

## REVIEWS.

RELIGIOUS PROGRESS. By AL. V. G. ALLEN; Professor in the Episcopal Theological School, in Cambridge, Mass. 8 vo., pp. 187; \$1.00. Boston and New York: Houghton, Mifflin & Co.; Toronto: Rowsell & Hutchison.

These two lectures read to the students at Yale University, are of a very high caste and well suited to the audience. The title is a happy one, as appealing at once to a recognized aspiration, and the style is pellucid throughout. The first lecture lays the foundation in a careful study of progress in thought as traced in the individual, and the second follows the same line into the more complex field of Church life and organization. The most noticeable feature is in the power of the living organizer to harmonize the contrariant aspects of truth, and work them into a whole which loses the appearance of contradiction. This thought is well expounded by our author, and his lectures have all the handling of an expert. The volume is beautifully finished, and typography perfect.

A POPULAR BOOK FOR AGENTS.—The Rev. Francis E. Clark's new book, "Our Journey Around the World," is having a great sale, and is unquestionably the most popular subscription book of the day. The publishers, Messrs. A. D. Worthington & Co., Hartford, Conn., want more agents for this book—both men and women—and they offer great inducements to them. Their advertisement appears in another column. Our friends who are in need of profitable employment will find this good book just the thing to work for, a book they need not hesitate to offer to their friends. We can commend the book as being especially attractive and exceedingly desirable for agents.

## CHOOSING A BISHOP.

CONSIDERATIONS FOR CHURCHMEN ON THE FORMATION OF THE NEW DIOCESE OF OTTAWA, BY J. A. SHAW, M.A.

A paper read at the Conference of the clergy and laity of the deanery of Renfrew, held in Emmanuel Church, Arnprior, May, 1894, and printed in compliance with the unanimous vote of that body.

Brethren of the clergy and of the laity:—

Before we meet again for our annual country Conference, there is reason to believe that we shall have assembled at Ottawa, either to elect, or to see elected, the man into whose open palm the life of the Church in these eight counties shall be delivered. Whether we shall be actors, or spectators only of that scene, will depend much on the use we make of our time and our thoughts in the meantime.

And here it may be asked, what can we do? The answer to which is, that, though we cannot discuss the candidates themselves, as that stage is still in the future, yet it does not become us—it is not the conduct of men aware "of what dignity, and of how great importance that office is, whereunto they are called,"\* to drift indifferently up to so important an event; to have the vacant mind stunned by the flight of the months, and an immediate call to a special synod, there only to have their sacred elective powers manipulated perhaps by a few men conspicuous in a higher degree for the wisdom of the serpent than for the balancing virtue which is divinely coupled with it.

Because we cannot, in the meantime, do everything or much, can we, with due regard to our position as laid down in the solemn ordination address just referred to, decide to do nothing?

Then, too, if we cast a thought at our flocks—to the congregations over which we are placed, since they are for the most part composed of men not practised to the exercise of their rights, which lie above and beyond local affairs—are we acting as true "shepherds," as "stewards," or "watchman" towards them,† and so "that it shall not happen to the Church, or any member thereof, to take any hurt or hindrance by reason of our negligence," if we fail to do everything in our power to aid them in using their votes to the Church's best interests?

To be stigmatized hereafter, as ordained dreamers, whose greatest effort was a sigh, and whose best achievement a pious wish that God's will be done on earth as it is in heaven—this, gentlemen, is no glowing prospect for you and me. And yet this is what we become if we do not fully realize that Canadian Church history is, at this moment, preparing to record an important event, and to proclaim to future generations how we deport ourselves.

To discuss here and now advanced features of the business, is of course to beat the air. But there is a

better—a more timely and more profitable employment inviting us, which is to brush away the rubbish that obstructs the prospect now opening up before us—to clear the eye of reason for beholding the true features of a case which we must soon decide upon. Let us therefore hasten to look at some of the current notions of a Bishop's office.

Here, at the outset, we must lay bare a prolific source of error which lies in confounding the very distinct and different things, viz:—The office of a Bishop exactly as it exists to-day in England, and that of a Bishop in this distant colony, which men still living and vigorous have hewn out of the primeval forest. It is repeatedly forgotten that the one is appointed to retain; the other is chosen to acquire and to develop; and that a different kind of energy and equipment is required for each.

The Canadian Bishop is not chosen to control the finished mechanism of a diocese already for centuries a complete whole; but as everybody knows, for the same purpose that a missionary priest is appointed—to plant the sacred machinery of Christian worship and education in a wilderness, where there is generally little to count on but the possibilities of the situation.

Unlike the English Bishop, therefore, whose diocese is spread out in matured development before his eyes, the true Canadian Bishop's diocese exists, in great part, only as outlined by the Spirit of God, shining through a soul entirely consecrated to holy enterprise! This fundamental and most patent distinction must be made, and adhered to, or we are lost in the hopeless confusion of accidental with the essential features of the case.

A too common conception of the office, nevertheless, is that of the great English personality translated here. Assuredly, this can surprise nobody so much as the English Bishops themselves, who look with some amazement on our methods of addressing our Bishops—a method which they strictly reserve for Bishops of their own class.\* To have the best, then, what England after eighteen centuries can produce and afford, is the immoderate ambition of but too many in our midst.

The colossal imagery which their language—and more impressively, their failure of language, suggests to the Canadian mind, finds a parallel in the thoughts with which Englishmen, some years ago, anticipated the arrival of the Egyptian obelisk, which only after a triumph of navigation, British sailors succeeded in landing on the banks of the Thames, where it now stands in mute, majestic incongruity!

Of course a good deal of preparation is necessary for all this speculative grandeur; and so we hear continually of efforts to make the surroundings equal to bring them up to the required pitch of dignity. And that there may be no toppling over to this stately conception, it is advanced that this, that, and the other means effective be devised for (as the tiresome phrase has it) keeping up the dignity of the Bishop. This seems to be the creed. Difficulties evidently thicken round this point. Not their speech betrays it; but as Homer might have said:—

"Their speaking looks the want of words supply,  
And the full soul bursts copious from the eye."

One would think that these Quixots had spent their lives in the halls of the Escorial, where, Lord Macaulay tells us, the elaborate ceremonial—the putting on and taking off of gloves in passing from one room to another—is so nicely proportioned to the decadence of national power and worth.

Such well meant anxiety has surely little in it to recommend it to anybody, and least of all to a candidate worthy of notice. For it grows out of the offensive assumptions that the dignity of the chief minister of our holy religion consists in his power to outwardly dazzle, and as to the man, that he is likely to be so innately destitute of true dignity that his prescient flock must come to his rescue with every possible contrivance to make up that inevitable deficiency!

Is it not feared that the captious and hypercritical will see in all this an element of deep coarseness, repulsive to any healthy mind, and shocking to a devout?

But perhaps it is better not to take the proposal too seriously. Unquestioned loyalty to the divine office may have led regard here into extravagance. So pitifully stilted a regime merits honest condemnation. The language that becomes habitual in such an unreal atmosphere reminds one of Goldsmith's remark when he heard of Dr. Johnson's intention of writing a language for fishes. Goldsmith said that the chief defect of the performance would probably be that Johnson would make the little fishes talk like whales!

But when it is intended to build and carry on all this un-Canadian "pomp and circumstance" on the slender means which the case allows, and which is less than the income of a fairly prosperous merchant in any of our cities and towns (though four times the amount of the ordinary priest's), the value of the project, in a practical sense, vies with its merit

as a matter of taste. If we allow the Church of England to give tone to our thought and conception here, it will be well to remember that she never mentions the word dignity in the office of the consecration of a Bishop, any more than in that for the ordering of deacons.\* Perhaps lest she should give any countenance to that evil which we are now combatting, it is for the priest's office she reserves it. There it occurs three times, and always with grave emphasis. The real way to enhance that kind of dignity which is so unblushingly sought by those with whom we disagree, is the Eastern. "The grandeur of the monarchs of the East consists in making themselves invisible." This might be done more cheaply—but enough of this!

Another common notion which we must notice is that a bishopric is a prize—the goal of a legitimate ambition.

If there be any sublime sense in which this view is permitted, I confess myself utterly unable to reach up to it. But full well I know that as this idea is generally expressed and understood, it is thoroughly unworthy of wise men imbued with the spirit of Christ. It at once disqualifies the man who sanctions it, for it gives assurance to the world that if the inviting externals of the exalted office attract him, these will continue to monopolize his thoughts should he be elected.

If to be a Bishop—a Canadian Bishop of souls—means to wear the gaiters, apron and corded hat; to assume a lofty manner; to make a good appearance before the hapless sects, and to do nothing beneath the dignity of a Bishop—it would be hardly polite to omit any name in the diocese from the list of qualified candidates.

But there is so much work—work to be conceived, undertaken and done—work which cannot and dare not be delegated, that he who would enter the lists must search for other qualities than those which the toilet-mirror, or his own complacent estimate, tells him that he possesses.

That there were men in the early Church who knew how justly to estimate the requisites, may be seen from the following: In A.D. 370-376, says the learned biographer† of St. Chrysostom, Bishop Meletius had been banished. The Arian Emperor Valens, who had expelled him, was about to take up his residence in Antioch. It was desirable, therefore, without loss of time to fill up some vacant sees in Syria. The attention of the Bishops, clergy and people turned to Chrysostom and Basil as men well qualified for the Episcopal office. According to a custom prevalent at that time, they might any day be seized and compelled, however reluctant, to accept the dignity. St. Augustine was dragged, weeping, before the Bishop, and his immediate ordination demanded by them, regardless of his tears. St. Martin, Bishop of Tours, was torn from his cell and conveyed under a guard to his ordination. The two friends, Chrysostom and Basil, were filled with apprehension and alarm. Basil implored Chrysostom that they might act in council at the present crisis, and together accept or together evade or resist the expected, but unwelcome, honour.

Chrysostom affected to consent to this proposal, but in reality determined to act otherwise. He regarded himself as totally unworthy and incompetent to fill so sacred and responsible an office; but, considering Basil to be far more advanced in learning and piety, he resolved that the Church should not, through his own weakness, lose the services of his friend. Accordingly, when popular report proved correct, and some missionaries from the electing body were sent to carry off the young men (much, it would seem, as policemen might arrest a prisoner), Chrysostom continued to hide himself. Basil, less wary, was captured, and imagined that Chrysostom had already submitted; for the emissaries acted with subtlety when he tried to resist them. They affected surprise that he should make so violent a resistance when his companion, who had the reputation of a hotter temper, had yielded so mildly to the decision of the fathers. Thus Basil was led to suppose that Chrysostom had already submitted; and when he discovered too late the artifice of his friend and his captors, he bitterly remonstrated with Chrysostom upon his treacherous conduct. "The character of them both," he complained, "was compromised by this division in their counsels."

"You should have told us where your friend was hidden," said some, "and then we should have contrived some means of capturing him." To which poor Basil was ashamed to reply that he had been ignorant of his friend's concealment, lest such a confession should cast a suspicion of unreality over the whole of their supposed intimacy.

As for Chrysostom himself, it was obvious, continues the biographer, that he could not have refused so great an honour out of haughty contempt or disregard of the electors. On the contrary, it was when he considered the exceeding sanctity and

\*Vinet—Theory of Preaching.

†Stephen's Life of St. Chrysostom (John Murray, London.)

\*Ordering of Priests—Prayer Book.

†Prayer Book. Ordering of Priests.

\*See Chambers' New Encyc., article "Address."