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THE
CHURCHMAN

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ART. I.—THE GREAT PHILANTHROPIC AND
RELIGIOUS SOCIETIES: THE S.P.G.

THE friends of this old society frequently claim for it the glory, whatever it be, of being the oldest English missionary society; but the claim falls to the ground as soon as it is brought to the test of history. Without doubt the oldest missionary organization known to Englishmen is the society now commonly called the New England Corporation. This institution has a varied history, and has gone through many phases. It owed its inception to the work of John Eliot, who in the closing years of the seventeenth century was accorded the honoured title, renewed in our own days to the Venerable Bishop of Minnesota, of Apostle of the Red Indians. The story of his labours reached the ears of the Long Parliament, which in 1649 established by ordinance "the Corporation for the Promoting and Propagating the Gospel of Jesus Christ in New England." By Cromwell's directions a general collection was made through England and Wales, and produced the very large sum (large in proportion to the wealth of the period) of £14,000. The Restoration, of course, put an end to the charter given by Cromwell; but in 1662 Charles II. was moved by Robert Boyle to revive the company and to give it a royal charter, which admitted both Churchmen and Dissenters to the governing body. The declaration of American independence widened the sphere of its operations, and successive decrees of Chancery have regulated its doings. A governing body of forty-five members still administer the funds which arise from its investments, but it makes no appeal to the public, and publishes no reports. To this body, however, belongs the credit of priority among missionary agencies.

The sixteenth century had witnessed the dawning of our
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colonial power, and, to the credit of that era, it must be remembered that under such men as Raleigh and Gilbert and Frobisher the religious element was never wanting in their designs and efforts. The same may be said of the colonization of the seventeenth century. Many, like the Pilgrim Fathers before them, became colonists because they were religious men, and wanted to reach a land where they could enjoy religious freedom, which was denied to them at home; but as they were removed so far from the general atmosphere of a Christian people they deteriorated, their zeal grew cool, and too often their conduct to the aborigines showed that they had lost the true spirit of Christianity, so that at the close of the seventeenth century Bishop Compton's anxious investigations revealed a picture of spiritual desolation in the "Colonies and Plantations" which was appalling. Largely by the unceasing energy of the Rev. Dr. Bray, who had been the bishop's commissary in Maryland, the Society for Promoting Christian Knowledge was established in 1698, but that society limited its work to the British Islands for some years, and never sent out missionaries. Meanwhile the Convocation of Canterbury took action in reference to the spiritual needs of the "plantations and transmarine colonies" in March, 1701; the S.P.C.K. propounded a draft charter for "erecting a Corporation for propagating the Gospell in foreign parts"; and Archbishop Tenison obtained from the Crown a royal charter, dated June 16, 1701, by which the S.P.G., as it is called for brevity, was founded. Its first meeting was held in Lambeth Palace immediately, and thenceforward it met in Archbishop Tenison's library in St. Martin's-in-the-Fields, and frequently as early as 8 a.m.

From the first the Society considered its operations to be limited to British possessions, but by no means to the English colonists; the conversion of the heathen was quite as much the business of the Society as the spiritual care of English Churchmen in foreign lands. Indeed, in 1710 the Society determined that "the conversion of heathens and infidels ought to be prosecuted preferably to all others," but happily the dual work was always carried out. Before eight months had passed the Society sent out its first two missionaries, the Rev. George Keith and Patrick Gordon. They landed at Boston, and travelled over nearly the whole North American continent, which was then known and settled. They found their ministrations readily welcomed in many quarters, but vast numbers had fallen into "heathenism, Quakerism, and atheism." The news of their labours attracted many chivalrous souls, among them the founder of the Wesleyan body. For two years John Wesley was a missionary of the Society in

Georgia, while Charles laboured in Frederica. So diligently had the Indians been cared for by the Society, and so profitably had they received Christian teaching, that when the times of trouble came these people took places with their fellow-Christians on the side of the Crown, and the "Six Nation Confederacy," and the Mohawks and Oneidas were everywhere conspicuous for their courage and fidelity. In 1784 the Declaration of Independence removed the United States from the sphere of the Society's work, but it had been the means under God of planting and watching over the early years of that now powerful sister Church which has occupied the continent from the Atlantic to the Pacific, and in all its expansions of work to the regions beyond—China, Japan, West Africa—is ever forward to proclaim its obligations to the old society. Its expenditure in the United States up to 1784 was £227,454.

The Society followed the loyalists over the boundary-line to British North America, primarily to Nova Scotia, where it had begun to work in 1812, and as the great Dominion has developed until it now covers the whole continent from sea to sea, so the Society has followed the immigrants and cared for the Indians, and while several dioceses, such as Toronto, Ontario, Huron, Ottawa, and Magnier, are now independent, it is still spending some £9,000 a year chiefly on the dioceses of the North West and on the Pacific side of the Rocky Mountains. Time was when the life of a missionary in Canada was almost as hard and as arduous as that of his fellow-labourer, say, in Uganda to-day. The mere burden of travel was great and perilous. The people were scattered over vast areas, living apart and in isolation, felling the forests and breaking up ground which had never been disturbed. There were also the difficulties which indifference to all religion, the outcome of long neglect, presented to the earnest pastor. Many heroic souls laid the foundations of the flourishing Church in Canada, and many noble lives were gladly given. Notable among these was the Hon. C. J. Stewart, who in 1807 gave up his Fellowship and his benefice, and was stationed on the frontier between the States and Canada. He found neither church, nor school, nor religion. One clergyman had given ten years' work to the place, and had gone away broken in spirit. Arriving on a Saturday, he tried to hire a room in the inn for service next day. The landlord advised him not to attempt it, and warned him that no one would come. "Then here is the place for me," he said; and for ten years he remained, living in a single room in a poor farmer's house, and seeing a church built and the spiritual temple edified also. At the end of that time he was moved to another equally

destitute locality, and subsequently was made travelling missionary over the whole diocese, at that time co-terminus with the whole of Canada, until in 1826 he became Bishop of Quebec. In this position he made no change in the simplicity and austerity of his life, and on his death he was found to have left no property whatever, all his possessions having been devoted to the work of the Church.

Harder still has been, and still is, the lot of the missionaries in Newfoundland, where the work of the pastor must be done by water in the brief summer and over the icefields in the interminable winter. There can be few greater trials of spiritual endurance than to be a clergyman on the Labrador, cut off from all intercourse with the outer world, with no educated person to whom to speak, and only the coarsest of food on which to support life in the bitter winter. And yet many men have volunteered for this work, well knowing what it entails, and have done it year after year without murmur. In British North America the Society has expended no less than £1,831,666.

Almost simultaneously with its work in America the Society commenced its labours in the West Indies. The noble bequest of General Codrington in 1703 was its first luck with Barbados, and the college, which still bears the name of the donor of the estates on which the Society built it, has been the great source of the supply of clergymen for the whole of the West Indies. Here and throughout the West Indies the Society from the first addressed itself to the spiritual welfare and education of the slaves. Until quite recently the Church in the West Indies has been almost entirely supported by public funds, but as disestablishment has reached one diocese after another, the Society has encouraged the churches to help themselves, to endow their bishops, and to establish sound systems of finance. Its expenditure on these colonies has been £625,573.

In the middle of the eighteenth century the Society commenced a small work on the West Coast of Africa, which fifty years later was adopted as the special field of the Church Missionary Society. The solitary missionary sent home three promising natives, who in 1759 were publicly baptized in St. Mary's Church, Islington. One of them, Philip Quaque, was the first of any non-European race who received Anglican Orders since the Reformation. He continued to work over a large area of country until his death, at the age of seventy-five, in 1816; and the Society's connection with Western Africa was suspended until it helped the mission to the Rio Pongas in 1856. This was an interesting enterprise of the West Indian Church. Mr. Rawle, who became ultimately first Bishop

of Trinidad, mused, as he looked from his room in Codrington College, Barbados, across the ocean towards Africa, on the debt which the West Indies owed to that dark land whose sons had been carried generation after generation into slavery. He called on the West Indies to do something towards repaying the heavy debt, and the mission to the Rio Pongas was the result. Many lives have been given and much real heroism has been shown. The mission is now carried on entirely by men of colour, and Bishop Ingham has taken a warm and kindly interest in its progress.

The year 1787, which witnessed the establishment of the first colonial bishopric (Nova Scotia), witnessed also the departure of the first convict-ships to New South Wales, which had been discovered some few years previously. At first the colonists were merely the prisoners and their military guards; but for these in 1793 the Society began to make provision by sending schoolmasters. Many years elapsed before the free immigrants were numerous, but after 1840, when New South Wales declined to receive more convicts, their numbers annually increased. Then it was that the Society adopted Australia as its most prominent field of work. It assisted in the endowment of bishoprics and in the building of churches and the establishment of colleges; but perhaps the most efficient service that it rendered was the maintenance of travelling missionaries, who had no limited districts, no settled cure, but who went out into the wilderness of widespread sheep-runs and farms, living in the saddle, and holding little services with the people who were far beyond the reach of settled means of grace, and who too often had cast off all the restraints of the Christian faith. By the patient labours of these good men districts were formed and the parochial system introduced, at first, as it were, in skeleton form, but as immigration increased, and the wide gaps were occupied by an enterprising population, the Church was able to lay her hand on the country, and to make her children sensible that they were being cared for. Out of these aggregates of parishes, by the liberality of colonial laymen, several dioceses, such as Goulburn, Bathurst, Grafton, and Newcastle, were formed, and always with due acknowledgment of the seed sown by the humble itinerating chaplains whom the society had maintained.

From Australia as a whole the Society has long since withdrawn its aid, but it continues to help the struggling colony of Western Australia, and to maintain, as of old, the work of itinerating clergy in the bush districts of Queensland. Its expenditure in Australia amounts to £236,410.

In 1814 the Bishopric of Calcutta was established by the

efforts of Mr. Wilberforce and others. The step was taken in the face of many obstacles ; and it must be remembered that at that time there were no clergymen of the English Church in Hindostan except the chaplains of the East India Company. In 1820 Archbishop Manners Sutton informed the Society, as its president, that as "time had now been allowed for the due settlement of the episcopal authority in India," it was the duty of the Society to step forward and offer co-operation with the Bishop of Calcutta. The Society immediately placed £5,000 at Bishop Middleton's disposal, and, with this as a beginning, was founded Bishop's College, Calcutta, of which the society was made the trustee. The institution was quite half a century in advance of any fulfilment of its designs, which were, primarily, the education of native Christians with a view to their becoming "preachers, catechists, and schoolmasters." It required many years for the mission to be so developed as to afford a supply of properly qualified students. Now it is quite full with forty-two students, and evangelistic work in the vicinity affords them a preparation for their future and perhaps independent usefulness. The work extended in Bengal, and in 1825 the Society began missions in Madras, and five years later in Bombay. In the former Presidency the Society took on itself in 1825 the support of the German missionaries, who had for many years been maintained by the Society for the Promotion of Christian Knowledge.

The work spread throughout India, but there was coming a time of searching and testing which, under the Divine Providence, opened the way, after suffering and death, for more earnest and concentrated prosecution of the work of the evangelization of India. The stern lessons of the Mutiny roused the Church, and in those sad days the missionaries of the old Society were called on to seal their testimony with their blood. A mission had been planted at Delhi by the Society, moved thereto by a devout chaplain, the Rev. M. Jennings. On May 11, 1857, the Mutiny broke out in Delhi. Mr. Jennings was one of the first to die. The Rev. A. R. Hubbard, and Mr. Louis Koch and Mr. Daniel Corrie Sandys, two catechists, were slain. Ten days later at Cawnpore the Rev. W. H. Haycock and the Rev. H. E. Cockey were slaughtered. The Society passed a resolution binding itself, by God's help, to "restore these desolated missions on a broader foundation." Before the country was pacified or settled the Rev. T. Skelton arrived in Delhi, and was soon followed by R. R. Winter, whose labours, extended over thirty years, ended only with his earthly life. What is the condition of these missions now ? When in 1877 some Cambridge

residents were moved to undertake work in India, and had difficulty in deciding where to go, the late Sir Bartle Frere advised them to open negotiations with the Society, with a view to their working in the Delhi mission, which, he said, "promised to be a second Tinnevely." The Society accepted the offer, and welcomed the Cambridge men, finding them residences and the larger part of their stipends, and opening to them all their schools, etc. So at Cawnpore the Society has been able to see its resolution carried out. The place has grown wonderfully in importance, and the mission is now a strong one, with six ordained missionaries in the town itself, among them being two sons of the Bishop of Durham and a son of the Bishop of Beverley.

Another mission of interest and importance, which has, under the Society's care, grown into a diocese, is that of Chota Nagpur. Founded originally by the Basle Mission, it languished and dwindled through internal disputes until in 1869 Bishop Milman received into Church fellowship 7,000 Kòls and ordained four of their pastors. The mission has grown wonderfully, and, to the credit of all concerned, without breach of Christian charity; and when last year the German Lutheran Mission celebrated the fiftieth anniversary of their arrival, the Metropolitan and the Bishop of Chota Nagpur took part in their rejoicings and thanksgivings.

Although the Mutiny did not affect Southern India so closely as the North, the missions have shared in the development of the last forty years. Tinnevely has been, as Bishop Cotton said, one of the three great missionary successes of India, and its bright contrast with the heathenism of the land is a subject of thanksgiving and of encouragement. The diocese of Rangoon has been a very special field of the Society, no other organization of the Church being represented there. Education has played a large part in the work, St. John's College, Rangoon, being a very prominent institution. Its fame attracted a former king of Upper Burmah, who sent for Dr. Macks in order that he might educate his sons. This was a failure, but the king built a church and school and clergy-house, and gave them to the Society; and when his dynasty fell, and Independent Burmah became part of our Indian Empire, the buildings were found to be uninjured, and the mission is now being carried on in the former capital. Still further to the south-east there are Singapore and the Straits Settlements, where the Society supports native missionaries for the multitudes of coolies who are brought thither to meet the demands of the labour market. The Society's expenditure in Asia has reached the sum of £2,164,356.

In 1830 the Society commenced work in South Africa, and

it is not too much to say that but for its work and expenditure of means in those colonies, the English Church would not have been established there. In the Cape Colony it must always be surrounded by the Dutch Church, which sets forth the religious belief of the original, and still most numerous, colonists. In the more distinctly missionary dioceses, such as Graham's Town, St. John's, Zululand, and the Orange Free State, the results of its evangelistic work are manifest and thankworthy. The Kafirs are a race that is not likely to be exterminated even by the pushing British colonist, who has nearly effaced the natives of Australia and New Zealand. They are a people of great intelligence. More than twenty Kafirs are on the list of ordained missionaries, and their intelligence and devotion leave little to be desired. The missions in Mauritius (begun in 1836) and in Madagascar (begun in 1864) group themselves with Africa, as does the Diocese of St. Helena, which the Society adopted in 1847, twelve years before it became a diocese. In Mauritius, where two-thirds of the people are Indians, who come and go back to their homes, there is a fine field for missionary work, and the Society's Theological College at Madras, under the Rev. A. Westcott, is able to supply competent native clergy, who are zealous enough to follow their fellow-countrymen to Mauritius as well as to the Straits and to Natal. The Madagascar Mission has for the present sustained a check, but the clergy have remained at their posts in spite of considerable peril, and there is no doubt of the work growing. There are 10,000 members of the Church of England in the island, and there are eighteen native clergymen.

In 1840 New Zealand became a British Colony, and as the C.M.S. limited its care to the natives, the Society undertook to make provision for the incoming colonial population. It gave large sums for endowments, and continued to make grants until 1880. It helped the Melanesian Mission for many years, and on the death of Bishop Patteson it raised a Memorial Fund of £7,000, which was spent between the erection of a church at Norfolk Island, the provision of a new mission ship, and the endowment of the mission.

Up to 1848 the Society's labours had been restricted to British territory, but had been devoted as much to the conversion of the heathen as to the pastoral care of the English. In this year it assisted a mission to Borneo, part of which island had recently come under the rule of Rajah Brooke, and in 1853 it formally took over the whole work. Two years later it endowed the Bishopric of Labuan, and Dr. McDougall, the Society's missionary, was consecrated in Calcutta, the first instance of an English bishop being consecrated out of

England. The work of the Church was for many years accompanied by great peril, Chinese and Dyak insurrections occurring in frequent succession. The Gospel has now made itself felt in all its gracious power: the Dyaks have abandoned their habits of head-taking, and are settling down to peaceful pursuits and gradually yielding themselves to Christ. The North Borneo Company have occupied a very large territory hitherto untouched by the Church, and here the Society is maintaining a mission, and is loyally and generously supported by the few English residents, who appreciate the spiritual provision made for them, and assist in the evangelization of the heathen.

The Society, having once gone over the boundary of the empire, found itself obliged to enter on many new fields. In 1850 it added the Orange Free State, now the Diocese of Bloemfontein. Kaffraria followed in 1855, Zululand in 1859, the Sandwich Islands in 1862, the Transvaal and Madagascar in 1864, China in 1863, Japan in 1873, Bechuanaland in the same year, Panama in 1883, Corea in 1889, Mashonaland in 1890, and Manchuria in 1892. Space forbids us to give details of the work in these countries, countries so different in condition of the inhabitants, and in spiritual possibilities and capacities.

There are on the Society's list of missionaries at the present time 11 bishops and 958 clergy of inferior rank. Of the 250 labouring in Asia, 133 are natives; and of the 178 who labour in Africa, 43 are natives of that continent or of the islands adjacent. Fifty-five dioceses are at the present moment receiving its ministrations, and the missionaries whom it supports are preaching the truth of the Gospel in fifty-six different languages. In its long history the Society can point to many triumphs, and much territory occupied in the name of our Lord and Saviour. It has worked on the principle of beginning at Jerusalem, and dark indeed are the prospects of the evangelist who would win the heathen for Christ if the colonists, who are to them the representatives of Christianity and civilization, are allowed to lapse into the worst form of heathenism, the heathenism of lapsed and Apostate Christians. As it is, we know how many and serious are the hindrances to the spread of the Gospel which the evil lives of supposed Christians interpose. What would be the case if these were multiplied a thousandfold? The Society's share in building up the Church of the United States is willingly admitted by those best qualified to recognise it. To many of our colonies it has sent the first minister of the English Church. Every colony, with the solitary exception of the Falkland Islands, has at one time or other been the recipient of its gifts. It has helped to found fifty-one dioceses in foreign parts, and 115

bishops have been supported wholly or in part by its funds when endowments have not been forthcoming. It has thus done a work for the nation in settling and building up colonies in the midst of Christian institutions, which the nation, by reason of our unhappy divisions, could never have done for itself. It has endeavoured always to act as the handmaid and servant of the whole Church. Jealous of its original constitution, clinging tenaciously to the fact that it was the creation of the Church, and of the State which gave it a royal charter and laws for its government, it has so insisted on its representative character as to refuse to range itself under any party banner. The original instructions to missionary clergy, which it gave in 1706, have been printed in the annual report for 187 years, and well repay perusal to-day. They enjoin Apostolic zeal, prudence, meekness, and charity towards men; temperance, fortitude and constancy, as becomes good soldiers of Christ; a sound knowledge and hearty belief in the Christian religion; frugality, indifference to luxury, and an avoidance of all names of distinction as unbecoming brethren of one and the same Church.

An organization that desires to propagate its own exclusive views is naturally most careful that the missionaries whom it supports shall be bound to those views. It sets up its own standards, to which it demands conformity. With absolute self-denial the Society has foregone the privilege of choosing the men whom it supports. By a bylaw of very long standing the two primates and the Bishop of London annually appoint a board of five clergymen, who inquire "into the fitness and sufficiency" of all who offer themselves to the Society for missionary work. Their inquiries are confidential, and they communicate nothing to the Society beyond their approval of individual candidates. Without such approval no missionary can be accepted, and of those who are thus accepted nothing is subsequently demanded beyond their possession of the license of the bishop under whom they labour; that withdrawn, they cease to be connected with the Society. No grant has ever been voted or withheld on account of the theological views of those who benefit by it. Where, as is now generally the case, synodal action exists, the grants to each diocese are made *en bloc*, and are at the disposition of the bishops and their synods, subject to certain broad principles which secure economy. This policy has no doubt deprived the Society of the support of extreme men on either flank of the great body of the Church; it should be the strongest recommendation to all who desire to see the great Church of this land reproduced in the distant parts of the world with all that breadth of view which enables men, with perfect consistency and genuine

loyalty, to regard cardinal truth from those different points of view which represent the spiritual attitudes of differently-constituted minds.



ART. II.—THE AUTHORSHIP OF THE PENTATEUCH.

PART VIII.

ALTHOUGH I have not yet arrived at Gen. x., I may be allowed to call the reader's attention to the "fingers of a man's hand" which have written the approaching downfall of the whole structure of German criticism of the Old Testament. As Professor Sayce has repeatedly testified, that criticism will ultimately receive its *coup de grâce* from the discoveries of archæology. The hand is that of the famous archæologist, Professor Hommel, who has lately (in the *Academy*) informed the world that Gen. x. 6 could only have originated in the reigns of Thutmes (or *Thothmes*) III. and his successors at a time *considerably before the Exodus*, inasmuch as it speaks of Canaan as the younger brother of Mizraim, or Egypt. Professor Hommel believes the genealogy to have followed political rather than racial distinctions. Professor Driver, following his German authorities, assigns this document mainly to P in the fifth century before Christ. There is, speaking roughly, about a thousand years between the two dates—a sufficiently wide discrepancy to suggest a little hesitation before accepting the P theory as conclusively settled, especially when we consider the kind of arguments to which the School of Kuenen and Wellhausen are accustomed to resort in order to the establishment of their positions. The archæologists may build wrongly, but at least they build upon facts. The German School build upon inferences which are themselves very largely based on assumptions.

I turn now to the consideration of the linguistic features of Gen. viii. The first point which strikes us is the arbitrary separation by the critics of verses 2*b*, 3*a*, from P's narrative, which is supposed to go down to the word "stopped," and be resumed again at the words "and at the end of the hundred and fifty days." There seems no sufficient reason for this. The word כָּלַח, translated "restrained," is not peculiar to JE. It occurs in the Niphal or passive in Exod. xxxvi. 6, which is assigned to P. And in the Kal or active voice it appears in JE in Numb. xi. 28, and in P in Gen. xxiii. 6. If the word "rain" (דָּשַׁן) is supposed to be a characteristic of JE because it occurs in chap. vii. 12, we may observe that it also occurs in

Lev. xxvi. 4, which belongs to P.¹ It is obvious that, under these circumstances, the arguments for unity of authorship outweigh those for plurality in this passage. There is absolutely not a shred of proof that verse 3a belongs to JE more than to P; and some ground for the contrary conclusion in the fact that the expression "went on returning" is found here and in verse 5 (P).²

The fact that this construction with the two infinitives recurs again in verse 7 (JE), is a very strong proof that the whole passage is by one author. The use of *חָסַר* again in the sense of "abate," "become less," is evidently the *original* use. The sense to *come short*, or *lack*, found in Gen. xviii. 28 (JE), and Exod. xvi. 18, and also in Deuteronomy, is obviously derived from the former. The fact, therefore, that *חָסַר* is used in its original sense only here, in verses 3, 5 (P), points to this passage as *early* Hebrew. Yet we are now told that it is post-exilic. Another point may be noted, the remarkable copiousness of vocabulary in this history of the Deluge. We have "flood," "flood of waters," "waters of the flood," "waters," "rain," "fountains of the great deep," "windows of heaven." But with the exception of these last two expressions (and one of these recurs in slightly altered phrase, the word "great" being omitted), this varied phraseology is characteristic of *both* narratives. Thus both narratives are derived from one source, Babylonian tradition, and are both distinguished by great variety of diction. Yet we are told that they come from two perfectly different sources. And, as may easily be seen by comparing the analysis here with the methods adopted in Wellhausen on the composition of the Pentateuch, the grounds on which the separation is effected are not one whit more cogent than the arguments here adduced—the archæological argument being for the moment neglected—for unity of authorship. But if we are to set aside the traditions of centuries and of a whole nation, we ought surely to have a vast preponderance of argument on the negative side.

Why Noah should have sent forth the raven (JE) unless he had felt the ark ground (P) seems a little puzzling, for JE says nothing whatever about the ark resting anywhere, but only of the waters returning off the earth. And observe once more the copious vocabulary of the prosaic P, who uses here *three* different words for the returning of the waters to JE's one. This copiousness of vocabulary should have induced the critic surely to have assigned a considerable part of the passage to JE. But in truth, as has just been remarked, the *copia verborum* applies to the whole passage.

¹ *חָסַר* is by no means a common word in the Old Testament.

² See Gesenius, "Heb. Gr.," 128, 3.

We pass over verses 6-12 (assigned to JE) with the simple remark that another proof of the copiousness of diction in this passage is given us by the employment of yet another word (קָלוּ) for the abating of the waters in verses 8, 11. Verse 13 is divided, and the first part assigned to P and the second to JE, for no apparent reason except that the dates are to be assigned to the dry and formal post-exilic narrator. But the critics have overlooked the fact that the *same* word (חָרְבוּ) is used for "were dried" in *each* portion of verse 13, and a *different* word in verse 14. The evidence would therefore point to the contrary conclusion, namely, to the two parts of verse 13 being by one hand, and verse 14 being by another. Moreover, the word used for "dry" in verse 14 (P) is used in verse 7 (JE). Once more we must venture to pronounce the assignment of the narrative to its separate authors here to be *willkürlich*—arbitrary. It rests upon a foregone conclusion. It lacks anything which can reasonably be termed proof.

We have already discussed the phraseology of verse 17. But we have in verse 19 (P) to observe a remarkable word, מִשְׁפָּחָה (family), for the more usual מִין (kind) here. As מִין, we are told, is a word specially characteristic of P (though it also occurs frequently in Deuteronomy), it would seem reasonable to expect that the occurrence of מִשְׁפָּחָה here in the unusual sense of *species* or *kind*, would have led the critics to assign it to some other author. This, however, is not the case, although verses 20-22 are assigned to JE. The reason for this is the use of the word "Jehovah" in the passage, which is believed to mark it off as the work of the Jehovist. Some remarkable facts, however, will be elicited by a consideration of the passage. First, there is the fact that the distinction between clean and unclean beasts is known to JE and P alike. There must therefore have been some law defining the difference in existence when JE was written. But the first record of a law to that effect, on the critical theory, is in Deuteronomy, which is held to have been written *after* JE. This will serve to explain why Deuteronomy, which we were told was *composed* between the reigns of Hezekiah and Josiah, is now said to have been *compiled* about that date. Some definite regulations regarding ceremonial and sacrifice—though to whom they were owing we have, according to the critics, no information—were clearly already in existence before the "earliest book of Hebrew history" was written. Before the "eighth or ninth century B.C.," it was already unusual to offer beasts in sacrifice which were regarded as ceremonially unclean. How can this be, if Wellhausen is right in telling us that no special regulations for sacrifice existed in Israel before the

appearance of the Priestly Code? The same conclusion follows from the "sweet savour." We find it denoting sacrifice acceptable in the eyes of the gods in the early Babylonian account of the Deluge which was quoted in the last paper. It was evidently then the customary phrase for a sacrifice acceptable in the eyes of the gods. The date of this account is supposed by the archaeologists to be B.C. 2350. But we are to believe that nearly two thousand years elapsed before the technical Babylonian phrase, already known to JE in the "eighth or ninth century B.C.," became the accepted technical phrase for Jewish propitiatory sacrifices, as we find it in Lev. i.-iv., Num. xv., etc. Which is more likely, that the phrase was handed down through the whole course of Jewish history, and was finally adopted after the return from Babylon, when Babylonish religious words and ideas, as well as the religious phrases and ideas of unregenerate Israel, stank in the nostrils of the party which was resolved to establish a strict and exclusive worship at the one sanctuary, or that the phrase which we now know was in use in Abraham's native land, should have been handed down by him to his descendants, and take its place in the ritual prescribed by the founder of the Israelite polity?

Our next point will be the mention of the "burnt-offering." It is one of the commonplaces of the German criticism, though toned down a good deal, and rendered extremely indefinite among the English disciples of the School, that the minute and exact regulations for Divine worship which we find in the Priestly Code were unknown in early times. Wellhausen goes so far as to contend that the Priestly Code represents Moses as being the originator of all sacrifice, but Dr. Baxter, in his reply to Wellhausen, has disposed of that absurd statement. Moses no doubt rendered more definite the regulations which had been handed down among the descendants of Abraham. But there is no ground for the pretence that they were ever supposed to have originated with him. This theory has to meet the difficulty that a definite ritual, approaching that laid down in Leviticus, was already known to the Jehovistic writer of the "eighth or ninth century B.C." For Noah does not offer a *sacrifice*, the generic name of which is זָבַח. He offers a *burnt-offering* (עֹלָה), the special characteristic of which is that it is *wholly consumed*, and having been thus converted into smoke, is supposed to have "gone up" (for this the Hebrew name implies) as a propitiatory or eucharistic offering before God. This "burnt sacrifice" is said in Lev. i. 17 to be "an offering made by fire of a sweet savour unto Jehovah." And the writer of the "eighth or ninth century B.C." was already

acquainted with the same ceremonial and the same ideas of its acceptability in the eyes of God. He represents, it is true, Noah as having already the same idea of sacrifice before him. It is of course possible that the writer of the narrative may have coloured his account by his own religious conceptions. But the upholders of the theory mentioned above have to explain how it was that this defined idea of the virtue of the burnt sacrifice had obtained a firm hold on the writer of "the earliest book of Hebrew history."

We conclude our remarks on chap. viii. (1) with what is evidently a quotation of Gen. iii. in verse 21 with the word קלל substituted for ארר. This, if it suited the critics, would be adduced as a sign of different authorship, though in this case both are assigned to JE, and (2) with the anticipatory mention of the covenant not to destroy the earth mentioned in chap. ix. If, as is alleged, chap. viii. 21 is the work of JE, we find once more the two narratives substantially identical. Why was one preferred to the other here? and what real reason is there why they should not be the work of the same hand?

The first seventeen verses of chap. ix. are supposed to belong to P. In verse 3 we have the expression ירק עשב, which also occurs in P in Gen. i. 30. But ירק, which occurs very seldom indeed in the sense of everything green¹ in the Old Testament, occurs also in Exod. x. 15 and Num. xx. 4 (JE). Here, again, were we critics of the German school, and had we an hypothesis to maintain, we should discern clear signs of a common instead of a separate authorship. As it is, we have only to remark that it is curious how the use of certain words is declared to be significant when it is desired that they should be so, and of absolutely no consequence when it is not. Once more we may note how Gesenius points out the peculiar use of אישׁ for "each" here and in Gen. xv. 10 (JE), another delicate trace of unity of authorship. In verses 4-6 we have two important principles laid down—first, that "the blood is the life";² and, secondly, that the murderer is to be put to death. Was the first a principle inherited from the earliest times and laid down by the founder of Jewish institutions? It would seem so, for we find the unlawfulness of eating the blood fully recognised and inwoven with the story so as to make its detachment difficult in 1 Sam. xiv. 32-34. Or are we to suppose that this last was a later insertion, and that it was really first introduced by the Deuteronomist (xii. 23-25), ratified in the Priestly Code (Lev. xvii. 10-14), and introduced

¹ The Masorites distinguish between ירק and ירק.

² נפשׁ, ψυχή, the principle of our animal life.

here and in I Sam. xiv. to emphasize the prohibition? We may further remark that if these additions to the narrative were really made with a dogmatic purpose, they appear to have been very capriciously added, and in many cases to have been likely to have altogether failed in their purpose, from the want of any special emphasis laid upon them. We should, *e.g.*, be disposed to expect this precept to have been brought in very frequently into the history if it were introduced for dogmatic purposes at all. But if we believe these books to have emanated from Moses' authority, all seems plain and intelligible. Nothing would be more likely than that he should give special prominence to such a command, uttered on so solemn an occasion. And with regard to the duty of putting a murderer to death, it appears in what critics of the German school regard as the earliest portion of the Pentateuch, the Book of the Covenant (Exod. xx.-xxiii.). Why should this not have been a precept handed down traditionally among the descendants of Abraham as having been given at the very dawn of post-diluvian civilization—a lesson learned from the disorder and violence which had reigned before? The expression to “require (שׂרר) blood at anyone's hands” is found here, where it is assigned to P, in Gen. xlii. 22 (JE), in Ps. ix. 5, and in Ezek. xxxiii. 6. Which is more probable, that the Psalmist and prophet were quoting a striking passage in the Pentateuch, or that the Psalmist, Ezekiel, and P made use of a somewhat obscure expression in JE? We will leave the point with one further remark, that the earliest portion of the Pentateuch, allowed to be such by the critics, recognises the necessity of slaying the beast which has slain a man (Exod. xxi. 28). Is the passage before us the cause or consequence of this provision at the very starting-point of the Mosaic law?

A fresh argument for the early date of this chapter may be drawn from Isa. liv. 9, 10. There is a clear allusion there either to this passage or to chap. viii. 21. But investigation shows that the allusion is to this passage. For in chap. viii. 21 we have simply God's own resolution, if afterwards proclaimed and ratified by the declaration in the passage before us. In the former passage God is speaking to *Himself* (אל-לבו). In the latter he is making a covenant with His people. And to that covenant Isaiah is clearly referring. It is true that modern criticism claims to have demonstrated that Isa. xl. to lxvi. were written at Babylon; and it cannot be denied that here the critics have something beyond mere assertion or ingenious special pleading to support their arguments. But at least we cannot escape the conclusion that the supposed unknown writer in Babylon had *P's narrative before*

him. For Isaiah speaks of an *oath* and of a *covenant*. And the solemnity with which the covenant is repeatedly mentioned here may fitly be described in the words "I have sworn" (שבעתי). Then we may further remark that the *repetition*, which we are so frequently told is the sign that two different accounts are combined, is found here, where verses 1-17 are taken from P. Indeed, it is confessed that repetition is a feature of P's style.¹ Why, then, may not the repetitions in the Pentateuch be regarded as characteristics of the style of one author? There are at least repetitions enough in this passage—compare verses 10, 15; 9, 11, 15, 16; 12, 17; 13, 16. Had it suited the critics to point it out, there is as much evidence of "recurring features," and of the combination of two or more sources in this account of the covenant, as in that of the Deluge itself. But there is more which remains to be said about this covenant. If Mr. St. Chad Boscawen is to be believed, it finds a place in the early Babylonish account of which mention has already been made. Professor Sayce, it is true, translates the words, "he turned towards us and stood between us; he blessed us." But Mr. St. Chad Boscawen renders "he turned towards us and established himself to us in a covenant."² And the translation seems a reasonable one. But what is unreasonable, on the hypothesis that Mr. St. Chad Boscawen's translation is correct, is that we should find the mention of this covenant in a writer who would have every reason for rejecting an account contained in the records of a cruel, a hostile, and an idolatrous people.

The passage which follows is taken from JE, we are told. Why? If repetition is characteristic of the author of the Pentateuch, he would have been very likely to have repeated himself here. On the other hand, if the redactor had copied the names of the three sons of Noah before (chap. v. 32), there was no need to have copied them again. Nor is this all. JE seems here to have copied P. For he says emphatically that Ham was the "father of Canaan," a fact which P has quietly embodied in his genealogy in chap. x. 6.³ Moreover, P once more states that the nations of the earth were "divided

¹ Driver, "Introduction," p. 122.

² "The Bible and the Monuments," p. 129.

³ A more recent authority finds in this passage a "redactional addition." The history of the changes in critical opinion, as one theory after another had to be abandoned, would be instructive, if somewhat dry reading. And it would do much to explode the notion of the infallibility of experts which has taken fast hold of some among us. It may be observed, however, that what the latest phase of subjective criticism makes into a "redactional addition," Professor Hommel, on archaeological grounds, assigns to a period long anterior to Moses!—another reason, one would think, for suspending one's judgment at least a little longer.

in the earth after the flood" (x. 32), while here JE states that the "earth" was "overspread" by them. It seems hardly possible to contend that these passages are independent of one another. And if not independent, then, as far as these particular passages are concerned, the whole theory goes to the winds. Nor is it easy to see what particular proofs can be offered, as distinct from guesses or assertions, that the critics have rightly divided these particular passages, and rightly indicated their date and author. That the relations between the Jehovist and Elohist in verses 26, 27 are close enough to justify the theory that J and E are practically one narrative we are not disposed to deny. But that there are any cogent grounds on which a portion of this passage can be shown to belong to the pre-exilic, rather than the post-exilic, Elohist, we are disposed respectfully to deny. At least, we may suggest that whatever grounds there are should not be left in books such as Wellhausen's not very convincing treatise on the "Composition of the Hexateuch," but should be stated for the benefit of a wider circle of readers than are likely to consult that work.



ART III.—MARRIAGE WITH A DECEASED WIFE'S SISTER.

THE late Archbishop, not long before his death, mentioned to a friend the maintenance of the ancient marriage laws of the Church as one among three questions which were causing him particular anxiety. He alluded, no doubt, primarily, if not exclusively, to the attack made upon these laws in reference to marriage with a deceased wife's sister. For, as regards the re-marriage of divorced persons, no one will affirm that the law of our Church is at present in a perfectly satisfactory state, and ought to be maintained as it actually exists. Whatever divergent views we may hold on the subject, all Churchmen will admit that it requires amendment of some sort. But the law of the Church as regards marriage with a deceased wife's sister has substantially remained unaltered for centuries. It is clear, consistent, and well-defined. It admits of no refinements or gradation of opinion. Only two views are possible upon it. At the same time, its maintenance is unmistakeably threatened. Last year the House of Lords, by a substantial majority, passed a Bill for legalizing these marriages from a civil point of view, with no adequate reservation of the right of the Church to hold an independent

position in reference to them. Moreover, a law was actually enacted in Jersey which gave to them civil validity in that island—a part of the diocese of Winchester—without any allusion to the ecclesiastical effect of the measure. It will, therefore, be not inopportune to review briefly the whole subject, pointing out (1) How the law of our Church in reference to it has reached its present condition; (2) What inroads on this law are made by the recent Jersey Act, and are threatened in the United Kingdom by the Bill which passed the Lords last year; and (3) What attitude the Church ought to assume in the matter.

(I.) The earliest actual legislation on the subject is contained in the following decree of the Emperors Constantinus and Constans, made in A.D. 355, and incorporated into the Code of Theodosius (Lib. iii., tit. xii. 2):

“Etsi licitum Veteres crediderunt nuptiis fratris solutis, ducere fratris uxorem, licitum etiam post mortem mulieris aut divortium contrahere cum ejusdem sorore conjugium; abstineant hujusmodi nuptiis universi nec æstiment posse legitimos liberos ex hoc consortio procreari, nam spurios esse convenit qui nascentur.”

It will be observed in connection with this law, first, that the ancient opinion referred to as in favour of the legitimacy of these marriages, was a civil and non-Christian opinion, since it treated divorce equally with death as an event which put an end to marriage and conferred liberty to re-marry; and secondly, that the law itself, like the ancient opinion which it corrected, follows reason and common-sense in regarding marriages with sisters-in-law of both descriptions—the widow of a brother, and the sister of a deceased wife—in precisely the same light. These marriages, therefore, were prohibited almost as soon as Christianity was able to influence the laws of the Roman Empire, and they continued to be regarded as unlawful throughout Christendom until, at the beginning of the sixteenth century, the infamous Pope Alexander VI. began the practice of legalizing them in particular cases by dispensations. Human nature was then, as now, impatient of restraint, and the increasing tendency to resort to these dispensations led to the first English legislation on the subject. It is contained in the Act concerning the King's succession (25 Henry VIII., c. 22), passed in 1534, and runs as follows:

3. And furthermore since many inconveniences have fallen as well within this realm as in others, by reason of marrying within degrees of marriage prohibited by God's laws, that is to say, the son to marry the mother or the stepmother, the brother the sister, the father his son's daughter or his daughter's daughter, or the son to marry the daughter of his father procreate and born by his stepmother, or the son to marry his aunt being his father's or mother's sister, or to marry his uncle's wife, or

the father to marry his son's wife, or the brother to marry his brother's wife, or any man to marry his wife's daughter or his wife's son's daughter or his wife's daughter's daughter or his wife's sister ; which marriages, albeit they be plainly prohibited and detested by the laws of God, yet nevertheless at some times they have proceeded under colours of dispensations by man's power, which is but usurped and of right ought not to be granted, admitted, nor allowed ; for no man, of what estate, degree or condition so ever he be, hath power to dispense with God's laws, as all the clergy of this realm in the said convocations and the most part of all the famous universities of Christendom and we also do affirm and think.

4. Be it therefore enacted by the authority aforesaid that no person or persons subjects or resiants of this realm or in any your dominions of what estate, degree or dignity soever they be, shall from henceforth marry within the said degrees afore rehearsed, what pretence soever shall be made to the contrary thereof ; and in case any person or persons, of what estate, dignity, degree or condition soever they be, hath been heretofore married within this realm or in any tue King's dominions within any the degrees above expressed, and by any the archbishops or ministers of the Church of England be separate from the bonds of such unlawful marriage, that then every such separation shall be good, lawful, firm and permanent for ever, and not by any power, authority or means to be revoked or undone hereafter, and that the children proceeding and procreate under such unlawful marriage shall not be lawful ne legitimate ; any foreign laws, licences, dispensations or other thing or things to the contrary thereof notwithstanding.

The Act containing this enactment was repealed by 28 Henry VIII., c. 7 ; but that statute re-enacted the same provisions in almost identical language, expressly extending them, however, so as to prohibit these marriages not only as regarded the relations of a lawful wife, but also as regarded those of a concubine.

Four years later a further statute (32 Henry VIII., c. 38) was made on the subject of marriage, which recited that the usurped power of the Bishop of Rome had always entangled and troubled the meet jurisdiction and regal power of the realm of England, and also unquieted much the subjects of the same by his usurped power in them, as by making that unlawful which by God's word was lawful both in marriages and other things. It then enacted, among other provisions, that no reservation or prohibition, God's law except, should trouble or impeach any marriage without the Levitical degrees.

In accordance with these statutes, the table of prohibited degrees which is printed in our Prayer-Books was put forth in 1563 as a table of degrees within which marriage was prohibited by the law of God and the laws of the realm. It is thus referred to in No. 99 of the Canons of 1603 :

No person shall marry within the degrees prohibited by the laws of God, and expressed in a table set forth by authority in the year of our Lord God 1563. And all marriages so made and contracted shall be judged incestuous and unlawful, and consequently shall be dissolved as void from the beginning, and the parties so married shall by course of law

be separated. And the aforesaid table shall be in every church publicly set up and fixed at the charge of the parish.

The degrees within which this table of 1563 prohibits marriage are called the Levitical degrees because they are all forbidden in Lev. xviii., either expressly, or else by implication, as being on a par with those actually mentioned in that chapter. For instance, marriages between a man and his nephew's widow, or between a man and his wife's niece, or even his own niece, are not there forbidden in so many words, but they are included by analogy in the prohibitions which the chapter contains against marriages between a woman and her husband's nephew (verse 14), or a woman and her own nephew (verses 12, 13). Similarly the marriage of a woman with her sister's widower is prohibited by analogy when the marriage of a man with his brother's widow is expressly forbidden (verse 16). The importance of extending the express prohibitions of the Mosaic law to analogous cases is evident not only from the cases above mentioned, but also from the fact that even the marriage of a father with his own daughter does not appear to be prohibited by that law in so many words.

Until the reign of William IV. marriages within the prohibited degrees, *whether of consanguinity or affinity*—although, as we have seen, they were regarded by both the Church and the State as prohibited by the law of God—were nevertheless not held to be initially void, but only voidable by a sentence of the ecclesiastical court pronounced during the lifetime of both parties. Such a sentence annulled the marriage and bastardized the issue; but if either of the parties died before it was pronounced, the marriage, even if it had been between a man and his own sister, remained valid, and the children were legitimate. But in 1835 an Act, known as Lord Lyndhurst's Act (5 and 6 William IV., c. 54), was passed for England and Ireland, which first declared that marriages within any of the prohibited degrees of *affinity* which had been already celebrated, and had not been already annulled by the sentence of an ecclesiastical court, should not thereafter be so annulled unless a suit for the purpose had been instituted before the Act was passed. It then went on to enact that all future marriages within the prohibited degrees, *whether of consanguinity or of affinity*, should, instead of being voidable, be *ipso facto void ab initio*.

The religious feeling and good sense of Englishmen have secured a practically unanimous acquiescence in this law as regards the prohibited degrees of consanguinity, that is to say, as regards members of a person's own family, and also (with one solitary exception) as regards the degrees of affinity,

or, in other words, members of the family with which a person becomes connected, either by marriage or by an illegitimate union. The solitary exception is the sister of the wife or mistress; and as regards her, the law has already been relaxed in many of our colonies, and was last year altered in Jersey, while the House of Lords gave their vote for its alteration in the United Kingdom.

II. The Act of the Jersey Legislature on the subject was passed in March of last year, but was not ratified by Her Majesty in Council until August 1. In considering its provisions, and comparing them with those of the House of Lords' Bill, we must recollect that Lord Lyndhurst's Act did not extend to the Channel Islands, and that consequently in Jersey, at the time when the statute of last year was made, marriages within the prohibited degrees of every kind, *whether of consanguinity or of affinity*, were not void, but only voidable by process of law while both parties were alive, and that, with the sole exception of marriage with a deceased wife's sister, which has now been put on a different footing, this remains the law in Jersey at the present moment. It will also be useful to remember that the law of Jersey as to divorce is the same as that of England before 1857; that is to say, it does not grant divorce *a vinculo* or actual dissolution of marriage on any post-nuptial grounds. Bearing these points in mind, we come to the text of the measure:

Art. I.—Tout mariage contracté en cette île, avant la promulgation de la présente Loi, entre un homme et la sœur de sa femme décédée, sera considéré comme légitime, et les enfants issus de ces mariages seront habiles à succéder, pourvu :

- 1°. Que les parties contractantes y fussent domiciliées au temps du dit mariage ;
- 2°. Que le dit mariage fut légitime à tous autres égards ;
- 3°. Que toutes les formalités exigées par les Lois en vigueur aient été observées ;
- 4°. Que le dit mariage n'ait pas été annulé par un tribunal compétent.

Art. II.—Aucun mariage contracté à Jersey, après la promulgation de la présente Loi, entre un homme et la sœur de sa femme décédée, ne pourra être, par ce fait, invalidé ; et les enfants issus de ces mariages ne pourront être, pour cette raison, déclarés illégitimes et inhabiles à succéder, pourvu que les parties contractantes soient domiciliées en cette île au moment du dit mariage.

We observe that this Act quietly ignores the ecclesiastical side of the question, and leaves any conflict which may in consequence arise between Church law and State law upon the matter to be decided by the courts of law upon general principles. The House of Lords, on the contrary, in passing their Bill, did not shut their eyes to the difficulty of legislating in antagonism to the Church, though the manner in which

they dealt with that difficulty was, as we shall see, particularly unhappy. The first clause of the Bill enacted that (with certain exceptions as to existing marriages, necessary to safeguard interests and relationships already in being) no marriage theretofore or thereafter contracted, other than a marriage thereafter solemnized by a clergyman of the Established Church in England, should be deemed to have been, or be, void or voidable, by reason only of its being a marriage between a man and his deceased wife's sister.

The second clause, as it passed the Second Reading and went through the Standing Committee of the House, ran as follows :

2. [Provided that no clergyman of the Established Church of England shall be liable to any pains or penalties for withholding the rights and privileges of Church membership from persons living together in marriage made valid by this Act or from either of them ; and] nothing herein contained shall relieve any [such] clergyman from any ecclesiastical pains or penalties to which he would otherwise be liable if this Act had not been passed, by reason of his solemnizing a marriage between a man and the sister of his deceased wife, or by reason of his contracting or having contracted or living in marriage with his own deceased wife's sister.

On the report stage the words printed above in brackets were struck out, and the Bill was read a third time without them ; but, on the other hand, with the addition of the following clause, which was inserted subsequently to the second reading :

3. Nothing in this Act shall remove wives' sisters from the class of persons adultery with whom constitutes a right on the part of wives to sue for divorce under the Matrimonial Causes Act, 1857.

To appreciate the significance of this last clause, we must refer to the Act of 1857 (20 and 21 Vict., c. 85), and note its definition of the class of persons from which, under this clause, wives' sisters are not to be removed by the Bill. The definition is contained in section 27, which enacts that a wife may present a petition for dissolution of her marriage on the ground that since the celebration thereof her husband has been guilty of incestuous adultery, or of certain other offences specified in the section, and it then proceeds :

Provided that for the purposes of this Act incestuous adultery shall be taken to mean adultery committed by a husband with a woman with whom, if his wife were dead, he could not lawfully contract marriage by reason of her being within the prohibited degrees of consanguinity or affinity.

So that this wonderful Bill of the Lords, while it proposes expressly to legalize, so far as State law can do so, marriage between a man and his wife's sister after the death of his wife, provides at the same time that the Bill is not to remove a wife's sister from the class of persons with whom the husband, if his wife were dead, could not lawfully contract marriage by

reason of her being within the prohibited degrees of consanguinity or affinity! It is sometimes said that Parliament can do anything, even to making black white. But the Bill which passed the House of Lords last session would, on becoming law, have performed the astounding feat of making black white, while declaring all the time that it was still to remain black.

III. It is melancholy to note the inconsistencies and absurdities into which men will drift when they have once abandoned true principles. The advocates of the legality of marriage with a deceased wife's sister do not desire to legalize marriage with a deceased brother's widow, nor even with a deceased wife's niece. They would leave the thirty prohibited degrees on the woman's side of the table intact, and only expunge No. 17 out of the man's side. If they could succeed in doing this, the mutilated table, with its unexplained blank, would be a standing witness against the outrage perpetrated upon it. The advocates of the limited change which is proposed can only support it by arguments which refute themselves. There is no physical objection to the unions proposed to be legalized. Granted; but there is an equal absence of objection from a merely physical point of view to all other marriages between persons connected by affinity. If any of these are to remain forbidden, the prohibition must rest on moral and social grounds; and these grounds apply equally to a wife's sister as to a brother's wife and other connections in law. Yes, it is replied, but in the case of a brother's widow and the other women within the prohibited degrees of affinity, the idea of matrimony does not so naturally suggest itself to a widower, as it does in reference to a sister of his deceased wife. In other words, there is not the same demand for licence with regard to the others as there is with regard to her. If principles are to be abandoned and laws are to be modified to suit the desires of individuals, adieu to the well-being of the State and to the stability of society. Common-sense would suggest that the existence of a tendency, if such there be, to break through a moral and social barrier at one particular point, requires that this point should be specially safeguarded, rather than that it should be abandoned to the onslaught of the antinomian principle.

It behoves us as citizens, in the interests of the State and of society, to resist the change with which we are threatened. But it behoves us yet more as Churchmen to insist that, if the State unfortunately resolves to alter the civil law on the subject, it shall confine itself to its own province in the matter, and shall not step out of that province and outrage the Church by attempting, either openly or covertly, to alter her law. The

effect in this respect of the Jersey Act of last year is not quite clear. The Act itself is silent on the point. It merely legitimates and protects from liability to invalidation marriages with a deceased wife's sister contracted in the island between persons domiciled there at the time, and declares that the issue of such marriages shall not be deemed illegitimate. The question arises, How far does this override No. 10 of the Canons and constitutions ecclesiastical for the island drawn up by the Dean and ministers of Jersey, and ratified and enjoined by King James I., in 1623? That Canon runs as follows :

10. *Aucun ne se mariera contre les Degrés qui sont prohibés par la Parole de Dieu ; Selon qu'ils sont exprimés en la Table faite par l'Eglise d'Angleterre, sur peine de nullité et censure.*¹

It is important to note that the Canons contain at their close the following clause :

Comme aussi ne sera donné aucun empêchement par le Magistrat Civil de la dite Ile audit Doyen et ses successeurs en l'exécution paisible de la dite jurisdiction, au contenu d'iceux Canons, comme n'étants prejudiciables aux Privilèges, Loix et Coutumes de la dite Ile, auxquelles n'est entendu déroger.

A correspondence on the question has taken place between the present Dean of Jersey, the Bishop of Winchester, and the Attorney-General of the Island.² The Attorney-General's opinion was only asked as to the meaning and extent of the restriction contained in the Act, limiting its effect to *persons domiciled in Jersey at the time of the marriage*. But the letters of the Bishop and the Dean dealt with the question of the celebration of marriages with a deceased wife's sister by the clergy of the island, and the admission by them of persons who have contracted such marriages to the ordinary administrations of the Church. The Bishop expressed his decided opinion against the celebration of marriages of the kind by the clergy. With regard to the other point, in view of the possibility that a formal expression of opinion upon the subject might be shortly called for from the united Episcopate in England, he desired to refrain from laying down any rule by his individual authority, and merely stated that in his judgment every case ought to be treated upon its own merits. From a legal point of view, while it is clear that the new Act abrogates so much of the above quoted Canon No. 10 as renders marriage with a deceased wife's sister liable to be civilly annulled, it seems equally clear that it neither obliges

¹ See "Cæsarea, or An Account of Jersey," by Philip Falle, 2nd edit., London, 1734, chap. vii., pp. 296-300, Appendix xii.

² See *Guardian*, September 16, 1896, p. 1426 ; *Record*, September 18, 1896, p. 928.

the clergy of the island to celebrate such marriages, nor exempts the parties to them from the ecclesiastical "censure" to which the Canon subjects them. And if this censure survives, it will unquestionably justify in law the imposition on the parties of the ecclesiastical penalty of being debarred from the ministrations of the Church while they continue cohabitation.

When we turn from Jersey to the Lords' Bill, we find that the Peers expressly proposed to leave a clergyman of the Church of England liable to the same ecclesiastical penalties as before, if he either himself married his own deceased wife's sister, or solemnized a marriage between a man and his deceased wife's sister. But they deliberately struck out of the Bill a proviso which had been inserted, to the effect that no clergyman should be liable to any pains or penalties for withholding Church rights and privileges from persons living together in such marriages. The Bill, as it was read a third time, was therefore silent on this point. If it had become law in the shape in which it passed the Lords, would a clergyman have been liable to censure or punishment if he had refused the Communion to such persons? The Peers who eliminated the proviso evidently intended that he should; but it is by no means clear that this would have been the case. The persons, it is true, would be living together in a civilly legal matrimony. But so also do Mohammedans in India who are living in polygamy.

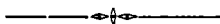
The State can, no doubt, in many cases, by a change in its own laws, alter the facts which constitute a man "a notorious evil liver," liable to be excluded from Holy Communion. But if an Act were passed declaring that a marriage which had hitherto been regarded by both the Church and the State as incestuous should henceforth be legal, *unless* it was solemnized by a clergyman of the Church of England, and if the Act expressly went on to leave the clergy of the Church *liable to punishment* for either contracting such marriages themselves or celebrating them between others, and moreover carefully kept alive the idea of the possibility of *incest* between the parties at a certain period, it is certainly not clear that the Act would have conferred, or even attempted to confer, on persons living together in the marriages in question Church privileges, such as the reception of Holy Communion, to which, before the passing of the Act, they would not have been entitled. The point, however, is one which ought not to be left in doubt. The proviso bearing on the subject which was eliminated from the Lord's Bill was not happily conceived. As one of its opponents urged, it purported to give to individual clergymen liberty to set themselves with impunity

above the law of the land. From a Church point of view, it was further objectionable in that, by relieving a clergyman from pains or penalties for withholding Church privileges from persons married under the Act, it implied that such persons were *per se* entitled to those privileges. Its omission, at any rate, removes this implication; but if any Act on the subject were ever to be unfortunately passed, the contrary ought to be expressly asserted in it. Instead of repeating the faulty proviso of last year's Bill, it ought to contain a clause to the following effect :

Nothing in this Act shall relieve the parties to any such marriage from the loss of any rights or privileges as members of the Church of England which, if this Act had not passed, they would have lost in consequence of having contracted such marriage.

If such a provision were inserted, the mischief of the Act from a civil point of view would remain, but the Church's law would have been safeguarded. It may be possible to avert the evil of a declension on the part of the State from the standard of Christian morality; but in that case it will be more important than ever that the judgment of the Church on the matter shall be clearly and unmistakeably expressed, and that she shall enforce her judgment in her practice and discipline.

PHILIP VERNON SMITH.



ART. IV.—BISHOP HAROLD BROWNE.

(Concluded.)

THE chorus of approbation with which the appointment of Harold Browne to the See of Ely was hailed by men of all shades of opinion and schools of thought showed that the Prime Minister had been wisely advised, for there are various aspects in which the occupant of a see is regarded. Some look for a very courtly man, who will be acceptable to the "upper ten thousand"; others to a man of sympathetic heart, that the clergy and others who have intercourse with him may by actual experience be drawn towards him with something like affection; some look for a man of great learning, head and shoulders above the bulk of his presbyters, and not, as has sometimes been the case, one very innocent of his Greek Testament; others desire a man of activity and business-like habits; while a small section simply look for a mouthpiece and supporter of their own Shibboleth. Dr. Browne, though he had too much respect for his high office to become a "society Bishop," yet was

confessedly fit to adorn any phase of it. He had all along won the affection of his curates and such as were in any way his subordinates; his learning was beyond question; the small-minded party men admitted that they might have fared much worse; and his skill in organization, already signally shown in parochial life and at Lampeter, was pronounced an admirable qualification.

The new Bishop's subsequent career justified all expectations, and, whilst upholding the dignity of his office when needful, he showed a geniality and humility not always found after promotion. For instance, the Fellows of a college had elected one of their body to be their head, a position that proved a stepping-stone to the Episcopal Bench; yet he never asked one of them to his "palace." That same prelate once addressed, with great hauteur, an official, though a clergyman, writing in a public building, "Can you tell me where — lives?" The clergyman, feigning ignorance of his interrogator, without rising, said, "Down those steps, sir; the first turn to the right; then ask again," and continued writing. The rebuff was merited. There was no such hauteur in Harold Browne. The narrative tells us that he remonstrated with an old curate for "my lording" him so much, considering their long friendship. Another describes his walking in the garden at Ely along with the Bishop and a distinguished Hebraist, and modestly wishing to withdraw; but the Bishop drew him into their conversation, and made the youth at ease. This was the uniform experience of all having intercourse with him. What body of clergy would not rejoice in such a chieftain?

The new Bishop's theory of organization was that the Bishop was to be the guiding spirit of the diocese, the centre of attraction in all religious matters. The cathedral he regarded as his parish church; the Dean as the ready lieutenant of the Bishop; the capitular bodies as the Bishop's council and leaders with him in all good works, not only in the cathedral city, but in every portion of the diocese. With such a theory, so antagonistic to all that he found in practice, we should have expected to find the Bishop in perpetual collisions. He had been an intimate friend of the pugnacious Henry of Exeter. That prelate had shown him every mark of respect by repeated promotion, and anxiety to retain Browne in his diocese. Of *that* prelate's notions of episcopal management Churchmen had painful memories. He put one clergyman in prison, not for murder or licentious conduct, but for violating some of the Bishop's ordinances. He summoned another to his court for daring to put flowers on his Communion-table, though forbidden by the Bishop (it will be

admitted that the delinquent should have obeyed); the Bishop sat in judgment, and condemned him to be "admonished," which meant paying costs of the process. Again, he heard that a very excellent clergyman, when reading the exhortation to intending communicants, substituted the word "condemnation" for "damnation"—a change which a living prelate has actually suggested, and the Revised Version has introduced a still milder word. On hearing of this clergyman's enormous crime, Henry of Exeter watched his opportunity. He repaired to the church, and when the clergyman (what matter though a saintly man!) reached the words with the substitution, "we eat and drink our own condemnation," a stentorian voice in the church roared out "damnation." Another clergyman, Mr. Gorham, was to be presented to a living in that Bishop's diocese, and the Bishop was called upon to institute the nominee. He knew or suspected that the nominee entertained doctrinal opinions different from his own. In order to justify a refusal, the Bishop did not form his acts of accusation from publications of Mr. Gorham, but he sought to "entangle him in his speech." The nominee was summoned to an examination, questions skilfully planned were put before him to be answered in writing, and then, acting upon them, the Bishop refused institution. Mr. Gorham thereupon "appealed unto Cæsar," and appealed not in vain. Finally, if the Bishop aforesaid had lived in the days of Colenso, he would have endorsed the utterance of a spirit akin to his own: "This is a heretic, who in happier days of the Church would have been burnt!"

Of such a prelate Harold Browne had been himself the protégé and friend; but if any feared that his episcopate would be marked by similar characteristics, their minds were soon set at rest. First of all, his very tenderness of spirit, his love for his fellow-men, would have deterred him from any one of these proceedings. In practice, says his biographer, he treated every opinion with courtesy, listened to arguments, gave grounds for his own, and brought things to a peaceful issue. Thus, very few implacable disputes and no lawsuits disfigured his episcopate.

His tact and forbearance were shown in his intercourse with his Dean. Deans are appointed by the Crown, not by the Bishop, and appointed from various reasons. Sometimes they have been regarded as posts of dignified retreat for relatives of Cabinet Ministers and noblemen of influence; the more general theory was to make them rewards of men of learning. Milman, Alford, Hook, Saunders, Vaughan, may be quoted as examples. Their position is not rigidly defined, so that when the Ecclesiastical Commission were pursuing their investigations, and

one Dean was interrogated as to his duties, his simple response was, "The usual duties of a cathedral Dean." In most cases they have desired to show themselves independent of the Bishop; the writer of these lines remembers the Bishop who ordained him speaking as if his very holding an ordination in the cathedral was by sufferance, and on one prelate wishing, and perhaps asserting a right, to have some function performed in his cathedral, the Dean read aloud from his stall a manifesto, reminding one of the awful oath taken at matriculation, "that no foreign prince, person, state, or potentate, hath, or ought to have, any jurisdiction," etc. Thus the relations between a Bishop and his Dean have been sometimes strained, if not openly at variance, and not favourable to the theoretical conception of the office stated above as formed by Bishop Harold Browne. Accordingly, when the new Bishop desired to hold a confirmation in his cathedral, and instructed a notice to be issued to that effect, he found appended to the notices "By order of the Dean." Instead of contesting the point, the courteous Bishop does not appear even to have raised the question, for he and his Dean, afterwards a Bishop himself, were the best of friends, and probably co-operated in the cause that both had at heart, the well-being of the Church.

Under such a prelate as Harold Browne a transaction like the Gorham case would never have arisen, for his noble conception of a National Church was against it. His own words to a correspondent shall be quoted: "The National Church ought to be comprehensive and tolerant, giving fair scope to that diversity of feeling and opinion which has prevailed, and in this world probably always will prevail, among those who worship the same God and trust in the same Saviour, and I never will be a party to narrowing the bounds of the Church, so far as to reduce it to the proportions of a sect."

This noble conception of a national Church was acted upon practically by Bishop Browne himself in his treatment of Bishop Colenso. When Bishop Colenso astounded the whole Church of England by his statements as to the Pentateuch, Harold Browne, then Professor, was as much pained as anyone, and wielded his pen most effectually in refutation. The book was then submitted to Convocation to be condemned, and in that Harold Browne would also agree. But to condemn a man's book, to show forth its fallacies and its danger to the faith, is one thing. To proceed with attacking the man himself, to deprive him of his office, his civil rights, was a different procedure, and seemed to so fair and large a mind as that of the Bishop of Ely unjust and a most dangerous precedent. He therefore astonished all who knew him by standing up in Convocation as Colenso's champion. He united with Tait,

Bishop of London, Jackson of Lincoln, and Thirlwall of St. David's in opposing the action of the Bishop of Capetown; and though Bishop Wilberforce had enlisted the sympathies of the majority, and taunted the four opponents with ignorance, they recked not of the taunt, but with statesmanlike spirit, whilst condemning Colenso's utterances, they opposed the persecution. Later on, at the Pan-Anglican Synod, when Bishop Selwyn, of New Zealand, attacked Bishop Thirlwall, endorsing Wilberforce's charge of ignorance, Harold Browne still more astonished the heated partisans by courageously defending Bishop Thirlwall, whom he declared to be not only the most learned prelate in Europe, but probably the most learned prelate who has ever presided over any see. Further, Bishop Browne flatly refused to sign a paper which the pertinacious Bishop of Oxford was bringing forward against Colenso.

The same spirit was shown by the Bishop of Ely when Dr. Temple was nominated for a bishopric. Dr. Temple was joint-author of a volume called "Essays and Reviews." Against his own essay little objection would have been raised, for his other published productions were of the most orthodox character. Moreover, it was distinctly stated in the preface that each writer was responsible for his own essay alone, and it is quite possible that he may have been totally ignorant of the productions of his co-partners. But the very fact of the association, as long as it existed, identified each author with the praise or dispraise attaching to the whole volume. The book was greeted with a howl of denunciation from one end of England to the other, and it was styled the "Septem contra Christum." Some of the essays had grave grounds for objection. Dr. Temple's treatise being bound up with theirs made him one of the seven. He was therefore implored by those who knew him well to dis sever himself from his colleagues—if for no other reason, for the peace of the Church. One who urged him most strongly to this step was Harold Browne. His own sons were at the time pupils at Rugby under Temple, and this biography contains his letter of remonstrance. But Temple was not the man to yield to a clamour, and with a chivalric feeling, carried, as most men would consider, to excess, Temple refused to notice the attacks. The volume was condemned by Convocation, but when the opponents proceeded to urge the Bishop of Ely to refuse all participation in Temple's consecration, he took precisely the same ground as in the case of Colenso. Harold Browne writes to his remonstrants: "Dr. Temple is not a heretic, for in his published sermons we find the doctrines which he is thought unaccountably to have omitted in his essay; he is not an

immoral liver ; he is a man of so high moral tone, and of such a manly and truthful character, that I cannot believe he would sign formularies without heartily assenting to them in their natural and literal meaning ; any formal trial in any court, civil or ecclesiastical, would have issued in his acquittal on every charge of heresy, without a shadow of a doubt. I hold, therefore, that consecration ought not to be withheld from him, and I am bound not to shrink from my own responsibility."

A prelate who, when acting judicially, could so put aside his personal predilections, and regard only strict justice and the ultimate welfare of the Church, is a Gamaliel *par excellence*, taking heed lest haply he be found to fight against God. When to this are added uniform courtesy, considerateness for the feelings of others, shrinking from giving pain, and feeling pain himself if the faithful discharge of duty allows no alternative, such a "born king of men" draws all hearts to him, and all men rejoice to do him honour. Thus it came to pass that, while, on the one hand, Lord Palmerston had nominated Harold Browne for Ely, though all his other nominations had been at the suggestion of Lord Shaftesbury, the leader of the Low Church party ; yet, on the other hand, when Winchester became vacant, Mr. Gladstone procured Harold Browne's translation to that see. We learn from this biography that Mr. Disraeli had asked him to nominate a vicar for his own parish ; that when Canterbury was vacant, Mr. Gladstone again wished to say to his nominee, "Go up higher," and was deterred only by the Bishop's age ; and, finally, that her Majesty herself graciously expressed to him her high regard.

This article would be unduly prolonged were the proceedings of the Bishop in his new see of Winchester portrayed here. The volume itself, of which this article is mainly a condensation, must be perused by those who desire complete information. It will abundantly repay perusal. Perhaps the secret of the Bishop's manifold and diverse agencies is expressed in those two beautiful lines of Keble's :

"He who loves his Lord aright
No soul of man can worthless find."

Hence came his zeal for the prosperity of missionary enterprise, for very early in his parochial life he organized regular meetings in his parishes to disseminate information about missionary labours and create interest in their success.

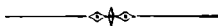
In the same spirit it was that, along with the brothers Meyrick, he founded the Anglo-Continental Society, to associate with the Church of England the various episcopal Churches on the Continent. Wherever his lot was cast, all

earnest-minded men saw and admired his Apostolic spirit, and, High Churchman though he was, Nonconformists and Wesleyans venerated the Bishop in their midst, so manifestly seeking to feed the Church of God over which the Holy Ghost had made him an overseer.

The Bishop always declared himself a High Churchman, yet he had little regard for those who are eager for the Eastern position and the revival of effete forms. These became effete because they distracted devout minds, and diverted the officiating minister himself to the externals of his vocation, rather than as a messenger of grace to the souls of men. A mind like Harold Browne's was too great, too Apostolic, too Scriptural, to be absorbed by trivialities, and he heeded them not. "All things to be done in order," he desired fervently, "but to be done to the use of edifying."

The volume before us gives us a list of publications which makes one stand aghast at his industry. These alone present occupation apparently sufficient for a lifetime without any other engagements. Many of his publications were on burning questions of the day; for the sake of posterity, it is to be regretted that the proportion is so large, as their interest will be transient. One or two volumes of his parochial sermons, exhibiting the pastor feeding his own flock on the food he set before them, would have been a priceless treasure to future generations of clergy. Some of his volumes also are too learned to be extensively read. Thus, his course of sermons "on the prophecies of the Messiah," though on a subject of intense interest, were little read, not even the first edition being exhausted. He was himself surprised at this, and a little disheartened. But on being examined it can be easily seen how the range of readers even of that volume would be circumscribed. His fame as a writer will rest mainly on his work on the Thirty-nine Articles, which has ever since been, and will long continue to be, the text-book of Divinity students. Other books on the subject may doubtless be produced, for men's minds are active—there is one such already (Boulton's)—but for some generations candidates for the ministry, and English Churchmen generally, will profitably avail themselves of Harold Browne on the Thirty-nine Articles.

RICHARD W. HILEY.



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

PART V.

I MUST proceed now—and I do so under a very deep and painful sense of responsibility—to submit for careful and deliberate consideration some observations on the subject which has been occupying our attention in this series of articles.

If the view which has been presented of the history of our Prayer-Book, and its relation to the controversies of former days, be substantially the true view, it must be obvious that the conclusions arrived at have a most important bearing on an approaching crisis—for a crisis of some sort is surely (humanly speaking) inevitable in the Church of England.

We have even yet fresh in our remembrance the claim made by a leading and influential religious journal—not professing to represent extreme opinions—a claim made on behalf of a lately deceased Cardinal, whose position since 1845 had been confessedly one of hostility (though we may gladly add of *kindly* hostility) to the Reformed Church of England, that he is rightly to be regarded as the “founder” (“we may almost say”) of that Church as we now know it.

“De mortuo nil nisi bonum.” We should be sorry to be severe (or to seem to wish to be severe) on the very remarkable echoes of eulogium which were heard resounding on every side in the week which followed the announcement of Cardinal Newman’s death.

Moreover, we think it well that the minds of English Churchmen should be led to recognise—as they hardly yet have recognised—the new departure which dates from the influence of Newman and his associates in the University of Oxford. The language used by the *Guardian* we believe to be quite true in a sense reaching perhaps far beyond what the *Guardian* itself might be ready to allow.

It *was* a new departure, a new founding—in some sense a building on a new foundation—a founding of something quite new, and quite different from the Church of the old historical Anglican party, which (in the persons of its best representatives) had so ably and consistently maintained the primitive Catholicity of the Church of England against Papal innovations and Puritan scrupulosities. It *was* a founding—or an attempt to found—a Church of England strangely unlike the Church which had been upheld by such men as Jewel and Hooker and Andrewes, altogether different from that which

had been in the view of Laud and Bramhall, and Cosin and Bull.

But let us desire to acknowledge quite to the full what there was of good in the Oxford Movement.

We should very few of us probably desire to have restored to us exactly the state of things which existed before the Oriel Common-Room engaged in the task of changing the character of our English religion—a state of things not easy to be realized by those who do not belong to the generation of the past.

Probably a few—possibly not a few—of those who read these pages may have found little help to true devotion in what they regard as the painful artificialities and apparent unrealities too often characterizing the ornate ceremonial and musical intonations so pleasing to the present generation. But in their desire for a simpler and more natural service, they need not imagine that there was everything to encourage the worshipping of God in spirit and in truth when all external decencies were neglected or avoided.

It will perhaps be generally allowed that there is some measure of truth in the opinion that currents of religious thought which had swept over our land (though some of them most healthful in their tendencies) had left the Church of England not only with too low an estimate of the accessories of worship, and a disposition to denounce as Popish every effort to support the dignity of “decency,” and promote the due observance of order and the outward forms of reverence in the services of the sanctuary, but also with something like an ignorance of, if not with a certain prejudice against, the true Church principles of our Reformed Theology, and (speaking generally) with a somewhat inadequate view of the position of the Sacraments of the New Testament in relation to the Gospel of Christ.

If this was so, it was time that there should be something like a loyal rebellion against the reign of slovenliness, a practical crusade against the practice of irreverence, and a legal revolt against the law of disorder.

If this was so, it was surely well that there should be a return to the study of the true Scriptural theology of our Reforming divines, and a fearless defending (in its integrity) of the faith once for all delivered unto the saints.

And if this was so, it is well, it is right, that the need which existed for some correcting movement should now be fully and freely acknowledged.

And then it may also be willingly confessed that herein was that which, in some measure, must be held to account for and excuse the strange intermingling in the reactionary movement

of those who desired to be true disciples of the English Reformation with those who were (perhaps unconsciously at first) engaged in the work of Romanizing the Church of England, while still condemning the corruptions of Rome. For some of them use an extreme bitterness of opprobrium and a vehemence of strong language such as in writings of Anglican theologians¹ will hardly (or rarely) be matched.

Let it not be thought that we are unwilling to recognise and acknowledge to the full all the good that is due to the very remarkable influence of the new movement among us.

But when we turn to the matter of Eucharistic doctrine, we can have no hesitation in preferring the Church of England as reformed by our Reformers, to the Church of England as founded by Cardinal Newman. And it is a matter of importance, surely, that we should see clearly the choice that is set before us. We can hardly be mistaken in declaring that a conflict is impending—a conflict in which everyone will be called to take a part—a conflict between the old and the new, between the Church of England as it was—the truest and the purest and most truly Catholic representative of the Reformation movement, and the Church of England as the admirers of Newman would fain make it. It would emerge an unhealthy branch of the unreformed Christian Church, almost as it emerged from the dark ages of ignorance, when the parasites of mediæval superstition and idolatry had struck their roots into her bark, and had *developed* into a religious system of faith and of practice assimilated indeed to the worship of the heathens, but having (in the superstructure which overlaid foundation truths) little in common with the doctrine which had been delivered by the Apostles—such as

¹ Witness the terrible denunciation of the Romish Church written by Newman in 1837: "If we are induced to believe the professions of Rome and make advances towards her, as if a sister or a Mother Church, which in theory she is, we shall find too late that we are in the arms of a pitiless and unnatural relative, who will but triumph in the arts which have inveigled us within her reach. Let us be sure she is our enemy, and will do us a mischief where she can. . . . Crafty, obstinate, wilful, malicious, cruel, unnatural as madmen are—or, rather, she may be said to resemble a demoniac. Thus, she is her real self only in name; and till God vouchsafe to restore her, we must treat her as if she were that Evil One which governs her" (see *Record* of September 12, 1890).

How strange that the writer of such a warning should so soon have been lured into the embrace of the unnatural relative, who did, indeed, triumph in the arts which inveigled him within her reach! How much stranger still if we are to understand that the use of any such language as this was afterwards (in part) excused or apologized for, or its guilt extenuated as being the echo of the opinions of others, or as a manifesto required by the necessities of the writer's position! (See "Apol. pro Vitâ Suâ," pp. 201-203.)

was assuredly another Gospel than that which had been preached by St. Paul, and was a forged addition to the faith once for all delivered to the saints.

Our Reformers would have laughed to scorn the idea that they were contending merely or mainly about such matters as the infallibility or supremacy of the Pope or the immaculate conception of the Virgin.

They laid down their lives, and, till the Church of England was refounded by Newman and others, they were honoured as martyrs¹—honoured alike by High Churchmen and Low Churchmen, honoured by the true sons of the old Church of England—honoured for laying down their lives as witnesses against the teachings—the blasphemous fables and dangerous deceits—which are inseparable from the Romish doctrine of the Mass² as now formulated and fixed and stereotyped in the

¹ See "Papers on Eucharistic Presence," No. vii., p. 512.

² See "Papers on Eucharistic Presence," pp. 541, 542. That Bishop Tunstall (see Collier's "Eccles. Hist.," vol. iv., p. 422, edit. 1840; and letter of G. H. R. H. in *Guardian* of September 10, 1890) recognised "Heterodoxies" (the expression "impious doctrine" is rather the reflection of the opinions of those he is opposing) in certain scholastic teachings concerning the Mass, and that other upholders of the Romish doctrine have sometimes used strong language against popular conceptions or abuses of Romish teaching, cannot alter the fact that the language of our Article XXXI. is directed against that which now is the accredited doctrine of Rome.

Tunstall (long on more than friendly terms with Cranmer, and probably his assistant in his scheme for reforming the Breviary—see Gasquet's "Edward VI.," pp. 28, 29) was one of those men who, while they could never accept what they regarded as the dangerous innovations of the Reformation, were not blind to the light in which the Reformers were walking. And we need not doubt that if he, and such as he (their acceptance of transubstantiation notwithstanding), could have influenced the proceedings of the Council of Trent, some of the mediæval superstitions of the Mass doctrine would have been condemned, instead of being made into component parts of the Romish faith. But in that assembly the overpowering influence of the Italian and Spanish prelates (many of them creatures of the Pope and tools of the Jesuits) forged new fetters for the adherents of the Papacy, and made decrees which virtually condemned, not only the doctrines of the Reformed and the Articles of the Church of England, but with these the teachings of such men as Sadoletto, and Contarini, and Ægidius of Viterbo, and Seripandi, and Cajetan (and we may add the names of Tunstall and Pole)—men who had in measure been making their light to shine in Romish darkness. Witness the following from Cajetan (teaching a doctrine which is only more fully expanded in our Article XXXI.): "*Ex eo quod in lege nova facta est remissio peccatorum per oblationem Christi jam nulla superest oblatio pro peccato. Fiet enim injuria oblationi Christi, tanquam minus sufficienti*" ("Epistolæ Pauli . . . juxta sensum literalem enarratæ," fol. 201, a. Parisiis, 1540). Compare with this the words of Chrysostom: *Ἐν τοῖνυν ἀφῆκε τὰς ἀμαρτίας διὰ τῆς μιᾶς θυσίας, οὐκ ἐστὶν χρεία δευτέρας* ("In Ep. ad Heb.," cap. x., hom. xviii.; Op., tom. xii., p. 175, Ed. Montfaucon, Paris, 1735; see also p. 134). And contrast with this the

decrees of the Council of Trent, and summarized in the Creed of Pope Pius IV.

It is idle, we fear, to doubt (let it be said with no bitterness of spirit, but in sadness of sorrow) that we have now to do with an aggressive party in the Church which would desire to undo the work of the Reformation as our Reformers effected it, and would desire to frame a National Church much more according to the plans of Cardinal Newman than after the counsels of Archbishop Cranmer.

Hence the desire to rid the Church of England of the thirty-nine Articles altogether, or, failing that, to rid the Articles themselves of the doctrine of the "Reformed," and so to muffle their voice that they may give forth only a so-called "Catholic" sound.

Hence also the desire to have restored to us the use of the mediæval missal of Sarum, or, failing that, the permissive use (in whole or in part) of the first Prayer-Book of Edward VI.

And there are not wanting indications that the advanced Anti-Reformed Party may choose for their first battle-field the

teaching of Bellarmine: "Remissio perfecta nondum facta est, sed quotidie fit, et fiet usque ad mundi consummationem; ergo manet adhuc, et manebit usque ad mundi consummationem hostia pro peccato" ("De Missa," lib. ii., cap. ii., c. 1047). See "Romish Mass and English Church," pp. 41, 42. (Bellarmine's words refer to "application.")

Canon Jenkins has well said: "It can never be too confidently affirmed that the doctrines laid down at Trent did not represent the faith of the Western Church, as it was explained by its most authoritative expositors but a few years before its assembly" ("Pre-Tridentine Doctrine," p. 6; see also pp. 99-101, 112-114).

The reader may be asked to weigh well the following words, quoted from the *Church Quarterly Review* of April, 1896: "It can hardly be denied, especially in the light of what has become 'l'enseignement traditionnel' since Trent, that the Protestants have so far made out their case as to show that the priest's offering of Christ in the Mass, as it is destructive, so it is necessarily reiterative; and therefore the doctrine that the Mass is a 'verum ac propitiatorium sacrificium' is one that must come into collision with the Epistle to the Hebrews in the end" (p. 47).

This is a very important testimony, as coming from a writer who seems desirous of taking the most favourable view of Romish doctrine, but is too fair to limit the application of our Article XXXI. to the system of private Masses, and such abuses of the Mass doctrine as were sometimes attributed (in error) to Thomas Aquinas and Catharinus. He says: "Judged by its history, that the aim of Article XXXI. was primarily directed against the system of private Masses we cannot doubt; but, on the other hand, that its denunciation is even more comprehensive, and touched the doctrine of the Mass itself, we are ready to believe. There was a close connection between the doctrine of the Mass and the system of private Masses. It was felt at the time. To Lutheran protests against private Masses, it was replied: 'Hoc de omni Missâ asserunt, non de privata duntaxat.' And at Trent the doctrine of the Mass was so drawn up as to cover with its ægis the ideas on which that system rested" (p. 45). See "Dangerous Deceits," pp. 16-20.

question of returning to the use of the service of "the Holy Communion, commonly called the Mass," of 1549.

If so—can we, any of us, doubt that on this battle-field they must be met? And can we question that they should be met, not by men alone of one party or school of thought, but by all who would be true and faithful to the "Reformed" and genuine Catholic doctrine of the Church of our fathers?

And let us not fail to mark that the battle-field chosen by the extreme party of advance is well chosen. It is well chosen, for in support of their claim to be allowed the use of the first book of Edward, they can put forth pleas which at first sight seem very plausible, and which to those who take no account of the dangerous tendencies in the air may even well appear to be very reasonable.

1. They can fairly plead that the very Act of Uniformity which established the use of the second book defended (and more than defended) the use of the first.

2. They can plead that there have been saintly and learned divines of the Reformed Church of England who have not hesitated on liturgical grounds to express a preference, in some respects, for the first, and a regret that so many changes had been made in the second.

3. They can urge that daughter Churches, in communion with the Reformed Church of England, have used their liberty in the way of alterations in the office of the Holy Communion tending rather towards approximation to the service of the first book.

4. They can urge also that increasing study of, and improved acquaintance with, the ancient liturgies of the Christian Church have tended rather to make men look more

¹ Nothing said here or in previous chapters must be understood as implying that the Church of England would exclude any from lay-communion on account of their holding doctrines of the Eucharistic Presence or Sacrifice which she does not hold. And as regards the Lutheran doctrine, it should always be remembered that its Lutheran setting makes it comparatively innocuous. On this point see "Eucharistic Presence," pp. 173, 174. What *we* are now called upon to deal with is something very different. But the obvious purpose of giving a distinctly "Reformed" character to our English Service does not, of course, imply a design of making it repellent to those of different views (see "The Answer of the Bishops at the Savoy," Prop. I. § 5, in Cardwell's "Conferences," p. 138). The Church's faith has to do with that which "alone is material," *i.e.*, "the Real Presence," to the faith of our souls. All else has to do with that which (in the "Reformed" view alone) is only the *mode*; and the negation of a *mode*, as a *mode* (even though seriously erroneous, and in its results pernicious) is no article of the Christian faith. On this subject see "The Theology of Bishop Andrewes," p. 12, note, and pp. 14-17; and also Grindal's Remains, pp. 250, 251, P.S. edit.

favourably than before on the form and order of the first book.¹

And, now, what answer, it will be asked, have we to these pleas? How are we to meet our opponents, if we have to meet them, on this battle-field of controversy?

It will be found that to give a true and satisfactory answer to the first plea will involve a sufficient reply to all the other pleas. And, accordingly, the chief aim and object of this series of papers has been to lead up to the one true and conclusive answer to the first of these very plausible arguments.

It is impossible, indeed, for us not to foresee that it will seem to many to be a very strange way of strengthening our position as against those who are earnestly desiring a restoration of the first book, to argue as we have argued, and to maintain, as we are convinced that in the cause of truth we are bound to maintain, that that first book was not nearly so objectionable as some have represented it, and as very many have been in the habit of regarding it, that it had rejected what was decidedly Romish, and contained nothing that could strictly be accounted even distinctly Lutheran in the doctrine of the Eucharist.

Nevertheless, we are persuaded that to bring out clearly the very truth of this matter is all that is needed to make our position impregnable, and to show unprejudiced minds the validity and force of our objections to restoring or permitting the use of the first book.

We can now adopt as our own the language of the Act which gives authority to Edward's second book. Cranmer could have used that language,² though he had thrown himself thoroughly and heartily into the work of revision which so carefully pruned the ambiguities of the first book.

¹ It must, however, by no means be assumed as certain that, of the mass of liturgical apparatus on which learned scholars have lately been expending their labours, all that is most important and valuable is new light, which was inaccessible to the study of our Reformers. See Mr. Burbidge's "*Liturgies and Offices*," chaps. v., vi.

² See "*Papers on Eucharistic Presence*," No. vii., pp. 506, 507. When Gardener claimed the Book of Common Prayer as (like Cranmer's "*Catechism*") teaching *oral manducation* ("in that it is there so Catholicly spoken of"), Cranmer answered: "The Book of Common Prayer neither useth any such speech, nor giveth any such doctrine, nor I in no point improve on that godly book, nor vary from it. But yet glad am I that the said book liketh you so well, as no man can mislike it that hath any godliness in him joined with knowledge" ("*On Lord's Supper*," pp. 55, 56, P.S. edit.).

There was, of course, no denying here that there was another sense which "*mistakers*" could read into "the said book." But there is good evidence here that that was not Cranmer's sense.

But, while admitting the truth of all that is thus quoted against us by the advocates of the first book, we must be allowed also, as against their contention, to have admitted on their side the truth which is also declared in the same Act, that the revision, whose results we have in the second book, made "fully perfect" what in the first was (in some sense) imperfect.¹

Imperfection is often tolerable, and for a time may be wisely tolerated; while to return from what is fully perfect to that which is imperfect may be intolerable, a change which no right-minded man could think of tolerating for a moment.

It may be a sin to fall back on a position which once it was good to occupy. It will assuredly be a sin if it involve the abandoning of an advanced post of doctrinal truth for the sake of joining forces with dangerous doctrinal error.

It must surely be a sin if it be for the purpose of re-admitting and welcoming a doctrine which necessarily regards as heresy the doctrinal standpoint of the Reformed, which we are pledged to defend, and bound to uphold as the truth.

To occupy a certain position in a forward reforming movement may be a just cause of thankfulness and joy, but to be in the same position in a doctrinal retrogression—in a turning back from truth towards error—may be truest cause for shame and confusion of face.

But if the Act which is quoted against us speak true, it would be a serious retrogression to return to the use of the first book. It would be to desert a position of doctrinal perfection for the very purpose of re-admitting doctrinal errors or doctrinal dangers, the exclusion of which had made perfect the second book.²

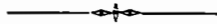
¹ Mr. Pocock, indeed, does not hesitate to regard the profession that "the new book was only a new form of the first book more fully explained and interpreted" as "a downright lie invented for political purposes" (*English Historical Review*, October, 1886, p. 681). And indeed, it may well be granted that any such assertion would have been misleading if the first book had been intended to *teach* and *enforce* the doctrine of the Real Presence in the Romish or Lutheran sense. But we are now well assured that it had no such intention. And when Mr. Pocock adds that "it was a pure invention made for the purpose of quietly getting the second Prayer-Book through the Houses of Parliament" (p. 682), he seems to me to be forgetting that the assertion is made in the very Act of Parliament itself. And I can hardly think that it will be readily believed that at such a time, and in such a cause, Parliament was persuaded to put its hand blindly to what it knew nothing about, and did not concern itself to inquire into.

² It is important to observe that whereas the Communion Service of 1548 came forth professedly as a *first step* in a movement of Reform, with promise of further advances to follow, the second book of Edward VI. was accompanied with the claim *then made for the first time* of "full perfection." This stamp of completeness and *finality* distinguishes it from all previous efforts (see "Eucharistic Presence," pp. 514, 515).

This is the point which needs to be most strongly insisted upon, and we must ask leave to return to it for a while in a concluding article.

N. DIMOCK.

(To be continued.)



ART. VI.—ENGLISH CHURCH HISTORY:

A REVIEW OF MR. WAKEMAN'S RECENT BOOK.

NEVER was it more necessary that English Church-people should understand the true history and doctrine of their Church. Perhaps never was there a time when men were more anxious for information upon these two important subjects. How important, then, that seekers after truth should be able with confidence to gratify this most laudable desire! Lately there has been published a new "History of the Church of England." The book covers the whole period of English Church history—from the planting of the Gospel in Britain to the present time. It is clearly and attractively written; it is well printed, and sold at a moderate price. It has already met with a large sale, for within a very short time it has run into a second edition. It is advertised as recommended by bishops, divinity professors, and heads of theological colleges; and within a short time we venture to prophesy it will become a recognised "text-book" of English Church history in High Church theological colleges. It will be required to be "got up" by many candidates for ordination, and it will probably be largely used in the upper forms of some of our public schools.

As far as the giving of mere historical facts are concerned, we have little fault to find with the book. But very few so-called "histories" are content to deal simply with facts. History is rarely written *merely* to give a list of events in purely chronological sequence. Where history is so written it is little read, except by the professed historical student. Such books are not popular, and they do not run into second editions within a few weeks of their publication.

In most histories the facts are presented, and naturally so, from the writer's particular point of view, whether political or religious. The present volume is no exception to this rule. In it, as in many other instances, not only are the facts so given, but the deductions made from those facts, and the reasons given for the sequence of events are biassed by the writer's theological standpoint and predilection to a most

remarkable degree. We know how the relative importance of events and movements may, with the greatest ease, be magnified or diminished. This is especially true when the writing is picturesque, when these events and movements are artistically grouped upon the writer's canvas. But to magnify and diminish at will *out of all due proportion* is not to write history. It may be the part of the advocate or the showman; it is not the office of the historian properly so called.

Let us now turn to Mr. Wakeman's book. After a careful perusal of it, we have no hesitation in saying that a more thoroughly dangerous book it has rarely been our lot to read. A coarse and virulent attack upon evangelical truth carries its own refutation with it; not so a book like this, full of literary art, and therefore pleasant to read—full, too, of learning and of interesting information, and therefore bound to captivate the attention of the reader. But how very few who read such a book have the knowledge requisite to detect the falsity of its deductions, and to guard themselves against the effects of the whole *atmosphere* with which the story is clothed.

The following examples of Mr. Wakeman's method of writing history will, we think, be quite sufficient justification of our strictures. The period of the Reformation is treated in three chapters, entitled "The Royal Tyranny" (xii.), "Growth of Protestant Influences in the Church" (xiii.), and "Alterations in Religion" (xiv.). Between the two last is inserted a long note upon "The Eucharistic Controversy."

The second paragraph in this note reads as follows:

"*The Doctrine of the Real Presence.*—In the early ages of the Church it was held by all Christians, whether orthodox or heretical, that the bread and wine offered and consecrated in the Liturgy, or Service of the Holy Eucharist, were by consecration made to be truly and really the Body and Blood of our Lord Jesus Christ; but as to the manner in which His Body and Blood came to be thus present in the Sacrament nothing was defined or affirmed, except that it was in an ineffable and spiritual manner. This is the doctrine which, according to Anglican theologians, is intended to be taught by the formularies of the Church of England, as reformed in the sixteenth and seventeenth centuries."

From the fourth paragraph we read:

"*The Receptionist Doctrine.*—Calvin . . . asserted that the Eucharist was not a mere commemorative rite, but that Jesus Christ did communicate the benefit of His Body and Blood to the soul of the worthy receiver when the bread and wine was received by the mouth. The presence, therefore, became only a subjective presence in the soul of the worthy receiver, and not an objective presence in the Sacrament itself. . . ."

Here we have two doctrines of the Lord's Supper clearly and distinctly stated. But the first is said to be that "according to Anglican theologians intended to be taught by the formularies of the Church of England as reformed in the sixteenth and seventeenth centuries." The second is described as the view of Calvin. In the first we have not a hint of the grace or benefit of this Sacrament depending in any way upon the faith or the spiritual condition of the recipient. Were the framers of our articles Anglican theologians? Was Bishop Overall, who drew up the portion of the Catechism, an Anglican theologian? We suppose not. Were Richard Hooker and Daniel Waterland Anglican theologians? Yet from the first we read ("Eccl. Pol.," v. 77, 6), "The real presence of Christ's most blessed body and blood is not, therefore, to be sought for in the Sacrament, but in the worthy receiver of the sacrament." "There is no sentence of holy Scripture which saith that we cannot by this Sacrament be made partakers of His body and blood, except they be first contained in the Sacrament, or the Sacrament converted into them." And Waterland writes in "The Sacramental Part of the Eucharist Explained": "God may co-operate with the elements so as to affect the soul, while they affect the body; but His operation and power, though assistant or concurrent, are not inherent or intermingled, but are entirely distinct; and are as truly extrinsic to the elements as the Deity is to the creature." "Shall we fill the elements with Deity like as our Lord's personal body is filled? A vain thought! . . . Shall we . . . endeavour to enrich the elements with grace-giving or life-giving power? That would be sacrificing the Divine attributes . . . with the additional absurdity of abstracting them from the essence, and placing them in a creature"—an inanimate creature.

The real truth of the case is, that the doctrine described by Mr. Wakeman as the "receptionist" is the doctrine taught by the formularies of the Church of England in her present Prayer-Book. That this is not so we challenge Mr. Wakeman to prove.

In the chapter entitled "The Strengthening of the Church," and which describes the period from the accession of James I. to the final revision of the Prayer-Book, Mr. Wakeman's rôle of the advocate and special pleader finds full play. Reviewing the influence of Bishop Andrews, he writes:

"Andrews, with a wise toleration, was content with enforcing upon others a minimum of decency and reverence in public worship, while he claimed for himself the right to set them the example of displaying in his own chapel the full ceremonial system of the Church. The list of altar-furniture which has come down to us shows that the Bishop was

accustomed to use copes and lights and incense, and the mixed chalice and wafer-bread at the celebration of the Holy Eucharist. . . . He forms, therefore, a very strong link between the old and the new state of things in England. The old race of priests ordained before the breach with Rome was hardly extinct before Andrews was himself ordained. The torch of Catholic doctrine and practice had hardly died into embers under the blustering onslaught of Elizabethan Puritanism before it burst forth again into renewed and purified life in the steady hand of Andrews" (pp. 361, 362).

What Mr. Wakeman means by "the new state of things" is made clear four pages later, where we read: "The succession passes on in an unbroken line through the greatest names of the English Church—from Andrews to Laud, and Jeremy Taylor, and Cosin, and Ken, and Butler, to Keble, and Newman, and Pusey, and Church. No one of them had a wider intellectual and moral grasp of her character, or truer loyalty to her principles, than had William Laud" (p. 365). This is a somewhat different estimate of Laud to that of his first employer (James I.), when the Duke of Buckingham asked for him the far-distant bishopric of St. David's. "He hath a restless spirit," said the old King, "which cannot see when things are well, but loves to toss and change . . . take him with you, but, by my soul, you will repent it." It is a very different estimate to that given by J. R. Green, in this respect a most impartial critic, who describes Laud as "cold, pedantic, ridiculous, superstitious," and who further writes that, "The secret offer of a cardinal's hat proved Rome's sense that Laud was doing his work for her."

But it is in the last two chapters of his book, those headed "Methodism and the Evangelical Revival" and "The Oxford Movement," which may be said to form the peroration of Mr. Wakeman's appeal to the potential and incipient young Anglo-Catholics of to-day, that his genius for colouring and special pleading (shall we say for distortion?) rises to its highest point. The Evangelicals are described interpreting the Prayer-Book "in the light of their own prepossessions"; they "cared little for its history and tradition," and "ignored much of its teaching and ritual"; "they put out of sight whole regions of Christian thought and practice which had been common enough in the Church of England since the Reformation"; "the social and corporate duties of religion were forgotten"; "the clergy were merely the ministers of the congregation, and not the stewards of the mysteries of God." Yet, even in the face of all these charges, Mr. Wakeman feels compelled to own that Evangelical Churchmen, "however limited may have been their powers of sympathy

and their intellectual grasp of the Church system," by "the genuine love which they have evinced for the Church of England, and the splendid work among souls which they have done for her, have vindicated their right beyond all question to be her legitimate children." We only wish the same could be said of all her so-called children, and that the proof of the legitimacy of all who claim her bosom as their home was as incontestable.

We pass over such sneers as those contained in the remarks that "the popular clergy almost to a man ranged themselves under the banner of Evangelicalism," and "that to be religious meant . . . to sit under a popular preacher on Sundays," and "to be interested in" foreign missions, and that "their best men . . . set up proprietary chapels in fashionable watering-places," only noticing that the tone of these remarks serves admirably to heighten the contrast between this chapter and the next, in which Mr. Wakeman proceeds to describe "The Oxford Movement."

Here the author evidently feels himself at home and in perfect sympathy with his subject. We are told in triumph that "during the last five-and-twenty years the High Church revival has become the dominant force in the Church of England"; that this movement "sought to take the whole of man and deal with him, not only one portion of him"; that "it recognised that man's capacities are intellectual, moral, æsthetic, social, as well as spiritual and humanitarian"; and that "it strove to show that in the Catholic Church all these capacities found their appropriate home."

From Mr. Wakeman's particular point of view, all these remarks may be justifiable. But we ask in sorrow and amazement, Is any man who professes to write history justified in stating that

"No man has become the weaker for submitting himself to the Oxford Movement. There are many whose moral failure dates from their renunciation of it" (p. 492).

We should like the author's definition of "weaker" in the first sentence. If the teaching of habitual confession, non-communicating attendance, and of a priestly mediatorship of a class of men between the ordinary man and God, does not tend towards moral weakening, we have indeed read history and experience in vain.

The assertion about "moral failure" demands proof. Has not many a man been led to scoff at religion by assumptions, not always in good taste, of superior sacerdotal power on the part of some not very learned young priest? Has no one been led into staying away from church from seeing its simple, solemn service turned into an ornate spectacle of form and

ceremony, in which, by its intricacies, if by nothing else, he has been prevented from taking part? Has no man left his parish church in sorrow, if not in disgust, when he has witnessed the transformation which has taken place in its services? We think the remark about "moral failure" had, in the interests of Mr. Wakeman's cause, been better omitted.

We have surely extracted sufficient from this work to show that it is at once something more and less than a mere history of the Church of England. We can only say in conclusion that we deeply regret its publication.

W. E. CHADWICK.



Short Notices.

The Victory of Christ over Satan. By the Rev. J. RATE. Pp. 147 Nisbet.

SIX discourses delivered during Lent in Belgrave Chapel, Pimlico, in the year 1845, and now for the first time printed. We think that clergy who intend dealing with such a topic in the coming Lent will do well to purchase this little volume. Practically all that the Scriptures contain on this subject is here presented in suitable order, and without either rhetoric or imaginative interpretations. Beneath the simplicity of language there is evidence of much knowledge, and Note C, dealing with causation, or the relation of mind to matter and force, contains a useful list of quotations from such men as Newton, Herschel, President Edwards, Lord Brougham, etc., and goes to prove that "the laws of nature are the laws which He, in His wisdom, prescribes to His own acts."

Our Journey to Sinai. By Mrs. R. L. BENSLEY. Pp. 185. R.T.S.

A description of a journey to Mount Sinai to transcribe the Syriac Palimpsest of the Four Gospels previously discovered by Mrs. Lewis and Mrs. Gibson in the Convent of St. Catarina. The brightly-written pages of observant travel will please those who take no interest in the ultimate object of the journey; while students of Biblical manuscripts will value this description of so important a document, and will be glad to have the chief points of Mr. F. C. Burkitt's able paper, read at the Church Congress of 1895, in a permanent form in the last chapter. The excellence of the letterpress and illustrations, the eminent Oriental learning of at least four of the party, and the pathos of Professor Bensley's sudden death, and his wife's blindness so soon after their return, all give this little book a special and merited place of interest among recent publications.

Jesus the Poet. By the Rev. J. REID HOWATT. Pp. 279. Price 6s. Elliot Stock.

At the outset we were a little prejudiced against the title. But the author's apology in the preface, and the many striking excellences of his pages, made ample amends. Poetry, we are reminded, is neither rhyme nor metre, but the fit clothing of noble thoughts. The thoughts of Christ are the grandest the world has received, and their verbal raiment is perfect in suitability. In this volume is presented practically everything in the nature of image, illustration, metaphor, or simile used by our Lord,

together with crisp and often beautiful comment upon these passages. We think it is a new book in the best sense, and believe that it will appeal to a large circle of cultured readers.

Talks with Young People on the Psalms. By C. H. PERRY. Pp. 180. Cheap edition. Elliot Stock.

Written from a feeling that the Psalms are "too abstract and too experimental for the understanding of most young people," and so neglected by them. In a plain and pleasant way, the central teaching of each of the 150 Psalms is brought out, and to each is given some brief and striking title, which forms at once a keynote and an aid to the memory.

Notes on the Life of Christ. By the late Rev. W. MEYNELL WHITTEMORE, D.D. Pp. 241. George Stoneman.

One hundred lessons on prominent incidents in our Lord's life, intended for children. The late editor of *Sunshine* understood the needs and minds of children, and Sunday-school teachers will find these lessons as helpful as they are comprehensive. We regret to see that the book was printed in Holland. The paper is poor, and the type too close to be read with pleasure.

Our Goodly Heritage. By the late Rev. Canon EDMUND HUGH M'NEILE. Edward Howell, Liverpool, and Simpkin Marshall, London.

A year's Bible readings, one for each day, originally written for *Vine Branches*, a magazine circulated among the members of the Bible Reading Union for the Study of the Holy Scriptures with the help of the Church Calendar. These short notes for meditation on the second lessons at evening prayer throughout the year are thoughtful and spiritual, and Scripture is contrasted with Scripture in the best manner of exegesis. Leaders of Bible-classes, and those who expound the Scriptures at family prayers, will use this book to advantage.

Eon the Good. By CHARLOTTE MURRAY. Pp. 125. Price 2s. 6d. Nisbet.

The piece which gives the title to this book of poems is a pretty legend bearing a much-needed lesson. The sentiments throughout are unexceptionable, but the authoress's muse is generally in the realms of commonplace, and but rarely soars to the point of mediocrity. The book is nicely got up.

"*Unto Thee.*" By J. ORTON SMITH. Pp. 200. Price 2s. Nisbet.

Thoughts of a man of business on the twenty-fifth Psalm. A booklet of spiritual and practical meditations; evidently the fruit of a devout mind. It will be appreciated as a gift-book, its shape and printing being after the manner of devotional manuals of the present time.

Beulah-Land. By THEODORE L. CUYLER, D.D. Pp. 208. Price 2s. 6d. Hodder and Stoughton.

These words of good cheer, addressed especially to God's veterans, will be welcomed by hearts made all the happier by them. There is not a dull page throughout, and Dr. Cuyler's characteristic genial piety makes itself felt for good in every paragraph.

The Revelation of the Christ. By Prof. W. DOUGLAS MACKENZIE. Pp. 303. Price 3s. 6d. London: Sunday-School Union.

Originally printed as the introductory article on the weekly "International Lesson" in *The Sunday-School Chronicle*, these thirty-six studies thoroughly deserve their present handsome book form. They bring out in a natural and convincing manner, from incidents in the life of our Lord, the process and the reality of the belief in His divinity, which grew in the minds of the Saviour's followers till it became the religion which overturned the massive structure of classical heathenism.

A Harbour Light. By C. E. MALLANDAINE. Pp. 221. Price 2s. S.P.C.K.

This is a well-thought-out and very nearly original story. The characters are real, and the descriptions of Cornish life and scenery very vivid. There is nothing stereotyped about either hero or heroine.

A Mystery at King's Grant. By A. E. D. Pp. 128. Price 1s. S.P.C.K.

Though highly improbable—as stories of foundlings and their ultimate identification usually are—this little book is a most interesting one, and would hold a Mother's Meeting enthralled for at least two afternoons.

The Sunday Magazine. Vol. for 1896. Pp. 856. Price 7s. 6d. Isbister and Co.

This delightful volume retains its high character in art, literature, and theology. It begins with a series of autograph mottoes specially sent by ten of the most distinguished writers of the day. There are two serial stories by Emma Marshall and W. J. Dawson. The series of interviews is continued; the subjects are "Ian Maclaren," W. J. Dawson, Dr. Robertson Nicoll, Abraham Park of the P.S.A., the Primate of Ireland, Principal Evans, and Lady Henry Somerset. There is also an interesting series of papers on "The Discipline of the Soul," by Ian Maclaren. But the whole of the matter is so valuable that it is difficult to make a selection.

Good Words. Vol. for 1896. Pp. 860. Price 7s. 6d. Isbister and Co.

This admirable volume is of course a little lighter both in tone and illustration than the *Sunday Magazine*. It contains four papers on Bishop Butler from Mr. Gladstone. Among the biographies are Lady Blanche Balfour, the Countess de Gasparin, Handel in England, Lord Kelvin, Sir John Millais, and Bishop Thorold.

Among the historical papers are: "A Bedfordshire Squire of the Fourteenth Century," by the late Bishop of Bath and Wells; "Ely Cathedral," "The Dawn of English Trade with Turkey," "Old Life of Inns," and "The Janissaries."

Papers on social subjects, science, art, literature, travel, religion, and nature, complete a most welcome collection.

The Leisure Hour. Vol. for 1896. Pp. 811. Price 7s. 6d. R.T.S.

Our old friend *The Leisure Hour* annually renews a perpetual youth. The features this year are a series of striking American notes, papers on the British Museum by Sir E. Maunde Thompson, notes on Science, Invention and Discovery, Tales and Sketches, Varieties, and the series of "Occasionalities" on remarkable and curious facts. Among the biographies we find Alfred Austin, Thomas Carlyle, Jackson the Explorer, Dr. Johnson, Rienzi, Sir Robert Sandeman, and the Presidents of the Royal Society.

It is difficult to be too thankful for the wide dissemination of such wholesome and excellent literature.

The Sunday at Home. Vol. for 1896. Pp. 812. Price 7s. 6d. R.T.S.

The Sunday at Home is a treasure-house of quiet and suggestive reading for the Lord's Day. It contains, as usual, stories and sketches from life, Stories for the Young, Things New and Old, poetry, and a well-selected monthly record. Among the biographical studies are: The Death of Bede, Sir Arthur Blackwood, Carlyle as a religious teacher, the authoress of "The Schönberg-Cotta Family," the Gurneys of Earham, Spurgeon, and papers on the Handwriting of Famous Divines. Mr. Winnington-Ingram contributes an interesting paper on "What Christianity has done for Working Men." There is a capital series of illustrated papers on "A Sunday in Liverpool," as well as illustrated local papers on Canterbury, Winchester, Malmesbury, Japan, and Johannesburg. The Editor is to be congratulated on the variety and attractiveness of his materials.

The Girl's Own Annual. 1896. Pp. 832. Price 7s. 6d. R.T.S.

This agreeable serial might usefully be localized for various societies for girls.

Amongst the composers are Princess Beatrice, Myles Birket Foster, late organist of the Foundling Hospital, Humperdinck, Miss C. A. Macirone, and Lady Thompson, the wife of the great surgeon. Among the writers are Adeline, Duchess of Bedford, the Countess of Buckinghamshire, Lady Dunboyne, the Hon. Sarah Lyttelton, Helen Marion Burnside, Sarah Doudney, Evelyn Everett Green, the Rev. T. E. Thiselton-Dyer, and Sydney Grier.

Besides the usual choice of stories and papers, there are useful instructions in the arts most interesting girls.

It is probably the most popular of all similar publications for girls.

The Boy's Own Annual. Pp. 824. Price 7s. 6d. R.T.S.

In the same way this attractive magazine affords excellent scope for localization. One of the features is the fine coloured lithographs, including a lion by Nettleship, British fresh-water fish, favourite British birds' eggs, British butterflies, "No place like Home," Sudden Storms, and others equally well executed. Among the contributors are Principal Adams, Colonel Barker, R.A., Major Battersby, Commander Deane, R.N., George Manville Fenn, G. A. Henty, Ascot Hope, General Sir F. Middleton, K.C.M.G., Hume Nisbet, Dr. Greene, F.Z.S., Theodore Wood, F.G.S., and Dr. Gordon Stables. Among the serials are "Adventures," "A Marine Aquarium," Aviary, Birds, Chess, Competitions, Correspondence, "The Cruise of the Good Ship *Boreas*," A School Story, "Doings for the Month," Electricity, and Indoor Amusements.

The Fireside. Vol. for 1896. Pp. 778. Price 7s. 6d. Home Words Office.

The Editor deserves great sympathy for his earnest efforts to provide religious and semi-religious reading for the family on lines which are in thorough accordance with the Reformation. Among the writers in this volume are Archbishop Alexander, Dean Farrar, Agnes Giberne, Dr. Alexander Grosart, George Macdonald, Principal Moule, Archbishop Lord Plunket, the Rev. P. B. Power, Prebendary Godfrey Thring, and Bishop Pakenham Walsh.

Mr. Walter Senior has some papers on "The Deluge," "The Destruction of Sodom," and "The Plagues of Egypt," in reference to their localities. The Biographical, Literary, Naturalistic, and Poetical Papers are of their usual interest.

The Day of Days. Vol. XXV. Pp. 240. Price 2s. "Home Words" Office.

This useful parish magazine when bound together has much to recommend it. There are biographical studies of Lord Selborne, Andrew Bonar, Charlotte Maria Tucker (A.L.O.E.), Harriet Beecher Stowe, John Knox, Bishop Perowne, Richard Baxter, Canon Allan Smith, and Canon Hoare, besides sermons, meditations, notes on mission work, and verses. It is well suited to the readers for whom it is designed.

Home Words. 1896. Pp. 284. Price 2s. "Home Words" Office.

This well-known serial contains sets of papers on Ancient British Churches, Scientific Topics (In Wonderland), The Noble Army of Martyrs, Facts from the Mission Field (Our Marching Orders), Social Problems, Temperance, and Watch-making. The illustrations are of a high order, and the matter agreeably diversified.

The Church-Worker. Vol. XV. 1896. Pp. 192. Price 2s. 4d. Church of England Sunday-School Institute, Serjeants' Inn, Fleet Street, E.C.

This most useful hand-book is full of suggestions for active and wholesome parish life. The chief features are: The Preparation Class, paper

on How to Obtain and Retain Church-Workers, Notes and Comments, and Fifty-two Lessons on the Gospels for the Church's Year.

The Boys' and Girls' Companion. Pp. 192. Price 2s. Church of England Sunday-School Institute.

This serial answers the excellent purpose of maintaining a spirit of unity amongst the innumerable Sunday-school scholars who profit by the admirable efforts of the Institute. The chief items are : Bible Questions, the papers of the Bible Reading Union, Prize Competitions, Puzzles, a story by Emma Marshall, another on My Duty towards My Neighbour, by the Rev. E. J. Sturdee, and some verses suited to children.

Sword and Song. By R. MOUNTENEY-JEPHSON. Pp. 298. Simpkin, Marshall and Co.

Army and navy songs have always been popular and useful in a two-fold capacity. They have nerved and encouraged soldiers and sailors, and helped them to pass away their numerous idle hours. And they have been in great vogue with civilians, and helped them to understand and sympathize with the necessary profession of the combatant. Mr. Jephson, the well-known author of many popular military novels, has collected in a very interesting manner the literature of this subject, giving animated accounts of the various songs and song-writers. It is a capital theme well treated.

Only Susan. By EMMA MARSHALL. Pp. 304. Nisbet and Co.

One of this popular writer's agreeable stories of social English life, told as an autobiography by a charming and unselfish maiden, who is finally rewarded for her self-denying life. The scene is laid in Devonshire, Exeter, and Penshurst.

The Clergyman and Church Worker's Visiting List, 1897. Pp. 276. Messrs. Hazell, Watson and Viney.

We thank this eminent printing and publishing firm for a very well-considered production. The Calendar is on one side, the Schools and Sick List on the other. Each day has three lines for engagements. After the Calendar come departments for the Chronic Sick, Parish Receipts, Parish Payments, Offertory, Communicants' Attendance, Sunday-School Teachers, Day-School Teachers, Private Baptisms, Communion of the Sick, Parish Workers, Districts and Visitors, Communicants not Workers, Persons Unbaptized, Missionary-box Holders, Special Preachers, Sermons Preached, Addresses, Confirmation and Bible Classes, Choir, etc.

St. Anselm of Canterbury. By J. M. RIGG, Barrister. Pp. 284. Price 2s. 6d.

A vigorous and vivid account of the life, times and writings of this great saint and archbishop, by an able and sympathetic writer, who clearly holds to the Roman allegiance so inflexibly supported by Anselm. He distinctly shows, incidentally, that, whatever the sturdy independence of William the Conqueror might be, and however far he was supported by his satellites, the ablest and best of the clergy in England were in as direct dependence on the Pope as the clergy of any other national or provincial church in Europe.

MAGAZINES.

We have received the following (December) magazines :

The Thinker, The Expository Times, 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, Light in the Home, Awake, India's Women, The Parish Helper, Parish Magazine, The Bible Society's Gleanings for the Young, The Bible Society's Monthly Reporter, The Zenana, The Cottager and Artisan, Friendly Greetings, Little Folks, Our Little Dots, The Child's Companion, Boys and Girl's Companion, The Children's World, Daybreak, Day of Days, Home Wor.s, and Hand and Heart.

The Month.

THE MOTOR CARS.

THE year 1896 will perhaps be famous, like the year 1830, in the history of the means of locomotion in this country. In the earlier year the Liverpool and Manchester Railway was opened, the first of that long series of similar enterprises which has covered every county with a network of iron roads. On Saturday, November 14, of last year, motor cars of various types were to be seen on the road from London to Brighton. Hitherto an Act of Parliament had prevented such machines from being used freely on the public ways, but that was now removed. All the official cars seem to have made the entire journey, and this in at least an hour less than the fastest four-in-hand coach, and with reasonable comfort to the passengers, in spite of the extremely bad weather. Doubtless the mechanism is only in its infancy, but there is every reason to expect rapid and surprising improvement.

Every additional means of communication is a mighty formative power. The railway, the national post, the telegraph, the telephone, have completely changed the character of English life. The country population has crowded into the towns. The facilities afforded to the rich of managing their financial concerns from a distance have led to their separation from the working classes in more ways than mere places of residence. Together with all the advantages gained many such evils have ensued which are not only apparent, but deep and grievous. Yet it does not seem to us altogether visionary to state that here and there indications are not wanting of a new movement back to the country. Lord Winchelsea, who was on the box-seat of one of the motor cars on November 14, has done something to bring this about by the admirable British Supply Association just started, which will bring the ordinary agricultural producer into close, and therefore profitable, contact with the best markets of consumers. It is hopeful to see some of the railway companies at last making this a possibility. Townspeople, also, are beginning to find out what the doctors have so long warned us of—that a third generation born and bred in cities is a sorry sort of humanity. So all along our coasts villa-residences are springing up, and on healthy hill-slopes within nearer reach of the great cities; while people of slightly larger, yet quite moderate, means find it possible to have a small house in both town and country. All this is giving a certain impetus to country producers. It is pleasant, too, to see how the old inns, which have languished into fewness and feebleness since the last stage-coach turned the road-corner never to return, are beginning to brighten with fresh paint and new red blinds at the coming of the cycles. And who shall say that this genesis of the motor car along our ancient roads may not be an additional reign of a new era of rural prosperity on the best because the most natural of lines?

CHURCH PASTORAL AID SOCIETY.

The present financial position of the society is as follows : From April 1 to November 30 of the current year £18,834 have been received, as against £26,546 for the same period last year, showing a deficit of some £7,712. This decrease is mainly owing to £5,611 less income from legacies compared with last year. Auxiliaries have sent in £1,536 less, but this does not necessarily mean that there is any falling off in subscriptions and other regular sources of income, as these returns are not strictly due until March. A letter has, however, been sent to local treasurers, requesting them not to bank their moneys, but to forward them at once to the central office, thus saving the borrowing of money at interest by the society.

The society is now making its sixty-first Christmas appeal. Very few of its original supporters are now living. A new generation must come to its help if the society is to meet the widely-increased needs of the day. At the present time a staff of 896 workers is maintained, consisting of 685 curates, 146 lay-agents, and 65 women-workers—labouring in parishes containing over five millions of our poorest population. To meet these liabilities an income is needed of £200 for each working day, or £1,200 each week. There are still, however, on the society's books no less than 114 parishes sorely needing help, whose aggregate population is upwards of a million souls. To give to each of these £80 a year would need an additional income of £9,000. Besides these urgent claims there are the various Training Homes and other branches of the work to be maintained. The Training Home for Ladies at Blackheath is quite full at the present time, and is doing admirable work.

We trust that the Churchpeople of England will more and more help us in our earnest effort to increase the income of this society. If the Forward Movement is to be something more than a name there must be greater response than is evident at present. No better expenditure of money for Christian work, and no wiser outlay for the benefit of posterity, can be found than this society affords. We hope that in the coming year many new subscriptions will be added to the ones already existing. The society's income ought not to be less than £100,000 a year, whereas its average for the past five years has been only £60,000.

The meeting in the Hope Hall, Liverpool, seems to have been of a remarkable character. After the manner of the now extremely popular Exeter Hall gatherings, five curates were among the speakers, coming from parishes containing an aggregate of 65,059 souls. The Bishop, who was in the chair, has since written a letter to the London committee, in which he says : "I have seen no such meeting for years in Liverpool. I never heard your good society's work so ably explained, and with such effect on the audience. I am certain that this kind of meeting does more good than a dozen with a great deputation."

ST. MARY ABBOTS, KENSINGTON.

The Vicarage of Kensington has been offered to, and accepted by, the Rev. Somerset Edward Pennefather, Vicar of St. George's, Jesmond, and Hon. Canon of Newcastle-on-Tyne. Canon Pennefather graduated at Trinity College, Dublin, in 1871, and was ordained deacon the same year to the parish of East Claydon, in the diocese of Oxford. He was Vicar of Christ Church, Wakefield, from 1874-75; Vicar of Kenilworth, 1875-82; Vicar of Jesmond, 1882-88; and of St. George's, Jesmond, from 1888 to the present time. It is a matter for satisfaction that so experienced a parochial clergyman, and one of similar views, should be appointed to succeed to the post so admirably filled by Mr. Carr Glyn. Mr. Pennefather is reported to be an earnest educationist. He is the nephew of the late William Pennefather, so well known among the Evangelicals.

THE MICHAELMAS ORDINATIONS.

The ordinations at Michaelmas, for whatever reason, are becoming more and more for deacons only. This year 131 deacons and 38 priests were ordained, making a total of 169, an increase of 13 over the 159 ordained at the same season last year. The large percentage of graduates from Oxford and Cambridge is noticeable, no less than 104 having degrees from these universities. Of the remainder, 40 had other degrees, and thus 86·2 per cent. were graduates. This is in the right direction. An educated laity renders the fullest possible mental equipment of the clergy a more and more imperative necessity.

BRITISH SUPPORT OF FOREIGN MISSIONS.

According to Canon Scott Robertson's figures, the total amount of British contributions to Foreign Missions for the year 1895 was £1,387,665. The appended table gives the chief sources of this sum :

Church of England Societies	£544,232
Nonconformist Societies in England and Wales	445,847
Scotch and Irish Presbyterian Societies	200,455
Joint Protestant Societies	184,219
Roman Catholic Societies	12,912

When these figures are compared with those of ten years ago, the increase on any side is by no means striking. The Nonconformist societies owe their augmentation mainly to the London Missionary Society's centenary fund. The Church of England has added only about £50,000 to her former gifts; Presbyterians only about £15,000. Joint societies have made no advance, but perhaps this is to be accounted for by other than missionary reasons. Roman Catholics, on the other hand, have nearly doubled their subscriptions.

VACANT PROCTORSHIP IN CONVOCATION.

By the removal of Mr. Carr Glyn from Kensington to the Bishopric of Peterborough, the Proctorship in Convocation for the diocese of London will become vacant. Two names are before the clergy—Prebendary J. Fenwick Kitto, Vicar of St. Martin's, Charing Cross, and Prebendary H. Montagu Villiers, Vicar of St. Paul's, Knightsbridge. Both are men of much parochial experience; but Mr. Kitto has, in our opinion, a greater claim to the suffrages of the clergy of the Metropolis from the fact that he has laboured in London since 1862, whereas Mr. Villiers came to London for the first time in 1881. Prebendary Kitto is thoroughly identified with every good movement in the city, and he has wide knowledge of, and sympathy with, the London clergy and their work.

ST. MICHAEL'S, CORNHILL.

This ancient and valuable rectory has been offered by the Drapers' Company to the Rev. Prebendary Henry Wace, D.D., Principal of King's College, London. His acceptance involves the resignation of the principalship, which he has held since Dr. Barry became Bishop of Sydney in 1883. The college has passed through troubled waters during the years of his guidance, but Dr. Wace has the satisfaction of knowing that to his efforts the restoration of the Government grant is mainly due, and that the loss of his wise counsel and capable leadership will be greatly felt. Since his first degree from Brasenose, in 1860 (second-class Math. and Cl.), Dr. Wace has been a constant student and writer. His Boyle Lectures on "Christianity and Morality," Bampton Lectures on "Foundations of Faith," and the joint editorship with Dr. W. Smith of the "Dictionary of Christian Biography" are among the chief of his literary works. St. Michael's dates from A.D. 1055; the present building is from the designs of Sir Christopher Wren.

CAMBRIDGE MISSION FOR SOUTH LONDON.

Cambridge University has decided to follow the lead of Oxford by placing a Settlement for Christian and philanthropic purposes in a poor part of London, on the lines of the Oxford House. Oxford is at work in East London; but Cambridge has long ago chosen South London for its field of labour, no less than six colleges—Trinity, St. John's, Corpus, Caius, Clare, and Pembroke—having Missions there. But the need has been felt of a new settlement to occupy a central position to the various college missions, and an offer from the committee of Trinity Court makes it possible to reorganize that institution as a nucleus for a Cambridge House. At a meeting in the Cambridge Guildhall, under the chairmanship of the Vice-Chancellor, the scheme of such a Cambridge House was supported by the Bishops of Durham and Rochester, the Right Hon. A. J. Balfour, and Mr. Alfred Lyttleton, M.P., and the matter was taken up by the undergraduates with the greatest enthusiasm.

It seems now to be fairly certain that the Education Bill of next session, which must pass into law before March 31, will be on the lines of State Aid, strictly confined to immediate necessities. Parliament meets on January 19.

Dr. Temple has assured the Ealing clergy that Parts I. and II. of the Benefices Bill will, in substance, be introduced into Parliament next session.

At a meeting of the Clergy Pensions Institution it was found that the funds have so far advanced that pension grants can now be augmented to £36, whereas last year the increase was £32.

A Court of Assistants of the Sons of the Clergy has voted £1,075 towards the education at school or college, or towards a first start in life, of the children of clergymen.

The guarantors of the Shrewsbury Church Congress have been called upon to meet a deficit of 5s. in the £, owing to the unusual expense caused by the necessity of building a Congress Hall.

The Bishop of Stepney requires £6,000 before the end of this year if the average income of the East London Church Fund is to be maintained. The whole income is spent on living agents.

Sir John Gorst has put it in writing that in his opinion the following five things must be borne in mind in any education solution that may be proposed: the aid to Voluntary Schools must be common to them all, adequate, elastic, permanent, and the schools must submit to increased public control.

Balliol College has appointed a Roman Catholic tutorial Fellow, said to be the first since the days of Oakley and Ward.

A letter signed by the Archbishop-Designate and others has been addressed to Lord Salisbury begging for the dispersal of the Royal Buckhounds, or their conversion into a national drag-hunt.

Canon W. Wilkinson, who has held the Rectory of St. Martin's, Birmingham, since 1866, has announced his impending resignation. He is in his eighty-first year.

The restored and magnificent church of St. Saviour's, Southwark, will be re-opened in February next. It is proposed to establish a collegiate body consisting of a Dean, a Sub-Dean, a Chancellor, a Precentor, a

Canon Missioner, and possibly some others, to maintain its services and develop its work as a great central church for South London.

GIFTS AND BEQUESTS.

Among recent gifts and bequests for Church work the following may be named : £500 donation to the C.P.A.S. from Mr. T. H. Davies ; £100 bequest to the Sheffield Church Missionary Society ; £100 bequest to the London Clerical Education Society ; £100 bequest to the Sheffield Church of England Scripture Readers' Society, under the will of the late Archdeacon Favell ; £20,000 in South Metropolitan Gas Co.'s 5 per cent. stock, the interest to go to the C.M.S. in perpetuity, the gift of "A Friend" ; £300 from Lord Penrhyn towards the enlargement of Bangor Cathedral organ ; £300 from the Dean of Llandaff towards the enlargement of the parish church of Canton, Cardiff ; £10,000 from an anonymous donor to the Bishop of Wakefield, for the formation of a new parish in a populous part of his diocese ; £500 anonymously for the Wakefield Diocesan Spiritual Aid Fund ; £500 anonymously for increasing the patronage of the See of Wakefield ; £300 promised by Mr. Gladstone to the St. Asaph Diocesan Clergy Relief Fund as soon as it shall become affiliated with the central fund in London.

The Dean and Chapter of St. Paul's Cathedral have accepted a munificent offer from Mr. Ernest T. Hooley, of Risley Hall, Derby, of a gold communion-service, in commemoration of the sixtieth anniversary of Her Majesty's accession, in June next. The plate will consist of two flagons, four chalices, and four patens of pure gold, designed after a classical model, and containing more than 250 ounces of pure gold. They are not yet finished, and will be first used at the service in celebration of the Queen's accession. Mr. Hooley is greatly interested in Church work, having himself considerably augmented the endowments of at least three poor livings.

Obituary.

THE medical profession has lost a leading member, the literary world an interesting writer, and temperance advocates a principal pillar by the death of Sir BENJAMIN WARD RICHARDSON on Saturday, November 28. He was seized by an attack of apoplexy on the preceding Wednesday, and never recovered consciousness. Born at Somerby, in Leicestershire, in 1828, he graduated M.D. at St. Andrews in 1854. His more noteworthy literary contributions to medical science are an essay on the coagulation of blood, a paper on fibrinous deposition in the heart, papers on sanitary subjects, especially one on an imaginary city of health styled "Hygeia," which attracted a good deal of public notice. He edited at different times the *Journal of Public Health*, the *Social Science Review*, and *Asclepiad*, writing largely in each. He became F.R.S. in 1867, and was knighted in 1893. He was a man of wide reading, brimful of information, an admirable *raconteur*, and pleasant companion. In general literature he wrote a romance entitled "The Son of a Star," and the Lives of Thomas Sopwith and Sir Edwin Chadwick. He was the first to suggest the local application of ether spray in surgical operations. Another valuable piece of work was the device of the lethal chamber for the painless extinction of animal life. But it is as a temperance reformer that Sir Benjamin Richardson will perhaps be longest remembered. His ardent labours in that cause are too many to chronicle ; but he certainly overthrew the popular misconception that alcoholic drinks are either necessary or decidedly advantageous to healthy human life.