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service of God, and the promises ; whose are the fathers, and of whom concerning the flesh Christ came, who is over all, God blessed for ever" (Rom. ix. 3, 4, 5). When we contrast this profound sentiment of affection with the anti-Semitism which is so painfully developed on the Continent of Europe, we may well say of our degenerate Christianity :

"O buon principio  
A che vil fine convien che tu caschi!"<sup>1</sup>

God grant that the social change in this respect, which has been brought about in England, may spread its influence over other lands, and that they who believe Christ to be "all and in all"<sup>2</sup> will remember that the "Greek and Jew" are alike included in this unlimited comprehension, and that they are equally bound to carry out the great principle upon which it rests, the love of that God who is "not only the God of the Jews, but of the Gentiles also."

ROBERT C. JENKINS.

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## ART. II.—REUNION, UNIFORMITY, AND UNITY.

**W**HITSUNDAY, 1895, is a red-letter day in the annals of our branch of the Catholic Church. On it, for the first time, the beautiful and most scriptural prayer for the unity of all Christians, in our Liturgy, was offered, we hope, in the greater number of the churches of the Anglican Communion throughout the world, and, by order of our chief Pastor, ought to have been offered in all of them. Shall we not look for, and expect, an answer to this grand concord of prayer which has gone up, and which we trust is still going up, from all parts of the world to the throne of Him who has Himself taught us to desire above all other things that we 'all may be one even as the Father and the Son are one'?

Our Blessed Lord's last prayer, the great High Priestly Prayer, which He offered the night before His crucifixion, contains these words : "Neither pray I for these alone, but for them also that shall believe on Me through their word ; that they all may be one ; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us ; that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them ; that they may be one, even as We are one. I in them, and Thou in Me, that they may be made perfect in one ; and that the world may know that Thou

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<sup>1</sup> Dante, "Paradiso," cxxvii. v. 60.

<sup>2</sup> Col. iii. 11.

hast sent Me, and hast loved them, as Thou hast loved Me" (St. John xvii. 20-23).

When we connect this, His last prayer, with His last prophecy, "This Gospel of the kingdom shall be preached in all the world for a witness among all nations, and then shall the end be" (St. Matt. xxiv. 14), and with His last command, "Go ye into all the world and make disciples of all nations," etc. (St. Matt. xxviii. 19), we cannot fail to see of what paramount importance the fulfilment of it must be to the success of mission work.

Note the difference between our Lord's method of revealing to us His desire for the unity of His disciples, and His method in the other two revelations. In His last prophecy and in His last command He addresses His disciples directly; in this He allows us to overhear Him pouring out the deepest longing of His soul into the ears of His Father and our Father. It is as though the subject were too sacred to be spoken of to human ears, so He adopts the more persuasive method of allowing us to overhear Him pouring out the most sacred and most earnest desire of His heart into His heavenly Father's ears. In doing so He also teaches us that this is one of those things which are impossible to man, but quite possible to God. The true disciple needs no command; he only needs to know his Lord's will that he may run and do it. Our dying Saviour could not have revealed His will to us in a more tender way than this. He has left us in no doubt that there is nothing for which He longs more eagerly than that His children should be one.

There are many blessed signs of the times in which we live which kindle in the hearts of all God's people the hope that the coming of the Lord is drawing nigh. Among these signs are the increased interest in the evangelization of Jews and Gentiles, the increased interest in the study of prophecy, and the efforts which are being made by so many different schools of thought, from the Pope of Rome to the humblest Nonconformist, to cultivate a spirit of unity among Christians more than has ever been cultivated before. At the same time, we cannot hide from ourselves the fact that while all may be said to pray for unity, there is a wide difference between the meaning of the prayer as it is used by different parties. The thing prayed for by all is not the same thing.

One prays for *the reunion of Christendom*, whatever that may mean. We should suppose that it means that all Christian Churches may be united under one visible organization, with or without one visible head on earth, and using the same liturgical form of prayers and the same rites and ceremonies in all particulars. The Romanist, following the example of the Pope when he prays for unity, *seeks for no change of heart or*

*repentance in himself*; he only prays that all other Christians may repent and turn to him. It is to be feared that many in our own beloved Church offer the prayer for unity with much the same meaning as the Romanist. How often have we heard the speaker say in effect, "Oh, that all Christians would agree with me, and then we should all be one."

In opposition to these and other similar errors our Church teaches us to look at home for the causes of our unhappy divisions, and to pray that God may take away *from our own hearts* all hatred, prejudice, and whatever else may hinder us from Godly union and concord.

There is one point on which we must all be agreed, viz., that it is our bounden duty to strive earnestly to know what is the mind of Christ, and when we pray for unity with other Christians, to do so *with God's great meaning, seeking to please Him, and Him only*, even though by doing so we may lose caste with those who are esteemed as pillars in the Church.

As the unity of Christians was the dearest of all things to the heart of the dying Saviour, and is now dearest to our Great High Priest upon the throne, so was it very dear to the heart of the great Apostle of the Gentiles, who wrote as follows to the Philippians from his prison in Rome: "If there be therefore any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, fulfil ye my joy, *that ye may be of the same mind*, having the same love, being of one accord, *of one mind*; doing nothing through faction or vainglory, but in lowliness of mind, each counting other better than himself" (Phil. ii. 1-3).

One-mindedness is, then, possible for Christians. Nay, it is a most necessary grace, that we may fulfil the joy of Jesus and the joy of the blessed Spirit of the risen and glorified Christ, who inspired the great Apostle to write these words. This one-mindedness must be compatible with a wide room for differences of opinion and practice in many things which are not essential to salvation; but it cannot be compatible with any compromise between truth and falsehood, *i.e.*, with the neglect of any of the vital truths of Christianity, which are clearly revealed in Holy Scripture, or which may be proved thereby. We believe that it is the mind of Jesus that when we pray for unity we should seek for UNITY, AND NOT UNIFORMITY; and that as our Church teaches us that, "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation"; so also no other limit should be laid down to

separate us from the most perfect union and communion with all who love the Lord Jesus, and of whom we may have a well-grounded hope that He has accepted them unto salvation. Who, indeed, am I that I should reject one whom my Lord has accepted? How can I forget His words, "Take heed that ye offend not one of these little ones that believe in Me. It were better that a great millstone were tied about his neck, and that he were cast into the depths of the sea, than that he should offend one of these little ones"?

The various meanings of the different parties who pray for unity may be divided under three heads: I. The Reunion of Christendom; II. Uniformity; III. Unity.

### I. THE REUNION OF CHRISTENDOM.

Those who pray for this primarily in general seek *reunion* with what they call the great branches of the Catholic Church, and the *conversion* of those whom they regard as heretics, or schismatics, to the Catholic faith. One of them, a clergyman of the Church of England, lately told his hearers from a pulpit in my immediate neighbourhood that "the blessed company of all faithful people" was to be found in those who were in communion with Moscow, Rome, and Canterbury. We need not say that this is directly contrary to the teaching of our beloved Church, which teaches us to thank God "that we are very members incorporate in the *mystical* body of Christ, which is the company of *all* God's faithful people." It is in this *mystical* body of Christ, and not in any visible organization, or number of visible organizations, that we profess to believe when we say "I believe in the Holy Catholic Church"; and it is a spiritual union with all the members of this mystical body of which we speak when we say, "I believe in the communion of saints." If there were any visible body to which these terms referred, these would not be articles of our creed, for "faith is the evidence of things *not seen*," not of things which are visible to the eyes of the body; it is as true of faith as it is of hope, that "Faith that is seen is not faith."

#### (1) *Reunion with Rome.*

At the head of those who are making most earnest efforts for the reunion of Christendom stands the Pope of Rome. The holy Pontiff, the Vicegerent of God on earth, the Bishop of bishops, and the prince of the kings of the earth (*sic*), is sending forth his loving letters to all falsely-called Christians, Eastern and Western, entreating them to return into the pale of the one true Church, for there is no Church except the holy Roman, and there is no salvation outside her pale. Everlast-

ing punishment in hell is the certain portion of all who will remain separate from Rome. There is no hope for them that they shall have any part in the joys of heaven *or even in the pains of purgatory*. His letter to the English people is not addressed to any Church in England (there is no such Church except the Roman), but "to you all in England, to whatever *institution or community* you may belong," his desire is "that you may all *meet into* the unity of the faith and of the knowledge of the Son of God (Eph. iv. 13), careful to keep the unity of the Spirit in the bond of peace, one body and one spirit, as ye are called in one hope of your calling. . . . With loving heart we turn to you all in England, to *whatsoever community or institution* you may belong, desiring to *recall* you to this holy unity." On the principle of reunion or uniformity there is no hope for us here or hereafter unless we obey the Pope; we know of no other practical theory of uniformity; over 200,000,000 of Christians are members of that one body; hell is the certain portion of all who disobey. And to all Catholics who will pray for our conversion, not to the Father, nor to the Triune God, but "to the *blessed Mary, mother of God*," he promises a deliverance of 300 days from the pains of purgatory. We know the means which were for many centuries used by the Popes to compel men to keep this holy unity, the sword, the stake, the galleys, the tortures of the Inquisition, etc. There is no expression of repentance for the use of those means in times past. Yet we believe there are, and have been in all ages, true saints of God within the pale of the Roman Church, and we trust that with them, even though they do not acknowledge us, we shall ever strive to hold fast the unity of the Spirit in the bond of peace.

## (2) *Reunion with the Greek Church.*

We believe that the present Czarina is the first person that has ever been admitted as a proselyte from any other body into the Greek Church, either in Russia or Greece, without being obliged to anathematize the members of the community which she left in order to join the so-called Orthodox Church. The same means, in kind at all events, if not in degree, are still practised in Russia that used to be in Rome, to compel all members of the Orthodox Church to continue in the holy unity of the faith. Thousands of Stundists banished to Siberia for "holding the Word of God and the testimony of Jesus Christ" are proofs of this. The adoration of icons (pictures of saints) is the commonest form of worship in Russia. No railway restaurant, no saloon in a steamer, no private sitting-room is properly furnished without its icon. If a Stundist removes the icon from his sitting-room, he will soon receive a visit from a

policeman, who will say, "Where is your icon? I will call to-morrow." He does call the next day, and if the icon is not put back in its place, the poor Stundist will in all probability be sent to Siberia.

Kief is the holy city of Russia, the place of pilgrimage for all the inhabitants of all the Russias. It is beautifully situated on the high and well-wooded banks of the Dnieper. The first Russian of rank who became a Christian, Prince Vladimar, was a native of the holy city. The church to which all the pilgrims resort stands on a high hill, looking down on the noble river which flows beneath it. There are catacombs under the church, in which some hundred and fifty holy monks were miraculously kept alive for several months during a time of persecution of the Christians by the Pagan Tartars, who slew all the other Christian inhabitants of the city. On the Sunday previous to our visit to Kief, in 1887, 10,000 pilgrims from all parts of the vast empire visited the church. We accompanied a party of them to the holy place. On entering the courtyard of the church each pilgrim had to give a piece of money to a monk who acted as gate-keeper. A few steps farther on another monk received alms for prayers to be offered for the souls of dead relatives. After visiting the church, we were conducted by a steep path down the side of the hill to the entrance of the catacombs, where we had to pay four times the price for a taper, which each of us carried lighted in his hand into the place of the dead. The catacombs consist of long, narrow underground passages, every few yards along the walls of which were to be seen sarcophagi, containing what purported to be the bodies of the 150 monks, though nothing was to be seen but their robes, no part of the bodies being exposed to sight. Beside each sarcophagus was a box for alms. We left the catacombs by another gate, outside which a monk sold a phial of holy oil to each of the pilgrims, and they were given to understand that *the oil dropped from the heads of the monks*. Our guide whispered in our ears that the robes of the monks were stuffed with straw, and added, that if he said that to a Russian, he would be in danger of banishment to Siberia. The pilgrims are told that none of the bodies have been embalmed, but they have been miraculously preserved from corruption by the holiness of the monks.

*Another anecdote.*—When crossing the Caucasus in a railway-carriage in the spring of 1893, we had a long conversation with a most agreeable and highly educated officer of a good Russian family in St. Petersburg. He said, "It is very foolish to read the Bible, for all who do so leave the Orthodox Church." I am quite sure that this is an exaggeration, for I have known good Christians, members of the Orthodox Church, who, I feel

sure, did read their Bibles. He added: "My brother officers and myself have no religion; we believe there is a God, and no more. But we and all the soldiers in the Russian army are compelled by law to receive the Holy Eucharist once a year." I asked: "Have you to make confession to a priest before receiving it?" He replied: "Of course we have." "Do you confess all the sins of the year?" "Not one of them." "What, then, do you confess?" "Oh, I say, 'Holy father, I have broken all the commandments.' And he says, 'Your sins are forgiven you; go in peace.'" By a strange coincidence this happened on the Russian Easter Eve. We went that night to a large civilian church in Batoum, and found it thronged with soldiers, hardly any civilians being among the congregation. The soldiers were there to receive their annual communion according to the law—not of God, but of man. The service began at ten o'clock, and lasted till about three o'clock in the morning, though no ecclesiastic took any part in it till after midnight. The poor soldiers stood the whole time, and were most devout.

When we remember that there are some 2,000,000 soldiers in the Russian army living as a class in the grossest immorality, for which manner of life special provision is made by the State, and that gigantic institutions are kept up by the Russian Government for the rearing and training of illegitimate children for the army, we cannot sufficiently express the horror we feel at this desecration of the most solemn and sacred of all the ordinances of our holy faith.

And yet Russia is a land of paradoxes. The holy Synod of the Greek Church welcomes and helps forward the work of the British and Foreign Bible Society in disseminating the Word of God. More than half a million portions of Holy Scripture are sold in Russia annually by the society, with the full approval and aid of the holy Synod. Through the Christian kindness of officers and officials in high places free passes on the railways and steamers are frequently given to the colporteurs of the society, and access is given for the distribution of the Scriptures to the prisoners in the Russian prisons and to the convicts in Siberia. Surely in Russia also, both in the Orthodox Church and among the sects, are many of the company of God's faithful people, members of the mystical body of Christ, for whom we ought to feel the very deepest sympathy, and with whom we may strive to keep the unity of the spirit in the bond of peace.

### (3) *Reunion with the so-called Heretical Churches of the East.*

These may be divided into (as they are called in Church history) Eutychian and Nestorian. Of the latter there is only



a comparatively small community, among whom the missionaries of the Archbishop of Canterbury's Mission are labouring in the most self-denying manner. Of the former there are a great number of different churches, no one of which, we believe, has communion with any other. As the Orthodox Church anathematizes all the Eutychian sects, so does each Eutychian church anathematize every other. In one point all the branches of the Eastern Church agree, viz., in the rules observed by them as to the marriage or celibacy of the clergy. According to them all, what we call a parish priest must be a married man, and no married man, as long as his wife lives, can be raised to the episcopate. They apply the words of St. Paul, "Let a bishop be the husband of one wife," to the presbyters, and no man can be ordained as a presbyter till he has taken a wife to himself; and if his wife dies, he cannot marry again. They have made a rule of their own, "Let a bishop have no wife." So none but monks can be raised to the episcopate. Such a custom degrades the parish priest both in his own eyes and in that of his flock, *makes ambition the chief motive for entering the monastic order*, degrades the people by teaching them to worship the long robes and handsome silken cowls (hoods) of the monks, irrespective of all regard for holiness of life, or even purity of morals, and degrades the episcopate by raising to it men who know nothing of family life, and who have no sympathy with their flocks. In the Nestorian Church there is a worse custom even than this, for the bishop, the archbishop, or patriarch, who must be a celibate himself, is, as a rule, succeeded by his brother's son, or by his nearest male relative. The boy, though he may have no spiritual qualifications for any office in the Church, is, from his earliest years, set apart and trained for the most spiritual and highest of all offices. Such is the apostolic succession or historic episcopate of the Eastern churches. Clergymen of our own Church come out to the East, and while they treat the most holy and devoted American missionaries and their flocks as schismatics, with whom they can have no unity of the Spirit, because they have neither apostolic succession nor the historic episcopate, regard the corrupt Churches of the East as branches of the True Vine, because they have the apostolic succession above described.

Julfa is an Armenian suburb of the Moslem city of Ispahan. It is the seat of an Armenian bishop or archbishop. It contains a population of about 3,000 Armenians, and there are some sixty villages of Armenian Christians, scattered through the mountains of Persia, under the care of the bishop. As a rule the priests of these villages have no education whatsoever, and are poor husbandmen. During the twenty-four years of

my residence in Julfa, from 1869 to 1893, there were three bishops successively residing in Julfa. The first was driven out by his own flock, on the accusation of having made so many priests at about £8 a head (the present which he demanded from each at his ordination) that he flooded the place with unworthy priests. The second was driven out twice, on the accusation of covetousness—I believe because he had no sympathy with his flock, nor they with him; the second time he did not return. After an interregnum he was succeeded by a third. During the whole of these twenty-four years not one of these three bishops ever visited one of the above-mentioned villages. Our blessed rite of Confirmation has with all Eastern Churches degenerated into the Chrism. The course of its degeneration seems to have been as follows: The anointing with oil was added to the apostolic rite of laying on of hands; it was changed into a sacrament, and therefore regarded as necessary to salvation. For this reason it became the custom to administer it to infants, and as a bishop could not be present at every baptism, it was administered by the presbyter. The laying on of hands was discontinued, and the human ordinance of anointing with oil, for which there is no authority in the Word of God, was substituted for the laying on of hands. In the Armenian Church the people believe that the oil is manufactured miraculously by the Patriarch, and that no other oil is efficacious for the purpose; the common people naturally regard it as the most essential part of baptism. This accounts for the neglect of the villages by the bishops in Julfa, the only office peculiar to the episcopate being ordination, and as in this case the mountain can come to Mohammed, Mohammed does not go to the mountain, and the poor Armenian Christians are left scattered among the Moslems as sheep without a shepherd.

#### THE WORSHIP OF PICTURES.

The following service, which was held by the third of the above-mentioned bishops in the "Church of the Mother of God," in Julfa, on September 6, 1891, will prove that the time for reunion with the Armenian Church has not yet come. The occasion of the service was the putting up of a picture of a saint in the church, and the following are quotations from the Form of Service which was used, taken from the Liturgy of the Church:

*"The Form of Consecration of Pictures of—"*

*"The Bishop and others who take part in the ceremony shall keep watch in the church the whole night till about 3 a.m."*

*“ Then Psalm cxviii. shall be read.*

*“ Then shall they ascend the bema (βήμα), and the picture shall be washed first with water, then with wine, and be wiped with a clean linen cloth.*

*“ And the Bishop shall say :*

“ O Lord God of Hosts, Creator of all creatures, we Thy sinful servants have made pictures and images of saints, and we are gathered in Thy holy temple and beseech Thee to send the grace of Thy Holy Spirit, as Thou didst in the upper room, to bless this picture, which we have made in the name of Saint —.

“ O Lord, our God, strengthen now by Thy holy might this holy picture, which we have anointed in Thy most Blessed Name, that it may be a speedy helper and saviour of those who put their trust in it; a preserver of travellers by land and sea. O Lord, bless this picture by Thy Divine power, and give it access to Thyself, that it may be an intercessor for mankind, a purifier of sinners, a healer of the sick, a caster out of devils, and a bestower of spiritual and bodily health, to the glory of Thy Divine Name. O Lord, endue this picture with the grace of the wonder-working power of Thy Holy Spirit, that it may give strength to our nation, liberty to the captives, and the opening of the prison to them that are bound; that it may destroy infidels and protect believers, etc.

*“ Then the Bishop shall anoint the picture, and say :*

“ Let this holy picture be blessed, anointed, and sanctified by the sign of the holy cross, the Holy Gospel, and the holy chrism, in the name of the Father, the Son, and the Holy Spirit. Amen.

“ O Lord God, Creator of all creatures, give grace to this picture, that it may help and strengthen us and all Thy faithful servants. And whosoever shall fall down before this picture and pray to Thee, whether for the conversion of sinners, or for atonement for sin, or for deliverance from unclean spirits, do Thou hear his prayer and grant his petition. And if any man come before this and pray to Thee for healing of disease or deliverance from enemies and dangers, then do Thou, O Lord, hear and save. And if any come before this picture and pray to Thee to plead the cause of the oppressed before their judges, then do Thou, O Lord, have mercy and save and help them. And if any worship this picture in Thy Name, and pray for the peace of the world or other necessities, then do Thou, O Lord, vouchsafe to hear their prayers, and show mercy according to their several necessities, etc. Amen.

"When the Bishop consecrates a picture he shall anoint the several parts with the prayers suited to each, e.g. :

"*The Forehead.*—Let the forehead of this picture be sanctified, anointed, and blessed by the sign of the holy cross and the holy chrism, that it may be a speedy helper and saviour of those who put their trust in the Lord, a preserver of travellers by land and sea, a healer of the sick, a purifier of sinners, and that it may give confidence to those that are in doubt, in the name of the Father, and of the Son, and of the Holy Spirit.

"*The Mouth.*—Let the mouth of this picture be, etc.,—and may it be endued with power to heal the sick, to cast out devils, to intercede for mankind, to give prosperity to families and bodily and spiritual health.

"*The Hands.*—May the hands of this picture, etc.,—and may its right hand give strength to our nation, deliverance to the captives, and the opening of the prison to them that are bound; may it destroy infidels and protect those who believe in Thy most Holy Trinity."

There are special prayers to be added for the consecration of pictures of "God the Father, God the Son, and God the Holy Spirit, and of the Mother of God." The strangest part of this sad ceremony is the following prayer, to be used

"*If the Picture be one of our Saviour :*

"O Lord God, who didst forbid us to make any likeness of anything in heaven or on the earth or in the waters to worship it, and now we Thy servants and Thy handmaids, who believe in Thy Name, have made this picture, not to worship the substance of it, nor to admire the skill of the artist, but we have made it in the name of Thy only begotten Son, whom Thou didst send into the world, Light of lights, and Life of life; who at Thy pleasure came, and by means of His body, which He took from the Virgin, clothed Himself in our likeness, that He might raise us in His likeness to Thy Godhead. But because men liked to worship wooden images of men made by carpenters, He became the image of man, that He might bring the makers and worshippers of images into obedience to His Divine image. And because men used to worship lifeless images of dead men, He became a dead image on the cross; He died and became lifeless that He might make men obedient to His image, and thus He gave the image of His Godhead to be an object of worship to those who loved to worship images. Therefore accept at our hands and bless this picture, that it may be worthy to be called the image of Thy only begotten Son, and be a means whereby we may worship Thy co-existent Trinity."

We have dwelt thus long on the first head of our subject, "The Reunion of Christendom," because we believe that many who use the prayer for unity make it the primary, and some make it the sole object of their desire. Much and most earnestly as it is to be desired, we cannot see in the signs of the times any hope of its being attained in our days. As far as we can understand "the more sure word of prophecy," we do not think it will take place till the Lord comes. But be that as it may, though it may be the final, it is not the primary, meaning of the prayer taught us by our Lord, St. Paul, and our Church, as, we trust, will be made more clear by a prayerful meditation on the other two heads of our subject, Uniformity and Unity.

ROBERT BRUCE.

*(To be continued.)*



### ART. III.—OXFORD DURING THE REFORMATION.

THE most obvious monument of the Reformation to be seen in the streets of Oxford is the memorial which commemorates the death of the three men to whom, among the many leaders of the English Reformation, their fellow-countrymen have paid the fullest tribute of grateful memory. But the fact that Cranmer, Ridley, and Latimer perished at Oxford, the knowledge of which comprises all that most perhaps know of the history of the town during the Reformation period, is no true index to the chief part which the University played in the great work of the sixteenth century, for they were none of them Oxford men, nor had their work been in any close degree connected with the University; and the fact that Oxford was the place chosen for their execution has little bearing on the real impetus which Oxford gave to the movement. Even if we take a wider view, and include within our range others whose names are next closely connected with the cause of Reform, we shall find that few of them either owe their training to the University or saw in it the proper sphere of their labours. Tyndale, indeed, was from childhood brought up in Oxford, and there the seeds were probably planted which in later life bore fruit elsewhere, and Jewel and Hooker, both of them Corpus Christi men, were true children of the University; but this was the case with few of those whom we are accustomed to regard as the heroes of the movement, and throughout the whole of the latter period Oxford's condition was somewhat torpid, and the transitions through which she was passing largely prevented her from assuming that prominence which has been her lot at many other times of spiritual revival.