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THE  
CHURCHMAN

JUNE, 1895.

ART. I.—AN OBSERVATION ON THE PAPAL LETTER  
TO THE PEOPLE OF ENGLAND.

THE Papal Letter is based upon two assumptions, one relating to jurisdiction, the other to doctrine, neither of which, on historical and doctrinal grounds, we can for a moment admit :

I. It assumes that the authority of the Church of Rome can supersede that of the ancient British Church, suppressing and even obliterating its ancient constitution and liberties, and almost effacing its very existence.

II. It assumes that the modern religion of Rome, whose distinctive doctrines cannot be traced beyond the Middle Ages, represents the form of Christianity which Gregory the Great offered to our Anglo-Saxon ancestors.

I. It is an indisputable fact, proved during the entire course which that great Pope pursued in the conversion of England, as well as by the doctrine he laid down so emphatically in his letters to the Patriarchs, John of Constantinople and Eulogius of Alexandria, that he never intended to claim jurisdiction for the Bishops of Rome over the Church of Britain. He recognises that Church (although it knew nothing whatever of the claims of the See of Rome and even of its existence) as a kindred and co-ordinate Church, with which he hopes to enter upon relations of fraternal affection. And as the British Church indisputably received its Christianity from the Eastern Church, it might well claim, as affiliated to that Church, the same freedom from his jurisdiction which he declared that the Patriarchs of Alexandria and Antioch had enjoyed from the beginning, and which even in the West the Church of Africa contended for so successfully. This admission is clearly implied in his letter to Augustin, in which he writes that "for the love of Christ he seeks for the brethren in Britain, who had been unknown to him"—("in Britannia fratres quaerimus quos ignorabamus")

—on which words the learned editor of his works, the Père Gussanville, observes: "Already in the very infancy of our religion (in *ipsis religionis incunabulis*), the Christian faith had prevailed in Britain, as has been rightly observed by Alteserra, who cites Tertullian, Arnobius, Clement Alex. and Jerome." In none of Gregory's writings is there the shadow of an indication that he claimed any other part or office in the great work of the conversion of England, than that of a counsellor, a guide, and an organizer of its infant Church, never asserting a jurisdiction over it, and by his very silence disclaiming it as clearly as he disclaimed any authority over the Eastern Churches in his emphatic letters to the two Patriarchs. His singularly judicious and practical mind saw at once the impossibility of connecting Britain with Rome in the matter of jurisdiction, however important its intercourse with Rome had been in matters of direction and organization, and still might be. His letters to Augustine and Æthelbert are counsels and suggestions for the guidance of the mission, and have in them no authoritative or dictatorial power. It is well observed by Bishop Ricci, in a luminous memoir addressed to the Grand Duke Leopold of Tuscany, that "the spirit of legislation and dominion came in incontestably after the false decretals. Even the decrees of Innocent III., and Alexander III., retained for the most part for a long time the nature of consultations."<sup>1</sup>

The Pope observed with grave apprehension this spirit of domination as springing up in Augustine, occasioned by his too sudden success, and asserted on the ground of his alleged miraculous powers. He warns him seriously of this great danger, under which he so fatally fell in his interview with the British bishops, and which induced him to claim for himself, in right of the Pope, a supremacy which the Pope had never claimed in his own person or right, placing his conduct in painful contrast with that of his great patron. It was the pride which he exhibited on that occasion, and his conflict for power, crowned with his sanguinary prophecy, which led to the barbarous massacre of the British bishops and the monks of Bangor, constituting them martyrs instead of fellow-workers in the cause of Christ.

The grand aspiration of Gregory for a fraternal co-operation with the Ancient Church of Britain was thus frustrated by his emissary, and the Celt and the Saxon found a new and deeper ground of estrangement than that of race and political enmity. In view of these facts we can hardly wonder that Leo XIII., in

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<sup>1</sup> "Vie de Scipion de' Ricci, Evêque de Pistoie et de Prato," par De Potter, tom. iv., p. 224.

his address to the people of England, passes over the history of our earlier Christianity, and begins his retrospect with its second great epoch, in which for the first time the existence of the Papacy became known in England. The generous eulogies he has bestowed on religious life and work in our country stand in honourable contrast with the address of Pius IX. in his invitation to us to take interest, if not part, in his Vatican Council. In that document it was declared to be "impossible for our Churches to contribute unto that one Catholic Church built up by *our* Christ and His Apostles"—a sentiment which we are glad to Christianize, by claiming for the faithful in the Church of Rome, as well as in our own, the same "Jesus Christ *both theirs and ours.*" But the doctrine of Gregory the Great was very different from that of his later successors. He was not so infatuated as to believe the faith of Christ to depend upon himself, or a previous faith in himself to be necessary for its reception, or the submission to his authority to be essential to its practice, nor did he invert the creed so strangely as to make a belief in the Roman Church and its Petrine claim to precede the belief in God and in the Trinity. For all the Articles of the Creed which precede the belief in the Church must in the order of nature be known before we can know whether there be any Church at all, far less a particular Church like the Roman. We never find him asserting the Petrine claim which he declares to the Patriarch of Alexandria that he shares with him and with the Patriarch of Antioch. He regards it as an inducement to do the works of Peter and follow his doctrine, and not as constituting a claim of authority and jurisdiction. He held that Christ was the Rock upon which the Church was built, and that all the faithful were only stones built on the foundation.<sup>1</sup> He declares Christ to be the "one only Head to which all alike cling."<sup>2</sup> He did not shut up the kingdom of God within the narrow limits of his own Church, but declares that "all the faithful are members of the Redeemer."<sup>3</sup> Elsewhere he defines the faithful as those who carry out the vows of their baptism—"Si servat post baptismum quod ante baptismum spondit, certus jam quia fidelis est gaudiat."<sup>4</sup> These words were preached in St. Peter's on Ascension Day—would that the same doctrine were preached there to this day!

II. These testimonies of the great Gregory may well prepare the reader for the consideration of the second assumption of the letter of Leo XIII., that the religion of modern Rome presents in any of its distinctive features the teaching of his

<sup>1</sup> Mor. in Job, l. xxxvi., c. 19.

<sup>2</sup> Epp., l. vi., Ind. xv., Ep. 37.

<sup>3</sup> Mor. in Job, l. xiv., c. 22.

<sup>4</sup> Homil., l. ii., Hom. xxix.

illustrious predecessor. And here the most singular of the many contrasts that meet the eye, and one which the Pope brings before us more conspicuously than any other, is the worship of the Virgin Mary, which has not the shadow of existence in any of the authentic writings of Gregory, nor in any of the traditions which Augustine brought with him from the teaching of his great Master. "Novit fraternitas tua" (were the words of Gregory) "*Romanæ ecclesiæ consuetudinem in quâ se meminit nutritam*"—and that custom in the matter of Divine worship is proved, by the Sacramentary which Gregory completed, to have excluded every worship but that addressed to the Father through the Son, and to the Son as One with the Father. The Virgin Mary has a place assigned to her in the Canon of the Mass which precludes every idea of direct worship, and associates her with the members of the glorified Church who worship God only and know of no other service. In the numerous writings of Gregory there are no more than three or four places in which her name is mentioned. In the most important one she is spoken of in a manner which most clearly shows her subordination to her Son, and indicates the contrast between the ancient and modern doctrine of the Church of Rome in a very remarkable degree. Writing on the passage, "What have I to do with Thee?" he observes, "This is as though he had said openly, 'Whence am I able to do a miracle? This is from my Father, and not from my mother.' For from His mother He derived the liability to death (*ex matre mori poterat*), while from the nature of His Father he wrought miracles. Hence, when fixed to the Cross he recognised His mother and commended her to His disciple, saying, 'Behold thy mother!' He says, therefore, 'What have I to do with thee?' as though He would say, 'In miracles which I derive not from thy nature I do not acknowledge thee as mother, but when the hour of death comes, I recognise thee as a mother, because my liability to death I derive from thee.'"<sup>1</sup> The fatal dowry of freedom from original sin would have exempted her from the necessity of redemption, and deprived her of the far higher privilege of uttering in the "prayer of the faithful"—the prayer her Lord taught her—that confession of sin and supplication for its remission, "Forgive us our trespasses," which (as the Council of Milevis declared) "the saints said for themselves as well as for others." The new dogma is as clearly opposed to the teaching of Gregory as it is to that of the Church of every age.<sup>2</sup>

We might indicate many other most important points in which the doctrine of the great Pope is diametrically opposed

Epp., l. viii., Ind. iii., Ep. 42.

<sup>2</sup> Mor. in Job, l. xviii., c. 27.

to the teachings of the modern Roman Church. But as this is the only one on which the Pope dwells in his letter, the scope of our remarks must be equally contracted. We need not present our entire case while, in a single instance, not only the means of our worship, but the object of it is so seriously compromised. On this ground alone we are justified in our emphatic refusal to entertain the invitation of the Pope, and to leave our ancient pastures for ground sown with so many seeds which our Heavenly Father hath not planted. We cannot accept his estimate of its blessings and advantages, but must judge of it for ourselves, mindful of the words of one of his predecessors in an earlier age, "Beatus grex cui dedit Deus de pascuis judicare." Nothing would more successfully repel us from it than the fatal gift of indulgences with which the letter closes, that culminating abuse which gave occasion to the great outburst of the Reformation, and has alienated, and must alienate for ever, the intelligent of every nation in Christendom from the Church and Court of Rome, and led Petrarch to describe it as a *fucina d'inganni*. If even the great Florentine poet in a darker age of the Church's history proclaimed in the person of Peter these wretched counterfeits to be

—privilegi venduti e mendaci  
Ond' io sovente arrosso e disfavillo<sup>1</sup>

is it possible that the Pope can be serious in flaunting them before us in the very dawn of the twentieth century?

We are reminded by Gregory the Great that we are possessed of a far higher privilege and an infinitely more precious gift—the Scriptures of eternal truth, which he calls the "Letter of the Heavenly Emperor"—to the reading of which he exhorted the nobleman Theodore, and for the knowledge of which he applauded the poor and afflicted Servulus.<sup>2</sup> There were no "indulgences" in that better day, and had there been any, they would not have been within the reach of the destitute one. For the "Taxatio Camerae Apostolicæ" declares plainly, "Nota diligenter quod hujusmodi gratiæ non conceduntur pauperibus quia non habent, ergo non possunt consolari." But poor Servulus had a better consolation. He had bought a copy of the Scriptures, and when his life-long sufferings prevented him from reading them himself, he got all who came to see him to read them to him. And in this state, truly in the odour of sanctity, he passed on to a better life. England, as the Pope admits, has faithfully followed this good tradition, by extending to all her sons the knowledge of the Scriptures

<sup>1</sup> Dante, "Paradiso," Cant. xxvii., v. 50.

<sup>2</sup> Epp. l. iv., Ind. xiii., Ep. 40, and In Evangel., Hom. xv.

and making the Word of God her supreme and only Counsellor. And as her great poet has said, with no less eloquence than truth, "This shall be our righteousness and ample warrant and strong assurance both now and at the last day never to be ashamed of, that we have been taught by the pure and living precept of God's Word only, which without more additions—nay, with a forbidding of them—hath within itself the promise of eternal life, the end of all our wearisome labours and all our sustaining hopes."<sup>1</sup>

R. C. JENKINS.



## ART. II.—THE INNER MISSION OF GREAT BRITAIN.

*(Concluded.)*

5. **I**N some towns there is a Conference of ministers of religion on social questions. The one in Liverpool is the best known, and the following are the first two paragraphs in the draft of its constitution: (1) "Membership in the Conference shall be open to all recognised ministers of religion in the district; (2) the object of the Conference shall be to take counsel on questions affecting the social and moral life of the community, and, as occasion requires, to engage in common action or for such public expression of opinion as may be thought desirable." The influence of this Conference in Liverpool has been very great, and has been the chief factor in one of the most significant municipal reforms or revolutions of recent years. It has led to the organization and very effective working of a Vigilance Committee, which co-operates with the Watch Committee of the City Council in a strict administration of the licensing law and the conduct of public-houses, and in another social movement which has wonderfully promoted the cause of social purity in a city which had been cursed with the great social evil.

In other places, however, the Conference of ministers of religion, including Roman Catholics and Unitarians, has been confined to the administration of charity in the district represented by the Conference, and to other practical philanthropic work.

6. I will classify under this head four special movements which deserve notice:

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<sup>1</sup> Milton, "Prose Works."

(i.) A Christian Conference founded by the Hon. and Rev. W. H. Fremantle, Canon of Canterbury. The following sentences set forth the objects of the Conference: "(1) A Conference shall be formed by those who desire mutual sympathy between various denominations; (2) that its general object shall be to enable Christians of all denominations to compare their different experiences with the view of making the life of the English people generally more Christian." This Conference meets twice a year, and has published several valuable reports of these meetings.

(ii.) The Christian Kingdom Society, which thus describes its aim: "It is formed for the purpose of inculcating and putting in practice the plain practical principles of Christianity, by bringing together just and right-thinking men of all Christian parties, with the hope not only to encourage a steady progress in the paths of necessary and healthy reform, but also to be a safeguard against violent revolutionary changes. The only pledge required of members is that they shall endeavour to render faithful and loyal obedience to the spirit and methods and moral teaching of Christ. To emphasize this principle the name is given, 'The Christian Kingdom Society.'"

(iii.) There have been two efforts to unite together in a Prayer Union all who desire "the unity of Christian men and women, in order that by living in unity they may be witnesses of Christ; and that, further, the nation may prove its Christian character by reverencing God and His law in its national life." Lord Radstock has been the chief promoter of one of these movements, and has in this way united great numbers of Christian people. The Rev. Mr. Jones, Vicar of St. Philip's Church, London, has promoted the other.

(iv.) There has also been a Christian Social Union formed in Oxford, which at first, I believe, consisted of representatives of the different branches of the Christian Church; now it limits itself to members of the Church of England. The object of this union is to seek the application of Christ's ideal of society and of all the redemptive influences springing from Him, to the actual condition of human society. It endeavours thus to present and solve the great and terrible problems which the present condition of human society reveals when seen in the light of Christ's spirit and teaching. It is composed chiefly of those who are students alike of the Christian faith and of political science, and who believe that human society can find its deliverance, and will find it, in accordance with the measure of its loyalty to the spirit of Christ our King.



## II.

A great proportion of the congregations of the Church of England have been accustomed to work together in the promotion of social morality through their great societies—the Church of England Temperance Society, the White Cross League, etc. It has been felt that, as a step towards a larger and catholic union between the free churches and the Church of England, it would be well for the free churches to organize themselves for the promotion of similar objects. Then, likewise, there are special interests affecting the free churches in common which they can maintain and promote only by an effective union. Consequently, during the last four or five years there has been in many of our large towns a union of the free, or Nonconformist, churches holding the evangelical faith.

In London such a union has been formed under the title “London Nonconformist Council,” and its object is thus stated: “The object of the council shall be to furnish opportunities to evangelical Nonconformists for taking concerted action upon questions affecting their common interests or bearing upon the social, educational, moral, and religious welfare of the people.”

The other councils or unions of the free evangelical churches are formed upon a similar basis. The name of one of these suggested unions is “The Free Evangelic Church Union, for the Promotion of Temperance, Social Morality, and other Christian Work. “It represents churches and individuals who believe in the redemption of mankind through the grace and truth of Jesus Christ, the Divine Lord and Saviour of men.” The objects of the union are thus stated:

(a) “To inform and influence public opinion in favour of temperance and social morality, and to sustain the action of our public authorities in maintaining these great public interests.

(b) “To give information, direction, and practical help to all congregations connected with the union in regard to temperance and social morality, and to assist in the formation of congregational activities for their advancement.

(c) “To urge all Christian churches to combined and separate local efforts in protective, preventive, and rescue work, associated with temperance and social morality.

(d) “To suggest methods of evangelistic and benevolent work in mission districts allotted to the special churches in the town or district, by which the poorest and neediest may know the love and salvation of God.”

It will be seen that in connection with the work of these Nonconformist unions one of the most important and pressing

objects is to divide the city or town into districts, which shall be consigned to the several churches according to the most convenient arrangement that can be made, and that the strength of the whole union is pledged to support each church in its special work in its own district, whilst it provides agencies for doing whatever work can be best undertaken by the central union. I strongly urge that in each district there should be, as a centre of all the social work undertaken by the Church, a fervid gospel mission. The evils which have to be dealt with in each district may be arranged under four heads—Poverty, Ignorance, Sickness, Vice or Crime. In many cases where such a union of free evangelic churches has been formed they have adopted the plan so strongly recommended by the Evangelical Alliance of America, and have begun their united labours by visiting every house in the city or town. The visitors have been earnest Christian men and women, who have sought to make their visit not only one of inquiry, but of warm Christian sympathy and appeal. In this way many who were lost to the Christian Church have been reclaimed and brought again under its influence; and more precise information has been obtained, giving definite view as to the needs of every district, and as to the remedial methods that should be adopted in it. Of this movement for union among the Evangelical Nonconformist Churches the Rev. Hugh Price Hughes is the inspiring leader.

### III.

Under this third head there has been during the last three years a very deep and powerful movement in some of our largest towns and cities to unite together the whole of the better elements of the town or city in the work of moral and social reform. The two cities where most has been done are Glasgow and Manchester. In both of them the movement has had a distinctly Christian origin. In Glasgow a conference was summoned on December 4, 1891, which was the outcome of the Glasgow Presbytery Commission on the housing of the poor in relation to their social condition. The conference consisted of about ninety delegates from the city council, from the churches, from parochial boards, and from other corporations and societies of the city specially interested in the welfare of the poor. It was then proposed to form an "association," and the draft of the constitution, which was accepted, defines its name and explains its spirit and method very fully. I make the following quotation from it:

"NAME. The name shall be: The Association for Improving the Condition of the People.

“OBJECT. The general object of the association shall be: To improve the material, moral, and social condition of the people.

“SPECIFIC AIMS. The specific aims of the association shall be:

“(1) To provide LABOUR CENTRES in city and country where work shall be the necessary condition of all help to the able-bodied, but where every destitute person shall have an opportunity of earning at least food and lodging.

“(2) To promote the BETTER HOUSING of the poor, so that the decent and industrious may have the chance of dwelling in healthy and quiet homes.

“(3) To secure WHOLESOME RECREATIONS for the people generally, but especially for those of slender means.

“(4) To agitate for REFORMATORY LEGISLATURE, particularly with respect to petty offences and vagrancy.

“(5) To take up such OTHER SUBJECTS bearing on the well-being of the community as may from time to time arise and recommend themselves to the association.

“METHODS. The association shall in its methods of operation endeavour:

“(1) To enlighten the public mind as to the actual conditions of human life around us, and to rouse the citizens to grapple with the grave social problems thereby presented which demand a solution in the interests of the whole community.

“(2) To co-operate with the public authorities, and, as far as practicable, with all the existing agencies that seek to ameliorate the conditions of life among the people.

“(3) To carry out, in an effective and permanent manner, the specific aims set forth in this constitution, with power to deal with such other subjects as may arise in the prosecution of those aims, and to affiliate societies having a similar object in view.”

Sub-committees have been appointed in connection with each of the five specific aims set forth in their constitution, and valuable reports have been already made by two or three of these committees.

In Manchester a similar association has been formed entitled “Social Questions’ Union.” Its constitution shows that it also is penetrated by a thoroughly Christian spirit and aim. Its objects are thus stated: “To unite members of the various Christian communities and others for the purpose of studying and taking united action upon questions affecting the moral and social well-being of the community, such as drunkenness, gambling, social impurity, and the condition of the people, and for the promotion of purer and happier conditions of social life generally.” The means which it proposes to employ are: “By obtaining all necessary information; by informing and developing public opinion; by putting existing social laws into

operation and promoting fresh legislature; and by co-operating with existing social organizations and, if need be, initiating others."

Smaller towns have followed the example of these great cities, and in some cases the title of "Civic Centre," which Mr. W. T. Stead recommended, has been adopted. In no case, however, has the title which Mr. Stead specially desired and pressed for adoption, namely, "Civic Church," been accepted. It has, I think, been felt universally, as Dr. Martineau expressed it, that "we must distinguish between the civic and the church arrangements in these matters. The civil power depends upon those agencies which the law itself can bring into being; it can order and forbid, but it does not do so unless it can enforce its orders. The power of religion appeals to agencies altogether beyond these limits, not to the hope and fear that can be administered by law. It rests on the voluntary elements of character, such as the inducement of habits, and the affections which can be influenced by the sympathetic appeal of one heart to another." Dr. Martineau also objects, even from his standpoint, to the association of non-Christian men and women with those who are Christian in any association which can claim the title of "church." "Mr. Stead's proposal," he says, "implies taking in a number of those who do not recognise the authority of Christ and who are foreign to it. If we confer equal rights of election upon the whole parish (and equally if those rights be given to any large section of people not Christian), then those outsiders would supplant the Christian people, and Christians would throw themselves at the mercy of those who do not trust Christ."

I am glad that thus universally the public opinion resents the application of the word "church," with its Christian and religious connotation, to an association which is philanthropic and social, but is not distinctively religious. I confess also that I regret very deeply that the large unions in Glasgow and Manchester, which are almost wholly composed of Christian men inspired with Christian faith and Christian aims, are not distinctively Christian in name; and that they invite the membership of others who are not Christian in faith or name. My regret arises from three sources.

1. I feel that in such unions where Christ's name is not duly confessed and honoured, but where yet His spirit and the faith of His believers are the animating and guiding force of the whole movement, He is not made known to the community and gratefully revered by it as the fountain-head of all the blessing that is falling upon it from Him.

2. In association with men who have not the Christian faith we cannot honourably appeal to motives or use agencies

which they do not approve. In all honourable fellowship of this kind we can only work upon that principle or belief which is acknowledged in common by all. In this case it is a noble humanitarianism and a civic patriotism, both of which are fine elements of virtue, but they lack wholly the inspiring and personal appeal that comes from the great example of the redeeming Lord and His sacrifice. I feel that nothing but the supernatural grace which He imparts will avail to overcome the sad and deep-rooted evils of human society, and it is in the strength and wisdom of that grace alone that Christian men can hope to conquer in their redemptive work for Christ and men.

3. There are special agencies and kinds of work which such a union is necessarily debarred from undertaking. Who can ever hope to recover the fallen prostitute, or to protect our working-girls from the depraving influences that surround them, without the sympathetic pity and the unfaltering purpose begotten of Christ's spirit? Who can hope to deal with the drunkard, to conduct wisely an orphanage, or a reformatory for our criminal youths, without the healing grace of Christ's spirit? Who can hope to do these things, and other redeeming services needed by the world, without the holy passion and patience of a Divine redemptive life—without the mighty compassion, the tenderness, and the self-devotion begotten of the teaching and the love of the Cross? I therefore very earnestly hope that ere long the Christian Church in all its branches will unite to carry out her Inner Mission and accomplish the work she alone can accomplish by her redemptive ministries, in subduing the dark and menacing social evils of our time. By such a union of all Christian churches the Inner Mission will be directly established and its work fulfilled. Then, thus united, I trust Christian men and women whilst engaged in their distinctive work in the name and under the banner of Christ, will further gladly co-operate with all their fellow-citizens in every philanthropic and social enterprise, and will thus effectually deal with those evils affecting each community, which can be dealt with by the common action of all well-disposed members of the community. Indirectly the Inner Mission of the Church will be powerfully aided by this wider civic organization, and the Christian Church will thus directly and indirectly, by her own spiritual and redemptive social ministries, and by inspiring the action of the whole community, hasten the time for which her ceaseless prayer is offered, when the Father's kingdom has come and His will is done on earth as in heaven. JOHN B. PATON.

[NOTE.—Since this paper was written the following address has been issued, which is signed by representatives of all branches of the Christian

Church who were present at the Reunion Conferences held at Grindelwald in 1892 and at Lucerne in 1893. These Reunion Conferences, which have been organized with great enthusiasm and ability by Dr. LUHN, have evoked much attention and criticism not only in English-speaking countries, but also among the Protestants and liberal Catholics of Continental Europe. During the first year at Grindelwald the discussions were general but most helpful. I am glad, however, that the conferences during the second year at Lucerne have led to the publication of this practical address, which not only summons the Churches to union for the fulfilling of their Divine redemptive mission in the world and the revealing of their one faith in the One Redeeming Lord, but also suggests the means of united action that are most opportune and urgent.

I. The representatives of all branches of the Christian Church who were present at Grindelwald or Lucerne being agreed in believing that to preach Christ and Him crucified as the Divine Saviour of the world is the first duty of the Church and the Divinely appointed plan for the salvation of the world, were further convinced that this common end can be best attained by extending as much as possible the united action and the brotherly co-operation which already exist between branches of the Church on all subjects upon which they are agreed.

II. As a means of promoting such united action they would respectfully call the attention of Christian men everywhere to the following suggestions :

1. That the practice be adopted of setting apart one Sunday in the year for special services for the promotion of Christian unity, and that this practice be accompanied by

(a) An interchange of pulpits as far as it is practicable ;

(b) The united attendance of all believers within any given district at Holy Communion ;

(c) The delivery on the part of Christian ministers of at least one sermon in the year, calling attention to the good works of some other branch of the Church than their own, especially those whose many excellences are obscured from the observation of their fellow Christians by the prejudice and suspicion engendered by centuries of strife.

2. The representatives of the various branches of the Christian Church in any given locality might unite as they have united in such cities as Glasgow and Manchester to form a Social Union for the purpose of taking concerted and collective action for the promotion of those more social, philanthropic, and public objects of Christian endeavour, which can be most effectively dealt with by the co-operation of all Christians within any given area.

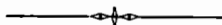
3. The examples of the various Missionary Societies in the Mission field might be followed with advantage at home in two respects :

(a) In the practice of a periodical conference between all Christian ministers in a district for purposes of counsel and encouragement, and

(b) In a concerted agreement between the representatives of the various denominations to discourage, in the face of the existing spiritual destitution of many districts, the waste of effort in overlapping of Christian agencies in districts already oversupplied with places of worship, and to promote wherever possible the concentration of Christian effort in strong organizations instead of frittering it away in the creation of weak societies.

EPISCOPALIAN :	CONGREGATIONAL :	BAPTIST :
J. J. S. Worcester.	Chas. A. Berry.	John Clifford.
S. A. Barnett.	Alfred Cave.	Richard Glover.
F. W. Farrar.	W. J. Dawson.	Charles Williams.
W. H. Fremantle.	A. Duff.	
J. B. Heard.	R. F. Horton.	METHODIST :
J. J. Lias.	Alex. Mackennal.	F. W. Bourne.
H. Kingsmill Moore.	Norman H. Smith.	Percy W. Bunting.
H. C. G. Moule.	F. Herbert Stead.	H. Price Hughes.
H. W. Webb-Peploe.	W. T. Stead.	J. Scott Lidgett.
	R. Wardlaw Thomp-	Henry S. Lunn.
PRESBYTERIAN :	son.	W. F. Moulton.
A. B. Bruce.	Benjamin Waugh.	Mark Guy Pearse.
T. M. Lindsay.		

Whit-Sunday is recommended by the Archbishop of Canterbury, where convenient, for the "Reunion Sunday."]



### ART. III.—SOME CURIOSITIES OF PATRISTIC AND MEDIÆVAL LITERATURE.

#### NO. III.—PART I. HISTORICAL.

THERE are some singular "curiosities" to be found in the "Decretum" of Gratian, which was long regarded as the backbone of the Western Canon Law. But few of these will compare for curiosity with the following :

Ego, Berengarius . . . ore et corde profiteor de sacramentis dominicæ mensæ eandem fidem me tenere quam dominus et venerabilis papa. Nicolaus et hæc sancta synodus auctoritate evangelica et apostolica tenendam tradidit mihique firmavit, scilicet panem et vinum quæ in altari ponuntur post consecrationem non solum sacramentum sed etiam verum corpus et sanguinem domini nostri Jesu Christi esse : et sensualiter, non solum sacramentum sed in veritate manibus sacerdotum tractari et frangi et fidelium dentibus atteri ; jurans per sanctam et homooision Trinitatem et per hæcsacrosancta Christi evangelia.—("Decret.," Pars. III., "De Consecr.," Dist. II., can. xli., p. 1274 ; edit. Venice, 1567.)

By the side of this stands the gloss :<sup>1</sup>

Nisi sane intelligas verba Berengarii in majorem incidēs hæresim, quam ipse fuerit. Et ideo omnia referas ad species ipsas.

<sup>1</sup> The gloss was written by John Semeca, or Zemeke (known also as Joannes Teutonicus), in the thirteenth century. See Allix, Præf. to "Determinatio Joannis Parisiensis," p. 22, who quotes similar language from Herveus and Richardus de Media Villa, and adds : "Sic loquuntur illi haud advertentes formulam fuisse a Nicolao Secundo Berengario præscriptum . . . atque adeo non Berengarium, sed Consilium Romanum condemnare se, cum hanc formulam exsibilant" (p. 23, London, 1686).

Semeca was Provost of St. Stephen, of Halberstadt. He died in 1267, according to Du Pin, "Eccl. Hist.," vol. xi., p. 74 ; London, 1699. His *Glossa Ordinaria* is said to have been written in 1215, and completed by Bartholomew Brixiensis about 1236. See Tardif, "Histoire des Sources du Droit Canonique," pp. 186, 319, 320.

The student of history will not fail to recognise in this the confession of faith which was extorted from Berengarius at the Council of Rome, under Pope Nicolas II.

It was unquestionably formulated for the very purpose of expressing most distinctly and unequivocally what at that date (1059) was regarded by the bishops present as the orthodox doctrine of the Eucharist in the Church of Rome. Drawn up by a Roman Cardinal, its language, we must believe, was carefully chosen, that in its natural sense it might clearly define that doctrine, and fence it off from all heretical misinterpretation. Yet the gloss bears witness that, from the standpoint of what was regarded as the orthodox doctrine at a later date, the language of this confession in its natural sense was viewed as dangerous in the extreme; and that except as this natural sense was explained—*i.e.*, reduced to an unnatural sense, or explained away—it was seen to teach a more grievous heresy than that of Berengarius himself, whose (so-called) heresy it was intended to exclude and condemn. "Thus," says Bishop Jewel, "these fathers, by their own friend's confession, redress the less error by the greater; and in plain words in general council, by solemn way of recantation, profess a greater heresy than by their own judgment ever was defended by Berengarius." ("Works," vol. i., p. 459. P.S. Edit.)

This is assuredly a *curious* example of the growing, and therefore changeful, character of Roman orthodoxy—of the varying phases through which the doctrine of the Eucharist in its development had to pass. But in order to estimate this example aright it is important to regard it in connection with the history which surrounds it. It is only thus that the most striking points of this "curiosity" come into view.

The discovery by Lessing of the lost treatise of Berengarius, in the library of Wolfenbüttel—his reply to Lanfranc—if it has done nothing to raise our estimate of his character or his theology, has certainly enabled us to form a truer estimate of the doctrine which Berengarius taught concerning the Supper of our Lord. It is no longer possible to suppose that he was justly accused of a desire to reduce the Holy Sacrament to bare and ineffectual signs of a grace not present, or of a Saviour really absent. He vehemently opposed a gross materialism, but he strongly upheld a spiritual and effectual presence to the soul of the Christian. The superstitious notions which, especially since the time of Paschasius, had been leavening the Church, and gradually corrupting the faith, laying hold on men's minds, and spreading their influence far and wide—these were the object of his attack. The doctrine which had been taught by Joannes Scotus Erigena, and which



is probably identical with that which we know as contained in the treatise ascribed to Ratramnus<sup>1</sup> or Bertram of Corbie—this was that which he seems to have maintained as the truth; and he maintained it by appealing to the writings of the fathers, rightly contending that, in this matter, novelty of doctrine belonged, not to himself, but to his opponents.

We are not concerned to uphold the Christian courage or consistency of Berengarius, nor to maintain in all things his perfect theological accuracy, though there can be little doubt that his conduct has been misrepresented, and his doctrine misunderstood.<sup>2</sup>

But in view of this declaration, which thus became part of the Roman Canon law, we must first touch very briefly on the previous course of this remarkable man, whose life has made an epoch in the history of Latin Christianity, and specially in the evolution of the Eucharistic doctrine of the Papacy.

Berengar's name has always been associated with the town of Tours. Here he was born about the year 1000 A.D. Here

<sup>1</sup> See Hagenbach's "Hist. of Doctrines," vol. ii., p. 91; Clark.

Some have maintained that Scotus was the author of the book; but Claude contends for the authorship of Ratram, while also urging that it will only have greater weight if written by Scotus ("Catholic Doctrine of Euch.," pp. 277 *sqq.*; London, 1684). On this question see Gieseler ("Eccles. Hist.," vol. ii., pp. 288, 289; Clark), who also holds that Ratram was the author. See also D'Achery's "Spicilegium," vol. iii., p. 852; and especially Robertson, "Hist. of Christian Church," vol. iii., p. 348.

<sup>2</sup> He is commended by Platina, in the life of Pope Joan. XV., who says: "Fuisse in pretio hæc tempestate constat et Odilonem abbatem Cluniacensem et Berengarium Turonensem, viros sanctitate et doctrina insignes." But this commendation is, of course, qualified in respect of his Eucharistic doctrine. See other testimonies in Ussher's "Works," vol. ii., pp. 215, 216.

A remarkable eulogium on his character, said to be written by Fulbert, or Hildebert of Le Mans, may be seen in Hospinian's "Works," vol. iii., p. 284. It is taken from William of Malmesbury. It could hardly have been written by Hildebert, if the tractate, "De Sacramento Altaris," published in the volume of his works by Beaugendre (c. 1103 *sqq.*; Paris, 1708), be really his.

Archbishop Trench's unfavourable estimate ("Mediæval Ch. Hist.," p. 189 *sqq.*) appears to rest very much on the notion that he taught *two* doctrines on the Eucharist (p. 191). And this seems founded on the opinion that the teaching of a trope must be inconsistent with the doctrine of a real communion of the body and blood of Christ—a mistake, as we think, too commonly made, and one which would tend to the condemnation of the great divines of the Reformed Church of England, not less than of Berengar. Bishop Cosin truly says: "Nequaquam igitur hæc suâ doctrinâ Christi Corpus e sacramento exclusit, sed sacramentum in legitimo ejus usu cum re sacramenti conjunxit; et Corpus Christi, non ore et modo carnali, sed spiritu, mente, et animâ, manducari docuit" ("Hist. Transubstantiationis," cap. vii., § 6).

was the famous theological school which was spoken of throughout the world. Of this school Berengar became the master in 1031, having previously studied theology under the celebrated Fulbert, Bishop of Chartres, whose writings, as we have seen, have been so strangely manipulated by De Villiers.

Afterwards (in 1039) he became Archdeacon of Angers.

As a professed disciple of Erigena, he soon found himself an object of suspicion, and shortly afterwards of opposition. In 1049 he wrote a letter to Lanfranc—afterwards Archbishop of Canterbury—but at that time the master of the then ignoble monastic school of Bec. The letter was written in a style of somewhat condescending superiority, reproaching Lanfranc for maintaining the doctrine of Paschasius, and declaring that the doctrine of Scotus is that which had been taught by Ambrose, Augustin, and Jerome.<sup>1</sup>

In 1050, in a synod held at Rome—it is questionable how far through the interposition of Lanfranc—Berengar's letter to Lanfranc was read, in consequence of which he was excommunicated and summoned to appear at another synod to be held at Vercelli in September. At this synod Berengar, in his absence (for he had been imprisoned by King Henry I.),<sup>2</sup> was again condemned, and the book of Scotus was committed to the flames. The next year he appears to have been again condemned in two Councils, one at Brionne, and the other at Paris. In 1054, he was summoned to a council to be held at Tours under Hildebrand (afterwards Pope Gregory VII.) as papal legate. But Hildebrand left hastily for Rome, in consequence of the illness of the Pope (Leo. IX.), and the proceedings were abortive. Then followed the brief pontificates of Victor II. and Stephen IX. To Stephen succeeded Nicolas II.,<sup>3</sup> under whom another synod was held at Rome, where Berengar appeared, relying probably on the favour of Hildebrand. At this synod Berengar succumbed to the force of the opposition. Here it was that he signed the declaration "Ego Berengarius." It was drawn up by Cardinal Humbert. And "Berengar" (to use the words of Canon Robertson)

<sup>1</sup> See "Mansi," tom. xix., c. 768.

<sup>2</sup> See "De Sacra Cœna," p. 42; Berlin, 1834.

<sup>3</sup> For Benedict X. is not accounted a true Pope. Platina says: "Legitimus Pontifex non fuit, cum simonice per vim, et metum contra canones, et juramenta Pontificatum occupaverit." In the same council which condemned Berengarius it was decreed that such a Pope was to be regarded as "non Apostolicus, sed Apostaticus."

Probably Pope Nicolas was in some measure influenced by Berengar, "Henricus Knightonus" ("Chron.," lib. ii., cap. 3), "Leicestrensis Monachus, Berengarium 'fere Nicolaum papam corrupisse' asserit." (Archbishop Ussher, "De Christ. Eccles. Succ. et Statu," c. vii., § 30; "Works," vol. ii., p. 221).

“overpowered (as he tells us) by the fear of death, and by the tumult of his opponents, took the document into his hands, prostrated himself in token of submission, and cast his own writings into the fire” (“Hist. of Christian Ch.” vol. iv. p. 361).

Our object in this summary of the earlier period of Berengar’s history is to show the change which had come over the views of western Christendom in the space of two centuries. The teaching of Paschasius in the ninth century had called forth strong opposition and condemnation from prominent men and able divines in various parts of the world. It was felt to be a novelty.<sup>1</sup> And the novelty was felt to be doing violence to the spiritual instincts of the Christian Church. But now the tide has turned. And the gross materialistic view of the Lord’s Supper, as expressed in the confession imposed on Berengarius, has evidently taken hold of the popular mind, and has the support of very many, even of the leading men, and the learned men—the men who stand forth as the defenders of the faith and the upholders of orthodoxy.<sup>2</sup>

But we turn now to the subsequent period of Berengar’s life, and we shall see what clear evidence it affords, that even still the doctrine of his opponents—though now in the ascendancy

<sup>1</sup> See Edgar’s “Variations of Popery,” p. 371; and Claude’s “Catholic Doctrine of the Eucharist,” Book VI., chaps. viii.-xi.; and especially Gieseler, “Eccles. Hist.,” vol. ii., p. 289; Clark.

<sup>2</sup> It should be noted, however, that in the Synod of Arras, in 1025, Bishop Gerard had insisted (while upholding views akin to those of Paschasius) that “*hæc gratia non consumitur morsibus nec dentibus teritur, sed interioris hominis palato, hoc est, ratione et intellectu percipitur*” (“Mansi,” tom. xix., c. 432). Compare Augustin, “In Johan. Ev. Tract.,” xxvii., § 3, Op., tom. iii., par. ii., c. 502; edit. Ben., 1680.

It would be a great injustice to Lanfranc to suppose that he was only a patron of the materialistic view of the Eucharist. He taught doctrine to which De Villiers would fain have prefixed his “*dicet hæreticus.*” Thus he wrote to a Bishop in Ireland: “*Fidelis quisque, Divini mysterii per intelligentiam capax, carnem Christi et sanguinem non solum ore corporis sed etiam amore et suavitate cordis comedit et bibit; videlicet amando et in conscientia pura dulce habendo, quod pro salute nostra Christus carnem assumpsit, pependit, resurrexit, ascendit, et imitando vestigia Ejus et communicando passionibus Ipsius. . . . Hoc est enim vere, et salubriter carnem Christi comedere, et sanguinem ejus bibere*” (“Ep.” xxxiii., p. 232, Op.; Venice, 1745). Compare the following: “*Corporali . . . ore corporaliter manducamus et bibimus . . . Spirituali vero ore cordis spiritualiter comeditur et hauritur, quando suaviter et utiliter, ut dicit beatus Augustinus, in memoria reconditur quod unigenitus Dei Filii pro salute mundi carnem accepit*” (“De Corp. et Sang. Dom.,” c. xvii., Op., p. 179).

It may be added that many who firmly maintained the corporal presence held it as subservient to spiritual manducation. See “Eucharistic Worship,” pp. 331, 332; and “Lectures on the Lord’s Supper,” p. 41 *sqq.*

—was far from having yet attained the position of a fixed and unquestionable dogma of the faith.

On his return to his own country, Berengar returned also to his own opinions, and to his diligence in propagating them. He was attacked by Lanfranc in his treatise "*De corpore et sanguine Domini.*" It was in answer to this that Berengar wrote his work "*De Sacra Cœnâ adversus Lanfrancum liber posterior,*" which is the treatise discovered by Lessing. In this he declares that on his side of the controversy stood very many of every rank and dignity.<sup>1</sup>

We may pass over the pontificate of Alexander II., who took no measures against him beyond a friendly exhortation to forsake his errors. We may pass over also the Council of Poitiers, in 1075, from which it is said that he hardly escaped with his life. But we must not pass over the Council of Rome in 1078. Hildebrand, now Gregory VII., would very gladly have bidden the sword of the Berengarian controversy "put up itself into its scabbard, rest, and be quiet." But it was not to be. Neither Berengar nor his opponents had the least intention of yielding to Papal dissuaves. His adversaries required that he should undergo the ordeal of hot iron. And here comes in the most remarkable and the most instructive episode of this very curious and instructive history.

In spite of all that may have been argued to the contrary, it seems to be almost certainly established, that the Pope himself, and that Pope a very Saul among Popes (albeit an earnest Reformer, according to his own views), was, to say the least, rather disposed to favour the views of Berengarius than those of his opponents. But beyond this, we are assured upon evidence which, as it seems to us, cannot easily be set aside, that the Pope, seeking special guidance from above by means of the devotions of a saintly monk, who was desired specially to invoke for this purpose the aid and guidance of the blessed Virgin Mary, had a special revelation vouchsafed to him, by which he was instructed that there was nothing in the teaching

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<sup>1</sup> Thus Berengar writes to Lanfranc: "*Contra conscientiam tuam dicis, quam latere non potest, quam plurimos vel pene infinitos esse cujuscunque ordinis et dignitatis, qui tuum de sacrificio ecclesie execrentur errorem atque Pascasii Corbeiensis monachi*" ("*De Sacra Cœnâ,*" p. 54; Berlin, 1834).

"*Nec solus tum Berengarius hanc orthodoxæ vetustatis sententiam defensitavit. Constat enim ex Sigiberto, Gul. Malmesburiensi, Matth. Parisio, et Matth. Westmonasteriensi, 'omnes' fere hujus temporis, 'Gallos, Italos, et Anglos' eidem sententiæ adhæsisse*" (Cosin, "*Hist. Transubstantiationis,*" c. vii., § 6).

See also the testimony of Zacharias Chrysopolitanus; and of Rupertus Tutiensis, as cited in Ussher's "*Works,*" vol. ii., pp. 211, 212, 217, 218; "*De Christ. Eccles. Succ. et Statu,*" c. vii., §§ 19, 20, 26, 27.

of Berengarius which conflicted with the inspired Scriptures, and that beyond the teaching of the Scriptures on the subject, nothing ought to be insisted on.

Let the reader to whom these things are new stand aghast! The doctrine of Berengar shielded by a Pope—and that Pope the imperious Hildebrand! The doctrine of Berengar supported by a revelation from heaven! The doctrine of Berengar defended as Scriptural by the Exalted Virgin! And the infallible head and doctor of the Church instructed by a heavenly vision to require no faith in the Mass, but the faith of the Scriptures as taught by Berengar of Tours!

The reader may well be pardoned for being incredulous. But his incredulity must vanish as he reads these words addressed by Gregory to Berengar: "Ego plane te de Christi sacrificio secundum Scripturas bene sentire non dubito, tamen quia consuetudinis mihi est, ad B. Mariam de his, quæ me movent recurrere, ante aliquot dies imposui religioso cuidam amico jejuniis et orationibus operam dare, atque ita a B. Maria obtinere, ut per eum mihi non taceret quorsum me de negotio, quod in manibus habebam de Christi sacrificio, reciperem, in quo immotus persisterem. Religiosus vir a B. Maria audivit, nihil de sacrificio Christi cogitandum, nihil esse tenendum nisi quod haberent authenticæ Scripturæ, contra quas Berengarius nihil habebat."<sup>1</sup> (See Gieseler, "Ecc. Hist.," vol. ii., p. 409; edit. Clark; and Neander, "Ch. Hist.," vol. vi., p. 331; edit. Clark.)

No wonder Pope Gregory had to bear the reproaches of those who regarded themselves as the champions of the true faith. No wonder that the synod of Brixen denounced him as nothing less than a hæresiarch. No wonder that voices were heard above a whisper, declaring the Pope to be infidel. Hear the words of one, "Jejunium indixit Cardinalibus, ut Deus ostenderet, quis rectius sentiret de corpore Domini, Romanane Ecclesia an Berengarius—dubius in fide, infidelis est"<sup>2</sup> (Benno in "Goldast," p. 3). Hear the mourning of another, "En verus pontifex et verus sacerdos qui dubitat, si illud quod sumitur in dominicâ mensâ, sit verum corpus et sanguis

<sup>1</sup> It should be well noted that Berengar solemnly declares that these words were spoken to him by Hildebrand: "Audiente Portuensi Episcopo." See "Mansi," tom. xix., c. 765.

<sup>2</sup> Cardinal Benno was no friend of Hildebrand, and some of his accusations may have a doubtful origin; but there is every reason to believe that this assertion has a foundation in truth.

Hildebrand had his enemies. A synod of thirty bishops condemned him as "an old disciple of the heretic Berengar" (Martene et Durand., "Thes. Anec.," iv., p. 103. See Milman's "Latin Christianity," vol. iv., p. 124).

Christi" (Egilbert, in Eccard, "C. H. Medii (Evi," ii. 170. See Milman's "Latin Christianity," vol. iv., p. 119).

Well has Dean Milman written concerning this Council at Rome in 1078:

The conduct of Gregory at this council, his treatment of the great heresiarch, is in the strangest contrast with that of his imperial antagonist. Hildebrand, on all questions of Church power so prompt, decisive, instantaneous in his determinations, so impatient of opposition, so merciless to a foe within his power, so pertinacious to crush out the last words of submission where he feels his superiority, so utterly, it should seem conscientiously, remorseless, when the most remote danger can be apprehended or warded off from the vast fabric of the theocracy, from the universal, all-embracing, as he hoped, eternal ecclesiastical dominion—is now another man. Compare Gregory VII. in the condemnation of investitures, and Gregory in defence of transubstantiation; Gregory with King Henry at Canossa, and with Berengar at Tours or at Rome. Hildebrand, it might almost seem for the first time, on this cardinal doctrine is vacillatory, hesitating, doubtful. He will recur to the blessed Virgin to enlighten him, and the blessed Virgin appears to acquit Berengar of any dangerous heresy. He even bears the clamour of the populace. He lays himself open to the bitter taunts which he must well have known that his enemies would seize every opportunity to heap upon him to protect Berengar from an unjust or too rigorous sentence. He dismisses the heresiarch, it might seem, uncondemned, or even with honour. Berengar, already censured by former Popes, bears with him in triumph commendatory letters from Gregory VII. Berengar dies in peace, in full possession of his ecclesiastical dignities. Was it that from the first the bold logical mind of Berengar at Tours had cast a spell upon Hildebrand? Was it a calm, stern sense of justice, which believed, and dared to assert, that Berengar's opinions had been misrepresented by his blind or malignant enemies? Was it that he was caught in the skilful web of Berengar's dialectics? Was his sagacity at fault for once? and was his keen foresight obtuse to the inevitable consequences which the finer instinctive dread of the greater part of the religious world felt to its very heart, that from the doctrine of transubstantiation, in its hardest, most material form, once defined, once avowed, once established by the decrees of Popes and councils, there was no retreat without shaking the sacerdotal power to its base, that bolder men would inevitably either advance on Berengar's opinions, or teach undisguised that which Berengar concealed under specious phraseology? The priest's power, as it was afterwards intrepidly stated, of making God, the miracles which became, or had become, so common, to prove, not the spiritual, but the grosser material transmutation, fell away at once, and with it how much of sacerdotal authority, sacerdotal wealth, sacerdotal dominion! Some might suppose of true and humble reverence for the mystery of the Eucharist! With the whole religion, now and for some centuries become materialism more or less refined, how perilous spiritualism in its holiest, most august rite! Gregory can hardly have supposed that by mildness, moderation, candour, he could propitiate to silence or to inactivity the busy, vain heresiarch. Be it as it may, Gregory had to bear—and he can hardly but have foreseen that he should have to bear—the reproach that he himself doubted the real presence of the body and blood of the Redeemer in the Sacrament,<sup>1</sup>—that he was an infidel.—("Latin Christianity," Book VII., chap. iii., vol. iv., pp. 116-119; London, 1867.)

<sup>1</sup> So the Council of Brixen, in the Tyrol (A.D. 1080), condemns Gregory as "Catholicam et apostolicam fidem de corpore et sanguine Domini in

By Baronius, of course, these reproaches are regarded as nothing but vile calumny.<sup>1</sup> (See Ann. 1079, §§ 4, 5, 6, tom. xvii., p. 454, Paris, 1869.) But it is scarcely possible for the impartial historian not to recognise them as having a foundation in fact.<sup>2</sup> "Every circumstance," says Mr. Greenwood, "attending these conferences shows that the Pope had conceived a great regard for Berengar, and that he was solicitous to protect him against the violence of his adversaries. Up to the end of his residence at Rome, Gregory treated him with distinguished kindness, and dismissed him with an autograph safe-conduct in the amplest and most cordial terms, threatening all persons who should molest him on his homeward journey, or thereafter presume to call him heretic, with the anathema of the Church."<sup>3</sup> He sent with him a chamberlain of his own household to signify the favour of the Holy See, and wrote to the Archbishop of Tours, the Bishop of Angers, and the Earl Fulk of Anjou, to insure him against all further molestation on the score of his opinions."<sup>4</sup> ("Cathedra Petri," book ix., ch. v., pp. 136, 137.)

We need not dwell on the remainder of Berengar's history. But it should be added that, at this Council at Rome in 1078, under Gregory VII., he signed another confession, which,

quæstionem ponentem, hæretici Berengarii antiquum discipulum" ("Mansi," tom. xx., c. 548, 550). On the history and character of this synod of thirty Bishops, see Milman's "Latin Christianity," Book VII., chap. iii., vol. iv., pp. 123-125. Milman notes (p. 124) : "This charge no doubt arose from his acceptance of the ambiguous confession from Berengar; and no doubt much was made of the declaration which Berengar asserted him to have made, that he had received a special message from the Virgin Mary, testifying that the doctrine of Berengar was consonant with the Scriptures."

<sup>1</sup> Du Pin also speaks of them as "groundless and unjust" ("Ecc. Hist.," vol. ix., p. 11; London, 1698).

<sup>2</sup> See especially Mosheim, "Ecc. Hist.," vol. ii., p. 359, note; edit. Soames, 1845.

<sup>3</sup> The language of Hildebrand in this safe-conduct should be well noted. It will be found in D'Achery's "Spicilegium" (tom. iii., p. 413) : "Literæ commendatitiæ Gregorii VII. datæ Berengario post concilium Romanum. Gregorius Servus Servorum Dei, Omnibus beato Petro fidelibus salutem et apostolicam benedictionem. Notum vobis omnibus facimus nos anathema fecisse ex Autoritate Dei Omnipotentis Patris, et Filii, et Spiritus Sancti, et beatorum Apostolorum Petri et Pauli, omnibus qui injuriam aliquam facere præsumserint Berengario Romanæ Ecclesiæ filio, vel in persona, vel in omni possessione suâ, vel qui eum vocabit hæreticum; quem post multas quas apud nos, quantas voluimus fecit moras, domum suam remittimus, et cum eo fidelem nostrum Fulconem nomine."

<sup>4</sup> It must, however, be remembered that the Pope's commendatory letters were written (as Du Pin observes) after Berengar's confession of *substantial change*.

though it satisfied Gregory, was too ambiguous to satisfy his opponents.<sup>1</sup> In the following year, therefore, he submitted to sign another confession, acknowledging that the elements are *substantially*<sup>2</sup> changed into the real Body and Blood of Christ, which, though very different from the "Ego Berengarius" of 1059, appears to have satisfied the opposite party. He appeared again in 1080 before a Council at Bordeaux, and died near Tours in 1088. He is reported by some to have died in the "Catholic" faith,<sup>3</sup> but according to his contemporary Bernold, he persevered in his opinions to the last. (See Robertson's "History of Christian Church," vol. iv., p. 368, and Gieseler, "Ecc. Hist.," vol. ii., p. 411.) His memory, we are told, was revered in the district of Tours, and there was, down to late times, a yearly solemnity at his tomb. (*Ibid.*) N. DIMOCK.  
(*To be continued.*)

<sup>1</sup> Of the confession of 1078, it has been said: "The doctrinal exposition of Pope Gregory and the Roman council would have satisfied any of the reformed denominations. . . . Mabillon acknowledges the Berengarian creed's ambiguity and insufficiency. The contemporary patrons of the corporal presence held the same opinion as Mabillon, and insisted on the substitution of an unequivocal and explicit confession, and the insertion of the epithet 'substantial.' This accordingly was effected next year" (Edgar, "Variations of Popery," p. 7).

<sup>2</sup> See Canon Robertson, "Hist. of Christian Church," vol. iv., p. 367. This confession was probably (as Canon Jenkins supposes) exacted by the Pope to clear himself of the suspicion of heresy, and to enable him to throw over Berengarius the shield of his protection. See CHURCHMAN, October, 1892, p. 19. Berengar's apology for himself in the matter of this confession may be seen in "Mansi" (tom. xix., c. 763 *sqq.*). He soon recalled it. At the time of this confession Berengar must have been nearly eighty years of age. The synod of Brixen, which elected the Antipope Guibert, and which formulated the charge of Berengarianism against Gregory, was subsequent to this; but that imputation had no doubt found expression much earlier.

Allix quotes from a MS. work on St. Matthew, which is attributed to Gregory, the following: "Qui fit illa conversio, an formalis, an substantialis quæri solet? Quod autem formalis non sit, manifestum est; quia forma panis et vini remanent. Utrum vero sit substantialis, perspicuum non est. . . . Nos autem incerta relinquentes, quod ex auctoritatibus certum est profiteremur, scilicet substantiam panis et vini in substantiam Corporis et Sanguinis converti, modum vero conversionis ignorare non erubescimus fateri" (Præf. to "Determinatio Joannis Parisiensis," p. 7). Compare Lombard, Sent. Dist., XI.: "Si autem quæritur qualis sit illa conversio, an formalis, an substantialis, vel alterius generis: definire non sufficio. Formalem tamen non esse cognosco."

When his end drew near Gregory declared his faith as to the Eucharist, "probably," says Canon Robertson, "with a view of clearing himself from the suspicions of Berengarianism, which his enemies had industriously cast on him" ("Hist. of Christian Church," vol. iv., p. 344.)

<sup>3</sup> See Du Pin, "Eccles. Hist.," vol. ix., p. 11; London, 1698.





## ART. IV.—THE PRINCIPLES OF SOUND SCRIPTURAL EXEGESIS.

THE importance of our subject—especially in days like our own—needs no proof. Before proceeding to lay down what we conceive should be the true principles of our interpretation let us take a brief glance at the past history of Scriptural Exegesis. Christianity has not come down to us through eighteen centuries of advocates and opponents without giving us, whose lot is cast at the end of the nineteenth century, the vantage ground of a long retrospect; and we have, therefore, much to learn from the past, especially on our present subject, as it is one which has naturally engaged the attention of Christian writers from the very first.

As time is limited,<sup>1</sup> it will be sufficient for our purpose to take up the leading theories which have had more or less currency in the Christian world, which we may call, for convenience, the Roman and the Rationalistic. In one theory we have an exaggerated value put upon antiquity, while the other explains away the facts recorded in Scripture. According to the Tridentine Canon, it belongs to Holy Mother Church (*i.e.*, the Roman Church), to judge of the true sense and interpretation of Scripture, and no one is allowed to interpret it contrary to her teaching or the unanimous consent of the Fathers. As the interpretation of the Bible was a crucial point of controversy between our Reformers and the Church of Rome, we find, as we should expect, the language of our Articles very explicit upon this point. Thus the 20th Article, while conceding to the Church power to decree Rites and Ceremonies, and authority in controversies of faith, forbids her ordaining anything contrary to God's Word written, or so expounding one place of Scripture that it be repugnant to another, and while allowing her to be a witness and keeper of Holy Writ forbids her departing from the Scriptural rule of Faith in matters "to be believed for necessity of salvation."

According to the Roman view, the authority of the Church naturally resolves itself into that of the Pope, as the supreme head of the Church on earth; and from denial of the right of private judgment the Bible itself cannot be read by the lay people without permission and authorized comment. As for the universal consent of the Fathers, it has often been shown to be a figment; but, like many other bugbears, it is endued with a hundred lives, and in spite of its unreality finds charms for minds of a certain class. Let us take two or three

<sup>1</sup> This paper was read before the Clerical and Lay Conference at Clifton, and the Bristol and Mid-Somerset Clerical Associations.

instances: Rom. vii. 14, "I am carnal, sold under sin," is explained by Origen, Jerome, Ambrose and Athanasius, not of St. Paul, but of the unregenerate man. Augustine takes the opposite view—regards it as the language of a regenerate man, and therefore of St. Paul himself. Chrysostom and Jerome excuse St. Peter's dissimulation as recorded in Gal. ii., while Augustine and Ambrose condemn it as sinful. Again Ambrose took "taste not, handle not" (Coloss. ii. 21) as a warning against putting our hopes in worldly things, but Chrysostom and Theophylact held the passage to be a censure on those who issued such prohibitions. Whittaker divides the false interpretations put forth by the Church of Rome into three classes—some depend on a corruption or mistranslation of the text, some on a perverted sense foreign to the context, others on a mere fancy of some ancient author.

Let us now consider the Rationalizing process.

The great name of Origen in the early Church gave wide influence to his allegorizing views. As man consists of body, soul and spirit, so, he conceived, are there three corresponding senses in which the words of Scripture are to be taken, and he found confirmation of this idea in the water-vessels at Cana (John ii.). "They are said to be for the purification of the Jews, the expression darkly intimating with respect to those who are called by the Apostle Jews secretly, that they are purified by the word of Scripture, receiving sometimes two firkins, so to speak, the psychical and spiritual sense; and sometimes three firkins, since some have in addition to those already mentioned, also the corporeal sense (*Ruffinus*, which is the historical). . . . And six water-vessels are reasonably appropriate to those who are purified in the world, which was made in six days—the perfect number."

I give this as a specimen of his mode of interpretation; but he carried his views so far as to allegorize the creation of the world, the state of Adam in Paradise, our Lord's temptation, and thus deprive them of historic truth. It is sad that so earnest and devout a Christian should have done this, for his principle of interpretation is thoroughly destructive. Origen has had many followers, both within and without the Church, and his views have affected many who would scarcely own their obligations to him. The modern critical school differ widely from Origen in many things, but the result of their criticism on the books of Scripture tends to the same end as the allegorizing views of the old Greek Father by destroying the substratum of facts upon which they rest. It is, of course, true that the Bible is a collection of human writings, and it is upon the human side exclusively that this school regards it; but although there is a sense in which the Bible is like other

books, we must ever bear in mind that there is a sense in which it is unlike all other books—*viz.*, its Divine authorship by the Holy Spirit, by whom its several human authors were instructed both what to write and how to write it. Our modern critics treat the Bible not as a component whole, but rather regard its various parts separately and independently of the rest, forgetful of the danger long ago pointed out by St. Peter of privately interpreting the Word of God. To quote Professor Birks, the Scripture notices of Melchizedek are an example of the confusion which this disintegrating method produces in the unity of the Sacred Volume. First we have an early monogram by an unknown contemporary of Chedorlaomer, then a reference to Melchizedek by David or some later writer; and lastly we have the author of the Epistle to the Hebrews, founding upon these uncertain data one of the most beautiful didactic passages in the New Testament. So much for the history of Scriptural Exegesis.

Let us now seek a safer path—"in medio tutissimus ibis" will prove a true motto. We must avoid the Scylla of Church authority and the Charybdis of Rationalistic irreverence; we must recognize the Divine and human characteristics of the Sacred Volume, but above all we must let Scripture be its own interpreter. "There are indeed shallows in the Bible in which a child may wade, and depths in which an elephant can swim—passages which he may run that readeth—and parts so obscure that neither criticism nor learning can discover their full meaning" (Whittaker).

We shall, if we are wise, avail ourselves of the learning of other days as well as of the critical skill so marvellously developed in our own times—but all these aids, however useful and valuable, will be of little practical use, if we forget the need of the Spirit's illumination to enable us to understand what Holy Men of old wrote under His guidance. Our first object must be to ascertain the exact words of Scripture, and for this purpose we must consult the original tongues in which they were written, as no translation, however accurate and expressive, can suffice. Here textual criticism finds its due place, and serves as a handmaid to disclose the beauties of Revelation. Having ascertained the text, we must proceed to discover the meaning. Some passages are to be taken literally; in others the meaning requires to be taken historically, *viz.*, as addressed to men at a particular time and place. In others, a spiritual sense is the only possible one; for instance, the comment of the Jews upon our Lord's words, St. John vi. 51: "Will this man give us his flesh to eat?" shows the absurdity of pressing the literal sense. In some passages there are two senses—literal and spiritual—but in

these we have to be on our guard against the error of Origen. Some places are clearly figurative, and yet no difficulty of interpretation arises. Thus, in Psalm xci. 13, no literal lion or dragon is intended; and when our Lord used the words, "This is my body," the disciples could not have understood Him to mean that the bread and wine were His natural body, any more than when He said, "I am the door," they conceived Him to mean that He was an actual door. So, again, "If thy right eye offend thee, pluck it out," could not have been meant to be taken literally. Further, remember the Bible is manifold; it contains history, doctrines, miracles and prophecies. The prophetic part of Scripture is confessedly the most difficult portion to interpret. Some prophecies are unfulfilled, others have already received their fulfilment, while some have been partially accomplished and await their fuller and more exact fulfilment. In some cases we look for literal accomplishment, as Christ's second Advent, and the destruction of the earth by fire; and in others we have prophetic symbols foreshadowing future events, as the seals, trumpets and vials in the Apocalypse. Care and discrimination are greatly needed; for instance, Israel and Zion in the Old Testament prophets were for centuries regarded simply as symbols of the Christian Church, and thus the whole future of Israel as a nation was overlooked. So, in the same way, the second and third chapters of the Apocalypse have been interpreted as an historical series of the Church from the days of the Apostles to the end of the present Dispensation—a view which only needs candid examination to show that it is quite untenable.

With regard to the facts of Scripture—they are of two kinds—history and miracle. Sometimes (1 Cor. x. 11; Gal. iv. 24) they are said to be types or allegories of spiritual truth—but they are not to be explained away. The Doctrines of Scripture must be taken from a comparison of different passages. Where we have an apparent contradiction, we must beware of pushing one truth to a logical conclusion so as to overshadow other truths as clearly taught elsewhere. For instance, such a text as "The Lord hath laid upon Him the iniquity of us all," is not to be limited in meaning so as to deny the great truth that Christ died for all men, because it appears to contradict other texts which speak of "an election of grace." There is special danger of our bringing our own theories to the Word of God and endeavouring to make it square with them, instead of modifying our views to agree with Scripture. It is this injudiciousness and prejudice of Christian writers which has caused an accusation to be formulated against the Bible that "it is the most uncertain of all books, although we believe all religious truth to be contained in it." Some have been thereby

led to take refuge in the Church of Rome, while others have been drawn into scepticism and infidelity. The true remedy is the one which Scripture itself gives—we must “search,” “dig” beneath its surface for its hidden treasures, and to those who thus diligently seek, the blessings it promises will be given. Prayer, meditation and reading of the Divine Word—these make the experienced interpreter of the sacred Scriptures. “Where meditation shows anything lacking, prayer,” says St. Bernard, “obtains its supply.” Just one word of caution about what may be called catch-passages—where the apparent meaning is not the true one. Every passage must be taken in connection with its context, and not wrested from its natural meaning. The neglect of this simple rule has produced what may be called the monstrosities of interpretation.

Grammatical criticism abounds, while spiritual discrimination is rare in modern commentaries; yet this is ever the most important, and no exegesis can be sound which neglects it. The Scriptures themselves state this, *e.g.*, 1 Cor. ii. 15, “He that is spiritual judgeth all things;” 1 John ii. 20, “Ye have an unction from the Holy One, and ye know all things.” Even plain passages such as Acts xvi. 31, “Believe on the Lord Jesus Christ;” 1 John i. 7, “The blood of Jesus Christ His Son cleanseth us from all sin,” are sometimes interpreted so as to lose all their simplicity and comfort. Again, it is very important to remember that there are key-words in Scripture—great cardinal truths to lay hold of—such as atonement and propitiation. No exegesis can be sound which overlooks or undervalues this important feature of the Sacred Volume. Nor is this caution unnecessary in the present day, as our controversies show.

Above all, we should remember the saying of an old writer, “Ignorance of Scripture is ignorance of Christ,” and that interpretation of the inspired writings, which does not recognise the Lord Jesus Christ as the sum and substance, “the Alpha and Omega” of them all, must be pronounced to be radically false and unsound.

R. C. W. RABAN.



#### ART. V.—MISSIONS TO CHILDREN.

“SUFFER little children to come unto Me.” “He took them up in His arms and blessed them.” Something like this should, I think, be the line on which children’s missions ought to be carried out, though, like many other so-called “lines” suggested by Holy Scripture, the explanation

will vary according to the views of the explainer: *e.g.*, lately I saw this text quoted as an argument *against* infant baptism—but this is a digression, and must be suppressed.

I am going to speak of children's missions or services in Church, for, after all, it is in Church and not by the seashore that most of us come face to face with our children.

*Children's Services in Church.*—Looking back over four years' experience of these in some of the many churches I have visited as a Church Pastoral-Aid Association Secretary, I find it hard to repress a shudder. There *are* brethren who will tell you, in strict confidence, that anything will do for a week-night service. Alas! I fear that *less* than anything will sometimes do for the children. We meet in this society to help one another. We meet even to criticise one another in a sincerely loving spirit. Let me say boldly, then, that I do *not* think *all* Evangelical clergy understand children and children's "services." As to the service, the more dreary (it would seem) the better—a careful elimination of all *responses* (one church, a famous London Evangelical stronghold that I dare not mention, denies the children the use of the Creed, so necessary, one would think, in view of confirmation), the Psalms and Canticles abolished in favour of hymns rarely practised beforehand, no attempt whatever to inculcate reverence; as to the sermon, well, I am reminded of a dear old lady whom I met at the seaside last year, who told me she never missed attending the children's services on the shore—and she was wise—for the addresses exactly suited *her* spiritual level, but as for suiting the children, of that I am not so sure.

I will say a few words on: (1) The System of Children's Missions or Services; (2) The Service itself; (3) The Sermon.

### 1. *The System of Children's Services.*

There are, roughly speaking, *three* systems of children's services, or of getting at the children. First, that of evangelizing pure and simple, such as is pursued with more or less success by the agents of the Children's Special Service Mission. Secondly, there is that of the High Anglican School, whereby children are thoroughly drilled in the doctrines of the Church, and become finally disciples of the sacerdotal system. Thirdly, there is the system which combines the best features of the first two, and which may be described as spiritual life on a Church of England basis. My own convictions are with this third system.

The evangelizing system pure and simple has several drawbacks from the Church of England point of view. To take one only, it ignores baptism, and though it is quite possible to

make more of Baptism than the Prayer-Book would seem to warrant, yet, in the case of Church of *England* children (and my paper is meant to refer only to these) we lose a great deal when our mouths are compelled to be shut upon this important subject. "You belong to Christ, for you have been given to Christ as an infant," is a definite starting-point of great value. And here let me note, that with regard to this thorny question of baptism, everything depends on our *aim*. If *that* is (as it ought to be) the *conversion* of our children, we are not likely to fall victims to any mechanical theory of baptismal regeneration; a change of heart is as necessary for a baptized child as for an unbaptized one, but a change of heart is *God's* work; *ours* is to teach the child in accordance with our formularies, and these bid us regard *confirmation* as the aim of our instruction. The ideal confirmation is the confirmation which is also *conversion*. Let that ideal be ours, and I venture to think we need not shirk one sentence in the Prayer-Book.

And here may I say a word on child conversion? A few days ago I buried a man who, when a boy, had been converted in St. John's Sunday-school, Holloway. The story of his conversion has been published as a tract by the Religious Tract Society.<sup>1</sup> It was followed by that of several other boys, for whom I arranged (it was in my layman's days) a kind of class-meeting. I mention this to show that I do believe, firmly believe, in child conversion, though I cannot quite endorse all the methods of the Evangelistic school. I remember being considerably pained by the attempt witnessed some years since at one of Mr. Josiah Spire's meetings to extort testimony from boy believers. Two years ago I was present at the last of a series of seaside services. Five evangelists gave searching addresses of five minutes each, and the whole thing at last palled upon me. It was subjective religion run mad. "Suffer little children to *come*"—don't "work them *up* to come." Be careful to teach them the rudiments of the Christian faith—something of the *WHOLE* counsel of God, and not a *repetition* (frequently *ad nauseam*) of but one part of it.

Listen to this, from the letter of one of the most thoughtful of our younger clergy, well known to some in this room. He writes (from Oxford) to me as follows: "The Atonement has become a living truth to me. It used to be almost a dead and broken 'note' in my spiritual life compared with the personal affection it inspires now. I had *lost* its meaning from hearing about it *always* as a *boy*, but now it has sprung up as a well of living water."

Children are very impressionable, but impressions, let us re-

<sup>1</sup> "The Walk to the City." Price 1s. per 100.

member, are apt to fade away. I can conceive of no more awful state than that of the youth who, when at last face to face with sin in its most deadly form, has been sickened with years of emotional Christianity, which has somehow lost its power when that power is most needed. These are extreme cases, I willingly admit, but do let us be careful. Never allow your children to get *tired* of the Gospel, or, rather, of the Atonement. Remember that the Creed, Lord's Prayer, Ten Commandments, and the Bible history are full of teaching which is *varied*. Let their hearts be *drawn*, not *driven*, to Christ; let Christ Himself, by the Holy Ghost, be their Teacher; let us fear to intrude ourselves, lest, perchance, we hinder God's work. "He that *believeth* shall not make *haste*." But I must hasten to—

## 2. *The Children's Service.*

Why should not this be *every* Sunday? It was *meant* to be at the Reformation; but *then*, you will say, there were no Sunday-schools. True; but now there are no day-schools, and, do what we will, we cannot get Sunday-school teachers to really teach the children anything but the Bible stories, which they know already from Board-school acquaintance, and know frequently better than their Sunday-school teacher. Few Sunday-school teachers can prepare two lessons for a Sunday. Then why not have a service *every* Sunday morning or afternoon? Do we realize that if we clergy wait until confirmation time to deal with our children we shall probably never deal with them at all? I have heard lately of a clergyman who is vicar of a parish of some eleven thousand people, who, on account of illness, was obliged to ask a friend to prepare his female candidates for confirmation. Only nineteen came forward, one of whom was a married woman, another was over twenty-one years of age, and but twelve of the remainder were eventually presented to the Bishop. But I am forestalling what will come under my third division. The children are in church—what shall the service be?

I quote again from the letter already referred to: "Do tell the brethren not to be afraid of a bright and hearty service for children, not too long; and attention in teaching them to *kneel* down, all together, if possible, when they come to church in a body. It is by such detail that real reverence is taught and followed." To this I venture to utter a hearty Amen. The weekly Sunday service should be in some sort a practice-ground. There should be no lolling, no inattention, no irreverence in posture or manner. The thing can be done, and done thoroughly, *only* when the service is held weekly. I may



add that for ten years before I was ordained I conducted a children's service every Sunday in St. John's Sunday-school, Holloway. The order and attention were such that I never even asked a question in order to sustain interest. I never told one anecdote by way of sugar-plum, only Bible stories drawn out and applied, and there was always the same breathless attention. Once I turned a boy out simply for fidgeting. Alas! never since then have I been able so to preach, for never since then have I been privileged to conduct a children's service *every* Sunday.

The revival to which I referred was partly carried on at that service, and yet we had no after-meetings, no testimonies, nothing but the Prayer-Book service and the Hymnal Companion. As a digression, I may add that at the tenth anniversary we invited the present Rector of Whitechapel (then an undergraduate at Oxford) to teach us the responses according to Tallis—somewhat, I fear, to the horror of a few of our straiter brethren. This service still continues, though I have not visited it since 1881. Four of its conductors are now in holy orders. Use the Prayer-Book. There are three services which can be arranged: (1) Morning Prayer, (2) Litany, (3) Ante-Communion. We taught our children these so thoroughly that when they went to church one Sunday morning they carried away the congregation by their vigorous responding. Never omit a Versicle; let these and the *Amens* be sung. The Ferial responses are far easier than Tallis, and the Litany is always enjoyed when set to music. Use a *Church* hymn-book. May I say that I do not like "Golden Bells" as a whole? Many of the hymns are far removed from the *sobriety* of the Church of England, which is, after all, more in accordance with *youthful* piety than more ecstatic utterances not always couched in Scripture language. A processional hymn when there is a surpliced choir is a very harmless custom, and I cannot speak too highly of a plan which I saw at a church in Southampton—viz., the choir standing by the west door and singing a hymn as the children filed out. But I must pass on to—

### 3. *The Sermon.*

I am afraid this must be to some extent catechetical in these Board-school days. Every child is bound by its baptismal obligations to know the Creed, Lord's Prayer, Ten Commandments, and Catechism, and we clergy are responsible that these shall be taught and explained over and over again. Don't be afraid of them. They are (as the Bishop of London once said) a kind of spiritual multiplication-table, for want of which many souls are led into paths of heresy in after-life. As a rule, children like to learn and to be questioned; they appreciate the law,

and are more moral than spiritual in their theology. Why should they not be? The law is a schoolmaster to lead us to Christ. It would doubtless grieve the hearts of the young seaside missionaries whose farewell five minutes' addresses I had the privilege of hearing, if they knew that two little boys (very dear to me) talked frequently of a sermon on little foxes which one of the preachers gave in the course of the mission, whilst of the five minutes' farewell appeals I heard nothing from them at all. And here let me remind you of the serious obligation we are under of preparing *all* our children for their approaching confirmation, and not only the mere handful who come out in response to our annual invitation. Every baptized infant is bound to be confirmed; and when confirmation is evangelically regarded—viz., as a heart decision for Christ, and not merely as an ecclesiastical coming of age—our sermons ought not to lack any of the fervour which is the charm of the seaside exhortation. It should be impossible for a child to reach the age of twelve or thirteen without being thoroughly acquainted, not only with the whole scheme of instruction (Church Catechism, etc.), but with the *idea* of confirmation itself as the great step of its early youth—the public confession of Christ, and realization of the full privileges of a Church of England Christian. Surely in this matter we may adapt to our use and take comfort from the old proverb (that is, if we deserve the consolation): “Train up a [Church of England] child in the way he should go, and when he is old [enough to be confirmed] he will not depart from it.”

But let us beware of being *satisfied* with catechizing, or formal preparation for confirmation. It is a *means*, but it is not *grace*, and we want grace as well as means. Never let us lose sight of the fact that we wish to see *Christ formed* in our children. In this aim we yield to none, however earnest. But we believe that as Church of England Christians we have the best machinery in Christendom at our disposal, and we need not be ashamed or afraid to use it. It is only when the machinery is allowed to be an *end* instead of a means that even the very use of it pains those “whose hearts God has touched.” I am more and more convinced, as years pass on, that the whole system of the Church of England only needs to be spiritualized in order to be the most perfect of its kind; and I plead earnestly that our children may be brought up to love the Church in which they were baptized, not merely because it is an ancient Church, or a Protestant Church, or a branch of the Church Catholic, but because in that Church they found *Christ*, and by the means of grace provided in that Church they are rooted and grounded and built up in Him.

EDWIN J. STURDEE.

## ART. VI. DEAN BOYLE'S REMINISCENCES.

IT has been the agreeable fate of the Dean of Salisbury to pass his life amongst persons of good birth and breeding, and of literary, political, and ecclesiastical eminence. His father was one of the best known and most respected Scotsmen of his day, Lord-Justice-General Boyle, President of the Court of Session (the Lord-Justice-General occupies in Scotland the position of Lord Chancellor and Lord Chief Justice), grandson of John, second Earl of Glasgow. He formed many pleasant friendships at Edinburgh Academy and at the Charterhouse, and in his father's house he frequently saw the most famous luminaries of Edinburgh society at its most brilliant period. At Exeter College, at Kidderminster under Thomas Claughton (afterwards Bishop of St. Albans), at Hagley in the neighbourhood of Lord Lyttelton, at Birmingham, at Kidderminster again as Vicar and Rural Dean, and now for the last fifteen years as Dean of Salisbury, he has been associated with all that was best and most valuable in his place and neighbourhood. The friendships of Edinburgh, school-days, college, and clerical life, have led to others, and famous and interesting names pass through these pages illuminated by the kindly light of a keen and friendly observer. The Dean's own character has always been so grave, shrewd, pleasant, and lovable, his memory so retentive, his conversation so attractive, his literary taste and knowledge so excellent, and his attitude so devoted to duty, modest, and free from all self-seeking, that his friendship has always been sought rather than offered, and the relation in which he stands to all the eminent personages of whom he gives his charming reminiscences is one in the highest degree honourable to his own self-respect, reserve, and independence.

The gems of wit and humour, as well as the cameos of interesting and acute portraiture, have already been selected and displayed by many appreciative reviews. The remarks of the Dean on religious questions from his standpoint of quiet and cautious observation, and with his manifold experience, form a suggestive study.

Here is a useful thought from Lockhart, the editor of the *Quarterly*, and son-in-law of Sir Walter Scott: "The last time I saw Lockhart I told him I was about to take orders. He gave me admirable advice, and said he believed that if the English Church and her sons would only remember Laud's words, 'The Church of England is not Rome, and she is not a conventicle,' a great future lies before her. 'My son-in-law and daughter,' he said, 'are not the same as they were in the English Church. They have lost tone, they have lost char-

acter, and there is a sort of superstition about them—dear excellent creatures as they are, giving quantities of money away.’” A parallel suggestion is given from the conversation of James, twelfth Earl of Elgin, the late Viceroy of India, father of the present Viceroy: “His observation was keen, and I was particularly struck by the way in which he noted the difference in a friend who had joined the Church of Rome. ‘In his youth he was delightfully tender in conscience, and I often admired his evident desire to rule his life; but I was surprised to find when we met many years afterwards that he looked on dinner as the great event of the day, talked a great deal too much about vintages, and snuffed immoderately. We came to close quarters, and he told me he lived under direction, had his life mapped out for him, and had very little trouble. I marvelled at the change, and was not edified.’”

After speaking of a noble and memorable sermon by Sydney Smith at St. Paul's Cathedral on the preaching of John the Baptist, when “there was a manliness and power in his manner and language quite captivating,” the Dean says: “The contrast between St. Paul's when I heard Sydney Smith preach there and its present condition is indeed striking. There was a coldness and deadness in the service almost overpowering. The choir boys were careless, the lay clerks looked bored and whispered to each other, some of the windows were broken, and the vigorous old man in the pulpit was the only living thing in the building. Happier times have come. St. Paul's is a real centre of noble worship and hearty preaching. The impression made by Liddon and others like him is as remarkable as that produced by Savonarola at Florence. What has been done at St. Paul's since the days when Dean Milman first established special services, and by his successors, Deans Mansel, Church, and Gregory, has raised the whole character of religious life in England, and made St. Paul's indeed dear to the hearts of this generation.”

After description of a sermon by Pusey, the following remarks should be noticed: “I have, unfortunately, had many friends who submitted themselves to Pusey as a spiritual guide, and fully adopted his theory of confession and direction; and in nearly every case I have seen traces of enfeebled intellect, and what I must call loss of real moral perception. If the system so zealously advocated by Pusey were ever to be generally adopted, a bad time would come to English homes. There are indications of a healthier and higher spirit in the difficult province of dealing with souls which lead me to believe at the close of my life that the teaching of Maurice, Kingsley, Vaughan, Lightfoot, and Westcott is gaining a firmer hold of some of my younger brethren in the ministry. I am not

unmindful of what Liddon, King, and Church have done, but I am certain that it is the teaching of the robusiter school of thought which alone can influence the religious and thoughtful laymen who have an instinctive dislike of the confessional."

The following is an interesting sketch of the attitude of a Broad Churchman. It is from a sermon by Jowett at Oban, who, having a reading-party there, preached in the upper room where the Episcopal Church service was conducted: "To the poor and uneducated, at times to all, no better advice can be given for the understanding of Scripture than to read the Bible humbly with prayer. The critical and metaphysical student requires another sort of rule for which this can never be made a substitute. This duty is to throw himself back into the times, the modes of thought, the language of the Apostolic age. He must pass from the abstract to the concrete, from the ideal and intellectual to the spiritual, from later statements of faith and doctrine to the words of inspiration which fell from the lips of the first believers. He must seek to conceive the religion of Christ in its relation to the religions of other ages and distant countries, to the philosophy of our own and other times: and if in this effort his mind seems to fail or waver, he must win back, in life and practice, the hold on the truths of the Gospel which he is beginning to lose in the images of speculation." The reader will be reminded of the verse in St. John (vii. 17), "If any man will do His will, he shall know of the doctrine." And he will reflect with gratitude that few are called upon to become critical and metaphysical students; and that even in the mazes of speculation there may be a sure and Divine guide.

This is a pleasant picture of a first curacy: "I was certainly most fortunate in beginning my new life under the leadership of my vicar, Claughton. I very soon began to be on very intimate terms with him. He had a singular power of winning the affections of those who worked under him. He had no particular method in the direction of our work. Every one had a considerable district entrusted to his care, and every one, I think, felt that he enjoyed a certain liberty of action, and this had the effect of deepening the sense of responsibility. When a difficult case came before us, the vicar was ready to aid with advice, and, if there were need, to go with the curate and give him a practical lesson how to act. He was fearless in rebuke, and could still preserve a loving and faithful spirit. I delighted in talking to him of the peculiarities of my people, and I very soon began to feel, under the inspiration of his guidance and friendship, the engrossing interest of parochial life. The object of the Vicar of Kidderminster was to give to every one of his curates a full share of

work. We had our mornings in the schools, and were trained to catechize publicly in church. Sermons were not generally required much from those who were in their first year, but I, owing to circumstances, had to undertake the charge of a small chapel, and to preach frequently to a small number of simple country folks, among whom was a rare specimen of a true old English farmer, as genuine and true in his simple faith, and loyalty to the Church of England, as Sir Roger de Coverley himself."

Again, of little social outings in Kidderminster days: "The method of work now pursued by clergy in large towns has grown most exacting, and some who read these pages will be inclined to think that short absences, even amongst elevating associations, were not healthful. . . . I returned to my visits among the poor, my cottage lectures, and evenings with pupil-teachers, with great zest, and with the feeling that although social life has its pleasures, there are compensations in active ministerial work which make up for drudgery. The real power of religion, during the hardships of a distressed time, was seen in the patience with which poverty and sickness were borne. It is something to have known, as I have known, a bedridden woman who never left her miserable garret for twenty years, but who fed on the great truths of the Gospel with an intensity and glow of feeling such as is seen in the pages that tell of the faith of true saints."

The Dean's attitude of quiet and impartial observation is exhibited in the following paragraph: "Nothing is more instructive in the retrospect of a life than a reflection on the rise and progress, the decline and fall, of theological controversy. In the Church of England, during the first five years of my clerical life, one wave seemed to overtake another before we had time to breathe. Archdeacon Denison maintained, with characteristic vigour, doctrines regarding the Eucharist which became the subject of litigation, ended mainly on technical grounds. F. D. Maurice's position as to the meaning of the word 'eternal' led to his dismissal from King's College, and for many years affected his estimation as a theologian. Professor Jowett's views on the satisfaction of Christ, contained in the volumes published by him in 1855, united men who are often found in different camps, in defence of the doctrine they believed to be in danger. The controversy which arose on the publication of Mansel's 'Bampton Lectures' was bitterly waged for some years. Dr. Rowland Williams, afterwards better known as one of the essayists and reviewers, was attacked on account of his views on Inspiration, and chose to encounter Bishop Thirlwall in a memorable conflict, when the Bishop certainly proved himself a formidable opponent.

In Scotland the Bishop of Brechin was brought to trial for the views he held upon the subject of the Eucharist, and the strife was memorable on account of the action of Mr. Keble, who espoused the cause of the Bishop. The appearance of Lightfoot as a calm and impartial critic, when Stauley and Jowett gave to the world their volume of exposition, seemed to many to prove that a new school of English theologians was again to manifest itself at Cambridge."

Here is some excellent advice from Lonsdale, Bishop of Lichfield, when Boyle became Vicar of Handsworth, a suburb of Birmingham: "Take your own line, be careful to consult your chief people about any change you make, *visit everybody*, try and show yourself their friend, and encourage them to talk about the subjects they are most interested in." Another word of wisdom is no less admirable: "I have known many charming hosts, but I have never known one who combined such fatherly interest in his clergy and diocese with such true appreciation of all that was great in ancient and modern literature, and in theology, as my kindest friend Bishop Lonsdale. A very few weeks before his death, in 1867, I helped him to arrange his letters, on one of the days of the Wolverhampton Congress. I had just left his diocese, and had begun my work as Vicar of Kidderminster. '*Do not forget,*' he said, '*that you are the vicar of everybody. Remember that you have duties to Dissenters as well as to Churchmen. Try to bring men together.*'"

This is a sketch of the present Bishop of London in the Handsworth days (1861-1867): "Very few persons have ever in any age reached true greatness. Bishop Temple has many claims on the admiration of his fellow-countrymen. Nothing in his long career has seemed to me more admirable than the way in which he met the pitiless raging of the storm when the winds were high. The sermon which he preached in my church had some remarkable results. It made a young layman who heard it leave a considerable position, and after taking his degree at Cambridge he became a most earnest and hard-working clergyman. 'I am very sorry I called Dr. Temple a heretic,' said the highest Churchman in Birmingham to me; 'I never heard the Incarnation of Christ more beautifully put in a sermon.' 'Dr. Temple's sermon will make me read my Bible more than ever,' was the dictum of a layman who was considered one of the most prominent Evangelical Churchmen in Birmingham. I greatly enjoyed the success of my experiment, as I had been one of those who had seen the testimonials collected by my friend Theodore Walrond, when Dr. Temple was a candidate for Rugby School—testimonials such as Dr. Scott, the Master of Balliol, said he believed no man had ever

before had. Dr. Temple refused at the time to look at these tributes of his friends' opinions. I do not know if he has ever seen them."

The Dean's Scottish discretion is shown in the following sentences: "The position of a vicar or rector in a considerable place has many advantages, and ought to be a very happy sphere of labour. A man who holds this place, if he has with him a hearty band of young men working with him, has much to learn from them, and ought not to shut his eyes to the new setting which old truths often require. 'Do you manage your curates, or do your curates manage you? There is no third course,' said a worthy old Worcestershire clergyman to me, after I had been some years Vicar of Kidderminster. I think my reply was, 'Give and take is my motto.' But if I spoke somewhat lightly, it was not because I did not feel the immense responsibility of a parish where secular duties sometimes conflict with spiritual ones, and where tact, judgment and temper are often needed."

This is a pleasant little trait of Hugh Pearson, Vicar of Sonning, Canon of Windsor, the intimate friend of Dean Stanley and many other brilliant men: "He was a great reader of theology, and every work on the relations of science with religion he studied with intense interest. American writers he greatly prized, and his enthusiasm for Phillips Brooks was boundless. He took the most genuine interest in the affairs of his parishioners; and I have known him leave a country house in Scotland, where there was abundance of everything he most prized—pleasant friends, and a delightful neighbourhood, with excursions planned for every day—in order that he might not disappoint a good old woman whose niece he had promised to marry."

Speaking of the Public Worship Regulation Act, the Dean writes: "Mr. Forster, who from his peculiar position was able to look on the matter dispassionately, told me that he thought that a panic had seized on the House of Commons, and that the effect of the agitation would be prejudicial to the Church. The years which followed were years of trouble. The Bishops, who felt compelled to let the Act work, were loudly abused when the results of litigation led to the imprisonment of clergymen. At one time it almost seemed as if a strong party might possibly succeed in breaking up the Church of England. Although Archbishop Tait had at first shown a strong inclination for repressive measures, his statesmanlike spirit moderated much of the rancour; and the appointment of a Royal Commission upon the subject of the Church Courts, in 1881, did much to calm the tempest and prevent mischief. Many were surprised to find that the taste for ceremonial, hitherto unknown



in England, gradually grew stronger. It was difficult at times to discriminate between those who were really anxious to assimilate Anglican services to Romish standards, and those who, though really faithful to what they believed to be allowed ritual, were strongly opposed to Roman teaching. A very wise and shrewd observer, who always looked unfavourably on the Public Worship Regulation Act, said to me, when Archbishop Tait died, that although he did not always agree with particular acts of the Archbishop's, he believed that, mainly owing to his wise policy, the disestablishment and disendowment of the English Church had been wonderfully deferred. Mr. Forster took very much the same view. 'The parochial system,' he said, 'has this one great advantage—it gives a man a royal road to every house in his parish. If you clergy are wise, you will make much of this, and not talk too much of your right to your endowments; if you do, you will find that you won't carry many jewels with you out of Egypt.' In these latter days I have often thought of his words. A National Church is best vindicated by taking the highest ground; and when the endowments of a Church are looked upon as possessions held in trust for the benefit of the nation, and as the best means of preaching the Gospel to the poor, men are more likely to refrain from taking possession of the revenues of the Church than from any scruples about the original intentions of those who granted tithes and property."

Bishop Magee's opinion of Bishop Butler is noticeable: "Upon the subject of Bishop Butler's influence the Bishop was very great. 'Goldwin Smith,' he said to me, 'says that he has lived in a university where Butler was almost worshipped like a fetich. Well,' he added, 'fetich-worship is wrong, but I am very much of Bishop Fitzgerald's mind, who said that every year he lived he thought more of Butler.' There are two aphorisms, "compassion, which is momentary love,' and 'resignation to the will of God is the whole of piety': how complete, how embracing they are! A quiet bishop in the eighteenth century dares to say 'that reason is indeed the only faculty we have wherewith to judge concerning anything, even revelation itself'; and ignorant fellows in this nineteenth century will tell you that Butler was timid, and no thinker. David Hume knew better, and thought himself highly fortunate when he got Butler's approval for his essays. 'I once met,' said the Bishop, 'an old man in Ireland, who told me Edmund Burke had said to a lady who asked him what book he would like best to have written, Butler's "Analogy" and Johnson's "Vanity of Human Wishes."'"

With one or two more extracts this sketch must end. Here is the late Dean of St. Paul's: "Dean Church was a man who

really shrank from public life in any shape. He was drawn with great reluctance from the care of his country parish to the Deanery of St. Paul's; and though fitted in many respects for much higher positions, he felt strongly a dislike for great ecclesiastical activity. His countenance showed the delicate and yet strong expression of a character in which austerity and sweetness, intense belief and the highest tolerance, were wonderfully blended. . . . It is in the two volumes of 'Village Sermons,' published since his death, so rich in the disclosure of great truths in familiar language, that the exquisite character of Dean Church is most evident. He seems to have delighted in bringing back that which was dearest to his heart within reach of the capacity of his country congregation. . . . I shall never forget a conversation I had with him, at the Deanery at St. Paul's, upon a subject of which he was master, the merits and the evils of habitual confession and direction. One sentence I record here: 'Some natures may be strengthened and braced by habitual resort to confession; but the highest spiritual condition is impeded by it.'

Dean Boyle's remarks on Missions and Temperance Work introduce another suggestive sentence from Dean Church, and with that must conclude this article: "There have been, during the last five-and-twenty years, two very remarkable movements in the English Church—the organization of special missions and the temperance movement. In spite of the mistakes sometimes wrought by zealots, an immense deal of good has been done by the last of these movements. There is a steady advance. Moderation and good sense are having sway, and in a very short time public opinion will be declared in favour of wise measures for the mitigation of our national disgrace. . . . The mission movement is, after all, only one aspect of the great and vital struggle now made in the Church of England. Often and often have I been reminded of those noble words of Dean Church's: 'In one sense, indeed, what is gained by any great religious movement? What are all reforms, remedies, restorations, victories of truth, but protests of a minority—efforts, clogged and incomplete, of the good and brave, just enough in their own day to stop instant ruin—the appointed means to save what is to be saved, but in themselves failures? Good men work and suffer, and bad men enjoy their labours and spoil them; a step is made in advance—evil rolled back and kept in check for awhile, only to return perhaps the stronger. But thus, and thus only, is truth passed on, and the world preserved from utter corruption.'"

The reader will be well-advised to obtain this interesting and instructive volume from his library. Here only some of

the serious recollections have been quoted; but the book abounds in amusing and agreeable glimpses of secular, literary and political life. He will wish the Dean many years of health and intellectual activity, and hope that he will continue to make abundant use of his judicious note-book and his graphic and sagacious pen.

WILLIAM SINCLAIR.

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## Notes and Queries.

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### NOTE ON PSALM LXXVIII.

It is a remarkable fact (to which perhaps sufficient attention has not been called) that only seven plagues of Egypt are mentioned in Ps. lxxviii. Lice and darkness and boils are omitted.

Those who maintain the composite character of the Hexateuch will find in this fact a curious and entirely unexpected confirmation of their theory.

Accepting the usual letters—

J = Jehovist,

E = Elohist,

P = Priests' code,

the following table will explain itself :

#### PLAGUES MENTIONED IN PS. LXXVIII.

Ver. 45.	Waters into blood ...	...	Exod. vii. 17.	J.
Ver. 46.	Frogs ...	...	Exod. viii. 2.	J.
Ver. 46.	Locusts ...	...	Exod. x. 4.	J.
Ver. 47.	Flies (swarms) ...	...	Exod. viii. 20.	J.
Ver. 48.	Hail ...	...	Exod. ix. 23b.	J.
Ver. 49.	Murrain ...	...	Exod. ix. 3.	J.
Ver. 51.	Pestilence ...	...	Exod. ix. 15.	J.
Ver. 52.	First-born ...	...	Exod. xi. 5.	J.

#### PLAGUES NOT MENTIONED IN PS. LXXVIII.

Lice ...	...	...	Exod. viii. 16.	P.
Darkness ...	...	...	Exod. x. 21.	E.
Boils ...	...	...	Exod. ix. 8.	P.

There is here, of course, no proof, but a very remarkable undesigned coincidence, lending unexpected weight to the probability that the author of the Psalm happened to have beside him the MS. which is called "J."

He would scarcely have omitted the lice, the darkness, and the boils had they been present in the text with which he was familiar. The division of the text now commonly accepted is hereby strengthened.

### NOTE ON אַנִּיּוֹת, PSALM CIV. 26.

The incongruity of "ships" making their appearance amid the natural creation has led to the suggestion that this is not the correct translation of אַנִּיּוֹת.

I. We note that the Psalmist is approximately following the order of the days of creation in Gen. i. :

Light	...	...	...	Gen. i. 3.	Ps. civ. 2.
Heavens	...	...	...	" 6.	" 2.
Waters	...	...	...	" 9.	" 3.
Dry land	...	...	...	" 10.	" 7.
Moon	...	...	...	" 16.	" 19.
Beasts	...	...	...	" 20.	" 12.
Man	...	...	...	" 26.	" 23.

It would not appear that in this catalogue there is any place for the works of man. They are the works of nature. To insert ships on the fifth day seems inappropriate. Nor is there any obvious reason why ships should be selected as the special work to be mentioned.

II. We note that the collocation of verses 26, 27 is very curious :

"There go the ships, and there is that leviathan, whom Thou hast made to take his pastime therein.

"These" (referring apparently to the whole of the animal creation) "wait all upon Thee, that Thou mayest give them meat in due season"

(אכלם, that which they eat).

Is it reasonable to say that ships wait upon God, that He may give them meat?

III. We note that the Psalmist, having cited "small and great beasts, חיות," would naturally proceed, according to the genius of Hebrew poetry, to give an instance of the small in אניות, and of the great in

לויתן. Ships in this context would be a blot upon the poetry.

IV. We note that הליך is almost always used of the movements of a living creature. It is difficult to prove a negative, but we do not know of any other case where it is used of ships. Ships come, and ships are sent, and ships are fetched. It is only in modern poetry that they "walk the waters like a thing of life"; from which quotation it is evident that walking belongs to a thing of life.

V. For all these reasons we ask, Is it not possible that אניה may have another signification?

Gesenius gives the corresponding Arabic word as meaning "vas aquarium, urna, amphora," and he cites a parallel case in Greek :

γαλός, mulctra,  
γαῦλος, navis,

whence probably the Latin "galea," and the English "galley, galleon." All contain the idea of something round or cup-shaped; "vas," "vaisseau," and "vessel" is an exactly parallel case.

Guided by this analogy, it is not hard to see that the word for a ship may have been originally taken from that which conveyed the idea of a ship, by floating and moving itself upon the face of the sea—

As galley from γαῦλος.

Vaisseau from vas.

Navis and ναῦς from νέω.

So אניה may have been applied to a ship from that marine animal which alone swims vase-like upon the surface. And the scientific word "nautilus" (ναῦς) may be only the restoration of the name to its primæval source.

VI. Some faint traces of this use of אניה are still to be found in poetry.

Prov. xxx. 19. The three wonderful things :

(1) The way of an eagle in the air.

(2) The way of a serpent on a rock.

(3) דרך אֲנִיָּה בִּלְבַב הַיָּם, the way of אֲנִיָּה in the heart of the sea.

But a ship does not move in the heart of the sea, but on the surface.

(כָּל־בָּיִת certainly means beneath the surface, as is proved by the two passages, Exod. xv. 8, and Prov. xxiii. 34.)

Hence, in Prov. xxx. 19, the three wonderful things almost certainly belong, without exception, to the natural world, as well as the fourth which follows. Hence אֲנִיָּה here most probably means a marine animal, whose path through its own element is as marvellous as the paths of the eagle and the serpent.

VII. A similar argument holds good with regard to Job ix. 26 :

“My days pass as אֲנִיּוֹת אֶבֶר as the eagle that hasteth to his prey.”

Here again we should expect two natural emblems; here again אֲנִיָּה is joined with the eagle, as the nautilus sinks suddenly and the eagle swoops.

VIII. We conclude, therefore, that the rendering “Here walk the nautiluses,” is worthy of consideration.

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## Review.

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*Deuterographs. Duplicate Passages in the Old Testament: their bearing on the Text and Compilation of the Hebrew Scriptures.* Arranged and annotated by ROBERT B. GIRDLESTONE, M.A., Honorary Canon of Christchurch, and formerly Principal of Wycliffe Hall, etc. Clarendon Press, 1894.

THIS is a long title, much after the fashion of former days, but one which is in this case of very real advantage to the reader as explaining to him what he is to expect.

It exactly describes the nature of the book, which is an exhibition to the eye of certain facts connected with the Old Testament, which to most of us have been entirely unknown, though actually lying before us whenever we read certain considerable parts of it, and especially the Books of Samuel, Kings, and Chronicles. I venture to express an opinion that though we have all known that there were passages repeated out of one book in another, it will to most be a revelation, as I confess it was to me, to see these “deuterographs” tabulated as Canon Girdlestone has done, and to learn how much the later writer has borrowed from those which are earlier.

The work is one rather of facts than of inferences, but when the reader sees the long portions in Samuel and Kings repeated in Chronicles he cannot help inferring that, whatever the purpose for which they were written, and whatever their relation to one another, they have a unity among themselves, and are not two altogether separate monuments of antiquity, but depend the one on the other.

What that dependence is is one of the questions to which Canon Girdlestone directs attention. He takes for granted that in the royal archives, both of the kingdom of Judah and of the kingdom of Israel, there were chronicles of the various reigns. These chronicles were secular; but there was besides a series of prophets who composed the Books of Samuel and the Books of Kings. That the Books of Chronicles which are quoted in Kings were not our present Books of Chronicles is clear from what may be considered certain, namely, that the latter were written long after the Books of Samuel and Kings. But our present Books of Chronicles contain references to the works of prophetic writers,

who were more or less contemporary with the events—Samuel, Nathan, Gad, Ahijah, Iddo, and Shemaiah, who may reasonably be looked on as substantially the authors, or, at all events, the sources of the religious history of the Kings of Israel and Judah, which appears in the Bible as the Books of Samuel and Kings. These works were thus written by a succession of prophets who reached down to the days of Jeremiah—himself probably the last of these prophetic writers of the history. The theory thus elaborated fits in with the fact that these Books of Samuel and Kings, as well as Joshua and Judges, are, and always have been, reckoned by the Jews as the writings of the “Prophets,” as distinguished from the “Law” and the “Psalms,” or Hagiographa. The editor of the whole work, to use a modern phrase, was also doubtless a prophet, and the books rank as fully inspired documents.

The Books of Chronicles may have had more than one writer, though Canon Girdlestone inclines to the belief that there was only one, who lived, not much if at all later than Nehemiah. The Second Book of Chronicles is actually overlapped by Ezra (2 Chron. xxvi. 22, 23, and Ezra i. 1, 2, and a part of verse 3 being identical) a fact which seems to show conclusively that Chronicles was written before Ezra, and that Ezra was really only a continuation of Chronicles. Then, in what relation must the Books of Chronicles stand to Samuel and Kings? The purpose of the writer was to give the history of the Southern Kingdom, so that its lessons might be learned by the Jews on their restoration. After nine chapters of a genealogical character, the writer commences his history with David and Solomon; but when the division of the kingdom takes place he confines himself to the Kings of Judah, and traces the history of Judah up to the captivity, whilst the Books of Ezra and Nehemiah relate the return from exile. Wellhausen's deep antipathy to the Books of Chronicles is one of the salient points in his writings. He expresses, over and over again, his dislike for them, and his contempt of their religiousness. In a totally opposite spirit, Canon Girdlestone states the true character of these books. “A lesson of confidence in God is constantly being impressed on the reader, and the need of loyal obedience to His Word is shown to be the secret of national prosperity.”

There are various differences between these two documents, for we may consider Samuel and Kings as one, and Chronicles as another document, the composition of Kings having been concluded just before the exile, and that of Chronicles in the time of Nehemiah. These differences are of various kinds; many of them have respect to numbers, and are in great part owing to the extreme inaccuracy of copyists, even up to the time of the Masorites. That many of these errors in transcription were late, is proved by the fact that they arose from the resemblance of letters which are much alike in the “square” character used now, but were not at all alike in the ancient Hebrew character, in which the manuscripts were originally written. A collation of the manuscripts of Samuel and Kings, and also of the Chronicles with the Septuagint may give great help towards arriving at a correct text. “We must give due credit,” says Canon Girdlestone, “to the LXX. as frequently suggesting the true reading.” It is earnestly to be hoped that the thoughtful words of so accomplished a Hebrew scholar as Canon Girdlestone will lead to a more respectful treatment by Hebrew critics of that priceless document, however deficient it may be in literary skill and grammatical accuracy. Its value is not as a specimen of Greek scholarship or a model of translation, but as a witness to what was in the manuscripts from which they translated. It is fatal to all attempts to arrive at the true Hebrew text to neglect so ancient a translation, which was made when many of the corruptions to be found in the present Hebrew manuscripts had certainly not taken place.

The most difficult and laborious part of Canon Girdlestone's work, and which runs through it all, is the tracing the differences between the older and more recent books, as shown in the same passages—in spelling, especially as regards the insertion or omission of servile letters, in the use of prepositions, having nearly the same meaning, in the employment of words, short phrases or idioms, and in the use of the names Elobim and Jehovah. These variations are not uniform, but frequent enough to show a distinction in the ordinary *usus loquendi*, all of which put together form a proof that the language, like other languages, suffered changes in the course of years between Samuel's time and Nehemiah's.

The remarkable collection of facts which Canon Girdlestone has brought together will be found to have a great bearing on some questions of first-rate importance, especially in relation to what is called the "Higher Criticism," and also, less obviously, with respect to Inspiration. I cannot but regard this book as one in itself of very deep interest to all serious students, and as an earnest that destructive criticism is not in the future to have, as has been too much the case hitherto, a monopoly of painstaking investigation, and patient study of the minute details of style, and idiom, and words, and letters of the Old Testament Scriptures.

SAMUEL GARRATT.

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## Short Notices.

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*The Great Reconciliation and the Reign of Grace.* By EDWARD SEELEY, Vicar of the Martyrs, Leicester. Cheaper edition. Pp. 306. Elliot Stock.

This volume is a re-issue of a weighty book which has already attracted some notice. The importance of the subject is evidently very adequately realized by Mr. Seeley, who has brought to the exposition of the great doctrine of the Atonement a fund of learning and shrewd wisdom whose very magnitude is appalling to the lay mind. Many modern difficulties are courageously tackled, and the candid-minded agnostic, who was sufficiently fair to attempt a perusal of the arguments set forth by the author, would not be sent away empty. But this is not the invariable rule. Occasionally Mr. Seeley states a difficulty without supplying a reply. It is doubtless true to say that "it must be presumptuous unbelief for us to question the suitability of an instrument specially made by an all-wise Creator"; but, alas! presumptuous or no, men do raise questions which it is the duty of the Christian apologist to answer or to let alone. In many respects Mr. Seeley's work is luminous and helpful, though he does not aim at literary grace. Men nowadays do not want to be tickled by closely reasoned discussions, but require doctrine that, while it is clear and unmistakable in its foundations, shall be soaked with a knowledge of the language and of the weariness of a world of tired men and women.

*The Revelation and the Record.* By Rev. JAMES MACGREGOR, D.D. Pp. 261. Price 7s. 6d. Edinburgh: T. and T. Clark.

This volume of "essays on matters of previous question in the proof of Christianity," as the author somewhat curiously designates them, really forms the second part of an Apologetic series (to be completed in three parts), the object of which is to set forth the view that "the proof of Christianity is constituted by the whole historical appearance of this religion among mankind." The present instalment (the first appeared some two or three years back) is occupied with two points of main

importance—(1) under the head of *Revelation*, with supernaturalism; (2) under the head of *Record*, with the proof of the New Testament canon.

The work is rigidly conservative, but written with such considerable power and concentration, and with such clear knowledge of the facts of the case, that a reader, whatever doubts he may have had before, will with difficulty resist giving in to the writer's conclusions. Dr. Macgregor has the rare gift of making "the other side" look absurd, and this not by cheap jibes, but by solid reasoning. And this leads one to say that the fascination of the book—and fascinating it is, in its own way—consists in its sterling qualities of common-sense and reasonableness, not in its style or its method.

There are many of Dr. Macgregor's criticisms I quite dissent from. He tilts very hard against Hegel at all times, and would like to break down "the system" if he could. I shall quote in this place the following excellent decision on the whole subject by the greatest master of Hegelianism in these islands—Dr. James Hutchison Stirling. He says:

"We are bound to accept Hegel's own professions. Again and again, and in the most emphatic manner, he has asserted himself not only to be politically conservative, but religiously orthodox—a Lutheran Christian. If we accept, as we do, his first assertion without difficulty, we have no right to deny his second. Indeed, however pantheistic the construction, so to speak, in space may appear, the tables, as intimated, are wholly turned in the construction in time, and *Hegel ends not only by profession, but by philosophy, a theist and a Christian.*"<sup>1</sup>

It would be unfair to close this brief notice of a really excellent work without a word of thanks to Dr. Macgregor for the labour and thought he has expended upon it. Out of the six essays which it contains, there is not one which does not deserve careful study.

E. H. BLAKENEY.

*Chronicles of Uganda.* By the Rev. R. P. ASHE. Pp. 464. Price 7s. 6d. Hodder and Stoughton.

There is no spot in the missionary field which more justly excites interest at the present moment than Uganda, where the Gospel has made such rapid progress, and where its results seem to have been thorough and permanent. Mr. Ashe, as an intelligent eye-witness, has given in this charming volume a continuous story of the chief events which led to Uganda becoming an English protectorate. It is a thrilling narrative of adventure, danger, and protection, and seems to carry us into the very heart of that romantic region. There are twenty-six admirable illustrations from photographs taken on the spot.

*History of the Church of England.* (Public School Text-Books of Religious Instruction.) By the Rev. E. L. CUTTS, D.D. Pp. 222. Price 2s. 6d. Longmans.

This manual will be useful in supplying a want. It is a very clear and succinct history of the original planting of the British Church, the subsequent Saxon Church, the gradual encroachment of the Church of Rome, and the various institutions of the Church of England. Dr. Cutts wisely avoids all doctrinal difficulties, and confines himself to matters of fact.

*Chapters on Church Music.* By the Rev. B. DANIEL. Pp. 211. Elliot Stock.

It is quite refreshing to read such a book as this by an accomplished organist and musician on such a subject. Mr. Daniel inculcates very strongly the principle of common-sense in congregational worship. His remarks on hymn-tunes and chants are extremely judicious. In the chapter on choral and congregational services his position is indicated by

<sup>1</sup> "Lectures on the Philosophy of Law," p. 13.



the following sentence : " The choral service is no longer found only in its native home, the cathedral. It has been planted in places where it will never live ; even in villages, music, not content to be handmaid, has forgotten her place, and has presumed to push public prayer and praise out of the sanctuary. This must often be due to the efforts of over-enthusiastic musicians. A clergyman once said, ' Give musicians too much of their own way, they will ruin the services.' " Mr. Daniel argues very wisely for retaining the organ and choir in the west gallery, and for employing the voices of women instead of the tuneless shrieks of half-taught village boys. The book will be a tower of strength to clergymen in dealing with any ill-considered enthusiasms and inappropriate ambitions on the part of organists and choir-masters.

*The Kingdom of God.* (2 vols.) By TOLSTOI. Pp. 261 and pp. 266. Heinemann.

There is a great deal that is beautiful in Count Tolstoi's two volumes, and they deserve careful attention as a protest against a merely ecclesiastical setting of religion ; but he makes several fundamental mistakes. He forgets, in the first place, how constantly our Lord uses the form of paradox in sentences when you have to break a nut in order to get at the kernel. He forgets also that Christian morality, life, and spirit cannot subsist without the foundations of doctrine, of which, in the New Testament, they are the outcome. And he confounds the lifeless, mechanical religion, only too common in the Greek Church, with all religious systems of doctrine, however well-founded, Scriptural, and fruitful. But the book as a study of the spirit of Christianity, if not divorced from the doctrinal truths, must end in good.

*Tolstoi's Boyhood.* By Himself. Pp. 480. Price 1s. (cheaper edition). Elliot Stock.

This well-known book will be welcomed in a cheaper form, as it illustrates a very noble mind, and gives assistance in understanding Russian society.

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#### THE MONTH.\*

THE anniversary meeting of the Church of England Temperance Society was held in the library at Lambeth Palace on April 30, under the presidency of the Bishop of London, in the absence abroad of the Archbishop of Canterbury. The annual report, an abstract of which was presented, showed that the income of the central council had been £4,070 (an increase of £251), and the expenditure £4,172—the latter sum, however, including special and non-recurring outgoings of £673. The sales of publications amounted to £5,425. The deficit had been reduced by £838 during the year, to meet which Mr. A. F. Hills had offered £500 under certain conditions. There had been considerable demand for publications dealing with the Gothenburg system. A scheme had been instituted for the training of Band of Hope teachers. It was hoped that the second reading debate on the society's Licensing Bill in the House of Lords would not be without effect as an educational movement, and would in all probability bear repetition in the near future. The Police-court and Prison-gate Mission had made steady progress. The number of courts visited was 189 ; cases visited at their homes, 44,934 ; prisoners met on discharge, 15,809 ; persons (chiefly young women and girls) placed in homes or restored to their friends, 1,784 ; employment provided, including

\* We are indebted to the *Times* for its useful summaries of many of the May Meetings.

admission to the eight labour yards, for 2,850 cases ; cases assisted with money, shelter, food, clothing, tools, etc., 16,919 ; handed over to parochial clergy, 3,808. The society's missionaries were now regular visitors at all the racecourses of the country, and the five vans had visited 343 parishes and taken 893 pledges. The Bishop of London, in moving the adoption of the report, said that an Archbishop of Canterbury had much harder work now than fifty years ago, when he enjoyed a dignified repose for a large part of the year. Now he had the whole Colonial Church on his back. Each of the society's members should bring in at least ten members during the year. Happily a larger proportion of the juvenile members every year were found staying faithful to the cause as they grew up. If he got a good opportunity, he hoped to introduce the society's Sunday Closing Bill—a small part of what they wanted—in the House of Lords. The introduction of the Government Bill was a great step in advance, though it contained certain things they did not agree with, and the mere fact would have a considerable effect on the course of politics from this time onwards. Mr. C. E. Tritton, M.P., said—speaking not as a party man—that the Government had been largely elected by teetotalers' votes ; but nothing had been done in these three years except the addition to the Local Government Bill (on the motion of the treasurer of that society) preventing parish councils from meeting in public-houses. That clause had been a blessing to many parishes.

The annual meeting of the Church Army was held on May 1 at Princes' Hall, the Dean of Worcester presiding. The hon secretary (the Rev. W. Carlile) reported that the income had advanced from £34,000 for the last nine months of 1893 to £54,000 for the year 1894. The extension of the labour home system and the establishment of training farms in Suffolk had pressed heavily on the funds. After addresses from Mr. Edward Clifford, the Rev. W. H. Hunt (secretary of the social scheme), the Rev. W. Carlile, and several evangelists, the Rev. W. Rosedale, of St. Peter's, Bayswater, and the Rev. Russell Wakefield, Rector of St. Mary's, Bryanston Square, testified to the earnest and effective work the Army had done in their respective parishes. At the evening meeting, the chairman, the Dean of Norwich, pleaded earnestly on behalf of the Army ; and the Bishop of Durham urged those present to do all in their power to support and extend the society's operations. The Archdeacon of London also spoke.

The annual meeting of the Colonial and Continental Church Society was held in Exeter Hall on May 1. The Bishop of Sodor and Man presided. The report, which was presented by Canon Hurst, showed a gradual improvement in funds, and several new and important developments in various parts of the world. The home receipts had been £24,575 (an increase of £3,676), and the total income £45,172. About £1,400 was still required for the new church at Grindelwald. Three new summer chaplaincies—Splügen, Stanserhorn, and Davos—had been added to the list, and a lady had given £750 for the initiatory expenses of new chaplaincies. Particulars were given of the Church work helped by the society among the French Canadians and the scattered Indian and white populations of the Dominion, in Australia, in South Africa, Mauritius, and India. Nearly £300 in money and £500 worth of clothing had been sent to relieve the distress in Newfoundland. The Bishop of Toronto, the Archdeacon of London, the Bishop of Algoma, and the Dean of Norwich addressed the meeting.

The Bishop of Sodor and Man presided on May 2, at Sion College, over the annual meeting in connection with the Oxford Evangelical

Pastorate. Among others present were the Bishop of Sierra Leone, Bishop Royston, the Dean of Norwich, Colonel Urmston, Mr. Sydney Gedge, Mr. Eugene Stock, Canon Vincent Jackson, Prebendary Mason, the Rev. Dr. L. B. White, Canon Gibbon, and Mr. J. H. Buxton. The Rev. the Hon. W. Talbot Rice, of Oxford, presented a report, showing that the Rev. H. H. Gibbon was working very successfully among the undergraduates, and next October another very able man would join him. The capital fund now amounted to £5,000. The chairman, in moving the adoption of the report, said that it was almost impossible for a young man at Oxford to steer without guidance between the Scylla of free thought and the Charybdis of sacerdotalism. Those who desired the young men to be led forward in the principles of the Reformation should heartily support the extension of this movement. Canon Girdlestone remarked that a very strong attack on the Establishment would be based on the sacerdotalism in the Church. Nevertheless, the day had not come for despair, and one ground for hope was the influence of such movements as this among the future clergy. Canon Christopher said that Mr. Gibbon had been remarkably successful in winning the confidence of the undergraduates, but Pusey-house had five men devoted to instilling Dr. Pusey's doctrines. The outlook, however, was more hopeful than it had been in the last thirty-six years. The report was adopted. The Rev. F. J. Chavasse said that they should render all honour to the High Churchmen, who stepped into the breach when Oxford was likely to be unchristianized, and who had spent at least £150,000 there. The Congregationalists and Unitarians had put up fine college buildings in Oxford, and there was a widespread opinion that before long a Roman Catholic institution would follow. People scarcely realized how the number of candidates for holy orders had fallen off in the last few years. It was a black look-out for the Church of England. Fortunately this scheme was checking the backward movement, and there had never been more men in residence at Wickliffe Hall.

The Zululand Mission Association had its annual meeting on May 2 at the Church House. The Bishop of Shrewsbury, who presided, said that Bishop Carter's report was not by any means highly coloured, but it showed many signs of advance. In one district the people themselves contributed £275 during the year, and in another district the people had now contributed £100 towards the erection of a school building. The bishopric endowment fund had at last reached a point at which an income of £400 a year was assured. The Bishop of Grahamstown said that one great difficulty in South Africa was the unfortunate idea among the colonists that the natives were better in their primitive and savage state than veneered with something of our civilization. That idea was giving way to a more correct notion in the minds of the best people; and if there was one man in South Africa likely to remove false impressions it was Bishop Carter. The Rev. the Hon. A. G. Lawley, the Bishop's commissary, who has recently returned from a visit to most parts of the Zululand diocese, said his impressions were most favourable. The Church had practically a monopoly there, and he hoped its responsibility would be fulfilled. The meeting was also addressed by the Bishop of Stepney, the Rev. A. H. Gallagher (of Zululand), and the Rev. E. Farmer. The annual report showed that the ordinary income of the association last year was £1,811, besides £942 interest on investments. The schools earned a grant of £220 from the Zululand Government.

The annual meeting of the Church of England Zenana Missionary Society was held in the Queen's Hall on May 4, Sir Charles Aitchison presiding. The secretary presented a report showing that the year's

income had been £40,698, increasing the credit balance from £846 to £3,088. A large sum had been received in legacies. The society had now 53 stations in India, 8 in China, and 1 in Ceylon. It had 175 missionaries in European connection and 78 in local connection, besides 640 native Biblewomen, teachers, and other workers. An evening meeting was held in St. Martin's Town Hall, Charing Cross.

Lord Kinnaird presided in Exeter Hall on May 1 at the annual meeting of the British and Foreign Bible Society. The annual report showed that the heavy deficit accumulated in the last few years had been wiped off, the present year beginning with a balance in hand. The sales in 1894-95 amounted to £93,552, an increase of £1,812, and other receipts to £139,810, a decrease of £1,418. The expenditure, £214,970, showed a decrease of £7,877, leaving a balance of £18,392, which was reduced to £5,331 by the removal of the deficit. The issue of Bibles, testaments, and portions had been 1,651,566 at home, and 2,185,656 abroad. The total was below that of 1892-93, but showed the large increase of 28,264 copies under the head of whole Bibles. The most important editorial work of the year had been the revision of the versions in the great languages of India and China. The revision Persian Bible had been issued, and it was hoped that the first Pashtu Bible for Afghanistan would be completed this year. In Africa, in New Guinea, in Japan, on the Himalayan slopes, and in Assam, native races are having the Gospels placed within their reach for the first time. The Bible women, who were more or less maintained by the society's grants, now numbered 429, of whom 310 are in India, 76 in Ceylon, 14 in Syria and Palestine, 18 in Egypt, 5 in China, 2 in the Straits, and 4 in Mauritius and Seychelles. The circulation of Bibles and portions in Germany during the year was 668,495, an increase of 54,000; in France, 167,763, a decrease of 65,000; in Spain, 51,907, against 64,835; in Belgium, 34,468, against 18,281; in Italy, 189,653, against 169,937; in Austria-Hungary, including Servia, Roumania, and Russian Poland, 161,694, against 156,208; in Russia, including Siberia, 527,308, against 514,951; in Japan, 114,000, against 35,000; in China, 289,000, against 236,000 in the previous year. The report was adopted on the motion of the Dean of Norwich, seconded by the Rev. J. G. Greenhough, president of the Baptist Union.

The annual meeting of the Church of England Young Men's Society was held on May 1 at Leopold Rooms, St. Bride's Street. Mr. Justice Kekewich presided. The report stated that the work at the central institute included religious meetings, entertainments, educational classes, a gymnasium, and cricket, football, billiard, and chess clubs. Reports from the branches also showed much activity. If, however, the movement in advance was to be carried on, the addition of £1,000 to the annual income was needed. As it was, the council had had to borrow £900. The report was adopted on the motion of the chairman, seconded by Judge Meadows White. Canon Scott Holland then gave an address, and was followed by the Archdeacon of London.

The annual meeting of the Church Pastoral Aid Society was held in Exeter Hall on May 2, Mr. J. H. Buxton, the new president, occupying the chair. The Bishop of Down and Connor moved the adoption of the report. This showed that the year's income had been £63,536, and the expenditure £57,251 (against £55,326 and £55,639 last year). The receipts were larger than ever before, except once, when a legacy of £18,000 had come in. During the year new grants had been made to 37 parishes, making a total of 853 grants, of which 668 were for curates, 131 for lay agents, and 54 for women workers. The average population

of the parishes helped was over 9,000. Two subsidiary organizations had been formed, a Lay Volunteers' Union and a children's branch. The special Forward Movement Fund had received £4,410 (included in the above figures), making a total of £5,785. The committee hoped shortly to launch two new schemes—the concentration of special aid on some very large parishes, and provision for some large and thinly-populated districts; and the establishment of a clergy training school in the North, by co-operation with the Elland Clerical Society. With a view to securing in the larger towns a succession of devoted clergy, faithful to Reformation principles, a board of trustees had been formed to accept and hold advowsons.

At the annual meeting of the London City Mission (now in its sixtieth year of existence), the committee drew attention to the serious decrease of nearly £20,000 in their receipts, which have amounted during 1894 to £48,759, against an expenditure of £60,345. The work of the society is at present being carried on all over London and its suburbs by 477 missionaries, who have paid 3,624,277 visits and calls during the past twelve months. Of these agents 121 are detailed for special work, visiting and conversing with foreigners, the landlords and customers in public-houses, drovers, gipsies, scavengers, and others who are not reached by ordinary agencies. The committee, while deploring the increase of drunkenness among women and the spread of gambling among all classes, consider themselves justified in congratulating their subscribers on the numbers induced by their missionaries to attend public worship, to become total abstainers, and to enter homes and refuges, while they attribute indirectly much of the remedial legislation and of the philanthropic enterprise of recent times to the information supplied by the London City Mission to Members of Parliament and others interested in ameliorating the physical and social condition of the poor.

The ninety-sixth annual meeting of the Church Missionary Society was held in Exeter Hall on April 30. Sir John Kennaway presided, and among others present were the Archbishop of Dublin, the Bishops of Exeter, Salisbury, Southwell, Hull, and Sodor and Man, Bishop Royston, the Dean of Windsor, Archdeacons Richardson and Warren, and Sir Richard Temple, M.P. The chairman said that they had heard with pride and satisfaction of the gallant defence of a fort on our Indian frontier, and the whole resources of the Empire had been ready to support our distant representatives. The same support should be given to the missionaries who were "holding the fort" and looking for reinforcements. Alluding to the anxious situation in foreign affairs described by the Prime Minister, and assuring his lordship of their earnest prayers, Sir John urged that they must be ready to occupy any openings which the issues of the war might have developed. Already the society had 180 missionaries in China and Japan. He concluded by reference to the increased contributions from Ireland and to the services rendered, both there and beyond the Queen's dominions, by the Archbishop of Dublin, whom they were glad to see with them. The Archbishop of Dublin, who was received with long-continued cheering, said that he knew what that kind reception meant. It expressed, not merely personal goodwill, but attachment to a great principle, in upholding which, at the call of God, he had taken some humble part; and it expressed sympathy with the great work of evangelization carried on by those who were reforming themselves in a dark land.

In reviewing the work of their ninety-sixth year, the Church Missionary Society congratulate the members on the increasing number of their missionaries. In the seven years, 1887-94, the total had just doubled. At

the anniversary of 1888 the number reported was 333; to-day it is 633. With reference to the financial condition of the society, the committee record that the total receipts of the year have amounted to £272,000, thus exceeding by more than £20,000 those of any former year, while the expenditure has exceeded that of the preceding year by only £960, a result mainly due to the continued fall in the price of silver. The recent average of some 3,000 baptisms of adult converts in the year has been considerably exceeded, the total already known being about 4,200. Dealing with the past and present of Uganda, the report (presented formally at the annual meeting) states that the work of the mission has taken a remarkable, almost a sudden, leap forward. Its extension from the capital into the outlying provinces has been rapid and fruitful. Three of these provinces are now occupied by resident missionaries, and native evangelists to the number of 130 are posted at 85 stations. There are about 200 buildings for public worship and teaching in the country districts, and in these the daily worshippers average 4,000, and those on Sunday 20,000, exclusive of the capital. In conclusion, the committee regret the loss of such standard-bearers as Bishop Pelham, Deans Fremantle and Payne-Smith, and Canon Edward Hoare, and are not without serious apprehension at the "distinct advance of sacerdotalism and rationalism in the Church of England."

The public meeting in connection with the 194th anniversary of the Society for the Propagation of the Gospel in Foreign Parts was held in St. James's Hall on May 9. The Archbishop of Canterbury presided, and among others present were the Bishops of London, St. Albans, Hereford, Grahamstown, Colombo, Algoma, Moray and Ross, Antigua, and Sierra Leone, Bishops Barry and Hornby, Lord Ashcombe, Generals Davies, Lowry and Tremenheere, Admiral R. Macdonald, the Deans of St. Asaph and Hobart, the Archdeacon of Grafton and Armidale, Archdeacons Burney and Thornton, and Colonel J. B. Hardy. The secretary presented a report showing that the society's income in 1894 had been £122,327 (showing an increase of £9,248), including £20,723 in legacies. The staff consisted of nine bishops and 712 other ordained missionaries, distributed thus: In Asia, 232; Africa, 173; Australia and the Pacific, 17; North America, 208; West Indies, 39; and 39 chaplains in Europe. The total included 125 natives of Asia and 45 of Africa. There were also 2,900 lay teachers, 3,200 students in the society's colleges, and 38,000 children in the mission schools. In spite of anxieties caused by the war, there had been no word of fear from the missions in Korea, North China, and Manchuria, though active missionary progress had been sadly interrupted in Madagascar, where "the French invasion must stop the work of the Church and imperil its immediate prospects." In Lebombo, the society's youngest diocese, the bishop found himself arrested at the very outset by a Kaffir rising; and in their oldest diocese, Newfoundland, the Church shared in the general paralysis. A marvellous advance had been made into the kingdom of Kashmir; the whole movement lay among people of some social importance. Race prejudices among members of the Church were hindering the spread of the Gospel in South Africa. A missionary spirit was evidently stirring in the Australian dioceses. The dioceses of the Windward Islands and Antigua were severely crippled by poverty. The disendowment of the Church brought out very considerable self-support; but now, under the great depression, the people seemed really unequal to the support of their Church and pastors. The Archbishop of Canterbury said that they were at work, as it were, over an earthquake. The great religion of Buddhism was moving; it was a living and stirring religion. In Sierra Leone, as the Bishop had been telling him, they must bestir themselves to meet Mohammedanism, a religion which so completely allowed for and suited the natural man, that as men

emerged from utter barbarism, if they found Mohammedanism ready to hand, they were sure to embrace it, and they would hold it for a long time. The immense masses of men who were going out from our own country must be followed up promptly. As to the ancient Eastern Churches, he supposed that the Greek and some other Churches were safe, but it was hardly realized how small they were; and some other Churches could hardly be described as safe. It was the extremity of folly, while they were making new Christians, to let old Christians fall back into heathenism. Our colonies were glorious for England, but not so glorious for the English Church. Wonderful things had been done—but not wonderful in proportion to this country's resources. In conclusion, he urged the importance of not so preaching Christianity as to substitute one mythology for another.

The Archbishop of Dublin presided in Exeter Hall at the annual meeting of the Spanish and Portuguese Church Aid Society. The Rev. Dr. Noyes presented a report referring at length to the consecration by the chairman of Señora Cabrera as first Bishop of the Reformed Spanish Church, and to the criticisms provoked by that step. The Society's income had been £5,933, of which £4,637 had been spent, and £1,128 placed in reserve. It was also announced that half of the £3,000 required to complete the bishopric endowment had now been raised. The Archbishop at great length defended his consecration of Bishop Cabrera. It was not against canon law, which only necessitated the permission of his own Church and the invitation of the people to whom he went. Nor was it forbidden by the Lambeth Conference, which had declined to take the responsibility of pronouncing on such matters. He had received from many bishops opinions in harmony with his own, and in the next conference he expected to find many friends. It was said he had defied English Church opinion. Where was that opinion to be found? If the votes of English Churchmen could be taken, including the laity, he was sure their opinion would be in his favour. The establishment of the Reformed Church in Madrid was a triumph of religious liberty. The Dean of Norwich, in moving the adoption of the report, said that the aversion of some people to Protestantism was stronger than their adherence to Episcopacy, and they would have let the Spanish reformers either remain in Roman Catholicism or drift into Dissent. The Bishop of Clogher, who accompanied the Archbishop to Madrid, seconded the motion, observing that the objectors in England were only members of a young sect about thirty or forty years of age. The report was adopted, and the meeting was subsequently addressed by the Bishop of Down and Connor and the Archdeacon of London.

The Bishop of Southwark presided at the fifty-second annual meeting of the Church of England Sunday-School Institute in Exeter Hall. Mr. John Palmer presented the annual report, which showed an income of £1,742, besides £10,485 from sales, the increases being £264 and £97 respectively. The resources of the institute were quite inadequate. The number of scholars in Church of England Sunday-schools was now 2,805,205, the year's increase being 61,163; and there were 201,430 teachers, of whom 586 underwent examination in the year. The committee desired to assist the clergy in poor parishes to hire Board schools for Sunday-school purposes. Whatever religious instruction might be attainable in Board schools, it was clear that more and more dependence would have to be placed on Sunday-schools if children were to be taught the doctrines of the Bible in a thoroughly Christian sense. If the Sunday-school was to continue a power among the people, it must be as different from the Sunday-school of the present as that was from the Sunday-school of a hundred years ago. The Bishop of Southwark, in moving

the adoption of the report, said they need not despair of the old Church in the presence of such great voluntary unpaid movements as this, whatever might be said about the Establishment. The present moment was a crisis in the history of religious teaching. The recent School Board contest was only one sign of an accelerating current of thought all over England on the subject of definite religious instruction. He hoped they had now done with that curious academic fiction, undenominationalism, of which so much had been heard twenty-five years ago. They could not live on such fragments of a faith as no one cared to dispute. They wanted the full faith ungrudgingly taught to their children, leaving Baptists and Roman Catholics to do the same, and not prevent the Church of this realm from teaching what she believed. He believed that presently they would be driven to adopt a paid system of professional teaching, asking the week-day teachers to accept such small sums as could be offered and devote their teaching skill to Sunday-school work. Paid work, however, ought not to take the place of voluntary teaching. The motion was seconded by Prebendary Eardley-Wilmot and carried. The Rev. E. A. Stuart then gave an address to teachers. Canon Davenport Kelly and Chancellor P. Vernon Smith also spoke.

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The Bishop of London has approved of the nomination of the Rev. Blomfield Jackson to be secretary of the London Diocesan Home Mission in succession to Canon Browne, now Bishop of Stepney. This society supports twenty-four missions in different parts of London, where parishes are overgrown, and a new permanent church with an independent district is required. The post has formerly been held by the present Archdeacon of Craven, the Bishop of Mauritius, and other distinguished clergymen. Mr. Blomfield Jackson is son of the late Prebendary Jackson, the builder of Stoke Newington Church, and is Rector of St. Bartholomew, Moorfields, a parish from which the population has departed. He was tutor to the children of the Prince and Princess of Wales, senior assistant-master and chaplain at King's College School, and Hon. Fellow of King's College. During the last four years he has been well known throughout the diocese for his successful and energetic work as secretary of the Church Reading Union.

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#### A DESERVING CITY CHARITY.

Continuity, though in many respects an object to be aimed at, not infrequently proves the reverse of an advantage. This is so in a great measure with respect to the selection of chairmen at the festival dinners of charitable institutions. There is a danger of the charity falling into one groove, and relying for its support not on a succession of new friends, but upon the same well-wishers year after year. Fresh interests must be aroused, and additional sources of income must be "tapped" if the funds are to progress in a manner that is essential if the work done is to grow in proportion to the advance of population. For this reason, therefore, though we regret as a matter of sentiment that the civic element is not this year to be as conspicuous as is generally the case, we are free to confess that benefit is likely to result from the selection by the City of London Truss Society, Finsbury Square, of the eloquent Bishop of Derry as the president of the festival dinner on Friday, June 14. Trade depression is unfortunately still existent, and many who would help are as a consequence not in a position to contribute; but that notwithstanding, the claims of so excellent a charity as the Truss Society will, we are sure, be heartily acknowledged in the most practical of all ways by a generous contribution list, when they are urged with the eloquence and the force the Bishop can so well bring to bear. The work of the society requires little or no mention, so generally is it known and so heartily is it appre-



ciated. For the moment, therefore, it will suffice to say that it has relieved during the eighty-eight years of its existence no fewer than half a million sufferers, ranging in age from the helpless infant of a few months to the aged worker, whose life is all behind him; that it is now benefiting as many as 10,000 patients yearly; and that, owing to the income not increasing in a like ratio to the development of the work, the committee more than once have been obliged to have recourse to the already very scanty reserve for the purpose of meeting liabilities. The secretary, we may add, is Mr. John Whittington, to whose devotion to duty and able administrative capabilities much of the success that has attended the society's operations during the past quarter of a century is undoubtedly to be attributed.



## Obituary.

IT would be impossible to estimate the loss which the Church has sustained in the death of Lord Selborne. No one at this moment could take his place or do what he has been doing, and, if he had lived, would have continued to do. His position, like his character, was unique. In the defence of the Church he had weight and influence which no one could approach. His mastery of the subject made him unanswerable in the controversy. His strong and deep convictions immeasurably strengthened and deepened the convictions of those who fought at his side. His devotion to the cause gave him a power of unflagging perseverance, which never felt or acknowledged a check. His learning and his power of handling it, his great abilities, his successful career, his high reputation, his remarkable readiness in debate, his invariable consistency in maintaining the highest principles of action, his conspicuous impartiality in dealing with opponents, presented a combination in which very few could come near him. But he was all this to the public at large. To those who saw him more closely all this was but little in comparison with the inner nature of the man himself. Those who knew him well could not in their estimate of his goodness and greatness dwell on all this as if this were in their eyes the most excellent thing in his character. They turn instinctively to what rose immeasurably higher, the loftiness of the ideal to which he was ever matching his conduct, whether in politics, or in the ordinary intercourse of life, or in his own home. He lived by so high a rule and followed the precepts of the religion in which he believed with so unswerving a consistency, that he invariably presented to view the very model of a Christian. There was no sacrifice that he would not make to be true to the highest standard of Christian duty, and this appeared more than once in his public life. But men will sometimes make great sacrifices who cannot bring themselves to make self-sacrifice to duty the rule in all things, great and small alike. And this is what Lord Selborne was ever doing in the eyes of those who had the means of observing him closely. In ordinary conversation, in the routine of daily life, in the transaction of common business, he was the same as in the handling of public affairs. There was large generosity, there was warm sympathy with sorrow or distress or perplexity, there was singular kindness of speech and manner, there was genuine humility, there was quiet dislike of all ostentation, there were the qualities which endear a man to his family and win the confidence of friends; but these were not in him as in so many men characteristics that might be taken separately for what each was worth, but seemed to be only the varied fruits that came from the deep religious spirit that animated his whole life, and appeared never to be absent for a moment from his heart. His whole life was a quiet, unvarying obedience to the precept of his Master, "Abide in Me, and I in you."—*Guardian*.