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THE
CHURCHMAN

JANUARY, 1901.

ART. I.—NEO-ANGLICANISM IN CONFLICT WITH THE
HISTORICAL HIGH CHURCH SCHOOL.

DURING the past year we have published a series of extracts from the works of the seventeenth-century divines which define their attitude towards the Church of Rome. Those divines represent the historical school of Anglican High Churchmen. There have always been two schools of thought in the Church of England, and each of these schools has a standing-ground within her which none would care to dispute. They do not differ in fundamentals. They hold the same creeds and are faithful to the same Prayer-Book, the Articles, and the other standards of belief, while they have an equal reverence for the authority of Holy Writ. One school leans more to one set of favourite doctrines, the other school to another set. Evangelicals love to dwell on the great truth of the Atonement and on the need of faith; High Churchmen, professing that they do not undervalue these fundamental principles of Christianity, treat more copiously of the means of grace. Neither party denies the truths urged by the other, though each loves to occupy itself with one side rather than the other of a complex truth. The Church is wide enough for both, and she holds both in her embrace and love, and calls them both her children.

A new party has arisen, which claims forbearance, and to which forbearance is extended, on the hypothesis that it is the modern representative of the historical High Church school of the seventeenth century. Men who do not belong to it throw their shields over its members on that score. To know whether this claim is just or unjust, it is necessary to make an induction on a large scale. This we have attempted to do during the past year. Hooker, Andrewes, Laud, Cosin, Taylor, Bull, Beveridge, Bramhall, Hall, Pearson, are adequate

specimens of the class whose tenets we desire to arrive at. It may be fairly argued that what they held in common is tenable in the Church of England by High Churchmen now; but that must be admitted with this further corollary, that what they rejected must be rejected now by any who appeal to their authority as justifying themselves.

We do not propose to cull statements made by members of the modern school which are in contrast with the statements of the seventeenth-century divines. And for this reason: Our purpose is not to convict so much as to convince. We are not anxious to pin down Lord Halifax or anyone else to an extravagant statement, made perhaps in the excitement of oratory, or in anger, or in disappointment, or in pain. We would rather that these ebullitions should be forgotten and forgiven, provided that those who uttered them show themselves willing to draw back to the standing-ground of the High Churchmen of the seventeenth century.

It is only necessary to read the early "Tracts for the Times" to see that there was no intention on the part of the Tractarians at first to go a step beyond that point. They believed that principles, held two centuries ago, had been to a great extent forgotten in the eighteenth century, and that it was necessary to recur to those principles to defend the position of the Church, which could no longer rely on the external protection of the State as an Establishment, and, if it was to stand, must stand by its own intrinsic strength. But John Henry Newman's mind was one of great restlessness. Seizing the direction of the movement with a firm hand, he guided it more and more in the direction of Rome, to which he at length himself submitted. It was probably the sceptical tendency of his own disposition that led him backwards to this consummation. He must have an authority with which to silence his doubts—not only authority, it must be infallibility; nothing less was sufficient. Where was it to be found? In the Church diffusive, said Pusey. But the Church diffusive could not speak, and, being split into several sections, would not be able to speak. This was not enough for Newman. He must have a living voice to tell him, "You are to believe this, and you are not to believe that," after which pronouncement he would never speculate again. Where was such a voice? No Protestant Church claimed it; if it existed at all, it could only be in the Roman part of the Church and its Bishops. So Newman succumbed to Rome, having led his special followers to the brink of the precipice down which he had himself leapt. Some of his disciples followed their master. Some gave up religion as a failure. Some recurred to the old Anglican position, and

congratulated themselves on emancipation from their late intellectual thralldom.¹ Some remained in the Church of England, and set themselves the task of introducing into her the principles and the dogmas of the Church to which Newman had seceded. Through a trustful but weak toleration, the last-named party was singularly successful, and out of it has grown the "Ritualistic" movement, a movement as ill-named as it is misdirected.

What is it that sober-minded men complain of in the Neo-Anglicans? The following points in particular:

1. A depreciation of the Reformation and disloyalty to its principles.

2. A tenderness towards Rome, which leads to the condonation of her errors and offences as a whole.

3. An indifference in each particular case to the false doctrines of the Church of Rome, and a disposition to excuse, if not to accept them.

4. The adoption of the mediæval and modern Roman tenet of the presence of Christ's Humanity and Divinity in the elements of bread and wine, under the name of the Objective Presence.

5. The consequent introduction of the doctrine of the Mass and of the ceremonies naturally accompanying it, of Children's Eucharists with a view to teach it, and of other rites following upon it.

6. The practice of the Confessional.

Does the teaching of the old historical High Church school justify the new school on these points?

1. On the subject of the Reformation we have shown that Hooker teaches that "we dare not communicate with Rome concerning sundry her gross and grievous abominations," and that "the indisposition of the Church of Rome to reform herself must be no stay unto us for performing our duty to God," and that our prayer to God is that she "will yield to frame and reform herself, so that no distraction remain in anything" (CHURCHMAN, December, 1899). Bishop Andrewes declares that it was a duty to reject the sore injury and grievous defilements which the Catholic faith had suffered, in order to cling to the Catholic faith, while repudiating un-

¹ Even Keble wrote in 1858: "I look now upon my time with Newman and Pusey as a sort of parenthesis in my life, and I have now returned again to my old views, such as I had before. I see that I was fairly carried off my legs by the sanguine views they held, and the effects that were showing themselves in all quarters." "Now that I have thrown off Newman's yoke," he said to Isaac Williams, "these things appear to me quite different" ("Autobiography of Isaac Williams," p. 118).

catholic corruptions ; that the dogmas rejected by us were unknown to, or rejected by, the Fathers ; that our designation of " Protestants " came from our protesting that we would not any longer endure errors and abuses, but would remove them ; that the way to peace is for Rome to reform those things in which she differs from us ; that the Reformation was not an innovation, but a restoration of what those in ancient time held, which Rome had innovated upon ; that wherever we changed anything in ritual, it was because the Roman Church had gone away from the pure and perfect worship of God, and because it was not so from the beginning ; that our Reformers protested against the faults that had crept into the Church, and, acting on that protestation, separated from Rome until those faults were changed for the better, but they did not touch the primitive faith or religion (*ibid.*, March and April, 1900).

Archbishop Laud says that in our Reformation our Princes and our clergy and our nation each did their part—the Princes by summoning the clergy to meet for the consideration of reform and giving assent to their acts ; the clergy by drawing up the Thirty-nine Articles ; and the nation by confirming in Parliament what was done by the Church that it was Rome that hindered a reformation, which would otherwise have been universal, and as she would neither reform herself nor suffer reformation, it was the duty of each particular Church to reform herself ; that it was her corruption of the doctrines of the faith that caused the separation of the Churches, and still causes the separation to continue.

Bishop Cosin says that the abuses, corruptions, and erroneous doctrines removed at the Reformation were like warts and tumours on a man's body, the removal of which restores to the body its natural and fair appearance, and they were no part of true religion ; that at the Reformation " the strange, new, and unreasonable doctrines and practices which in lapse of time had crept into our Church by inadvertence, or had been wilfully introduced by Romish guile, have been reformed and brought into accordance with the Word of God in lawfully assembled synods and in Parliament " (*ibid.*, August, 1900).

Bishop Jeremy Taylor writes: " The Church of England being ashamed of the errors, superstitions, heresies and impieties which had deturpated the face of the Church, looked in the glass of Scripture and pure antiquity, and washed away those stains with which time and inadvertency and tyranny had besmeared her, and being thus cleansed and washed, is accused by the Roman parties of novelty, and condemned because she refuses to run into the same excess of riot and deordination ; but we cannot deserve blame who

return to our ancient and first health by preferring a new cure to an old sore" (*ibid.*, October, 1900).

Bishop Bull, speaking of the Reformation, exclaims: "God grant that we do not provoke Him to recall that mercy, which ourselves, indeed, throw back in His face, as if it were not worth our acceptance, and to cause a dark night of Popery to return on us. We should then cast back a kind and mournful eye upon our dear mother, the Church of England, whose very bowels we now tear and rip up by our own wicked schisms." He holds the Church of England to be "the best and purest Church at this day in the Christian world," and blesses God "that I was born, baptized and bred up in her communion, wherein I firmly resolve, by His grace, to persist as long as I live" (*ibid.*, November, 1900).

It is to be noted that both Andrewes and Laud speak with the highest respect of the Thirty-nine Articles as "our Confession of Faith." Hall calls them "our Mother's voice."

2. Attitude towards Rome. Hooker does not hesitate to speak of the "heresy of the Church of Rome," and he freely uses the expressions "Popish heresies," "Popish superstitions"—nay, he speaks of the Roman doctrine of justification as "the mystery of the man of sin." "Wherein do we disagree?" he says: "we disagree about the nature of the very essence of the medicine whereby Christ cureth our diseases. The Church of Rome, in teaching justification by inherent grace, doth pervert the truth of Christ." He warns modern Romanists that, though they may be saved, "their estate is dangerous" (*ibid.*, December, 1899).

Andrewes contrasts England and Rome as the hill of Zion and the mountain of Samaria, and says that if any are not satisfied with the old Catholic faith without the new patches of Rome, and are not content unless, by draining to the dregs, they reach the abuses and errors, not to say fables and figments, which in the Middle Ages filled the Church, they must be left to their choice. "Belong ye, then, to your Roman Catholic Church; we will belong to that which is simply Catholic, and not restricted to Rome!" All that he allows to Romanists is that they have still among them many remains of the Catholic Faith, though somewhat corrupted, and that we may therefore call them members of the Catholic Church, but not sound members (*ibid.*, April).

Laud holds that "there is peril, great peril, of damnable both schism and heresy and other sins, by living and dying in the Roman faith, tainted with so many superstitions, as at this day it is, and their tyranny to boot." For himself, he acknowledges a possibility of salvation in the Roman Church, but "not as men are Romanists, but as they are Christians

. . . though they hazard themselves extremely by keeping so close to that which is superstition, and in the case of images comes too near idolatry" (*ibid.*, June).

Cosin, in his last will and testament, writes: "I do profess with holy asseveration and from my heart that I am now, and have ever been from my youth, altogether free and averse from the corruptions and impertinent, new-fangled and papistical (so commonly called) superstitions and doctrines, and new superadditions to the ancient and primitive religion and faith of the Church."

Jeremy Taylor, having enumerated a number of Romish corruptions of the faith, warns people not to be ensnared by Roman emissaries, "their religion, as it is distinguished from the religion of the Church of England and Ireland, being neither the old nor the Catholic religion, but new and superinduced by arts known to all who with sincerity and diligence have looked into their pretences." "The religion of a Christian consists in faith and hope, repentance and charity, Divine worship and celebration of Sacraments, and, finally, in keeping the commandments of God. Now, in all these, both in doctrines and practices, the Church of Rome does dangerously err, and teaches men so to do" (*ibid.*, September and October).

Bishop Bull, having stated that the Church of Rome had quite altered the primitive ecclesiastical government, the primitive canon, or rule of faith, and miserably corrupted the primitive liturgy, or form of Divine worship, declares his belief that "they are in great danger of their salvation who live in her communion—that is, who own her erroneous doctrines and join in her corrupt worship" (*ibid.*, November).

3. Condonation of the special false doctrines of the Church of Rome. Not a condonation, but a direct condemnation of the Roman doctrines of Tradition, Papal Supremacy, Transubstantiation, Adoration of the Sacrament, Sacrifice of the Mass, Worship of Images, Invocation of Saints, Justification, Satisfaction, Indulgences, the Sinlessness of any but One, is cited from Hooker (*ibid.*, December, 1899):

Of the Sevenfold Number of the Sacraments, Denial of the Cup, Reservation, Purgatory, Supererogation, Saint-worship, Angel-worship, Image-worship, Relic-worship, Cross-worship, Papal Supremacy and Arrogancy, Regicide, Universal Bishopric, Dispensation, Non-communicating Attendance, Incense and Lights, from Andrewes (*ibid.*, March and April):

Of Infallibility, Supremacy, Transubstantiation, Denial of the Cup, Invocation of Saints, Adoration of Images, Purgatory, from Laud (*ibid.*, June):

Of the Canon of Scripture, Transubstantiation, the Mass,

Elevation, Adoration of the Sacrament, Denial of the Cup, Reservation, Non-communicating Attendance, Sevenfold Number of the Sacraments, Purgatory, Saint-worship, from Cosin (*ibid.*, August) :

Of Tradition, Universal Bishopric, Supremacy, Deposition of Kings, Transubstantiation, Adoration of the Sacrament, Denial of the Cup, Worship of Saints, Purgatory, Indulgences, Penance, Ceremonialism, Probable Opinions, Equivocation, Dispensation, Latin Language, from Jeremy Taylor (*ibid.*, September and October) :

Of Papal Supremacy, the Mass, Transubstantiation, Denial of the Cup, Invocation of Saints, Mariolatry, Relic-worship, Image-worship, Indulgences, Elevation, Processions, Solitary Masses, Attrition, Ceremonialism, from Bull (*ibid.*, November) :

Of Transubstantiation, Processions, Adoration of the Sacrament, Denial of the Cup, the Mass, Supererogation, Saint-worship, Image-worship, Relic-worship, Latin Language, Celibacy, Universal Bishopric, from Beveridge (*ibid.*, December).

The seventeenth-century divines show no indifference to the falsehood of those doctrines.

4. The Objective Presence of Christ. This is the central tenet of the Neo-Anglican school improperly called "Ritualistic." And the expression is not defined. It might mean simply the Presence of Christ, by His Divine Spirit, *at the ordinance* of the Holy Communion, in a manner even more special than He is present wherever two or three are gathered together in His Name to worship Him. So interpreted, the doctrine of the Objective Presence, or real Spiritual Presence of Christ in His Divinity, is true and commonly accepted. But this is not the sense in which the Ritualists' tenet is held. Their doctrine is that Christ's Presence, and therefore Christ Himself in His Humanity and Divinity, is to be found in each piece of bread and each portion of wine that is consecrated; and that it is by the formula of consecration that Christ's Presence, and therefore Christ Himself in His Humanity and Divinity, is made to enter the piece of bread and the portion of wine, less or more; that each communicant afterwards eats and drinks. It is not a Spiritual Presence *in the ordinance* that they mean (when they know their own meaning), but the Presence of Christ, and that not in His Divine nature only, but also in His Human nature (and therefore in His soul and body, and all things appertaining to man's nature), seated *in the elements*—in the bread separately, and in the wine separately. The necessary consequence of such a belief is the Sacrifice of the Mass, Adoration, Reservation, Non-communicating Attendance, Reception of Christ by the wicked and by animals,

Procession of the Sacrament, Incense, Lights, and all the ceremonial which befits the visible, though veiled, Presence of Jesus Christ.

What, then, does the historical High Church School teach on the subject of the Objective Presence of Christ in the elements? The tenet is only intelligible when it takes the form of either Transubstantiation or Consubstantiation. The new school repudiates Consubstantiation with indignation. It would be sufficient, therefore, to cite the condemnation of Transubstantiation, which is common to all the seventeenth-century divines; but there are found in them as well definite denials of the dogma in its unscientific and half-developed form as the Objective Presence in the Elements.

Hooker's words are well known: "The real Presence of Christ's most blessed body and blood is not to be sought for in the sacrament" (that is, the outward sign or elements), "but in the worthy receiver of the sacrament. The sacraments (elements) are not really, nor do really contain in themselves, that grace which with them or by them it pleaseth God to bestow" (*ibid.*, December, 1899).

Andrewes rejects the doctrine as creating a "Christ made of bread"; a "Deity made from the flour-mill, hiding there under the species" (*ibid.*, March and April).

Cosin teaches that "the Body and Blood is neither sensibly present, nor otherwise at all present, but only to those that are duly prepared to receive them, and in the very act of receiving them" (*ibid.*, August).

Taylor warns us: "We may not render Divine worship to Him as present in the blessed sacrament according to His human nature, because He is not there according to His human nature." "We give no Divine honour to the signs; we do not call the sacrament our God." "Christ left us symbols and sacraments of that natural body, not to be, or to convey, that natural body to us, but to do more and better for us, to convey all the blessings and grace procured for us by the breaking of that body and the effusion of that blood." "If you can believe the bread, when it is blessed by the priest, is God Almighty, you can, if you please, believe anything else" (*ibid.*, September and October).

Beveridge shows that from the truth that worthy recipients become partakers of the body and blood of Christ "the devil took occasion to draw men into an opinion that the bread which is used in that sacrament is the very body that was crucified on the Cross, and the wine, after consecration, the very blood that gushed out of His pierced side." This he designates as "falling into a desperate error." "For this fond opinion possessing their brains, that the bread is the real body

of Christ hung upon the Cross and pierced for their sins, O how zealous are they in wrapping it up neatly in their handkerchiefs, laying it up in their treasuries, carrying it about in their processions, yea, and at length worshipping and adoring it, too!" (*ibid.*, December).

5. The immediate consequence of the Objective Presence in the elements is the Sacrifice of the Mass; for if Christ is, or is in, the bread and the cup, and the bread and the cup are offered to God, it must be Christ that is offered. This we have seen to be universally condemned. To Hooker it is a "Popish superstition." Andrewes says: "We will never grant that your Christ made of bread is sacrificed there." Laud "leaves the Church of Rome in this particular to her superstitions, to say no more." Cosin says: "He sits for ever at the right hand of God; and therefore Christ can be no more offered, as the doctors and priests of the Roman party fancy Him to be." Bull declares the doctrine of the Mass to be "impious," "monstrous," "derogatory to the one full satisfaction of Christ made by His death on the Cross, and contrary to express Scripture."

With the Mass come necessarily the ritual and the ceremonies of the Mass—the bowing, the genuflecting, the kissing, the censuring, the candle-lighting, the elevating, the bell-ringing, the finger-dipping, the ablution; the practices of Adoration, Reservation, Exposition, Benediction, Non-communicating Attendance, Children's Eucharists, Solitary Masses, Procession of the Sacrament, Reception under One Kind; and the doctrine of the participation of Christ's Body by wicked men and senseless animals. All of these are condemned by Anglican High Churchmen, as Anglican High Churchmen were. One Kind, Reservation, Non-communicating Attendance, Incense and Lights, are condemned by Andrewes (*ibid.*, March and April); One Kind, Concomitancy, the Church of Rome's Theory of Sacrifice, by Laud (*ibid.*, June); Elevation, Adoration, Reservation, Exposition, Circumgestation, Non-communicating Attendance, Idle Ceremonies, "some pernicious, some unnecessary, many false and many fond," by Cosin (*ibid.*, August); Circumgestation, Private Masses, Outward Ministry and Ceremonial, One Kind, by Taylor (*ibid.*, September and October); Elevation, One Kind, Processions, Solitary Masses, External Ceremonialism, by Bull (*ibid.*, November); Processions, Adoration, One Kind, by Beveridge (*ibid.*, December). "Besides," says Bull, "the whole administration is so clogged, so metamorphized and defaced by the addition of a multitude of ceremonies, and those some of them more becoming the stage than the Table of our Lord, that if the blessed Apostles were alive and present at the

celebration of the Mass in the Roman Church, they would be amazed, and wonder what the meaning of it was. Sure I am that they would never own it to be that same ordinance which they left to the Churches" (*ibid.*, November).

6. The Church of England desires the most perfect openness of heart between her pastors and their people, and she recommends and advises a full confession to a person who cannot assure himself of God's forgiveness in two cases—before Holy Communion and before death. She gives no sanction to formal confession except where a man cannot persuade himself that God's grace can extend even to him. But Neo-Anglicans, following in this particular the example and the teaching of Dr. Pusey, hold that confession is a part of the normal discipline of the Church, and of use to all who desire to grow in grace.

Hooker, on the contrary, has taught that the Confessional, as at present practised in the Church of Rome, "hath made discipline for the most part among them a bare formality—yea, rather a means of emboldening unto vicious and wicked life, than either any help to prevent future, or medicine to remedy present, evils in the soul of man." Of auricular or private confession, as now taught, he cries out, "No, no! These opinions have youth in their countenance; antiquity knew them not; it never thought or dreamed of them" (*ibid.*, December, 1899).

Jeremy Taylor says that, owing to the doctrine that "attrition is a sufficient disposition for a man in the Sacrament of Penance to receive absolution and be justified before God by taking away all his sins and the obligation to eternal pain . . . in no sect of men do they with more ease and cheapness reconcile a wicked life with the hopes of heaven than in the Roman Communion" (*ibid.*, October).

Bull indignantly exclaims that, by help of attrition, "the rare device of the Sacrament of Penance can reconcile men to God without them [love of God and our neighbour], and by this expedient men that have never loved God with all their hearts in all their days on earth may for ever enjoy God in heaven. People may expiate their sins, at this rate of servile attrition, as often as they commit them, and so be saved without ever having loved God above all things in their lives" (*ibid.*, November).

As yet, Neo-Anglicans reject the doctrine of attrition; but the same compulsion which drove the Roman doctors to invent it cannot fail in its force when confession and absolution are made a normal part of the religious life. The Roman theologians had no desire to maintain that men could be saved without the love of God, but they were obliged to sub-

stitute attrition for contrition, because they could not venture to deny that, if a man was contrite, he was at once forgiven; and then where was the necessity, for that purpose, of absolution? Absolution, when regarded as a conveyance of God's pardon, can only be necessary when a man is not yet pardoned—that is, when his sorrow does not amount to contrition, on which pardon immediately follows, but only to attrition, which is sorrow arising from fear of present or future suffering.

We believe that we have proved that the Neo-Anglican School, in so far as they depreciate the Reformation, show tenderness to Rome, condone her false doctrines, hold the tenet of the Objective Presence in the elements, perform the rites and ceremonies thence flowing, and inculcate the practice of auricular confession as part of the normal religious life, find no justification in the teaching and acts of our seventeenth-century divines. The old historical High Church party in the Church of England is in direct conflict with Neo-Anglicanism.

F. MEYRICK.



ART. II.—THE ARCHBISHOPS OF CANTERBURY SINCE THE RESTORATION.

THOMAS SECKER (*continued*).

WE have to cross the Atlantic to the Church of America, which had been founded by the Society for the Propagation of the Gospel, as we have already seen, but which was in great difficulties, though full of hope and confidence. The main difficulty was the lack of the episcopate. The Churchmen there had piteously made their wants known. Their clergy had to come over to England for ordination, a perilous as well as laborious and expensive undertaking in those days. It is said that the voyage to and fro cost £100, and that near a fifth of those who undertook it lost their lives. In consequence, half the churches in several provinces were destitute of clergymen. Secker, therefore, was earnestly desirous of establishing an episcopate there. A Dr. Mayhew, however, a Congregationalist of Boston, published an angry pamphlet against the proposal, and attacked the Propagation Society on general grounds. There was a great jealousy of episcopacy among the colonists, because they thought that Bishops would be uniform supporters of the King, and though there was as yet no talk of independence, there was a feverish jealousy of interference. They assumed—and, let

us confess, not without some grounds—that if Bishops were sent to America, Walpole would at once begin to use them as political agents. It had been so in Ireland. Secker answered Mayhew's pamphlet anonymously. His answer, published by Rivington in 1764, was entitled "An Answer to Dr. Mayhew's Observations on the Charter and Conduct of the Society for Propagating the Gospel," and was at once recognised as an able as well as fair and candid work. Mayhew himself acknowledged as much. His opponent, he said, was "a person of excellent sense, and with a happy talent at writing; apparently free from the sordid, illiberal spirit of bigotry; one of a cool temper, who often showed much candour, was well acquainted with the affairs of the Society, and in general a fair reasoner." He was therefore so far wrought upon by his "worthy answerer" as to abate, in his reply, much of his former heat and acrimony. But he would not allow himself to be wrong in any material point, and he repeated his reflections on the action of the Society. The defence was taken up by a Mr. Apthorpe in 1765. This put an end to the dispute. Dr. Mayhew declared that he should not answer him, nor did he, for next year he died. The following extract from Secker's pamphlet fully exhibits the grounds on which he argued :

"The Church of England is, in its constitution, episcopal. It is, in some of the plantations, confessedly the established Church; in the rest are many congregations adhering to it; and, through the late extension of the British dominions, it is likely that there will be more. All members of every church are, according to the principles of liberty, entitled to every part of what they conceive to be the benefits of it; entire and complete, so far as consists with the welfare of civil government. Yet the members of our Church in America do not thus enjoy its benefits, having no Protestant Bishop within 3,000 miles of them, a case which never had its parallel before in the Christian world. Therefore it is desired that two or more Bishops may be appointed for them, to reside where his Majesty shall think most convenient; that they may have no concern in the least with any persons who do not profess to be of the Church of England, but may ordain ministers for such as do; may confirm their children when brought to them at a fit age for that purpose; and take such oversight of the episcopal clergy as the Bishop of London's commissaries in those parts have been empowered to take, and have taken without offence. But it is not desired in the least that they should hold courts to try matrimonial or ceremonial causes; or be vested with any authority now exercised, either by provincial governor or subordinate magistrates; or

diminish or infringe any privileges and liberties enjoyed by any of the laity, even of our own communion. This is the real and the only scheme that hath been planned for Bishops in America; and whoever hath heard of any other hath been misinformed through mistake or design."

It seems strange that so wise and moderate a statement of the Church's position should have given occasion for hostile, and even spiteful, criticism, yet it is the fact. Dr. Mayhew, as we have seen, made no rejoinder; he said that he had been misinformed, and that if this were all that was contemplated "he could not object against it, except that he objected to the Church of England in general." But an objector was found in the person of Dr. Blackburne, Archdeacon of Cleveland. He has come before us already, a man of extreme "liberal" views, who had become embittered by being refused a college Fellowship on account of these views, and was now working hard as a pamphleteer. In 1752 he published anonymously an attack on Bishop Butler, but it was republished with his name fifteen years later in a volume entitled "Pillars of Priestcraft and Orthodoxy Shaken." In this volume it was actually asserted that Butler died a Papist! This is sufficient to show his theological position. He now wrote an angry and contemptuous attack on Secker's proposals, in the course of which he contrived to hit some serious blots on the Church of the day. His Grace's proposal to send Bishops was, he said, "a mere empty chimerical vision which deserved not the least regard. . . . How, if Bishops were indeed needed for the existence of an Episcopal Church, is the conduct of some of our prelates at home to be explained? We know that the inhabitants of some of our dioceses are in this respect no better accommodated than the inhabitants of America for three parts of the year out of four. Shall we lay it down for a rule that it belongs to the nature of Episcopal Churches that all their members should be confirmed? If it does not, the colonists may do without it. And that it does not appears from the practice of the Church of England. In several dioceses there are no confirmations for several years." Certainly this must have hit some of the English Bishops hardly; but of course it is a wretched *tu quoque*, "because the Bishops shamefully neglect their people here, therefore we may as well neglect them there." But we have seen already that Secker had been deeply pained by the torpor and deadness which seemed to lie upon the Church, and had striven to shake it off. With regard to the colonists, his desire to establish an episcopate among them was only one part of his plans for them. His letters dwell very earnestly on the establishment of a system of good schools and the

distribution of books, on the conversion of the Indians, on the pious life of the missionaries, on the preservation of peace and harmony amongst the different religious bodies. No one can read these letters without feeling the reality and depth of his simple piety and earnest zeal. He was certainly one of the most indefatigable of prelates. His attention seemed everywhere. Though he left alone the attacks which were made upon himself, he wrote a letter in the newspaper signed *Misopseudes*, denying the slander against Bishop Butler, and challenging the author of it to produce his authority. Secker had been all his life in close intimacy with him down to the end. Another writer, calling himself "a true Protestant," took up the charge and endeavoured to substantiate it, but vainly. His antagonists were effectually subdued and his triumph acknowledged.

Of his earnest desire to raise the clerical character there is no question. He earnestly entreated his brother Bishops to spare no caution as to the men they ordained, and where he found men not walking worthy of their vocation he could rebuke sternly. In the exercise of his patronage, too, he was very conscientious, and with all diligence sought out good men. "The main support of piety and morals," he said, "consists in the parochial labours of the clergy, and if this country can be preserved from utter profligateness and ruin, it must be by their means." His Charges are indeed well worth careful study even now; his earnest desire to improve the preaching of the clergy, his instructions and suggestions, are marked by calm soundness and wisdom. He was not a great theologian, but his sermons are admirable because of the evident experience of the man and his knowledge of men. What was said of a well-known preacher of our own time might be applied to Secker by a candid reader of his works: "He went about all day among men, picking up sermons."

We have to keep in mind that all through his primacy Wesley was in the full vigour of his work. Butler, when Bishop of Bristol, had somewhat sternly rebuked him there. Secker was likely enough to hold the same views as to his enthusiasm, and to regard with hearty dislike the accounts which came of the excitements, and even the delirium, which followed some of his gatherings. But he nevertheless took a fair view of the movement. In his second Charge he counsels his clergy with great wisdom how to bear themselves towards these "Methodists." And so it was with regard to other Dissenting leaders. He was on terms of friendship with Watts, Doddridge, Leland, Lardner, though he was what we should now call a High Churchman. In the course of his controversy with Dr. Mayhew he wrote: "Our inclination is

to live in friendship with all the Protestant Churches. We assist and protect those on the Continent of Europe as well as we are able; we show our regard to that of Scotland as often as we have opportunity, and believe that the members of it are sensible of this. To those who differ from us in this part of the kingdom we neither attempt nor wish any injury; and we shall gladly give proofs to every denomination of Christians in our colonies that we are friends to a toleration even of the most intolerant, as far as it is safe; and willing that all mankind should possess all the advantages, religious and civil, which they can demand, either in law or reason. But with those who approach nearer to us in faith and brotherly love, we are desirous to cultivate a freer communication, passing over all former disgusts, as we beg that they would. If we give them any seeming cause of complaint, we hope they will signify it in the most amiable manner. If they publish it, we hope they will preserve fairness and temper. If they fail in either, we must bear it in patience, but be excused from replying. If any writers on our side have been less cool or less civil than they ought and designed to have been, we are sorry for it, and exhort them to change their style if they write again. For it is the duty of all men, however much soever they differ in opinion, to agree in mutual goodwill and kind behaviour."

Dr. Mayhew remarked on this passage that it "did the author great honour," and "was worthy the pen of a Metropolitan whose Christian moderation was not the least shining part of his character."

In politics Secker was what would be called in our day a Conservative. He believed in the excellence of the Constitution, and wished to preserve it unaltered and unimpaired. But he seldom spoke in the House of Lords. He mostly resided at Lambeth.

Towards the end of 1767, as he was constantly suffering acute pain, he spoke, indeed, of trying the Bath waters, but circumstances prevented. He was subject to gout, which now so increased upon him that he was unable to take exercise, and could hardly bear to be in any other than a reclining position. On Saturday, July 30, 1768, he was seized with a sudden sickness while at dinner. He recovered from this, but the next evening while he was being raised on his couch, he suddenly cried out that his thigh-bone was broken. The shock was so violent that the servants perceived the couch to shake under him, and the pain so acute and sudden that it overcame his habitual firmness. He lay for some time in great agony, but when the surgeons arrived and found on examination that the bone was really broken he was perfectly

resigned. He lingered until the following Wednesday, when he died quite calmly, in his seventy-fifth year. The post-mortem examination showed that the bone was carious for four inches; the disease had so entirely destroyed the substance that only a portion of the outward integument remained. It was evident now that for many months the torture must have been terrible. He was buried, pursuant to his own directions, in a covered passage, leading from a private door of the palace to Lambeth Church, and forbade any monument or epitaph to be placed over him. He left the interest of £11,000 to be paid as annuities to Mrs. Catherine Talbot and her daughter, and after their death it was to be thus divided :

	£
To the S.P.G. for the general fund - - -	1,000
To the same for an American Episcopate - - -	1,000
To S.P.C.K. - - - - -	1,000
To the Irish Protestant Working Schools - - -	500
To the Corporation of the Sons of the Clergy - - -	700
To Bromley College, Kent - - - - -	500
To the Whitgift Hospital, Croydon, St. John's Hospital at Canterbury, and St. Nicholas, Harbledown, £500 each -	1,500
To St. George's and the London Hospital and the Lying-in Hospital in Brownlow Street, £500 each -	1,500
To the Asylum in Parish of Lambeth - - - - -	400
To the Magdalen, the Lock, and the Smallpox Hospitals, £300 each - - - - -	900
To the Incurables at St. Luke's - - - - -	500
To repairing or rebuilding of houses belonging to poor livings in the Diocese of Canterbury - - - - -	2,000

Out of his private library he left to the Archbishopal one at Lambeth all such books as were not there before, which comprehended much the largest and most valuable part of his own collection; and a great number of MSS. written by himself on various subjects. His lectures on the Catechism and his manuscript sermons he bequeathed to his two chaplains for publication, Drs. Stinton and Beilby Porteus. His options he gave to the Archbishop of Canterbury and the Bishops of London and Winchester, "to be disposed of by them as they became vacant to such persons as they shall in their consciences think it would have been most reasonable and proper for him to have given them, had he been living."

His chaplain, Beilby Porteus, afterwards Bishop of London, wrote a prefatory memoir to the collection of his sermons and Charges, in which he thus describes his person: "His Grace was, in his person, tall and comely; in the early part of life slender and rather consumptive, but as he advanced in years his constitution gained strength, and his size increased, yet never to a degree of corpulency that was disproportionate or troublesome."

Porteus has a higher opinion, and, it seems to me, a truer one, of Secker's preaching than Walpole or Hurd. The former hated him, and described his sermons as "a kind of moral essays, wherein what they wanted of the gospel was made up by a tone of fanaticism which he still retained." Hurd says much the same: "A certain calmness, propriety and decency of language, with no extraordinary reach of thought, vigour of sentiment, or beauty of composition. There is sometimes an air of cant in the expression, derived, no doubt, from his early breeding and education." The "fanaticism" of the one critic and the "cant" of the other are, we may safely assert, names for the element of his sermons which formed their chief excellence, what in these days is sometimes called "unction," let us call it "zeal, religious fervour, and earnestness." Moral essays do not move men to tears, as the fervid eloquence of Baxter, and Wesley, and Whitfield did. One feels that Porteus is nearer the mark when he speaks of Secker's sermons as "full of argument, manly sense, useful directions, short, nervous, striking sentences, awakening questions, frequent and personal applications of Scripture."

After all, in reading sermons, one has, when it is practicable, to read into them what is known of the preacher's life; and Secker's life was certainly one of personal piety, of zeal for the good of the Church, of labour for individual souls. His exhortations were seconded by his example. More than one of his contemporaries thought him stiff, formal, reserved, even cold. Dr. Johnson did so. Porteus says that much of this was owing to his bad health, depression, fatigue, pain. When Johnson afterwards read Porteus's Life of him he expressed his pleasure at it.

He was well-read, but not learned, specially skilled in Hebrew and in ecclesiastical history, and he kept abreast of all contemporary publications. His regularity in keeping his diocesan books, with accounts of each parish, was unsurpassed by any Bishop. He was not illiberal, for we have seen that, while he disagreed with Wesley's theology, he gladly and thankfully recognised the good that his work was doing, and he never lost the friendship of his old Dissenting friends, and expressed his hope, in letters to Doddridge, for reunion. He was not latitudinarian, certainly. He called Hoadly's divinity "Christianity secundum usum Winton." The following paragraph from Porteus is worth quoting: "In him were united two things which very rarely meet together, but when they do, can produce wonders; strong parts, and unwearied industry. He rose at six the whole year round, and had often spent a busy day before others began to enjoy it. His whole time

was marked out and appropriated in the most regular manner to particular employments. The strength of his constitution happily kept pace with the activity of his mind, and enabled him to go on incessantly from one business to another with almost unremitted application, till, his spirits being quite exhausted, he was obliged at last to have recourse to rest."

The six volumes of his works, as published by Porteus, are thus composed :

1. Biography and twenty-nine sermons.
- 2 to 4. Sermons, ninety-six in all.
5. Fourteen sermons on special occasions, and eight Charges—five to the Diocese of Oxford (1738, 1741, 1747, 1750, 1753), three to that of Canterbury (1758, 1762, 1766).
6. The lectures on the Catechism; his answer to Dr. Mayhew; and his letter to Horace Walpole, concerning Bishops in America.

May I be allowed to say that I have read the Charges with deep interest and, I hope, profit? They are earnest and devout, full of good sense, and of understanding the will of the Lord and the needs of men. And I am not surprised that a very learned Church dignitary, who died between fifty and sixty years ago, Archdeacon Bayley, projected the republication of these Charges with notes, adapting them to the circumstances of the day. Very many of Secker's exhortations have been gradually followed. For instance, he complains of the decay of religion, of growing habits of impiety and profanity; and while he lays down wise directions for more care in the religious instruction of the young, and more energy in disseminating religious literature, he is also very earnest in his exhortations to the clergy to stricter, more self-denying life, and also to more attention to the externals of their profession—propriety of dress, of language, and of manners. He defends the order, indeed, from the broadcast charges brought against them in the novels and plays of the day, and protests against the unfairness of making them all of the same order as the drones and ribalds portrayed in Vanbrugh's comedies or Fielding's Parson Trulliber. But he complains of the neglect of religious ordinances, of Confirmation and the Lord's Supper, and does not shrink from boldly declaring that the laity are neglecting these because the clergy set them the example; and to this neglect he most truly attributes much of the declension of morals. In very many churches, he says, there is Communion only three times in the year; and he asks, "How can our people realize the awful importance of it under such circumstances?" We have seen already how much he did to promote public catechizing; and his exhortation to revive the use of psalmody, which seems in some places to

have gone clean out of use, is a piece of really delightful reading.

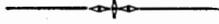
In his first Canterbury Charge, as I have already had occasion to note, he deprecates very earnestly the non-residence of the clergy. I find it impossible to quote at length; but after he has appealed strenuously to them to live among their people, and to the Bishops generally to try to enforce this, he says, "There are indeed cases in which the law dispenses with holding two livings, and, by consequence, allows absence from one. But persons ought to consider well—supposing they can with innocence take the benefit of that law—whether they can do it on other terms than their dispensation and their bond expresses, of preaching yearly thirteen sermons and keeping two months' hospitality in the parish where they reside least." The neglect of this last provision continued long after Secker's day—yes, into our own. It is a very few years since the diocese to which these words were addressed suffered from non-resident incumbents. Some of the inhabitants of two parishes I could name had never once seen their Rectors, one of whom was a brilliant London society man and a masterly player at croquet.

In the second Charge he rises to a somewhat higher level, and exhorts not only to great strictness of life and self-denial, but to more attention to Biblical and ecclesiastical study. The third Charge is almost entirely confined to the subject of preaching, wherein the exhortations and advice came recommended, as we know, by his example, and the success which he himself had by his care and diligence attained.

It is well before closing this paper to note without further comment the vast changes which took place during Secker's primacy. During the elder Pitt's Ministry (1756-1761) events occurred which changed the history of the world. Clive's great victory at Plassy in 1757 laid the foundation of the Indian Empire; and two years later, after Wolfe's victory and glorious death at Quebec, Canada passed to us from the French. The tragedy of Admiral Byng, his failure at Minorca, and execution in consequence, was in 1757. All of these events have been told with matchless brilliancy by the pen of Macaulay; so has the history which follows the fall of the Pitt Ministry, the painful story of Lord Bute's Government, of the roystering opposition to it of Wilkes and Churchill and Horne Tooke, the shocking ribaldries and profanities of these last-named companions at Medmenham Abbey. One of the set who congregated in that wicked club was Potter, a son of the former Archbishop of Canterbury. The expulsion of Wilkes from the House of Commons in 1764 had important results. All these things belong to the history of England,

but cannot be ignored when we are estimating the progress of religion and religious opinion in the nation. When Secker died Bute's Ministry had been replaced by that of the Marquis of Rockingham, and that again by the Duke of Grafton's, wherein Pitt, who had been raised to the peerage by the title of Earl of Chatham (1766), thereby for the time lost all his popularity in the country. As Lord Chesterfield said, "He has had a tumble upstairs, which has done him so much hurt that he will never stand on his legs again." When Secker died he was still holding office, but had for some time been incapacitated by illness. In the course of the same year he gave up his office, and at the same time recovered his health. Events of vast importance were drawing nigh, both at home and abroad. *Apparebant diræ facies.* Before the next Archbishop of Canterbury passed away (in 1783), Frederick the Great had achieved his great victories, the United States of America had won their independence, and France was drawing nigh to the Revolution.

W. BENHAM.



ART. III.—THE JUDICIAL AND LEGISLATIVE AUTHORITY OF THE CHURCH DISTINGUISHED.

THE separation between judicial and legislative functions is one of the features which differentiates fully developed from primitive organizations, whether civil or ecclesiastical. In the earliest stages of a State no laws exist. When two individuals dispute as to a matter of right, or one commits an offence against the other, the ruling authority is appealed to, and decides the case judicially. The decision forms a precedent, or, in other words, a law, which regulates subsequent similar cases; and as this process is multiplied, a code of laws is gradually built up. It is then found that the power of deciding individual cases in accordance with this code may safely and conveniently be delegated to an inferior authority, which thus acquires judicial functions; while the ruling authority reserves to itself the power of altering or adding to the general code. In other words, it retains the power of legislation. In well-ordered communities it is recognised that the judicature, in deciding individual cases, ought as a rule to be independent of the legislature; but it must, in fact, be always subordinate to the legislature, since the latter (subject to any checks which in particular cases may have been im-

posed upon it by the constitution of the community) can at any moment make a new law overriding the decision of the highest tribunal of the land. Nevertheless, although in a highly organized community the judicial and legislative functions are thus theoretically kept distinct, their absolute severance is never in practice quite possible. For, on the one hand, when a judicial tribunal decides a point of law which has hitherto been doubtful, it to that extent makes the law; and, on the other hand, the legislature sometimes assumes to settle individual rights. For example, our Parliament frequently does so, when it passes a private or local and personal Bill, after conflicting interests have been fought out in Committee. In such instances it virtually takes upon itself judicial functions. But in either case the legislature is supreme. For unless it has voluntarily hampered itself by a Constitution limiting its own powers, such as exists in the United States of America, its laws, whether public or affecting individuals, cannot be called in question by the Courts of Justice. On the other hand, although in a well-ordered State the legislature would not, unless under very exceptional circumstances, override decisions of the Courts of Justice as between the individuals actually affected by them, yet the legislature may, and frequently does, override those decisions, as far as they affect the nation at large, by enacting a new law in a sense contrary to them. No decade passes without one or more decisions being given by our Courts which are felt by the nation, or a portion of it, to be contrary to what the law in the abstract, or the law under the existing circumstances, ought to be. What happens in such cases? No complaint is made that the Courts are incompetent; no outcry is raised for their reconstitution; no suggestion is made that their decision is contrary to the existing law. But the matter is brought forward in Parliament; and if the nation as a whole, through its representatives there, considers that the decision in question is practically right, it remains the law of the land, but if not, an Act is passed which quietly supersedes it. This is a matter of continual occurrence; and from the frequency with which it happens we can estimate the mischief which would arise if the sittings of the legislature were suspended for such a comparatively short period as, say, twenty years. The Courts would in that period be sure to interpret certain doubtful points of law in accordance with the law as it actually existed, but not in accordance with what it was generally felt that the law ought to be. Under the circumstances which we are supposing, there would be no redress for this; and discontent, and possibly anarchy, would be the baleful consequence.

The details of State administration have been thus dwelt on because it may be said to the Church :

“ mutato nomine de te
Fabula narratur.”

The Church, like the State, is a complex organization. Like the State, it is endowed with legislative and judicial functions. According to our XXth Article, “The Church hath power to decree rights or ceremonies and authority in controversies of faith”—with the limitation that the Church may not “ordain anything that is contrary to God’s Word written, neither may so expound one place of Scripture that it be repugnant to another.” (In like manner, of course, the legitimate power of the State to make laws is confined within the limits of abstract right and justice.) Further, the XXXIVth Article lays down that “Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church, ordained only by man’s authority; so that all things be done to edifying.” The powers mentioned in these Articles are clearly legislative; though they were, no doubt, exercised judicially at times when legislative and judicial functions were as yet undifferentiated. Our own Church, for one, has frequently resorted to them; she did so notably at the Reformation, and after the Restoration of 1660. At both of those periods the powers were wielded by the whole Church—by the Convocations, as representing the Bishops and clergy; and by the Crown and Parliament, as representing the laity. The concurrence of the laity in the settlement, whether judicially or by legislation, of all Church matters (including those of faith and discipline) in the earliest ages of the Church, down to the time of Cyprian, must, to anyone who impartially studies the evidence, appear unquestionable. At the Reformation it was secured in our Church by the provision in the Act for the submission of the clergy (25 Hen. VIII., c. 19) that the Convocations should make no canon or constitution without the assent and license of the Crown; and should not, even with that license and assent, make any canon or constitution which should be contrary or repugnant to the laws or customs of the realm. This latter restriction introduces the Parliamentary element in all Church legislation. For, the Church being established, her regulations are part of the laws or customs of the realm. Consequently, no alteration of them can lawfully be made unless the law and custom of the realm is correspondingly altered—a process which necessitates Parliamentary action. So long as Parliament fairly represented the laity of the Church, the arrangement thus made was defensible in theory, and it worked tolerably well for a

century and a half. But early in the eighteenth century it was suspended by the discontinuance of the sittings of Convocation; and now that these sittings have been revived, the arrangement is vitiated by the fact that Parliament no longer consists wholly of Churchmen, or represents the opinions of the Church laity. Therefore, although, where it has been evident that the mind of the Church on a particular question has been virtually unanimous (as in reference to an alteration of the Lectionary, the changes embodied in the Act of Uniformity Amendment Act, 1872, and the extensions of the legitimate hours for marriage), the old legislative machinery has been employed, yet it clearly could never be utilized on any matter on which an acute difference of opinion exists in the Church. In reference to all such matters (which are just those most requiring settlement by legislation) our Church is at this moment practically in the position of having no legislative machinery at all.

On the other hand, she is not without a judicature. Before the Reformation, the exercise of her legislative and her judicial functions had become to a great extent divided; and the settlement made at the Reformation, besides, as we have seen, determining her future legislature, also arranged her judicial system. Her Archidiaconal, Diocesan, and Provincial Courts remained as before, with the new feature that qualified laymen were authorized to sit as judges in them. And in lieu of an appeal to Rome, or to any other body from the Provincial Courts, it was provided that, for lack of justice, appeals should be brought to the King in Chancery (as being over all causes ecclesiastical as well as civil within his dominions supreme), and should be tried by delegates appointed by the Sovereign. There was nothing intrinsically wrong in such an arrangement. A Church is not justified in parting with her legislative functions. She is bound to exercise them herself either corporally or by due representation. The utmost which she may do is to agree to exercise them concurrently with, or subject to the veto of, an extraneous body. This is a position into which, through the de-churching of Parliament, our own Church has at present drifted; and such an agreement must always be subject to the tacit condition that it is liable to be terminated if the extraneous body refuses its concurrence or exercises its veto in a manner with which the corporate conscience of the Church feels that fidelity to Christian truth and principles renders acquiescence impossible.

But with judicial functions it is different. The Church is quite justified, if she thinks it expedient, in herself delegating these functions, or in tacitly, and by way of acquiescence,

allowing them to be delegated, to whomsoever she pleases. It is, of course, desirable, but it is not ecclesiastically essential, that the persons to whom they are delegated should be members of her own body. The one essential of a Spiritual or Ecclesiastical Court is that it should have been constituted or recognised by the Church. How far do our present Courts fulfil this requisite? Clearly the Courts established at the Reformation did so; and, in fact, no one raises a question on this point with reference to any of our existing Courts except the Judicial Committee of the Privy Council. The authority of Lord Penzance, who was appointed by the Archbishops under the Public Worship Regulation Act, 1874, has been disputed by some. But without discussing that question, it is clear that his successor, Sir Arthur Charles, has been canonically appointed Judge of the Court of Arches by Archbishop Temple, and Judge of the Chancery Court of York by Archbishop Maclagan; and the fact of his having subsequently become judge under the Public Worship Regulation Act, 1874, cannot possibly derogate from those previous canonical appointments. The position of the Judicial Committee is not quite so clear. When it was substituted for the Court of Delegates in 1832, the Convocations had not resumed their sittings. But both the Church Discipline Act, 1840, and the Clergy Discipline Act, 1892, expressly recognised the Judicial Committee as a final Court of Appeal for causes under those respective Acts; and no one pretends that either of these two Acts has not been adopted by the Church. Except where proceedings are taken under the Public Worship Regulation Act, 1874, they form the only means of dealing with offending clergy; and it is surely impossible to contend that the Church has adopted these Acts in the general, and yet repudiated one important feature of them. At any rate, strong proof must be advanced for such a contention; and of such proof there is absolutely none, for the utterances of irresponsible individuals or societies cannot be accepted as the voice of the Church; and an expression of opinion that the final Court ought to be remodelled involves no repudiation of the existing Court in the meantime. The objectors to the present validity of the Judicial Committee as an ecclesiastical tribunal have only two points to urge which can be regarded as in any degree plausible. One is that members of that body need not necessarily be Churchmen. This, as we have seen, is undesirable in the case of an Ecclesiastical Court, but is not an essential objection to its validity. But it may be urged, secondly, that the Church Discipline Act, 1840, provided for an episcopal element in the Judicial Committee, and that, without the concurrence of the Church, this element was

eliminated in 1876, the Bishops being then reduced to being mere assessors, without a voice in the actual decision of the Committee. So far as regards moral offences, we have seen that this reconstitution of the Committee was acquiesced in by the Clergy Discipline Act, 1892; but as regards questions of doctrine and ritual, all that can be urged in favour of the proposition that the change has been accepted by the Church, is that no collective protest has ever been made against it by the Church.

The real opposition to the Judicial Committee, however, has arisen, not owing to its constitution, but owing to its powers and to the manner in which it has exercised them. First, it is said to be monstrous that a tribunal of this kind should have power to decide, unalterably and for all time, what is to be the doctrine or ritual of the Church; and, secondly, it is complained that the actual decisions of the Judicial Committee have not been in accordance with the true law of the Church. With this second objection I have no sympathy whatever. There is only one way of deciding what *is* the true law of the Church, within the limits mentioned in the XXth and XXXIVth Articles; and that is by recourse to the ecclesiastical tribunals *de facto* existing. All other decisions on the subject are simply those of irresponsible individuals or bodies of individuals. They think that the law *ought* to be so and so, and they are convinced that so it *is*. But with the first objection I have the strongest sympathy. It would be monstrous that the Judicial Committee should have power to decide unalterably and for all time what the law of the Church ought to be. But what is the right alternative? Not to hand over their power to another judicial tribunal. This would only be to repeat, and possibly accentuate, the impropriety. No; the true alternative is to rehabilitate the legislative machinery of the Church, which is the proper instrument for regulating what is to be her law from time to time. No wonder our ecclesiastical affairs are out of joint. There would be discontent, and even worse, if we were left to be governed for twenty years by our existing civil law as administered by our Secular Courts, without the possibility of recourse to Parliament to adapt it to altered circumstances. But in Church matters we are governed by laws made 250 or 350 years ago, which we have practically no power to modify by legislation in accordance with the altered modes of thought and conditions of the day. It is not surprising, though it is unreasonable, that many of us should expect the Courts and the prelates to step out of their proper province and supply the deficiency; and that they should be blamed, sometimes for doing so too much and sometimes for doing so too little.

Clear ideas on the true difference between judicial and legislative functions will enable us to perceive the reforms which the Church requires at the present time. In the first place, she needs a machinery by which she may exercise legislative powers, and decide what her law *ought* to be, as distinct from what it *is*. These powers are vested in the Church as a whole—that is to say, according to our XIXth Article, in the congregation of faithful men of which she is composed—and should be exercised through two provincial bodies or one national body, consisting of the Bishops, representatives of the clergy, and representatives of the laity. As in non-established Churches of the Anglican Communion, the consent of a majority of each of the three orders should be requisite for the making of any canon, constitution, or law, whether in the way of declaration, definition, or enactment. While the Church remains established (which, in the interests of the State and of religion, may it continue to be!), her legislative powers must be exercised with the assent of the Crown and subject to the veto of Parliament. If these conditions stood in the way of any particular measure which the Church desired, she would have to choose between the alternatives of abandoning that measure or suing for dis-establishment, with all its incidents and consequences.

But, secondly, she needs Courts constituted with the view of exercising, not quasi-legislative, but strictly judicial, powers, with a constant liability to have their decisions overridden by the action of the Church legislature. I am in favour of the Provincial Courts being strengthened somewhat on the lines laid down in the Ecclesiastical Procedure Bill which was brought into Parliament by Archbishop Benson in 1888. It would be right that, for the trial of a question of doctrine or ritual, the Archbishop should sit in his own Court, with his official principal and other assessors. But it seems to me impossible to approve of the proposals of that Bill as to final appeals, even though they follow the Report of the Ecclesiastical Courts Commission which came out five years previously. Under those proposals, the Court of Final Appeal would consist of at least five legal members of the Privy Council, being also lay members of the Church of England. But where a specific question touching a particular point of doctrine or ritual was in controversy, the question would be referred by the Court to the whole body of Archbishops and Bishops, who would meet apart from the Court, hear arguments if they thought fit, and return an answer to the Court before the decision on the appeal was given. There are many objections to the details of this scheme, as is evidenced by the amendments to it suggested by the Houses

of Convocation, who have been recently reconsidering it; and those amendments themselves appear equally objectionable. The proposal that the question should be referred to the episcopate by the Court would leave it in the hands of the Court to frame the exact terms of the question, and we can easily see how much the answer might depend upon the precise language in which the question was formulated. This, however, was inevitable under the scheme; but the Bill went on to provide that the question should be referred to the prelates in the same manner, so far as circumstances would admit, in which a reference is made to the judges by the House of Lords in a case which is heard before that House. This has a constitutional ring about it, and seems calculated to disarm criticism by appeal to precedent. What, then, must be our astonishment to find upon examination that, so far from allowing the method of the House of Lords to be followed, the Bill immediately goes on to prescribe a totally different course of procedure. The judges, when consulted by the Lords, are summoned to sit with them and hear the case fully argued, so that both the Lords and the judges have the case submitted to them upon the same arguments. Then the judges deliver their opinions separately, and the Lords consider these opinions, and deliver judgment after weighing them and the other points in the case together. But under the Bill of 1888 the prelates are to meet apart from the Court, eighteen being a quorum. They may or may not hear arguments; and, if they do, these may be entirely different from those previously addressed to the Court. The opinion of the majority is to be returned as the answer to the question; and the Court will not be put in possession of the views of the minority, nor be informed by what proportion of the whole assembly the answer which they actually receive is supported.

The discussion of these details has somewhat led us astray from our main subject. In reference to that, I will point out, in conclusion, how the scheme appears to me to violate the cardinal principle for which I have been contending. The Bill, no doubt, as it stands, does not propose that the opinion of the prelates on the question of doctrine or ritual referred to them shall be final and authoritative. But it would be a grievous slight on the episcopate to treat it as otherwise. Yet a final definition of doctrine or ritual is the function of the Church, consisting of her Bishops, clergy and laity together, in her legislative capacity, and not of any one of the three orders alone, acting in the judicial or quasi-judicial manner. Given a Church legislative body to define and alter the law, as occasion requires, and the best form of a Final Court of Appeal under existing circumstances, to decide cases

as between individuals, would seem to be a mixed tribunal—again after the model adopted in non-established Churches of our communion—consisting of, say, four lay members of the Church of England, being judges or ex-judges, appointed by the Crown, and the Archbishop of the province other than that from which the appeal is presented, and two other Bishops, according to a rota settled by the Crown.

This, however, is a minor point. The foregoing observations will have answered their general purpose if they serve to emphasize the distinction between judicial and legislative functions, and the fact that no reform of the Ecclesiastical Courts can meet the present requirements of the Church unless there be also provided a satisfactory legislative machinery by which, with the assent of the Crown and subject to the veto of Parliament, she may exercise her power to decree rites and ceremonies and her authority in controversies of faith.

PHILIP VERNON SMITH.



ART. IV.—ST. JOHN, THE BELOVED DISCIPLE.

“The disciple whom Jesus loved.”—ST. JOHN xx. 2.

IN almost every age of the Christian Church devout believers have dwelt upon the character and personality of St. John. The favoured disciple and the precious Fourth Gospel have ever been most edifying and welcome subjects of Christian meditation. In the first place, he was probably the youngest of our Lord's twelve Apostles, perhaps younger than his Master. If so, he was, in the language of Da Costa, the “Benjamin” of the revered company, and, as we gather from his own words, he was “the beloved disciple.” The New Testament affords us far more than a mere glimpse of the life of St. John in its relation to his fellow-disciples and to the Master. With perhaps the exception of St. Paul, no inspired writer has left a deeper personal impression on the sacred records. The notices of St. John which are furnished by the synoptists are all most instructive and important. They reveal certain additional facts of an honourable nature which St. John himself passes over in silence. If they must be recorded, it was enough that other writers should set them forth. In the spirit of true humility, he either did not consider them of primary importance to the substance of the inspired records, or else he simply preferred to pass them over in his own writings. In some instances, too, these notices afford glimpses into the character, and not merely the exist-

ence, of St. John. It is the character of one who, in privileged companionship with our Lord, "silent in His light adores."

His individuality, even in the earlier Gospels, is marked and distinct. When our Lord called him to become a follower, a disciple, an Apostle, he at once obeyed the call, recognising in it a higher claim than that which bound him in a close human relationship (Mark i. 20). His prompt and self-denying obedience was no doubt due in a measure to the human attractiveness of the Divine Master who now called men to follow Him (Matt. iv. 21, 22; Mark i. 19, 20; Luke v. 10, 11; cf. Matt. x. 37). One of the clearest traits in St. John's character appears to have been his responsive appreciation of this attractiveness in the Saviour. It certainly appealed to all our Lord's disciples, but its influence was specially realized by St. John. In his case it seems never to have failed to elicit a suitable response. He believed that the truest reverence for the Master was only His just due. He was inconceivably greater than the greatest of the prophets, and to reverence Him accordingly was the least that he and his fellow-disciples could do, and we do not read of any occasion on which he failed to do it. Almost all the Apostles, at one time or another, were betrayed into the use of words, in their intercourse with our Lord, which might have seemed to imply that they entertained a lower estimate of His claims on their reverence; but this was not St. John's failing, whatever that might be. We read of no undue familiarity of speech with our Lord even on the part of "the Apostle of Love"; of no words spoken by "the beloved disciple" which can be deemed inconsistent with a feeling of heartfelt regard for his Lord.

Here, surely, we have a lesson for life, in our dealing with sacred things, in worship, and in our communion with a glorified and ascended Lord. *Reverence*—the reverence due to His holy Name; reverence of outward demeanour; reverence of spirit, too, in His holy worship; the spirit which moves us to do all we can to restrain wandering thoughts, and to check that freedom of expression in which the tongue outruns the heart or the lips speak lightly and unadvisedly (Ps. cvi. 33; Eccles. v. 2).

Again, we have said that St. John was the youngest of our Lord's Apostles. Everything seems to confirm the almost universal opinion; anyhow, the words in which another "young man," earnest, upright, and prompted by a noble spirit of inquiry, is spoken of in the Gospel, were profoundly true of St. John: "*Jesus beholding him, loved him*" (Mark x. 21; Matt. xix. 20). But we cannot overlook the fact that, so far as their revealed subsequent conduct is concerned, the

difference between these two young men, both "loved" by our Lord, is all in St. John's favour. Both of them saw that in the Saviour which was sufficient to attract them to Him, but St. John was "the beloved *disciple*." He realized in its highest and best form "the expulsive power of a new affection"—an affection for the Lord whom he never deserted—while the rich young ruler clung to his old idols. Nevertheless, we would not willingly wrong so earnest an inquirer after "eternal life," as the latter evidently was. We therefore pause to ask: Is it altogether unlikely that he returned who "went away grieved," but yet whom Jesus "loved" (Mark x. 21, 22)? Is it impossible that ultimately he came to a right decision, and joined the ranks of the disciples (Matt. xix. 26)? Is it impossible, under the circumstances, that in "Judas, surnamed Barsabas, a *chief man* among the brethren" (Acts xv. 22), we should see the erstwhile rich young *ruler* (Matt. xix. 20, 22; Luke xviii. 18)? In any case, St. John followed our Lord.

Then, proceeding with the records of the synoptists, we learn from St. Mark that "the beloved disciple" was not lacking in other qualities. He and his brother, St. James, received from our Lord the "surname Boanerges, which is, the sons of thunder" (Mark iii. 17). This name, it has been said, was probably conferred upon them in allusion to the "fiery, intrepid zeal which marked their character." It was perhaps intended also to be a gentle reminder of the direction in which it would be necessary that their future self-discipline should lie. The fact that this name was given to them by our Lord would, we are inclined to think, act as a silent check upon any ebullition of feelings not in keeping with the sacred work to which they were now called and ordained. It would no doubt remind them that theirs was not to be a zeal without knowledge (Rom. x. 2). They were "the sons of thunder," but they were also now disciples of "the Prince of Peace." They were not, however, to suppose that discipleship would mean any loss of personal influence and force. They were not merely to acquire a "nameless winsome grace." They were to be brave and faithful witnesses in no easy-going cause. Indeed, one of the two brothers was to speedily follow the Crucified in the path of suffering, dying a martyr's death; the other was to survive all our Lord's Apostles, and to live a life of patient endurance. St. James was to resist evil unto blood (Acts xii. 1, 2; Heb. xii. 4). St. John was to be "clad in the strength of love's transcendent grace." They were not to be *without* zeal, but it was to be tempered with the truest knowledge and to glow in words of truth and acts of charity. Hence, when they would have called down fire from heaven

in order to destroy men, they were at once solemnly reproved in the words: "*Ye know not what manner of spirit ye are of*" (Luke ix. 51-56). They were not to allow their actions or desires to be directed by the Elijah-spirit, but they were to partake of the spirit of their Master, and He came to save, not to destroy; to win, not to coerce men. Their zeal was to find an outlet in faithful endurance as well as in loving service. They were by no means to be lukewarm or apathetic in the cause of truth and righteousness (Rev. iii. 15, 16), the cause which so urgently demands both fervour and fidelity. It was certainly not for them to be indifferent or heedless of the highest good because the opposite spirit exposed its possessor to suffering or shame. In one word, the Apostolic spirit was not to be merely well content to escape both praise and blame. But, from what we have already seen of the character of St. John, he evidently was not cast in that mould. His zeal, although still mistaken, comes out plainly in the words: "Master, we saw one casting out devils in Thy name, and he followeth not us; and *we forbid him*, because he followeth not us" (Mark ix. 38). And in no words of his is there clearer evidence of his intense appreciation of the blessings of Christ's kingdom than in the request: "Grant unto us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory," followed by the assertion that, if necessary, they (St. John and St. James) were able to "drink of the cup" of their Master's suffering (Matt. xx. 20-23; Mark x. 35-40).

We may say, moreover, that in this too confident assertion of ability to suffer there was doubtless something better and higher—namely, a *willingness* to do so. St. John's *knowledge* was at fault, but not his *will*. He needed a clearer perception of the meaning of his words as well as of the work which would have to be accomplished before that "glory" of which he spoke could be fully revealed. Three, at least, of our Lord's earliest disciples needed a special training for the work which lay before them, and they stood in the front rank of the Apostles. They were full of impetuous zeal, and were devoted in their attachment to Christ. Their training, then, might well proceed in that closely-knit companionship which they were permitted to enjoy with the Master. Peter, James, and John were the favoured witnesses on the three important occasions of our Lord's Transfiguration, His raising from death the daughter of Jairus, and His mysterious Agony in the Garden (Matt. xvii. 1, 2 *et seq.*; Mark v. 37 *et seq.*; Luke viii. 41, 51 *et seq.*; Mark xiv. 33 *et seq.*). Of these three Apostles, Peter thrice denied our Lord, and only "the beloved disciple" beheld, in his Patmos exile, and before he

passed away from this life, the glory of his Ascended Lord. Peter, however, was associated with John in preparing for our Lord's last Passover; they followed Him when He was brought before His judges; they visited the empty tomb together on the first Easter morn; and to Peter specially did an angel send the message of the Resurrection. In all this Peter shares the distinction with his brother-Apostle. But it is with "the beloved disciple" that we are chiefly concerned on the present occasion, and therefore we now turn from the synoptists' portraiture of St. John to the Fourth Gospel, the Epistles which bear his name, and the Book of the Revelation. Here we have the Apostle, Evangelist, and Seer on the great plane, so to speak, of his faith, work, and testimony. Here we have many different and glorious evidences of the fervent, constant, spiritual character of St. John not found in "the great common cycle of apostolic testimony" of the synoptists. Here the Apostle and his readers are carried forward from one profound truth to another, and have a deeper and more perfect insight into the full and ultimate meaning of the Gospel of the grace and truth of God. So that Alford truly observes: "In reading St. John's Gospel, we seem to see our Lord on a different side from that on which we have contemplated Him when reading the three" earlier Gospels.

It may also be said that the Apostle St. John of the synoptists is wonderfully matured and developed in spiritual perception and power in "the disciple whom Jesus loved" of the Fourth Gospel. And the fact is surely reasonable enough, for a growing perception of our Lord's true character would certainly be productive of a deep spiritual experience in the character of such a disciple as St. John. It is not too much to say that there are the truest evidences of this spiritual development in the Apostle throughout the Gospel which bears his name. In setting forth the profound teaching of revelation, it is distinctly in advance of the synoptic Gospels. Its characteristic subject-matter is such as we can well believe would be most likely to be treasured up in the mind of its inspired writer. In the first three Gospels we do not read of St. John ever stumbling at the most mysterious of our Lord's utterances. His attitude towards our Lord was in some respects like that of Mary in the home at Bethany. In all his writings we have the clearest proofs that he possessed a calm, meditative, and spiritually elevated mind, intent on emphasizing the greatest and most mysterious truths of Divine Revelation, and entering more and more into "the mind which was in Christ." St. John evidently was able to deeply sympathize with all his Master's expressed thoughts and desires, as well as with His plans. This was chiefly St. John's

attitude towards our Lord during His earthly ministry. Consequently, he understood more clearly the meaning of His words, he saw more exactly the character of His movements, and he realized more completely the issue of His purposes, and, as time passed away, he dwelt more upon these things, and finally decided to commit to writing the record of what he so certainly "knew," and had himself received (John xix. 35, xxi. 24; 1 John i. 1-3). It has been well said that "everything relating to St. John seems to partake of the sanctity which invests the person and recollections of his Divine Master." Many passages in his writings are specially characterized by that sacred phenomenon; and, inspired by the Holy Spirit, no New Testament writings display a more intimate acquaintance with the profoundest truths, or are endowed more richly with the principle of love, which is pre-eminently the principle of the spirit of Christ, than the writings of St. John. For instance, in his Gospel we may mention i. 1-14, 16-18; vi.; parts especially of ix.-xi.; and xiii.-xvii., "which close the teaching of Christ in the flesh, and introduce the teaching of Christ in the Spirit."

Again, a characteristic, as we have already said, of St. John's writings is that he also enters more closely and particularly into our Lord's mind. He certainly does not merely furnish us with second-hand information. Nor does he confine himself to setting forth the records of what he saw, although he gives us details which only an eye-witness would venture to record (St. John i. 14; 1 John i. 1-3, v. 9; Rev. i. 2, 12-17, 20; St. John xix. 35, xx. 8, 30, 31, xxi. 24). He knows the *hour* of the day when certain events took place (St. John i. 39; iv. 6; xix. 14; cf. xiii. 30; xx. 1), and his description of them is full of the force and directness of one who wrote from personal observation.

But he was not only an eye-witness: he evidently enjoyed in a pre-eminent degree the confidence of his Master. We have unmistakable evidence that this fact was known to the other Apostles (St. John xiii. 23, 24). Moreover, as in the case of human friendship, a "union of hearts" begets increasing mutual knowledge; so while our Divine Lord "knew all men," knew their thoughts, motives, and imaginations, He allowed St. John to possess a more intimate knowledge of his Lord than that which was possessed by his fellow-disciples. St. John not only records our Lord's actions and words, as the other Apostles might also have done: he speaks of His knowledge (ii. 24, 25; v. 6; vi. 61; xiii. 3, 11; xviii. 4), motives (vi. 6; vii. 1), of His "groaning in the spirit" (xi. 33, 38), and of His being "troubled in spirit" (xiii. 21). Indeed, whole passages in his writings are so steeped in this wonderful

personal knowledge that, apart from the belief that the Evangelist speaks of himself in the precious periphrase, "the disciple whom Jesus loved," they unmistakably proclaim themselves to be the work of one who enjoyed that distinction: for he is present on most of the important occasions, public and private, of our Lord's life. He is an attentive listener to, and observer of, all that is said and goes on around him. He hears what the people say when the Father speaks to our Lord from heaven, and records their different explanations of what they imperfectly heard, at the same time giving the real words and character of the Divine Speaker (xii. 28, 29). He is not only acquainted with the chief places mentioned in the Gospel narrative, and is able to point out their situation (i. 28, 44; ii. 1; xi. 18; xxi. 2), but also recalls events which had previously taken place, and speaks with a definite knowledge of details, and of the circumstances and actions of individuals, connected with the Gospel history (xix. 39; cf. iii. 1, 2; xi. 49; xviii. 13). It is also deserving of notice that he was a welcome guest in the home of Lazarus and the sisters, which fact was no doubt due, not only to his personal qualities, but also to his host's knowledge that he was "the Master's" (xi. 28) beloved disciple and friend.

If, moreover, St. John's mother and the Virgin Mary were sisters, that fact also illumines the intimacy which existed between Master and disciple, especially as it is recorded that our Lord's brethren did not believe in Him during the time of His earthly ministry (vii. 5). St. John's faith and devotion were a noble set-off against their unbelief and opposition. His attachment to our Lord was at least as ardent as His brethren's unbelief was stolid. His feelings were not those of a mere emotional admiration for goodness (Mark x. 17, 18). The earnest spirit in which he followed Christ even prompted him on one occasion to prohibit another's good work who "followed not with" them (Luke ix. 49). The fact that the man did his good work in outward separation from the Master and His Apostles seemed to St. John a plain proof of his lack of *esprit de corps*. In keeping with this view of the Apostle's action on this occasion is also the fact that the denial of the Master by a *brother disciple* in a time of sore temptation did not weigh with St. John to break off friendly intercourse with the delinquent. In company with St. Peter he visited the empty sepulchre on the first Easter morning (St. John xx. 2, 3). With his true insight into our Lord's character, he no doubt anticipated His forgiveness of the penitent Apostle. And the last verses of St. John's Gospel are also concerned with the two Apostles, and with our Lord's restoration of St. Peter to his Apostleship. Then, when Peter was forgiven

and restored to his Divinely appointed work, he would have the Master turn His gaze upon his friend and appoint his work also: "*Lord, and what shall this man do ?*"

Lord, and what shall this man do ?
 Ask'st thou, Christian, for thy friend ?
 If his love for Christ be true,
 Christ hath told thee of his end :
 This is he whom God approves,
This is he whom Jesus loves.

* * * * *
 Gales from Heaven, if so He will,
 Sweeter melodies can wake
 On the lonely mountain rill
 Than the meeting waters make.
*Who hath the Father and the Son,
 May be left, but not alone.*

(1 John i. 3 ; ii. 23, 24). "*Jesus saith unto him (Peter), If I will that he tarry till I come, what is that to thee ? follow thou Me*" (St. John xxi. 19-22). And so it came to pass that in time Peter followed his Lord in the path of suffering, self-denial, and death. "Followed" Him in a path which leads through death to an endless life and eternal glory, while John "tarried" behind, the last of the Apostles, bearing the burden of life not only in its hot noontide, but long after its evening shadows had fallen around him ; and then he, too, went to his rest and his reward.

Further, when we turn to the Epistles of St. John, the same characteristics of "the beloved disciple" are everywhere distinctly seen and confirmed. Here we meet with a tenderness which cannot be mistaken for weakness, love combined with the most real firmness, a decisiveness in behalf of the Christian faith, purity, and claims, together with the keenest perception of the intense reality and worth of these things, which well accord with what we have already seen of this Apostle's character and intercourse with our Lord (1 John i. 7 ; ii. 1-10, 15-24 ; iii. 1-10 ; iv. 7-21 ; v. 1, 9-15, 20, 21 ; 2 John 2-4, 7, 9-11 ; 3 John 3-5, 11). And just as it has been said that "the heavenly element, which forms the background of the first three Gospels, is the atmosphere of the fourth," so, too, the grand purpose of St. John's Gospel (xx. 31) appears and reappears in his Epistles (I. ii. 22-24 ; iii. 23 ; iv. 2, 3 ; v. 1, 10-13, 20 ; II. 9). Moreover, such passages as St. John xiv., 1 John iii., and Rev. i.-iii., xxi., xxii., have in all ages appealed to multitudes of hearts with a power and solace peculiarly their own. They have been believed to possess such a wealth of Divine assurance, such a harvest of promised joys, such treasures of Divine love and foregleams of the Christian's future experience of peace and bliss, that we do not find else-

where in the New Testament; in fact, they are redolent of the Divine Speaker and His loving words in St. Matt. xi. 28-30. It is surely well to remember, when studying such portions of the Book of Life, that we "are permitted to draw near, and invited to *listen*, and to *learn*, and to *live*." We need to "ponder" such passages "in our hearts" (Luke ii. 19). In the writings of St. John we have the deepest truths of Christianity; and, without doubt, he was best fitted to pen those truths, "whose head had rested on the Lord's breast, who had stood beside the Cross, had witnessed the Ascension, had cherished till her death the Mother of the Lord, had seen the Jewish dispensation closed and the Holy City overthrown, and to whom the beatific visions of the Apocalypse had been granted" (Dr. Plummer). In the words of St. John, we have, so to speak, the very "tones of the heavenly harmonies"; and he, the beloved disciple, is truly "the Apostle of Love."

In no uninspired portraiture is the Apostle set before us more beautifully and pathetically than in the following too little-known poem on "St. John the Aged," which appeared anonymously several years ago in a magazine published at Philadelphia:

I'm growing very old. This weary head
That hath so often leaned on Jesus' breast
In days long past, that seem almost a dream,
Is bent and hoary with its weight of years.
These limbs that followed Him, my Master, oft,
From Galilee to Judah; yea, that stood
Beneath the cross, and trembled with His groans,
Refuse to bear me even through the streets
To preach unto my children. E'en my lips
Refuse to form the words my heart sends forth.
My ears are dull; they scarcely hear the sobs
Of my dear children gathered round my couch;
My eyes so dim they cannot see the tears.
God lays His hand upon me—yea, His *hand*,
And not His *rod*—the gentle hand that I
Felt those three years, so often pressed in mine,
In friendship such as passeth woman's love.

I'm old, so old! I cannot recollect
The faces of my friends, and I forget
The words and deeds that make up daily life;
But that dear face, and every word He spoke,
Grow more distinct as others fade away;
So that I live with Him and holy dead
More than with living.

Some seventy years ago
I was a fisher by the sacred sea:
It was at sunset. How the tranquil tide
Bathed dreamily the pebbles! How the light
Crept up the distant hills, and in its wake
Soft purple shadows wrapped the dewy fields!

And then He came and called me : then I gazed
For the first time on that sweet face. Those eyes
From out of which, as from a window, shone
Divinity, looked on my inmost soul,
And lighted it for ever. Then His words
Broke on the silence of my heart, and made
The whole world musical. Incarnate Love
Took hold of me, and claimed me for its own ;
I followed in the twilight, holding fast
His mantle.

Oh, what holy walks we had !
Through harvest fields, and desolate, dreary wastes ;
And oftentimes He leaned upon my arm,
Wearied and wayworn. I was young and strong,
And so upbore Him. Lord, now I am weak,
And old and feeble ! Let me rest on Thee !
So put Thine arm around me closer still !
How strong Thou art ! The daylight draws apace :
Come let us leave these noisy streets, and take
The path to Bethany ; for Mary's smile
Awaits us at the gate, and Martha's hands
Have long prepared the cheerful evening meal ;
Come, James, the Master waits, and Peter, see,
Has gone some steps before.

What say you, friends ?
That this is Ephesus,¹ and Christ has gone
Back to His kingdom ? Ay, 'tis so, 'tis so,
I know it all, and yet just now I seemed
To stand once more upon my native hills,
And touch my Master. Oh, how oft I've seen
The touching of His garments bring back strength
To palsied limbs ! I feel it has to mine.
Up ! bear me to my church once more,
There let me tell them of a Saviour's love ;
For by the sweetness of my Master's voice
Just now, I think He must be very near,—
Coming, I trust, to break the veil which time
Has worn so thin that I can see beyond,
And watch His footsteps.

So raise up my head.
How dark it is ! I cannot seem to see
The faces of my flock. Is that the sea
That murmurs so, or is it weeping ? Hush !
“ My little children. God so loved the world
He gave His Son ; so love ye one another,
Love God and men. Amen.” Now bear me back.
My legacy unto an angry world is this—
I feel my work is finished. Are the streets so full ?
What call the flock my name ? The holy John ?
Nay, write me rather Jesus Christ's beloved,
And lover of my children.

¹ Bishop Lightfoot says that “ the last surviving Apostle's latest years were spent in the church at Ephesus ” (Essay on the “ Christian Ministry ” in his work on the Epistle to the Philippians ; 7th edition).

Lay me down
 Once more upon my couch, and open wide
 The Eastern window. See, there comes a light
 Like that which broke upon my soul at even,
 When, in the dreary Isle of Patmos,¹ Gabriel came,
 And touched me on the shoulder. See, it grows,
 As when we mounted towards the pearly gates!
 I know the way! I trod it once before.
 And hark! it is the song the ransomed sung
 Of glory to the Lamb! How loud it sounds;
 And that unwritten one! Methinks, my soul
 Can join it now. But who are these who crowd
 The shining way? Say! joy! 'Tis the eleven!
 With Peter first; how eagerly he looks!
 How bright the smiles are beaming on James' face!
 I am the last. Once more we are complete,
 To gather round the Pascal feast.

My place
 Is next my Master! Oh, my Lord! my Lord!
 How bright Thou art, and yet the very same
 I loved in Galilee! 'Tis worth the hundred years²
 To feel this bliss! So lift me up, dear Lord,
 Unto Thy bosom. There shall I abide.

JOHN R. PALMER.

¹ Bishop Christopher Wordsworth observes in his Greek Testament on Rev. i. 9: "There is a beautiful mildness in the expression, 'I was in the island'—I became—I found myself—for the sake of God's Word, an inmate of Patmos. He regards his banishment like a voyage and sojourn in a pleasant place, for he was there visited by Christ. The expression is characteristic of the spirit of a holy martyr when speaking of his own sufferings for Christ. Cf. the use of *éyévero* in John vi. 21, x. 35. How striking the contrast between St. John the Evangelist, an exile in Patmos, and Seneca, the philosopher, an exile in Corsica!"

Moreover, "Patmos, a rugged and bare island, now Patmo or Palmosa, is one of the Sporades. Its circumference is nearly thirty miles, and it is in that part of the Ægean which is called the Icarian Sea." See also a beautiful passage in Dr. H. C. G. Moule's little volume, "Life in Christ and for Christ," ch. v. (Hodder and Stoughton).

² Bishop Wordsworth says: "By the mercy of God, the life of the Apostle and Evangelist St. John, the beloved disciple of Christ, was extended to the beginning of the second century after Christ" (Greek Testament, Introduction to the First Epistle of St. John).

"St. John is said to have been about a hundred years old at the close of the Emperor Domitian's reign, and the latter died Sept. 18, A.D. 96" (*ibid.*, Introduction to the Book of Revelation).



ART. V. — RELIGION AND THE BATTLEFIELD.

“From Aldershot to Pretoria”: Rev. W. E. Sellers. B.T.S.

THOSE who were present at the Thanksgiving Service at St. Paul's Cathedral on Monday, October 29, for our citizen soldiers on their return, will agree that of all the great scenes of religious worship which have taken place in that cathedral, either in the old building or in the vast structure of Wren, not one could have surpassed it in genuineness, sincerity, and impressiveness. It was little more than nine months—283 days—since the young men of the City, “who willingly offered themselves,” had knelt here with grave and serious faces to ask the blessing of God on their arms. In that short time they had travelled 15,000 miles, and been face to face with death in nineteen engagements. Worse than bullet and shell, they had been everywhere surrounded by the pestilence that walketh in darkness, and the destruction that wasteth at noonday: enteric and dysentery, Nature's scourges for foul water and putrid dust, were their deadliest enemy in South Africa. Of the 1,760, sixty alone had fallen. They were men of peace and commerce, not trained to war, leaving prosperous situations, comfortable homes, and beloved relations, at the call of Queen and country. They had no personal animosity against their opponents, absolutely no desire for conquest and aggrandizement. Simply their country wanted them, and they gave themselves, and went. And here they were again, protected by the good hand of God, leaving fewer away on the veldt under the African stars than might have been feared, themselves rich in unstinted praise and stores of experience. As they strode into the cathedral, and knew that in that shadowy mass of fellow-worshippers were their nearest and dearest who had sent them off nine long months ago with so much anxiety and self-sacrifice, and who had now come to join them in thanking God for all His mercies; as they heard the choir sing, “*O Lord God, Thou strength of my health, Thou hast covered my head in the day of battle,*” few could have been unmoved. Throughout the whole mass of worshippers, soldiers and friends, and congregation, there was a deep unshakable sense of the presence and protection of the Almighty Power in whom we live and move and have our being. And I think many an honest heart, under rough and weather-worn exterior, felt as his lesson from the war that duty was better than self-pleasing, and the service of God a nobler end than the indifferent life.

We cannot greatly blame London for once more losing its decorum in a tumult of rejoicing. London is a good-natured

monster, of inconceivable vastness, and when it frisks and gambols its movements must necessarily be uncouth, uncomfortable; but they are not ill-meant. The authorities had miscalculated, and lost control: that was all. Those foreign critics who see in the acclamations of October 29th a wild exhibition of the lust of war have mistaken us ludicrously altogether. The tumult had nothing to do with that. It was nothing whatever but a spontaneous and unanimous sense of strong sympathy for the 1,700 young men who had of their own accord gone out to face deadly peril, had been successful, and had returned with the record of good work done. It is an entire mistake to suppose that Londoners or Englishmen had any hostility against the Boers as such, or any desire whatever for their territory. The Boers would be almost mortified if they could know how little we were thinking about them that day. The war was forced upon us, and the territory is rather an unavoidable burden than a cause for gloating. What Londoners felt was this: here were men who were bone of their bone, and flesh of their flesh, coming from the same homes and occupations as themselves, who had offered themselves in the hour of their country's need, who had done their task well and even nobly, and who deserved all the simple honours that they could pay them. The spectators had not gone themselves, and these men had. The spectators had suffered nothing, but these men had been daily in danger of death. It was a personal feeling, not a political. The wonderful accuracy of the modern press had enabled every Londoner to follow the adventures and experiences of the citizen soldiers from day to day, and to realize the extraordinary difference of their circumstances. And it was genuine, honest, hearty admiration for difficult labours well accomplished, and high character splendidly sustained, that was the secret of the delight of the millions who crowded together. Roughs there were, but they need no reckoning. Young women have never any right to be in a crowd. The men had probably not done more than many another gallant regiment; but they were citizens, not professional soldiers, and they were London's own.

The two Jubilees and the events of the present war have produced and revealed a sense of unity in London which hardly existed before. London felt on October 29th almost like the parents waiting so patiently inside the Cathedral. Many a pathetic scene went on that afternoon in the shadows of the aisles. "*Jack!*" cried a father, under cover of the organ strains as they were passing out. "*Father!*" "*Ruth, there's Jack!*" "*I can't get at you, father!*" But the others handed him over their heads, and father and son were embraced once

more. Then came the mother's turn, and she was in tears for joy. "There's a son to be proud of!" said the father. "When shall we see you, Jack?" "I won't be long: I'll come as soon as ever I can get away. I'll eat next to nothing; and you'll get me my favourite dish?" Thus were the sacred home-ties once more knit together. The little meal at home was sacramental, and better than banquets, however kindly meant. That was the thought of 1,700 homes, and in that thought London shared.

We do not forget the sixty young faces who joined with the rest in the farewell services of nine months ago whom God has taken. Some we knew must die, and these were the ones who cheerfully and bravely yielded up their boyish lives. They went out to battle, and have not returned. They closed their eyes, perhaps without pain, perhaps without consciousness, on all earthly joys and sorrows, away on the plains and hills of South Africa, mute witnesses to the terrible costliness of war. We do not weep for them. There is a time for all to die, and whether it be sooner or later makes little difference to them. We mourn for the desolate homes, most of all at the present time, when other homes are gay with laughter and song; for them we do not weep. They died in duty, among kindly comrades, cherished by tender affection and prayers, however distant; and their names will be held in lasting love and honour. We may say of them, in Thomas Campbell's version of the beautiful lines of the Greek poet:

But youth's fair form, though fallen, is ever fair,
And beauteous in death the boy appears,
The hero boy that dies in blooming years:
In man's regret he lives, and women's tears,
More sacred than in life, and lovelier far
For having perished in the front of war.

The chances of campaigning are equal to all alike. With her customary considerateness the Queen delayed the publication of her own bereavement till the rejoicings of the citizens were complete. Then, in addition to her kindly message of sympathetic congratulation, she added: "I, alas, myself have to grieve for the loss of a dear and most gallant grandson, who, like so many of your companions, has served and died for his Queen and country." There is something very pathetic in the family loss coming at the very end of the campaign to her who has shown throughout so royal an example of spirit, courage, and sympathy. The dead Prince's mother has endeared herself to all classes by her indefatigable exertions for the poor; and the son had devoted himself systematically and conscientiously to the profession of a soldier. Three expeditions in India, the Ashanti Expedition,

Lord Kitchener's Soudan Campaign, and, lastly, a place on Lord Roberts' Staff in South Africa, witness to his diligence and determination. On his way out, in the absence of a chaplain, he conducted service one Sunday on board ship for the troops. Quiet and unobtrusive, with frank and unassuming manner, keen in sport and earnest in service, he was a great favourite with all who knew him, and warmly esteemed both as a man and as a soldier. His character was shown in his request before he went out, that if anything happened to him, he should be buried where he fell, among the men beside whom he had fought. The genuine grief of his family for so kindly, promising, and worthy a member of it will be shared by all who have a heart to feel for the strange vicissitudes of human life, more striking, though not more real, in the neighbourhood of a throne.

Our readers may like to know something of the religious influences that have been at work during the campaign, preparing those who must die for their departure. The nature of the soldier is for the most part a favourable one, to begin with. He is brave, says an officer who has been with him in South Africa, enduring, disciplined, cheerful under misfortune, temperate in success; modest withal, and prone to forget, with surprising quickness, deeds which live for ever in the minds of his compatriots at home. He takes danger and death with cheerful philosophy, and jokes and grumbles as usual even in the most critical moments. But this does not mean that there may not be a deep, simple feeling within, which expresses itself more distinctly in some. In Lord Methuen's column, for instance, after the early battles, every chaplain, reader, agent, and serious-minded soldiers themselves were vigorously at work. The impression had been deep. The war had only just begun, and they knew that there were other terrible fights in store. To the sight of the dead and dying they had not yet got accustomed. The stern reality of battle was upon them, and, as a chaplain wrote, "There are no scoffers left in Lord Methuen's camp." One sergeant who had hardened his heart for three years against a friend's influence, whispered one of those terrible nights to that same comrade that he had done that day what he had not done for thirteen years: he had offered up a prayer, and it had been answered. He had those last few hours seen all his life—seen it as, he fancied, God sees it—and he had vowed, if He would forgive him, to change his ways.

Here is another picture: A gunner is in a battle on January 22. He prayed earnestly all through it. Then he writes: "I sit and muse over the chatter of my children many a time, and almost reach out for them, as though they

were here. They are near to my heart, and in the precious keeping of my Saviour." Not much absence of mind in that man: the vision of the little children rising amidst all the rush and roar of the enemy's shells.

At the meeting of the General Assembly of the Church of Scotland, a letter was read by the Moderator from twenty-five non-commissioned officers of four regiments in the Highland Brigade, expressing their appreciation of the untiring energy and praiseworthy zeal of their chaplain, not only in camp, but also on the field. "He is invariably among the first to succour our wounded; and many a Scottish mother's heart will be gladdened by the knowledge that her lad's last moments were brightened by his kind administrations. At Magersfontein, Paardeberg, and other engagements, he was always to be found in the firing-line, with a cheerful word or kindly nod of encouragement."

Writing of Magersfontein, that same chaplain says: "Out of evil came good. The depth of latent religious feeling that was evoked in officers and men was a revelation to me; and were it not that confessions, and acknowledgments, and vows were too sacred for repetition, I could tell a tale that would gladden your hearts. Not that I put too much stress on what's said or done at such an impressionable, solemnizing time; but after proof of sincerity has not been wanting . . ." Many hours passed after that slaughter ere the wounded could be relieved. Water-bottles were soon exhausted. One soldier still had a few drops. He saw two lads lying side by side in the agonies of death, and went to the first and offered him the water. The dying man was parched with thirst, and looked at the water with a sad longing, and then feebly shook his head. "Nay," he said, "give it to the other lad. I have the water of life." And he turned round to die.

Burying the hundreds of dead after the fight, the chaplain found many things that cheered him: three boys fallen side by side, who had been struggling for a foremost place, each with the little book of "Prayers for Soldiers" in their pockets, each copy well marked; whole groups with Gospels, Prayer-Books, and "Friendly Words for Soldiers"; here a well-known champion of Christ, who had given himself to Him on the Modder River, now dead, with a look of utter peace upon his face. Such experiences were many.

Here is a letter from a private soldier: "Thank God for the many souls who have found Jesus out here. We feel a mighty power within, and we know it is in answer to the prayers of loved ones in the dear old land. A wall of prayer surrounds us, and we are safe."

Some may have heard every year, on St. David's Eve in

St. Paul's Cathedral, the wonderful melodies of the Welsh hymns. Here is an experience of the Chaplain of the South Wales Borderers. The men had asked for an evening service as well as the morning. "Kneeling on the veldt, man after man broke down. Many openly confessed their sin, others rejoiced. Even then they were not satisfied: a prayer-meeting was asked for, and all stayed. It was truly a grand prayer-meeting. Prayers and hymns followed fast, and many at the close, as they pressed forward to shake hands with me and thank me for coming, said it was one of the happiest Sundays of their life. . . . That night I got permission to have hymns sung on the lines, and you should have heard the Welsh hymns as they rose and fell on the night air. Men crowded from all parts. Officers and men jostled in the crowding ring, while the sweet melodies and harmonies thrilled every soul. It was a happy ending to a happy day. The Colonel has asked me to arrange for this hymn-singing every Sunday night, for he says it is very beautiful, and not only is it highly appreciated by the men, but it has a beneficial influence on them."

Once more. General Lyttelton's Brigade is being marched out from its camping-ground for a desperate task. Before it starts it is formed up in close column, not for inspection, but for prayer. Nothing like it has happened in the history of the war. The Bishop of Natal is with them, and suggests that the best preparation for battle is prayer. With prayer rising for them and following them they march to the storm of war and certain death for many.

On the awful height of Spion Kop one man spent his last moments in writing a letter to his chum, who had changed his heart but the day before. "Dear brother in Christ Jesus," he wrote, "I owe my very soul to you. If it had not been for you, I should not have been ready to die now. It seems hard only to give the last few hours of my life to His service, but I must say good-bye. The angels are calling me home. I can see them and the glorious city. Good-bye, and may God bless you!"

Lastly, listen to one of the chaplains at Ladysmith. He is referring to the epithet applied to the soldier by a popular poet. "It is a fine title itself," he says, "though it referred to him in the wrong way. He was not absent-minded, for he had a warm corner in his heart for those at home. The way he was absent-minded was that he forgot himself. I knew one man who had two or three letters from home, which he carried in his pocket, and although he longed to read them again, he dared not do so, because, he said, he should break down if he did. The boys never forgot their homes. There

was one dead soldier, a poor lad of the Irish Fusiliers, who was shot through the body, and afterwards, in searching his body, they found a letter ready, written and addressed to his mother. He hadn't a chance of posting it. He was certainly not forgetful. When they pulled his letter from his pocket it was impossible to post it, as it was covered with his blood. I readdressed it, and sent it off to the dead soldier's mother."

Another story shows the forgetfulness of the soldier for himself. That happened in the relieving column. An officer was badly wounded. It was dusk, and our troops had to retire down the kopje under cover, though next day they took it. When they retired that night, the wounded officer could not be moved, and so four men refused to leave him. They remained with him all night, without food or water, in order to protect him from the bullets which were flying about—one lying at his head, one at his feet, and another on each side. Those were men who were absent-minded for themselves!

So they passed through the long agony of the war. So they tasted the sharpness of death. Such conduct is Christian virtue, and even if the faith of some of them was small and ignorant, their faith was proved by their works. As a corollary to all this, very earnestly I would call the attention of everybody to the urgent entreaties both of Lord Wolseley and Lord Roberts against treating. "I am very proud," says Lord Roberts, "that I am able to record, with the most absolute truth, that the conduct of this army from first to last has been exemplary. There has been no necessity for appeals or orders to the men to behave properly. I have trusted implicitly to their own soldierly feeling and good sense, and I have not trusted in vain. They bore themselves like heroes on the battlefield, and like gentlemen on all other occasions. . . . I know how keen my fellow-subjects will be to show their appreciation of the upright and honourable bearing as well as the gallantry of our sailors and soldiers, and I would entreat them, in return for all that these grand men have done for them, to abstain from any action that would bring the smallest discredit upon those who have so worthily upheld the credit of their country."

I have lingered too long on the subject of our soldiers, dying and dead. It is of those sixty of the City Imperial Volunteers that I am thinking, who were with us nine months ago, and will return no more. What of them? What is now their condition?

We are yearning for their secret.

Though we call,
No answers ever fall
Upon our dullèd ears
To quell our nameless fears.

Yet God is over all, whate'er may be,
 And, trusting so,
 Patience, my heart ! a little while, and we
 Shall know !

All we can say is, that we leave them in the hands of God. About the state of the departed the Church is reverently silent. In other words, she knows nothing whatever about it. All is left to pious conjecture. God has not intended that we should know, and that is enough. The opinions of the early Fathers concerning the residence of the soul in its disembodied state between death and resurrection were various and fluctuating. The idea of an under-world, where departed spirits dwell, was familiar to the Hebrew mind as it was to the Greek ; and so far as this idea passed over to Christianity it tended to the doctrine of a state intermediate between this earthly life and the everlasting abode of the soul assigned to it at the Day of Judgment. You know the passage from the Wisdom of Solomon in the Apocrypha, which is the First Lesson for All Saints' Day : "The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die, and their departure is taken for misery : and their going from us to be utter destruction ; but they are in peace. . . . And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble." Present peace and future glory : that is probably all that we can conjecture.

St. Justin Martyr, in the second century, represents the souls of the righteous as taking up a temporary abode in a happy place, and those of the wicked in a wretched ; and stigmatizes as heretical the doctrine that souls are immediately received into heaven at death.

Tertullian held that the martyrs went at once to the abode of the blessed, but that this was a privilege peculiar to them, and not granted to other Christians.

St. Cyprian, on the other hand, says nothing of an intermediate state, and expresses the confident belief that those who die in the Lord will be at once taken to Him.

In the learned School of Alexandria, under the teaching of *St. Clement* and *Origen*, the idea of an intermediate state passed into that of a gradual purification of the soul, paving the way for the later medieval doctrine of Purgatory.

St. Ambrose taught that the soul is separated from the body at death, and after the cessation of the earthly life is suspended in an ambiguous position, awaiting the final judgment.

St. Augustine maintained that the period which intervenes between the death and the final resurrection of man keeps

the souls in quiet refuges, and they are treated according to their character and conduct in the flesh.

The majority of ecclesiastical writers of the time of the Fathers, says the historian of doctrine, Hagenbach, believed that men do not receive their full reward till after the resurrection of the body.

If we look at the New Testament, we find our Lord speaking of a blessed region of happiness for the departed, which in one place he calls "Abraham's bosom," in another Paradise. We find St. Paul relying on being at once in the presence of Christ: "*willing rather to be absent from the body and to be present with the Lord,*" "*I am in a strait betwixt two, having a desire to depart, to be with Christ, which is far better.*" We find that St. Stephen saw Jesus standing on the right hand of God, and prayed "*Lord Jesus, receive my spirit.*" We find it said of Christ's glorified body, the prototype of ours, "*Whom the heavens must receive until the time of the restitution of all things.*" We find Christ Himself praying in exact accordance with what He said to the dying thief: "*Father, I will that they also whom Thou hast given Me be with Me where I am.*" We find in the text the writer of the Epistle to the Hebrews, in speaking of the great cloud of witnesses by whom we are surrounded, saying that we have already come to *the general assembly and church of the first-born, and to the spirits of just men made perfect*, who could not be in any sense witnesses if they were in a condition of sleep. And we find a great number of St. John's glorious visions referring most distinctly to a time before the last great Day of Judgment. We may conclude, therefore, that Paradise, the place of the departed, is one of the earlier of the many mansions that Christ is preparing: that the souls of those who are saved are there received by Christ; and that there they pass the interval between death and the final resurrection in a state of happiness and joy, peace, rest, and instruction, only inferior to the glories and splendours of heaven itself. And so our great Bishop-poet, Dr. Mant, wrote:

Hail, heavenly voice, once heard in Patmos: "Write,
Henceforth the dead who die in Christ are blest;
Yea, saith the Spirit, for they now shall rest
From all their labours!" But no dull, dark night
That rest o'ershadows: 'tis the dayspring bright
Of bliss; the foretaste of a richer feast;
A sleep, if sleep it be, of lively zest,
Peopled with visions of intense delight.
And though the secrets of that resting-place
The soul *embodied* knows not, yet she *knows*
No sin is there God's likeness to deface,
To stint His love no purgatorial woes;
Her dross is left behind, nor mixture base
Mars the pure stream of her serene repose.

To ourselves the lesson of these thoughts from the experiences of these last twelve months is very vivid and very solemn. Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. The lesson is, that we should daily realize the exceeding nearness between life and death, and be ready for either. And if we are to be ready for either, then we must believe with all our hearts in the realities of the future life. The soldier in the campaign can never forget death. Till the last battle is fought, it faces him daily. Not even the most careless can ignore its presence. As war does so much to ennoble character, to banish shame, and to make realities pressing, so this effect of it is most reasonable and true. It shows the true scale of earthly life in human existence. Let our prayer this day be the prayer of the psalm of Moses :

So teach us to number our days
That we may apply our hearts unto wisdom.

And as to those who die young, if we are men of faith, there is excellent wisdom in the cheerful lines of Geoffrey Chaucer :

And could we choose the time, and choose aright,
'Tis best to die, our honour at the height.
When we have done our ancestors no shame,
But served our friends, and well secured our fame,
Then should we wish our happy life to close,
And leave no time for fortune to dispose ;
So should we make our death a glad relief
From future shame, from sickness and from grief :
Enjoying while we live the present hour,
And dying in our excellence and flower—
Then round our deathbed every friend should run,
All joyous of our conquest early won :
While the malicious world with envious tears
Should grudge our happy end, and wish it theirs !

WILLIAM SINCLAIR.



Reviews.



Introduction to the Old Testament, in Greek. By H. B. SWETE, D.D.,
Regius Professor of Divinity, Cambridge. Cambridge University
Press. Price 7s. 6d.

THIS is one of the best arranged and most serviceable handbooks to the study of an ancient literature that we have ever seen. The fact that Dr. Swete is the author of the book is sufficient guarantee that the work is scholarly, but we hardly expected to find that Dr. Swete had accomplished his task so fully, and with such complete mastery of the material at his disposal. The LXX is a fine field, indeed, for the investigator, for it has been little worked till recent years; but this very fact makes the pioneer's work all the more arduous. Thanks, however, to the great Oxford Concordance, now almost completed, to Dr. Swete's own admirable edition of the text (Cambridge "Manual" edition), and to the Introduction before us, we sincerely hope that scholars will not neglect the study of this "literature," for the LXX is a veritable literature in itself, and demands its adequate share of attention.

Dr. Swete's Introduction is divided into three main divisions: (1) The History of the Greek Old Testament and of its Transmission; (2) The Contents of the Alexandrian Old Testament; (3) The Literary Use, Value, and Textual Condition of the Greek Old Testament.

Mr. H. St. J. Thackeray contributes a critically revised text of the letter to Aristæus (see Appendix); and the book concludes with two indices—the one of Biblical references, the other of subject-matter. The latter might advantageously be enlarged in a second edition of the book. We venture to quote here Dr. Swete's "dedication," as it shows, most pleasantly, the increased cordiality between German and English theological scholars which the past few years has witnessed so noticeably:

EBERHARDO NESTLE.
VIRO, SI QUIS ALIUS, DE HIS STUDIIS
OPTIME MERITO
HUIUS OPERIS ADJUTORI HUMANISSIMO.

We should like to add that, in his Prefatory Note, Dr. Swete, besides promising us a large critical edition of the LXX, holds out hopes of a "grammar" of Septuagint Greek being undertaken by himself and his *collaborateurs*. This is excellent news, and we hope that neither work will be unduly delayed.

E. H. B.

The Intermediate State, and Prayers for 'the Dead. By Rev. C. H. H. WRIGHT, D.D. London: Nisbet. 1900. Price 6s.

This is a valuable work on every count. Dr. Wright is too well known as a scholar to need any introduction to our readers here; and it will be sufficient to say that the book, though evidently written with a controversial object and from a popular point of view, is a scholarly performance.

Dr. Wright examines the whole subject from three standpoints: (1) That of Scripture; (2) that of ancient Jewish literature; (3) that of Christian literature. The writer's knowledge of ancient Jewish literature is evidently wide and thorough; and the second section of the book is, therefore, particularly useful, as materials for forming a sound judgment on the question at issue are, in this connection, difficult so far as "the general reader" is concerned.

Dr. Wright's position is that of an uncompromising Protestant; but his Protestantism, unlike the Protestantism of so many noisy folk to-day, is

the result of careful and patient thought, not of prejudice, and is founded upon a substructure of learning and sense, not of an idle love of contention and strife.



Short Notices.

The Temple: its Ministry and Services as they were at the Time of Jesus Christ. DR. EDERSHEIM. R.T.S. Pp. 414.

A very valuable store of illustration and information to readers of the New Testament by one well acquainted with the literature and history of the subject.

Golden Sunbeams. Vol. IV. S.P.C.K. Pp. 192. Price 1s. 4d.

This is a Church Magazine for children, and is very happily conceived and attractively illustrated.

Red-Letter Saints. S.P.C.K. Pp. 75. Seventeenth thousand.

Short accounts of the Saints, for whom proper Collects, Epistles, and Gospels are appointed by the Book of Common Prayer, illustrated with coloured and gilded designs after the type of painted windows; a very pretty and popular work.

John Dobby's Better Nature. EMILY PEARSON FINNEMORE. S.P.C.K. Pp. 221.

A well-told tale of village life: mistakes, instruction, improvement.

The Fireside Annual Volume. "Home Words" Publishing Office. Pp. 762. Price 7s. 6d.

A useful and interesting medley of sound and wholesome reading; stories, sermons, subject-papers, sketches, poems.

Hand and Heart Annual Volume, 1900. "Home Words" Publishing Office. Pp. 236. Price 2s.

This magazine, which is meant for family, social, and temperance purposes, has much variety and capital illustrations. It is a good two shillings' worth.

The Church Monthly Annual Volume, 1900. "Church Monthly" Office. Pp. 284.

Mr. Sherlock again presents us with a very delightful volume. Bishops, Deans, Archdeacons, Canons, novelists, essayists, poets, artists are among his contributors. "Rambles of a Naturalist," "Curiosities," "Our Parish Churches," Biographies, Bible Questions, Buried Truths, and new hymns and music are amongst its chief attractions.

The Quiver Yearly Volume. Cassell and Co. Pp. 1,152. Price 7s. 6d.

The beauty of the illustrations (there are 800 of them), the excellence of paper and type, the variety of the matter, and the high character of the contributors, continue to give this excellent collection a high place in monthly journalism. Among the writers are Archbishop Alexander, Bishop Chadwick, Bishop Ryle, Professor Marcus Dods, Professor Moule, Sir George Martin, and Sir Frederick Bridge. There are few topics of interest to general readers not touched in these pages.

The Life of Christian Service. A Book of Devotional Thoughts from the Writings of Dean Farrar. Selected by J. H. BURN, B.D. Elliot Stock. 1900. Pp. 200.

Few men have contributed more to the theological thought of their day than the eloquent Dean of Canterbury. His "Life of Christ" has done more to familiarize the great mass of English readers with the character and work of the Son of God than any other explanation of the Gospels, and his other numerous and brilliant writings have contributed in different degrees to the understanding of Christianity. This is a small and choice book of several hundreds of extracts on subjects important to the religious life.

The Book of the Future Life. By PAULINE ROOSE, assisted by DAVID ROOSE. Elliot Stock. 1900. Pp. 275.

Twenty-six thoughtful and suggestive chapters examining the eternal question of the immortality of man from various points of view— theological, philosophical, ethnological, historical, and poetical—and illustrated with prose and verse quotations from the greatest writers. Few could rise from reading this work without feeling that the balance of probability is in favour of the hope of believers.

The Crisis in the English Church. By the Rev. the Hon. W. E. BOWEN. Nisbet and Co. Pp. 282. Price 6s.

This is an important contribution to the literature of the counter-Reformation, in the midst of the successful and triumphant progress of which we find ourselves living. Mr. Bowen writes with full knowledge of the subject and with perfect temperateness and moderation. A very able and thoughtful preface is written by one of the greatest theologians of the Church of England, the Rev. J. Llewellyn Davies. Mr. Bowen shows keen critical acumen, with complete charity and good temper.

"*Unto You, Young Men.*" By Archdeacon SINCLAIR. Grant Richards. 1900. Third edition. Pp. 258. Price 3s. 6d.

This is a series of papers on Faith and Conduct addressed to young men of the present day. Some of them were addresses to undergraduates in the Universities of Oxford, Cambridge, and Edinburgh. The subjects are: The Meaning of Life, the Being of God, Witnesses to Christ, Led by the Spirit of God, the Power of Faith, Habits, Weaknesses, the Bread of Life, Purity, Chivalry, Courtesy, Amusement, the Future. The Preface says: "The age is one of inquiry and unsettlement; but I believe the Christian Church was never more strong for good than at present, and I am persuaded that the Christian faith is the most reasonable account of human life. That faith I earnestly wish that all young men should have the happiness of enjoying."

The Biblical Illustrator. By Rev. JOSEPH EXELL. Nisbet and Co. 1900. Pp. 72. Price 7s. 6d.

The present volume of this wonderful treasury of comment and illustration deals with Joshua, Judges, and Ruth. No preacher who has this in his hands can complain of want of material. It consists of anecdotes, similes, emblems, illustrations, expository, scientific, geographical, historical, and homiletic. It is a monument of painstaking reading and judicious selection.

Words from St. Paul's. By Archdeacon SINCLAIR. Thomas Burleigh, 1900. Pp. 176. Price 3s. 6d.

Thirteen sermons preached by the Archdeacon of London, as Canon in Residence, to the afternoon congregation at St. Paul's Cathedral during

1899. The subjects are: The Voice of God in Holy Scripture, the Witness of the Prophets, the Work of the Spirit before Christ, the Witness of the Beauty of Nature, the Reasonableness of Prayer, the Meaning of the Word "Catholic," Bondage and Freedom, the Witness of Conscience, the Ship that found Herself; or, the Training of the Church; In Time of War, Content, the Spirit of Gossip, and Our Children. The Preface says: "The teaching of our Lord and His Apostles, the great doctrines of the Creeds, and the infinite variety of their application to human conduct, afford the preacher inexhaustible materials. And the Church of this country, as a provisional branch of Christ's Holy Catholic Church, is certainly intended to be as like the original Church of Christ as it possibly can. My enthusiasm and zeal for it as such are lifelong and whole-hearted. It is within these limits that these sermons are intended to move."

Pro Patria. Sermons on special occasions in England and America. By C. W. STUBBS, Dean of Ely. Elliot Stock. Pp. 182.

Twelve interesting sermons on national, literary, and social topics. They are stimulating to the conscience, and suggestive to the mind of further inquiry into the very important subjects with which they deal.

William Herschel and his Work. By JAMES SIME, M.A., F.R.S.E. T. and T. Clark, Edinburgh. Pp. 265. Price 3s.

This is one of a valuable series of the world's epoch-makers. The life, character, and work of the great astronomer are well and carefully estimated. We leave off with regret, and with genuine admiration for a lovable man, as well as captivation to a most entrancing science.

St. Kilda. By NORMAN HEATHCOTE. Longmans, Green and Co. Price 10s. 6d.

Considerable interest has been shown of late years in the small and out-of-the-way island of St. Kilda; and in this charming work by the grandson of McLeod the kind-hearted we have a complete and fascinating description of the island—its scenery, people, and birds, the latter forming one of the most attractive features of the place. The book contains also many beautiful illustrations. We congratulate Mr. Heathcote on the success of what has evidently been a labour of love.

Repton and its Neighbourhood. By F. C. HIPKINS. Lawrence, Ripton. Pp. 142.

A charming and well-illustrated account of that delightful school and country in the valley of the Trent, and the south of Derbyshire, a region rich in historical and ecclesiastical remains from the time of the Mercians onwards.

Twenty-five Agrepha. By Prebendary BLOMFIELD JACKSON. S.P.C.K. Pp. 77.

A text-book of extra-canonical sayings of our Lord, explained and annotated with the spirit of a devout scholar. A very interesting collection.

Fair as a Lily. By EDITH HARVEY-BROOKS. S.P.C.K. Pp. 94.

Thoughts suggested by the various parts of a Madonna lily, worked out with imagination and devotion, and suitable for reading to a girls' class.

Irene Petrie, Missionary to Kashmir. By MRS. ASHLEY CARUS-WILSON. Hodder and Stoughton. 1900. Pp. 343. Price 6s.

An inspiring narrative of the life of a recent heroine of the missionary field, Irene, daughter of Colonel Petrie, the hero of the *Vesta*, examiner

in Military Administration at the Staff College. Happy and popular in social life, she felt the call, and went to Kashmir, where, after some years of very interesting and valuable work, she succumbed to an attack of typhoid fever when on a difficult journey. A bright, attractive spirit.

The King and His Servants. By E. M. DEWHURST. Elliot Stock. 1900. Pp. 247.

A series of short readings, for family use, suggested by the services for every Sunday in the year. They are devotional, orthodox and practical.

From Aldershot to Pretoria. By Rev. W. E. SELLERS. R.T.S. Pp. 224.

A most interesting record of heroic and successful work done among the soldiers during the South African campaign by chaplains and agents of various denominations.

The Princess's Story-book. Edited by G. L. GOMME. Constable and Co. Pp. 443. Price 6s.

This is a series of twenty-three well-chosen passages from historical novels, illustrating as many different reigns. Many of the stories and episodes are almost complete in themselves, and all of them are favourable introductions to the works they represent. It was a very happy idea.

The Vicarage Children (by CATHERINE MARY MACSORLEY, S.P.C.K., pp. 80), *Sand-larks* (by O. ROBERT WYNNE, D.D., S.P.C.K., pp. 96), and *Six Little Soldiers*. (by C. M. VINCENT, S.P.C.K., pp. 62) are three bright and healthy little books for young children.

The Boys' and Girls' Companion. Annual volume for 1900. Church of England Sunday-School Institute. Pp. 192.

A pretty and interesting collection of stories and papers suited to children.



The Month.

LORD WOLSELEY has retired from the duties of Commander-in-Chief, and has been succeeded, temporarily, by Sir Evelyn Wood, who will undertake the duties of the post till the return of Lord Roberts. Lord Roberts himself, after a right royal send-off from Cape Town, has sailed at length for England, after accomplishing as arduous a task as has fallen to an English soldier since the Mutiny. By means of quiet firmness and exquisite grace and tact, Lord Roberts has put the coping-stone to that work which he had all but begun eighteen years ago, and which only the vacillation of the Ministry of that day prevented from being carried out—namely, the assertion of the paramountcy of England in South Africa. Lord Roberts has done what probably no one else living could have done so wisely or so well—that is, has convinced the world of the reality of England's military power by his brilliant successes in the field, and maintained her reputation for justice and equity by his admirable temper as a civil administrator. Truly a great man this—

Grande et conspicuum quoque nostro tempore nomen !

Meanwhile the "war" is being vigorously prosecuted by Lord Kitchener, to whose abilities Lord Roberts has recently paid handsome testimony. The "ubiquitous De Wet," however, manages to elude pursuit, though "cornered" often. We should not be surprised if the guerilla tactics he maintains went on for some months. News of a rather serious reverse has come to hand from the Transvaal; but further details have not yet been received at the date we go to press.

Kruger's "mission" to Europe has proved a fiasco. He had asked the nations for *help*, and they have given him—sympathy. One cannot but feel sorry for the old man, whose latest days must be so full of bitter memories and gloomy forebodings; but who can deny that to him, and him alone, the present issue is due?

Parliament has met and voted £16,000,000 for the prosecution of the war; this will bring the total of the war expenses up to £85,000,000. And the end, we fear, is not yet.

We are sorry that Mr. Chamberlain should have been, and should be, persecuted in the atrocious fashion which has been all too common of late. From the various imputations cast against him, he defended himself in his vigorous "apologia" in the House; personal rancour is at the bottom of it, of course, disguised under several fine-sounding names.

Mr. Bartley made a shrewd attack on the constitution of the Cabinet, to which he applied the recently-invented sobriquet of "Hotel Cecil, Limited." The good taste of it all was doubtful, but there is no doubt that a considerable number of people secretly sympathize in the criticisms he made. Mr. Goschen and Sir Matthew White-Ridley have both been raised to the Peerage.

Quite a little stir was raised in Church circles by the *Daily Mail* announcement that Lord Halifax had joined the Roman Church. Those who read the *Daily Mail* regularly knew best how to treat this item of news, which was a very amusing fabrication. As a matter of fact, Lord Halifax had been confused with his chaplain, who, indeed, *has* 'verted.

On December 5 the Channel Squadron, under the command of Admiral Rawson, arrived at Lisbon. At the Palace on Thursday the King gave a banquet in honour of the officers, and in proposing the health of Queen Victoria, after recapitulating the instances of mutual co-operation between Portugal and England, proceeded: "As in the past that we know, so in the future of which we are ignorant, Portugal and Great Britain must live united by the ties of mutual friendship and close alliance which the centuries of never-to-be-forgotten history have cemented and strengthened by bloodshed in common for one and the same just cause. Such it has always been understood by our most famous men in council and the sword."

The Bishop of Newcastle, on December 4, in the Cathedral Church of St. Nicholas, collated and installed the Vicar, Dr. Gough, to the first residentiary canonry, endowed by the liberality of Newcastle laymen, and founded by an Order in Council dated November 26. The Vicar made the customary declaration of allegiance to the Queen and of canonical obedience to the Bishop.

The Convocation of Canterbury was opened at St. Paul's Cathedral on December 11. The Archbishop, attended by Dr. Wace, was present. There was a good muster of clergy present. Archdeacon Lightfoot was elected Prolocutor; the Dean of Lincoln (Dr. Wickham) preached the Latin sermon. The following extract we venture to reproduce, recognising its aptness at the present time:

"Venio ad alteram hortationis Apostolicæ partem, quod ecclesia esse debeat una. Quo in loco non de discidiis illis maioribus loquar quibus Ecclesia tota in partes distracta est; quamquam vix potest dici quantum illa paci inter gentes Christianas obstiterint, vel quanto opere in causa fuerint quominus regnum Christi per orbem terrarum extenderetur. Verum res est quæ vel propius nos tangit si apud nosmet ipsos varietas illa opinionum quæ necessaria est eo usque progreditur ut concordiam turbet, pietatem lædat, legum auctoritatem qua stamus labefactet. Qua de re difficillimum est ita loqui ut non vulnera illa quæ sanare volumus manu rudi refricemus: verum duo fortasse dicere liceat.

"Primam igitur Beati Pauli vocem commemoraverim qua huic malo mederi voluit nos iubendo ἀληθεύειν ἐν ἀγάπῃ.¹ Cuius pars altera, si eam cum Hieronymo vertimus, est *vera facere*, si cum nostris, *vera loqui*. In Græco autem vocabulo res utraque inest: est enim *veros esse*. Qui profecto verus est, et æquitatem et simplicitatem præ se feret, iusta sentiet, fidem sibi faciet. Alterum vero adiunxit Apostolus quod minime prætermittendum est ἐν ἀγάπῃ, *in caritate*, scribendo; non quasi satis sit vera, etsi acerba sint, cum benevolentia quadam professione pronunciare, sed quia quidquid a Christianis inter se dicatur tamquam inter fratres dici debet, qui in optimam partem alter alterum accipiant, qui (ut ait idem Paulus) *Nihil per contentionem faciant, sed in humilitate superiores sibi invicem arbitrantes non quæ sua sunt singuli considerantes sed et ea quæ sunt aliorum.*²

The Powers are said to have arrived, at last, at some sort of agreement as to the methods to be pursued in dealing with China. The Note that is to be presented seems to disclose radical disagreements among the Powers themselves. Chinese statesmen are quite keen enough to appreciate this fact, and may be trusted to act accordingly.

The Rev. Professor Ryle, of Cambridge, son of the late Bishop Ryle, has been appointed by Lord Salisbury to the vacant See of Exeter. Dr. Ryle is an able scholar, and probably the most influential lecturer in Cambridge. He is known to have great powers of administration, an admirable temper, a very happy optimism, and kindly and tolerant sympathies. Dr. Ryle is just forty-three years of age.

The question of procuring a site for a cathedral for Liverpool is said to be under the consideration of Bishop Chavasse and six laymen, who have been chosen to make inquiries, to consult with leading architects, and to present a report in due course. A suggestion has been made—and it is deserving of consideration—that, in view of the possible choice of a "basilica" as the fittest kind of building for its purpose, there could be no finer plans adopted than Sir Christopher Wren's original designs for St. Paul's. In the climate of Liverpool a classical building presents far less difficulties than a Gothic scheme. Gothic ornament must decay in smoke and rain: St. Paul's, in its immense solidity, is almost as fresh as when it left Sir Christopher's hands.

¹ Eph. iv. 15.

² Phil. ii. 3.

NEW BOOKS AND LITERARY ANNOUNCEMENTS.

- Studies in European Literature.* (Taylorian Lectures, 1889-99.) Oxford Press. Price 7s. 6d.
- History of the Romeward Movement in the Church of England, 1833-64.* By W. WALSH. Nisbet and Co.
- Richard Elwyn, late Master of the Charterhouse.* A brief Memoir. By the Rev. R. PATTERSON, M.A. Wells Gardner. Price 3s. 6d.
- T. H. Husley: Life and Letters.* Edited by his Son. Macmillan. 2 vols. Price £1 10s. net.
- The Golden Bough: a Study in Comparative Religion.* By J. G. FRAZER, D.C.L., LL.D., Litt.D. Second edition. Macmillan. Price £1 16s. net.
- [An enlarged edition, in 3 vols., of a remarkable work, originally published in 2 vols., 1890.]
- Rulers of the South: Sicily, Calabria, and Malta.* By F. MARION CRAWFORD. Macmillan. 2 vols. Price £1 1s. net.
- The Doctrine of the Holy Communion: Report of the Round Table Conference.* Edited by H. WACE, D.D. Longmans. Price 2s. 6d. net.
- Holy Matrimony.* By Canon KNOX-LITTLE. Price 5s. Longmans.
- The Works of Bishop Butler.* Edited by J. H. BERNARD, D.D. In 2 vols. Price 15s. net. Macmillan.
- Relation of St. Paul to Contemporary Jewish Thought.* By Rev. H. St. J. THACKERAY, M.A. Price 6s. Macmillan.
- Religious Spirit in the Poets.* By Bishop BOYD-CARPENTER. Price 5s. Isbister.
- The Life of Christian Service.* Thoughts from the writings of F. W. FARRAR, D.D., F.R.S. Price 5s. Stock.
- The Making of Religion.* By ANDREW LANG. Price 5s. Longmans.
- A History of Criticism.* By Professor G. SAINTSBURY, M.A. Vol. I. Price 16s. net. Blackwood.



Obituary.

THE Rev. Charles Armstrong Fox, B.A., incumbent of Eaton Chapel, Eaton Square, died recently at Dorking, after a long illness, aged sixty-four. He graduated at St. John's, Cambridge, in 1858, and was ordained in 1871 to the curacy of West Exe, Devon. In 1875 he was appointed Perpetual Curate of Eaton Chapel.

By the death of Sir Arthur Sullivan, at the comparatively early age of fifty-eight, England loses her greatest composer. Perhaps no musician of the century, certainly in England, has ever been so richly endowed by Nature with artistic gifts. That he achieved extraordinary popularity is, of course, familiar to everyone. He might have claimed, with justice, to have written the best-known song, the best-known oratorio, the best-known hymn-tune, and the best-known light opera of his time. Sir Arthur's life has been one long career of brilliant successes; and it was eminently fitting that St. Paul's Cathedral should have been chosen as his last resting-place. It is pleasing to learn that the last, or at least one of the last, pieces of work he was engaged upon was the composition of a *Te Deum* for use in St. Paul's Cathedral at the thanksgiving to be held there on the proclamation of peace.