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THE
CHURCHMAN

JULY, 1896.

ART. I.—DIVORCE AND REMARRIAGE.

PART II.

A MAN is divorced from his adulterous wife by decree or statute. Can they respectively marry another during their joint lives? We now assume that such divorce is good according to the civil law, the law of our Churches, and Holy Scripture, and proceed upon that hypothesis; otherwise, of course, the new marriage would be bigamous adultery. As to the law of the land, the first marriage has become null and void, and it is certain that the parties, whether innocent or guilty, may respectively marry another. All conjugal rights and duties are of full force between the new spouses, their children are legitimate, and may inherit lands and titles of honour.

Does the law of our Churches or Holy Scripture forbid such marriage? Upon the hypothesis that the divorce is lawful, the parties are unmarried, and none can be guilty of adultery save married persons. When Jewish spouses were divorced pursuant to the law of Moses, not the husband only, but the guilty wife, when put away, was "free for another" husband; and when our Lord, as recorded in St. Matthew, spoke to His disciples, chap. v., and to the Jews, chap. xix., He did not repeal the Mosaic law, He merely limited that law to the excepted case, leaving it there in full force. If one put away his wife who is not guilty of adultery, there is no divorce, and therefore he causeth, or giveth occasion to her to commit sin if she shall marry another, and so as to the man, but, *è contra*, if a man is divorced from his wife for her adultery, and then puts her away, this is lawful; the Mosaic rule applies, and each is free to marry another. The parties had been united by God's ordinance, they have been put asunder in conformity with God's declared will, and they may lawfully marry others.

The word 'only' in the canon which forbids remarriage after a decree *only* for a judicial separation by the spiritual court implies the sanction of the Church to remarriage after a decree for a divorce *a vinculo*, and if this implication is disputed, it is at least certain that there is no law of the Church which forbids such remarriages. See *ante*, page 464, and *Corvinus de Divortiis*.

The Marriage Service and other formularies of our Church are silent on the subject of remarriage after divorce.

Bishop King, in his Charge, states, "Many of the writers appear to me to start from a wrong point of view; wishing to maintain the indissolubility of marriage, they begin by saying that God has Himself determined the point by declaring they are no longer two but one flesh. But this only declares what God's original antecedent will is with regard to marriage, of which there can be no doubt. But the question for us to consider is not what is the ideal view of holy matrimony, but what is the duty of the Church with regard to the practice (? law) of divorce which she finds in existence." All Christians desire that the marriage bond should never be violated, that God's ordinance should ever be observed. But the duty of the Church and the authority of the State in cases in which by adultery the marriage bond has been violated and God's ordinance set aside in its most important element, viz., the obligation of mutual fidelity, opens up another and further consideration.

Is it not more abominable—a greater outrage on Christian ethics and law—that a husband should become one flesh with another by domestic, perhaps incestuous, adultery, or that a wife, by sin with a menial in her husband's house, should raise up to him spurious issue, and yet continue husband and wife, than that they should be put asunder by the law of the land and remarriage allowed?

I repudiate all arguments founded on the Roman doctrine that marriage is a sacrament; so long as Article XIX. stands it can have no force with loyal Churchmen and loyal subjects in opposition to the law of the land. It is said the Church has prohibited the remarriage of divorced persons—what Church? I may respect in theory a Church doctrine *quod semper quod ubique quod ab omnibus*, etc., but I have looked for such in vain. I have never heard, or read, or discovered such a doctrine.

Let me refer to the report of the conference to the Convocation of Canterbury, 1885, printed in Geary on "Marriage," p. 583:

1. The canons of the Church of England are silent on the subject of divorce *a vinculo*.

2. The judgment of early Councils is not unanimous on the subject of remarriage.

3. The judgment of early Catholic Fathers has varied.

4. The judgment of learned members of the Church of England has not always been the same. In the "Reformatio Legum" it was recommended that the remarriage of the innocent party should be permitted in the case of adultery.

5. The Council of Trent pronounces its anathema not directly against those who permit remarriage, but against those who affirm that the Church of Rome errs in declaring it to be unlawful.¹

6. The Greek Church recognises divorce *a vinculo*, and allows, but discourages, the marriage of the innocent party.

7. The majority of expositors of Scripture have held that our Lord's words in St. Matthew are to be understood as permitting divorce *a vinculo* in the one case of adultery, and it appears highly probable that in the case of adultery and divorce consequent thereon the remarriage of the innocent party is not absolutely prohibited.

In the Pan - Anglican Conference of 1888 the following resolution was carried :

(a) "That, inasmuch as our Lord's words expressly forbid divorce, except in the case of fornication or adultery, the Christian Church cannot recognise divorce in any other than the excepted case, or give any sanction to the marriage of any person who has been divorced contrary to this law during the life of the other party.

(b) "That under no circumstances ought the guilty party, in the case of a divorce for fornication or adultery, to be regarded during the life-time of the innocent party as a fit recipient of the blessing of the Church on marriage.

(c) "That, recognising the fact that there always has been a difference of opinion in the Church on the question whether our Lord meant to forbid marriage to the innocent party in a divorce for adultery, the Conference recommends that the clergy should not be instructed to refuse the Sacraments or other privileges of the Church to those who, under civil sanction, are thus married."

And what do we learn from the writer on the *present* aspect of this controversy? (page 437): "There are indications, of which the Bishop of Lincoln's Charge is not the least, that our English Bishops are disposed to allow, under certain conditions, the 'marriage' in church of divorced persons, and the admission to the Holy Communion of those who, after divorce, have been remarried in church or before a registrar." This is

¹ See Note A. at end.

nothing new : the great majority of the Bishops in Parliament voted for all the important clauses of the Divorce Bill, 1857. But we learn from the instructive biography of Cardinal Manning and other sources how little weight the opinions of the successors of the Apostles in the Anglican Church have with the sacerdotal party which has set its affections on the Roman Church. The writer adds in a note: "The danger of recognition throughout the greater part of the Anglican Communion of the dissolubility of marriage is not to be ignored. In the Church of the United States the claim of the 'innocent party' to remarriage is allowed. The Bishops of New South Wales have lately issued instructions to their clergy for the purpose of guarding the sacredness of Christian marriage, in which, while forbidding remarriage with the 'guilty party,' they leave a discretion to the Bishop in the case of the 'innocent party.' *The significance of these facts is that these concessions are made by those who are desirous of protecting the interests of Christian morality.*"

Is there a Christian Church, except the Roman, which, declares marriage indissoluble for adultery or forbids all remarriages?

What are the obligations of the clergy of England and Ireland as to the solemnization of the marriage of divorced persons?

There is none which requires a minister to perform the rite in the case of persons whose marriage has been dissolved for his or her adultery. This is an excepted case. But in cases of divorce for adultery the dissolved marriage, unlike the case of prohibited degrees of kinship, is not a lawful impediment civil or ecclesiastical, and it is not lawful for a minister to refuse the service, subject to the exception I have mentioned. A refusal to marry, after due license, banns, or certificate, there being no alleged impediment other than the dissolved marriage, is an offence against ecclesiastical law (*Agar v. Houldsworth*, 2 Lee, 515; *Tuckness v. Alexander*, 2 D. and Small, 640). "He is bound; he has no option." Whether a minister can be civilly sued at law or indicted criminally for such a refusal is not settled. In England an action and a prosecution failed upon technical grounds; but the exception of the case of a guilty party in the English Divorce Act adds strength to the opinion that either of those proceedings might now be taken with success against a recusant clergyman of the Established Church of England. As regards Ireland, there is no reason to doubt that, subject to the exception, a civil action would lie against the recusant minister by virtue of the implied contract created by the Irish Church Act, 1869, sec. 20.

A Bishop is not obliged to issue a license for marriage. It

is a matter of discretion, and some Bishops have declared against granting licenses to persons who have been divorced—*e.g.*, Bishop Philpotts, of Exeter; Bishop Wordsworth, of Salisbury; Bishop Compton, of Ely; and Bishop Stubbs, of Oxford. But the obligations founded on banns and the registrar's certificate are equivalent to those resting on a license. These are recognised by the Irish Marriage Act, 1844, which enacts that any person in holy orders of the united Church of England and Ireland shall be bound to solemnize marriage on the production of the registrar's certificate, in like manner as he is required by any law or canon now in force after publication of banns.

As to the discipline of the Church, it has been alleged that a clergyman not only ought to deny the marriage service to divorced persons, but also ought to excommunicate, *i.e.*, repel from the Lord's Table, persons lawfully divorced, who during the life of a former spouse legally marry any other.

The question depends on the rubrics which precede the order of the administration of the Lord's Supper, and Canon 109, England (1 additional, Ireland), the effect of which is, I assume, in point of law, to justify a minister in repelling persons living in notorious sin, "open and notorious evil livers." Are persons who remarry after divorce persons, therefore, living in notorious sin, *i.e.*, in adultery? This question must be decided, not by the minister or Church authorities, but by the civil tribunals. A civil action lies against a minister who repels one not living in such sin, an action founded on the statute 1 Edw. VI., c. 1, which is law in England and Ireland. The concluding words of the eighth section are: "The saide minister shall not *without lawful cause deny* the same to any person that wood devoutlie and humbly desire it, any law, statute, or custome contrarie thereto in any wise notwithstanding," and, accordingly, in *Jenkins v. Cook* (1 Probate D. 80), it was decided that a minister should be admonished and condemned in costs for repelling a parishioner who was not an open and notorious evil liver. But, according to the law of the land, which is administered in the civil courts, and is supreme, the remarried persons are lawfully married, are not living in adultery, and no lawyer would presume to argue, no judge would venture to decide, that they were therefore notorious evil livers. The minister has no right of appeal to the Bishop of the diocese, or to throw on another the responsibility of rejection. But the repelling from the holy table of persons who have been remarried after lawful divorce, as if they were bigamists and adulterers, seems plainly illegal and intolerably presumptuous.

I do not discuss the subject of expediency, upon which so

much has been written. Clergymen may at their peril, and on their responsibility for the consequence to themselves and their Church, set up against the State their opinions as to the right and the wrong of divorce and remarriage, but ecclesiastics cannot justify resistance to the civil law on any notions of expediency; martyrdom from expediency is suicide; the duty is submission and obedience or departure. Let them pray, if they will, for change from what they think inexpedient to the expedient—strive for it, agitate, if they will, but they violate their duty when they presume to set up their judgment as to expediency against the law which with authority declares that divorce for adultery and the power of remarriage are expedient and right.

In my argument upon the construction and effect of our Lord's words recorded by St. Matthew, I have only spoken of the adultery of the wife. It remains to add that these words imply the lawfulness of divorce for the adultery of the husband. Our Lord was dealing with the single question proposed for His solution, viz., the putting away of a wife, and question and answer are alike silent as to the putting away of the husband, but the reasons assigned by our Lord apply equally to the cases of husband and wife. They are mutually one flesh, and mutually bound to cleave one to the other, and accordingly the spiritual courts, even of Rome, have held that adultery is a legitimate ground for divorce *a toro*, whether it is sought by a husband or a wife: Corvinus writes (title xvii.): *Propter adulterium alterutrius conjugum*, and so "Sanchez Aphorismus," 226.

Here, again, we find the civil law not enabling, but limiting the right of divorce. The State will not dissolve a marriage by reason only of the adultery of a husband. It grants it when the adultery is accompanied by incest, cruelty, or desertion. The sin is not less in the one case than the other, but the law makes a distinction, partly because reconciliation is more probable when the husband is the offender, and partly because the consequences are less grievous; a man cannot raise up spurious issue to his wife.

The absence of allusion in the Old Testament to divorce for the sin of the husband is fully accounted for when we remember the belief in those ages in the inferiority of woman.

ROBERT R. WARREN.

NOTE A.

Does the Roman Church declare that marriage is absolutely and without exception indissoluble, and valid remarriage impossible? We have seen how the Council of Trent curses, not those who permit the remarriage of the innocent parties, but those who affirm that the Church

of Rome errs in declaring it to be unlawful : a distinction taken to meet the case of Greeks under Venetian rule. Corvinus, in his "Aphorisms on the *Jus Canonicum*," title xvii., writes : "Divorce is the lawful separation of husband and wife before a competent judge. It is 'vel toro vel vinculo, cum matrimonium quoad substantiam, penitus et in perpetuum rescinditur.'" Corvinus then discusses divorce *a toro*, and proceeds : "Quoad vinculum fit divortium. Propter infidelitatem cum scilicet alter infidelium conjugum ad fidem Catholicum convertitur et infidelis sine fidei nostræ injuria vel scandalo continuo cum eo cohabitare non vult. Matrimonio per divortium dissoluto conjuges liberi ad secunda vota transire, vel religionem alterâ parte invitâ possunt intrare"; and Bellarmine, quoted by Cosin, admits that the marriage of infidels is dissoluble. Now the Roman Church recognises the validity of marriage between persons not members of that Church—infidels. Another doctrine of the Church of Rome, says Cosin (cited by Macqueen, p. 561) is that dissolution is lawful when the parties desire to transfer themselves into a monastery or priory. Moreover, the Roman Church holds that its Pope, by decree, could dissolve the most regular and formal marriage that was ever entered into, and that without consulting the law of the country where such marriage had been solemnized.

Errata.—In the CHURCHMAN for June, on page 460, line 3, after the word "adultery" insert "or a husband has been guilty of." On page 462, line 7, for "obolum" read "ob solum."

ART. II.—THE CHARISMA.

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.—1 TIM. iv. 14.¹

THE history of the Church of God in the past and her existence to-day attest that she possesses a Divine presence and is instinct with the life of her risen Lord. Nations have risen and flourished, have decayed, fallen and disappeared, but the Church has remained. "Every power has touched it, every science has scrutinized it, every blasphemy has cursed it,"² but the gates of hell have never prevailed against the Church because her Lord who was dead is alive for evermore. She saw the last days of the Roman Empire ; she stood at its grave, and bestowed upon it a parting blessing. She stood at the cradle of the English nation, fostered its infancy and youth, and has preceded every national advance as the pillar of fire before the host of Israel. Her forms have changed, her appearance is altered, but her nature has ever been the same. Her creed is what it was in the days of the Apostles. In the age of Voltaire and Frederick II. her approaching decease was announced, but she will exist when the name of Voltaire is forgotten. In Nebuchadnezzar's dream the feet of the image of earth's monarchies were of clay, even when its head seemed resplendent with gold ; this spiritual kingdom is as the stone

¹ Sermon preached at a recent Ordination in the Diocese of Wakefield.

² Lacordaire.

in the same vision, which, hewn out by an unseen hand, overcomes all earthly powers, and finally becomes a mountain which fills all the earth.

“Lo, I am with you all the days even unto the end of the world.” This all-important truth is the secret of the perpetuity of the Church’s life, and lies at the very foundation of the solemn service of this morning. The Great High Priest still walks amidst the golden candlesticks. To-day the children of Christ and members of His kingdom take up the strains of the hymns of victory of the ancient Church: “Christus vincit, Christus regnat, Christus imperat.” Precious as are my moments, I must guard against the thought of many, that the presence of the Spirit in this dispensation is substituted for the presence of the Saviour. The Holy Ghost is emphatically the “Spirit of Christ” because He is the minister of Christ’s supersensuous presence. To ignore the fact of the everlasting presence of Christ in the heart of every true believer and in the temple “which is the habitation of God through the Spirit,” is to be practically ignorant of the effective presence of the Holy Ghost. On the contrary, we must regard the blessed Spirit as carrying on the work of Jesus and co-operating with Him. “He shall testify of Me.” The Spirit which dwelt in all His fulness in the manhood of Christ has but enlarged His home in human nature. “Christ is the head over all things to the Church, which is His body.” St. Luke under inspiration tells us in the opening words of the book of the Acts of the Apostles that in “the former treatise,” *i.e.*, in his Gospel, he wrote of what “Jesus *began* both to do and to teach,” distinctly implying that in the history of the Apostolic Church, which he is about to record, the work of Christ’s accredited messengers was but the continuation of His words and deeds. The same Lord who on earth sent forth His first commissioned officers from heaven on the Day of Pentecost “gave some apostles, some prophets, some evangelists, and some teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” Christ is not dead! The Holy Ghost has not yet departed. The illuminating light of the Holy Spirit is not dimmed. The fires of His love are not chilled. “From the womb of the morning” the Church “has the dew of a perpetual youth.” The same blessed Spirit who said “Separate me Barnabas and Saul for the work whereunto I have called them,” still calls out from the elect of God men who can humbly say, “I trust that I am inwardly moved by the Holy Ghost to the office and ministry of a Deacon,” or, “I think that I am truly called, according to the will of our Lord Jesus Christ, to the order and ministry of the Priesthood.” God forbid that any man should lay a hand

uncommissioned by the Spirit on the ark of God. In the clear searchlight of Him "to whom all hearts are open, and from whom no secrets are hid," you, the candidates, are about to make your solemn attestation to the questions asked by God's appointed servant. Whatever may be our qualification, natural or acquired, one thing is absolutely essential to make a man an efficient minister of Christ—it is that earnestness of purpose, that persistent and singlehearted energy which can only be described as life, and which can only be communicated by the "Lord and Giver of Life" Himself. It is in the combined manifestation of Divine and human authority that we are enabled to "serve God with one spirit in the Gospel of His Son."

In such an hour as this I would, with God's help, give you comfort. Your hearts must not be cast down to-day, but lifted up to the Lord with the holy joy and with the ardent courage of soldiers of the Cross, who are to receive from the hands of your Prince in heaven, through his deputed agent, the golden spurs of knightly service, and that which no earthly prince can give—the strength to wear the armour which He Himself supplies to meet those special conflicts which lie before you. The prayers of this congregation, and especially those of the clergy, will unite with yours to-day. Are you saying with the saintly Anselm, "This heavy weight which Thou hast laid upon me I know not how to bear, and I dare not lay aside. O God, the Helper of all that trust in Thee, let not Thy grace forsake, let not Thy mercy leave me"? Like the blast of a clarion, clear and sweet and strong, come the words of Christ to you to-day: "All power is given to Me in heaven and in earth;" "Ye shall receive power after that the Holy Ghost is come upon you." In the realization of this power the youngest Deacon can leave this house of prayer this morning and say with the great Apostle, "I can do all things through Christ which strengtheneth me."

I have chosen my text because in it St. Paul distinctly states that in ordination a gift is bestowed which meets this sense of need which doubtless you are keenly feeling at this present time. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." The Apostle says that the gift came to Timothy through the concurrent means of prophecy and of the laying on of hands. I cannot enter into any question of Church government. I would simply remind you that in his second Epistle to Timothy St. Paul writes, "Stir up the gift of God which is in thee by the putting on of *my* hands." To-day, in the word of the Rubric, "The Bishop with the priests present shall lay^s their hands upon everyone that receiveth the order of

Priesthood." As certainly as in answer to the prayer of faith in the rite of Confirmation the candidate in the laying on of hands, in the words of the catechism of the Eastern Church, "receives the gift of the Holy Ghost for growth and strength in the spiritual life," so certainly does the candidate for Ordination, who is divinely called, receive the power of the Holy Ghost in the laying on of hands. The words of the Bishop, "Receive ye the Holy Ghost for the work and office of a priest in the Church of God now committed unto thee by the inspiration of our hands," are founded upon the most certain warrant of Holy Scripture. "What God hath joined together let no man put asunder." St. Paul unmistakably declares that at a given time Timothy came into the possession of a gift. *What is its character?* I thank God for my sake and for your sakes, my reverend brethren, and for the sake of those about to be ordained, there can be no disputation here. The word *χαρισμα*, which occurs fourteen times in the Pauline Epistles and nowhere else in the New Testament, excepting 1 Pet. iv. 10, always means an endowment, or gift of grace bestowed by the Holy Spirit for some *special ministration* or *official service*. In the text before us the call of the Spirit was through prophecy, *i.e.*, through inspired preachers, who declared the Spirit's will to invest Timothy with the *χαρισμα* for the work. The laying on of hands was the act which formed with the prophecy "an appropriation of the Spirit in prayer, through the instrumentality of others, for a definite object."

Your ordination to-day is not only the Church's response to the will of God, but your endowment also of grace proportioned to your calling and responsibilities. I see everywhere in Nature two laws as regards created life—the adaptation of the creature to surrounding circumstances on the one hand, and the supply adapted to meet the distinct needs of the creature on the other. I expect, therefore, in the higher region of spiritual life laws of a cognate and yet distinct character. To-day you are presented as a gift to the Church by Him who "ascended upon high," and "gave gifts unto men;" this is at once your dignity and your service. To-day you receive a gift which is at once your strength and the source of your ability. This *χαρισμα* is as essential for the building up of the Church of God as was the wisdom imparted to Bezaleel and Aholiab for the raising of the Levitical Tabernacle. My young brothers, keep to your Greek Testament, your Book of Common Prayer, and Hooker, and you will be saved from Sacerdotalism on the one hand, and the depreciation of your position on the other. Even Calvin in his "Institutes" says, "Not even is the light and heat of the sun, not even is meat and drink so necessary for the support and cherishing of our present life, as

the Apostolical and Pastoral office for the preservation of the Church on earth."¹

My reverend brethren, let us this morning renew our vows to "stir up the gift of God which is in" us. "Our office is like that of Christian vestals watching the heavenly fire, that sacred *παραθήκη* committed to our trust."² Let us stir it to a brighter flame. We have in these days greater opportunities and more facilities for work than perhaps have been granted to any generation since the Apostolic age. A century ago the Church of England had her Scriptures, her Book of Common Prayer, her Ministry, and her Sacraments, but she lacked the power which is the gift of the Holy Ghost. By God's grace came a revival and a stirring of the dry bones in which we recognise a coming of the Holy Spirit. To-day work for Christ opens on every side. I believe that a more glorious future lies before the Church of our fathers, not merely because "she can prove the purity of her orders, the orthodoxy of her doctrine, and the validity of her Sacraments, but because she has the evidences of life which only the Holy Ghost can give." Let us not forget that the Church is the Kingdom of the Incarnation as well as of the Spirit. We have but one message—the Gospel in all its fulness. The Spirit without the Gospel is as the rain falling in a starless night—the Gospel without the Spirit is as the sun shining on a waterless waste. Let us not doubt God's promise or His faithfulness, but give ourselves to the duty of earnest prayer, and believe and act upon the belief that "He will give the Holy Spirit to them that ask Him."

I will not detain your attention for more than a moment. This is a day of great tension of mind and heart.

"Neglect not the gift." In the verses before the text St. Paul writes to Timothy, "Be thou an example of believers, in word, in conversation, in charity, in spirit, in faith, in purity—give attendance to reading, to exhortation, to doctrine," and thus "neglect not the gift." The life which God gives, spiritual as well as physical, is dependent upon human effort and the employment of the means which He Himself supplies. Be "wholly in these things." "Give heed to thyself and the teaching"—to the culture of thine own spiritual life, and of the function and duties of religious instruction. "Continue in them." Habitual, not fitful and spasmodic service will meet with reward. "In doing this thou shalt save both thyself and them that hear thee." What does the Apostle mean? The traveller who stands on the shore of the Dead Sea near the mouth of the Jordan wonders why this inland lake should be so salt that no animal life can exist in it, as he looks upon the

¹ Lib. IV., c. iii. 3.

² Wordsworth.

volume of sweet water which is ever entering in. He has the chief answer to the enigma in the fact that this sea receives but never gives. It has no outlet. Let a river flow into a lake whose waters flow out, and not only does it irrigate and fertilize the barren lands beyond, but the lake itself is enlivened and purified. "Neglect not the gift that is in thee." Let the stream which flows into the soul or from the fountain of living waters flow out in active, loving, devoted work for Christ. Failures you must expect. When they come determine with God's help that each failure "shall," in the parting words of Don Silva,

Be the sting
That drives me higher up the steeps of honour
In deeds of duteous service.

"Be thou faithful unto death, and I will give thee the crown of life."

J. W. BARDSLEY.



ART. III.—THE "REVUE ANGLO-ROMAINE" SCHEME OF REUNION WITH ROME.

WHEN two parties are apparently aiming at an object which they designate by the same name, it is of primary importance that they should clearly understand whether the name conveys the same idea to each of them. If it does not, they are seeking not one object, but two objects, and are confusing the questions before them by an ambiguity of language. Some members of the Roman Church, and some members of the English Church, profess to be seeking "Reunion." Are they seeking the same thing, or two different things covered by the same word?

On the English side there are some who desire the reunion of the whole Church—Greek, Latin, Teutonic, Roman, Oriental, Anglican, Old Catholic, Protestant, and Reformed. There are others who, regarding this ideal as impossible, desire the union of the rest of Christendom, leaving the Roman Communion on one side. This was Döllinger's thought and aim, and it is cherished by some of the noblest minds among us. But there are still others—we must acknowledge it—who are seeking union with Rome as she is, with such safeguards for truth and liberty as each may fix upon in his own mind as necessary or desirable or possible.

On the Roman side, the Reunionists know exactly what they want. They demand entire submission to the Papal

authority, acceptance of all Roman doctrine, absorption in the Roman system. Are the men who are found to treat with Rome on such terms as these to be applauded on the score of humility and charity, or to be condemned as traitors to Divine truth, and disloyal to their Mother Church, or how are they to be regarded?

This is by no means the first occasion on which proposals of union have passed between members of the Anglican and the Roman Church, but the singularity of the present effort is that it emanates not from the reforming or Gallican section of the Roman Church, not from men of the school of Du Pin or Bossuet, or Febronius, who acknowledged the need of reform within their own communion, but from the rigidly ultramontane school, which would be shocked at the thought of minimizing the Papal power, or of softening any Papal doctrine, or of guaranteeing any liberties, but frankly demands an entire submission to the extremest Roman claims, promising nothing in return, except a possible recognition of the possible validity of Anglican Orders, which, however, would always remain so doubtful that, if they were acknowledged at all, it would be as a matter of grace on the part of the Apostolic See, which would advise, with all the authority of infallibility, their at least conditional repetition. What sort of a balance is this? In one scale the ungracious recognition of a fact, the recognition of which is a matter of indifference to the Church of England, in the other the concession of all that has made the Church of England glorious for three hundred and fifty years, all the truths of God for which her martyrs died, all the liberties which to an English Churchman, or to an Englishman, are dear. The Pope pipes and Lord Halifax dances, bowing humbly before the Papal throne, and Englishmen look on at the sorry spectacle—is it with pity, or with sympathy, or with scorn, or with sorrow?

The organ of the party which proposes to unite England to Rome, on Roman Catholic principles, is the *Revue Anglo-Romaine*. The chief writers belonging to the Roman Church are MM. Portal, Bondinon, Loisy, Ermoni, Loth, Beurlier, Gasparri, Coulbeaux. English writers, who, however, are not committed to the purpose above stated, are Messrs. Spottiswoode, Lacey, Hutton, Hornby, Puller. The *Revue* is as frank in its demands as Cardinal Vaughan. Probably its conductors think that the time has come when they have only to put forward the Papal claims in an uncompromising manner, and English Churchmen will admit them and submit, provided the Pope will make some illusory concession, apart from all doctrine, which, with such a prospect before him, he may be persuaded to do. Acting on this principle they take

as the motto of their title-page: "*Tu es Petrus, et supra hanc petram aedificabo Ecclesiam meam . . . et tibi dabo claves.*"

The force of this motto in the estimation of the editor is made clear by articles in the first and second numbers of the *Revue*, the first of which gratefully accepts and improves upon the opinion apparently held by "the Rev. W. F. Everest, B.A., Hon. Canon of S. Adwenna in Truro Cathedral," which we shall not pause to consider; and the second deals dogmatically with the subject from the ultramontane point of view. According to this paper it is Peter's person on whom the Church is built, the difference in gender between *Petrus* and *Petra* not existing in Aramaic (as though Beveridge and a hundred others had never exposed and refuted that falsehood). "Pierre he is, Pierre he shall be, for it is on him that the whole edifice of the Church shall rest, as on a foundation that cannot be overthrown." "When Jesus quits the earth, Peter remains the visible foundation of the visible Church. No doubt the other Apostles and all the faithful are stones of the sacred edifice, but the principal stone, on which the solidity of the whole house of God depends, is that which the Saviour established, Simon Peter" (p. 53). With an equal absence of argument or proof, it is assumed that the character of foundation-stones can no more be denied to Peter's successors than the fact of having succeeded the Apostles can be denied to Bishops. "The foundation-stone must last as long as the building; one cannot do without the other, Peter existing for the Church, and the Church subsisting by Peter. Peter must last as long as the Church. Thus it is that we see both of them at the present time; they are inseparably united, to the consummation of time" (p. 54). "Peter, the interpreter of the faith, the depository of Divine authority, with full power to govern everything in the house of God, to teach the whole Church infallibly, to exercise over it an uncontrolled jurisdiction, to determine by sovereign decision the conditions under which sins are to be remitted or retained—all that is virtually contained in the words which Jesus spoke to Simon Bar-Jonas" (p. 55).

With such plain statements as these before their eyes, it is the fault of any English Churchman if he deceives himself into the idea that the movement represented by the *Revue Anglo-Romaine* is anything more than a proselytizing attempt to make him submit to the Papacy and accept the doctrines which an infallible Pope orders him to profess.

For it is not only in one paper that this view of the Papacy is maintained. The third and fourth numbers of the *Revue* contain a supposed refutation of the answer of "the schismatic Greek Church" to the Encyclic of Leo XIII., in which the question of the Papacy is dealt with at length. The historical

dishonesty of this paper is so great that it is surprising that anyone should venture to publish it in a periodical intended for English readers. It shows what a contempt the editors must entertain for English theological learning.

The writer undertakes to prove the primacy or supremacy (to him the two words mean the same thing) from the first seven Œcumenical Councils. The proof from the Council of Nicaea consists in its having been presided over by "the legate of the Pope," Hosius of Cordova, and two Roman presbyters. This is calmly asserted, as though it was an acknowledged fact, accepted by everyone, that Hosius was the Pope's legate, instead of being an after-assumption necessitated by the Papal theory, but resting on no sufficient historical authority.

The proof from the Council of Constantinople is that the Pope "approved the other canons, but rejected that which gave a presidency of honour to Constantinople." As to the approvals, all the other orthodox Bishops of Christendom approved them as well. As to the rejection, no word was spoken against it by any Pope till the middle of the next century, when, in spite of Leo's objection, it was reaffirmed by the Council of Chalcedon. The fact that the Council was not summoned by the Pope, and was presided over by Meletius of Antioch, Gregory Nazianzen and Nectarius, of whom none can even be claimed as a Papal legate, and one was not in communion with Rome, is passed over in silence.

The proof from the Council of Ephesus is, "Pope Celestine, who had already condemned the error of Nestorius on the report of St. Cyril of Alexandria, wrote to the Fathers of Ephesus and enjoined them to execute his sentence; in consequence of this letter the Council only executed the sentence of the Pope." Can we charitably believe that the writer was ignorant that Celestine's letter was not written to the Fathers of Ephesus, but to Cyril, before the idea had been conceived of summoning the Council of Ephesus; that the purpose of the letter was to authorize Cyril to condemn Nestorius, not only in the name of the Alexandrian, but also of the Roman Church; that this was done and completed in August, 430 A.D., and that four months afterwards in consequence of the storm raised by this joint excommunication of Nestorius, and Nestorius's answering anathemas, the Emperors resolved on summoning the Council of Ephesus? What are we to think of controversialists who, if not ignorant (which with Bossuet before them they ought not to be) can condescend so to pervert history for a party purpose?

From the fourth Œcumenical Council the proof is: (1) That after St. Leo's letter to Flavian had been read, the Fathers,

transported with enthusiasm, cried out: "Peter has spoken by Leo." Let that pass. What if among the various and discordant cries raised by members of the Council that cry found its place? It would show that some Bishops in the fifth century held the mistaken opinion that St. Peter had been Bishop of Rome, but nothing more. (2) That the Council "attempted to re-enact the canon of the Council of Constantinople, which recognised an eminence of dignity in the Patriarch of Constantinople, and the Pope annulled it." Mr. Allies shall answer. "Here" (in the Council in Trullo, canon xxxvi.) "the famous 28th canon of Chalcedon is referred to as part of the decrees of that Council. By which, as well as by the whole intervening history, we may see the *utter untruthfulness* of the assertion that it was given up through the opposition of St. Leo. It comes to us on the sanction of two Œcumenical Councils, and a third intended to be so, and which, though not so, has remained the living rule of one-half of the Church for 1150 years. In fact, from the Council of 381 the Patriarch of Constantinople is found acting as second Bishop of the Church; he was so at Chalcedon in 450, he was so at Constantinople in 553, and again in 681, and he was so *in spite* of all the Pope could do against him."—"On Schism," p. 391.

From the fifth Œcumenical Council the proof is—what? It is hardly to be believed that the fifth Council (*i.e.*, the second of Constantinople) is *skipped* altogether, and the sixth Council is represented as the fifth! And why? Because at the fifth the Pope of Rome did not preside: he was present neither in person (although he was in the city where it was being held), nor by legates, and he was by implication but designedly anathematized by the Council. What kind of dealing with an historical question is this?

The proof from the sixth Council (here called the fifth), is "The Fathers adhered to the letter of Agatho to the Emperor, and declared that the Roman Church had never altered the faith." This is all. Not a word to say that it was only after examination that the Council approved of Agatho's letter, and that Pope Honorius was anathematized in it by name for heresy. How different the Gallican standpoint is from that of the *Revue Anglo-Romaine* may be seen by the following extract from Bossuet's *Defensio Cleri Gallicani*:

As the third, fourth, and fifth Councils passed judgment on the decisions of Roman Pontiffs, and only approved of them after enquiry made, so the sixth Council is known to have done: and that course is common to all Councils. They inquire into the decrees of the Roman Pontiffs, and, after inquiry made, approve Agatho's decrees, condemn those of Honorius. This we find to be certain. Honorius, duly questioned by three Patriarchs *de fide*, gave the worst possible answers; was condemned with anathema by the sixth Council; was excused by Roman

Pontiffs before the supreme sentence of the Council, and after that sentence was condemned with the same anathema" (vii. 21, 26).

The proof from the seventh (Pseudo-Œcumenical) Council (called here the sixth) is "The Fathers of this Council adhered to the letter of Pope Adrian on the worship of images, which explicitly affirms the primacy of the Roman Pontiff." Against this we will set the following passage of M. Michaud, "At the same session they read the letter of Adrian to Irene, Constantine VI., and Tarasius, and that, not in order to listen to an infallible oracle, but to examine these documents, and to judge if they contained or not the true Catholic doctrine. The Council made itself judge of the letter of Pope Adrian" ("Les Sept. Conciles," p. 333). So too Allies ("On Schism," p. 400), who points out that the letters of the Eastern Patriarchs were read in like manner; and Bossuet ("Def. Cler. Gall.," vii. 30).

The last proof is from the Council of Constantinople of 869, which the writer calls the seventh Œcumenical Council, whereas it is neither œcumenical, nor is its number the seventh. It is evident that when the fifth Council is restored to its place, the Council of 869 stands eighth, not seventh, and its claims to be œcumenical are still less than those of the pseudo-œcumenical Council of 787, for the Eastern Church has (unhappily) accepted and cherishes the Council of 787 as œcumenical, whereas it has consistently repudiated that of 869, and even the Western Church surrendered its claim to œcumenicity at the Council of Florence. It was a local partisan synod held for the condemnation of Photius, and its acts were abrogated by a subsequent synod. The proof that the writer derives from this Council is that "it read and approved the letter of the Patriarch Ignatius to Pope Nicholas, which taught the divine institution of the Primacy of the Bishop of Rome." Mr. Allies, on the other hand, says and proves that "the whole testimony of this Council is in favour of the patriarchal system, and acknowledging, as it does, the Five Patriarchs as so many independent centres of jurisdiction, it utterly contradicts and falsifies the ultramontane theory" (p. 411).

The rest of the "historical" proofs are of a piece with those derived from the Œcumenical Councils.

The writers can quote "the admirable expression of the Archbishop of Thessalonica in the twelfth century, calling the Pope Bishop of Bishops," as a proof of the supremacy, but they ignore the fact that the very same title is given by Sidonius Apollinaris to Sergius, Bishop of Troyes, without proving him and his successors to be Primates of the Church (Sid. Ap., lib. vi., Ep. i. ad Lup., Bibl. Patr. Galland., x. 513).

The Patriarch of Constantinople had said with perfect truth that the idea of deriving the Papal claims from the succession

to St. Peter was unprimitive, and had quoted the Councils of Constantinople and Chalcedon as stating that it was the imperial status of the City of Rome, on account of which the Fathers gave the Church of Rome its place of honour. The *Anglo-Romaine* writer replies that this is an error, "When St. Athanasius, St. Cyril of Alexandria, St. John Chrysostom appeal to Julius, Celestine and Innocent, they do not say to them, 'We have recourse to you because you are the Bishops of the capital of the Empire,' but 'We remit the cause into your hands because you are the representatives of Jesus Christ, and the successors of Peter, and because the keys of the kingdom of heaven have been entrusted to you.'" Could any statement show a more entire absence of equity or a greater disregard of truth? The only charitable explanation to be given of the travesty of history presented by the *Revue* is that the writers have confined their study of history to the manuals supplied at Roman Catholic seminaries and neglected original works. The Greek presentation of history in the Patriarch's Encyclic is absolutely trustworthy as to facts, the *Anglo-Romaine* presentations of it are perfectly untrustworthy. And we are nevertheless assured that this is a *loyale enquête*.

We have sufficiently traced the purpose and the method of the Roman partners in the *Anglo-Romaine* enterprise. They are, negatively, to concede no point of ultramontane doctrine, positively, to defend the ultramontane positions by closing the eyes to all facts militating against them, and to attract Anglican sympathy by an exhibition of the beauty of ultramontane perfection and by ultramontane graciousness towards Anglicans and Anglican prejudices. The writers cannot quite make up their minds whether the best plan is to convert Anglicans as individuals, or to bring them over in a body. The Abbé Klein held a conference on March 14 in the amphitheatre of the Catholic Institute in Paris to consider that point. It was a consolatory thing, he said, that Church ceremonies in England were being assimilated to Catholic ceremonies, that the worship of the holy Virgin was springing up again, that the *Magnificat* was used in Evening Prayer, that the celibacy of the clergy was beginning to be once more held in honour, that a chosen few were taking the vows of a religious life, that auricular confession with sacramental communion was little by little reappearing, and the distance between Anglicans and Catholics was diminishing. But then he had to observe that this evolution in the English Church was only the act of a chosen few. The Ritualists who constituted this movement were themselves only "a part of the High Church." So individual proselytism must not be given up through hopes of something future. "No means must be neglected of recalling to the truth our

English brethren, who are so near to it. Whatever one thinks of the chances of a collective union in the future, it goes without saying that no one dreams of sacrificing the present work of individual conversion" (p. 704). So it appears that our French brothers are as friendly and affectionate towards us as we should be to a body of Mormonites who had shown an inclination to embrace Christianity, or as a benevolent wolf would be who, having hopes of the whole flock, still condescended to make one sheep his own when occasion offered.

Having seen the uncompromising tone of the Roman advocates of reunion, which in their mouths and in the mouths of the Papal Commission appointed March 19, 1895, "for encouraging the reconciliation with the Church of dissidents from it," means solely submission to the Pope, we will examine the character of the papers contributed by English sympathizers to the *Revue Anglo-Romaine*. There are writers and writers. Mr. Spottiswoode merely gives a sketch of the constitution of the Church of England, which, if it were read by Gallicans instead of merely by Ultramontanes, might do good. But the general tone of the papers is, we regret to say, a creeping, crawling, apologizing tone. "Please don't be hard on us," they seem to say; "it is true we are not such good Catholics as you are, but by explaining the Prayer-Book and Articles in a non-natural sense, we will make out ourselves as like you as ever we can, and won't you overlook the little bit of Protestantism which we are obliged to retain? Pray do!" How would Cranmer, Latimer or Ridley, Andrewes, Laud or Bull, Harold Browne, Hook, or Christopher Wordsworth have treated such a plea! We will take for examination the last paper published at the time that we are writing, Mr. Lacey's "Doctrine of Nicholas Ridley on the Eucharist," which appears in the fourteenth number of the *Revue*.

We suppose that if there is one thing certain in ecclesiastical history, it is that the test put to the Marian martyrs was that of the doctrine of Transubstantiation. Whoever held that doctrine was a good Roman Catholic, whoever refused to profess it was burnt. Cranmer, Latimer, Ridley, Hooper, Ferrar, were burnt for being Protestants, and the test by which it was proved that they were Protestants was their rejection of Transubstantiation. But if they rejected Transubstantiation, there is a high probability that the Church of England, which owes its Prayer-Book and Articles to them, rejects it too. But on the Anglo-Roman theory it *must not* reject it, because it is a doctrine of the infallible Roman Church, and *ex hypothesi* the English Church holds all Roman doctrine, though here and there it may seem not to do so, owing to a misunderstanding of language.

others, Ridley must be proved not to have been opposed to Transubstantiation, because it is known that it was Ridley who led Cranmer to the views which he advocated in his book on the Eucharist, which, together with Ridley's, found expression in Articles XXV., XXVIII., XXIX., XXX., XXXI. The task might seem difficult, not to say impossible, as Ridley has denounced Transubstantiation in the strongest terms, and disproved it by irrefutable arguments; but Mr. Lacey is courageous, and he undertakes it. His method is not original. It is the same as that by which the force of the Article condemning the sacrifices of Masses is sought to be evacuated. It runs thus: When Ridley condemned Transubstantiation, he did not condemn Transubstantiation at all, he only condemned another doctrine which "he identified with the doctrine of the Church" (*sic*); he "attributed to the dogmas of Transubstantiation a sense which theology repudiated;" he "only rejected his own mistake respecting it," and "he has led the mass of his countrymen into the same mistake!" In consequence of this mistake, he taught that "Transubstantiation overthroweth the nature of a Sacrament, that is to say, destroys the *sacramentum* and leaves only the *res sacramenti*; the expression exists still in the Thirty-nine Articles, and a number of Anglicans still think the expression well founded!"

What was his mistake? "What Ridley denied was a material change which would have had visible and tangible consequences" (p. 643), that is, which would have made Christ's body visible to the eye. "It was in this sense that he had understood the definition of the Church and the teaching of the Schools." To think that Ridley, the most learned man of the sixteenth century, should not know the meaning of the word "substance" in this connection! Mr. Lacey excuses him by saying that we do use the word in so many senses in English. Ridley could not, it seems, distinguish substance from accidents, or believe substance to be a thing not subject to the senses. "What he insists upon is the reality of the outward shapes. In a word, he was maintaining *what we are all agreed upon*, the reality of the species" (p. 646). Oh, the pity of it, that Ridley should have allowed himself to be burnt for not holding Transubstantiation, when he held it all the time; and how strange that his judges should have been as unable as himself to find out that he held it and that they and he were "all agreed"! Gardiner and Pole and Weston and Bonner and the Pope must have been as ignorant of scholastic theology as Ridley and Cranmer. "It is clear what the doctrine which he was combating was: he calls it 'Transubstantiation,' but it was really, if we may coin the name, 'Metaphysiosis'" (p. 644). This is all that is required for Mr.

Lacey's argument. Metaphysiosis, whatever it may be, is not a doctrine of the Roman Church. Therefore, in denying Metaphysiosis, Ridley still remains a good "Catholic," and the Church of England, in following Ridley's doctrine and condemning Transubstantiation, does not condemn Transubstantiation, but only Metaphysiosis; just as when she condemns the sacrifices of Masses, she does not condemn the sacrifices of Masses, but some obscure theory about Masses, which someone may, or may not, have held. Mr. Lacey asks, pertinently enough, why Ridley should have been so eager to oppose Metaphysiosis. "Who ever affirmed anything so monstrous?" "How could anyone possessing ordinary intelligence profess it?" His answer to his own questions is that Ridley had held it himself, and he "had not the patience to listen to Gardiner's explanations in his book on the Sacrament" (p. 643). Ridley, therefore, must have been devoid of "ordinary intelligence," and he was morally incapacitated by his impatience from accepting the sounder views promulgated by Gardiner.

Ridley's ignorance and error, we are told, are shared by the Anglicans who deny Transubstantiation. "On the whole, the Englishmen who deny Transubstantiation do it through resting on the opinion of Ridley, and *for the same reasons that he had*" (p. 646). Therefore, of course they do not deny the doctrine of Transubstantiation at all, any more than Ridley did, but only Ridley's erroneous conception of it. They ought, no doubt, to correct their theology by the teaching of Gardiner and "the Church," as Ridley would have done had he not been too impatient—but, at any rate, they don't deny Transubstantiation.

We have written enough to show what is the character of the "Reunion" proposed by the *Revue Anglo-Romaine*. There are two parties to it—a Roman and an English party. The Roman party is altogether ultramontane. It would look askance at Gallicanism and Febronianism almost as much as at Anglicanism. It acknowledges no distinction between Catholicism and Romanism. It maintains all Tridentine and more modern Roman Catholic dogmas. It defends the ultramontane position by wresting history and historical facts in such a way as to make its conclusions, if not absolutely false, at least absolutely inequitable. It offers nothing to its English friends except individual or corporate absorption in the Papal Church, and the only favour that it will show them is a grudging acknowledgment that possibly the Pope may graciously concede a recognition of a probable though uncertain validity of Anglican Orders on the condition of submission to his infallible authority. On the English side the tone is humble, apologetic, abject, beseeching. The writers who undertake

controversial discussion on the points at issue between the two Churches, are ready to explain away distinctive Anglican doctrines, to represent Anglicanism and Popery as essentially identical by putting a non-natural interpretation on statements of Anglican doctrines which conflict with Papal dogmas, and recognising as Catholic truths tenets which the Reformation set aside as Papal errors.

What can we expect to secure from an enterprise undertaken in the spirit of the *Revue Anglo-Romaine*? On the one side, it may encourage the vain and foolish hopes entertained in ultramontane circles in France and Italy that England is about to surrender to Rome; on the other, its effects on individual minds may be even more deleterious. What these are, we will state in the words of the Bishop of Edinburgh :

The attempts made from time to time to show that the distinctive dogmatic formulæ of the English Church can be so construed as not to be incompatible with Roman doctrine have been, from the standpoint of the historical student, wholly worthless and ineffective for their main purpose. But such attempts have, I fear, for some tended to break down the temper of mind that seeks to weigh evidence in a just balance. This statement or that is viewed with the question in the heart—not, "What does it really mean?" but "How may it be construed so as not to contradict something else?" And hence history in all the breadth of its teaching is abandoned, and history is appealed to only when some point is discovered which seems to make for the side of the inquirer. This process, it seems to me, has had a demoralizing effect upon some minds. . . . The faculties that God has given men for the accurate and careful pursuit of truth become debauched, and by-and-by, *to be quite straight* with regard to truth seems to be no longer possible. And the saddest aspect of it all is that the field of honest inquiry, of truth-loving and truth-seeking, is as much a part of the region of *morals* as the regulation and control of men's bodily passions and appetites. As the greatest ethical teacher of the English Church has long ago instructed us, for some men it is in *that* region their chief probation lies. It is a solemn thought for every one of us. God's righteous judgment will look to the honesty, diligence, and scrupulous care of our intellectual inquiries no less than to the region of external conduct.—*Synodical Address*, 1895.

F. MEYRICK.



ART. IV.—THE HISTORY OF OUR PRAYER-BOOK AS BEARING ON PRESENT CONTROVERSIES.

PART III.

ONE important question remains to be considered: "In what relation does the second book of Edward stand to subsequent Prayer-Books of the English Church?"

For our present purpose it will suffice to accept and endorse the dictum of Bishop Stubbs: "The great historic importance

of the third Prayer-Book—that is, the one introduced by the Act of Uniformity of Queen Elizabeth, which to almost all intents and purposes is that which we now use—is that it was a distinct enunciation that the tide of innovation should proceed no further. The changes introduced into it from the second Prayer-Book are very few; but, few as they are, they indicate a return to, rather than a further departure from, the first Prayer-Book¹ (“Charge” of June, 1890; see *Guardian* of September 3, 1890).

“The Preface,” indeed, inserted at the last review, speaks of the “present” book and the “former” book. And the Act of Uniformity, which establishes our present book, calls it “the appended book.” The Act of Elizabeth authorized no new book at all but Edward’s second book, with certain alterations specified in the Act itself.

The changes, however, made in the book of Elizabeth at the last review (unless for the purposes specified in the Preface) are very few indeed; and it is scarcely too much to say that their doctrinal significance is inappreciable,² except so far as they may be interpreted to be another and a further intimation that the stream of innovation was to be checked.

Alterations, indeed, of some importance were proposed in the Order of the Administration of the Lord’s Supper, which—perhaps from an overscrupulous dread of concessions to anything like a tendency towards Laudian theology—were deliberately disallowed.³

¹ To prevent misunderstanding, it may be well to state that, in making this quotation, I am not intending to claim the Bishop’s support for all that is advanced in this article.

² Moreover, the changes (such as they are) are by no means all in one direction (see “Papers on Eucharistic Presence,” No. vii., pp. 467, 557-559). Cosin’s influence seems to have been controlled by others, and some of the changes, generally supposed to be of a retrogressive character, were really made at the suggestion of the Puritans (see Canon Robertson’s “How shall we Conform?” p. 26, and Blakeney on “Common Prayer,” pp. 153-156).

Lord Selborne says: “The influence which Cosin personally exercised over the work of revision cannot be measured (as Mr. Parker seems, in part at least, to measure it) by the number of the changes entered in his ‘book’ [which was, in fact, the original record of the preparation made by the Bishops; see p. 44] which were ultimately adopted. Very many of these changes (whatever may have been their origin) were verbal and trivial. Many others of greater importance were (in one stage or other of the work of Convocation) rejected; and of these, some of the most considerable may be inferred, from their agreement with passages in Cosin’s ‘Particulars’ or ‘Notes,’ to have been suggested by him” (“Notes on Liturgical Hist.,” p. 48). Contemporary writers do not include Cosin’s name among those to whom they ascribe the prevailing influence (*Ibid.*).

See “Eucharistic Presence,” pp. 555-557.

³ See editor’s Preface to vol. v. of Cosin’s Works, A.C.L., p. xxii., and note in same vol., p. 518; also Bulley’s “Variations,” pp. 142, 190, 191,

Our Communion Service is still the Communion Service of Queen Elizabeth's book.¹ And the authorized book of Queen Elizabeth's reign was professedly the second book of Edward,² with just so much change as indicated a desire to raise a breakwater against the danger of any further rising of the restless tide of disturbing innovation—a tide which was already being encouraged by the ill-informed enthusiasm and mis-directed zeal of some dissatisfied and turbulent spirits. There was need for this, as the noble treatise of Richard Hooker and the sad history of subsequent troubles too plainly and sadly testify. But the Communion Service as we have it now is substantially what it was as it came from the hands of our Reformers in 1552.

Changing winds and currents of opinion may doubtless have made a slight veering in her swing, but the doctrinal anchorage of the Church of England has not been shifted. Let us thank God that the Prayer-Book of Queen Elizabeth's reign (*i.e.*, the second Prayer-Book of Edward VI.) is our Prayer-Book still, and is a standing witness before the world that the Church of England is "Reformed" still.

200; also Cardwell's "Conferences," chap. viii.; Preface to Nicholls's "Common Prayer," p. x.; Burnet's "History of his own Time," pp. 124-125, edit. Bohn; Blakeney's "Common Prayer," pp. 143-145; and "Papers on the Eucharistic Presence," No. vii., pp. 556-557.

¹ The Act of Uniformity of 1662 speaks of the book which it authorizes not as a book then made, but as the book of Elizabeth, with certain "additions and alterations."

² On the change in the words of administration, see "Papers on the Eucharistic Presence," No. vii., p. 492, *sqq.*

One important change in the book recommended by Geste (and, as generally believed—though on evidence somewhat slender and mainly conjectural—by a committee of divines) was in an opposite direction. That book left it indifferent to receive the Holy Communion kneeling or standing. In Geste's letter to Cecil the preference is given to standing. To have added the Black Rubric, therefore, would have been altogether out of place. (See Dugdale's "Life of Geste," pp. 39, 40, 149; Collier's "Eccl. Hist.," vol. vi., p. 249; Cardwell's "Conferences," pp. 21, 22, 54; Strype's "Annals," vol. i., chap. iv., p. 83; "Papers on the Eucharistic Presence," p. 466.)

It is much to be regretted that Professor Kurtz, in his valuable and learned "Church History," should have fallen into such a strange mistake as to say that the revision in Queen Elizabeth's reign "practically reproduced the earlier, less perfect of the Prayer-Books of Edward VI." (§ 139, 6, vol. ii., p. 316). Almost equally surprising is his representation of "the Reformation under Elizabeth" as having a "Lutheranizing doctrinal standpoint, and Catholicizing forms of constitution and worship" (p. 374). Not only did Elizabeth's Act of Uniformity establish substantially Edward's second book, but it made "void all laws, statutes, and ordinances whereby any other service had been established" (1 Eliz., chap. ii., § 27), and enacted (§ 4) that "if any parson . . . use any other rite, ceremony" . . . than that set forth in the Prayer-Book, he shall be punished.

It seems needful to insist on these facts at the present time, because, while the "Reformed" character of our earlier Prayer-Book is being more commonly allowed, there seems a strong disposition in certain quarters to assume that quite another character was given to our Liturgy by the last review.

This disposition may be said to be reflected in the following notice, which appeared in the *Guardian* of May 23, 1888 :

"From what has been said, it will have been seen that we should not have thought Dr. Dalton's 'Life of A Lasco' worth reviewing, if it had not been for the opportunity afforded us of correcting an erroneous view common amongst English Churchmen that the English Reformers had more affinity with Luther than Calvin. The author is right, on his own principles, in connecting the English Church rather with the Reformed than the Lutheran communion.¹ We need not fear to proclaim what facts

¹ If evidence of this should be desired, it will be found abundantly in two articles in the *Church Quarterly Review*, October, 1892, and October, 1893.

And if any of our readers should wish to see additional evidence in support of the view maintained in our former articles with respect to the relation of the second book of Edward VI. to the first, he may be referred to Mr. Tomlinson's "Great Parliamentary Debate" (Shaw and Co., London. Price 6d. See especially pp. 19-22), which is a very valuable and important publication, demanding the attention of all who desire to form a true estimate of the earlier history of our Prayer-Book. It makes it quite clear that in 1548 Cranmer and Ridley had already adopted and avowed the doctrinal views which were distinctly impressed on the Book of 1552.

As to the Prayer-Book of Queen Elizabeth, it seems difficult to believe that any can seriously suppose that its doctrine differed materially from that of Edward's second book. Yet we find an able writer in the *Church Quarterly Review* of April, 1896 (p. 36), speaking of it thus : "This rite did not ignore the Real Presence, as did that which it superseded. But the sequence of parts, and the language of 1552, both of which had been adopted to shut out the sacrificial ideas for which Gardiner found support in the Mass of 1549, remained unchanged. This might be serious were it not that the English Church . . . repudiates the interpretation of her formularies by any but herself, or except in reference, not to the opinions of the Reformers, but to the ancient and Catholic standards of belief." We are constrained to ask (1) Wherein did the Liturgy of Elizabeth differ from that of 1552 in respect of the Real Presence (perhaps the omission of the added Black Rubric is referred to, about which see below) ? and (2) How could the English Church in her Eucharistic service more clearly manifest her own interpretation both of her own formularies, and of "the ancient and Catholic standards of belief," than by retaining what she had adopted for the purpose of shutting out the sacrificial ideas which "mistakers" had read into the office of 1549 ?

That there was influential preference manifested for Edward's *first* book (which is the natural, if not necessary, inference from the letter of Geste to Cecil. See especially Dugdale's "Life of Geste," pp. 143, 146, 147) only makes the return to the *second* book more significant.

It is evident that, in spite of temporary pressure, the second book was restored in deliberate preference to the first book. And the Act of Uniformity (which in the House of Lords only passed by a majority of three) may be commended to the study of those who would make much

of history have established undeniably, since the Caroline divines who remodelled the Prayer-Book at the Restoration were neither Lutherans, Zwinglians, nor Calvinists."

We may thankfully recognise such a truthful and candid acknowledgment of that which the facts of history have made plain concerning the Reformation of the English Church.

And all that is here stated may be very freely conceded. But, then, it must also be conceded that the facts of history have not less clearly established the fact that the Prayer-Book of 1662 (as regards its Eucharistic teaching) had no new doctrinal character impressed upon it.

Those who regard the doctrinal teaching of our present book as so far removed from that of Elizabeth's book can only make good their position by showing clearly two things: (1) *first*, that the doctrinal views of the principal revisers were in accordance with what is now spoken of as the "Catholic" doctrine of the Eucharist, and (2) *secondly*, that they were successful in introducing into the book the changes which they desired as expressive of their views.¹

But it may be confidently affirmed (1) that what may be called the innovating party, in their desire to introduce somewhat observable changes, were defeated in their attempts all along the line, and (2) that these innovators themselves, in

of the Liturgical changes which were introduced. It ought to be observed (though it appears to have escaped notice) that the Act, specifying the alterations made, makes no mention of the Black Rubric or its omission. So that, if the Rubric had been strictly a part of the Prayer-Book as established by law in King Edward's reign (which constitutionally it was not), it would have been strictly a part of the Prayer-Book as established by law in Queen Elizabeth's reign. The law which made the changes made no change whatever in this. So that, *on this supposition*, Bishop Hall was not so far wrong in judging that the rubric had been "upon negligence omitted in the impression" (see "Documents relating to Act of Uniformity," p. 317; London, 1862).

¹ It seems surprising that so much should be made of changes "contemplated and definitely proposed" (Walton's "Rubrical Determination," p. 25; see also pp. 35, 36; edit. 2), but *never made*, as evidence of the "Catholic" character of the Revised Prayer-Book.

From a common-sense point of view it would surely seem that whatever amount of evidence is adduced to show that any attempt was made and pressed to alter in any measure the doctrine of the Prayer-Book *without success*, is just so much evidence that the revision not only did not receive the new doctrinal impress desired, but also did deliberately decline to accept it.

When we read the note in Sancroft's handwriting, "My Lords the Bishops at Ely House ordered all in the old method," we surely have before us evidence of an effort checkmated. The proposal to return in some important particulars (which might well have been allowed but for the danger of opening a door for possible doctrinal misconception) to the form of Edward's first book was not only not allowed; it was disallowed.

their desire for what they regarded as liturgical improvements, had no thought or desire to make room for the introduction of Lutheran or Romish doctrine, either as regards the Presence or the Sacrifice.¹

¹ No one, I am persuaded, would have more decidedly repudiated the notion of a Presence of Christ in or under the forms of the elements, to be adored by the faithful, and offered to God the Father, than Cosin himself. I give a few extracts in evidence: (1) "Negamus sacramentum, extra usum a Deo institutum, rationem habere sacramenti, in quo Christus reservari aut circumgestari debeat, aut possit, quum communicantibus tantum adsit" ("Hist. Trans.," cap. iv., § v.; in Works, A.C.L., vol. iv., p. 49). (2) "Cum poculum nonnisi sacramentali metonymia possit esse illud testamentum, planum fit, nec panem aliter esse posse Corpus Christi" (*ibid.*, cap. v., § v., p. 58). (3) "Aliis vero, tam non recipientibus quam non credentibus, licet Antitypon sit, tamen illis nequam est nec fit Corpus Christi. Nemo enim absque fide Christum manducat" (*ibid.*, cap. v., § xv., p. 66). (4) "Because the body and blood is neither sensibly present (nor *otherwise* AT ALL PRESENT, but only to those who are duly prepared to receive them, and in the very act of receiving them and the consecrated elements together, to which they are sacramentally united), the adoration is then and there given to Christ Himself; *neither is nor ought to be directed to any external sensible object*, such as are the *blessed elements*" (in Nichols's "Additional Notes on Communion Service," p. 49). (5) Of *elevation* Bishop Cosin says: "Which rite neither we, nor any of the Reformed or Protestant Churches, observe, but (*in regard of the PERIL of IDOLATRY*) have wholly omitted it" (*ibid.*, p. 47). (6) "Our kneeling," he says, "is ordained *only* to testify and express the inward reverence and devotion of our souls toward our blessed Saviour" (*ibid.*, p. 49). See also "Real Presence of Laudian Theology," pp. 46, 47, 58).

For evidence of Cosin's views of the Eucharistic Sacrifice, see "Missarum Sacrificia," pp. 162-166.

Other language of Cosin which may be thought to have a different sound can be matched from the writings of Calvin and Turretin. See "Real Presence of the Laudian Theology," pp. 47, 58, 59. See also p. 52. As to the earlier series of notes which has been attributed to Cosin, see "Missarum Sacrificia," p. 3.

And even Thorndike (notwithstanding his "particular notion in this matter;" see Wake in Gibson's "Preservative," vol. x., p. 75, edit. 1848) would have entirely rejected the notion of any "real and essential" Presence of Christ's Body and Blood to be adored in the elements.

Witness the following: "Though the Sacrament of the Eucharist may be the occasion to determine the circumstance of the worshipping of Christ, yet is it itself no way capable of any worship that may be counted religious, because religion enjoineth it. Cardinal Bellarmine . . . would have it said, that the sign is worshipped materially, but the body and blood of Christ formally, in the Eucharist; which are terms that signify nothing. . . . Therefore the sign in the Eucharist seems only to determine why that worship, which is always everywhere due, is here now tendered" (vol. iv., part 2, p. 757, A.C.L.).

"If in the proper dimensions thereof [*i.e.*, of Christ's body] He 'parted from' His disciples, and 'went,' was 'carried,' or lifted and 'taken up into heaven'; . . . if 'the heavens must receive Him till' that time; . . . if to that purpose He 'leave the world' . . . 'no more' to be 'in' it . . . so that we shall have Him no more with us, . . . it behoveth us to

Indeed, the history of the revision is (in part) the history of a remarkable failure of well-meant endeavours (endeavours with which many "Reformed" Churchmen might well have sympathized), yet a failure for which we may now be devoutly thankful.

In saying this, I am not forgetting that the verbal changes in the Black Rubric have recently had given them an amazing importance as indicating something like a complete doctrinal revolution. But the claim for such significance may be taken, I think, as an example of the feebleness of the position which has to be maintained by those who regard the last review as restoring a "Catholic" character to our previously "Reformed" Liturgy.

The insertion of the Black Rubric at all may fairly be set down among the evidences that the *animus* of the Episcopal Commissioners, as displayed in the Savoy Conference, was not the *animus* which governed the subsequent revision.¹ The

understand how we are informed, *that the promise of His body and blood IN THE EUCHARIST imports an EXCEPTION to so many declarations, before we believe it.* Indeed, there is no place of God's right hand, by sitting down at which we may say that our Lord's body becomes confined to the said place; but seeing the flesh of Christ is taken up into heaven to sit down at God's right hand (though by His sitting down at God's right hand we understand the man Christ to be put into the exercise of that Divine power and command which His Mediator's office requires), yet His body we must understand to be confined to that place, where the majesty of God appears to those that attend upon His throne. Neither shall the appearing of Christ to St. Paul (Acts xxiii. 11) be any exception to this appointment. He that would insist, indeed, that the body of Christ stood over Paul in the castle where then he lodged, *must say that it left heaven for that purpose*" (vol. iv., part 1, pp. 47, 48).

Of Gunning, indeed, it is said by Neal that "being very fond of the Popish rituals and ceremonies, he was very much set upon reconciling the Church of England to Rome" ("Hist. of Puritans," vol. iii., p. 92). But this saying must be qualified by the account of Burnet: "He was much set on the reconciling us with Popery in some points." He was suspected of an inclination to go over to them. "But," says Burnet, "he was far from it; and was a very honest, sincere man, but of no sound judgment" ("Own Time," p. 124; London, 1857). Canon Luckcock claims for him that "his views on ecclesiastical questions were thoroughly catholic" ("Studies," p. 168). And perhaps of no divine of his day could the claim be more safely made. Yet, on the subject of the Eucharistic Presence, few "Catholics" now, I presume, would think of subscribing to his views as represented by Burnet. See below, p. 533.

¹ The insertion is attributed by Bishop Burnet to the influence of Gauden, who (by the testimony of Baxter, "Reliquiæ Baxterianæ," p. 363, London, 1696) was the "most constant helper" to the Presbyterian divines (Neal confirms this testimony, "Hist. of Puritans," vol. iii., p. 92). Burnet says in a MS. vol. of his "Own Time" (Harleian MSS., 6584)—"There were some small Alterations made in y^e Book of Common Prayer (together with some additions), the most important was y^t concerning y^e kneeling in y^e sacrament, w^{ch} had been putt in y^e Second Book of Comon Prayer set out by Edward y^e 6th, but was left out by

somewhat unyielding temper shown in the Conference was certainly overruled in the revision by wiser counsels.¹ The utterance of the Bishops (*i.e.*, of the majority of the leading Episcopal Commissioners at the Savoy) may be taken, I

Queen Elizabeth, and was now by Bishop Gawden's means put in at ye end of ye office of ye Communion. Sheldon opposed it, but Gawden was seconded by Southampton and Morley. The Duke complained of this much to me, as a puritannical thing, and spake severely of Gawden, as a popular man, for his procuring it to be added (tho' I have been told yt it was used in King James's time)" (quoted from Perry's "Declaration on Kneeling," p. 302. See also pp. 71, 72).

But it is urged that the change made in the rubric was due to D.P.G., supposed to be Doctor Peter Gunning, who is said to have held that "there was a *Cylinder* of a *Vacuum* made between the elements and Christ's body in heaven" (*ibid.*, p. 71). But, if this were so, will anyone believe that what Burnet calls "such a solemn piece of folly as this," which, he says, "can hardly be read without indignation," moved the revising authorities in making or allowing the change? If we must believe that Gunning held such an incredible notion, and if even we were to grant that he was, in consequence of this notion, moved to propose the alteration of language in the rubric, are we therefore to believe that the revisers, in acceding to the proposal and accepting the change, were making themselves accessories to the propagation of such an absurdity? And could such a notion have been regarded, even by Gunning himself, as a "real and essential Presence"? We are not concerned with the follies of an eccentric individual, but with the principles which governed the revision.

¹ Mr. Parker has shown, as the result of a careful investigation, that "the discussions at the Savoy Conference had practically very little influence upon the corrections made during the revision of the Prayer-Book, either by the committee or by Convocation" ("Introduction to the Revisions," p. cccvi.).

It would be a mistake, however, to suppose that the exceptions of the Presbyterians were out of view or utterly disregarded by the revisers. The committee of eight Bishops which met at Ely House each evening, with something like plenipotentiary powers (see Lord Selborne's "Notes," p. 46), included five who had been Savoy Commissioners. (I think Lord Selborne is mistaken in including Wren among the Savoy Commissioners.)

Lord Selborne maintains that "Cosin's Book" (representing the mind not of Cosin only, but of others, his fellow-labourers in the work) was made up, and assumed the character which alone gives it importance, during the interval between the close of the Savoy Conference and the meeting of Convocation on the 21st day of November ("Liturgy of English Church," p. 43). But this need not hinder our believing that many entries may have been previously made (see Parker's "Letter to Lord Selborne," p. 110).

We are assured by Lord Clarendon ("Life," vol. ii., p. 118) that "the Bishops had spent the vacation in making such alterations in the Book of Common Prayer as they thought would make it more grateful to the dissenting brethren" (see Lord Selborne's "Notes," p. 43).

Bishop White Kennett, in his enumeration of "the concessions and alterations that were now made for reforming the Book of Common Prayer," specifies twenty particulars, all of which he regards as due to objections or proposals of the Presbyterian divines (see "Register," pp. 585, 586; London, 1728). Then he adds a paragraph mentioning other

believe, as the voice of the extremest reactionary influence of the day.¹

The Puritans desired the restoration of the Rubric "for the vindicating of our Church in the matter of kneeling at the Sacrament" (Cardwell's "Conferences," p. 322).

The Bishops were indisposed to make the concession. Their answer was: "This rubric is not in the Liturgy of Queen Elizabeth, nor confirmed by law; nor is there any great need of restoring it, the world being now in more danger of profanation than of idolatry" (Cardwell, p. 354).

But did the Bishops, representing the strongest opposition to the Puritans, object at all to the *doctrine* of the Black Rubric? Had they any fault to find with its teaching as it stood unaltered, and as quoted in its entirety by the Presbyterian opponents?

Let the following words, which form the conclusion of their

amendments, in the margin of which he writes: "Many other Alterations and Corrections made in the Liturgy, sufficient to have satisfied all reasonable men."

¹ Of some of these (especially of those most regular in attendance, and most prominent in the "disputation") Baxter (whose words seem to have been too often provoking) speaks strongly and somewhat bitterly. Sheldon (then Bishop of London), though silent when present (which was very seldom), and Morley ("and next Bishop Henchman") were supposed to be "the doers and disposers" of all matters. Morley was overbearing. Henchman, though speaking calmly, "as high in his principles and resolutions as any." Sanderson seldom spoke, "his aged peevishness not unknown." Sterne, "of a most sober, honest, mortified aspect," spake only a "weak, uncharitable word"; "so that I was never more deceived by a man's face." Cosin would have consented to "moderating concessions" of Gauden; but "the rest came in the end and brake them all." A few words were spoken by three Bishops who were "no Commissioners." The remainder of the Bishops appear to have been seldom or never present, and when present to have spoken little.

Of the coadjutor divines, Baxter makes mention of Earle, Heylyn, and Barwick as never present; of Hacket as saying "nothing to make us know anything of him"; of Sparrow as saying little, "but that little with a spirit enough for the imposing dividing cause"; of Pierson and Gunning as "doing all their work"; of Pierson [Pearson] as "the strength and honour of that cause which we doubted whether he heartily maintained," "being but once in any passion"; of Gunning as (with "passionate invectives") "so vehement for his high imposing principles, and so overzealous for Arminianism and Formality and Church Pomp, and so very eager and fervent in his discourse, that I conceive his Prejudice and Passion much perverted his judgment" ("Reliquiæ Baxterianæ," pp. 363, 364; London, 1696).

It has been asserted that changes, some trifling, some of the utmost importance, were made in the House of Lords (see Lord Selborne's "Notes," p. 62), but there are proofs complete to the contrary (*ibid.*, pp. 60, 61). And there is evidence that the book was sent by the King to the House of Lords in exactly the same state in which he had received it from Convocation (*ibid.*, p. 58).

answer, give evidence: "Besides, the sense of it is declared sufficiently in the 28th Article of the Church of England."¹

None, I would hope, will think of accusing the Bishops of such gross insincerity and prevarication as must be put down to their charge if we are to suppose that they were secretly in their hearts objecting to the doctrinal teaching of the rubric, while professing only that its teaching was superfluous, because its sense was sufficiently declared in one of our Articles.

And if the Bishops did not object to the doctrinal statement of the unrevised rubric, who did? None, we may be sure, among those to whom the revision owed its guidance.

But then, it will be asked, how are we to account for the change of the term "real and essential Presence" to "corporal Presence"? I answer—Merely by taking into account the fact that since the first insertion of the rubric a very observable and somewhat remarkable change (the result of continual controversial skirmishing) had come over, not the doctrine, but the use of language³ concerning the Eucharist in

¹ This statement clearly amounts to a declaration that in the view of the Bishops the adoration of "any real and essential Presence there being of Christ's natural flesh and blood" would be idolatry.

It also amounts to a declaration that in their view the 28th Article excludes "any real and essential Presence there being" as much as any "corporal Presence" of "Christ's natural flesh and blood."

It will therefore be seen that the importance of this statement (which seems to have been too commonly overlooked) can hardly be exaggerated. It was clearly understood by the "ministers" (as, indeed, it could not be otherwise understood) as a true witness to the Reformed doctrine of the Church of England. In their "Rejoinder" they do but "reply": "Can there be any hurt or danger in the people's being taught to understand the Church aught?" ("Documents relating to Act of Uniformity," p. 317; London, 1862).

² In the P.C. judgment in the Bennett case their lordships say: "It is at least probable that, as the declaration itself was introduced in order to conciliate scruples in one quarter, the alteration made in it was designed to remove objections entertained against it in another" (p. 296, edit. Stephens). I hope I may without presumption be allowed to ask, Is there any evidence at all of any objections from any quarter (except the Papists) to the *doctrine* of the rubric as it stood?

If it should be pleaded that the words of Woodhead (see below) imply an apprehension on his part that some of "our English divines" *did* assert a doctrine of some "real, essential, and substantial Presence there being," as distinct from a "corporal Presence," and that the rubric was changed by these divines with the view of sheltering such a notion (the absurdity of which design he himself exposes)—then the best answer to such a plea will be found in the replies of Aldridge and Wake, by both of whom such an apprehension is treated as altogether a misapprehension, and by Wake the idea is repudiated as "vainly and falsely suggested" (see below).

³ Thus Dean Aldrich says: "The Protestants in King Henry VIII.'s time that suffered upon the Six Articles denied the *real Presence* (i.e.,

the teaching of Reformed theologians, as well abroad as at home, and as well among Puritans as among Churchmen.

In the language commonly in use in King Edward's days "real and essential Presence" signified a mediæval doctrine rejected and repudiated by our Reformers. It was a term belonging to the later mediæval phraseology which was in common use among Romanists to express a Roman doctrine. As frequently used in days preceding the last review, the phrase "real Presence" was in constant use among the "Reformed" to signify that true doctrine which our Reformers and their successors had uniformly contended for.¹

In 1662, to condemn the phrase "real Presence" would have been to condemn not only such men as Hooker, and Bishop Andrewes, and Cosin, and Morton, and Jeremy Taylor, and Bishop Reynolds, but also many eminent Swiss divines abroad, as well as the divines of the Westminster Confession of Faith at home.²

the Popish sense of it), but meant the same thing with us, who think we may lawfully use that term" ("Reply to Two Discourses," p. 17; Oxford, 1687).

¹ I must be allowed to refer my readers to my "Papers on the Eucharistic Presence," pp. 578-586 (see also pp. 472, 473), for evidence of the following propositions:

(1) In the earlier period of the Reformed Church the phrase "real Presence" unexplained was usually rejected by our Reformers.

(2) When in the earlier period the phrase "real Presence" or "real essential Presence" was accepted, it was with explanation, in which explanation the "corporal" Presence was commonly distinctly excluded.

(3) When subsequent "Reforming" divines appropriated the phrase "real Presence," they did not appropriate the phrase "corporal Presence."

(4) The phrase "corporal Presence" was accepted by Lutherans as signifying the doctrine held in common by themselves and the Roman Church (see Goode, "On Eucharist," ii., p. 624).

(5) The distinction was clearly recognised (between "real Presence" accepted and "corporal Presence" rejected) by divines who were engaged in the last review, and by subsequent divines, whose doctrine knew no change from the doctrine of the Reformation (concerning Thorndike, see Aldridge's "Reply to Two Discourses," pp. 19, 61, and Wake's "Discourse of the Holy Eucharist," pp. 69, 70, 90; see also "Theology of Bishop Andrewes," pp. 10, 11, 14-17, and "Eucharistic Worship," pp. 39-43, and "Real Presence of the Laudian Theology," p. 55).

² Indeed, it may be said to have been the necessary result of their controversial position in view of the assaults of the Lutherans (as the true *status controversiæ* became cleared of surrounding mists), that the Reformed found themselves compelled to take within their line of defences the term "real Presence" (for how should they maintain a true fruition by the soul of that which they refused to say was really in any sense present to the soul? how should that be verily and indeed taken and received and eaten by faith, which is not really present to faith?), though, as occasion required, limiting its sense by the qualifying word

Was it not, then, a very natural and right and suitable thing to substitute for "real and essential" the word "corporal," seeing that when "Reformed" divines claimed and appropriated to their own doctrine the phrase "real Presence," they did not thus claim and appropriate the phrase "corporal Presence," which was thus left (rejected by the "Reformed" and accepted by the Lutherans) to express that Romish doctrine of a Presence *sub speciebus* which at an earlier period had been generally designated by the phrase "real Presence"?

Have we not here at least a reasonable and intelligible account of this change of expression?

And have we—let me be allowed to ask—a reasonable and intelligible account to give of the variation in language, if we suppose it to result from a determination to change the doctrine of the rubric?

I must venture to ask those who think so, just to read carefully through the whole rubric, with the special view of seeing how it will agree with such an hypothesis.¹

Does not the very structure of the rubric itself render a purpose of changing the *doctrinal statement* absolutely inconceivable?

Let it be carefully considered what such a change would amount to. It would be a designed rejection of the previous

"spiritual" (as opposed to "corporal"), that qualification being understood and explained as signifying that the Presence is (not, as Romanists would sometimes use it or allow it, a *Presence of a body after the manner of a spirit*, but) a Presence to our spirits only, a Presence to the heart which spiritually eats and drinks, a Presence only to the faith of the believer.

¹ See "Papers on Eucharistic Presence," pp. 469-475. The need of the distinction between the two possible senses of "real" (*i.e.*, "true" and "corporal") was clearly seen, and clearly expressed by Cranmer in his disputation at Oxford thus—"If ye understand by this word 'really,' 're ipsa,' *i.e.*, in very deed and effectually, so Christ by the grace and efficacy of His Passion is indeed and truly present to all His true and holy members. But if ye understand by this word 'really' 'corporaliter,' *i.e.*, 'corporally,' so that by the body of Christ is understood a natural body and organical, so the first proposition doth vary, not only from the usual speech and phrase of Scripture, but also is clear contrary to the holy Word of God and Christian profession" (Fox's "Acts and Mon.," vol. vi., p. 446).

And one of the charges under which he suffered was the denial, not of the *real*, but of the *corporal* Presence—"Christum in Eucharistia spiritualiter tantum et non corporaliter esse, sed in corpore in cælo tantum esse, et non alibi" (Strype's "Cranmer," vol. ii., p. 1075, Oxford edit.). See Goode's "Tract XC. Historically Refuted," pp. 75, 76. And note how this charge is exactly the charge of teaching the doctrine of the Black Rubric—the charge using the word "corporaliter" to express (it will hardly be questioned) what in the rubric was meant by "any *real and essential* presence."

statement, admitting its contradictory (see P.C. Judgment in Bennett case, p. 289, edit. Stephens).

But the contradictory of the previous statement would be that adoration may be done to a *real and essential* Presence there being of Christ's natural flesh and blood—the amended statement still declaring that no adoration ought to be done to any *corporal* Presence of Christ's natural flesh and blood.

The effect of the change of statement would obviously be to make a distinction between a real and essential Presence (not to the soul, but upon the table), and a corporal Presence there, allowing adoration to the one, and refusing it to the other.¹

But the whole argument of the rubric will be found to apply as much to the exclusion of adoration to the one as to the other. If the rubric allows adoration to a real and essential Presence in the elements, then the order of kneeling is certainly not well meant for a signification of our humble and grateful acknowledgment of the benefits of Christ given in the Lord's Supper to all worthy receivers; and further, not only is it foolish to argue from the statement of Christ's natural body and blood being in heaven, but it is actually untrue to declare that they are in heaven and *not here*. And then, further still, it cannot be maintained that it is against the truth of Christ's natural body to be at one time in more places than one.

On the hypothesis of the doctrinal statement being thus changed to admit of the teaching of the adorable Presence of Christ's Body really and essentially present after the manner of a spirit in the elements, it will be found that there is a cause for the statement appended to the statement, which alleged cause is not only inapplicable to the statement, but is actually destructive of it.²

But further: looking at the object of the rubric, it cannot be denied that, upon the supposition of such an intentional change of the doctrinal statement, the whole rubric would have been a miserable delusion, an attempt to put to rest men's suspicions by a declaration, which declaration in its changed form (with the change so understood), instead of removing suspicions, would not merely have aggravated them,

¹ See Bishop Trower's "Pastoral Letter," pp. 15, 30-39, London, 1858; and Goode, "On Eucharist," p. 625.

² Hence it must be evident that there is in the rubric itself sufficient confutation of the idea that it intends only to exclude what may be called the gross doctrine of the "Ego Berengarius" (in its natural sense), to which some Romish divines had given the name of "esse corporaliter," and which (speaking generally) had long ago been rejected by the Scholastic Theology (see Goode on Tract XC., pp. 111, 112, 113; and Bishop of St. Andrew's on "Cheyne's Appeal," pp. 28, 29; Edinburgh, 1858).

but have raised the fiercest opposition. Such an attempt at public deception is not only incredible, it would have been worthy of infamy.

N. DIMOCK.

(To be continued.)



ART. V.—THE ELOHISTIC AND JEHOVISTIC HYPOTHESIS.

THERE is an ancient picture of the second General Council held at Constantinople in the year 381. It represents the Emperor Theodosius sitting on a throne, and the Bishops near him. Between the latter there is a vacant throne, upon which lies an open Bible, to intimate that the Bible is the supreme judge and authority in all matters of the Christian faith and life.

But in our days the critics sit in judgment upon the Word of God. The modern schoolmen, who reject the Church view and authority concerning the Scriptures as old-fashioned and traditional, yet adhere tenaciously to the traditional Rationalism of the last century. There is, therefore, at present a solemn call on all earnest Bible-loving people to be on their guard against the pernicious influences of Higher Criticism, which has wrought such havoc in the German Church. "It is time to work for the Lord, for they have made void Thy law" (Ps. cxix. 126).

Now, the root from which the whole work of the critics has grown to such stupendous dimensions, is the so-called Astrucian discovery in the year 1753 that the distinctive use of the two sacred names of God in the Pentateuch, viz., Elohim and Jehovah, indicates that the information is derived from at least two different documents, and that the whole work is of a composite character.

The assertion so confidently made that an Elohistic and Jehovistic writer can be clearly discerned in the Pentateuch has no basis in fact, and is purely imaginary. Consequently, it is no wonder that this discovery has never been made, either by the prophets, or by the compiler of the Old Testament, or by the Apostles and Church Fathers, or by the acute doctors and Rabbis of the Middle Ages, or by the learned reformers and theologians prior to the time of the critics. The solution to the apparent enigma of the use of the two names, either separately or in juxtaposition, must be sought in Scripture itself. I humbly offer this solution. Such use of the Divine names was to the sacred historian a *literary* and *theological necessity*, if he was not to be misunderstood, and if the Pentateuch were not to be a source of manifold

heresies. It will be admitted by every unbiased Hebrew scholar who seeks to understand the etymological meaning of a word, and the rationale of its fixed use in certain places and relations with other words, that the inspired writers were guided by certain linguistic and theological principles in the choice of their vocabulary. Elohim is derived from the root *alah*, denoting "to be powerful," "to inspire with reverence and awe," hence to take an oath with the consciousness of the penalty following perjury. It is the plural or collective form of "El," and signifies in an intensified manner, the all-powerful, the supreme Governor of the universe. Now, when Moses undertakes to write the history of the creation, he cannot select a better word by which to designate the Creator than the word Elohim.

Bear in mind, he writes not merely for the instruction of his people, but for all nations, by whom God is more or less known as the manifestation of power and might. The sentence, "In the beginning Omnipotence (or Elohim) created the heavens, and the earth," declares that God was the supreme Cause of all things. He is to be recognised by the effect of His power. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and godhead" (Rom. i. 20). But he can not use the word "Elohim" exclusively for the following reasons: (1) Elohim is only an attribute descriptive of power, and not a proper name, consequently it might and actually is applied to supposititious gods of the heathen, to angels, to judges, and adjectively in a sense of divine (as Mal. 2 xv., אלהים זרע "godly seed," R.V.), even to inanimate objects like mountains, river, temple, throne, ark, and staff. (2) Because though the singular of Elohim, viz., "El," was known among the antediluvians, the name Mahalalel and, as we find both a son of Esau and Jethro were called Reuel, and a prince called Magidiel, yet it was liable to be misunderstood which El or Elohim was meant. We see this in the case of Melchizedek, who called God "El Eljon," the highest El, in order to distinguish Him from the gods of the heathen. Moses was therefore obliged to introduce another name for God, in order to make it quite clear that the religion of Israel is monotheistic. Nor could he use the word El Eljon of Melchizedek, for that would have given rise to the Manichean heresy. He uses the word "Jehovah," a name already known before his time, as we know that his own mother Jochebed contained it in her name.¹ On the other

¹ It is interesting to hear the opinion of Abarbanel on this subject. He says that Elohim is composed of "El" and "jah," the abbreviation of Jehovah with the ending of "m," like the name Hushim.

hand, he can not use the word "Jehovah" for Creator, for that means "being," and being does not necessarily imply effect. Omnipresence was, so to speak, under no obligation to create a world to fill it with itself, as omnipotence was, in order to be recognised by its effect. In Gen. ii. he introduces the name Jehovah, the absolute being and eternity of Elohim. Henceforth he joins the two names, or uses them separately as the case may require. He is even sometimes obliged to qualify Elohim by the adjective living, eternal, or true, to guard against misapprehension that He is only one of the strange Elohim. This shows conclusively that Moses was obliged, from literary and theological considerations, to use the name Jehovah also.

But it may be asked, Why did he not use the name Jehovah exclusively?

1. For the reason above given, that being does not imply the necessity of effect.

2. Because the name Jehovah does not necessarily contain the doctrine of the unity of the Godhead as Elohim does.

3. Because he wants to communicate the relation of God to His chosen people.

It is remarkable that though Jehovah reveals Himself as the covenant God of Israel, the name has its peculiarity that it does not admit either the article or personal pronoun, or of being placed in the construct state, with the exception of Jehovah Zeboath, the Lord of hosts. But that is elliptical for Jehovah the God of hosts. Moses could not write my, thy, your, or their Jehovah. When Abraham or Moses himself wants in earnest entreaty to say "my Jehovah," he uses the word "Adonai" (Gen. xv. 2, Exod. iv. 10). He could not write, *e.g.*, אברהם יהוה, for that would mean "Abraham is Jehovah."¹ He is obliged to use the word "Elohim," thus the Lord (Jehovah) God (Elohai) of Abraham. So when God speaks on Sinai, He says, "I am the Lord thy God" (not thy Jehovah), simply because it cannot be so expressed. Nor could he write the great monotheistic precept (Deut. iv. 4), "Hear, O Israel," etc., without the medium of the word "Elohim." For the name Jehovah does not admit even the thought of possibility of the existence of any Jehovah beside Him. Hence, too, wherever there is a comparison or a contrast between the true God and the gods of the heathen, the word "Elohim," either singly or conjointly with J., and not "Jehovah," alone is used.

To conclude, I finally believe that the diligent student of the Bible will find a good reason in every verse through Genesis till Exod. xxviii., where the two names are either jointly or separately used, why it is so. The literary and theological

¹ I venture to challenge the critics to write in Hebrew this short sentence, Jehovah of Israel.

principles are often on the surface. If there had been two separate writers, then the writer of either would have given rise to insuperable difficulties. But there was but one writer, and that was Moses, who, as a writer, was expert in all wisdom to use all the names as the occasion required, and as the servant of God he wrote by the inspiration of the Holy Ghost.

A. BERNSTEIN.



ART. VI.—THE TRUTH ABOUT THE CHRISTIAN PRIESTHOOD.

1. *Anglo-Catholic Position in 1878.*

A REMARKABLE work was published in the year 1878. It is called "Anglo-Catholic Principles Vindicated." The publishers were James Parker and Co., of Oxford. The principal contributors were Archbishop Longley, Bishop Samuel Wilberforce, Bishop Harold Browne, Bishop Christopher Wordsworth, of Lincoln; Bishop Cleveland Coxe, of Western New York; Dr. Hook, Dean of Chichester; Dr. Goulburn, Dean of Norwich; Archdeacon Freeman, of Exeter; Dr. Sewell, of Exeter and Radley; Dr. Monsell, of Guildford; Canon Trevor; Dr. Biber; Canon Jelf, Principal of King's College; Dr. Scudamore, of Ditchingham; and Canon Isaacson. It was intended to be a defence of the old High Church views against the new Ritualistic teaching. The extent to which a large section of the Church of England, in the mouth of some of its most popular exponents, has wandered in the brief space of eighteen years is illustrated by the following quotation:

These remarks on Absolution seem to lead to the discussion of the question of Sacerdotalism in general . . . I must content myself with pointing out how important in any such discussion is the consideration dwelt upon by the late Dr. Hamilton (Bishop of Salisbury) that priesthood is inherent in every member of Christ.

The question of the special official priesthood of the ordained cannot be profitably considered without bearing in mind the general priesthood of the whole congregation.

The priestly act of absolution is attributed by Christ to the congregation. "The disciples came to Jesus . . . And Jesus said . . . If he shall neglect to hear them, tell it unto the Church, but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." (It is important to remember that these words were said to the disciples generally.) (St. Matt. xviii. 17, 18.) It is generally called a priestly act, but it seems to me to belong rather to the prophetic office than the priestly. Our Lord was speaking as a prophet rather than as a priest when He said, "Thy sins be forgiven thee." The ministry of reconciliation is given to us as we are prophets, speaking in God's name. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. v. 20).

So excommunication is assigned by St. Paul *to the congregation*. "When ye are gathered together, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh" (1 Cor. v. 4).

So from the "censure inflicted of many," absolution was to be given *by many*: "Sufficient to such a man was this punishment which was inflicted of many, so that contrariwise ye ought rather to forgive him, lest perchance such an one should be swallowed up of overmuch sorrow" (2 Cor. ii. 6, 7).

Again, the priestly act of the eucharistic sacrifice is attributed to the whole congregation: "As often as ye eat this bread and drink this cup, ye do show the Lord's death."

And in our own Church the act of oblation (of alms, oblations and prayers) is the act, not of the priest, but *of the congregation*, "which we offer unto Thy Divine Majesty." It seems that at the revision of 1662 an attempt was made to introduce an oblation by the priest when placing the elements on the altar; a rubric was prepared in these words: "The priest shall then offer up and place upon the table." But the Church by a correct instinct, even at that hasty revision, preserved the great truth that it is the *priesthood of the congregation* that makes the great eucharistic oblation, and she rejected this attempted insertion.

Even the Roman Church (in its ancient Canon of Communion, on which Bishop Ridley commented favourably, and from the spirit of which it has since so widely departed) is stout in the maintenance of this sacrificial act *of the whole congregation*, for in that Canon it is said, "We, Thy servants, not only we, but Thy holy people also, offer a pure oblation." . . . It is remarkable that in masses, apparently of later date, the priest comes to speak in singular number. "Accept my service and the sacrifice which I have offered."

And *as the whole congregation* makes the oblation (of alms, oblations and prayers), so it is the prayer *of the whole congregation* that makes the Sacrament or consecrates the elements. I speak, of course, of the prayers of invocation, by which the Universal Church formerly consecrated, and does still consecrate, with the exception of the Roman branch, which has schismatically departed from the Catholic custom. Our own Prayer of Consecration is the act *of the whole congregation* "that we receiving . . . may be partakers."

"This aspect of sacerdotalism (says the writer) is worthy of the fullest consideration, for, while the priesthood of the whole people does not interfere with the fact of a special separation, by ordination, of the officers of the Church . . . yet the awfulness . . . is greatly modified . . . when it is recognised that these same supernatural or spiritual powers *reside in the congregation diffusedly*, though exercised and expressed by the officers of the Church as the executive. The difference of the aspect thus obtained from that which is advocated in some quarters is much the same as the difference between the sentiment with which a Russian serf regards his Czar, and that with which an American citizen regards his President, for it must be said, in spite of all Popes, and Henry VIII., and Elizabeth, and James I., and some few of our modern Bishops, and many of our modern lawyers, that the Church of Christ is in its nature much more like a republic than like an absolutism or a tyranny.

2. Bishop Lightfoot on the Ideal of the Christian Church.

These very valuable and interesting considerations prepare us for the statement of Bishop Lightfoot, that "the kingdom of Christ, not being a kingdom of this world, is not limited by

the restrictions which fetter other societies, political or religious. It is, in the fullest sense, free, comprehensive, universal. It displays this character, not only in the acceptance of all comers who seek admission, irrespective of race or caste or sex, but also in the instruction and treatment of those who are already its members. It has no sacred days or seasons, no special sanctuaries, because every time and every place alike are holy. Above all, it has no sacerdotal system. It interposes no sacrificial tribe or class between God and man, by whose intercession alone God is reconciled and man forgiven. Each individual member holds personal communion with the Divine Head. To Him immediately he is responsible, and from Him directly He obtains pardon and draws strength."

3. *Practical Modification.*

Bishop Lightfoot goes on to say that this statement alone would be only half a truth. It must be evident that no society of men could hold together without officers, rules, or institutions of any kind. The conception is an ideal which we must ever hold before our eyes, which should inspire and interpret ecclesiastical polity, but which, nevertheless, cannot supersede the necessary wants of human society, and if crudely and hastily applied, will only lead to failure. As appointed days and set places are indispensable to her efficiency, so also the Church could not fulfil the purposes for which she exists without rulers and teachers, without a ministry of reconciliation; in short, without an order of men who may in some sense be designated a priesthood.

4. *Delegation by the whole Hebrew People to the Tribe of Levi.*

The sacerdotal system of the Old Testament possessed one important characteristic (sometimes forgotten by modern controversialists) which separated it from heathen priesthoods, and which deserves especial notice. The priestly tribe held this peculiar relation to God only as the *representatives* of the whole nation. As *delegates* of the people they offered sacrifice and made atonement. The whole community is (originally) regarded as "a kingdom of priests," "a holy nation." When the sons of Levi are set apart, their consecration is distinctly stated to be due, under the Divine guidance, not to any inherent sanctity or to any caste privilege, but to an act of delegation on the part of the entire people. The Levites are, so to speak, ordained by the whole congregation. "The children of Israel," it is said, "shall put their hands upon the Levites." The nation thus deposes to a single tribe the priestly functions which properly belonged to itself as a whole.

5. *Christian Restoration to the whole People.*

The Christian idea was, therefore, the restitution of this immediate and direct relation with God, which was partly suspended, but not abolished, by the appointment of a sacerdotal tribe. The Levitical priesthood, like the Mosaic law, had served its temporary purpose. The period of childhood had passed, and the Church of God was now arrived at mature age. The covenant people resumed their sacerdotal functions. But the privileges of the covenant were no longer confined to the limits of a single nation. Every member of the human family was potentially a member of the Church, and, as such, a priest of God.

6. *Effect in History, though imperfectly understood.*

Consciously or unconsciously, this idea of an universal priesthood, of the religious equality of all men, which, though not untaught before, was first embodied in the Church of Christ, has worked, and is working, untold blessings in political institutions and in social life. But the careful student will also observe that this idea has hitherto been very imperfectly apprehended; that throughout the history of the Church it has been struggling for recognition, at most times discerned in some of its aspects, but at all times wholly ignored in others; and that, therefore, the actual results are a very inadequate measure of its efficacy, if only it were allowed due prominence, and even allowed its free scope in action.

7. *No new Judaizing delegation.*

As fixed days and places of worship were established, but were not allowed to interfere with the spiritual idea, which was always kept in view, so also it was with the Christian priesthood. For communicating instruction and preserving public order, for conducting religious worship and for dispensing social charities, it became necessary to appoint special officers. *But the priestly functions and privileges of the Christian people are not* (as had been the case in the immature Jewish Church) *regarded as transferred or even delegated to these officers.* They are called stewards or messengers of God, servants or ministers of the Church, and the like, *but the sacerdotal title is never once conferred upon them.* The only priests under the Gospel, designated as such in the New Testament, are the saints, the members of the Christian brotherhood. "Under the law," says the ancient commentator Hilary, "priests were born from the race of Aaron the Levite; now, however, all are born of the sacerdotal race, for Peter the Apostle says, 'We are a chosen generation, a royal priesthood.'"

8. *Confusion of Language.*

On no subject more than this, says Bishop Lightfoot, has more serious error arisen from the confusion of language. The word "priest" has two different senses. In one it is a synonym for the New Testament presbyter or elder, and designates the minister who presides over and instructs a Christian congregation; in the other, it is equivalent to the Latin *sacerdos*, the Greek *ιερευς*, the Hebrew offerer of sacrifices, who also performs other mediatorial offices between God and man. In the New Testament the Christian minister is always the presbyter.

9. *Office of Presbyter adopted from the Synagogue.*

Though the diaconate was a new institution, not borrowed from the Levitical order nor from the synagogue, the office of presbyter was directly adopted from that of ruler of the synagogue. The duties of the office were twofold—governing and teaching. The third office, that of the episcopate, was not a continuation of the apostolate, but a development out of the presbytery. The office was first established in Jewish Churches, and afterwards spread to those of the Gentiles, mainly under the influence of St. John in Asia Minor. A Bishop was still called a fellow-presbyter, by Irenæus and Clement of Alexandria; even in the fourth and fifth centuries bishops still gave themselves that designation. The sacerdotal autocracy of the Bishop, the sacrificial prerogatives of the presbyter, were imported into the Church by Cyprian, out of hints which he found in his master Tertullian the Montanist.

10. *Universal Priesthood in Apostolic Language: Total Silence as to Particular Priesthood.*

The sacerdotal functions and privileges which alone are mentioned in the apostolic writings pertain to all believers alike, and do not refer solely or specially to the ministerial office. If to this statement it be objected that the inference is built upon the *silence* of the Apostles and evangelists, and that such reasoning is always precarious, the reply is that an exclusive sacerdotalism, a sacerdotalism implying a substantial identity between the Jewish and Christian priesthood, such as is often now urged, *contradicts the general tenour of the Gospel*. But, indeed, the strength or weakness of an argument drawn from silence depends wholly on the circumstances under which the silence is maintained. And in this case it cannot be considered devoid of weight. In the pastoral epistles, for instance, which are largely occupied with questions connected

with the Christian ministry, it seems scarcely possible that this aspect should have been overlooked, if it had any place in St. Paul's teaching. The Apostle discusses at length the requirements, the responsibilities, the sanctions, of the ministerial office; he regards the presbyter as an example, as a teacher, as a philanthropist, as a ruler. How, then, it may well be asked, are the sacerdotal functions, the sacerdotal privileges, of the office wholly set aside? If these claims were recognised by him at all, they must necessarily have taken a foremost place. The same argument applies with not less force to those passages in the Epistles to the Corinthians where St. Paul asserts his Apostolic authority against his detractors. Nevertheless, so entirely had the primitive conception of the Christian Church been supplanted by this sacerdotal view of the ministry, before the Northern races were converted to the Gospel, and the dialects derived from the Latin took the place of the ancient tongue, that the languages of modern Europe very generally supply only one word to represent alike the priest of the Jewish or heathen ceremonial, and the presbyter of the Christian ministry.

11. *Convincing Evidence of the Epistle to the Hebrews against Particular Priesthood.*

The Epistle to the Hebrews speaks at great length of priests and sacrifices in their Jewish and their Christian bearing. It is plain from this Epistle, as it may be gathered also from other notices, Jewish and heathen, that the one prominent idea of the priestly office at this time was the function of offering sacrifice, and thereby making atonement. Now, this Apostolic writer teaches that all sacrifices had been consummated in the one Sacrifice, all priesthoods absorbed in the one Priest. The offering had been made once for all; and, as there were no more victims, *so there could be no more priests.* All former priesthoods had borne witness to the necessity of a human mediator, and this sentiment had its satisfaction in the Person and Office of the Son of man. All past sacrifices had proclaimed the need of an atoning death, and had their anti-type, their realization, their annulment, in the Cross of Christ. This explicit statement supplements and interprets the silence elsewhere noticed in the Apostolic writings.

Strictly accordant, too, with the general tenour of his argument is the language used throughout by the writer of this epistle. He speaks of Christian sacrifices, of a Christian altar; but the sacrifices are praise and thanksgiving and well-doing, and the altar is apparently the Cross of Christ. *If the*

Christian ministry were a sacerdotal office, if the holy eucharist were a sacerdotal act, in the same sense in which the Jewish priesthood and the Jewish sacrifice were sacerdotal, then his argument is faulty and his language misleading. Though dwelling at great length on the Christian counterparts to the Jewish priests, the Jewish altar, the Jewish sacrifice, he omits to mention the one office, the one place, the one act, which on this showing would be their truest and liveliest counterparts in the everyday worship of the Church of Christ. He has rejected these, and he has chosen instead moral and spiritual analogies for all these sacred types. Thus, in what he has said and in what he has left unsaid alike, his language points to one and the same result.

12. *Real Functions of the Christian Ministry : Tertullian.*

Christian ministers are priests (metaphorically) in another sense : as having a Divine appointment, as representing God to man, and as representing man to God. The minister's function is *representative* without being *vicarial*. He is a priest, as the mouthpiece, the delegate, of a priestly race. His acts are not his own, but the acts of the congregation. Hence, too, it will follow that, viewed on this side as on the other, his function cannot be absolute and indispensable. It may be a general rule, it may be, under ordinary circumstances, a practically universal law, that the highest act of congregational worship shall be performed through the principal minister of the congregation. But an emergency may arise when the spirit and not the letter must decide. The Christian ideal will then interpose and interpret our duty. The higher ordinance of the universal priesthood will overrule all special limitations. (The layman at a crisis may perform Holy Baptism.) The layman will assume functions which are otherwise restricted to the ordained minister. "*Are not we laymen,*" wrote Tertullian, "*also priests? It is so written, 'He hath also made us a kingdom and priests to God and His Father.'* It is the authority of the Church which makes a difference between the Order of the People and his authority, and the consecration of their rank, by the assignment of special bounties for the clergy. Thus, where there is no bench of clergy, you present the eucharistic offerings, and baptize, and are your own sole priest. For where three are gathered together, there is a Church, even though they be laymen."

13. *The Ordination Service.*

There remain the words of the Ordination Service :

Receive the Holy Ghost for the office and work of a priest in the Church of God. Whose sins thou dost forgive, they are forgiven ; and whose sins thou dost retain, they are retained.

We will hear what Hooker has to say about them :

If, then, our Lord and Saviour Himself have used the self-same form of words, and that in the self-same kind of action, although there be but the least show of probability, yea, or any possibility that His meaning might be the same which ours is, it should teach sober and grave men not to be too venturous in condemning that of folly, which is not impossible to have in it more profoundness of wisdom than flesh and blood should presume to control. Our Saviour, after His resurrection from the dead, gave His apostles their commission, saying, "All power is given Me in heaven and in earth ; go, therefore, and teach all nations, baptizing them," etc. In sum, "As My Father sent Me, so send I you." Whereunto St. John doth add farther that, having thus spoken, He breathed on them, and said, "Receive the Holy Ghost." By which words He must of likelihood understand some gift of the Spirit—not miraculous power—which they did not then receive, but a holy and ghostly, that is, spiritual, authority over the souls of men ; authority, a part whereof consisteth in power to remit and retain sins : "Receive the Holy Ghost ; whose sins soever ye remit, they are remitted ; whose sins ye retain, they are retained." Whereas, therefore, the other evangelists had set down that Christ did before His suffering promise to give His apostles the keys of the kingdom of heaven, and, being risen from the dead, did promise moreover at that time a miraculous power of the Holy Ghost, St. John added that He also invested them even then with the power of the Holy Ghost for castigation and relaxation of sin, wherein was fully accomplished that which the promise of the keys did import. Seeing, therefore, that the same power is now given (*viz.*, ministerial power and authority), why should the same form of words expressing it be thought foolish ? The cause why we breathe not as Christ did on them unto whom He imparted power is, for that neither spirit nor spiritual authority may be thought to proceed from us, which are but delegates or assigns, to give men possession of His graces." (Hooker, "Ecl. Pol.," v. 77.)

14. *Presbyter and Minister Synonymous in the Prayer-Book:*
Mr. Dyson Hague.

Presbyter and minister in the Prayer-Book are practically synonymous. The minister, it has been pointed out, reads with a loud voice ; the "priest" pronounces the absolution ; the "minister" says the Lord's Prayer ; the "priest" (why the priest ?) the Gloria ; the "minister" reads the Creed, and says, "Lord, have mercy upon us" ; the next moment it is the "priest" using almost precisely the same form of words. So in the Communion office. Now it is "minister," now "priest," and from the usage of the terms it is impossible to make any distinction. The "priest" says the Ten Commandments, but the priest is in the same action called the "minister" ; the "minister" giveth warning about the celebration of the Lord's Supper ; the "priest" says the exhortation. The "priest" consecrates ; the same person, the "minister," receives the Communion, and then delivers to the bishops, "priests," and deacons. The priest, the minister ; the minister, the priest. A more remarkable case is the Baptismal Service, a service

which has always been permitted to a deacon, where the words are, beyond all controversy, used as interchangeable terms. The same is the case in the Marriage Service, the Visitation of the Sick, the Churching of Women, the Communion Services, and, above all, in the Burial Service. In the Burial Service the term "minister" is never used, the word "priest" always, though, as everyone is aware, the Deacon, if not the layman, may validly perform the service. In fact, the terms are employed all through the Prayer-Book so interchangeably as to bewilder anyone who would seek to explain their employment on any other ground than that of their practical convertibility. The word "priest" simply denotes the person who performs the sacred service at the time, and cannot refer to a sacerdotal as distinguished from a non-sacerdotal order, for it is used in certain places, as we have seen, to signify the officiating minister when he may be only a deacon. Whatever were the distinctions made by the Laudian divines, and introduced as far as they possibly could, it is certain that, from the standpoint of the Reformers, and the Prayer-Book, as they compiled it, the terms are interchangeable, and presbyterus is the highest meaning to be attached to the word "priest." Two weighty authorities may be here adduced, the Second Book of Homilies, and the learned and judicious Hooker.

(1) The Second Book of Homilies :

In the first part of the Homily, on the worthy receiving of the Sacrament, it is said that to acknowledge Christ as one's own personal Saviour, etc., is to make Christ one's own, etc. "Herein thou needest no other man's help, no other sacrifice or oblation, *no sacrificing priest*, no Mass, no means established by man's invention." If words prove anything, they prove that in the interpretation of the Church of England, the minister or presbyter in the Holy Communion is no "sacrificing priest."

(2) Once more let us consult Hooker :

The view of this learned divine may fairly be received as the view of the Church in that age, from the standpoint of one whom all schools and parties delight to honour. His reasoning is conclusive as to the fact that the word "priest," like "presbyter," cannot convey any sacrificial meaning. "Touching the ministry of the Gospel of Jesus Christ, the whole body of the Church being divided into laity and clergy, the clergy are either presbyters or deacons. I rather term the one sort presbyters than priests, because, in a matter of so small moment, I would not willingly offend their ears to whom the name of priesthood is odious, though without cause. For as things are distinguished one from another by true essential forms . . . so if they that first do impose names did always understand exactly the nature of that which they nominate, it may be that then by hearing the terms of vulgar speech, we should still be taught what the things themselves are." But, as he proceeds to show, words have so many different senses that it is difficult to determine the precise idea

that is attached by each man to them in common use. Generally, however, names have regard to "that which is naturally most proper," or to "that which is sensibly most eminent in the thing signified," or, as is the case in the word "priest," to the thing personified. In its proper ecclesiastical sense, a priest is one whose "mere function or charge is the service of God." "Howbeit, because the most eminent part, both of heathenish and Jewish service, did consist in sacrifice, when learned men declare what the word 'priest' doth properly signify, according to the mind of the first imposer of that name, their ordinary scholies do well expound it to imply sacrifice. Seeing, then, that sacrifice is now no part of the Church ministry, how should the name of priesthood be thereunto rightly applied?" Because, he replies, "even as St. Paul applied the name flesh" to the substance of fishes, "although it be in nature another thing," so the Fathers of the Church called "the ministry of the Gospel priesthood in regard of that which the Gospel hath *proportionable* to ancient sacrifices, namely, the communion of the blessed body and blood of Christ, *although it have properly now no sacrifice*. As for the people, when they hear the name, it draweth no more their minds to any cogitation of sacrifice than the name of senator or alderman causeth them to think upon old age, or to imagine that every one so termed must needs be ancient." (Hooker, "Eccl. Pol.," v. 78.)

15. *Christ's True Minister better than Hebrew or Pagan Priest.*

To the clergy I would say, Your function is as noble and responsible as the humility of feeble and fallible man could ever by the grace of God maintain. When you were ordained the Bishop said to you, "We exhort you in the name of our Lord Jesus Christ that you have it in remembrance into how high a dignity, and to how weighty an office and charge ye are called; that is to say, to be messengers, watchmen and stewards of the Lord, to teach and to premonish, to feed and provide for the Lord's family, to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever." Not a word of an exclusive Jewish sacrificial priesthood. In Christ's name, I urge you to be content with the office laid upon you by the New Testament, to be thankful with all your hearts for its restoration in all original purity and simplicity by the holy Reformation which God's mercy permitted to this country, to rest satisfied with the consummate and impregnable learning of Hooker and Lightfoot, and not to follow the retrogressive teaching of those who, for reasons which are no doubt convincing to themselves, would once more bring the glorious and beneficent reformed Catholic Church of England into line with the developed and non-Apostolic dogmas of the unreformed Church of Rome.

WILLIAM SINCLAIR.

Review.

On Certain Phenomena belonging to the Close of the Last Geological Period, and on their bearing upon the Tradition of the Flood. By Sir JOSEPH PRESTWICH, D.C.L., F.R.S., F.G.S. London: Macmillan and Co., 1895. Pp. vii-88. Price 2s. 6d.

SIR JOSEPH PRESTWICH is one of the very first of living geologists, and he is specially fitted to write on the subject of geology and the Deluge, as he has made the Quaternary formations his particular study.

The earlier geologists thought that they saw proofs of Noah's Flood in all the stratified formations, which was, of course, absurd, and brought the Scripture narrative into contempt. A better view was soon adopted. Cuvier held that the Flood was the *last* great geological change, and Buckland, in his "*Reliquiæ Diluvianæ*" (1823), maintained the opinion that all the Quaternary formations (which he called "*Diluvium*") were formed by Noah's Deluge. The progress of geology made Buckland renounce his opinion, and Hugh Miller, while holding to the truth of the Biblical Flood, was unable to produce any geological evidence of the catastrophe. Of late years a change has taken place in geological opinion. Sir Henry Howorth has proved that a great flood destroyed the Post-Glacial Mammalia, and that this deluge was the same as that which is recorded in the Book of Genesis, and Sir J. W. Dawson and the Duke of Argyll quite agree with his opinion.

Sir Joseph Prestwich commences his argument by describing the various kinds of "Drifts," as the Quaternary superficial deposits are called. Some of these are formed by river-action, and some by floating ice or by land ice, but the latest of these "drifts"—which is called the "Rubble Drift"—cannot, in his opinion, have been formed in this manner. This "drift" appears in England often in the form of a "head," and as it overlies all the Quaternary deposits it marks the close of the Post-Glacial or Palæolithic Era. It is a confused deposit, which shows that it was formed by the rush of tumultuous waters, and it contains the bones of the *elephant, lion, rhinoceros, hippopotamus*, and other extinct as well as living animals. The "Rubble Drift" also shows itself in England in the ossiferous fissures. These cracks in the limestone rocks—which are well exhibited at Plymouth—are full of masses of rubble filled with the bones of extinct animals, which are smashed and broken in an extraordinary manner.

In France the "head" of rubble is occasionally seen, but the ossiferous breccias and fissures are developed on a grand scale. Many isolated hills rise, the summits of which are full of cracks, which are packed full of the *broken* bones of extinct animals. At Santenay, in Burgundy, there is a lofty isolated hill, on the summit of which there are vast fissures, which are filled with the bones of *lions, wolves, bears, deer, antelopes, and oxen*, which animals must have ascended the mountain in vast herds to escape from a pressing danger, and must then have been drowned by the rising of the waters. The bones are all in the same state, and are all broken by being swept into the fissures by violent waters. These numerous bone-fissures were, according to our author, formed by the rocks being suddenly rent open at the time of vast floods, and were filled up with bones and rubbish swept in by the diluvial waters. Sir Joseph Prestwich also considers that the upland or high-level Loess of Northern and Central Europe is another proof of a great flood. This Loess is a pale-yellow loam, and it covers thousands of square miles in Europe like a vast mantle. It is the *latest* of all the Quaternary deposits, and is full of

land-shells and of the bones of the *mammoth*, *lion*, *hippopotamus*, *rhinoceros*, and other extinct as well as living species. Sir Henry Howorth holds that the Loess was formed by a vast outpouring of volcanic mud, which at the time of its eruption was taken up and borne along by a rush of deluge-waters; and Dupont, the veteran cave-explorer in Belgium, also looks upon the Loess as having been formed by a tremendous flood. Curiously enough, also, the Loess contains much *salt*, as though it had been thoroughly saturated by the waters of the sea. All through Belgium the valleys and plateaux are covered by two great deposits, which envelop the country in vast sheets. The lower is a thick yellow clay, with angular blocks; the upper is the usual Loess. The former of these deposits marks the commencement of the Flood; the latter shows its subsidence and close. The remains of Man and of the great Post-Glacial Mammalia are found in these deposits, showing that they were overwhelmed by the tremendous inundation.

Guernsey and Jersey are covered with this Loess, which must have been formed during a subsidence of these islands; and the rock of Gibraltar is split and fractured, and the cracks are filled with rubble, earth, and the broken bones of animals, which must have climbed the rock to escape from some terrible danger. In Sicily, near Palermo, *twenty tons* of the bones of hippopotami were in six months taken from the neighbourhood of one cave; evidently here the animals had crowded together to escape the rising waters, and when they could retreat no further, because lofty precipices were behind them, they were drowned as the waters rose higher and higher. Malta contains many fissures and caverns, which are filled with the bones of *elephants* and *hippopotami*, as well as with countless remains of other animals, many of which had disappeared from the region long before the dawn of history. In Cerigo—one of the Ionian Islands—there is a hill which is called “The Hill of Bones.” It is full of cavities, and both inside and outside it contains vast quantities of bones and animal remains. Clearly here, also, vast herds of animals climbed the sides of the mountain to escape from an inundation, and, being drowned on the summit and slopes of the hill, their bones were swept into the fissures by the rushing waters. There do not appear to have been any signs of a submergence discovered in Africa or in Egypt, but in the caves of Syria, near the sea, the bones of the *reindeer* and of the *northern rhinoceros* have been found, associated with rude flint weapons, proving that Man as well as these animals lived at that period. Ainsworth also describes great beds of gravel in the Euphrates valley; and the Persian traveller, Chardin, found huge boulders on the Mesopotamian plains, and as they could not have been carried there either by glaciers or icebergs, we are compelled to conclude that they must have been borne into their present position by the rushing waters of a tremendous flood.

It may be objected that amidst these diluvial beds there are no *marine* remains. But Sir Joseph Prestwich points out that the submergence producing the Deluge was too short for these forms of life to invade the terrestrial area, while the muddy character of the tumultuous waters would also be prejudicial to these animals.

There is another proof of a great deluge at the time of the “Rubble Drift” and Loess which is very striking. It consists in the *sudden* and *complete* disappearance of the great beasts of the Post-Glacial Period. At p. 85 Sir Joseph Prestwich gives a list of the characteristic animals of the first human (or Palæolithic) era, and contrasts it with the chief animals of the second human (or Neolithic) era. The difference is most striking. Right down to the end of the Palæolithic Period there were found in Western Europe the *elephant*, the *lion*, the *rhinoceros*, the *hippopotamus*, the *hyæna*, and the *musk-ox*. But at the end of the Palæolithic

Era these animals *suddenly* vanished, and in the earliest formations of the next human epoch—the Neolithic Era—only the present meagre fauna known in Europe in the historic epoch appears. What caused the disappearance of the great beasts of the Palæolithic Period? They did not vanish slowly, but they disappeared in Europe, in Siberia, and in America, with startling *suddenness*. Man could not have exterminated them, for he was too rudely armed to have killed off these magnificent animals. Pestilence could not have prevailed *simultaneously* over whole continents, neither could a famine have devastated at the same time the whole of the Northern Hemisphere. Moreover, as Sir Joseph Prestwich points out, the bones are accumulated in enormous masses, in which young and old, herbivorous and carnivorous, animals all exhibit their bones piled up in vast accumulations. This could only have occurred by their crowding together in herds of innumerable numbers to escape the advancing inundation, and by their remains being piled confusedly together by the rush of the tumultuous waters. No great confused deposits of bones, also, occur in any later geological deposits, for everywhere after the close of the Palæolithic Period we meet with quiet deposits and a scarcity of animal remains.

The *date* of the submergence which caused this inundation is next discussed by Sir Joseph Prestwich. There are, he says, two ways by which its antiquity may be ascertained. First, by the rate of the deposition of the recent alluvium in the valleys, such as that of the Thames. But this method is doubtful and very uncertain, as in earlier times the rainfall may have been much heavier than now. Secondly, by the wearing back of the "Rubble Drift" by the sea when this deposit has been accumulated over the faces of the ancient cliffs. Our author comes to the conclusion that the "Rubble Drift" (which marks the Deluge) was deposited from 6,000 to 10,000 years ago. This strikingly agrees with the estimates of the American geologists, which prove that the Glacial Period closed from 7,000 to 10,000 years ago, and as the Diluvial Catastrophe must have been much later than the close of the Glacial Period (for the Post-Glacial Period could not have been less than several thousand years in length) we reach a time which is strikingly close to the date assigned in the Bible for the Deluge of Noah.

Such is a brief outline of this most interesting book. The arguments of the talented author are most able and striking, and his conclusion that a great submergence caused the Deluge which is recorded in the Book of Genesis, and which is also commemorated in the traditions of ancient nations and of barbarous peoples, seems to be undeniable. It is useless, in the face of the mass of evidence which can now be brought forward from geology and palæontology, to deny the reality of the Biblical Deluge. The day is gone when the Flood of Noah could be ascribed either to rain-myths or to local floods. That a great diluvial catastrophe closed the Post-Glacial Period and swept away the first (or Palæolithic) race of Man is now certain, for no other cause can explain the sudden and complete disappearance of the great beasts which existed in such extraordinary numbers in Europe and in America along with Palæolithic Man. Meanwhile all students of Holy Scripture owe a deep debt of gratitude to Sir Joseph Prestwich for the able manner in which he has marshalled the evidence on this most interesting subject.

D. GATH WHITLEY.



Short Notices.

A Scholar of a Past Generation. A brief memoir of Samuel Lee, D.D., Professor of Arabic, and afterwards Regius Professor of Hebrew in the University of Cambridge, Canon of Bristol, etc., by his DAUGHTER. London: Seeley and Co., Ltd., Essex Street, Strand, 1896.

THOUGH Dr. Lee died in 1852, this memoir possesses great interest for Evangelical Churchmen. Dr. Lee was a great Oriental scholar, best known for his Syriac translations. He was a great friend to the Church Missionary Society, and suggested to the late Dr. Pfander the argument brought out in his well-known work "Misán ul Haqq."

Dr. Lee was an opponent of Dr. Pusey, whom he showed by his knowledge of the Fathers' writings to have taken a false position. He was a student of prophecy, and his views were those of the Preterists rather than of the Naturists.

Dr. Lee had no advantages by birth or family, which makes the record of his life more useful. He was educated at a charity school, and was apprenticed as a carpenter at twelve years old. He worked well and honestly at his trade, and at his Latin grammar in his spare moments. He proved the truth of the verse in the Proverbs, "Seest thou a man diligent in his business? He shall stand before kings." It was literally true in this case—he conversed with the Prince Consort at Bristol and at Cambridge as a well-known divine and celebrated Oriental scholar.

It is interesting to read that he owed his advancement to an accident. His carpenter's tools were burned, and he sought to make a few pounds by teaching, and was taken as a teacher into Shrewsbury Blue School; here he made the acquaintance of Dr. Jonathan Scott, the translator of the "Arabian Nights," who had been Secretary to Warren Hastings in India. Through Dr. Buchanan and other friends of the Church Missionary Society, he was sent to Cambridge, and commenced at once his brilliant career.

We and the World. 2 vols. By Mrs. EWING. Pp. 251. Price 5s. S.P.C.K.

These are vols. xiii. and xiv. of the uniform edition of Mrs. Ewing's charming works. They exhibit her usual delicacy of insight into character and graceful humour.

Lesser Lights. The Rev. FRANCIS BOURDILLON. Pp. 181. Price 2s. 6d. S.P.C.K.

This is a series of suggestive studies and meditations on some of the less known characters and aspects of the Old and New Testaments. Mr. Bourdillon's style is always simple, and his thought spiritual and interesting.

Christian Endeavour Hymnal. Edited by J. B. MORGAN and CAREY BONNER. Pp. 436. Price 2s. 6d. Sunday School Union.

This is a collection of 422 hymns and tunes for young people, families, and homes, taking a place between Sunday-school and Church collections. Amongst many new tunes will be found numerous and melodious old favourites which have dropped out from ecclesiastical usage.

Missarum Sacrificia. By the Rev. N. DIMOCK. Pp. 246. Elliot Stock.

It has lately been a favourite theory with the Ritualistic party that there was a distinction in the minds of the Reformers between the

"Sacrifice of the Mass" in the singular, and the "Sacrifices of the Masses." In this invaluable work, which should be in the library of every parsonage in England, Mr. Dimock has proved from a long catena of the most important divines of the Church of England how absolutely groundless this invented distinction is, and how diametrically opposed to the whole teaching of the Reformation.

Ways to Win. By the Rev. DYSON HAGUE. Pp. 95. London: Marshal Bros.

These are thoughts and suggestions with regard to personal work for Christ, originally addressed to the St. Andrew's Brotherhood, which is one of the most powerful forces for good in Canada and the United States. Many young clergymen find a difficulty in dealing directly with individual souls. This little book should be to all Christian teachers a powerful persuasive, and a wise provider of counsel and help.

The Parish Councillor's Manual. By T. R. COLQUHOUN DILL. Pp. 249. Shaw and Sons.

This is a useful and timely explanation of the powers and duties of Parish Councils. It gives a succinct and authoritative account of the parish meeting, its powers; Parish Councils, their constitution and election; parish officers, parish offices, books and documents, the five adoptive Acts, lighting and watching, baths and wash-houses, burial, public improvements, public lighting; charities, allotments, acquisition, land, sales and leases, ways and open spaces, sanitary matters and miscellaneous powers, and finance and rating. It is, in short, an indispensable handbook to the new local government.

The Fireside Holiday Volume. Pp. 400. Home Words Office.

This charmingly illustrated volume, full of interesting and varied matter, will be a very pleasant companion to the family summer outing.

John Wyclif. By LEWIS SERGEANT. Pp. 377. Price 5s. Putnam's Sons.

This is the seventh of an excellent series, "Heroes of the Nations." In previous volumes the following biographies have appeared: Nelson, Gustavus Adolphus, Pericles, Theodoric, Sidney, Julius Cæsar. The volume under notice, which has thirty-one illustrations, is useful at the present time, as it shows how deeply seated and permanent were the causes of the English Reformation. It was not merely an outburst of indignant remonstrance against corruptions of life and practice in the sixteenth century, but an eternal protest against hierarchical tyranny over conscience and deviation from the revealed will of God.

The Great Charter of Christ. By the BISHOP OF RIPON. Pp. 300. Price 5s. Isbister and Co.

These admirable sermons are marked by Dr. Boyd Carpenter's usual originality, spiritual insight, and knowledge of character. These characteristics are greatly enhanced by a consummate charm of style, and a memory enriched by wide and general reading.

The Fallacy of Sacramental Confession. By the Rev. CHAS. NEIL. Pp. 89. Simpkin Marshall and Co.

This useful little work shows the need of confession to God, not man, for the remission of sins; gives conclusive arguments against auricular confession and priestly absolution; and explains why the system of the confessional has been so long and widely adopted. There are some useful

notes on the subject, and a selected list of books on confession of sin from both points of view.

Biblical Character Sketches. Pp. 207. Nisbet and Co.

Among the writers are Dean Farrar, the Bishop of Ripon, Dr. Clifford, Dr. Thain Davidson, Dr. Dod, Dr. Horton, Dr. Stalker, F. B. Meyer, H. C. G. Moule, and E. A. Stuart. The studies include thirteen young men of the Bible and seven young women. The treatment is bright and suggestive, and the volume altogether is attractive.

The Enquiring Parishioner. Rev. BEAUCHAMP STANNUS. Pp. 32. Price 1d. Nisbet and Co.

This little pamphlet is in its five hundred and fifth thousand. It is a short, simple, and striking explanation of God's plan and method for the salvation of the individual soul.

Points at Issue between the Church of England and the Church of Rome. Pp. 114. Price 1s. Elliot Stock.

Archdeacon's Sinclair's fifth charge is a historical and critical examination, side by side of the chief doctrinal statements of the two Churches on subjects where they differ.

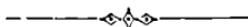
Synchronism of the Passion Days. By DAVID DUKE. Pp. 28. Great Easton.

Mr. Duke's argument is that the writers of the Gospel adopted the Jewish hour, but used midnight as the point from which they started to reckon the days. On this theory the accounts can be harmonized. As the Gospels were written down late in the Apostles' lives, when they had long been subject to Gentile surroundings, this is quite conceivable. The monograph is most careful and painstaking.

MAGAZINES.

We have received the following (June) magazines :

The Religious Review of Reviews, The Anglican Church Magazine, The Church Missionary Intelligencer, The Evangelical Churchman, The Church Sunday-School Magazine, Blackwood, The Cornhill, Sunday Magazine, The Fireside, The Quiver, Cassell's Family Magazine, Good Words, The Leisure Hour, Sunday at Home, The Girl's Own Paper, The Boy's Own Paper, Light and Truth, The Church Worker, The Church Monthly, The Church Missionary Gleaner, South American Missionary Magazine, Light in the Home, Awake, India's Women, Parish Magazine, The Bible Society's Gleanings for the Young, The Bible Society's Monthly Reporter, The Cottager and Artisan, Friendly Greetings, Little Folks, The Child's Pictorial, Our Little Dots, The Child's Companion, Boy's and Girl's Companion, The Children's World, On Service, Church and People, Dawn of Day, Day of Days, Home Words, and Hand and Heart, the last three being midsummer volumes.



The Month.

CURATES' AUGMENTATION FUND.

AT the annual meeting of the Curates' Augmentation Fund, the Rev. J. R. Humble presented the thirtieth report, which showed that the gross income had risen from £11,499 to £15,031, including £7,021 in legacies. The grants and trust payments amounted to £7,226, and other expenses to £1,306, leaving £6,498 to be carried to capital account. The fund, which was the only society doing this work, desired to help those curates who, after fifteen years' service, deserved assistance, having incomes below £120 a year on the average. The 158 curates who received grants last year had seen service averaging twenty-nine years apiece. The chairman, in moving the adoption of the report, said there were 25,000 clergy and only 14,000 benefices, and it was thus impossible that every curate should attain a benefice; but it was the bounden duty of all, especially of the laity, to rid the Church of such a reproach as was to be found in the present state of curates' incomes. Canon Barker said the present state of things was almost a scandal to their wealthy Church. A large number of the laity were under the quite erroneous impression that if the endowments were well distributed no clergyman would be inadequately paid. Many incumbents were even worse off than the curates, and there was need of a great national fund to deal with both classes. The report was adopted.

ADDITIONAL CURATES' SOCIETY.

At the annual meeting of the Additional Curates' Society, the Rev. Paul Petit, secretary, presented the report, showing an income of £69,493 (besides £2,127 in legacies), and an expenditure of £67,894. New grants had been made to 51 parishes. For the current year 988 grants had been voted to 846 parishes, exceeding the anticipated expenditure by £800; but more than 100 parishes still sorely required help. Special contributions were invited to form a quinquennial fund, the payments to be spread over five years.

CHURCH PENITENTIARY ASSOCIATION.

At the annual meeting of the Church Penitentiary Association, the report showed that there were now in union ninety-one houses of mercy, and during the year 956 penitents passed through them, while 2,836 passed through the refuges. Of the former number the characters of 58 per cent. were considered to be favourable, 13 per cent. as unfavourable, and 29 per cent. as doubtful. Some in the two latter classes had shown by their subsequent lives that the care bestowed on them was not in vain. The association in forty-five years had formed a bond of union among those engaged in this work in different parts of the country, and had carefully devised rules for fresh undertakings. The growth of sisterhoods was in great measure due to this association. The income for 1895 was £1,363, against £1,756 in 1894, when £470 was received in legacies; and £587 had to be obtained by selling stock.

GORDON BOYS' HOME.

The annual meeting of the Gordon Boys' Home has been held in the Royal United Service Institution under the presidency of Field-Marshal Sir Lintorn Simmons. The annual report showed that the Home contained 240 boys; 64 boys had left, and 64 entered in the nine months

(ending with December) covered by the report. Of the 64 who had left, 24 entered the army (20 as musicians or drummers), 2 entered the navy, and 1 the mercantile marine; 10 found civil occupations, 15 were discharged on reaching the age of seventeen or eighteen, and several had since obtained good employment. Of the boys in the Home, 13 were employed as blacksmiths, 33 as carpenters, 40 as musicians, 38 as tailors, 25 as gardeners, 30 as shoemakers, and 13 as saddlers in the school established and supported by the Saddlers' Company. The nine months' expenditure had been £4,927. Subscriptions had brought in £1,315, and interest £1,658. The deficiency had been met by donations of £1,130, and £822 from the previous year's balance.

RITUAL.

The "Tourists' Church Guide" shows that the outward signs of extreme teaching are growing more rapidly than ever in popularity with the clergy. The eastward position has been adopted in nearly 6,000 churches; it prevailed in 5,037 only in 1894, and in 2,433 in 1886. Altar-lights are now in use in 3,568 churches; ten years ago in 1,136 only, and two years ago in 2,707. The chasuble is now worn in 1,632 churches; in 1894 the number was but 1,370, and in 1886, 509. Incense is used in 307 churches; in 1894 the number was only 250, and ten years ago 66.—*Record*.

THE ROMAN CAMPAIGN.

The "forward" policy inaugurated on his appointment to the Roman Catholic Archbishopric of Westminster by Cardinal Vaughan has presented a fresh development in the employment of laymen as lecturers in the public parks and open spaces. The new movement, which is under the direction of Monsignor John Vaughan, the Cardinal's brother, follows very much the lines of the Oxford House and other settlements in the East End of London, the members of which lecture in the open air. The lecturers are men of education and culture, and are, for the most part, drawn from the ranks of the legal and other professions. Great interest has been aroused by this novel departure on the part of the Roman Catholic body, and the course of lectures being delivered this month on Sunday afternoons in Hyde Park by a well-known member of the Bar has been attended by large and attentive crowds.

APPOINTMENTS.

NEW BISHOP OF LIKOMA.

Reuter's Agency learns that the Bishopric of Likoma, rendered vacant last September by the drowning of Bishop Maples in Lake Nyasa, has been accepted by the Rev. J. E. Hine, B.A. (Oxon), M.D. (London). Dr. Hine joined the mission in 1888, and, after working at Zanzibar, went to Likoma, on Lake Nyasa. After being stationed on this island for a time, he was sent to occupy the new station of Unangu, in Yaoland (Portuguese territory), about fifty miles to the east of the lake. Dr. Hine returned to England from this place in May, after an absence of five years. The consecration will probably take place in Westminster Abbey on June 29 (St. Peter's Day). Prior to joining the mission Dr. Hine was senior resident medical officer at the Radcliffe Infirmary, Oxford, and afterwards curate of Richmond, in Surrey.

RECTOR OF BISHOPSGATE.

The Bishop of London has presented the rectory of St. Botolph, Bishopsgate, vacant by the death of the Rev. William Rogers, to the

Right Rev. D. Earle, Bishop of Marlborough and rector of St. Michael, Cornhill. The value of the living, which was considerably augmented in the last few weeks of Mr. Rogers's incumbency, is nearly £3,000 a year.

MISSIONARIES.

At the meeting of the correspondence committee of the Church Missionary Society the following ladies were accepted as missionaries of the Society: Miss Gillmor, Miss Jackson, Miss Bazeley, Miss Acheson, and Miss Spreat. Offers of service were also accepted from the Rev. W. S. Walsh, curate of Derriaghy, Ireland, and Dr. A. C. Hall, superintendent of the Islington Medical Mission.

GIFTS.

Among recent subscribers to the fund for decorating St. Paul's Cathedral, which now reaches the sum of £26,000, is Mr. F. W. D. Smith, M.P., who gives £1,000.

A member of the House of Laymen of the Province of York has promised to give a sum of £500, provided that £4,500 is raised within a year, towards the erection of the west front of the Church House in Great Smith Street, Westminster, which will include the permanent hall for the House of Laymen to be erected as a memorial of the late Henry Hoare, and towards the total cost of which (£18,000) £3,000 has already been given or promised.

A donation of £500 has been given by Mr. T. A. Davies, of Neuadd, Crickhowell, towards the restoration (now in progress) of the parish church of Llanbedr Ystradwy, Breconshire, towards which a total of £882 has been subscribed.



Obituary.



THE Rev. Henry Frederick Barnes-Lawrence, Canon of York Minster, has died at the advanced age of seventy-eight. He had been associated with Yorkshire since 1849, when he became rector of Bridlington. He retained that living until 1874, when he accepted from the Simeon Trustees the rectory of Birkin, Ferrybridge, which he held until 1893. He then relinquished clerical work altogether. As Canon and Prebend of Ampleforth in York Minster he was appointed in July, 1886. He had identified himself closely with the Evangelical party. During his twenty-five years' residence at Bridlington the magnificent Priory Church was restored, mainly through his instrumentality, under the direction of the late Sir Gilbert Scott.—*Record.*

Great sympathy is felt on the death of Mrs. Percival, wife of the Bishop of Hereford, after a brief illness, at a house in the country, where she had gone for a change of air. Mrs. Percival, who was the daughter of Mr. James Holland, of Upper Norwood, had been announced to lay the foundation-stone of a new parochial school, but her illness prevented her from attending.