoy it. They usually came from the neighbourhood of Homburg for the season; they are generally most pleasant, and they have to rise very early in the morning to suit the habits of the German visitors, and often have to sit up late to suit those of the English. For, as an old inhabitant told me, with a shake of the head, some people who come to Homburg take a pleasure in what they call ‘doing the doctor;’ dinners get later, and longer, and larger, and the old inhabitant observed that the waters would lose their reputation if this went on. I believe, however, that many come for the sake of the wonderful air, the scenery, and the society, the music, and pleasures attainable at a low rate.

“To return to the good little maids in the lodgings. They receive eight or ten shillings a month and their food, in return for which they seem to be incessantly at work, and always smiling and struggling to learn English. This scale of payment seems very low, but the visitors to Homburg are supposed to give presents to the servants in the various lodging-houses. After doing every sort of work in the house during the week, they may be seen on Saturdays tidying up the little gardens

"and watering the pavement. The rising generation in Homburg is taught English from its earliest years, and a great many other things besides. There is a merciful arrangement by which the children are allowed, at fixed times during their school-hours, to take a run while the schoolroom is thoroughly ventilated. I am told this arrangement is most beneficial to their health.

"I used to watch the women weeding in the gardens with interest ; they looked very neat and cheerful ; the usual pay they receive is a shilling a day, sometimes more. They receive the same sum for weeding in the castle gardens, except when any of the Royal Family are at the Schloss ; the workpeople belonging to the place receive double pay as long as any of the family are there. This must, I think, make them very loyal. The Schloss gardens are always open to the public, I think, from five in the morning, and many a delightful stroll we took among the alleys and on the terrace, which commands a view of the beautiful range of wooded mountains, of red roofs of the houses in the old town, and the poplar-avenues leading to the heart of the forest. The people in the villages who even have very small bits of land seem to get on well as long as they, or members of their family, have other occupations to help them. This tallies exactly with the account given of Lord Tollemache's small proprietors of land. Here, near Homburg, a family may live in a very wretched-looking cottage, perhaps with the cow-shed close to the door, a great fruit-tree on a bank, and they may own a little bit of land, perhaps a good step off, and one or two more fruit trees. If some of the family are employed in factories, of which there are several in the neighbourhood, others, say, on the railway, the family do well, according to their notions of comfort. Every man has to serve in the army, and this some regard as a hardship ; but surely the discipline must be of great use to them, and seeing a little of the world beyond the villages must enlarge the minds of the agricultural labourers. As a rule, they are contented, and have very friendly, simple ways. They rise sometimes between two and three in the morning in hot weather, but take a rest at noon."

In *Blackwood*—a capital number—appears a very appreciative biography of Elizabeth Fry. "Moss from a Rolling Stone" is readable as usual.—*Cornhill* contains a graphic sketch of China Town in San Francisco.



## THE MONTH.

THE elections are almost over, and the majority against Mr. Gladstone is larger than we dared to hope. The majority in England, very great, is evenly distributed over boroughs, counties, and London. Of 62 metropolitan constituencies, the Unionists hold 51. There are returned (July 19th), 316 Conservatives, 77 Liberal Unionists, and 191 followers of Mr. Gladstone. The Parnellite vote remains unchanged—84. Thus, the Unionists, Conservative and Liberal together, have a majority of 118.<sup>1</sup>

<sup>1</sup> As to this Gladstone Cabinet "History will have little to say in its praise. It came into office by an unworthy stratagem ; it accomplished

The Bishop of Norwich has been holding his fourth septennial visitation. The Bishop has entered the thirtieth year of the Episcopate, and he remarked that, of the sixty-three Bishops who in the last eight hundred years have held that Bishopric, only three held the office for the same length of time. We quote the following four passages from his Lordship's Charge. First, on the Lay Preacher :

The applications for ordination from literates and from theological colleges are very numerous ; but experience does not suggest any modification of my rule to decline candidates who have not graduated at one of our Universities, or passed the prescribed course at a theological college, approved by me, unless under very exceptional circumstances. How far it may be expedient for the Church to give authority to godly persons to teach and to hold service for instruction in the Word of God, who may not be called to the ministry, or who have not the required qualification for its exercise, is altogether another question. Personally I am, and always have been, in favour of the Church so acting, and that she should gather such workers from all the different classes of society. I think it more than probable that out of such, when tried by experience, many would be found called, willing, and fitted for admission to the ministry. The acquirement by such of the due qualifications for the ministry, and their admission when so qualified, would constitute a clear gain to the Church ; but to lower the standard of requirement in order to obtain admission to a greater number would be, in my opinion, a great mistake, and a real injury to the Church.

Second, on Patronage :

After careful consideration of the whole question of Church Patronage, I venture to state that, in my humble opinion, the following are desirable and practicable as measures to be adopted, or as principles for our guidance : (1) That donatives, resignation bonds, sequestration for debt, and registration of all sales, should be dealt with as I have already stated. (2) That the sale of advowsons can only be disallowed upon the principle of fair compensation, and that such compensation ought not be acquired from the income of the benefice. (3) That a diocesan board of patronage would not be a desirable substitute for the present system, either with regard to purchase or presentation. (4) That the sale of next presentations cannot effectually be prevented while the sale of advowsons is allowed. (5) That the existing abuses of Church Patronage will be best corrected by extending the power of the Bishop in the matter of institution, and for the exercise of such increase of power as creating a council, representative in its character, consisting of clergy and laity, whose voice should not prevail against his, nor his against theirs ; and, as a further check to abuse in the exercise of patronage, and a help to the Bishop in the exercise of his authority, that opportunity should be given to the parishioners to state to the Bishop, if they are so minded, their objection to a presentee, giving them a voice—not of election, nor of veto, but of objection.

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nothing ; it unsettled much ; and it perished finally by a blast of popular disapprobation almost without parallel. In six months Mr. Gladstone has transformed a submissive following of three hundred and thirty-three into a demoralized minority of one hundred and ninety-one. It would have been happy for his fame had he confined himself to breaking up the Liberal Party."—*Standard*.

Third, on the Laity and Parochial Councils. Touching the assignment to the "faithful laity a more clearly defined share in the administration of the Church's affairs," said Dr. Pelham :

I am inclined to think that their proper place and function in the administration of the affairs of the Church would be most satisfactorily ascertained and assigned if, in accordance with what I have suggested in connection with the reform of Convocation, the House of Laymen was to be legally constituted by statute. In any such statute there would of necessity be defined their relation to the House of Convocation, and their special functions, and in so doing provision would have to be made for the regulation of their election, and for declaring the qualifications for the elected and for the electors. This would of necessity affect the lay element in the constitution of the Diocesan Conference ; and that would naturally and of necessity affect the constitution of the ruridecanal chapters, and the electors of the parochial representatives, so that the Act which legalized the House of Laymen would by natural consequence give a legal *status* to the lay members of the conference, to the ruridecanal chapter, and to the parish electors. Even supposing that statutory Parochial Councils are desirable institutions, which, upon any plans which I have seen, I do not think them to be, I would submit that in seeking their adoption it would be wiser to begin at the higher step on a principle which, when there applied, must, by a natural gradation, reach the lowest, and while it would experimentally show the place and the functions of the laymen in the administration of the affairs of the Church, in Convocation and in the diocese, in the rural deanery and in the parish, would give to all a uniting force and a chain of connecting links, which would be very helpful to the Church in all her counsels, and a real power in her work.

As to music, the honoured Bishop said :

More music has of late years been introduced into the services, and in its right place and proper degree music is a very real help ; but I have a fear lest the organ and the choir should supplant or drown, instead of leading, the congregational voice in response, prayer, and praise. The loud amen from the organ is but a poor substitute for that which sounds from many voices over all the church ; and though taste and habit may cause many of the clergy and some of the congregation to prefer the intoning of the prayers, yet I fear that, even when this is done by a gifted and trained voice, which is and must be rather the exception than the rule, it fails to aid the devotion and to elicit the response of the congregation, as would be the case if the prayers were said reverently and audibly in the natural voice.

The spiritual counsels with which Bishop Pelham closed his Charge are such as all who have any knowledge of his work and character might confidently expect.

At the Canterbury Diocesan Conference, Canon Hoare gave an admirable address on the agricultural labourer. The Archbishop, in his Grace's opening address, thus referred to Extraordinary Tithes :

The mode of collection which made a part of this Extraordinary Tithe was not introduced in deference to the wishes of the clergy. It has

not been removed in deference to their wishes. It was both arranged for and has been altered in compliance with the wishes of tithepayers. If tithe had always been paid by landowners (as it should have been) the history might have been different. Perhaps no change would have been demanded, and agitators would certainly have been saved some reprehensibility. It is too soon to prophesy that in the course of years either side will suffer. The Bill (which, prepared by a Committee which certainly commanded confidence when appointed) had passed one House, was equally certain to pass with a majority in the other. What could be done was done in the emergency of the dissolution, and all that was wise too. The Land Commissioners, the landowners on the Committee, the promoters of the Bill, Queen Anne's Bounty, and the Bishops (who met on the subject) were represented by members of each body of the Home Office; the more plainly oppressive regulations were by their common consent toned down. The Bill so quickly became law that the strongest advocates of accelerated legislation lost their breath at its speed. As to the future of its operation in detail, no one is certain to be wrong except anyone who is certain that he knows.

In his closing address, the Archbishop spoke of the Church Army<sup>1</sup> as follows:

He was sure they had all been glad to have Mr. Carlile amongst them that day. They had seen the energy, the sincerity, and the simplicity of the man, and they would agree that his work might have an important influence on the future. Some of them had probably seen a recent statement that doctrines had been professed by members of the Church Army at a proprietary chapel in the South of London on the subject of conscious sinlessness. His Grace had immediately seen Mr. Carlile, who said that the objectionable language had fallen from strangers who had risen in the chapel, and who were not connected with the Church Army.

Concerning the Diocese of Liverpool some interesting and encouraging statements have recently appeared in the *Record*. For example: During the six years which have elapsed since Dr. Ryle became first Bishop of the new See—

- (a) Fifteen large new churches have been built and consecrated, and are now the centres of parochial districts.
- (b) Four large new churches have been built and opened by license, and will be consecrated as soon as the endowment and repair fund is complete.
- (c) Five new churches have been founded and are being built.
- (d) Three old churches have been taken down and rebuilt.
- (e) Three new districts have been provided with iron churches or temporary buildings until permanent churches can be built, and are regularly worked by

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<sup>1</sup> The Bishop of Durham presided this week at the mass meeting of the Church Army at Sunderland, at which three thousand five hundred attended. Archdeacons Watkin and Long were both present, and forty-four other clergymen. The Rev. Canon Money, the Rev. W. Carlisle, and a great number of working men addressed the meeting. Some of the worst characters in the town were among the converts, whose homes and lives appear to be quite changed.—*Rock*.

licensed mission curates with Sunday and week-day services.

- (f) At least two more new churches are planned and proposed, and large sums of money already provided for their erection.
- (g) Three large old churches have been restored at a cost of £4,000 or £5,000 each.
- (h) Four churches have been enlarged at great expense by the addition of chancels.

At the 27th Annual Meeting of the Southport Conference, Canon Clarke in the chair, the Rev. J. Barton (Holy Trinity, Cambridge) in a paper on "The Revival of Church Feeling," regretted the revival of ceremonialism :

What could be more thoroughly deplorable than the spectacle which met them every day of churches in which the sermon was regarded as a mere adjunct to an elaborate musical service, and dwarfed down to the briefest possible limits, in which not the clergyman but the organist and the choir practically ruled how the service was to be performed. . . . In his opinion Evangelical principles were more generally recognised now than at any period of the Church's history.

A proposal has been made by the Bishop of Carlisle, in a letter to the *Times*, to commemorate the Queen's Jubilee by the erection of a Church House.

The intolerance of the French Government, in expelling Orleanist Princes, will probably aid the Legitimist cause. The Comte de Paris and the Duc d'Aumale have taken up their abode in England.

With sincere regret we record the death of the Rev. Prebendary Daniel Wilson, Vicar of Islington.

A British and Colonial Temperance Congress has been held in London under the auspices of the National Temperance League.

The Bishop of Chichester, at the anniversary of the Diocesan Association, referring in touching terms to the "good Earl of Chichester," so honoured in the county, said :

He felt that he had lost in the late Earl one whom he might truly call a friend, a friend whose sympathy he could always rely upon, whose help was always ungrudgingly given, whose counsel was so true, so faithful, so wise, that he could always as a Bishop rely upon it implicitly—and, therefore, such a man was even a greater loss to him than to anyone else in the county. As a Bishop he never sought the co-operation of the Earl of Chichester, but it was freely and faithfully given. As a friend his sympathy and help was beyond his (the speaker's) power of expression. He was sure they all felt deep regret at the loss of their late patron.

At the annual gathering of the Church Parochial Mission Society (Bishop of Oxford in the chair), the Rev. W. Hay Aitken made an excellent speech. We take the following from the special correspondent of the *Record* :

The Annual Report is of much interest, particularly those portions of it relating to the work that has been done by Missioners of the Society in America and Canada, and on the West Coast of Africa. It emphasizes the difference between a mere "revival" and a parochial mission, the Council having specially considered during the year the way in which Missions may be best conducted, so as not only to revive, but to deepen the spiritual life. A circular was issued to the clergy stating that the Council were prepared, with this end in view, to sanction the employment of its machinery and agents for the following purposes:—"1. To make the Society's Office a centre for correspondence and intercommunication between those who are engaged in special forms of religious activity and the regular parochial clergy. 2. To obtain the services of men of weight and experience for the purpose of conducting Retreats amongst the clergy, or Quiet Days, in cases where something less than a regular Retreat is desired. 3. To provide for the conduct of similar services for lay workers. 4. To arrange visits from men of ability and experience in parochial work, who, while affording help in other ways, may be able to assist the incumbent by offering useful practical suggestions upon the work and needs of his parish. 5. To avail themselves of the special seasons of the Christian year as opportunities of raising the tone and developing the vitality of the congregation, by pressing home the great lessons which the seasons suggest. 6. To arrange for special addresses to men, in which sceptical difficulties and special sins may be dealt with, thus helping forward the cause of Social Purity and Temperance. 7. To secure the assistance of Christian women for special Mission work among women. 8. To encourage special efforts to reach children and young people in summer seaside resorts and elsewhere. 9. To arrange for special evangelizing efforts, in tents or otherwise, during the summer months, where a regular Mission might not be desirable. 10. To arrange that wherever a Mission has been held, a revisit should take place in the course of a year or so, with a view to establish the work done during the Mission." An extensive programme truly, but I fancy that some of the Society's supporters will wince at the idea of "regular Retreats," mentioned in Clause 2. "Corresponding Associates" have been secured in all the Dioceses of England, and the appointments of the Revs. J. Cullin and J. H. Haslam to be Diocesan Missioners for Canterbury and Rochester respectively, are noted with approval. The work of Mr. Aitken and others of the Society's Missioners during the Mission in the United States seems to have been much appreciated by the brethren across the water, one rector congratulating a Society which can send forth to do its work men "of such sanctified common-sense and such capacity for usefulness." The Report adds: "A profound impression seems to have been made throughout the States. The Mission movement has now thoroughly taken hold of the American Church. It is to be hoped that it will prove as useful there as it has been in our own country. One significant fact may be mentioned as justifying this anticipation, i.e., the formation within that Church of a Parochial Mission Society." The report of the Rev. W. Haslam's work in Canada is also encouraging. Many a clergyman in the Dominion has made a fresh start in his work, strengthened in his own soul and riveted more closely to his people. The visit of Mr. Darwin Fox and Mr. Dodd to the native churches of Sierra Leone and Lagos is also referred to. . . . With all this Foreign and Colonial work on hand, the list of Home Missions is somewhat less than the previous year, but nevertheless 237 Missions represent a very fair twelve months' work. . . . The balance sheet showed a balance in hand of £1,120, but, as a matter of fact, the actual balance at the present

time Mr. Fox stated was only about £20. The Bishop of Oxford's speech, though brief, was characteristically pungent, and his remarks, to the effect that the Society was a proof that the Church was not so slow as her enemies represented to accept new ideas or to adopt new courses of action, were happily conceived.

The Bishop of Adelaide, in an Address to his Synod, having pointed out that there is a longing among many earnest Christian persons for unity, proceeded :

Ah ! what would not Church in Australia be capable of being and doing if, instead of the warmth and zeal of Methodism streaming off in one direction, and the earnestness of the Baptist in another, and the vigour of the Congregationalist and Presbyterian in a third, and the Church of England, rich in its catholicism and firm in its stability, left to throw out its new shoots, there were to be interwoven in one strong yet flexible band the life and strength of each of these ?

A confirmation tour to some of the northern cities of Europe has just been completed by Bishop Alford, Bishop Titcomb having been similarly employed in more southern parts. Bishop Alford was warmly received by the English chaplains and residents, the confirmation services being attended by earnest congregations. At Copenhagen he was hospitably entertained at the British Legation. At Stockholm the Bishop was presented to the King of Sweden.

In a paper on "Carthage, Ancient and Modern," in the *Record* we read :

The brightest spot in Tunis yet remains to be noticed. It is the English Church of St. Augustine, "the Gem of Tunis" as travellers have called it. It is a very pretty permanent iron structure, placed upon a platform of large stones brought from Carthage, and stands in a garden of luxuriant oriental foliage. In it is a simple memorial window to the author of the immortal ballad "Home, sweet home," who was buried in the English cemetery in Tunis. Subscriptions were invited in the newspapers, and in a very short time nearly three times the necessary sum was offered. At the foot of the window is the inscription "In memory of John Howard Payne, author of "Home, sweet home"; and in the central light is the motto, "The Lord hath brought me home." He was an American by birth, and was twice American Consul-General in Tunis. His paternal grandfather was an Englishman of good family ; and his mother was the daughter of a converted Jew. There are few stories more melancholy than that of Payne. It was from the aching void of his heart that he sang "There's no place like home." Though he lived in a "palace" he was homeless. Though he "roamed amid pleasures," he was an unhappy man. I shall not here attempt to state the causes, beyond this : In his youth he disregarded the voice of God and Nature. "It is not good for man to alone ;" and in his old age he found that, left alone, the garden of Eden is but a barren wilderness to live in.

The following passages are taken from the address of the Bishop of Rochester at his Diocesan Conference :

As to the question of the Church's endowments, I recommend to the careful study of the Conference a book by Professor Brewer, called "The Church of England." It has been ably edited by a rising barrister of much promise, Mr. Lewis Dibdin ; and with a scholar's erudition it



combines a lawyer's exactness. Only on one other point would I offer a word : it is on an aspect of Disestablishment which religious Dissenters regard with increasing uneasiness. I mean the blow to the authority as well as the influence of what all Christians understand as revealed religion, that would be felt over the civilized world, if the English Church were overthrown. The words I shall now read to you are quoted from a book published this year, and from the pen of one who, to a culture ample and polished, and a facility of literary expression surpassed by none of our time, adds an austerity of personal virtue which a Puritan could hardly rival, and a devotion to whatever touches the material comfort, the higher education, the moral elevation of the people, that amounts to a kind of passion. "All this hesitancy, this tampering with conviction for fear of its consequences, this want of faithful dealing in the highest matters, is being intensified, aggravated, driven inwards like a fatal disorder toward the vital parts by the existence of a State Church. While thought stirs and knowledge extends, she remains fast moored by ancient formularies. While the spirit of man expands in search after new light, and feels energetically for new truth, the spirit of the Church is eternally entombed within the four corners of Acts of Parliament. Her ministers vow, almost before they have crossed the threshold of manhood, that they will search no more. They take oath, in other words, to lead mutilated lives. The State Church is bound up in the minds of the most powerful classes with a given ordering of social arrangements; and the consequence of this is that the teachers of the Church have reflected back upon them a sense of responsibility for those arrangements which obscures their spirituality, clogs their intellectual energy and mental openness, and turns them into a political army of obstruction to new ideas. It is because a State Church is by its very conception hostile to the principle 'that the use of the judgment is a duty incumbent on the individual and a duty to be discharged without reference to any external consideration whatever, political or otherwise,' that we are justified in counting it apart from the private Churches with all their faults, and placing it among the agencies that weaken the vigour of a national conscience and check the free play and access of intellectual light." You will the better appreciate the importance of these sentences, and the unyielding resoluteness of moral purpose which, when the time comes, is likely to drive them home to their utmost logical issues, when I tell you that the book from which I have been reading is called "Compromise," and that the author is John Morley, the *fidus Achates* of the Prime Minister, and Chief Secretary for Ireland.

We think we know what a Church should strive for ; we hope that the best men in the Church are striving for it ardently—to present CHRIST as the life and hope of men ; to feel that whatever touches and elevates humanity has His living sympathy and His supreme blessing ; to love the people, all the people with a sincere, and complete, and passionate love ; to claim freedom as the secret of self-respect ; and to promote virtue as the very breath of a country's greatness ; to declare truth—all sorts of truth—everywhere and always ; to promote brotherliness ; to save body as well as soul ; to love GOD with mind as well as heart, and to love man because he belongs to GOD ; to tolerate differences because we cherish independence ; to learn from others if we expect them to listen to us ; to be gentle and yet strong, and to strive together for the faith of the Gospel—may this be more and more the holy secret of us who have been joined in the happy brotherhood of this overwhelming diocese ; and may we all be helped to learn and practise it better by our gathering here to-day.

## TO OUR READERS.

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SEVEN years ago, in August, 1879, appeared the prospectus of *THE CHURCHMAN*, a shilling monthly Magazine, upholding the principles of the Reformation, and consisting of contributions from men of leading among the Clergy and the Laity. In October of the same year, our first number was issued. It contained articles by Canon Garbett, Canon Hoare, Dr. Ryle (now Bishop of Liverpool), Mr. J. Maden Holt, M.P., Canon Tristram, Dr. Cunningham Geikie, and Mr. Eugene Stock; a hymn by the Rev. E. H. Bickersteth (now Bishop of Exeter); reviews and shorter papers by other writers. *THE CHURCHMAN* received a kindly and appreciative welcome. It was admitted, very generally, that the new serial supplied a want; and the testimonies which reached us, in private as well as public criticism, were most encouraging.

After seven years, the influence of *THE CHURCHMAN* being greater, we believe, than it has ever been, and its position well assured, we thankfully acknowledge the success which has rewarded our efforts. We may also venture to say that the promises of our prospectus have been carried out. As to doctrine, the Magazine has been faithful to the lines laid down in the first article of our first number. For ourselves, we have never been afraid of reasonable and reverential discussion; and upon secondary matters, we think, differences of opinion are often to be welcomed. In regard to the inspiration and authority of Holy Scripture, *THE CHURCHMAN* has proved, we are told, an able advocate. Articles upon the work and history of the National Church have been contributed by representative men of the highest standing. In matters of "Church Reform," the Magazine from the first has taken a leading part. While earnestly advocating reforms, particularly in the way of elasticity and adaptation, *THE CHURCHMAN* has opposed (and will continue to oppose) all changes of a latitudinarian cast. Controversial questions have been handled, as was promised, in a spirit of courtesy and candid construction. Papers upon missions to the heathen and evangelistic efforts at home, expositions of Scripture,

statements and suggestions upon spiritual work, have been reckoned of high value. In other ways, too, our promises of August, 1879, have been fulfilled. Literary and historical papers, essays for the "general reader" of culture, reviews of theological works, and articles on current events, of important political, social, and religious bearing, have appeared in *THE CHURCHMAN*, in due proportion.

We very gratefully acknowledge the literary aid of a large number of contributors, clerical and lay (touching whose ability and judgment it is needless we should say one word), and the kindly and judicious counsel given by many Churchmen who warmly welcomed the Magazine, and have never ceased to recommend it.

To one feature in the success of *THE CHURCHMAN*, mentioned by many of our friends, we have attached a singular importance, viz., the co-operation of clergymen and laymen who, upon many points holding differing views, are sound and staunch defenders of that priceless heritage, which just now, in so many ways, is the object of open and insidious attack.

In order to extend the influence of a Magazine which has thus done good service, we have come, after careful consideration, to a conclusion which will result, we hope and believe, in a very large increase of its circulation.

Some months ago, in a letter from an esteemed supporter (the Prebendary will pardon our quotation), we found these words: "The only fault I ever hear against *THE CHURCHMAN* is its price. The men I speak to about the Magazine fully admit its fairness, high tone, power, and so forth, but they find it difficult in these 'hard times' to afford a shilling a month." Similar suggestions from hard-working incumbents, as well as from laymen, and also from curates, have reached us now and then within the last two years. The pecuniary position of a large proportion of rural rectors and vicars, with wheat at its present price, is growing worse and worse. And owing to the "depressed" state of affairs throughout England and Ireland, many Churchfolk who would gladly "take in" *THE CHURCHMAN*, find a shilling a month a real obstacle.

We have therefore concluded, after consultation, to issue the Magazine, beginning with October, 1886, at sixpence a month. The change is great, but we make it with confidence.

In type and appearance *THE CHURCHMAN* will remain as it is. Of the contributors still remaining to the Church, by whose pens our pages have been enriched, we do not lose one, while other dignitaries and eminent laymen have promised help, so that the interest, character, and efficiency of the Magazine will be fully maintained. No pains will be spared, indeed, to make *THE CHURCHMAN* more generally acceptable.

A full prospectus of the New Series will be found in this number.