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THE
CHURCHMAN

A Monthly Magazine

CONDUCTED BY CLERGYMEN AND LAYMEN
OF THE CHURCH OF ENGLAND

VOL. VI.

LONDON
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1882

P R E F A C E.

ON the completion of another volume of THE CHURCHMAN we gladly accept the duty of tendering thanks to the friends who in many ways have aided us.

That we have steadily adhered to the lines on which this periodical, in the stated views of its promoters, was to be conducted, we have had the pleasure of receiving ample assurance.

A list of the chief contributors, indeed, will speak for itself.

In regard to the character of the Magazine kindly testimonies have been expressed, together with hearty wishes that its influence may still further increase, by many, both Laymen and Clergymen, who although not usually regarded as members of the Evangelical body, are yet thoroughly loyal to the great principles of the Reformation.

We venture to solicit the aid of our clerical subscribers in bringing THE CHURCHMAN under the notice of devout and thoughtful laymen. That the Magazine was to be carried on, to quote our title-page, by "Laymen" as well as by "Clergymen—" the names of contributors, as a rule, being published

each month—was a feature of THE CHURCHMAN in which we had much hope; and we still desire to enlarge the co-operation, as well as the support, of the **h**ity.

Those of our readers who are alive to the necessities, and the difficulties, of controversy in the present critical times, will at all events sympathize with our request that this representative periodical may be remembered in their prayers.

THE
CHURCHMAN

APRIL, 1882.

ART I.—CHURCH PATRONAGE BILL.

A Bill to amend the Law relating to Patronage, Simony, and Exchange of Benefices in the Church of England.

THOSE who are interested in this subject are beginning to grow wearied of repeating the same arguments, exposing the same abuses, and explaining the same remedies. Let them not be disheartened. Until they hear the echo of their own voices coming back again to them in their own words, their work will not be finished. Not long ago at a Ruridecanal Conference this Bill was thoroughly discussed: at the close of the proceedings a gentleman rose and asked, with the most perfect simplicity, whether there were really any abuses at all to be set right, for he had never known of any in the course of his own experience, nor had he ever read of any! He had not read the debates in the Parliament, nor the burning words of the Bishop of Peterborough, nor the resolutions of the Convocations, nor the speeches at Church Conferences, nor the columns of *The Liberatorist*, nor the Report of the Royal Commission. But this gentleman is typical of many; and until by tedious reiteration a subject is graven into the thoughts of common men, it is difficult to proceed to legislation.

We admit, of course, that there are differences of opinion. We maintain nevertheless that there is substantial unanimity. Too great prominence is sometimes given to the differences of Churchmen, because they have not yet formed for themselves a machinery by which the sense of the majority can be authentically declared. On one point, however, there is not room for any diversity of opinion, viz., that, in the words of the Royal Commissioners, grave abuses with respect to Church Patronage do exist, and that a remedy ought to be applied. We admit that it is impossible absolutely to prevent offences. All

we can do is to make it difficult to offend. If two men agree together to commit an illegal act, which lies only within the knowledge of the two, so long as they keep their counsel, the law will be evaded. Let us, therefore, deal with the question, not with an idea of reaching perfection, but with a reasonable hope of improving a system which is not all bad, and which needs amendment.

First, let us remember that Private Patronage ought to be preserved. More than half the livings in the Church are in private gift. It is beneficial to the Church that they should be so. Private patronage cannot be maintained unless it is capable of transference from one hand to another. Parliament has lately sanctioned the system by authorizing the Lord Chancellor to dispose of the patronage in his gift. It is good for the Church that a person interested in a parish should hold the advowson, rather than that it should belong to a public officer.

Now, if advowsons are made inalienable, to whom are they to descend? It is an indisputable fact that in the course of time they would inevitably lapse to the Bishop or to some public officer appointed for the purpose. But what if the owner of this inalienable trust becomes a felon, or a pauper, or a bankrupt, or an absentee, or renounces communion with the Church?

We hope we have suggested enough to show that it is impracticable to prohibit the conveyance of an advowson from one private person to another. But we go further. We maintain that it is for the benefit of the Church that the right of patronage should be capable of passing from the hands of an incompetent to a competent patron. The abuse which we wish to prevent is the breach of trust involved in presenting a particular clerk for money. The sale of next presentations facilitates this breach of trust, therefore we advocate its prohibition.¹ The

¹ Whereas it is desirable that a sale of the right to present on a next avoidance of a benefice should be prohibited by law, be it enacted as follows:

- (1.) From and after the commencement of this Act any instrument, assurance, or thing granting or otherwise assuring or purporting to grant or otherwise assure any estate or interest, legal or equitable, in the advowson of a benefice other than an estate in fee simple absolute on the right to present on every subsequent avoidance of the said benefice shall be absolutely void and of no effect, provided nevertheless that this provision shall not be held to apply to any settlement made by will or in consideration of marriage, or to any settlement under the terms of which lands or hereditaments exceeding in value the value of the fee simple absolute in such advowson may be granted or otherwise assigned to be held upon the same trusts as and together with the advowson comprised in and conveyed, granted, or otherwise assured by such settlement.
- (2.) It shall not be lawful for the purchaser or grantee of the advowson of a benefice or the right to present thereto to sell or contract for the

existence of Donatives makes illegal traffic easy, therefore we propose to convert them into presentative benefices.¹ Some few faint voices have been raised in favour of compensation. We answer that Patronage is a trust fenced round by law for securing its just administration. Roman Catholic patrons have been deprived of their rights of presentation without compensation. A patron has been deprived without compensation of his right to sell an advowson when the living is vacant. We might mention other cases in which the law has limited, without providing compensation, the rights of patrons in order to secure the due administration of a trust. We dismiss the idea as wholly inadmissible, and pass on to other clauses of the Bill.

The legal construction of the oath against simony is such that the spirit of the law is evaded. Therefore it is proposed to substitute for it a plain declaration, which cannot be evaded. Again, by the Bill before us the parishioners are for the first time taken into council. They are enabled to appeal against a presentation on the ground that "the presentee is unable from bodily infirmity or mental incapacity to perform adequately his duties," or "that he has committed an offence for which he would be liable to be deprived of his benefice, and has not since sufficiently purged the same by good conduct." A commission may be appointed by the Bishop to inquire into the matter, and in accordance with the report the Bishop may act.² Again,

4 sale of the same until after the expiration of *five* years next following the date of such purchase or grant, but this provision shall not extend to any such sale or contract for sale within such prohibited period by the heirs, devisees, executors, administrators, or trustees in bankruptcy of such purchaser or grantee.

¹ From and after the commencement of this Act all donative benefices shall become presentative benefices, and shall be subject in all respects to the laws which may be in force in relation to presentative benefices, and to the patrons and incumbents thereof, provided that it shall not be necessary for any person who has been admitted to a donative benefice before the commencement of this Act to be instituted and inducted thereto, but he shall have and enjoy all such rights and privileges and be subject to all such visitation and jurisdiction as if he had been instituted and inducted to such benefice after the commencement of this Act.

² Unless the bishop shall have previously refused to institute a presentee, he shall, as soon as may be after the completion of the presentation, and a month at least before institution or collation, issue and send mandates in the form or to the effect contained in Schedule D. to the officiating minister of every church within the parish of which the presentee would, if instituted, become the incumbent. The officiating minister or ministers shall thereupon comply with the directions contained in the mandate, and the bishop shall not accept the presentee or proceed to collate until the said mandate or mandates shall have been duly returned to him.

If any two or more parishioners of full age notify, which may be done in the form contained in Schedule E., that they know any cause why the presentee, by reason of bodily infirmity, mental incapacity, or mis-

institution of a presentee under twenty-five or over seventy is made discretionary with the Bishop; and greater strictness in regard to testimonials may be insisted on. It has been suggested by some that a heavy stamp duty might be placed upon the sale of advowsons in order to make them undesirable subjects of sale, and at the same time to leave them capable of transference. We think this point well worthy of consideration. The Bill provides for the public registration of all grants of advowsons, and it might be expedient, in addition to the registration, to require a stamp duty.

For the last ten years some Churchmen have been advocating these reforms; for the last three years more and more Churchmen have taken their stand with the reformers; at the present moment, we may say that the whole body of Churchmen are in favour of the principles of the Bill before us. Not a single one of the representative assemblies of the Church has opposed the change; on the contrary, every Conference, Synod, and meeting which has discussed the question, has passed resolutions in favour of an amendment of the law. They have not rested contented with vague and indefinite expressions; they have handled the subject in a practical manner, and have formulated their demands. Let us, take, for example, the resolution passed on Tuesday 7th March by the Central Council of the Diocesan Conferences which sums up the resolutions passed by Diocesan Conferences throughout England and Wales:—

“That, in view of the Report of the Royal Commission of 1879, and of the decisions of diocesan conferences, the most strenuous efforts should be made to obtain the passing of an act without delay, which

conduct, ought not to be instituted or collated to the benefice of such parish, and shall be willing to prosecute the further proceedings, and to give to the bishop such security for the costs thereof, not exceeding *two hundred pounds*, as he may in such case prescribe, it shall be lawful for the bishop, if he think fit, to issue a commission to five persons for the purpose of the making inquiry and reporting as to one or more of the following matters; that is to say:

- (1.) Whether the presentee is unable from bodily infirmity or mental incapacity to perform adequately the duties of the benefice to which he has been presented, or has offered himself for institution, or is about to be collated:
- (2.) Whether the presentee has committed an offence for which any incumbent committing the same would be liable to be deprived of his benefice, and has not since the commission of such offence sufficiently purged the same by good conduct.

The members of the commission shall be nominated as follows: one shall be the vicar-general of the bishop or some other person nominated by the said vicar-general in each case, one shall be the archdeacon of the archdeaconry in which the benefice is situate, two, one of whom shall be a layman resident in the diocese, shall be chosen by the bishop, and the remaining member by the patron, or if he neglects or refuses to do so, by the bishop. The commission may be in the form contained in Schedule F.

should enforce the principle that 'patronage partakes of the nature of a trust to be exercised for the spiritual benefit of the parishioners,' and should contain clauses (1) for the abolition of the sale of next presentations; (2) for the due regulation and registration of the sale of advowsons; (3) for the conversion of all donatives into presentative benefices; (4) for giving increased powers to the Bishop to refuse institution in certain cases and under express limitations and conditions."

Such, briefly, are the main features of the Church Patronage Bill. By whom is the Bill opposed? By the members of the "Liberation" Society!

STANLEY LEIGHTON.

ART. II.—THE CHILDREN'S DAY OF REST.

THE vast importance of Sunday Schools has recently received public endorsement by the erection of a monument to the reputed founder. The statue of Robert Raikes speaks of a great fact, the existence of an institution recognized, honoured, and confided in by Christians of all denominations. Coincident with this general acknowledgment is a belief that by such means the insidious scepticism of the present day—negation of truth—which not a few regard as the beginning of the end, is to be met and combated. So the good seed of the Gospel is sown in prayerful hope that light springing up at the dawn of human life may preclude darkness in adolescence, deadness in manhood, apathy in old age.

Keeping in mind considerations so momentous, it may not be ill-timed to weigh seriously Sunday School work as now in operation, and to ask ourselves the questions whether—

- (1) The existing system is as efficient as practicable?
- (2) Whether modification is desirable?

And, (3) In such case, the form it should take?

The great principle toward which all agencies should coalesce and subserve is sufficiently obvious. It is to sow the good seed wisely as well as lovingly; it is to commend the Gospel of Christ in a form so attractive as to afford promise "of the life that now is and of that which is to come." Those who are experienced in the work realize that this is no easy task. Far otherwise. Something too might be said—indeed is said—by ministers as to the wisdom and un-wisdom of the teacher, his very varied conception of such office, its duties and way of fulfilment. To this bearing of the subject we shall recur.

Truly a child is a complex machine which needs to be studied,

developed, worked as a unit. What mother of ordinary intelligence, however unlettered and unlearned, desires not to realize this truth?—willingly limits the instruction of her offspring in things human, much less things divine, to class teaching? Yet from obstacles sufficiently apparent this individual training (we speak now of the higher aspect) is unattainable, as a rule, in the large mass of the community—the lower ranks. On grounds equally patent, though of a very diverse character as regards causation and accountability, it may be feared that the like untoward consequences are witnessed, now and again, at the opposite pole of society.

What different elements compose an average Sunday School in a city, and, to a less marked degree, in the country! There is the sharp, perhaps precocious, child who anticipates all others of the class in replies, and whose pride in so doing is so manifest as to call for wise restraint at the hands of the teacher. There is the average well-informed and well (or ill) conducted; the idle and inattentive, who regard the occasion as an opportunity for display either of personal possessions or of colloquial powers; and sometimes, unhappily, the radically bad.¹ All these meet together for instruction and on but one day of the week. And as they cannot, except momentarily, be dealt with as units, surely it is of much importance that common ground or grounds of action most conducive to the great end desired, should be educed with all possible wisdom.

First then as to the existing system—its efficiency, sufficiency. As a principle we all acknowledge the beneficial operation in every-day life of established usage. It is a great factor, lever, in social life. Stability and confidence are the proper outcome. But the need of fresh thought and, now and again, fresh consequent action, is taught—sometimes by somewhat stern lessons. Take, for example, the British Army; its organization and adaptability for active service when we entered on the Crimean War, as contrasted with the sad experience gained at its close. Once fixed in a groove, well worn by time, and the Englishman's axiom becomes very generally "let well alone, avoid friction." And somewhat as the army in Wellingtonian times was treated and used as a machine, the soldiers drilled and treated much in the automatic manner of their wooden representatives by little children, so, we venture to think, are Sunday scholars as a body practically dealt with. Drill, albeit kindly enforced, is the consideration; usage, dating from the foundation of the whole system, is stereotyped; and teachers and taught alike swim on in the smooth tranquil current of conventionalism.

¹ Instances of malignity of disposition (sadly ominous of the future career, and not limited to the very poor) are met with which illustrate, at the age even of boyhood, the force of Jeremiah's words, xvii. 9.

Let us glance at the ordinary routine of a Sabbath as regards children of the humble ranks of society. With occasional and exceptional modifications it will be found as follows:—First, early in the morning, school, and immediately afterwards, the long morning service of the church.¹ The very young are allowed, however, in some instances to return home; in others, to remain for a brief liturgical service.² Following but some two hours after morning church comes afternoon Sunday School. In the interim scholars and teachers take their chief daily meal, necessarily much after the manner of our American cousins, and traverse a distance more or less lengthened to the school buildings. The Evening Service terminates this “day of rest.” Sufficiently trying an ordeal were the weather in our climate perfect. In winter time—the physical aspect of Sunday School work is now before us—the procedures of a Sabbath so passed through have attendant ills and risks of one order; in summer, those of another. In the former, lung-affections consequent on hanging about the doors before service and sudden transition from heated, too often vitiated, air, to the raw cold atmosphere without.³ In the latter, evils, less noticeable but yet more pregnant of mischief in the long run, are recognized by an observant eye. And it is in summer, rather than winter, that the female teachers as well as the taught suffer. In cold weather, by due precautions, adults can guard against mischief. In summer all fare alike. We have, in a former paper in this Magazine, spoken on a fact sufficiently patent—viz., the undue length of morning Church Service. To such young women of a congregation, particularly of the higher grade, who participate further in that labour of love—school work—the tax on constitutional powers is indeed great. The frequency—rather, perhaps it might be said, constancy—of appeals by parochial clergy for more teachers is accounted for. Think of the noise, heat, expenditure through various channels, of nerve-power at a time when the season and system (physique) call for conservation and repose! That Protean class of ailment of the nervous system in which the head becomes chief offender, is but the natural rebellion of

¹ The writer limits his remarks to the Established Church.

² The writer recalls a town in the South of Ireland where, on the termination of the ordinary morning service, Sunday School begins, in the church. The poor children are thus gathered at an hour when they need food for the body (Sabbath ministrations are later than in England), penned together in pews, more like unruly goats for punishment, than little lambs for pleasure.

³ Clergymen are, as might be expected, fully cognizant of such evils—alive to the requirements of sanitary science. But they are hard put, often, to afford space with ventilation adequate to the number of children in the rooms at their disposal. Sufficient cubic measurement of air is indeed *very rarely* met with.

an over-wrought frame. And so, as regards Christian young ladies, their enjoyment of the Sunday, in its highest, holiest sense, is marred, albeit such self-sacrifice brings to them, as they take retrospect of the day's work, its own reward.

The girl element of Sunday School classes, in proportion as age assimilates to that of the teacher, suffers in like manner.

If these premises be admitted, it may be well to consider (2nd) whether modification of existing procedure might not be productive of higher ends, spiritual, moral, and even physical?

A somewhat startling fact presented both to psychologist and philanthropist is the proportion of crime—not insignificant, and sometimes heinous crime—brought home to men and women who were brought up in Sunday Schools. To the experienced clergyman and Christian layman these untoward incidents weigh not a feather in balance against the scale of Divine Wisdom and Omnipotence. The Word of God, unfolded by the Spirit of Truth and received in the light of faith, the great mirror in which, albeit dimly now, we see reflected His dealings with man, satisfies the believer in that which perplexes unsanctified human intellect. None the less is it granted to all who desire to advance the Father's glory below and, in so doing, the good of others, to perfect as far as may be finite agencies.

There is, we all admit, a certain leaven of zeal in the world which is not in accord with knowledge—knowledge of human nature too. In the matter before us it looks on the juvenile mind, virtually, as an instrument to perform certain functions for a given time, longer or shorter. Surely, if anything can be done to counterpoise this very inherent "mechanical" tendency in those who train the young, it may be legitimately essayed. "Self-help," in its aspect as a moral lever, is much advocated by certain shrewd writers of the day, who take no higher view than that honesty, plus perseverance, is the best policy. May not such chord in loftier tone be touched with profit at Sunday Schools, the child taught on higher vantage-ground, more as a unit, and therefore more intelligently?

We have referred to the varied lines on which teachers work. Some rest satisfied with automatic repetition over and over again, of Collects which embody in language, beautiful indeed, aspirations scarcely to be reached by the very young. Others give a verse detached from some parable or passage which cannot be rightly understood, save as a whole. In another category are instructors (?) who let the hour slip by in efforts—sufficiently fruitless!—to establish perfect order as the one thing necessary. And, happily, there are some—of the other sex chiefly—who with winning wisdom "born indeed," like poets (Christian), put things old in such new light; so arrest wandering minds by "telling" truth in terse words and with clear voice—no factor to be

despised—that each little one carries away “something” rooted in memory, in lieu of “nothing”—literally nothing!¹ Capacity for apt illustration is indeed a high qualification for such work. Even to those of us who are not ascending, but rather descending, the hill of life, how often does new light on old familiar words break in through “fresh” imagery at the hand of a gifted minister. For the Master Himself is Exemplar and Teacher in this potent channel of wisdom, as well as “the one Shepherd to fasten the nails” in a sure place—

Thou must be true thyself, if thou the truth wouldst teach;
Thy soul must overflow, if thou another's soul would reach;
It needs the overflow of heart to give the lips full speech.

(3) Granting that it be expedient to open new ground, in what form should the effort be essayed?

In considering the question we must keep well in view the state of the community, in its religious aspect, a hundred years ago, and the conditions which obtain now. On the whole, what change for the better—let us thankfully recognize it—in every respect, religious, moral, social! Now, we take as a rule of Christian obligation words which, in the mouth of Cain, expressed the contrary.² A century back, what was the condition of Churchfolk, men and women,—of Protestants of all classes, old and, *ergo*, young? Stagnation, deadness, indifferentism. What now? An opposite extreme, tending to exoticism. A brain forced alike in theology as in science, and an outcome, if timely guidance be not used, in rationalism—abnegation of *all* truth.

As cardinal objects to be borne ever in mind we would, in order of importance, name five.

- A, Fasten the attention.
- B, Fix some *one* definite truth or principle to be carried away.
- C, Aim at “*rest*” in every bearing of the term.
- D, Endeavour to make the Sunday, *positively*, a day of pleasure to children. (Is it so now, if incentive in the shape of reward, direct or indirect, be abstracted?)
- and E, In the use of such agencies keep more in view adolescence—“its rocks ahead”—in the present day.

Profit may rightly be drawn from the basis of an old saw, too little recognized, “the child is father to the man.” Practically we ignore it by narrowing down instruction, religious and otherwise, to boy and girl life, oblivious of coming manhood and womanhood. Vague, undefined, teaching, founded on mere negative, ill prepares lambs to withstand the assaults of wolves of “modern thought;” of science, “falsely so called.”

¹ Need we name one thus pre-eminent, Frances Havergal.

² Genesis iv. 9: “Am I my brother's keeper?”

Apart from any other argument for change—the term “relaxation of discipline” were perhaps better—there is one sufficiently weighty to the physician. It is expressed comprehensively in the two words “competitive examination.” They speak volumes. With Board Schools in the present, clerkships—female as well as male, let us remember—in the future, parents in humble life naturally aspire to raise their offspring in the scale of social status. Such bait is kept before the children, and has its due weight with the more intelligent, and, too often, *pari passu*, delicately organized. So during the week faculties are kept at high pressure, and when Sunday comes—what then, rest? No, rather continued work under the semblance of repose. Now this strain cannot be salutary. May it be lessened without disadvantage—more—may such lessening be made subservient to good? Let us weigh the matter over.

First, then, we hold that two school services on Sunday are a “mistake.” Rather let there be one—on the lines “A, B”—in the afternoon during winter; in the early morning during summer. Some modification in rural parishes might be necessary. In these, bearing in mind distance and short days, it would be preferable to have Sunday School always in the morning—say at ten o’ clock—to terminate a few minutes before eleven, so as to afford time to settle down at church; and in the afternoon the “reading,” while the parents are at service then.

What then, it may be asked, of the rest of the day, how obviate the unwholesome influence of questionable homes during time thus void, how keep children from the streets? We reply, supplement this one service by a reading to further objects “C, D,” and as a whole outcome, “E.”

These are the days of good Sunday literature, and it is needless to particularize magazines. Now, there is no more inherent desire in the juvenile mind, whether it be good or bad, than to listen to a story. Why not bring to bear such influence in a more comprehensive and distinct form than heretofore? The seed by which error and falsehood in after-days may be withstood, truth evolved, can be sown less directly, none the less efficiently, by means of a tale well told. Gather then the children together; let them, above all things, consult their own ease and comfort as listeners; do not plant them like sparrows on a spout on rows of unbacked benches. The mischief these abominations cause to delicate children in the form of spinal and other disease is great. No clergyman should tolerate seats without a back rest. If some druggist could be spread temporarily, all the better. It imparts that feeling of cosiness which

¹ The influence for good on children by closing public-houses on Sundays is a very important bearing in this most desirable legislation.

it is well to foster, and somewhat of the home character—grouping—which pleasantly illustrates the fireside of the better classes. Then, as the story is read to the mass, each little brain takes it in, individually revolves the incident and teaching, builds its own small castle in the air, and happiness now, hereafter fruit in Christian living, by Divine blessing, may be the outcome. If such reading be chosen with a view practically to enforce the Scripture lessons of the day, all the better. In any case this one procedure supplements—links together—the other. A few questions cheerily put fitly follow any religious instruction. Children like to be thus appealed to on any subject, sacred or otherwise. And by anticipation of what follows the interest is the better sustained. Hymns of course are indispensable, albeit we must make allowance for somewhat automatic rendering. Childhood is an age when “melody” operates powerfully—more so indeed than at any period of life—and when words, at the time, are apt to be overlaid by a sweet rhythm, and thus to be “words”—nothing more. But the refrain at least lingers, the verses come up with true import when sickness lays its grasp on the scholars; and not infrequently the child-mind has, at the hour of departure, been permitted to see further within the veil than even grey-haired saints.

A word or two on other subjects at odd times, as, *e.g.*, on social questions when the boy or girl is old enough, are salutary, and give freshness to intercourse. An occasional call at the home furthers this end. Ladies who have time at their disposal can thus maintain influence for good from girl to womanhood. Obstacles lie in the way of men dealing with the boy-clement. This is, however, compensated for in great measure by that admirable appendage of Sunday Schools, “the Young Men’s Christian Institute.” But the far greater influence of the other sex, both over boys and men, is an indisputable fact. In the army, particularly when the soldier is removed from the evil influences of town quarters, much, very much, of the work of conversion is due to ladies. And why? It is explicable on several grounds, among which, certainly, the early associations of Sunday Schools, and gentle kindly influence, there, play their part.

To the teacher a change such as we have ventured to shadow forth, would be appreciable and salutary, in every respect. But one, perhaps two, would be required at a “reading” in addition to the superintendent. A roster might be kept by the clergyman, the duty would fall lightly—perhaps every second month or so—and ample time would be afforded in the interim for selection of suitable matter.

The whole mechanism of Sunday School work we conceive should be in the direction of quietude and repose—mind and

body—rather than of fussy activity; to the reception of and reflection on a little well-chosen truth, rather than of much in misty, diluted outline; and thus, on surer foundation, to erect a superstructure fitted to encounter “storms” incident to this nineteenth century. The key-note throughout should be love—that love portrayed by the master-hand of St. Paul.¹ The intellect is taxed quite enough on week-days; let the heart be taught on Sundays. Not by rote, not by strained mental effort, but by bright illustration of what love has done, is still doing, let the children be taught, and that Christ and happiness are truths inseparably united even here below. For let us remember, on a right use and real enjoyment of the Sabbath by our children now, national issues of paramount importance may depend.

An extract from the writings of that kindly yet keen observer of human nature, the Rev. Dr. Boyd, may fittingly close these remarks:—

The man who is able to *put things* so strikingly, clearly, pithily, forcibly, glaringly, whether these things are religious, social, or political truths, as to get through that crust of insensibility to the *quick* of the mind and heart, must be a great man, an earnest man, an honest man, a good man.²

Sunday School teachers may not possess the first of these qualifications. Let us hope and pray that the other requirements are not lacking.

FREDERICK ROBINSON.



ART. III.—STORIES FROM THE STATE PAPERS.

Stories from the State Papers. By ALEX. CHARLES EWALD, F.S.A. (of the Record Office), Author of “The Life and Times of Prince Charles Stuart,” “The Life of Sir Robert Walpole,” &c. Two vols. London: Chatto & Windus, 1882.

UPON the deserted site formerly known as the Rolls Estate, lying between Chancery Lane and Fetter Lane, there has arisen within the last thirty years a magnificent building, the Public Record Repository. Of the numbers who daily walk down Fleet Street, scarcely one man in a thousand knows to what use that vast edifice is put, what priceless treasures it

¹ 1 Cor. xiii.

² “Recreations of a Country Parson,” concerning the art of “Putting things.”

contains, and what an important part it plays when knotty points of law have to be solved, and matters which interest the historian or the antiquary have to be investigated. A curious tale of neglect and indifference is that of the preservation of our public documents. Scattered about in damp cellars, tied up in rotten bags, lodged near explosive materials, exposed to the rats in sheds, the wonder is that our archives have survived the dangers to which they were subjected. For a long period there were three places of deposit: the Chapter-house, the Tower of London, and the Rolls. The accommodation in these buildings was limited; and rooms and offices in private houses, even stables, were taken by Ministers for the storing of the archives. On the accession of Charles II., Prynne, the keeper of these records in the Tower, implored his Majesty "to preserve these ancient records, not only from fire and sword, but water, moths, canker, dust, cobwebs." Prynne had found the parchments buried together in one confused chaos, under corroding dust and filth in a dark corner; and his helpers were unwilling to sort and arrange the documents "for fear of fouling their fingers, spoiling their clothes, endangering their eyesight and healths." Prynne's appeal, however, was made in vain. Not before the beginning of the present century, indeed, was there a satisfactory investigation of our public records; and even after an Act of Parliament had been passed providing that the country's archives should be placed in a suitable building under the superintendence of the Master of the Rolls, years rolled on and nothing was done. The neglect seems unaccountable. No Englishman of average sense and education could really reckon the public records "antiquarian rubbish," yet the author of the work before us, it must be confessed, has reason for the remarks in his preface:—

To the ordinary Englishman, [says Mr. Ewald,] what signified it that his country possessed records of the Court of Chancery from the time of King John, without intermission, to the last decree made by the Lord Chancellor; that she owned ledger-books of the national expenditure, which Chancellors of the Exchequer had regulated, unrivalled even for their very external magnificence, and complete as a series since the days of Henry II.; that amongst her diplomatic treasures she had the treaty, with the very chirograph, between Henry I. and Robert Earl of Flanders, the privilege of Pope Adrian to Henry II. to conquer Ireland, the treaties with Robert Bruce, and the veritable treaty of the Cloth of Gold, illuminated with the portrait of Francis I., and adorned by the gold seal chased by Benvenuto Cellini himself? What signified it that his country owned that most perfect survey in its way, though compiled eight centuries ago, called Domesday Book; or records like the Pipe, Close,¹ and Patent Rolls, with the splendid

¹ The Close Rolls (documents of a private nature) and the Patent Rolls begin with the reign of John, while the Pipe Roll (the Great Roll of the Exchequer) begins with the reign of Henry II.

series of Fines? What, to the ordinary Englishman, was this magnificent collection but so many musty old parchments?

Yet to the few who knew the extent and value of our public documents; to those who were aware that we possessed stores of records "justly reckoned to excel in age, beauty, correctness, and authority whatever the choicest archives abroad can boast of the like sort," as Bishop Nicholson wrote—to such persons, it was indeed a national disgrace that muniments so important and so priceless should be housed in a manner in which "no merchant of ordinary prudence" would keep his ledger and day-books.¹ This scandalous state of things, however, was at length to cease. Lord Langdale, Master of the Rolls, moved with effect; the stipulations of the Record Act were carried out; in 1851 the foundations of the present Repository were laid, and seven years afterwards the Public Records and State Papers, removed from their ignominious asylums, were placed under one roof. These documents, from their historical importance and extreme antiquity, stand unrivalled at the present day, and cast the archives of Rome, Paris, Vienna, the Hague, and Madrid, completely into the shade. They appeal to various classes of inquirers, to the ecclesiastic, to the genealogist and pedigree-tracer, to the antiquary, to the lawyer, to the historian, and the politician. The State Papers, like the Records, are a most wealthy and valuable collection. In the beginning, these letters were locked up in chests; at one time they were lodged in the larder of the Privy Seal; in 1833 the State Paper Office in St. James's Park was erected for their custody. When they were removed to Fetter Lane, it was found that many had suffered from "vermin and wet," and that the list of lost, stolen, or strayed from the collection, was no small one. Many of the papers of good Queen Bess had gone into the possession of the Earl of Leicester. During the Civil War many of the King's papers were designedly burnt. Many purely official papers are to be found in the manuscript collections of private individuals—borrowed and never returned. After the time of the Stuarts, a stricter watch was kept over the State Papers. In 1679, Dr. Gilbert Burnet was permitted by warrant "from time to time to have the sight and use of such papers . . . as may help him in finishing his history of the Reformation of the Church of England." It is from these documents that Mr. Ewald has drawn

¹ Mr. Braidwood, Superintendent of the London Fire Brigade, had stated, after an investigation, that no merchant of ordinary prudence would subject his books of account to the risks which the national archives then ran from destruction by fire. The Domesday Book, the most priceless record in Europe, was preserved in the Chapter-house of Westminster Abbey, behind which were a warehouse and workhouse, reported as "dangerous."

the materials for the exceedingly interesting "Stories" now before us.¹ His "Stories from the State Papers," fifteen in number, deal with historical subjects on which new light has been shed by the labour and researches of the editors of the different Calendars. Some of these subjects are of the highest importance; for instance, the mission of Cardinal Pole, the Invincible Armada, the Gunpowder Plot, and the revolution for which Archbishop Laud is, to a great extent, responsible. All Mr. Ewald's essays are ably written; here and there appears something new and striking; not a passage is dull or commonplace; and the thread of every "story" is deftly woven.

In writing on the youth of Henry V. Mr. Ewald remarks that within the latter half of this century historical subjects have been gradually re-written. To the national documents the historical student has now free access, whilst our landed gentry are doing their best to further a spirit of inquiry by permitting their papers to be examined by the Historical MSS. Commission. Evidence not before possessed by historical writers is now freely laid open and diligently explored. One result is that elderly readers, given to the study of history, have a good deal to unlearn at the present day. For the Anglo-Saxon period, Mr. Freeman's authority must be submitted to; Canon Stubbs lays down the law from Anglo-Norman Charters; Mr. William Longman has given a new reading of the reign of Edward III.; and the story of Perkin Warbeck has been told afresh by Mr. Gairdner. Bluff King Hal, as everybody knows, has been "whitewashed" by Mr. Froude; and Lord Macaulay's William III. is a masterly picture, nowhere lacking finish, but in some respects rather flattering than faithful. As to the rehabilitation of historical characters, however, whether certain recent attempts in this direction have been successful is matter of doubt. The general judgment, probably, as to most characters, is the right one. On this point we do not now touch; but in regard to Harry of Monmouth, long looked upon as the wild young man of history, Mr. Ewald's appeal against the Shakespearian portrait, as we think, is well grounded. The object of Shakespeare was to write a good play: he had read the chronicles; but he was a dramatist

¹ The Record office has not been content with publishing condensations of the documents preserved in its own Repository. The letters and despatches stored up at Simancas relating to the negotiations between England and Spain in the reigns of our seventh and eighth Henries; the Carew papers, housed in the Lambeth library; and the MSS. touching English affairs preserved amongst the archives of Venice, have all been examined and edited. Recently, M. Baschet, who is employed by the authorities of the Record Office in making researches in the libraries and archives of Paris for documents illustrative of British history, has sent to England a large collection of transcripts relating to the reign of Charles I.

and not an historian. The poet made a dramatic contrast: Hotspur and Henry, he assumes, are of the same age; Hotspur is the type of heroic, Henry of dissolute youth; the one is a father's pride, the other a father's disgrace. As a matter of fact, however, the Prince was born in 1387, and Hotspur in 1366. Again, while, according to Shakespeare, the king was lamenting the shortcomings of his son—"Young wanton, and effeminate boy"—and, later on, mourning his "riot and dishonour," the son had been created Prince of Wales with every tribute of homage and affection, and was scouring Glendower's country, and winning golden opinions as the Lord Deputy of Wales. The story of Prince Henry and the Chief Justice, says Mr. Ewald, is not a whit to be more credited than the rest of the Shakespearian statements:—

It is not mentioned or alluded to in the chronicle of any contemporary, or in the parchments of our public records. . . . As a matter of fact, this incident is not even mentioned until Henry VIII. had been seated upon the throne some twenty years, nearly a century and a half after the occurrence is said to have taken place. In 1534, one Sir Thomas Elyot wrote a book entitled the "Governor," which he dedicated to the king, and in which he narrates the story of Madcap Harry and the old Judge, very much as we have told it. He gives no authority for his facts; he does not make a single reference to any contemporary evidence; yet compilers, with the credulity of their class, have accepted his statements as gospel, and have transferred the anecdote to their pages one after the other without a moment's hesitation or examination. Sir John Hawkins cites it in his "Pleas of the Crown." Hall quotes it and embellishes it by making the prince strike the Chief Justice "with his fists on his face;" Shakespeare follows suit. Hume, who candidly admitted that he found it easier to consult printed books than to spend any time over manuscripts, copies from Hall; and so the ball keeps rolling, and thus history is written. No wonder Sir Robert Walpole said, "Read me anything but history, for that I know is full of lies!"

Such a startling fact as the committal of the heir apparent to prison would hardly have escaped the biographers of the prince who lived a century nearer his time than Elyot's. Yet Elmham, Livius, Otterbourne, Hardyng, Walsingham, and the rest, who record the prettiest events in the young man's life, are all silent upon this grave matter.

Another statement as to the antecedents of this "much calumniated royal youth," is investigated by Mr. Ewald. Every student of Shakespeare remembers the fine passages in the "Chamber Scene" (2 Henry IV. act iv. sc. 4) when Henry the king is on his deathbed, and the young prince, in a hurry to claim his new honour, tries on the crown.

Thy wish was father, Harry, to that thought.

Historians and compilers, basing their labours on this incident, have narrated in their pages that during the latter years of

Henry IV.'s reign there was a feud between the sire and son. But what evidence is there for this estrangement? None:—

Upon the membranes of the public records of the realm, we find nothing to justify the assertions that there were jealousies between the prince and the members of his family, that the king was alienated from him, and, finally, that the monarch became so jealous of the prince's popularity with the people, that he ended by excluding the young man altogether from the affairs of government. On the contrary, all the evidence we possess goes to prove that father and son were on the most excellent terms; that in the acts of council the name of the prince was always associated with that of the king; that what the prince suggested was approved of by his parents; and that on the death of Henry IV. his last hours were cheered by the devotion and affection of his son. In the king's will we find him writing of the prince—the prince who had been so wilful and disorderly, and who was so greedily eager to come into his kingdom!—as follows: “And for to execute this testament well and truly, *for the great trust that I have of my son the Prince*, I ordain and make him my executor of my testament aforesaid, calling to him,” &c. Year after year, from the date when the prince was first appointed to office down to the time of the king's death, we come across entries upon the rolls of the kingdom proving that the son was in council with his father, and enjoyed his confidence and affection.

After investigating the whole case, our author asserts that Henry of Monmouth “was as discreet and unimpeachable in his conduct as a prince as he proved himself wise and blameless when called to the throne.”

The story of Juana, “the Captive of Castile,” is told with skill, and has many pathetic passages. In the year 1500, Juana, the eldest daughter of Ferdinand and Isabel, became heiress to the crowns of Castile and Aragon. It has been the fashion with certain historians, says Mr. Ewald, to represent Queen Isabel as a most devout and unselfish woman; one devoted to her Church and the welfare of her children:—

Yet, a more vindictive or unscrupulous creature never concealed her baseness beneath the mask of religion. She occupied the throne of her niece; she was one of the chief agents in introducing the terrors of the Inquisition into Spain; she crippled the energies of her subjects by the severest taxation; and on all occasions she was found to be merciless in her rigour, and a demon in her spontaneous and unaccountable hates. After her death crowds assembled beneath the windows of the palace at Medina del Campo, to give vent to the curses and execrations they dared not utter in her lifetime. . . . With such a woman as her friend and adviser, the handsome Juana passed the most impressionable years of her life. The slightest departure from the tenets of the Catholic faith [We should insert the word *Roman*] was punished with rackings, burnings, and floggings; executions took place daily, the chief spectacles that met the eye were the *Autos da Fé*;

and the one topic in every household was the espionage of the Inquisition. To a young girl not wanting in independence of thought or in sympathy, the reign of terror she saw around her caused the future heiress of Castile to raise her voice against the miseries occasioned by her mother's rule. Whenever any punishment especially savage was about to be dealt out to a victim, it was always inflicted for "the love of Christ and His Holy Mother," until the name of religion became identified in the mind of Juana with all that was cruel and repellant in man. She refused to confess, to pray, to attend mass. . . . To prove to her that a princess of the blood was not exempt from the pains and penalties of heresy, we learn that even the *premia* had been applied to her. What was the nature of this application? The *premia* was a form of torture then in use in Spain. The victim was hoisted in the air by a rope, with heavy weights attached to the feet; it was not unusual for the judge, before applying the torture, to inform the sufferer that the operation often resulted in the limbs being broken or dislocated.

To escape from the maternal tyranny, Juana gladly consented to unite herself to a husband. But the change was scarcely for the better. The Archduke Philip was as cruel as he was despicable. How, after the death of "Isabel the Catholic," the Archduke plotted with his father-in-law, Ferdinand, and was overreached by that crafty and unscrupulous king, Mr. Ewald tells us. Both Philip and Ferdinand were avaricious and greedy of power; the temptation to declare that Juana, rightfully Queen of Castile, was incapable of reigning, was as strong with the father as with the husband; in 1506, the rivals came to terms, and the unhappy Juana was placed in confinement as a lunatic; but the Archduke was speedily put out of the way, by poison, and the subtle King of Aragon became sole master of the rich revenues of Castile. Juana remained in her dreary palace-prison. After the death of him who had so belied the name of father, her condition was in no wise improved. The Emperor Charles V. had the same iniquitous reasons for keeping her shut up as had Ferdinand, his grandfather, and Philip, his father. The cold-blooded, calculating son—to use the words of one who waited on the Queen—"wished her mad;" and in the midst of all his imperial grandeur this devoted "Catholic," uprooting all human feeling from his breast, and renouncing everything that makes life worth having, traded upon falsehoods to the unspeakable misery of his mother, a harshly-treated prisoner during many years. She died in 1555, "thanking our Lord that her life was at an end, and recommending her soul to Him."¹

The story of Cardinal Pole's "holy mission" to England is interesting and informing. The author well remarks that the

¹ Mr. Ewald refers especially to "Supplement to the Spanish State Papers," edited by Mr. Bergenroth.

conduct of Poie during the period of his office in England reveals the true nature of the creed of Rome where its actions are unfettered by the civil power. As a consistent "Catholic," possessing the opportunity of enforcing his principles, the Legate could not but show himself a merciless judge of unyielding "heretics." Archbishop Parker called him "hangman."

In the essay headed "A Princess of the Period," Mr. Ewald does not ignore his quoted motto, "No scandal about . . . Elizabeth;" but we cannot agree in the doubtfully-advanced suggestion (p. 207) grounded upon the "affection" of the Princess for the ambitious and unscrupulous Lord Admiral. Lord Sudeley, the Admiral, said Latimer, "was a man furthest from the fear of God that ever he knew or heard of in England." To the accomplished daughter of Anne Boleyn our author does justice. The Princess Elizabeth at Hatfield, he says, "immersed in her classical studies, astonishing her frequent visitors by the extent of her erudition, and delighting the heart of her old tutor by the depth and originality of her attainments, was undoubtedly the herald of the wise and fearless queen who gave liberty of worship to the Protestants, who freed Europe from the terror of a general submission to Spain, and who presided so skilfully over the councils directed by Cecil and Walsingham." Her portrait by Soranzo, Ambassador from the Doge to St. James's,¹ may be placed by the side of Ascham's; and it is worthy of note that the recent researches amid the Venetian archives have given no support to the charge that the Lady Elizabeth was connected with the plots against Queen Mary.

The character of Laud will always be open to a diversity of opinion. Mr. Ewald's estimate may be read with Macaulay's. "To the political layman," he says—

"Laud represents the worst type of the meddling ecclesiastic, always interfering in matters foreign to his province, and careless of all consequences provided the pride of his order be upheld. To the Protestant he is the type of that sacerdotal arrogance which seeks to create a marked distinction between the clergy and the laity, and to control the affairs of men and nations by calling into play the terrorism of the unseen, and the exercise of a special and peculiar authority. To the High Churchman he is the type of a true son of the Church, anxious to maintain a proper discipline within her fold, firm in his resolve to repress the mischief of dissent, and the vagaries of latitudinarianism, and conscious of his right to wield that power which belongs, and only belongs, to the consecrated priest of the Most High. Viewed apart from sectarian prejudices and partialities, Laud was a man of great industry, of much business-like capacity, of little knowledge of human

¹ See THE CHURCHMAN, vol. II. p. 188; and "Venetian State Papers," edited by Mr. Rawdon Brown.

nature, and consequently deficient in tact; zealous, hasty, unsympathetic, and severe."

It may be added that as to this ecclesiastic being a spiritually-minded minister of Christ, the evidence, we think, is very scanty; and that in working with Wentworth to render the king independent of his Parliament, Laud might have taken as his own the imperious watchword "Thorough." To his action in regard to prosecutions for nonconformity, upon which the State Papers throw considerable light, we may return.

From the essay on the Invincible Armada, one passage may be quoted. The accomplished Essayist writes:—

The summer sun was casting its lengthening shadows upon the bowling-green behind that hotel well known to all officers of Her Majesty's navy, the Pelican Inn, Plymouth. It was the evening of July 19, 1588. An exciting game of bowls was about to be interrupted. Standing around the bowling-alley watching the play was a little throng whose names naval warfare and the story of adventure will not easily let die. There on that memorable occasion stood Lord Howard of Effingham, the Lord High Admiral of England; Sir Robert Southwell, his son-in-law, the captain of the *Elizabeth Jorcas*; Sir Walter Raleigh, and Sir Richard Grenville, Martin Fröbisher, and John Davis; and last, but far from least, Sir John Hawkins, "the patriarch of Plymouth seamen," lazily watching the movements of his pupil, Sir Francis Drake, vice-admiral of the fleet. Raising his form to his full height, then slowly bending forward, the better to give impulse to the swing of his right arm, Sir Francis was about to send the bowl speeding along the alley, when he suddenly stayed his hand, and gazed open mouthed at an old sailor who, with the news-fever burning hot within him, had rushed into their midst. "My lord! my lord!" cried the weather-beaten old salt to the Lord High Admiral, "they're coming—I saw 'em off the Lizard last night—they're coming full sail—hundreds of 'em, a darkening the waters!" The cool vice-admiral turned to his chief, as he hurled the bowl along the smooth, worn planks, and said, "There will be time enough to finish the game, and then we'll go out and give the Dons a thrashing!" It was the first intimation of the long expected "Dons." The opal eventide was fast deepening into night when the towering hulls of the Armada were seen rounding the Lizard.

The story of the Earl of Essex's Rebellion is admirably told; and its closing passage is well worth quoting. Robert Devereux, the second Earl of Essex, was executed privately within the Tower. All his way from his prison to the scaffold, we read, he kept calling on God to give him strength and patience to the end. On the scaffold he protested that he was neither an atheist nor a papist, but a true Christian, trusting entirely for his salvation to the merit of his Saviour Jesus Christ, crucified for his sins:—

He now took off his gown and ruff, and advanced to the block.

The executioner came to him, and asked his pardon. "Thou art welcome to me," said Essex; "I forgive thee; thou art the minister of true justice." Then kneeling down on the straw before the block, with hands clasped and eyes raised to heaven, he prayed earnestly for faith, zeal, and assurance, craving patience "to be as becometh me in this just punishment inflicted upon me by so honourable a trial." On repeating the Lord's Prayer, in which all present joined with tears and lamentations, instead of the words "as we forgive them that trespass against us," he said, with marked emphasis, "as we forgive *all* them that trespass against us."¹ Rising from his knees, he asked the executioner what was fit for him to do for disposing himself to the block. His doublet was taken off, but on hearing that his scarlet waistcoat would not interfere with the proceedings, he retained it. Then he laid himself flat on the boards of the scaffold, and cried out, "Lord have mercy on me, Thy prostrate servant!" He was conducted to the block by his chaplain, and as he knelt before it said, "O God, give me true humility and patience to endure to the end; and I pray you all to pray with me and for me, that when you shall see me stretch out my arms and my neck on the block, and the stroke ready to be given, it may please the everlasting God to send down His angels to carry my soul before His mercy-seat." Then fitting his head into the hollow of the block, so that his neck rested firmly on the wood, and was fully exposed to the stroke, he was bidden by the divines to repeat after them the beginning of the Fifty-first Psalm. He obeyed their request in a clear, loud voice:—

"Have mercy upon me, O God, after Thy great goodness: according to the multitude of Thy mercies do away mine offences. Wash me thoroughly from my wickedness, and cleanse me from my sin."

No sooner had he repeated these words, "cleanse me from my sin," then he cried out "Executioner, strike home! Come, Lord Jesus; come, Lord Jesus, and receive my soul! O Lord, into Thy hands I commend my spirit!"

The executioner had to strike three times before the head was severed, though at the first blow the victim was deprived of all sense and motion. As the head rolled on to the straw, the executioner took it up by the hair, saying, "God save the Queen!" It was noticed that the eyes were still fixed towards heaven.

This account,² says Mr. Ewald, varies considerably from all other published accounts.

¹ Surrounded by the enemies of the prisoner only one side of his case had been constantly presented to the Queen.

² State Papers, Domestic. Account of the Execution of the Earl of Essex, February 25, 1601.

ART. IV.—BOARDS OF MISSIONS.

WITHIN the last few years interest has been developed in Foreign Missionary work: previously, as Archdeacon Grant accurately remarked, "Missionary enterprises were, in the minds of many members of our Church, identified with a certain cast of religious opinions which caused offence to sober-minded Christians!" There has, too, been considerable discussion, not unconnected with "party" differences, concerning the proper manner in which Missions should be carried on. It may be convenient first to state the theory, or rather theories, which have been propounded. One is, that "God¹ has ordained a visible system, a holy society, the Church; to which are entrusted the oracles of truth and the means of grace. . . . To this body the function of preaching and propagating the Gospel is committed. . . . The Word of God does not represent the future believers of the Gospel as a number of individuals, or as a combination voluntarily formed; but the terms convey the idea of some one single object or person"—the Church.

In accordance with this theory it is held that "the commission to preach the Gospel was imparted by the Church itself, from whence apostolic men went forth." It was not an act merely of individual zeal, but of an authoritative commission also. It was not deemed that individual earnestness was an adequate vocation for the high work of being an evangelist to the nations; nor was it deemed that the authority to send lay in any member of associated individuals, however zealous for the honour of Christ, but that it rested with the Church. This is also the theory of Romanism.² Another and an opposite theory is that the propagation of the Gospel was in primitive times not effected through any fixed organization. "There were no great missionary associations; no distinction between home and foreign missions. The Christian had but to cross his own threshold, and he found a pagan people at his door to be converted. Missionaries were not subjected, any more than pastors or

¹ Archdeacon Grant's "Bampton Lectures," 1843, p. 76.

² "Roman Catholics hold that our Blessed Lord called into existence, and Himself directly fashioned, an organic body, a corporation known as the Church; that this Church is His Kingdom *in* the world, but not of it; that to this Church was exclusively committed the guardianship of the Divine Revelation which he had made known; that she alone has the right to judge of the meaning of such revelation and to propound it; that to her solely appertains the duty and privilege of dispensing the mysteries of God; and that she exists for a spiritual end—namely, the salvation of man and the glory of God."—*Great Britain and Rome*. By Monsignor Capel, D.D.

bishops, to any special training." The spontaneity of missionary zeal is vouched for by Celsus: "Many of the Christians without any special calling, watch for all opportunities, and both within and without the temples, boldly proclaim their faith; they find their way into the cities and armies, and then, having called the people together, harangue them with fanatical gestures."

These are the two rival theories which¹ are to a considerable extent, but not altogether, conflicting.

From the theories we pass on to the consideration of what has been the *practice*. It seems undeniable that in Apostolic times individual believers acted often on their own responsibility, without any peculiar mission or vocation. While the Apostles of our Lord were the first preachers and witnesses of His resurrection, in many places others intervened. It is not clear why, or by whose authority, Stephen and Philip so quickly left serving tables and preached the word of God. They which were scattered abroad, upon the persecution that arose about Stephen, went to Antioch; they gathered in a great number of believers; they founded the Church in that great city. Whence did Aquila and Priscilla receive their Christianity, and what authority had they to instruct Tertullus? How came the Word of the Lord to be sounded out through Macedonia and Achaia, but by the individual zeal of the Thessalonians? Later on, who or what was the old man who met Justin Martyr on the sea-shore, and told him that he was only a lover of knowledge, not of truth or virtue? It would be difficult to disprove the position that Christianity was carried from Asia Minor into Gaul by individual zeal, through the commercial relations between the rich city of Marseilles and the East; that it was taken into Germany by prisoners of war; and disseminated in Africa by the persecuted fugitives from Alexandria.² In one respect, like our Father Ignatius—namely, as regards mission and authority, although in other particulars he may have differed—Basil, before he was even a priest, and twelve years before he was a bishop, founded his Cænobia in Pontus, which were centres of missionary work.³ These were effectual missions, the nuclei of great churches. Dr. Maclear has written an article on "Missions," in Smith's "Dictionary of Christian Antiquities," but all he has to tell is that, "little that is reliable has come down to us respecting the work of the founders of the earliest Churches;" and again, "we look in vain for any traces of actual organizations for missions." He begins *his* account of them with the fourth century. He has no information to produce—or, if

¹ Orig. c. Cels., vii. 9. De Pressensé "Martyrs and Apologists," p. 20.

² Cf. De Pressensé.

³ Cf. Bishop Wordsworth, "Church History from A.D. 325," p. 234.

he has, he has not produced any—as to how Christianity was propagated up to that period. Bingham, in his “*Antiquities*,” accepts Christianity as a fact, but does not tell us how it became a fact. In his great work Christianity comes before us full-born, like Minerva from the temples of Jove. Canon Robertson, in his “*History*,” says that, by the end of the third century, although the Gospel had been made known to almost all the nations with whom the Romans had intercourse, we have very little information as to the “agency by which this was effected,” even though Origen speaks of myriads of converts among every nation and every kind of men. These readily accessible authorities, which are selected because any one can with ease consult them, may serve to convince that—unless assumption and fancy are to be accepted as equivalent or superior to proof—the feeling of primitive Christianity was, “*rem, quocunque modo, rem*”—“Converts by all means and anyhow converts.” All men of all classes, apostles, prophets, evangelists, presbyters, deacons, laymen, even women, strove indiscriminately to propagate Christianity and largely succeeded, “for the people had a mind to work.” They were by no means particular how, where, or by whom, converts were made. The regimen of Churches when gathered out from the heathen is a totally distinct matter, deserving distinct treatment. As Churchmen, we hold it ought to be episcopal, and, so soon as may be consistent with safety, independent of foreign influence.

As might be expected, there are, subsequently to the fourth century, more traces of ecclesiastical organization for Mission work; but they do not extend much beyond particular bishops, who might be filled with holy zeal, interesting themselves in missions; or bishops, often upon the application of Churches which had been gathered by the zeal of private individuals, supplying bishops and teachers when distinct elements of success were perceptible. The history of the Abyssinian Church, through the efforts of private individuals—Frumentius and Aedesius—is a notable case in point.¹ Oddly enough, the most successful corporate action of the Church, if it can be so termed, was heterodox rather than orthodox. Arian Bishops busied themselves in missions; among whom Ulphilas, the great missionary bishop among the Goths, was conspicuous. Nestorian bishops were earnest about Nestorian missions. But the action of individuals was still quite as conspicuous as that of the Church. In times of much darkness and ignorance it displayed itself often in most eccentric fashion. Alcuin remonstrates with Charlemagne for baptizing nations wholesale. “Baptism,” he says, “can be forced upon individuals, but belief cannot.”

¹ Cf. the Bishop of Lincoln’s “*Church History from A.D. 325*,” p. 43.

such baptism is but an unprofitable washing of the body." This might be profitably compared with the later action of the Church of Rome, through the medium of the Portuguese and Spanish, in Africa and America. Some Christianity was the result; but the means employed were scandalous. During the period under review, the corporate action of the Church in missions was of a very miscellaneous and doubtful character. In the corporate aspect it was more conspicuous in the violence of the Crusades than in the action of the Celtic missionaries, which was largely the outcome of individual zeal. Missionary work, in its best aspect, often proceeded from monasteries, which, in those times and in their best days, were, making allowance for difference of customs and manners, pretty much what our modern missionary societies are. Their efforts were within the Church; but not, as a matter of course, authoritatively proceeding from it in its corporate capacity. The monks were associated individuals.

Both the brevity and the length of these prefatory remarks must be excused; the brevity, because within the compass of a magazine article it is not possible to make positions sufficiently clear with more abundant proofs; the length, because the immediate subject has yet to be dealt with. They must not, however, be considered irrelevant or superfluous; for if, indeed, it is beyond dispute that it is contrary to Revelation for missionary work to be undertaken, except by the corporate action of the Church, and that this has in ancient, especially primitive, times been the uniform practice, *semper, ubique, et ab omnibus*, there is nothing more to be said—

"Causa finita est; Deus locutus est."

It is, however, the deep conviction of the writer that the contrary is and ever has been the case; at all times individual Christians and associations of Christians, sometimes in concert with, sometimes independently of, Church authorities, have carried on the work of Foreign Missions. To bring the question to an immediate issue, a fair challenge might be given: let any one show that, from the period of the conversion of the Anglo-Saxons, even if then, to the present moment, the Church of England, in her corporate capacity, whether her Convocations were free or muzzled, or through any other corporate process of her own, has ever engaged in Foreign Missionary Work. The Celtic missions are sometimes claimed as the action of the Church of England. Even if they were a case in point (*vix ea nostra vocamus*), a thousand years have elapsed, and there has been no corporate action of the Church for the conversion of the heathen. The same is true of the Gallican Church. It is true of the Church of Spain, unless the wars against the Moors and the action of the Inquisition can be so designated.

But how have Foreign Missions been carried on subsequent to the sixteenth century, both in the Church of Rome and in the Reformation Churches? It may be convenient to begin with Rome. An assertion has been advanced, that in mediæval times monastic institutions of the better sort were virtually equivalent to our modern Missionary Societies—they were sometimes connected with, sometimes independent of church authority. In the modern Papal Church, missions are confided to religious orders, in which the Jesuits figure conspicuously. There is a distinct society for the Propagation of the Faith, which has its head-quarters at Paris and Lyons, managing all apart from National Churches. No Archbishop, bishop, priest, or laymen, in France or other countries, has any sort or kind of control over Foreign Missions; he has no voice in the management; he pays over his subscriptions and collections, and they are spent for him. The money collected throughout Europe, Asia, Africa, America, Oceania, is remitted to France, and divided out by a council of ecclesiastics there to the different missions. In a certain aspect this is certainly a Board of Missions,¹ but how it consorts with the corporate action of the Church, unless corporate action means simply to subscribe, is most baffling. It is a department within the Papal Church worked by the Jesuits, to the exclusion of the hierarchy, the clergy, and laity generally. In truth, what monastic institutions were in the Middle Ages, religious orders in Papal Rome now are. They may suit the genius of Romanism, and this is probably their best justification; but the result is, that certainly the mass of the faithful in Romish countries are far more outsiders to missionary work, either as churches or individuals, than are English churchmen.

Attention must now be turned to the Church of England. Until disproved, it may be assumed that, for more than a thousand years, there has been no corporate action of the Church of England for Foreign Missions, and no Board of Missions ever dreamed of. The suggestion is a pure novelty among us, which has been held as a sort of nebulous theory for the last thirty or forty years. How, then, have Foreign Missions been constructed? For centuries there were none, except the share which England had in the Crusades. With the growth of our maritime and commercial ascendancy, which brought us into immediate contact with heathen nations, there were some vague yearnings of pious individuals on this point of Christian duty.

¹ The only light in which we can view these bodies (the religious fraternities) is that of voluntary associations . . . societies within, yet distinct from, the Church.—Archdeacon Grant, "Bampton Lectures," p. 160.

To the Protector, Oliver Cromwell, is due the first germ of the venerable Society for the Propagation of the Gospel.¹ After the Restoration this society gradually became more formed, and obtained its charter from William III. But was there any feeling of corporate action on the part of the Church? The unhesitating answer must be—none.² Neither during the Stuart nor the Hanoverian period was there any. Occasionally an Archbishop, like Archbishop Wake, or a Bishop, like Bishop Berkeley, manifested interest in the heathen; but the mass of our Bishops took none—the mass of our clergy took none—the mass of our laity took none. Some prelates and masses of the clergy were positively hostile. The question may here with propriety be put to those who believe that “there is none other name given under heaven among men whereby we must be saved,” but that of Jesus Christ, if, in the face of these facts, individual zeal or the co-operation of individual believers is or can be contrary to the mind of the Spirit?

The heathen perish day by day,
Thousands on thousands pass away;
O Christians to their rescue fly,
Preach Jesus to them ere they die.

Can it be but that any one who will bring salvation to them is not entitled to do so? Or when individuals send missionaries to them are they guilty of the sin of Saul who did not wait for Samuel to sacrifice? This has been seriously asserted on high authority.³ Accordingly, Churchmen, as well as Dissenters, have grouped themselves together to propagate foreign missions. High Churchmen have done so, Low Churchmen have done so. Both have gradually enlisted the sympathy and support of the bishops of our church. Both have, through societies commending themselves to their judgment, laboured for the conversion of the heathen. Other societies have recently sprung up, reflecting extra peculiarities. All have now their opportunities of furthering the work of missions in the way most congenial to them, especially by the employment of agents in whom they have confidence. The success has been considerable, with manifest indications that the blessing of God which makes fruitful has rested upon the efforts of His servants. Our present foreign missions, therefore, as conducted by all parties, have been the outcome of individual zeal, and have been the work of associated individuals. In recent

¹ Richard Baxter was an early and active member of the Society.

² Nearly a blank page of indolence or indifference.—Archdeacon Grant, “Bampton Lectures,” p. 12.

³ See Archdeacon Grant, “Bampton Lectures,” on the Church Missionary Society, p. 233.

times bishops have given them a general approval, and have co-operated heartily. But lately a desire has sprung up that in lieu of these organizations "the Church" should take the work in hand herself. But what is the Church? We all know the definition in our Nineteenth Article. With this the action of societies is by no means incompatible. But there are other theories.¹ In the days of King's Letters, the Sovereign with the Archbishops was pretty much the Church. Some years ago it might have been held that the Bishops were the Church. It is not quite clear that nowadays curates are not the Church. Some have glowing visions of synods, with the Archbishop of Canterbury sitting on the marble chair of St. Augustine, with all his suffragans around him, encircled by a goodly array of clergy; and possibly, but this is uncertain, by representatives of the laity. Others find the Church of England in our Houses of Convocation. Some in practice narrow it still further, and are content with the Convocation of the Province of Canterbury. It is in this latter body that the "Board of Missions" has, to a certain extent, got beyond the region of theory. The notion is, or rather originally was, that a Board of Missions containing the bishops, or some of them, with members of the Lower House, should be formed into a Board of Missions, superseding societies in all except the collection of funds, and some details of outfit of missionaries and such like, while the rest of management should be in the hands of this committee of Convocation. This was considered to be the transfer of Foreign Missions from societies to "the Church!" The project had a perilous resemblance to what is going on in the Church of Rome, as has been indicated. This ambitious scheme, however, utterly and signally collapsed. It found no favour with any one except the originators of the project. High Churchmen were as much opposed to it as Low Churchmen. The storm of opposition was so fierce that it completely disappeared from public view, but not from the penetralia of Convocation. After a while a very considerable modification of the former plan was quickly moulded; a board was actually erected, of which all that is known is that Sir Michael Hicks Beach is a member of it; but so unconscious were even the bishops of its existence—although possibly they may be members—that they had recently to be reminded of the fact by the Archbishop of Canterbury. During the last year a committee, which had been incubating for a period of longer

¹ Dr. J. H. Newman says that Cardinal Bellarmine introduced a new definition of the Church unknown to former times—"a congregation of men bound by common profession and sacraments, under legitimate pastors, especially the Pope."—*Essay on the Catholicity of the English Church.*

duration than the siege of Troy, brought forth a third scheme, which now demands attention :—

(1) That it is desirable for a Board of Missions to be constituted, consisting of bishops, representatives of the Colonial Church, members of the Lower House of Convocation, and laymen. (2) That His Grace the Archbishop be requested to direct the appointment of members of the Upper and Lower Houses, and to invite the metropolitans and bishops of the Colonial Churches to elect, in any way that they may think desirable, representatives of the Colonial Churches. That His Grace be also requested to invite the Society for the Propagation of the Gospel and the Church Missionary Society to elect lay members, representatives of these societies, to serve on the proposed Board of Missions. (3) That the Prolocutor be requested to forward a copy of this resolution to the Upper House.

As the bishops in the Upper House would not be shelved as suggested, when the scheme was referred back, the Lower House were apparently unable to understand what they wished for. They, however (July 21, 1881), agreed to the following amended resolutions :—

3. That inasmuch as it was apparently found impossible to carry out the expanded scheme of April 28, 1874, this House, while ready to accept either plan, suggests that the original scheme be now adopted, and that the Board consists of :—1. The Archbishops and Bishops. 2. A number of Presbyters elected by Convocation, equal to the number of Episcopal Members. 3. An equal number of Laymen, elected by the different dioceses. 4. A number of Clergymen and Laymen elected by the missionary societies which might be willing to co-operate with the Board.

4. That this House suggests that there be added to the Board, as originally constituted, a number of metropolitans and other Bishops of the Colonial Church, acting in person or by their duly-appointed Proctors.

5. That this House suggests to the Upper House that it is desirable for the Board of Missions so constituted to act usually through a committee appointed by itself.

Some such sort of a Board will probably hereafter be summoned, if that already in a state of suspended animation is virtually defunct.

This is the penultimate, if not quite the final, form in which the scheme is now presented. The objects aimed at are stated as follows :—(1.) "To promote harmony of action between the several provinces and dioceses of the Church." This seems rather, if not very, vague. (2.) "To vindicate principles affecting the Missionary work of the Church." But this can be, and is, done already in many ways through the medium of the press and manifold similar agencies. (3.) "To give counsel, when consulted by any Colonial or Missionary Church." But,

notably in the Copleston case, neither the Bishop of Colombo himself nor the Church Missionary Society dreamed of referring to the Board already in existence. Perhaps they were not conscious of it. (4) "To report on the spiritual wants of heathen countries and providential openings." But this is already done; missionary societies are deluged with applications which they cannot meet. (5) "To enforce the responsibility of the Church with respect to missions." But this, if it is to come from authority, surely ought to, and we are thankful to say does, come already from our Archbishop and Bishops. It is not easy to see why they should be superseded in this part of their functions by a committee of the Convocation of the Province of Canterbury. In fact, so far as can be discovered, the one real plea for this new board is that there are some clergy so curiously constituted that they persistently give no sort of heed to Archbishops, Bishops of any sort or kind, archdeacons, rural deans, secretaries of societies, or any other influence that can be brought to bear upon them. All this heavy artillery is discharged upon deaf ears; but it is hoped that they will open to the siren voice of a committee of the Convocation of the Province of Canterbury! The Province of York has made no sign; the North of England, although it has many men of shrewd intelligence among its clergy and laity, does not seem to make any sign. In point of fact it has not yet been consulted.

The first overt opposition to this new scheme proceeded from the bench of Bishops. When it was placed in their hands they discovered, probably with considerable amazement, that it involved propositions for disfranchising the larger number of their Lordships as though they were so many rotten boroughs. This was a singular outcome—as the first effort at corporate action on the part of the Church—to shelve the major part of the episcopate! They therefore stoutly refused to execute this sort of happy despatch upon themselves, and the proposals were sent back to the Lower House as inadmissible. They have accordingly been altered in theory, but have been still pertinaciously clung to by the promoters, for in the amended scheme there is the ominous notification—"That this House suggests to the Upper House that it is desirable for the Board of Missions, so constituted, to act usually through a committee appointed by itself." Now if this means anything, it is this, that while there is to be a show of the corporate action of the Church with all Archbishops and Bishops presiding, this is merely for parade. The work is to be done by a self-nominated junto of individuals, which may exclude the larger portion of the episcopate and all others whom it does not approve of. Compare with this curious caucus—which, self-nominated, is to act irresponsibly, and call its action the corporate action of the Church—

the constitution of the Church Missionary Society which excludes no bishop of the Church of England, no clergyman who subscribes 10s. 6d., and no laymen who subscribes a guinea from a personal share in the management, if he sees fit to exercise it; or that of the Society for the Propagation of the Gospel, which in its proposed new constitution intends to elect its standing committee from all subscribers by a system of voting papers.

This junto is to perpetuate itself by recruiting itself out of those whose sentiments are identical with those of the ruling majority. A more narrow oligarchy was never schemed, except, perhaps, in the Council of Ten at Venice, or our old boroughs before the period of the Reform Bill. There is not even, so far as can be discovered, a stipulation for publicity of proceedings, as some counteracting influence to the irresponsible despotism of the proposed working board. It is due to some of the leading promoters to say that in the most earnest manner they disclaim any intention of interposing, directly or indirectly, with our great missionary societies or their associations. This disclaimer is, beyond a doubt, thoroughly honest, and without any "back lying intention," to use their own term, on the part of those who utter it; but it is very difficult to reconcile this with the language of other promoters, and still more so with the original scheme as first excogitated. It is said that the proposed Board is content, "in the first instance, to accept a humble position." But what will its position be in the *second* instance? Is the reply to be that of George Fox before his judges: "That is as hereafter may be?" When reading this statement it was impossible to avoid thinking of Virgil's description of Fame:—

Parva metu primo; mox sese attollit in auras.
Ingrediturque solo et caput inter nubila condit.

It has not accepted this humble position willingly, but because it has been forced upon it by overwhelming opposition; it is but common sense, therefore, not so much to view it in its enforced humility as in its more ambitious projects. Surely it is unwise to tamper with Missions on the principle of inserting the thin edge of the wedge of anything—which may rend them asunder.

Such is the present position of affairs. But it is said that other churches have Boards of Missions, why should not we? The reference must be to the Episcopal Church of Scotland, whose missionary action is so insignificant that it is positively absurd to quote it, or to the small but wealthy Episcopal Church in America. This Church has a Board. The calling into existence of this Board was a chief element in the disruption which brought on the Free Church movement in America; it collected about £19,000 per annum, in the three years previous to 1877—somewhat less in the subsequent triennial period.

There has been neither progress nor expansion. By its own advocates its missionary resources are pronounced to be "both unreliable and utterly inadequate." We wish those who prefer solid facts to plausible theories would look into this for themselves. Bad as we are, we have both progress and expansion in our missions. There remains the curious experience of the Swedish Church—a very interesting story. There was once a lively missionary spirit in that Church. A Board of Missions was set up. There has neither been progress nor expansion, but there has been stagnation and retrogression. All spontaneity in the work was gone. Authority was substituted for individual zeal. If any remember our Queen's Letters they will understand the force of this. They so nearly killed the Society for the Propagation of the Gospel that it was once in serious contemplation to close the concern.

To sum up: Boards of Missions, certainly, as projected, may reasonably be objected to:—

(1.) Because it is not susceptible of proof that there is Divine authority for confining the work of Foreign Missions to the corporate action of the Church; it is the duty of all Christian people individually and collectively.

(2.) Because, as a practical fact, Missions have ever been carried on by all sorts of agencies in all churches, our own included.

(3.) Because existing agencies are working satisfactorily and successfully in proportion to their means.

(4.) Because spontaneity is a more powerful motive than submission to authority, which leads to indolent acquiescence, not to fervent zeal.

(5.) Because history proves that Church action, so far as there has been any, is fitful, capricious, and sometimes avowedly antagonistic. The General Assembly of the Scotch Church, less than 100 years ago, voted in its corporate capacity that Missions were not to be undertaken. If our own had voted at the same period it would have voted in the same sense, and we should have been officially committed to disobedience to our Lord's commands!

(6.) Because, as it is a practical impossibility to wield the corporate action of the Church in such a matter, it must, of necessity, be relegated to a cabinet, or a department, or a sub-committee, which is an alias for a society, as is the case in Rome.

(7.) Because difficulties can be settled by judicious intervention on the part of Archbishops and Bishops, the legitimate rulers of the Church, *pro re natá*. In the Copleston case both parties were satisfied, and claimed the victory.

(8.) Because there are schools of thought in the Church of England, each of which has within just limits right to its own

development, but none of which has the right to arrogate control over the other. Assuming these convictions to be sincere and important, it is the height of the illiberality of liberalism, in regard to men of conflicting sentiments, when working lawfully within the Church, to force them to work with each other on the plea of unity.

(9.) Because, although union is strength, when all are of one mind, enforced unity and union are weakness; when men are not so, freedom is strength.

(10.) Because compulsory unity is baneful. Æschylus,¹ in a strong figure, says, if you put oil and vinegar into one vessel, you must expect them to keep apart. This might, by a timely but apposite illustration, be extended. We see five or six cruets in a cruet stand; each contains what suits divers fancies. Empty out the oil and vinegar, the black and red pepper, mustard, ketchup, anchovy all into one bowl, and mix them up—there is unity, but——? The cruet stand is the Church, the cruets its missionary agencies.

(11.) Because from the very constitution of Convocation it is unfit for this work. The members are not elected with any reference to this subject. They are avowedly not adequate representatives of the Church. So much so is this felt, that a sort of Vigilance Committee, in the new Central Council, has been elected, to be a more suitable representation of the Church.

(12.) Because, to use the remarkable language of Canon Gregory, "Convocation possesses no executive, and has neither the power nor the wish to create one, it could not, therefore, undertake any part in promoting for the support of old missions or the origination of new ones;" a fact which, he adds, must be steadily kept in mind.

(13.) Because the sessions of Convocation are short, uncertain, liable to be cut short at any moment, or perhaps altogether suppressed. It may be added that two-thirds of the members of the Lower House do not give sixpence to the Church Missionary Society and many nothing to the Society for the Propagation of the Gospel. An otiose assent—by the contribution of the conventional half-guinea or guinea—is with many their contribution to missions. They are "sober-minded Christians!"

Therefore, it is not wise—nay, it is most dangerous—to forsake, or to fuse, or to confuse, or to transfer into other and unknown hands an old and tried society, dear to evangelical churchmen, such as the Church Missionary Society is. In the *Ceylon Diocesan Gazette*, Bishop Copleston's organ, it is stated that the secular work of the society was perfect, and he wished it imitated.

¹ Æsch. "Agam." 313.

As for its spiritual teaching, the maxim of the Founders is a wise one: "Evangelical work should be kept in Evangelical hands." Evangelical principles do not change. It would, therefore, be folly to part with the old lamp which gives light, and which has elicited treasures, for new ones, which may or may not give light. Folly to drop solid meat into the water for a vague reflection of something which looks like meat but may not be. Folly to part with a present stock of provisions, though small, and a cruse of water which have not failed the Church at home or the heathen abroad, for a glowing mirage, which, when it is reached, may prove to be barren sand.

GEORGE KNOX.

NOTE.—Since the foregoing was written and placed in the hands of the Editor of THE CHURCHMAN there has been a long debate in the Upper House of Convocation (Feb. 14). The practical result may be summed up by stating that no agreement could be come to by the Bishops on the schemes before them. Serious and complicated objections of all sorts presented themselves. The whole subject is to be taken up *de novo* in accordance with a motion of the Bishop of Lincoln, to the effect that "A general committee of both houses be appointed to consider the subject of the Board of Missions, and that his Grace the Archbishop of York and the Northern Provinces be invited to nominate a committee of their Houses to confer with a joint committee: and that this resolution be communicated to the Lower House and to his Grace the Archbishop of York." In the terseness of military parlance this is tantamount to "As you were" twelve years ago. The Archbishop of Canterbury's more recent speech is said to have been incorrectly reported.

G. K.

EXTON, March 20.

ART. V.—EPISCOPACY IN ENGLAND AND WALES; ITS GRADUAL DEVELOPMENT, TO THE PRESENT TIME.

THERE are thousands who are intimately acquainted with the face of the country in England, and who are familiar with maps of it, who know the facts as they see them, but who could tell nothing of their origin and history. They are ignorant, and they do not dream of inquiring, as to how or when the sections which are now called counties became shire-ground; nor have they ever thought why parishes differ in area or in pecuniary value to their respective incumbents; or what relation, if any, existed between landed estates and civil parishes. A book like Quinn's "Historical Atlas" is very instructive, but vastly more suggestive; for it shows the different ways in which a country may be divided, and the reasons which render such variations necessary or desirable.

These remarks are equally true, but still more forcible, in the case of dioceses, which are very little associated with daily current events. The public—even members of the Church of England—know comparatively little of them; there are no maps that can be consulted;¹ and of course their limits are, except in special cases, imperfectly known. Yet our dioceses may be viewed in historical sequence as well as in geographical order; and an examination of them shows that we are not, as Mr. Bright once said in reference to another subject, “hide-bound.” An examination of them chronologically is of great interest; for the subject is interwoven with many others, all throwing light upon our common country. Within the last few years, the Society for the Diffusion of Christian Knowledge has issued several *Diocesan Histories*²—books which are, no doubt, of great interest to persons in the respective localities, but which cannot, and indeed do not, pretend to give them a mental grasp of the whole subject. I have never seen any such examination made, or even heard of it, yet I was bold enough to attempt it myself.³ And even admitting that there may be a few errors, especially in dates ranging over a period of more than seventeen centuries, the novelty and speciality of the inquiry, apart from its importance and attraction, may be pleaded in apology.

We believe that the three orders of ministers have existed almost since the infancy of Christianity, certainly since the Apostolic times; and that the expression, “Acts of the Apostles,” may almost be translated, “Proceedings of the Missionaries.” So that the distinction between the early ages and our own was less diverse than many suppose, though, of course, there was a difference. For example, we read in the Revelation, of the “Angels of the Seven Churches,”⁴ and these have been said to be the bishops, or chief ministers, of those places respectively. I do not say of those *dioceses*, for though the idea of place was always more or less associated with the idea of a person, the formal limits of modern fields of labour, such as a rivulet, a

¹ Diocesan maps were, till lately, regarded as curiosities, and certainly were very rare. Some have been published recently in the *Diocesan Calendars*, but among the best and cheapest are those of the Rev. Donald Mackay, B.A., Canon of St. Ninian’s Cathedral, Perth,—of England, Ireland, and Scotland respectively. (W. & A. K. Johnson, Edinburgh and London).

² Those of Canterbury, Durham, Peterborough, Salisbury, and Chichester are already before the public.

³ In preparing an account of “How Liverpool became a Diocese,” I was insensibly drawn aside to the wider question—“Growth of the Episcopate.” A paper read before our Liverpool Clerical Society, July 5, 1880, was privately printed, and some of its materials are made use of in this paper.

⁴ Rev. i. 20, &c.

chain of hills, or a secular boundary, were not thought of. A good man—apostolic, or, as we say, “missionary” in spirit—entered a large town, appealed to the population when and where he could obtain a hearing, made converts, and founded churches or congregations. He sometimes reaped great harvests, and then gleaned single ears afterwards; but a large portion of the land lay untilled. In the parts beyond the walls of great cities, among the hamlets and rural population, the sound of the Gospel travelled slowly, so that the word for a wanderer¹ came to indicate a heathen, and that for a countryman a callous sinner or criminal.²

But this was not always the case; for sometimes there was no great aggregation of population, and it was impossible to address the people otherwise than singly or in small groups. No doubt such cases occurred in the apostolic times, from causes similar to those which we see to-day. They were known in the days of Mahomet, who succeeded in impressing sparse populations of shepherds and camel-drivers; and our own missionary records tell of the success of the Gospel in New Zealand, Patagonia, and the isles of the Pacific.

We have the clearest evidence that the latter was the mode in which Christianity was introduced among our own countrymen. In the Roman times the population must have been very limited, for most of the people were in a primitive condition. There is little known of their success in hunting;³ but though they possessed flocks and herds, agriculture was in a low state. And without it—by which in theory “every rood of ground maintains its man”—a large area is required for the support of even a hundred people.

Further, it has been computed that at the Norman Conquest there were about a million and a quarter of inhabitants in England and Wales; but even without the intervention of wars, population increases very slowly among people of a low grade of civilization.⁴ Within sixty years, or from 1821 to 1881, the population of the whole country has more than doubled; yet, if we make a liberal allowance, and suppose it to have doubled

¹ Paganus—(1) a villager; (2) a person unconverted; (3) a heathen. Bishop Heber, in the first sketch of his well-known Missionary Hymn, wrote “The Pagan in his blindness,” &c.

² Villain.

³ The rounds in the ladder of civilization are such as the following—(1) the roaming savage; (2) the hunter; (3) the herdsman; (4) the agriculturist; (5) the manufacturer, &c.

⁴ In reality, the growth of population is very little influenced by emigration or im-migration; the principal cause is the excess of births over deaths. And inasmuch as infancy is protected and age prolonged in every modern civilized community, population doubles itself with a rapidity quite unknown a few centuries ago.

every hundred years in the olden time, we go back to A.D. 166 and find fewer than 3,000 persons on the same ground. This is not credible, but the computation—erroneous as it is in the assumed rate of increase—is sufficient to show that the numbers at that time were very limited.

CHRISTIANITY IN BRITAIN.

Gildas¹ tells us that after the death of Tiberius Cæsar, the precepts of Christ were taught to the soldiers remaining in Britain. As Tiberius died A.D. 37, it was probably some time after: for St. Clement had not then succeeded St. Peter as head of the Church, though in the time of Nero there were many Christians in the city and throughout the empire. At all events, there are numerous evidences that the inhabitants of Britain were early acquainted with the tenets of Christianity.

Let us imagine a large encampment, or even a moderate-sized one, of intelligent skilful soldiers, who could not only fight, but could also build, make roads, cultivate the ground, work in metals, and some of them even read and write. We know the reverence and astonishment with which untutored tribes see the implements and the resources of missionaries at the present time; and feelings of this kind were surely quite as strong then. The dwellings of the natives, who supplied physical labour and brought in food, were mere booths,² when they had not natural, or sometimes artificial, caves; and the outlaws of periods long subsequent, like Hereward and Robin Hood, were sheltered

¹ Gildas, c. vi.

² The prehistoric houses, as shown in the lake habitations of Switzerland and other countries, were of basket-work, occasionally stuffed with grass, and plastered over with clay. I have seen several such in the primitive forests, among the Indians of South America. They are very uncomfortable, especially in the rainy season, and children have a hard time of it, many dying, especially of lung diseases. Often a cottage is discovered, like a nest among the bushes, by the violent coughing arising from frequent smoke and constant draughts. The houses on the Irish "crannogues," or islands in lakes, were of the same kind. St. Columba lived at first in a house of this kind at Iona, and so did his followers also. It is said that the numerous crosses at Iona were of basket-work filled with sand; and the late Mr. Gilbert French, of Bolton, who advocated this theory, reproduced some beautiful ones of this kind. But even so recently as 1655, Sir William Petty, the ancestor of Lord Lansdowne, found no houses in the rural parts of the large parish of Dromore (a see of which Percy was afterwards bishop), "except removable *creachts*." The walls were constructed of posts and wattles, and each wall, as well as the roof, could be removed from place to place, like a tent or wooden hut. Shakspeare gives us, here and there, a few glimpses of life in the forest, such as the ancient Britons must have led, both "in winter and rough weather," and "under the blossom that hangs on the bough." But, for a detailed account, see the old dialogue ballad, "The Nutbrowne Maide," printed *cir.* 1502.

little, if at all, better. Living on milk and flesh, with a small portion of vegetables, the Britons looked to their masters for guidance, and learned the new faith along with other items of instruction. Thus, the warriors and victors spoke peace to the vanquished: the sword had long become a ploughshare, and the spear a pruning-hook; while the poor Briton was surprised and pleased at the sort of friendliness and equality which this better religion told him of. It reminds us, who are better informed, of the touching request of Paul to Philemon, "that thou shouldst have him . . . no longer as a servant, but more than a servant, a brother beloved."¹ As time passed on, events silently matured; but as there was peace for some time, there was little matter for the notice of the historian.

Though dates are somewhat uncertain in the early years of our era, it may be assumed that Eleutherius was Pope in A.D. 176, and reigned for about sixteen years. During his time, it is said that a British king—that is to say, a local petty chieftain—called Lucius, sent to him, praying that he might be made a Christian. The request was granted; and, apparently, Christianity was now more formally introduced, especially in the South, where Lucius appears to have resided.

There are some whose critical zeal—like that of Niebuhr in reference to early Roman History—degenerates into scepticism; and who will not admit the existence of Lucius at all²—trying to convert his alleged name into a descriptive epithet. In like manner, some deny the existence of St. Patrick—for Patricius was a common term: and others say that Iphigenia was not sacrificed at Aulis, inasmuch as Agamemnon had no such child—the name merely meaning "Jephthah's daughter," and thus showing the Hebrew origin of the story. Well, be it so. For the sake of argument, let us concede the principle of the critic; still, it is clear, that without a strong inherent probability, such a story could not have obtained universal acceptance in the early time. Obviously, the formal introduction of Christianity must have occurred in some such way, and may have occurred precisely as Bede declares that it did: therefore—all reasoning to the contrary notwithstanding—we will continue to believe in Lucius.

One can form an opinion of the large standing army which was kept up in Britain, when about A.D. 410, so many as 20,000 disciplined soldiers were withdrawn from the country.³ This

¹ Philemon 16, R.V.

² See Todd's "Life of St. Patrick," p. 266. He refers in a note to Rees's "Welsh Saints," and Innes's "Civil and Ecclesiastical History of Scotland."

³ I am reminded of this, and other facts of interest, by a very valuable address delivered by the Dean, in Lichfield Cathedral, on St. Chad's

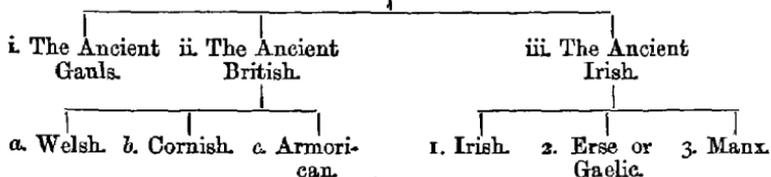
was a physical disaster, or national calamity, to the poor natives, who then numbered probably little more than 30,000. But the moral injury to them was still greater, for they were left open to attack by two sets of heathen people—their own countrymen from the north, and others, still more powerful and less merciful, from beyond the narrow seas.

From the earliest historic times there were two sets of people occupying Britain—those on the west, who are generally said to have come from Gaul, and those occupying the great eastern plain, who appeared to be related to the Belgic people, and were more advanced in civilization. In other words, one ethnological theory is, that two waves of the great Celtic¹ nation passed over Britain at different dates, and that in the days of Julius Cæsar the older Celts were to be found in the mountainous districts of the north and west, and the more modern ones in what is now called England proper. This appears to account easily and pleasantly for some of the facts, but further investigation shows that it is not correct. Bishop Percy's theory is very interesting, but it also must be discarded. It is given in his preface to Malet's "Northern Antiquities;" but he frankly tells us that in his own opinion the six languages² mentioned are not descended from one common stock. It is quite true, that at the time of Cæsar's invasion the Celtic element was strong, and comprised practically the whole population. They had ethnological relationship with *Celt-iberia*, in Spain, and Gallic *Celt-ica*; and though they appear to have been almost blotted out during the Roman period, they have left their traces in many hundreds, possibly thousands,³ of place-names, easily translatable by means of the Irish language. They were

Day [2nd of March], 1880. Second edition. Bivingtons. He quotes from a little volume by the Rev. E. L. Cutts.

¹ That it was a great nation in the Roman times is undoubted; and some think that it must have been so many centuries before. See "The Celt, the Roman, and the Saxon," by Thomas Wright, M.A., F.S.A.; and Sir William Betham's "Gael and Cymri," Dublin, 1834.

² The Celtic.



³ A large number of names of rivers, in and near Gaul, end in the Irish word for water—i.e. *avon*, pronounced "avaun," or "aun." Thus, the Rhine [Rhen-*anus*] meant the royal or chief river, and the Rhone [Rhod-*anus*] the rapid river. Sir William Betham has translated the names of 172 rivers in Britain, all expressed in Irish Celtic.

conquered by a portion of the Cimbri,¹ who were not Celts,² about the time of the fall of the Roman Empire. These took possession of Cumberland, and the whole west coast, including Wales, Cornwall, and Brittany.

A few testimonies will serve to show that the Church was thoroughly organized in Britain during the Roman occupation, and centuries before the Saxon people had set foot upon the soil. They may be given in chronological order.

1. The Saxon Chronicle gives substantially Bede's account; but I quote from it for the benefit of the reader, as an English translation is appended. "This year (A.D. 167) Eleutherius obtained the bishoprick of Rome, and held it in great glory for twelve years. To him Lucius, King of Britain, sent letters praying that he might be made a Christian, and he fulfilled that he requested."

2. Tertullian, writing about A.D. 202, states that the various nations of Britain believed in Christ, and that places inaccessible to the Romans were subdued by Him.

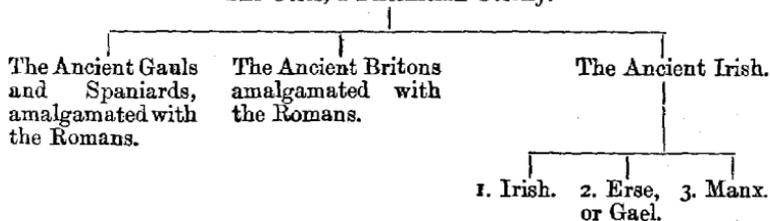
3. In the time of Diocletian, a persecution raged from A.D. 303 to 313, when, during a single month, 17,000 Christians perished. Britain did not escape, for St. Alban was martyred in 305 at Verulam, and Aaron and Julius,³ who were distinguished persons, natives of Caerleon on the Usk, in Monmouthshire.

4. In 314, certain British bishops were present at a Council held at Arles⁴ in France—one from York, another from London, and a third probably from Caerleon. There was also a priest and a deacon.

5. In 347, there were British bishops at the Council of Sar-

¹ Some say they were from the Cimbric Chersonese, supposed to be Jutland, and others that they were of the Cimmerii, near the modern Crimea. They were of Germanic origin.

² The following is from the "Gael and Cymri," p. 9;—
The Celts, a Phœnician Colony.



³ Cum aliis pluribus viris ac foeminis.

⁴ Nomina episcoporum cum clericis suis qui ex Britannia ad Arelatensem synodum convenerunt. Eborius episcopus, de civitate Eboracensi, provincia Britannia. Restitutus episcopus, de civitate Londinensi, provincia suprascripta. Adelfius episcopus, de civitate Colonia Londinensium: exinde Sacerdos presbyter, Arminius diaconus.—Qu. in "Mon. His. Brit.," p. xcix.

dica;¹ and in 359, some were present at a Council at Ariminum (Rimini) in Italy. Chrysostom, about 370, says: "And even the Bretannic isles, lying without this sea, and situated in the ocean itself, have felt the power of the word. For even there, churches and altars have been erected: Go where you will, to the Indians, to the Moors, to the Britons, to the whole habitable globe, you will find 'in the beginning was the Word' and a virtuous life."

BRITISH BISHOPS.

(i.) YORK.—It is recorded that a bishop was placed at York in 180, or more than seventeen hundred years ago; and it will be observed that Eborius of York takes precedence of Restitutus of London, in 314. This was about the time when Constantine the Great became emperor. York, or *Eboracum*,² was a Roman colony; in it was the residence of the emperor, and there also was the Prætorium, or chief seat of justice. It was called, by way of eminence, "Civitas." But it was greatly exposed to the incursions of enemies; and after the arrival of the Saxons, Christianity was nearly blotted out for about 150 years. The episcopate was restored, however, in 622, and York became a metropolitan see, which for centuries had jurisdiction over a large portion of Scotland.³ The first church erected appears to have been a small wooden house; and the little fountain at which Paulinus, Bishop of Northumbria,⁴ baptized Edwin the king, is still visible now in a crypt of York Minster.⁵

(ii.) LONDON.—It is supposed that there was a bishop at London about 180, but details are wanting. In comparatively modern times, and with an erroneous meaning, the first sixteen have been called archbishops; but it is not certain that London

¹ Athanasius, writing about 350, mentions bishops of Gaul and Britain at Sardica; and apparently at two other places.

² The name of York occurs in upwards of twenty forms, sometimes arising from great variety of spelling, and sometimes from the use of different words. From certain forms of the name, *Eforwic*, *Everwick*, *Eberawic*, it has been inferred that the people of Yorkshire and neighbouring districts, the Brigantes, were Gaels of the tribe or children of Heber. The archbishop signs "William *Ebor*."

³ The bishops of Whithorn, or Whithern, in Strathclyde and Galloway were consecrated at York, and some of their names appear along with the English lists. But after the time of Archbishop Neville (1373-87), Scotland had archbishops of its own—viz., at St. Andrews from 1466 to the Revolution, and at Glasgow from 1484.

⁴ In the early days, civil and ecclesiastical areas were conterminous; this little kingdom was what we call a diocese, and the diocese was a kingdom.

⁵ Lecture by the Dean of Lichfield. Florence of Worcester says in his Appendix: "Vir Deo dilectus, Paulinus, a Justo archiepiscopo missus, regem Northumbrorum Eadwinum, cum tota sua gente ad fidem Christi convertit, in Eboraco episcopali sede accepto."

was ever a metropolitan see. Jocelyne of Furness, has preserved the names of these early bishops, but their respective dates are wanting. It is evident, however, that what York was to the north, London was in a great degree to the south. I have somewhere read that the first church was erected at St. Peter's, Cornhill; though the cathedral, or principal church, was on the site of the present St. Paul's. When Christianity was re-introduced, by Augustine, the glory of London to some extent departed; but its bishop takes rank to this day, next after the two archbishops.

(iii.) St. DAVID'S.—At a very early period, say A.D. 200, a bishop was seated at Caerleon, on the Usk,¹ in Monmouthshire; and we have seen that this place furnished its quota of martyrs during the persecution. Also, Bishop Stillingfleet, in his “*Origines Britannicæ*,” seems to say that there can be no doubt the third bishop at Arles, in 314, was from this place. “The two first were Missionaries from that division of the island said to have been made by Constantine the Great—viz., *Maxima Cæsariensis*, the capital, EBORACUM; *Britannia prima* the capital LONDINIUM; and *Britannia secunda*, *Civitas Legionis ad Iscam*, whence ignorant transcribers have wrote *Civitas Colonia Londineus*, for what must have been ‘*ex civitate Col. Leg. II.*’ being the known station of that legion.” Caerleon, therefore, though now a very small place, and still diminishing,² was then a metropolitan see; but after the arrival of the Saxons it was found to be inconveniently near to their territory. It was, therefore, removed to the remotest point of Pembrokeshire, to a district called Menavia,³ on the sea shore. Here the first archbishop was St. David, whose consecration is dated 577. But after him follows a list of forty-seven names, with no date appended to any of them. The next date that occurs is 1147,⁴ when the Bishops of St David’s submitted to the See of Canterbury; and this gives us an average for each of the undated ones, of twelve years and a small fraction. Now St. Sampson, who occurs as twenty-fourth in order, is said to have been the last Archbishop of the Welsh, for in consequence of a pestilence breaking out in his diocese he fled to Brittany, carry-

¹ The Usk and the Esk both mean *the water*, a name which the Scotch almost invariably apply to the river in their own neighbourhood. A specific name is required at a distance, or, for distinction, when the speaker knows several rivers (Celt.-Irish *uisg*, water).

² In 1881, the urban sanitary district of Caerleon contained only 223 houses, having lost about one-fifth during the previous ten years.

³ Hence, each bishop was called “*Menavensis*,” and Asser, the historian and biographer, is best known as “*Asser Menavensis*.”

⁴ See list in Haydn’s “*Book of Dignities*,” Beatson’s “*Political Index Modernized*.”

ing with him the pallium, or pall¹—the insignia of his office. Reckoning by averages, this was about 870. But the episcopal head of St. David's, rightly or wrongly, exercised the authority of archbishop,² without the pall, down to the time at which it was incorporated with our southern province.

(iv.) BANGOR.—This diocese dates from 516. Its first bishop was St. Daniel, to whom the cathedral was dedicated; but the record of its line of bishops appears to have been wholly lost for a period of nearly six centuries. The town is said to owe its existence to a company of monks from Bangor Monachorum, or Bangor Iscoed (in the wood); a place greatly decayed, and now little known. The population of the whole parish is under 1200. Another company founded Bangor in Ireland, on Belfast Lough, and about ten miles from that town.

(v.) LLANDAFF.—This see was founded in 522, but its early history is obscure. Its first bishop was Dubritius,³ and its second, St. Thelian, to whom the cathedral is dedicated. But the dates of accession of twenty-four of its bishops have not been preserved—that is, till 982, or over a period of 460 years. The see was formerly much more wealthy than at present. The place takes its name from its situation on the river Taff.

(vi.) ST. ASAPH.—This see was founded in 583 by Kentigern, or Mungo, Bishop of Glasgow. The river Elwy flows by the site where the first church was erected; and hence the place was named Llanelwy, or *Elwensis*. But the second bishop was St. Asaph, whose name it bears. This see also was formerly much more wealthy, but its revenues were greatly lessened by one of the bishops, about the middle of the sixteenth century.

(vii.) HEREFORD.—The origin of this diocese appears to be unknown, and no explanation respecting it is given by Florence of Worcester. It is said to have been founded in 480; but it is really of earlier date, having existed in the time of the Britons, and been subject to the metropolitan see of St. David. After the arrival of its first Saxon bishop, in the seventh century, its boundaries were adjusted, and have remained the same ever since, with the exception of a few Act of Parliament alterations. Hereford has always been the bishop's chief seat; he had several

¹ See "The Glossary of Heraldry" for various forms; and full description in Marriott's "Vestiarium Christianum," both text and plates. The author quotes from an undated MS., edited by Martene: "Quod autem collo cingit, antiquæ consuetudinis est, quia reges et sacerdotes circumdati erant pallia, veste fulgente, quod gratia præsignabat."—MARRIOTT, p. 204.

² Doubts have been expressed as to whether St. David's held the same *status* as Caerleon; and it thus appears that it did so for a certain time.

³ Some Welsh antiquaries refuse to concur in this; and the Diocesan Calendar for Llandaff is said to contain the names of eleven bishops previous to Dubritius.

others, but none on the western side. The only residence near the Welsh border was at Bishop's Castle, on English ground; but it may possibly have been within the "Welsh Marches," a troublesome district in Norman and mediæval times.¹ The diocese comprises 986,244 acres, of which nearly 65,000 are in Montgomeryshire and Radnorshire in Wales.

VARIOUS EXPLANATIONS.

Civil history tells us with sufficient clearness, of "the groans of the Britons," on the departure of the Romans; and of the sufferings which the people endured after the Saxons had come to "protect" them. The protection which they afforded was "such as vultures give to lambs—covering and devouring them." We should bear in mind that the people in Britain had classified themselves, and that the division of labour was known to them. The Romans had been the soldiers when fighting was necessary, and in times of peace they had practised the leading and more difficult occupations; the natives cultivated the arts of peace—they were herdsmen and labourers. On the other hand, the Saxons were a fierce race, all trained to the military habits of those rude times. And here was a fine country, which they could easily make their own.

In reading of the peaceful Saxon agriculturists of succeeding centuries, one can hardly identify them with the merciless followers of Hengist and Horsa. The latter remind one of Attila, of whom it is said that no grass grew where his horse had trod; or of the desolating wars of the Turks in past times.² They spared neither high nor low, age nor sex; cruel murder was frequent as well as open battle; and property was wasted in order to create a solitude. In the subsequent oppression of the Saxons by the Normans, there was some measure and limit; but here they seem to have ceased from destruction, only when hope was effectually crushed out, and resistance³ impossible.

¹ Information kindly communicated by the Rev. F. T. Havergal, of Upton Bishop Vicarage, near Ross.

² When the culverin's signal is fired, then on;
Leave not in Corinth a living one—
 A priest at her altars, a chief in her halls,
 A hearth in her mansions, a stone on her walls.—BYRON.

³ *Ruebant ædificia publica simul et privata, passim sacerdotes inter altaria trucidabantur, præsules cum populis, sine ullo respectu honoris ferro pariter et flammis absumebantur, nec erat qui crudeliter interemptos sepulturæ traderet. Itaque nonnulli de miserandis reliquiis, in montibus comprehensi acervatim jugulabantur: alii fame confecti procedentes manus hostibus dabant, . . . alii perstantes in patria trepidi pauperem vitam in montibus, sylvis, vel rupibus arduis, suspecta semper mente, agebant.*—BEDÆ, Lib. i. 15.

As a matter of course, all traces of Christianity seemed to be destroyed; the deities of the heathen north were introduced; and no more was heard "In the beginning was the word," to which Chrysostom refers, though a virtuous life had not ceased. A conquered people invariably learn caution; and in cases of great oppression or little scruple, they match cunning and mendacity against power. In this case, we may safely assume that though Christianity had outwardly disappeared, it was still cherished in remote places, and at points of safety. Nor was this safety necessary for solitary households merely; the desire for it drove Columba to Iona, David from Caerleon to Menavia (St. David's), and Aidan from York to Holy-Isle.¹

In this darkness which covered the land, it is generally supposed that light arose at only one point; and, certainly, the history of more than twelve centuries tends to convey that impression. Yet it is not correct, for there was light from three points. Let us bear in mind that Saxon heathenism had stamped out—apparently, at least—British Christianity, and had triumphed over its ruins for 150 years. Not until the end of that time, or till near A.D. 600, did help arrive from Rome; and yet the light had begun for some time to shine again.

The three points were (1) *Scotia*,²—i.e. not Caledonia, or the modern Scotland, but Celtic Ireland, which then, and for centuries after,³ bore the name. (2.) *Wales*, where the lamp of truth had never been extinguished, and where the scattered efforts of Christian people had taken permanent shape, in the formation of three new dioceses in Saxon times. Among these, we do not reckon Hereford, nor the old Archbishopric of Caerleon, which had maintained its somewhat perilous footing on the remote sea coast, through all the period of tribulation. (3.) *Rome*, which was last in the field, though eventually most influential; and as Adam Smith said, in reference to another matter, like Moses's rod, it eat up all the other rods.

Very great interest attaches to the first of these, which is least known. *Scotia* [Ireland] was early converted to Chris-

¹ Any one may have noticed in the south of France, near the base of the Pyrenees, that the churches are usually built on the tops of isolated and steep hills. This was for the purpose of protecting person and property; the people fled to the churches when the Spanish raiders crossed the hills.

² The Dean of Lichfield is one of the few writers who has given reasonable prominence to this series of facts.

³ Several of the early English bishops are said to have been *Scots*; and this is true, but it means that they were *Irish*. "Until the twelfth century, the name *Scotia* referred to *Hibernia*, not to *Caledonia*.—'Venerunt Scotti a partibus Hispaniæ, ad *Hyberniam*.' *Nennius* VI. In later times, Ireland was styled, for distinction, *Scotia major*, or *vetus*, or *ulterior*, or *insula*."—*Todd's Life of St. Patrick*, p. 41, n.

tianity; and reckoned numerous bishops and priests before the arrival of Patrick, about 432. He largely confirmed and extended the good work, and though born in Scotland¹ became the patron saint of Ireland. Two points, however, require to be noticed: (1) That Ireland was not then connected with Rome—for that doubtful advantage she is indebted to England—but possessed “Apostolic Christianity;” and (2) That though she had bishops and archbishops she had not *dioceses*, till about the twelfth century, or a century after our Norman Conquest. This appears strange to us; and yet it need not, when we find in the Diocesan Calendar for the present year no fewer than seventeen retired Colonial Bishops, and others, to the number of ten, who are strictly missionary bishops. In theory, a bishop may be without a diocese, as well as a priest without a parish; but Ireland was exceptional in the extent to which the principle was carried. Dr. Todd says, in his valuable work:—

From the foregoing facts and anecdotes, no doubt can remain in the mind of any unprejudiced reader, that the normal state of episcopacy in Ireland was, as we have described, non-diocesan; each bishop acting independently, without any archiepiscopal jurisdiction, and either entirely independent, or subject only to the abbot of his monastery, or in the spirit of clanship to his chieftain.

One of the consequences of this system was necessarily a great multiplication of bishops. There was no restraint upon their being consecrated. Every man of eminence for piety or learning was advanced to the order of a bishop, as a sort of *degree* or mark of distinction. Many of these lived as solitaries or in monasteries. Many of them established schools for the practice of the religious life, and the cultivation of sacred learning, having no diocese, or fixed episcopal duties; and many of them influenced by missionary zeal, went forth to the Continent, to Great Britain, or to other then heathen lands, to preach the gospel of Christ to the Gentiles.²

There were, therefore, bishops at numerous towns,³—some of

¹ In a note to the “Annals of the Four Masters,” Sir William Betham notices a curious fact. It is that from three to five centuries ago Patrick was a favourite and frequent name among the highest peerage families of Scotland; it is now a common name among the peasantry of Ireland, and is their national “By-name,” like Sawney among the Scotch.

² “Life and Times of St. Patrick,” p. 27.

³ Previous to the formation of regular dioceses, there were bishops at Clonard, Duleek, Kells, Trim, Ardraccan, Dunshaughlin, &c., all in Meath.—ABBE MACGEORHEGAN, *Christn. Irelld.* c. x.—Meath contained several small bishops’ sees—namely, Clonard, Duleek, Ardraccan, Trim, Kells, Slane, Dunshaughlin, and Killskyre in East Meath; with Fore and Uisneagh, or Killere, in Westmeath. All these sees were consolidated in the twelfth century, and formed into the diocese of Meath. In the year 1568, the ancient see of Clonmacnois, in Westmeath and King’s County, was annexed to the diocese of Meath. The ancient see of Lusk, which lay in the Kingdom of Meath, was united to the diocese of Dublin.—Note by Dr.

them very small—in Ireland; and frequently several bishops resided in the same house.¹

During the dark days of Saxon heathenism, Ireland was the great nursery for missionaries; and from her colleges went forth learned and fearless men to almost every country of Europe. Some of them had visited Iceland centuries before the time of Columbus; and France and Italy were nearly as well-known to others as they are to the clergy of our own day. At home, numerous large monasteries were colleges; and surrounded as they were by a heathen people, who had but little regard for human life, many of them were virtually strongholds.² From St. Finian's monastery at Clonard, in Meath, came the enterprising and saintly Columba, to whom Scotland and the north of England were deeply indebted. It was usual for a monastery to retain a bishop as an indispensable officer, but he was subject to the abbot or head.³ At the close of the eighth century the Northmen, commonly called Danes, destroyed many of the religious houses and scattered the inmates; so that hundreds of bishops⁴ and priests went through the countries of western Europe, preaching Christ only, but having no regard to territorial limits.

A. HUME.

(To be continued.)

MACDERMOTT in the "Annals of the Four Masters." Canon Mackay, in his Diocesan Map of Ireland, gives most of these places; but he omits Uisneagh or Killere, Killskyre, Lusk, and Clonmacnois.

¹ The number was very often seven, and not unfrequently the whole seven were sons of one father. Angus, the Culdee, mentions 141 such cases!

² A very large number of the residences of the new proprietors in Ireland, especially in the seventeenth century, were called "castles," for a similar reason; and they still retain the name.

³ St. Columba was a presbyter only, though he trained and sent out many bishops. The story is that he went to be consecrated, thinking that he might proceed from deacon to bishop *per saltum*; but he was ordained priest as the intermediate step. At this he expressed great disappointment and some annoyance, and declared that in the circumstances he would never be a bishop.—*Martyrol. of Christ. Ch. Dubn.* (Irish Archl. Soc., 1844), p. liv.; "Todd's St. Patrick," p. 71. "Columba, a mass-priest, came to the Picts and converted them to the faith of Christ; they are dwellers by the northern mountains. And their king gave him the island which is called Ii. . . . Now in Ii [Iona] there must ever be an abbot and not a bishop; and all the Scottish [*i.e.* Celtic Irish] bishops ought to be subject to him, because Columba was an abbot, not a bishop."—*Sax. Chron.*

⁴ Wandering far from their native country, without proper credentials, it is not wonderful that sometimes their qualifications were called in question. In fact a class of persons arose called *Episcopi vagantes*, or wandering bishops, having no recognized sees or homes. At the Council of Maçon in 585, there were three such bishops who subscribed the Acts; and they had appeared previously at the Council of Antioch

ART. VI.—MR. MONK'S CHURCHWARDENS BILL.

SOME surprise has been expressed at the large majority by which the Churchwardens' and Sidesmen's Admission Bill passed the second reading in the House of Commons. The announcement in the morning papers of Friday, the 17th of February, that this Bill had been read the second time on the previous night after a division, when 86 voted for, and 20 against the Bill, seems to have electrified the official¹ element in the Lower House of Convocation. Without a moment's delay the Archdeacons framed a *gravamen*, and presented it on the same day to the Upper House as an *articulus cleri*, praying their Lordships to oppose the Bill, if it should make its appearance in the House of Lords. The first impression created in Convocation by the second reading of the Bill seems to have been that Visitation fees were in danger, and that an attack was intended upon the Archdeacons and their visitations. The latter view, however, must have been considerably modified on the publication of the division list, when it was discovered that of the twenty members, who voted against the Bill, more than two-thirds were Nonconformists and members of the Liberation Association. These gentlemen, headed by Mr. Illingworth, M.P. for Bradford, followed Colonel Makins into the No lobby as a protest against all legislation on Church matters, while the majority in favour of the Bill, with very few exceptions, were Churchmen. This movement on the part of the Lower House of Convocation does not appear to have elicited any very marked expression of opinion on the part of their Lordships, save that the Archbishop of the Province took exception to the provision, which allows an Incumbent to admit his own churchwardens. Probably his Grace was not aware that this is a frequent occurrence in those years when the Bishop visits and the Archdeacons are inhibited. In 1881, when the Churchwardens' Admission Bill was for seven months before the House of Commons, a similar resolution was adopted by the Lower House of Convocation, and was carried by the Prolocutor to the Upper

in 341. Owing to circumstances of a somewhat similar kind, they were common on the Continent till 753, when the Council of Vernueil in France resolved that the ordination of Presbyters should not take place by wandering bishops. The explanation is:—"On ne croyoit pas, sans doute, que ces évêques ambulans eussent reçu l'ordination épiscopale, et qu'ils fussent véritablement évêques."—Todd, p. 40 n.

¹ The Lower House of Convocation of the Province of Canterbury consists of 46 representatives of the parochial clergy and 111 deans, archdeacons, and cathedral dignitaries.

House, requesting the Bishops to oppose Mr. Monk's Bill for facilitating the admission of churchwardens.¹ Some discussion took place when the resolution was presented to their Lordships, but no decision was arrived at, though the Bishop of Gloucester and Bristol "expressed a hope that their Lordships would not oppose the Bill, which was simply a Bill to facilitate the admission of churchwardens. It was a Bill with very good intentions. It would not do any harm, and might do much good."

Without any betrayal of private confidence, it may be premised that the Bill meets with a considerable amount of approval from the Episcopal Bench: nay, more—A Bill containing a provision that any person elected or nominated churchwarden may sign the declaration required by law, in the presence of the Chairman of the Vestry Meeting, or of the Incumbent of the Parish, or of the Rural Dean, actually passed through Committee in the House of Lords in 1873, and received the unanimous assent of the Lords Spiritual and Temporal who were present on that occasion. That Bill was introduced into the House of Lords by the Archbishop of York, but it was eventually withdrawn in consequence of difficulties having arisen as to the further endowment of Archdeacons out of the Common Fund of the Ecclesiastical Commissioners.

What, then, was the cause of so unusual a stir among the dignified clergy in Convocation? Last year the objections to the Bill submitted to the Bishops by the Lower House were not of a formidable character. One objection was, that "Mr. Monk's Bill allows any churchwarden to be admitted to his office by the Incumbent or Rural Dean without attending the Archdeacon's Visitation. This will obviously tend to churchwardens not attending the visitation." In point of fact, some churchwardens do not regularly attend either the Archdeacon's, or the Bishop's Visitation; and, if they are admitted at all, in nine cases out of ten they are admitted by the incumbent of the parish under a commission issuing from the Registry of the Ordinary. Incidentally, this Bill will relieve those who, either from want of time or of inclination, are not regular attendants at visitations; but its real object is to enable a person who undertakes an onerous and a responsible office, to which no pay or emoluments are attached, to complete his legal title by admission at as early a period as possible, in order that he may be qualified at once to undertake the duties of the office, and relieve the outgoing churchwardens of all responsibility immediately after the Easter Vestry.

¹ During the entire Session of 1881 this Bill was blocked by Colonel Makins, whereas this year the obstructive motion stands in the name of Mr. Beresford Hope.

In those years when the Archdeacons visit the diocese, admission under the most favourable circumstances is usually postponed for some weeks, whereas in the year of the Bishops' triennials, when the Archdeacons are inhibited from holding their Visitations, the churchwardens are for the most part not admitted till five or six months after their appointment. It must be borne in mind that parochial churchwardens are temporal as well as ecclesiastical officers. They are not only guardians of the parish church and of the parish property and the legal representatives of the parochial body, but upon admission they become overseers of the poor. Those officers are required, under the 4 and 5 W. IV. c. 76, to sign the burgess lists under a penalty of £50. From time to time various temporal duties have been imposed by statute upon churchwardens. It is true that the 118th Canon provides that the old churchwardens shall remain in office until their successors are admitted. But it will scarcely be contended that admission should not take place as soon as possible after their election. From an ecclesiastical as well as from a temporal point of view this is a matter of much importance, as cases of emergency not unfrequently arise when the churchwardens are required to act with promptitude. When a benefice becomes vacant, the churchwardens are usually appointed sequestrators, but they cannot act as such until they have been duly admitted.

To this it will be answered that they may be admitted by commission from the Ordinary, or they may take a journey to the cathedral city and make an appointment with the Archdeacon or the Bishop's officer, with a view to their admission. But commissions and journeys to cathedral cities are costly, and try the patience of country churchwardens. They not unreasonably desire to know what grounds there are for the objection to the Incumbent or the Rural Dean acting as an ecclesiastical officer at the Easter Vestry, and performing the purely ministerial act of admitting the churchwardens, while no objection has ever been made to the same Incumbent admitting them, when he has received a commission empowering him to do so from the Archdeacon's or the Bishop's Registry. This is an everyday occurrence in those years when the Bishop holds his visitation in the autumn; but a commission cannot issue under seal without necessitating the payment of a fee, which must come out of the churchwarden's own pocket.

The House of Commons has, by a very large majority, affirmed the principle of this Bill, and pronounced an opinion that there is a need for such a change in the law. It cannot be denied that the Rural Dean and the Incumbent are as much the officers of the Bishop as the Archdeacon, the Chancellor, and the Surrogate. It is undoubtedly the duty of the Churchwardens to attend

Visitations, and to make their presentments according to law ; but they are not liable to the payment of any fee in respect of their admission to office. The right of the Ordinary to require their attendance at his Visitation is indisputable, and has been expressly reserved in the Bill, while Visitation fees will continue to be payable in all cases where the churchwardens have funds available for such payments. A refusal on the part of the Legislature, at the instance of the Archdeacons, to grant the reasonable facilities provided by this measure would scarcely be looked upon as an encouragement to churchwardens to attend the gathering of the clergy and laity at Visitations. Indeed, there is reason to fear that such gatherings, useful and desirable as they are in the abstract, have not hitherto been utilized by the Archdeacons, or by the Bishops themselves, to the extent that Churchmen generally desire. Far from wishing to throw any obstacle in the way of the Ordinary turning to good account these meetings of clergy and churchwardens, the promoter of this measure cordially agrees with the Archdeacon of Northumberland in the following remarks which he addressed to the clergy at his Primary Visitation at Newcastle-upon-Tyne last year :—

“ While I am thus anxious that nothing should diminish, but that every means should be taken to increase, the attendance of lay-officers of the Church at these Visitations, I confess to a feeling of dissatisfaction at the comparatively little use which is customarily made of their presence. As things now are, it is impracticable for the churchwardens and clergy of this archdeaconry to meet in a body after the close of this Charge. And yet there must be many subjects on which interchange of thought would be for the good of all, and I can but regret that this one yearly opportunity is lost.”

C. J. MONK.

Reviews.

On the Ecclesiastical Courts. By GEORGE TREVOR, D.D.
James Parker & Co., Oxford and London. 1882.

CANON TREVOR has been very active of late in discussing the Church Courts and projecting schemes for their reform. In a somewhat irregular manner, he has had a share—and if we may speculate from appearances, no slight one—in framing the recent report and resolutions of the Joint Committee of Convocation. He was not originally a member of the committee, and it was not found possible to add his name afterwards ; but, to quote the words of Dean Cowie in explaining the matter, “ he was invited to come and sit with them.” This he did, but gave no vote—a limitation not very important, having regard to the Chairman, Canon Sumner’s, assurance, that the report was agreed to *unanimously*. In the Northern Convocation, moreover, Canon Trevor was conspicuous.

He moved a resolution recommending the enactment of canons giving the bishops a wider domestic jurisdiction. The bishops themselves declined to support him, and so nothing came of this resolution beyond its acceptance by the Lower House. But he has continued the advocacy of his plan in letters to the *Record* and *Spectator*, in which he has endeavoured to meet objections and remove misunderstandings. The most important, however, of Canon Trevor's productions on the subject is the pamphlet before us. It contains the principles on which he works. His letters and speeches supplement his pamphlet, and in dealing with it we must not forget them. Everything Canon Trevor has to say is worthy attention. He always writes sensibly and sincerely, and generally with the moderation which ripe knowledge produces. But upon the subject of the Church Courts his views are especially interesting, as being those of a High Churchman who is not a Ritualist. We have said thus much to indicate the spirit in which we have approached the criticism of the pamphlet before us. We took it up without either the desire or the expectation of finding ourselves violently opposed to the opinions expressed. We lay it down wondering at the width of the gulf between us and its writer. A detailed criticism would be hopeless within the compass of this review. A grave historical mistake may be made in three words which it may take a page to expose and correct. Not a few errors of this kind we have noticed—some with astonishment—but we must let most of them pass in silence, and endeavour to deal briefly with the salient points which form the groundwork of Canon Trevor's argumentative edifice.

In the first chapter Canon Trevor draws a distinction between "spiritual authority" and "legal jurisdiction." In doing so, however, he fails to be clear. Admitting, for the purpose in hand, that the bishop has a certain authority which may be called spiritual, inasmuch as it is not temporal, we still do not follow the argument in chap. i. The spiritual authority which the office of a bishop implies is something quite distinct from Ecclesiastical Courts—something which would, we suppose, be admitted by Canon Trevor to exist unimpaired if all the Consistory and Provincial Courts were abolished to-morrow. Yet he regards this spiritual authority as capable of being wielded in the Ecclesiastical Courts in conjunction with the coercive jurisdiction, and also apparently as capable of being delegated to the lay judge of such a court; for at p. 24 he disapproves of the method of appointing the present Dean of Arches, on the ground that it failed to convey to him "the spiritual authority of the Church." The difficulty we feel in accepting these somewhat violent inferences from the nature of a bishop's office, is not attempted to be removed by Canon Trevor. He does not seek to justify or prove what he lays down, but simply treats the matter as an axiom, and makes it the basis of his view of the subject. We must object, once for all, to this course. Without stopping to inquire minutely into the results of Canon Trevor's principles, it is easy to see that they are very serious and very far-reaching, and he is, therefore, asking too much when he proposes to us to accept unchallenged, propositions which, without being by any means obvious, are so important. His axiom, moreover, is not clear, and the difficulty we feel in grasping its meaning in a definite form increases our suspicion as to its validity. We are told that "the primary object of the courts is spiritual discipline (that is, we suppose, the exercise of the spiritual authority) the civil effect is a legal consequence. The process is always *pro salute anime*, and the censures "are primarily spiritual—*i.e.*, suspension and excommunication by the "power of the keys." This is the only illustration or explanation given, and it does not help us at all. Take the case put of suspension. When an ecclesiastical judge (having, we will assume, both "spiritual authority"

and also "jurisdiction") pronounces sentence of suspension from office and benefice on a clergyman, which of his two sets of powers does he use? We gather from the quotation just given that Canon Trevor considers his spiritual authority to be put in exercise, but that the effect on civil status results from "jurisdiction." What is the effect referred to? We really do not know. We should have thought that the effect of the suspension resulted from the power which caused the suspension—i.e., the "spiritual authority." If Canon Trevor refers to coercive measures taken to enforce obedience to the suspension (such as imprisonment) these, it should be remembered, are not within the power of the ecclesiastical court, but have always been kept under the jealous control of the secular arm. It would seem, therefore, that the result of Canon Trevor's principle when applied to a particular case is, that the ecclesiastical judge owes none of his power to the Crown; for, according to Canon Trevor, so long as he proceeds by spiritual censures he merely exercises the authority of the Church, wholly independent of the State, and directly he tries any of the "civil effects," he is stopped altogether, because he is invading the secular jurisdiction. In fact, we fail to find according to Canon Trevor's theory any room in our English system of Church judicature for the employment of "legal jurisdiction." The distinction, so far as it exists at all, seems to have reference to the Church Courts as contrasted with the Civil Courts, rather than to any dual set of powers residing in the judges of the former. No doubt the Ecclesiastical Courts exist for the purpose of allowing the Church to maintain discipline over its members, and the authority of its judges is in a sense a spiritual authority only, to be exercised by infliction of spiritual censures; but when we proceed to inquire whence this power is derived, it is impossible to frame any answer which is reasonably consistent with history and principle, except this—The power and jurisdiction of the Ecclesiastical Courts are one and undivided, and are derived from the State, to which the Church, as part of the compact of establishment, has confided complete control over its discipline. Perhaps the best test of the question is one suggested by Canon Trevor himself when he refers to the Non-conformists. Suppose the Church were disestablished, what would become of the Church Courts? Their "legal jurisdiction" would, of course, go, but according to Canon Trevor's theory they would retain their "spiritual authority." Now no doubt it would be possible to keep up the fiction of a court of justice, just as dethroned kings keep up the fiction of a regal court, but is it not clear that it would be but a fiction? For all real practical purposes their power, spiritual as well as legal, would absolutely vanish. Whatever steps the disestablished church took to regulate its discipline, there would have to be a total reconstruction, and even when a new system was created, it would probably be as weak and ineffectual as similar schemes amongst the Dissenters have proved. The basis and foundation of our Ecclesiastical Courts is the admission of the principle—we give it according to Canon Trevor's corrected reading—that the Queen is "over all persons in all causes supreme," which he rightly, though scarcely consistently, interprets to men that "the ecclesiastical judges, *no less than the temporal*, are under the king."

All this elaborate, though rather vague, analysis of "spiritual authority" and "legal jurisdiction," is intended to lead up to one of the main objects of Canon Trevor's pamphlet—the condemnation of the Judicial Committee. "The Church Courts are not simply courts below. They have an authority not derived from the civil power, and the appeal to the Crown is properly limited to the jurisdiction it bestows." In other words, the Privy Council, or the Delegates, or whatever power represents the Crown, in ecclesiastical causes, is not a Court of Appeal

at all, but simply a tribunal, the office of which is to prevent miscarriage of justice in the Church Courts, properly so called. The objection we have urged to Canon Trevor's theory applies with equal force to this reduction of his theory to practice. He practically eliminates the power of the Crown altogether from the Ecclesiastical Courts. The natural result is, that instead of, as he supposes, assigning the Privy Council its legitimate functions, he removes them entirely. For the duty of keeping the Ecclesiastical Courts within their jurisdiction, and of preventing miscarriage of justice, is, and for many centuries has been, performed by the king's *secular* court by process of prohibition. A consideration of this fact will strongly confirm our assertion that Dr. Trevor's distinction is really the recognized distinction between the secular and spiritual Courts. His theory, in effect, renders the existence of the Judicial Committee wholly inexplicable: for, according to him, it has no ecclesiastical power, and the temporal jurisdiction he alleges for it resides elsewhere.

Much of Canon Trevor's pamphlet is only a repetition of the stock charges against the status of the present Court of Final Appeal. Many of these charges rest upon a simple misunderstanding, while others acquire their seeming force from a partial and one-sided statement of the case. They have been answered too often to call for special treatment here. There is one objection, however, drawn, if we mistake not, from Prebendary Joyce's book, "The Sword and the Keys," which is comparatively new and deserves notice:—"It is by no means clear that the Judicial Committee is a court at all. The 'Court' would seem to be the Queen in Council, and Her Majesty's Order is the 'judgment' that determines the appeal. All that the Act requires of the Judicial Committee is to hear and report to the Queen in Council. The Report does not embody the reason or argument which their Lordships are in the habit of delivering in public before they sign it: consequently, these reasons reported as 'judgments of the Privy Council,' are not even communicated to the true court—the Queen in Council. . . . It does not appear that the Court of Delegates ever exercised similar powers; certainly they never delivered judgments of this elaborate and binding character." We will not discuss with Canon Trevor the abstract question of what constitutes a "Court." It will not be denied that to the Judicial Committee is confided by statute the determination of ecclesiastical cases appealed to the Queen in Council. The question, however, is whether the reasons given by their Lordships, in coming to a decision, have any binding authority in subsequent cases. Now, as to this, we would remark two things—First, that although Canon Trevor is perfectly accurate in saying that the Delegates never gave the grounds of their judgments, he omits to mention that this was one of the reasons which led to their abolition. We quote the following from the Report of the Royal Commission of 1832, on which the Act of Will. IV., demolishing the old and setting up the new system, was founded:—

The judges in each case being different, the uniformity of decision is not so well preserved, and it not being the practice of the Court (of Delegates) to deliver or explain the grounds of its judgments, the principles on which they are founded are not sufficiently ascertained.

* * * * *

It is usual at the Privy Council for the presiding Law Lord to deliver the grounds of the judgment, which being thus known and reported, tend to settle principles and to establish uniformity of decision.

It will be perceived therefore, that the practice of the Judicial Committee is not the creation of "the great judges who have succeeded to the temporary and casual jurisdiction" of the Delegates, but was intended

by the originators of the present system of ultimate appeal, and considered by them a needful reform. But secondly, Canon Trevor's quarrel is really with the method of judicature prevailing throughout all the courts of justice in this country. The system of giving reasons for decisions, and making these reasons apply so as to control subsequent cases, or as it is called the system of "case law" may be open to objection. It is not adopted in France, or, we believe, in most of the great Continental States, but at any rate it has not at present been thought advisable by our English lawyers and law makers, to get rid of it; and we fail therefore to see how the clergy suffer a grievance by the same principles being applied to matters of church discipline as prevail with regard to all commercial, agricultural, and social questions in the country. For instance, the very same complaint might be urged with regard to the House of Lords. There the Law Lords do not give one combined judgment, but they deliver separate speeches. Although the actual decision is contained in the vote of the House, yet we need not say these speeches are of the very greatest authority. They practically constitute an ultimate expression of the law, which thus becomes "settled" and unalterable, except by statute.

We have not space to deal fully with another of Canon Trevor's leading points, the so-called "Court of Convocation," but we do earnestly, and without the least desire to say anything unkind, advise him to examine a little more minutely into history before he adds to the already portentous mass of mistakes and misapprehensions on this subject his contribution of the "Court of Convocation." He imagines that Convocation has been a supreme court of appeal in questions of heresy "since the suppression of the Papacy," and he therefore regards it as being entitled to something of the position claimed by the Privy Council. What are the facts? Since the suppression of the Papacy, Convocation has never acted as a court of heresy. Once, and only once, in 1711, it attempted to proceed for heresy—viz., against Professor Whiston, and the opinions of the judges and law officers were sought as to the jurisdiction of Convocation; the bishops, as Burnet says, "seeing no clear precedents of any such proceedings." Four judges advised that Convocation had not the power claimed, while eight advised that Convocation could hear a case of heresy, but not as a Court of Final Appeal. They considered that an appeal lay from any decision of this court to the Court of Delegates. Giving Canon Trevor the full advantage of the preponderance of opinion in 1711, in favour of the jurisdiction, it is to be noted (1) that it is of a very different nature from that claimed now, and (2) that so little confidence was felt at the time in the view of the majority, that, notwithstanding the direct encouragement of Queen Anne, the proceedings in Convocation were confined to a condemnation of Whiston's writings, and a regular suit was started in the Court of Arches and carried from there to the Court of Delegates. Sir Robert Phillimore, in his work on Ecclesiastical Law, thus summarily dismisses the matter:—"Convocation has no such power." The truth is, that previous to the Reformation it was sometimes the practice to bring a heretic before a Synod of the Province in which he resided, for examination. It is impossible from the cases that have come down to us to formulate any principle in accordance with which recourse was had to Convocation. Some writers consider that previous to the Heresy Statutes the secular power refused to burn a heretic unless he was condemned by the Archbishop in Synod, but on the other hand it seems doubtful whether heretics were burnt at all before the time of Archbishop Arundel, and his Lollardy Acts. Perhaps the most probable view is that the Archbishop in Synod formed the *full* provincial court which was summoned to try any

especially important case, either of first instance or appeal, while in ordinary cases the Archbishop in his official character acted as sole judge. Another possible view is that the "Court" was the Archbishop's Court of Audience (strangely confounded by Dr. Trevor with the Provincial Court) and that he summoned his Synod as assessors or auditors. This Court of Audience was a somewhat erratic tribunal, in which the Archbishop sat personally, and heard cases of first instance, with such assistance as he chose to summon. At the Reformation Cranmer's enemies tried to get him into trouble with Henry VIII. by pretending that the court (which Cranmer maintained, and apparently found very useful) was a Legantine Court, and so that the Archbishop was bringing back the Papal power. All these questions have an antiquarian interest, but not much more at the present day. Canon Trevor has made confusion worse confounded by mixing up a statutory power given by 24 Hen. VIII. c. 12. and (as has been repeatedly held, abolished by 25 Hen. VIII. c. 19) to the upper House of Convocation in matters "touching the king" with the general jurisdiction of Convocation, which, if it exists at all, does so independently of statute.

We have left ourselves but small opportunity of commenting on Dr. Trevor's suggestion of meeting present difficulties by framing fresh canons, giving the Bishop a sort of domestic jurisdiction which is to be exercised before recourse is had to the regular courts. We object both to the thing proposed to be done and to the manner of doing it. We do not believe in these semi-judicial, semi-friendly inquiries. The fatherly advice of a bishop is one thing (a very good thing) the orderly administration of justice between hostile parties is another thing (a necessary evil) for which it is essential to make due provision. The mixture of the two would, we are convinced, lead to no good result, but rather to new and serious complications. Secondly, we fail to perceive that any new canon will accomplish what Canon Trevor desires. It seems to us a singular novelty to suggest that a canon of Convocation will give the bishop any power of personally and privately dealing with his clergy which is not implied in the episcopal office, and therefore we do not see how the bishop's position would be strengthened. But looking at matters from the opposite side, the difficulty is still greater. The professed object of the new canon is to withdraw from the Courts cases of ritual which, according to Dr. Trevor, in his letter to the *Record*, "were never meant for the Courts." But whether meant or not, such cases have always been within the regular jurisdiction of the Ecclesiastical Courts for centuries past, and are so now, still more, under the Public Worship Regulation Act. The proposed canon would therefore interfere with the Courts, by placing between them and the clergy a preliminary process not provided for by statute. In other words, we should have Convocation overriding Parliament, a result which so sensible a man as Canon Trevor can hardly expect or desire to see accomplished.

East of the Jordan. A Record of Travel and Observation in the countries of Moab, Gilead, and Bashan. By SELAH MERRILL, Archæologist of the American Palestine Exploration Society. Seventy Illustrations and a Map. Pp. 550. London: R. Bentley & Son. 1881.

AN introduction to this book has been written by Professor Hitchcock, President of the American Exploration Society. Of the exploration work carried on by that Society, Mr. Merrill, the author of this book, was placed in charge during the years 1876-77.

The historic associations belonging to the country east of the Jordan, says Dr. Hitchcock, are rich and various. Ten and a half tribes chose

that side of the river for their home. Syrian, Assyrian, and Chaldean armies marched in and out there. Some of the disbanded veterans of Alexander settled there. It was beyond the Jordan that John the Baptist began and ended his official career. Nearly six months of our Lord's brief ministry was spent on the same side of the river. The Christian Church itself sought refuge there when the Roman legions began to close in upon Jerusalem. In the time of the Antonines the country was full of cities, with their temples, theatres, and baths. In the fifth century Christian Churches, well organized, were numerous and flourishing.

The Biblical sites are of peculiar interest. The five cities of the plain were trans-Jordanic; Penuel, Mahanaim, and Succoth, are suggestive names; Nebo and Pisgah are like household words. Bethabara, wherever it was beyond the Jordan, witnessed the descent of the Spirit. And somewhere in the wilderness beyond occurred what Milton calls the "great duel, not of arms."

This whole section of country, though nominally a part of the Turkish Empire, is now, and has been for centuries, in the hands of Bedawins. Travelling there is always difficult, if not always actually dangerous. The author of the volume before us, Mr. Merrill, has done good service as a traveller and archaeologist. In dealing with the Bedawins he seems to have showed great tact, and he was fortunate. Personal incidents enliven his narrative; and we agree with Dr. Hitchcock that he tells the story of his life beyond the Jordan in a manner equally entertaining and instructive.

The volume is divided into thirty-nine chapters. The opening chapters relate to Bashan and the Sea of Galilee. An expedition left Beirût—the head quarters—on the 15th of February, 1876, for the East Jordan Valley, the Gilead region, the Dead Sea, and Moab; and a good description of their adventures is given; they reached Beirût on the 6th of May. They were sometimes exposed to storms, and often to terrible heat, especially in the Huleh marshes and in the Lower Jordan Valley, but neither themselves nor their men lost a day by sickness. During the eighty-one days of their absence they were constantly associated with Arabs, and met with nothing but civility. In the following year, 1877, there was another journey; and the narrative of their second expedition, which left Beirût on March 7, opens "in camp at Tiberias, March 11." They returned to Beirût on April 12. The journal of two other expeditions is not given.

On only two or three points are we able to touch.

The Old Testament lands, Moab, Gilead, and Bashan, are a wonderfully interesting region; and the Biblical student is glad to meet with any reliable information concerning its past and its present. Gilead, says Mr. Merrill, possesses hills, valleys, gentle slopes, and cultivated fields, which form charming and park-like scenery. Mr. Oliphant's book, "A Colony in Gilead," recently reviewed in THE CHURCHMAN, gives a good deal of information as to the present condition of this land. Mr. Merrill describes how Arab farming is carried on:—

The Bedawins despise manual labour. They send across the Jordan, or to the few villages in the Gilead hills, and hire Christians to till their lands for them. Some Moslems go out for this purpose, but Christians are willing, and are usually employed for such service. These labourers are called *fellahin*. . . . Each man at the beginning of the season is given four, five, or six dollars. He receives also a pair of shoes, and has seed furnished him. But besides these things, he receives nothing. He must provide his own men, cattle, and implements. He must do all the work, from ploughing to threshing; and, at the end of the season, he receives one-fourth of the crop. While he is at work the

Arabs who own the soil are responsible for his safety. . . . The grain is stored in large vaults or cisterns made in the ground.

The labourer, while engaged in his work, says Mr. Merrill, frequently finds temporary shelter in the ruins of a once splendid palace or temple. "I went one bright moonlight night to view the great theatre of Amman—the Rabbath Amnon of the Bible—which by actual measurement I had found would seat comfortably 10,000 people; and in one of the long corridors, under and between the seats, I aroused a man." He proved to be a Christian peasant from the village of Es Salt; he was tilling land in the neighbourhood for the Arabs, and he found at night a shelter in the ruins of the theatre.

An interesting account is given of Mr. Merrill's visit to M'Shita. Their journey from Abu Nūgla eastward, he says, was through splendid wheat fields, many miles in extent, and great flocks of herds and camels, sheep, and goats, and tents in abundance. About one group of tents a great many men and horses were gathered, and there were a number of mounted men in an adjoining field. There had been a family quarrel between two branches of the Beni Sakhr; and this meeting was for the purpose of settling the matter. From their camp at Abu Nūgla to M'Shita the journey was nearly four hours. After inspecting the ruins at M'Shita, Mr. Merrill journeyed to Amman, on their way passing quarries. They struck into the line of a Roman road, and passed other quarries, one of which showed evidence that stones of an immense size had been cut from it. At the Zerka, their animals that had had no water since early morning, quenched their thirst in the clear cool water of this beautiful stream. In four hours and thirty minutes the travellers reached camp at Amman.

I am surprised [writes Mr. Merrill] at the small amount of game thus far seen east of the Jordan Valley, and especially south and east of Hasban. It may be abundant at certain seasons, but we saw only a limited number of wild animals and birds, compared with what I expected we should see.

Wood is scarce in this region; in fact, it was impossible to obtain any, and our coal was giving out; so our servants bought a plough and cut it up for firewood. It served us that evening and the next day far better than bushes would have done for the purpose of cooking our scanty food.

Our Arabs who accompanied us to M'Shita had never been to the place, but they knew the general direction and made a good guess, for, after starting, we hardly changed our course. Arabs, I find, are like people of other nations. It is not every one who has locality and direction well developed. I have known them to wander about a long time in trying to strike a certain point of which they were not sure. Most of the Arabs whom we have met in Moab seem to be afraid of the Ruwalla. This is a large tribe belonging in the interior; but this year they are pressing westward, because water and pasturage have been scarce in their own section of the desert. Those who went with us were constantly on the watch; and once a movement was seen by one of our guides, who halted the party until the matter was decided. The point of supposed danger was several miles distant, and none of the others saw anything, but our glasses revealed a few camels standing among the alkali bushes. They were about the colour of these shrubs, but the keen eyes of this particular Bedawin had detected moving objects, and he was afraid that the dreaded tribe might be in the vicinity.

Of the ruin called Mashita or M'Shita, one of the most wonderful ruins in the East, Mr. Merrill gives a clear description. Seetzen, he says, when collecting a list of names of places in this region, heard of the name, which he writes *El Mschetta* (i. p. 395), but the place remained unvisited and its character unknown till Dr. Tristram visited the ruins in 1872. The results of Dr. Tristram's examination are described in that admirable book, "The Land of Moab." Mr. James Fergusson in an essay, "The Persian Palace of Mashita," ascribed the work to Chosroës II. Professor

Rawlinson, taking the labours of Dr. Tristram and Mr. Fergusson as a basis, says (in his "Seventh Oriental Monarchy"), that the Mashita Palace "was almost certainly built between A.D. 614 and A.D. 627" (p. 594). Dr. Tristram, summarizing from Gibbon, says that "Chosroës overran the whole of northern Syria," and reduced "the region beyond Jordan," about A.D. 611. Mr. Merrill, however, can find no evidence that Chosroës himself was ever so far south even as Damascus, to say nothing of Palestine proper. Shahr Barz, his general, commanded in Palestine; but judging from the condition of the Persian empire, at that time, it is not likely, Mr. Merrill thinks, that the Mashita Palace was built by the Persians. Further, Mr. Merrill thinks that the character of the ornamental work of this Palace makes it very improbable that the Persians had anything to do with it. Quoting from Professor Rawlinson (p. 594), he remarks that this building shows many points of contrast with the eastern Sassanian palaces. There are no distinctively Persian symbols. Mr. Merrill proceeds:—

A large number of the birds and animals found sculptured on the M'Shita ruin are exactly like those found on Christian and Roman monuments of various kinds, including coins of the period extending from the second to the fifth centuries of the Christian era. The period referred to was one of great prosperity for the country east of the Jordan.

Towns and cities multiplied, and temples, churches, theatres, and other public buildings were erected in great numbers and at lavish expense. During the latter part of this period, when the Byzantine artists were the finest in the world, when Christianity was tending towards monasticism, and when, for the east Jordan country at least, wealth abounded, it is not unreasonable to suppose that one of the Christian Emperors built at M'Shita a church and convent on a magnificent scale.

What I have now said I wish to be regarded as suggestions relating to the general discussion of the origin of one of the most interesting ruins to be found in any part of the world. I am quite confident that more detailed measurements and observations, accompanied by excavations, will throw light upon a question which it would be most gratifying to have solved.

At Amman Mr. Merrill spent two days. The Old Testament history connected with the place, he says, is interesting, and the children of Ammon had a rich country and a capital city of which they might be proud. The Romans added two theatres and, besides other public buildings, a magnificent temple on the hill to the north. Not far from this temple is a singular building, which Dr. Tristram says is a "perfect Greek church of the late Byzantine type:" its form is square outside, although within it is a "perfect Greek cross." This building is occupied, at present, by peasant families from Es Salt, who are cultivating land in the neighbourhood.

While journeying along the Zerka (Jabbok) valley, says Mr. Merrill, one has the impression that he is travelling in a rich and fertile country: water is abundant, the bottom lands are broad and level, and the cultivated fields, together with the flocks and herds, everywhere give the appearance of life and wealth. When the Roman road was in good condition, and the country was under a high state of cultivation, a ride in a chariot eastward from Ammon must have been very enjoyable. Kulat Zerka is a Moslem work. It is a great convenience to the pilgrims on their way to Mecca, and is a secure place for the Bedawin to store their grain. At points along the Zerka the oleanders are abundant, as they are along other watercourses in this east Jordan country; when in bloom they present a gorgeous appearance.

The great interest centred in Nebo, says Mr. Merrill, has led many travellers into this region in the endeavour to ascertain its site. Among these may be mentioned De Saulcy, in 1863, Duc de Luynes, in 1864,

Dr. Tristram, a little later in the same year, Captain Warren, in 1867, the Rev. E. A. Northey, in 1871, Dr. Tristram (his second visit), in 1872, the first expedition of the American Exploration Society, in 1873, and Dr. Strong, in 1874.¹ There is considerable diversity in the testimony of these different witnesses.

Introduction to Dogmatic Theology. On the Basis of the XXXIX. Articles of the Church of England. By the Rev. E. A. LITTON, M.A., Rector of Naunton, Gloucestershire, late Fellow of Oriel College, Oxford. Pp. 300. Elliot Stock.

THIS work is divided into four sections: first, Rule of Faith; second, Christian Theism and the Holy Trinity; third, Man before and after the Fall; fourth, Person and Work of Christ. A portion of the first section appeared in this Magazine in the year 1880; Canon of Scripture, Inspiration, Interpretation, with "Scripture and Tradition." Many of our readers, therefore, are acquainted with—have studied and enjoyed—the opening chapters of Mr. Litton's work; and they will understand that, feeling naturally a special interest in this book, we were prepared to welcome it warmly, and to rate it as a treatise of singular ability and value. Mr. Litton—who took a double First at Oxford—is known by many to be a theologian of the highest rank. The theological students to whom the book before us will first present him as a writer will admire not only the lucidity of his argument, but its grasp, balance, and richness; the book reveals at once a wide range of reading, and strength and independence of thought. For ourselves, we can only say that our expectations have by no means been disappointed. We are sorry that the volume has not reached us in time for a worthy review in the April CHURCHMAN. Many passages, here and there, we have read with unqualified satisfaction; a certain portion of the book remains a treat in store. In our desire to be among the first to express appreciation of so learned and so timely a work we must be content at present to supply our readers with a few specimen passages, quoted from the sections which more especially have interested ourselves.

In the preface Mr. Litton quotes a remark from the Bishop of Gloucester and Bristol that there exists no work from an English pen on Dogmatic Theology which could be recommended to candidates for Holy Orders as an introduction to that study. Our theology, copious and valuable on isolated topics, is singularly deficient in works corresponding to those of the great foreign theologians, Romish and Protestant, in which a systematic survey of the whole field is taken. Hence such treatises as those of Martensen and Van Oosterzee have been largely read by our students. But independently of some graver defects, a translation seldom succeeds in fully conveying the sense of the original. There seemed room therefore for, at least, an attempt in this direction. The volume before us, aims at being primarily a Compendium of Dogmatic Theology on the subjects treated of, and indirectly a doctrinal Commentary on such of the Thirty-nine Articles as belong thereto; not, however, as is usual, on each Article separately, but on the Articles as grouped under the heads to which they may be referred; which, since several of them really present but different sides of the same subject, is the first step towards a clear view of the system on which they are founded.

The present volume, as we have stated, contains only a part of the great subject of which it treats. "Another one," says Mr. Litton, "might comprise the remaining topics, such as justification, the Church, the

¹ This list of names, it must be borne in mind, was written in 1876.

sacraments, eschatology, &c. But whether the author advances further in this direction will depend partly on the reception the present volume meets with, and partly on the measure of life and health which a gracious Providence may vouchsafe. The volume, however, as far as it extends, is complete in itself."

In the third division of the work, "Man before and after the Fall," appear many deeply interesting chapters. On the doctrine of original sin, for example, Mr. Litton writes fully, with his usual clearness. He shows the statements of Scripture, and compares them with the Protestant Confessions as distinguished from the teaching of Rome. "So deeply has original sin," he says, "struck its roots in human nature that it continues to exist, and in its proper quality, even in the regenerate (Art. IX.). This is one of the principal points of difference between the Romish and the Protestant doctrine on this point." He proceeds as follows:—

The Protestant Confessions, our own among the number, hold not only that concupiscence remains in the regenerate, but that in them not less than in the unregenerate it has the nature of sin. In the unregenerate it is not removed either as regards its guilt or its dominion; and such a state is nothing but what Scripture describes under the terms, "the carnal mind," "the flesh," the "old man," the "natural man." In the regenerate the guilt is wholly removed through the merits of Christ, and the dominion broken, but the evil still remains, though no longer as the ruling principle; the conflict between the flesh and the Spirit is experienced even by the Christian, and draws forth from him the daily prayer for forgiveness (Matt. vi. 12); the fallen nature is in process of being healed, but the complete cure is not to be expected in this life. It was the great merit of Augustine to have established this truth, against the Pelagians of his day, on irrefragable evidence of Scripture; and of the Reformation to have recovered it primarily from Scripture, but also from the writings of the great Father, against the Pelagian tendencies of the schoolmen.

Quoting from Augustine, as arguing that concupiscence even in the regenerate is sin, because its nature is to be contrary to the Divine law, but that it does not, when resisted, affect the condition of the believer in the sight of God as a justified man, Mr. Litton points out that this is "precisely the doctrine of the Protestant Churches." He says:—

The great passage of Scripture on which Augustine and his followers relied was Rom. vii. 14-25. St. Paul therein, from his own experience, describes most graphically the conflict which goes on in the regenerate man. "I am," he says, "so far as I am not wholly regenerate, carnal, sold under sin; my actual attainments fall short of my aim, and too often I do what I hate. I approve of the requirements of the law as holy, just, and good; I delight in it after the inward man, but though to will is present with me, how to render perfect obedience I find not, for in me, that is my flesh, or carnal nature not yet wholly crucified with Christ, dwells no good thing. I am conscious of a law, or tendency, in my members, or flesh, warring against the law of my mind, and bringing me into captivity to itself, so that I am compelled to cry out, Oh, wretched man, who shall deliver me from this body of death? I thank God, that though helpless in myself, I am delivered through the grace of Christ. . . . So far as I am flesh, indeed, I serve the law of sin, but with the mind, the inner man, I serve the law of God; and walking not after the flesh, but after the Spirit, there is no condemnation to me who am in Christ Jesus" (Rom. viii. 1). This interpretation of the passage being assumed to be the correct one (and there were few dissentient opinions on the subject in the early Church), it expresses the whole of what the Reformers contended for in their controversial statements as against Rome.

On the question of "free-will," Mr. Litton quotes from the *Formula Concordiæ* (A.D. 1579), the clearest exposition of the later orthodox Lutheran faith, and shows that the Lutheran doctrine is precisely that

of Augustine. "So unfounded is the notion sometimes, as it appears, entertained that the Lutheran doctrine on this subject is milder than that of the Churches supposed to have been under Calvin's influence. The contrary is the fact. Although there is no substantial difference between the two great Reformers in their view of fallen human nature, yet Calvin's statements on the subject are by no means so sweeping as those of Luther, and the Helvetic Confession of 1566 even contains expressions which seem directed against certain modes of speaking familiar to the German Protestants."

Whatever modifications Calvin's own system may demand, says our author, "Calvinism as compared with Arminianism has no need, on philosophical ground, to shrink from the contest. The principal point at issue—viz., whether the will is self-determining, or comes under the general law of causality—or, in other words, whether the will is ever in a state of equilibrium between opposite objects, so that contingency is essential to its real freedom—has been subjected to the keen analysis of Jonathan Edwards, and the Arminian tenet exposed in all its inconsistency." Giving a summary of the argument of Edwards, Mr. Litton proceeds as follows:—

If it be said that these objections only prove that the Arminian scheme involves self-contradiction while they leave the difficulties on the other side untouched, this no doubt is to some extent true. What is called Calvinism has also its own difficulties, and perhaps insurmountable in our present state of knowledge. Either system, carried out to its logical consequences, lands us in conclusions which it is not easy to reconcile with the language of Scripture, in its apparently plain meaning. But the most unsatisfactory of all methods of adjustment is to explain away or attenuate passages which, if they do not imply the necessity of prevenient grace to sway the will by rectifying the nature, must be dismissed as having no certain meaning at all.

"The subject of the preceding sections," says our author, "is of vital moment as regards our apprehensions of the nature and object of Christianity. No one who considers the tendencies of modern thought can fail to see that the question of the corruption of human nature lies at the root of the divergencies of opinion and statement which we meet with in the controversial discussions of the day. And it is equally evident that to extenuate, to ignore, or to deny the effects of the Fall, as they have been usually understood in the Church, is a prominent feature of certain aspects of Christianity which have attracted notice of late. Sometimes it is assumed that man has only to be placed under a system of external discipline, whether it be the natural providential history of the world, or a special dispensation like the Law of Moses, in order to reach the ideal of his nature; and further that the moral gains of one age are taken up by another as the basis of still further improvement, until at length by a natural development the race attains 'the measure of the stature of the fulness of Christ' (Ephes. iv. 13);¹ on which hypothesis there ought, at this advanced period, to be little or no sin, at least in such nations as have enjoyed this spiritual education. The birth-taint which every man in every age, according to Scripture, brings with him into the world, and with no decreasing intensity of virulence, and which is as much proof now as ever it was against all engines of assault but one, is here ignored as a factor to be taken into account. Sometimes the example of Christ and the moral precepts of the Gospel are extolled as the wheat, while its mysterious doctrines are the chaff; as if example and instruction are all that man needs to enable him to emerge from the ruins of the Fall. Sometimes, at the

¹ "Essays and Reviews:" Essay I., "On the Education of the World."

“opposite pole, the radical change which is admitted as necessary is described as a magical effect, not necessarily involving or leading to any moral renovation of the heart; a gift indeed of grace, but neutral in character and result, which may or may not consist with an habitually sinful state. Under the former system man never did need a new creation; under the latter, a member of the visible Church does not need it because, whatever be his moral condition, he once received it for good. Under either system Pelagianism finds a natural footing. Under either aspect Christianity sinks from being a Divine method of redemption from fearful evils to a system either of mere naturalism or of crass supernaturalism. And under either system, in different measure—much more it must be admitted under the former than under the latter—the atoning work of the Redeemer suffers a depreciation, and becomes obscured.” On the work of the Redeemer, we need hardly say, Mr. Litton’s observations are extremely valuable.

Mr. Litton’s quotations, here and there, it may be remarked, are given with good judgment; they add to the interest of the book; and theological students whose library is small will prize them highly.

To this imperfect notice of a work which is really unique, and which we heartily recommend, we ought to add that the book is well printed in large clear type.

Short Notices.

Fluctuation of Prices, 1835 to 1880, in relation to the value of Tithe Rent-Charge and Land-Rent. From Parliamentary Returns. By C. A. STEVENS, M.A. Pp. 32. P. S. King, King Street, Westminster, S.W.

Mr. Stevens has done good service in publishing this pamphlet; an ably-written essay of 22 pages, with 10 pages of statistical tables (exceedingly interesting) and a diagram. It is a timely contribution to the literature of a pressing question. Mr. Stevens has evidently studied this subject; he writes in a clear and forcible way as a statistician who has arrived at definite conclusions. The resolution which was passed at the Central Council (March 7th), to the effect that the landowners in every case should pay the tithe rent-charge, lends to his closing words additional weight. We quote a portion of the last two pages:—

“The Tithe-owner, be it observed, has no *advantage* whatever, even when he receives 10 or 11 per cent. over the Tithe-value of 1835, because even then the object and intention of the Commutation settlement is not attained—that he should always receive an income countervailing the rise of living expenses, which, as has been shown, amounts now to 25 per cent. or more.

“But he will have a very real *disadvantage*, and a substantial grievance, if, while the rise in these expenses is maintained—still more if it be further enhanced—such low Corn-values prevail. For the repeal of the Corn Laws, and of the Malt Tax, and, what Mr. Caird has lately called attention to, the enormous increase of Indian Corn importation, and the reduction of Corn-values thereby, actual or probable, were no elements in the Commutation calculations. If they had been considered, the Tithe-value of all produce would not have been merged in, and made measurable by, a mere fickle Corn-rent, but have been based upon produce-value of a much broader scope.

“But under no circumstances whatever can the present tithe-payer have any grievance on the subject as against the Tithe-owner. The Commutation Act enables him, if he engages, as the agent of the Landowner, to pay the

“Tithe rent-charge, to deduct *whatever amount* he pays, whether ordinary or extra-ordinary, from his rent, exactly as he does the Schedule A Property Tax. It thus plainly contemplates, as the only legal course, *either* that the landowner shall pay the Tithe-rent charge himself, or that any lease or agreement shall be for a rent inclusive of the Tithe-rent charge, for otherwise the tenant could not deduct the amount. But, behind the back of the Tithe-owner, the tenant has chosen to contract himself out of the Act, and to engage to pay a fixed rent free of the Tithe-rent charge, making himself liable for the Tithe-rent charge with its margin of variations, agreeing to pay a fixed rent by so much exactly the less, so that he undertakes whatever risks there are, instead of the landlord. Now he tries to repudiate the liability he has undertaken and objects to pay it. It is the same thing, whether it is the ordinary, arable and pasture, rent-charge, or the extra-ordinary, hop or fruit rent-charge. He thus pockets the amount he has promised to pay, paying it neither in rent to the landlord, nor in Tithe-rent charge to the Tithe-owner; and this he accounts honest. The landowner, who insists on all the other covenants of his lease being strictly fulfilled, does not insist upon this one, and so the Tithe-owner is driven to his only legal remedy; and this the landlord accounts honour. Out of this, which is the fruit of their own wilful act, directly in the teeth of the law, it is not thought unreasonable that the tenant should construct a grievance against the Tithe-owner, with whom, except as the voluntary agent of the Landowner, he has nothing whatever to do. And a Select Committee, refusing to receive tendered evidence on the point, is found to report in favour of the grievance. And legislation is to be sought to remove it.

“It is surely the course of common sense that, if the tenant is dissatisfied with the working of the bargain he has chosen to make with the Landowner, not that he should be encouraged to fall foul of the Tithe-owner, who is no party to it, but should be referred to his landlord, the legal tithe-payer, for a rearrangement of his rent with him.

“The landowner, by his inaction in not insisting on his lease covenants being fulfilled, seems to show himself not disinclined to allow the self-manufactured grievance of his tenant to become a ground for further attacks upon the Tithe-owner's property, knowing, as he cannot fail to do (however the tenant sanguinely fancies otherwise), that whatever is lost to the Tithe-owner in property or income will necessarily drop into his own own pocket as clear gain.

“For, as at the Commutation of Tithes, every farthing of value withdrawn from the Tithe-owner will with absolute certainty become so much in aggrandizement of his own rental.

“The landlord who has paid so much less for the purchase of his estate in consequence of the rights of the Tithe-owner, thus, like the tenant, seeks a profit at both ends.”

With regard to the Hop, and other extra-ordinary rent-charges, says Mr. Stevens, “it may be possible to re-commute them into an ordinary rent-charge, though the difficulties would be found not inconsiderable:—

“But it is equally certain that such an operation, however equitable it may appear as a whole upon paper, would only be effected in detail at a great loss of property and income to the Tithe-owner, and commensurate gain to the landowner.

“The obvious solution of the difficulty is the simple one, of following Lord Melbourne's advice, and leaving things alone; *with this exception*, that whereas it appears that the 80th section of the Commutation Act is not so worded as to enforce its intention, and is now avoided by landlords and tenants, that intention should be enforced and the provisions of the Act made compulsory by an Amendment Act, so that the tenant, if he pay Tithe-rent charge for his landlord, shall always deduct from his rent whatever amount he pays, just as he now, under a more carefully worded Act, is compelled to deduct the Schedule A Property Tax.

“This is the course recommended, as regards the ordinary Tithe rent-charge, in the 27th section of the Farmers' Alliance Bill; and there is absolutely no

reason why the same should not be applied to the Hop, Fruit, and Market-garden Tithe rent-charge, being, as it is, at a fixed amount per acre of actual growth."

As regards the "ordinary" tithe, the lines laid down by Mr. Stevens will commend themselves probably, at least in theory, to all sensible and loyal supporters of the National Church. But as to the "extra-ordinary" tithe, many will doubt whether Lord Melbourne's advice, as qualified by Mr. Stevens, is timely and wise. We must look at the political and the social aspects of an agitation which will probably grow more and more serious; and we must not forget the apathy, or the selfishness, or the Radical Liberationism against which a struggle must be made. For ourselves, we wish the extra-ordinary tithe rent-charge question could be settled. As to the ordinary tithe, we think the question of averages or any other practical point, *not touching a principle*, might well be considered if the farmers really desire it. In heartily recommending Mr. Stevens's vigorous pamphlet, we should add that the diagram showing the relative amounts from the year 1820 of land value, of tithe rent-charge, and of the cost of living, is well worth studying.

The Statistics of Attendance at Public Worship, as published in England, Wales, and Scotland, by the Local Press, between October, 1881, and February, 1882. Tabulated by ANDREW MEARNS (Secretary of the London Congregational Union). Hodder & Stoughton.

These Statistical Tables are well worth studying. Christian citizens whether Churchfolk or Nonconformists, will find in them matter for serious thought. It is possible to attach too much importance to "Statistics of attendance at public worship" prepared as these have been: it is possible to attach too little. As regards the National Church, her weakness in many of our large towns is manifest, and deplorable. That there is need for changes, and for additional machinery, is all too evident.

G. F. S. *What does it mean?* By CORNELIA J. HAWKSLEY.

Pp. 55. Hatchards. 1882.

A pleasing little book; likely to be useful. The frontispiece is an engraving of the Rochester Diocesan G. F. S. Lodge, Brixton Rise, S.W.; and under the form of a story its readers are presented with a bright, suggestive sketch of the work being done in one of the Homes of the Girls' Friendly Society. There is an engraving of the Sunninghill Home of Rest. We observe a statement that there are 16,000 girls in the Workhouses of England and Wales, and that the G. F. S. is trying to be of service to them. So far as we can hear, this Society is doing noble work, and is likely to increase its usefulness in every direction. Upon such really practical good works we can but pray that the Divine blessing may largely rest.

The Church and the Ministry. A Review of the Rev. E. HATCH'S Bampton Lectures. By the Rev. CHARLES GORE, M.A., Fellow of Trinity Coll., Oxford, Vice-Principal of Cuddesdon Theological Coll. Rivingtons. Pp. 70. 1882.

This pamphlet is ably written, and is worth reading, as a sort of appendix to Mr. Hatch's book; but many theological students will be reminded continually that the critic is of Cuddesdon.

The Pathway of Peace. Counsels and Encouragements for the Earnest Inquirer. By W. MEYNELL WHITTEMORE, D.D., Rector of St. Katherine Cree, London. Fourth edition. Pp. 243. William Poole.

We gladly call attention to a new edition of this useful work, which

contains a good deal of teaching. Dr. Whittmore is well known as a pleasing and practical writer,—persuasive on really good lines; and his words of counsel for earnest seekers after truth are very likely to lead them into the way of peace.

Thoughts for the Workers. By M. E. TOWNSEND. Pp. 75.
Hatchards, 1882.

A little book, but truly *multum in parvo*. "Our work is God's; we must learn the lesson of sacrifice; to *train* we must *trust*; He is our guide; we shall have trials:" so the work goes on. Its motto might well be the lines of Miss Havergal—

O teach me, Lord, that I may teach
The precious things Thou dost impart,
And wing my words that they may reach
The hidden depths of many a heart.

The Prayer Book Appendix of the Systematic Bible Teacher. London:
The Systematic Bible Teaching Mission, 67, Paternoster Row, E.C.

This useful little volume contains, to quote the title-page: "Grade IV.—First year, the Church Catechism in 48 weekly lessons, to be thoroughly committed to memory and oft repeated. Second year, explanatory questions and exercises to be read. 48 weekly lessons, always repeating catechism lessons. Grade V.—To prepare for confirmation. First year, 12 lessons on sacraments, 12 lessons on confirmation, 24 lessons on articles of religion illustrated from Holy Scripture, and short extracts from the writings of the early fathers. Second year, the Apostles' Creed, showing the 12 articles of the Christian faith in 48 weekly divisions for reading; proved from Scripture by Bishop Beveridge." It also contains the collects and specimen-pages of the lessons for one week. This "Prayer Book Appendix," we read, "is designed to help the Clergy, by enabling Teachers in the Sunday School and Parents at home to teach with certainty what the Prayer-book requires for the solemn ordinance of Confirmation, by following the lessons arranged in this manual."

"*Alms and Oblations.*" An Essay, reprinted, with Corrections and Additions, from THE CHURCHMAN of January, 1882. By J. S. HOWSON, D.D., Dean of Chester. Elliot Stock.

Of this timely Essay our readers have already formed their judgment; and any words of commendation on our part are simply needless. In heartily recommending the pamphlet, we may observe, that the new notes add to its interest. One of these notes may here be quoted:—

It seems clear also that there may be a Communion without any money offerings of any kind. In this case, as the late Canon Elliott has forcibly observed, the minister has no authority for the use of the words "alms and oblations" in whole or in part: not in whole, because no alms have been collected; not in part, because he has no right to use the word "oblations" and to omit the word "alms."

Plain Reasons against joining the Church of Rome. By W. F. LITLEDALE, LL.D., D.C.L. Thirtieth thousand, further revised. Society for Promoting Christian Knowledge.

When this work was issued a review of it appeared in the CHURCHMAN; and a short notice of the second edition was inserted in a following impression. We are not surprised to perceive that the book has had a large circulation; the more it is known, its merits (we don't for-

get its defects) will be acknowledged, as a very able and a very interesting work. Recently a formal reply from the Roman Catholic side has been published, bearing the name of the Rev. H. D. Ryder, of the Birmingham Oratory, and circulated with the express approval of Cardinal Newman. All the points and criticisms of that work, we read, have been carefully examined. "Father" Ryder, as many of our readers no doubt, are aware, is a clever controversialist; but he is no match, anyhow on such a field, for Dr. Littledale. We quote a few of the additions:—

In the porch of one of these churches, St. Maria delle Grazie, close to the Vatican, the text, 'Hebrews iv. 16, is set up in large permanent letters, with this important change: "Let us come to the throne of the *Virgin Mary*," instead of "throne of grace," as it stands in the Bible.

F. Curci, in the preface to his recent (1879) translation of the Gospels and Acts, states thus:—"The New Testament is of all books that which is least studied and read amongst us, inasmuch that the greater part of the laity, even such as are instructed and practising believers, do not so much as know that such a book exists in the world, and the majority of the clergy themselves scarcely know more of it than they are obliged to read in the Missal and Breviary."—Curci, *Avvert. Prelim. in N.T.*, § xi.

The still extant answer of Dinoh, Abbot of Bangor-Iscoed, at the Synod of St. Augustine's Oak, in 603, to the claims put forward by the Roman missionaries to the obedience of the British Churches in virtue of the Papal appointment of St. Augustine as Metropolitan, deserves citation: "Be it known to you without any ambiguity, that we all and singly are obedient to the Pope of Rome and to every true and devout Christian, to love each in his own order with perfect charity, and to aid each one of them to become sons of God in word and deed. And I know not of any other obedience than this due to him whom ye style Pope, nor that he has a claim and right to be Father of fathers. And the aforesaid obedience we are ready to yield at once to him and to every Christian. Further, we are under the jurisdiction of the Bishop of Caerleon-upon-Usk, who is, under God, appointed to oversee us, and to make us keep the spiritual path."—Haddan and Stubbs, *Councils and Ecclesiastical Documents*, vol. i. p. 122.

"F. Ryder's work, 'Catholic Controversy,'" we read, "is full of misleading citations, many of them, indeed, admittedly derived from an exceptionally untrustworthy source, Mr. C. F. Allnatt's 'Cathedra Petri,' so that the guilt is not first hand, but the practical result is of course identical, as no pains have been taken to verify and state the real facts." Dr. Littledale gives examples in illustration:—

a. At p. 3, St. Chrysostom, Hom. 54 in Matt. v. 2, is given as a reference in a footnote, without actual citation of the passage, but ostensibly as confirming the citation in the text above, wherein the same Saint names St. Peter as a rock and foundation. On being tested, it proves to be this: "'On this Rock I will build My Church,' that is, on the faith of his confession;" thereby disproving the gloss put on the quotation which is given in full.

b. At p. 59, it is remarked that it is "somewhat anomalous that a Council [i.e., Constantinople, in 381] which told the Pope in its synodal letter, 'You have summoned us as your own members,' and was addressed in the answer as 'most honoured sons' (see Theodoret, H. E., lib. v. c. 9, 10), should have been under the presidency of an excommunicate." Of course, the reader assumes that the Council which wrote to the Pope is the same as that which was presided over by the excommunicated Meletius; that this synodal letter was addressed to the Pope singly, and was couched in terms of dutiful obedience. In fact, it was not the General Council of 381 which wrote, but a second and minor synod held in the next year (Hefele, Concilienges. viii. 102), which had of course never been presided over by Meletius, who was then dead; while, on verifying the letter in Theodoret, it is found to begin thus: "To our most honoured lords and most pious brethren and fellow-ministers (συνλεγουργούς), Damasus Ambrose, Brito, Valerian, Ascholius, Basil, and other holy bishops assembled in the

great city of Rome." That is, the letter is from one council to another council, wherein the Pope is only the bishop of highest rank present, and, even so, merely the "brother and colleague" of those who address him inclusively. Next, the full text of the cited passage is this: "Since ye [plural], exhibiting your brotherly affection towards us, assembling a synod by God's will at Rome, have invited us, as your own members, *by the letters of the most God-beloved Emperor*—we [the Fathers say at some length] are sorry that we are *unable to attend.*" Nor does it appear that the letter of Pope Damasus, in the next chapter of Theodoret, was in reply to this synodal missive. The historian does not say so, nor is there a word to imply it in the letter itself, which is addressed to the bishops "ruling in the East," not "assembled in Constantinople;" while Baronius and Valesius date it about 373 or 375, several years *before* the letter from the East—a fact which can hardly have been overlooked.

Wines: Scriptural and Ecclesiastical. By NORMAN KERR, M.D., F.L.S., Author of "Unfermented Wine a Fact," "The Mortality of Intemperance," &c. Pp. 173. National Temperance Publication Depôt.

This is a readable book, on an interesting subject; it is ably written, full of information, and it shows common-sense all through. The reader may agree or disagree with the Author; but, in any case, he will read his opinions and consider his statements and suggestions with respect. The book is dedicated to the Archbishop of Canterbury and other patrons and members of the Church Homiletical Society, under whose auspices a lecture—the main portion of this book—was delivered last November. The Author, Dr. Norman Kerr, is Hon. Sec. to the Society for Promoting Legislation for the Control and Cure of Habitual Drunkards; and the volume before us is published as one of a series of "Popular Temperance Handbooks," at the National Temperance Publication Depôt, 337, Strand. There are two divisions in this book: first, Wine, Scriptural; second, Wine, Ecclesiastical: there are also some Tables in an Appendix, and a good Index. We make two brief quotations. On page 146, we read:—

Many have Tent, which is *not* a fermented wine. At its worst, Tent is a mixture of treacle, spirits of wine, port wine dregs, and water; and at its best, of *unfermented* grape juice boiled, with 10 to 20 per cent. of proof spirit, or an equivalent quantity of brandy or whisky, added to it to *prevent* fermentation.

On page 150, we read:—

To me, a physician, concerned for the safety of my patients reformed from drunkenness, as for the safety of my unfallen patients burdened with the inherited taint of alcohol, it is a matter of perfect indifference what any ecclesiastical authority may decree. As an expert, my business is to declare the truth and bear witness to the facts. It is for the bishops and clergy of our venerable Church to see to the propriety and consistency of her services. But perhaps I may be permitted, as the humblest of her sons, and an insignificant unit in the great community of Christians, to suggest the inquiry whether any custom can be wholly in accordance with the teaching and character of Christ which, in these days of widespread and hereditary alcoholism, is unsafe for the weakest of those for whom He died.

It appears that in the Church of Scotland the use of unfermented wine was sanctioned in the year 1879. As to the Church of England, the opinion of Dr. Stephens seems conclusive; that eminent ecclesiastical lawyer remarked that there is no evidence to show whether the "fruit of the vine" at the Last Supper was fermented or unfermented.

Paul the Missionary. By the Rev. W. M. TAYLOR, D.D., Minister of the Broadway Tabernacle, New York. Author of "Daniel the Beloved," "Peter the Apostle," &c. Sampson Low & Co.

This is a really interesting book. The author has aimed at pointing

the practical lessons for modern life which are suggested by the personal Missionary experiences of St. Paul. His addresses are forcible and very suggestive; the earnestness of tone and directness of application are likely to make them useful. Here and there appears a striking anecdote.

The Pulpit Commentary. Edited by the Rev. Canon H. D. M. SPENCE, M.A., and by the Rev. Joseph S. EXELL, Editor of "The Homiletic Quarterly." *Leviticus.* Introductions by Rev. R. COLLINS, M.A., Rev. Professor A. CAVE, B.A.; Exposition, by the Rev. F. MEYRICK, M.A.; Homilies, by various Authors. Pp. 434. Kegan Paul, Trench, & Co. 1882.

Several volumes of "The Pulpit Commentary" have been reviewed in *THE CHURCHMAN*; we have been able to speak warmly of its merits, and we have expressed the hope that so bold an undertaking may be brought to a successful conclusion. The Commentary has many good features; but to a section of the Clergy, perhaps, and of Preachers generally, its chief value lies in its mass of material for the pulpit, well-arranged, and easy to apply. The homiletical element, in fact, is remarkably rich. But the exegetical portions are exceedingly good; the Introductions and the Exposition alike are valuable. The treatment as a rule is full and satisfactory. That the work supplied a real want is evidenced by the circulation which it has attained, a second and third edition of some volumes having been called for with little delay. Dean Payne Smith, Bishop Lord Arthur Hervey, Professor Rawlinson, with many other eminent divines, have been engaged in the work; and of the portions done by contributors whose names are not yet in the highest rank, many have seemed to us, after careful examination, not at all unworthy of such a work. Throughout, the editing evidently has been judicious.

The volume before us is one of the best. More than a small proportion of its pages we cannot say that we have read. A volume of 434 pages, mainly of rather small type, is not in these busy days an easy reviewing task; and we do not attempt to criticize it in detail. But we have read passages here and there, and upon certain points made a careful examination; and with the volume as a whole we are well satisfied. The Introduction by Mr. Collins contains true thoughts tersely expressed; but in certain paragraphs his remarks, to our mind, are not satisfactory. To Professor Cave we have been indebted for a valuable book on Sacrifice; and his Introduction in the volume before us is not unworthy of that learned and well-balanced theological treatise. Prebendary Meyrick's expository notes are just what we should expect; on the whole, most readers whether High Churchmen, Evangelicals, and moderately Broad, or orthodox Nonconformists, will be pleased with them; but here and there, of course, there will be differences of opinion. Throughout the volume there breathes a truly reverent tone.

As we have spoken of the type, we are bound to add that, though not large it is very clear; the book, in fact, is well printed, on good paper, and it is well bound.

The Speaking Dead. Select Extracts from the Writings of the Reformers and Martyrs. By R. BRADNEY BOCKETT, M.A. OXON., Vicar of Epsom. Pp. 370. Elliot Stock. 1882.

We gladly recommend this useful volume. It contains a *reading* for every day of the year; short, but selected with good judgment as full and clear. A biographical notice of each Reformer and Martyr quoted adds to the interest of the work; and a pithy preface contains suggestive sentences as to the Sacraments and the true principles of the Reformation. The frontispiece is a steel engraving of the Martyrs' Memorial at Oxford.

The volume is neatly bound, and is very well printed in clear type. We may quote Mr. Bockett's opening remarks in his excellent preface:—

The compiler's "earnest desire is that others may derive equal benefit from the careful perusal and study of that collateral evidence (so to speak) which uninspired writers have been permitted to give to the force and value of the very words of inspiration. It can be no slight privilege to learn what such devoted servants of God as Cranmer, Ridley, Latimer, Bradford, and others (semi-inspired men, one might almost suppose) have written and published concerning the common faith, in defence of which they laid down their lives, suffering so cruel a death. Their very dust and ashes seem to speak to us from the tomb, and to urge the study of the things which brought them peace with God. Though the Parker Society's laborious works may be found adorning the shelves of many, both clergy and laity, the valuable gems contained in those precious mines of truth may scarcely be said to have been, to any appreciable amount, brought to the surface; certainly not to have had that value attributed to them which they do so justly merit."

Under the Shield. By M. E. WINCHESTER, Author of "A Nest of Sparrows." Seeley & Co.

We can heartily recommend this tale, as one of the best of the excellent series of tales published by Messrs. Seeley. We have not read, we confess, every page; but we have kept the thread, and reading passages here and there, have appreciated the finish. The verdict of two deputy critics, however, has been of the warmest, while they have read every page and every sentence. One of them has read the story to a class of lads, who "enjoyed it immensely." Its simple language and reality in tone and description make the tale very attractive. "A Nest of Sparrows," by the same author, is one of the choicest books of the kind, in our judgment, and the two stories ought to be put on the same shelf in our parish libraries whether in town or country.

Philips' Popular Atlas of the World. A series of new and authentic Maps. Constructed by JOHN BARTHOLOMEW, F.R.G.S. With a complete consulting Index. London: George Philip & Son, 32, Fleet Street; Liverpool: Caxton Buildings, South John Street. 1882.

This handsome volume contains 36 Maps. The choice of countries has been good, and the Maps are all admirably done. Map 20 shows India, Afghanistan, Beloochistan, Burmah, and Siam; on 21 appears the Chinese Empire with Japan; 24 gives the Eastern Province of Canada and Northern United States, with Newfoundland on the same scale in the corner. Australia has 3 maps; there is a good map of New Zealand, with corner pieces showing Tasmania and the Fiji Islands, while on map 32 Oceania and the Pacific Ocean are shown with the utmost clearness. Map 34 gives Cape Colony and Natal—exceedingly good—the Mauritius and other Islands. Map 36 gives the Transvaal and Orange New Free State, British Columbia, &c. The index, so far as we have examined, is complete and accurate. With the way in which the maps have been executed we are much pleased; there are enough names, but crowding, and consequent lack of clearness, has been avoided. One can see at a glance what one desires. We have tested some of the maps with recent books of travel by ourselves—e.g. Baron Nordenskiöld's "Voyage of the Vega," Mr. Lansdell's "Through Siberia," and three or four works on Africa; we have found all that we wanted, and this without difficulty. The Map of Palestine, too, is good and serviceable. The Maps of Physical Geography deserve a special word of praise. On the whole we rate this Atlas very highly. The volume is cheap, too, considering the size and quality of the Maps, and that it is bound well and strongly.

The Imperial Dictionary of the English Language; a complete Encyclopædic Lexicon, Literary, Scientific, and Technological. By JOHN OGILVIE, LL.D., Author of "The Comprehensive English Dictionary," "The Student's English Dictionary, &c. &c. New Edition, carefully Revised and greatly Augmented. Edited by CHARLES ANNANDALE, M.A. Illustrated by above three thousand engravings printed in the text. Vol. II. Depasture—Kythe. London: Blackie & Son. 1882.

The first volume of this splendid Dictionary was reviewed in the *December Churchman*, and was warmly recommended. With the second volume we are quite as well pleased. The work has been carried on throughout with unsparing pains, as well as with singular skill and good judgment. Of its erudition and ability there can be no question whatever. Under the word *Descent* we find quotations from Milton, Jortin, Tennyson, Hooker, and Shakspeare. *E.g.*, as to pedigree; to Clara Vere de Vere the poet says:—

"The grand old gardener and his wife
Smile at the claims of long descent."

As to issue:—

"If care of our descent perplex us most,
Which must be born to certain woe."

As to lowest place:—

"From the extremest upward of thy head,
To the descent and dust beneath thy feet."

The other illustrative quotations are very good. We have examined several of the botanical and zoological words, and we are thoroughly satisfied. We may quote a bit from the exposition of *Fee*. Milton says:—
"Litigious terms, fat contentions and flowing fees." Shakspeare says:—

"Take some remembrance of us as a tribute,
Not as a fee."

In the sense of wages (Scotch):—

"And for a merk o' mair fee,
Dinna stan' wi' him."—*Scotch Song*.

The Scotch words and phrases, we may here remark, are exceedingly well done. Under the word *heave*, appear quotations from Milton, Heywood, Thomson, and Shakspeare. ⁽¹⁾ to lift, raise:—

"Chained on the burning lake, nor ever hence
Had risen or heaved his head."

⁽²⁾ to puff up:—"The Scots, heaved up into a high hope of victory."

⁽³⁾ to cause to swell:—

"The glittering finny swarms
That heave our friths, and crowd upon our shores."

⁽⁴⁾ to raise from the breast:—

"The wretched animal heaved forth such groans;"

and so with other meanings. Again with *heave* (*v.i.*), to be thrown up, we find Gray's, "Where heaves the turf," and Pope's "The huge columns heave into the sky; to rise and fall," Byron's "The heaving plains of ocean," &c., while for "to pant, labour," &c., we have, with other quotations:—

"The Church of England had heaved at a Reformation ever since Wickliff's day."—*ATTEBURY*.

The derivation of the word *hell* is correctly given as from the Saxon *helan*, to hide, to cover in. It might have been added that in some parts of England to this day a form of the Saxon word is used for the cover of a book or of a house. Under the heading *Inexhaustible*, appear quotations from Macaulay and Dryden, while an engraving—with explanations—of the “inexhaustible bottle,” is given. The engravings, we may here remark, are numerous and excellent. While writing we watch a tame jackdaw, and observe in the Dictionary a good picture and description. View this work how we may, it deserves warmest praise.

The Clergyman's Legal Handbook. By the late J. M. DALE. Sixth Edition. Edited by CECIL M. DALE, of Lincoln's Inn, Barrister-at-law, and BERNARD DALE. Seeley, Jackson & Halliday.

About the sixth edition of a book a Reviewer need say little, especially, of course, when the book is well-known and generally valued. Scarcely a clergyman, probably, can be found who has not seen Mr. Dale's “Handbook:” of incumbents, the majority, no doubt, have studied it. The edition before us contains a good deal of new matter; recent Acts of Parliament are printed in the Appendix, and the Index is much improved. The book is printed in good clear type. A note in the Preface tells us that “any statements of opinion” in the book are “to be attributed to the late author, and not to the present editors.” We quote this note, because on page 103 we observe the statement that the black gown is illegal, or at least not authorized. The gown is “quite unauthorized, if preaching be a ‘ministration,’ as *doubtless would be held*, and its use should be discontinued (Prid. Chwdns. 425).” In this sentence the italics are our own. But the editors have added, in a foot-note, a quotation from Mr. Cripps' “Laws of the Church and Clergy,” as in favour of the legality of the black gown; and they state, correctly, that there has never been a decision either one way or the other. Without entering into the question, the opinion may be expressed that, except when the Holy Communion is to be administered, the gown and not the surplice is the proper vestment for the pulpit: and this, as we think, not merely as regards long custom but law.

The Gospel of Christ. By ANTHONY W. THOROLD, D.D., Lord Bishop of Rochester, Author of “The Presence of Christ.” Pp. 225. Wm. Isbister. 1882.

“This I pray,” wrote St. Paul, “that your love may abound yet more and more in knowledge and all judgment (*discernment, αἰσθησις*) that ye may approve things that are excellent.” And again: “Whatsoever things are true, whatsoever things are honest (*honourable, σεμνά*) whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report (*gracious, εὐφρημα*) if there be any virtue, and if there be any praise, think on these things.” Thus St. Paul laid down the lines of Christian culture—at least, its fundamental principles. A common word nowadays, and often much abused, *culture*, is a sound, suggestive term when rightly understood. It made its way to us from Germany through the influence of Goethe, and has been often applied to the educational “higher life,” *que l'on dit*; refinement, breadth of view, and so forth, resulting from a many-sided cultivation. An æsthetic author has lately told his readers that the problems of this nineteenth century must be faced with Greek serenity: and many writers in the periodical literature of the day so speak of culture as though it were in some sort inconsistent with really earnest, Scriptural piety. Especially to such “men of taste,” is Evangelicalism offensive. They censure it as something in which a full-orbed goodness is impossible;

staunch Evangelicals are supposed, almost from the nature of the case, to lack urbanity and refinement. Taking in view the practical problems of the day, as, *e.g.*, the improvement of the masses, one might inquire how far some of our cultured critics are likely to exercise an influence for good. But looking at the question broadly, one must meet with the most positive denial the insinuation that Evangelical Christianity is inconsistent with a high state of "culture." A man (or a woman) may have a good deal of "sweetness and light," whose conscience leads him to give £50 to missions rather than buy a chaste vase, and to read the Bible to two or three sick poor in a leisure hour, rather than seek amusement in æsthetic criticisms or improvement in the romances of Renan.

The cultured classes are those, we think, whom the Bishop of Rochester has chiefly in view in the addresses or sermon-essays before us. To readers of intelligence and refinement, at all events, his work may with hope be recommended. All devout and thoughtful persons, however, may read it with profit. We quote his lordship's preface:—

Gospel (says the Bishop), is a large word; and if it really is what it calls itself, it should be able to tell us not only how to escape penalties, but how to win righteousness; how to live, as well as how to die; what we may enjoy, as well as what we must surrender. Surely it is a morose religionism that fears knowledge, or distrusts science, or condemns music, or despises art. All these things have been, are, ought to be, and will be, used, and perhaps increasingly, as handmaids of the Church's ministry, and for the innocent delight of the intelligent. Only, they do not make Heaven, or reveal God.

We are bound, according to our opportunities, to make the best of ourselves, and to be complete. To suppose that faculties have been given us which we are not meant to employ, or tastes which it is unsuitable to cultivate, is to accuse our Maker of injustice and folly. The Gospel nowhere discourages our being complete; but it would have our perfection in due equipoise and order. Each man's own spirit ought to be a well-furnished kingdom, in which with a dignity, that will ever be in exact proportion to his self-culture, he will bear the burden of his own being, and lend a helping hand for his neighbour's.

There are six chapters in this book; Life, Grace, Forgiveness, Discipline, Sacrifice, Glory. The exposition, we need hardly say, is excellent; clear, simple, and full, with a winning fervour. It is eminently practical. The present is a time when true Christians need to watch and pray that their daily life may show the beauty of holiness. For the majority, *wide* shining is impossible; but *bright* shining is the privilege of every recipient of "the Gospel of Christ." As specially a treatise on Christian usefulness, suitable to the present day, we heartily recommend the honoured Bishop's book.

With the punctuation on some of these pages, we are not pleased; here and there too a sentence is jerky. We should add that the work is admirably printed.

The S. P. C. K. has published an attractive *Bible Picture Book*, one volume Old Testament, another volume New Testament; coloured pictures, with reading suitable for little children. These tasteful volumes are likely to be very useful.

A really interesting book is Lady ALICIA BLACKWOOD'S *Narrative of a Residence on the Bosphorus throughout the Crimean War*, illustrated. (Hatchard). At the close of the year 1854, Dr. Blackwood obtained a chaplaincy to the forces; in 1856, July, their Eastern sojourn ended. Lady Alicia made notes of such things as came under her personal observation, or occurred within her knowledge. These memorials lay undisturbed during many years; but last year, happily, they were brought

forth, revised, and published; they form a very readable and instructive volume. Anybody who reads the first chapter is sure to go on steadily to the end. The references to missionary work and to the help of prayer add to the value of the work.

Be Careful for Nothing, from "The Stanhope Magazine," is a charming address by Canon CLAYTON. We hope it may be published, and have a very large circulation; it is one of the very best things of the kind we have ever seen. Such teaching as this will win its way in many quarters where sound Evangelical principles are little appreciated. We cannot refrain from quoting a few words:—

For want of spiritual watchfulness, and through infirmity of the flesh, the peace of some Christians breaks down here. "Many Christians," says Mr. J. Newton, "who bore the loss of a child, or the loss of their property, with heroic Christian fortitude, are entirely vanquished," he says, "by the breaking of a dish, or by the blunder of a servant." Oh! The religion of the meek Jesus has done but little to ornament your souls, if it has done so little for your tempers. How great a proficient in the school of self-control was good Mr. Wilberforce! A friend once found him in the greatest agitation. He was looking for an important despatch, which he had mislaid, and for which one of the Royal family was then waiting. At this moment, as if to make it still more trying, a disturbance was heard in the nursery overhead. Now thought his friend, "Surely for once his temper will give way!" The idea had scarcely passed through his mind, before Mr. Wilberforce turned to him and said, "What a blessing it is to hear those dear children! Only think, what a relief among other hurries, to hear their voices, and to know that they are well." "Thou wilt keep him in perfect peace." "The peace of God shall keep—shall garrison—your hearts and minds."

In the *Contemporary Review* (Strahan & Co.), Canon Farrar writes on "The Revised Version and its Assailants." The Canon first replies to the articles in the *Quarterly Review*. He says that the Reviewer "has written in a style which refutes himself;" the Revisers, eminent scholars, are "wildly, arrogantly, and indiscriminately arraigned." His "diatribe" will rank "with the similar outcry of the scholarly but impracticable Hugh Broughton, in 1611" (CHURCHMAN, iv. p. 446). Canon Farrar says a good deal more; and he would say, no doubt, that he does well to be angry. Sir Edmund Beckett is much more gently criticized. The *Quarterly* "assailant" is Broughton, but Sir Edmund is Dr. Gell. Many of Canon Farrar's remarks on the changes in the R.V.—e.g. Matt. xv. 6, "Ye have made void the word of God because of your tradition" (CHURCHMAN, vol. iv., p. 256) are sound. He has no difficulty in replying to Sir Edmund, and he is justified in remarking that Sir Edmund sometimes criticizes the Inspired Writers rather than the Revisers of 1881.

Under the title of *A Companion for the Lord's Day*, "A Devonshire Clergyman" has published (Hatchards) some Meditations: on the Sabbath, Worship, Praise, the Scriptures, the Lord's Supper, &c.; suggestive, soothing, and spiritual.

We gladly invite attention to *Dean Close on the Sabbath* (Hatchards); letters which many of our readers have enjoyed in the *Record*. This pamphlet by Dr. CLOSE may do good service.

The third volume of the capital series "Talks with the People; by Men of Mark," is H.R.H. Prince Leopold. (*Home Words* Publishing Office.)

We have received from Messrs. Marcus Ward & Co. (67, Chandos

Street, W.C.) a handsome packet of their Easter Cards. We are much pleased with the cards; they are bright and beautiful. Some of the flowers are specially well done. On the back of each card is an appropriate scripture or verse.

Messrs. Hatchard have sent us several volumes by Bishop OXENDEN. Our notice, for lack of time, must appear in the May number.

Winsome Christianity, by the Rev. RICHARD GLOVER, M.A. (T. Nelson and Sons), will be read by many with much interest. The Vicar of St. Luke's, West Holloway, has a persuasive pen, and his first object in writing this book, his preface says, was to urge his fellow Christians to make their religion more attractive to those all round them. In treating of Christian Manliness, he quotes the remark of that blunt old truth-speaker, Robinson, predecessor of Robert Hall, at Cambridge, as to "godly boobies," and he says that, in our day, more mental robustness is needed. Mr. Glover's second object was to show to those who admire not "the beauty of holiness," how lovely and engaging a thing the religion of Christ is.

We gladly repeat a word of praise in regard to Miss GIBERNE'S tale, *Sweetbriar* (Seeley & Co.). A lady friend tells us it ought to have been more warmly recommended in THE CHURCHMAN, and we readily take the hint to say that *Sweetbriar* is a worthy companion of "The Rector's Home," and other religious stories by the same gifted author.

The Voice of Time, by Mr. J. STROUD (Cassell), has reached a thirty-seventh thousand. The little book—cheap and tastefully got up—contains a meditation for each hour of the day, simple, earnest, and scriptural.



THE MONTH.

AN attempt upon the life of the Queen by a crazed creature, named Maclean, was made on the 2nd, at Windsor, when her Majesty with Princess Beatrice, in a close carriage, was leaving the railway station. Providentially, no one was hurt by the shot from the revolver, and her Majesty has in nowise suffered. A most gratifying burst of loyalty from her subjects, at home and abroad, was called forth, and the goodwill of foreign nations was displayed in most hearty congratulations. In almost every place of worship in Great Britain, and largely in Ireland, certainly in the Protestant churches and chapels, a special offering of thankfulness for her Majesty's deliverance was made on the following Sunday.

Before leaving England for a month's stay at Mentone, the Queen sent to the Home Secretary the following letter,¹ published in the *Gazette* of the 14th:—

¹ *Church Bells* says:—"The queenliness of Her Majesty has been demonstrated on many occasions when exceptional circumstances have

“Windsor Castle, March 12, 1882.

“The Queen wishes, before she leaves England for a short while for some comparative rest and quiet, to express from her heart how very deeply touched she is by the outburst of enthusiastic loyalty, affection, and devotion which the painful event of the 2nd inst. has called forth from all classes and from all parts of her vast empire, as well as by the universal sympathy evinced by the Sovereigns and people of other nations. The Queen cannot sufficiently express how deeply gratified she is by these demonstrations, and would wish to convey to all, from the highest to the humblest, her warmest and most heartfelt thanks.

“It has ever been her greatest object to do all she can for her subjects and to uphold the honour and glory of her dear country, as well as to promote the prosperity and happiness of those over whom she has reigned so long : and these efforts will be continued unceasingly to the last hour of her life. The Queen thanks God that He spared her beloved child, who is her constant and devoted companion, and those who were with her in the moment of danger, as well as herself, and she prays that He will continue to protect her for her people's sake as He has hitherto so visibly done.”

The Meeting of the Central Council of Diocesan Conferences was held on the 7th, in the National Society's Rooms, Westminster, the Right Hon. Cecil Raikes, M.P., in the chair. The Report was read by Archdeacon Emery.¹ The constitution of

called it forth, but it is to the womanliness which has found a fresh outlet in this gracious message that the strong attachment of Her Majesty to her subjects, and their devotion to her person and her throne, is so largely due. And if any other point in this characteristic little piece of ‘the Queen's English’ should be noticed, it is the prominence given to the overruling hand of God and to the direct action of prayer, a feature in the royal utterance which at the present moment, when Parliament is being invited to ignore this fundamental principle of public faith and morals, is peculiarly opportune. Queen Victoria's gratitude to her people appropriately takes the form of an assurance that they will unite with her in tracing her deliverance to the mercy of God, and the invocation with which she closes the few but happily chosen sentences sets forth her unwavering trust in the same Almighty power for her future safety. It is well in such times as these that the national conscience should be awakened, and the national mind recalled to first principles, and apart from their immediate reference the Queen's words can scarcely fail to have this effect.”

¹ The following are the opening sentences of the Report :—

“Since the first meeting of the Council, July 7, 1881, its printed Proceedings have been much canvassed, both in Diocesan Conferences and in the public press. The result seems full of encouragement.

“Twenty-four Diocesan Conferences have now had the matter distinctly put before them. Nineteen out of the twenty-four have, by large majorities, and in several cases unanimously, agreed to the appointment of lay and clerical representatives—viz., Winchester, Bangor, Chichester, Ely, Hereford, Lichfield, Lincoln, Norwich, Oxford, Peterborough, Rochester, St. Alban's, St. Asaph, Truro, Ripon, Chester, Carlisle, Manchester, Sodor and Man. Only one Conference, Bath and Wells, suggested another plan.

the Council was amended in conformity with the advice of the Committee; and the first paragraph of the altered document runs thus:—

The object of the Central Council shall be to give greater unity of action to diocesan conferences by considering, through representative members, the resolutions at which such conferences may have arrived, and other matters concerning the interests of the Church, which the council may deem it expedient to suggest for discussion by the conferences; and so the general opinion of the Church at large may be obtained on matters affecting its welfare, with a view to their being brought prominently, if thought desirable, before the Convocations and Parliament.

The Diocesan Conference Committee of the Lower House of Canterbury, appointed in 1879, have now reported, it was stated, in favour of the Central Council. The subject of Church Patronage, in connection with Mr. Stanhope's Bill, was brought forward by Canon Temple. Mr. Cropper, M.P., hoped that the Bill might be got through this session; but Mr. Stanhope said he did not feel very sanguine about its prospects.¹ Mr. Russell, M.P., Mr. Gurdon, M.P., and other laymen spoke. A resolution moved by Mr. Stanley Leighton, M.P., that "the landowners should in all cases pay the tithe rent-charge," was carried by a large majority. A resolution as to the extraordinary tithe, moved by Canon Crosse, a repetition of Mr. Talbot's motion in the House of Commons, was also carried by a large majority. It was resolved to consider the new Education Code. The following were adopted as subjects to be suggested as desirable for early discussion in Diocesan Conferences:—Church Courts and report of Royal Commission thereon. Church Legislation—draft Bill as approved by both Convocations and commonly known as the Bishop of London's Bill. Church Boards and Church Councils. Cathedral Commission Report.

On the same day, the 7th, in the afternoon, a very important

"Committees of the Conferences of Canterbury, Gloucester and Bristol, Salisbury, and Liverpool, have been appointed to consider a report on the subject.

"The Conferences of Exeter, St. David's, York, and Durham, have not had the matter brought before them. The Dioceses of London, Llandaff, and Worcester have at present no Conferences, but this very day an important meeting of laymen of the Diocese of London has been summoned by the Bishop, to consider the desirableness of one for London, according to a draft plan already prepared."

¹ Mr. Stanhope said that as to the sale of next presentations, the principle of their abolition had actually been carried by Sir Richard Cross in the House of Commons, though his right hon. friend's bill had unfortunately failed in the end to pass. He agreed that his (Mr. Stanhope's) bill left many things to be desired, but he felt it would not be wise to overweight it. He could not admit, however, that more inquiry was needed. There had been inquiry enough. (Cheers.)

meeting of lay consultees, called by the Bishop of London, was held at Willis's Rooms, to consider the feasibility of establishing a diocesan conference for London. His lordship had previously taken the opinion of the clergy. The room was crowded. In the course of an admirable opening address, his lordship said :—

He would guard himself, in the first instance, from the supposition that he undervalued in any respect the importance of lay co-operation. He believed in that co-operation most thoroughly, and had always laboured to impress upon his clergy a sense of its importance. But the idea of inviting the laity to take part in diocesan work belonged to these later times. Indeed, it might be said to have been contemporaneous with his coming into the diocese. He became Bishop of London in 1869, and he believed the first diocesan conference was held in Bangor in 1866; and was followed by similar gatherings in the diocese of Ely and Lincoln. London was not a diocese in which to begin experiments, and he did not feel disposed, with the amount of work before him, to attempt the introduction of what was comparatively untried. But since then, twelve years had elapsed, and conferences had been formed in all the dioceses of the country except three. Of these London was one. Another was Worcester, the Bishop of which (Dr. Philpott) was an extremely able man, and an admirable administrator and man of business; but he did not believe in collective wisdom, and never made his appearance even in Convocation. The Bishop of Llandaff (Dr. Ollivant) considered that a conference would be most desirable for his diocese, but he was obliged to refrain from calling one, and he had the unanswerable excuse of eighty-four years of age. (Cheers.) He (Bishop Jackson) had endeavoured to ascertain from the Bishops, the clergy, and the laity what their impressions were with regard to the advantages derived from their respective conferences. The Bishops, without exception, said they believed that the work of their dioceses had benefited from them, though some of their lordships seemed to have been a little disappointed, and to think that all the good had not been attained that they had hoped. The clergy as a body seemed to like them, and the laity were generally of opinion that they were advantageous.

It was a great argument in support of the lay view, continued the Bishop, that in the course of twelve years nearly all the dioceses of the country should have joined in the movement :—

Now, what were the advantages which were supposed to have been gained by its adoption? One was that the diocesan conference was a practical exhibition of the principle that the clergy and the laity together formed the Church. . . . He might be quite wrong, but he confessed that during the last five-and-twenty years he had watched with great anxiety what appeared to him to be a tendency on the part of the clergy to draw still farther away from the laity; and if diocesan conferences had only the effect of counteracting that tendency he should say that they would be most valuable. (Cheers.) Then, if it was true that the laity were a part of the Church, they had a right

to be heard upon Church matters, and diocesan conferences gave them an opportunity not only of expressing their views, but of offering advice on Church questions. . . . Another object of diocesan conferences was the engaging the interest of the laity more than was now practicable in Church work. No doubt in many dioceses that had been effected; but in this he would not lay much stress upon it, for he did not think it was needed. There was nothing for which he felt more thankful to Almighty God than the difference which he observed had taken place in the state of the diocese since he was rector of that parish (St. James's, Piccadilly) thirty years ago. At that time there were some district visitors, who were mostly ladies; but he was never more surprised in his life than when a young Guardsman (who had since become an English earl) came and asked him if he could find him some work to do amongst the poor. (Cheers.) At the present moment there were in the diocese 180 lay-readers commissioned to hold services in unlicensed rooms, and more than 3,000 registered lay-helpers, besides 300 ladies of all ranks, who were engaged in endeavouring to promote religion and morality throughout the diocese. (Cheers.) There was yet another work that laymen could do, and that was to promote in Parliament and elsewhere such objects as we all believed were necessary for the benefit of our Church. (Cheers.) Another object was to carry on the movement for Church extension, education, and other works for the welfare of the country. As Bishop of London, he could not but be thankful for the fund which had been set on foot by his predecessor. That fund had succeeded in raising 680,000*l.*, which had been administered with admirable wisdom and prudence in relieving the spiritual destitution of this great metropolis. (Loud cheers.) There was still another work in which diocesan conferences were doing good, and that was in bringing together clergy and laity—of different opinions and schools of thought, as they were termed. They enabled them to know and understand one another better; and to learn how very much more numerous were the points upon which they agreed than those upon which they differed. (Cheers.)

The Right Hon. J. G. Hubbard, Sir Richard Cross, Mr. G. W. Russell, and other Members of Parliament spoke.

For the third time, though by a diminished majority, Mr. Bradlaugh has been returned for Northampton. He was not permitted to take the oath (by a vote of 257 against 242).

In withdrawing the resolution calling for the open intervention of her Majesty's Government with the Russian Government on behalf of the Jews, Baron de Worms showed discretion. The debate could hardly fail to do good.

The first report of the Cathedral Commission will probably give general satisfaction.

By a majority of 68, Mr. Gladstone carried his vote of censure on the House of Lords, in regard to the Land Act Committee. The Lords' Committee is gathering evidence which will no doubt prove useful. In the House of Commons the waste of time has been deplorable.

In an admirable Pastoral Letter the Bishop of Liverpool invites attention to the expediency of appointing Sidesmen as well as Churchwardens in every parish.

In an able article on the New Code, the *Guardian* says:—

Let Codes and Department and Training Colleges do what they may, much will depend on the managers in respect of the tone and spirit of a school; and it is in this that by common consent the Voluntary Schools have a marked superiority over Board Schools. We again venture to commend this truth, especially to Churchmen, and, above all, to the clergy. The New Code may still need amendments, and these can scarcely be known with certainty till it has been in operation. But we believe that it is framed with an honest attempt to secure efficiency under our present system, and to do justice all round; and we hope that it will accordingly be frankly accepted and fairly tried by all who are interested in Voluntary Schools. Like all changes and advances to promote efficiency, it will probably bring with it some pressure and difficulty. But, convinced as much as ever that the voluntary system has its own peculiär elements of vitality and power, we believe that it will soon adapt itself to the new conditions, and flourish at least as well as under the old.

The *Manchester Guardian* says:—

The Rev. Canon Hume, who has been mainly instrumental in carrying out the Liverpool census, is well known as a skilful statistician and as an erudite antiquary. . . . In the new part of the *CHURCHMAN* he has explained the manner in which the enumeration was made and states its results. . . . Whatever else may be said of these figures they cannot be satisfactory to Churchmen.

In an article on the *Record*, the *Times* says:—

The *Record* has had a stormy career. It was founded in the crisis of the struggle for and against Roman Catholic emancipation. The Duke of Wellington and Sir Robert Peel for a short time, Lord Eldon for longer, were among its heroes. When silence had settled down on that angry controversy, High Church and Low Church brought their rival banners into as wrathful collision. The *Record* had been from its birth on the side of the Church of England against the Church of Rome. In ranging itself in opposition to the Oxford school it still was, at the beginning, for authority against innovation. . . . An alteration such as the *Record* wisely contemplates in its seasons and manner of publication has an interest for others than its conductors and subscribers for the evidence the step affords of this modern revolution in ideas. . . . A journal entitled to communicate the wants and wishes of the great Evangelical division of Churchmen, and evincing no desire to inflame the passions of adherents by outraging the susceptibilities of antagonists, would not have to rely solely upon countenance from within. It might count upon being studied, perhaps not rarely upon being approved, by a much larger number of uncovenanted readers than the few who now glance at a religious newspaper to amuse themselves with observing in what vindictiveness so-called Christians can indulge.