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THE
CHURCHMAN

JULY, 1897.

ART. I.—ENGLISH CHURCH TEACHING IN ANGLO-SAXON TIMES UPON THE SACRAMENT OF THE LORD'S SUPPER.

IN the conversion of the Anglo-Saxons to Christianity, there were two agencies in the field, which may be distinguished as Celtic and Roman. In the term Celtic, which more particularly refers to the British and Irish Churches, is included that of the West and East Franks, comprehending the Gallican Church of the period. This inclusion is justified on the ground that the greatest intimacy prevailed between these Churches, and mutual help was frequently given.¹

The Celtic and Roman agencies, though identical in their teaching with regard to the essential articles of the Christian Faith, differed in their respective uses and traditions. These differences receive their explanation from the generally accepted fact that the Celtic Church was founded by missionaries from the East. They were, besides, so marked as to excite the surprise of Augustine, when he came through Gaul to our shores, and drew from him a letter of inquiry to Pope Gregory the Great, why, seeing the faith was one and the same, customs should be so many and different.²

The agency of the Celtic Church in the conversion of the Anglo-Saxons has not received the credit to which it is fairly entitled. The shadow of the great name of Rome has eclipsed its devotion and missionary zeal. But the work of Aidan, Finan, Cedd, Chad, Colman, and many others, had much to do in building up the English Church and impressing upon it fidelity to primitive tradition, and a spirit of independence. Any view of the Anglo-Saxon Church which omits to take

¹ *Vide* "The Councils and Ecclesiastical Documents relating to Great Britain and Ireland," by Messrs. Haddan and Stubbs.

² Bede, "Eccles. Hist.," book ii., c. 27.

into account the important factor of Celtic influence must necessarily be very imperfect.

It is remarkable how lightly the labours of Bishop Luithard, at the Court of Ethelbert of Kent, have been considered. For about twenty years this good Bishop and his assistants ministered in the old Christian Church of St. Martin at Canterbury, and under the patronage of Queen Bertha it is reasonable to infer that some progress had been made in familiarizing the people of that part of Kent with the Gospel of Jesus Christ. Luithard's labours were most probably the moving cause of Augustine's mission. "From the epistles of St. Gregory," writes Dr. Lingard, "it appears that these and similar causes had awakened a desire of religious knowledge among the inhabitants of Kent, and that application for instruction had been made to the prelates of the Franks."¹

Augustine, therefore, cannot be regarded as the founder of the Anglo-Saxon Church. All that can be truly said is, that he built on another's foundation, and forged the first link of the chain connecting directly Canterbury and Rome.²

When Augustine came to these shores, and for centuries afterwards, scholastic definitions of sacred mysteries and enumerations of the Sacraments were unknown. The books presented to him for his missionary work, viz., a Bible in two volumes, two Psalters, two books of the Gospels, apocryphal Lives of the Apostles, Lives of Martyrs, and expositions of certain Epistles and Gospels, show the nature of the message of God's missioners in those days. The Canterbury Book in the library of Trinity Hall, Cambridge, which supplies this list, closes the brief catalogue with the expressive words, "*Hæ sunt primitiæ librorum totius Ecclesiæ Anglicanæ.*" In the face of this primitive library, in the absence of confusing theological tomes, no difficulty will be found in showing and proving that the Anglo-Saxons were taught to look upon the Sacrament of the Lord's Supper in the same light as those English Churchmen in post-Reformation times, who were, and

¹ Lingard, "Hist. and Antiq. of the Anglo-Saxon Church," vol. i., p. 23.

² "*Certe enim ecclesiam apud Anglos non fundavit Augustinus ille a Gregorio missus, ut vestri insolenter et frequenter, sed falso gloriantur. Ante Augustini huc adventum 'erat inter Anglos prope Cantuariensem civitatem Ecclesia.' In 'ea Ethelberti Regina, ipsa tum Christiana pie atque assidue Christum colere, fidem Christi inviolatam servare ac profiteri solita. Episcopus etiam ei aderat Luidbardus' (Bede, 'Hist.,' lib. i., c. 25, 26) qui Christi Evangelium ac fidem publice annunciebat. . . . Et Regina Bertha et episcopus ille, ambo a Gallia erant 'et fidem Christianam e Gallia ad Anglo felici omine adduxerant' "* (Dr. Crackanthorpe, "*Defensio Ecclesiæ Anglicanæ,*" 1625, c. v., pp. 21-26).

are, content to be guided by the inspired rule of faith and primitive tradition.

At the close of the sixth century, the celebration of this Sacrament was regarded as the chief act of worship of Christian people. It was so in the centuries preceding, and the tradition has come down to our own time. As regards the Anglican Church, Bede narrates what the custom was. In the epistle of Ceolfride to Naitan, King of the Picts, he says, "All Christian Churches throughout the whole world (which, all joined together, make but one Catholic Church), should prepare bread and wine for the mystery of the flesh and precious blood of that immaculate Lamb, which took away the sins of the world; and when all lessons, prayers, rites, and ceremonies used in the solemn feast of Easter were done, should offer the same to God the Father in hope of their redemption to come."

This extract also describes one of the names of this Sacrament commonly prevalent amongst Christian teachers, viz., "The mystery or sacrament of the flesh and blood of Christ."

It was also described as "the celebration of the most sacred mysteries"; "the celestial and mysterious sacrifice"; "the sacrifice of the body and blood of Christ"; "the memorial of Christ's great passion," in addition to the older names of the Lord's Supper and Eucharist.¹

From the time of St. Ambrose—at the close of the fourth century—*Missa*, first used by that Father, and applied to every assembly for public worship,² evening as well as morning, became in time the brief and popular word for this holy service; but when Augustine came to Kent, the phrase "Sacrifice of the Mass" was not yet fashioned in the Western Church.³

In the vulgar tongue the religious service, in which the Holy Communion was celebrated and administered, was called the *Mass*, but the Sacrament itself was known as *the housel* down to the times of the Reformation.

I. The Holy Eucharist was considered by the Anglo-Saxons as one of *two* special ordinances, standing apart in importance from all other observances of the Christian religion—so much so that we are justified in saying that, if a little English child were asked in those days, "How many Sacraments hath Christ

¹ Vide Lingard's "Anglo-Saxon Church," vol. i., p. 290.

² Vide Bingham, "Antiq.," etc., lib. xii.

³ Vide Fulke's "Answers." *Missa* was first used by the Greeks in the "Tactics" of the Emperor Leo VI.—886 A.D. to 911 A.D. (vide Bingham, lib. xii., sec. 4).

ordained in His Church?" he might have answered, as our Catechism now puts it, "Two only." Bede, for instance, speaks of Baptism and the Eucharist as the very foundations of the Church.¹ In an Anglo-Saxon translation of a Homily of Bishop Lupus, now in the Bodleian Library, we read: "Two things are, through God's might, so great and important, that never can any man therein injure or diminish anything—Baptism and Eucharist hallowing."

Rabanus Maurus, Archbishop of Mayence, may fairly be cited as a witness upon this point, not only because of the well-known intimacy that existed between the Churches of his country and that of ours, but also from the fact that he had been a pupil of the Englishman Alcuin, who was the friend and tutor of Charles the Great. He says: "The Sacraments are Baptism and Chrism, and the Body and Blood."²

II. The Anglo-Saxons were taught to believe that the elements in the Lord's Supper after consecration constituted and remained a Sacrament—that is to say, a pledge and figure of the thing signified.

In touching upon this point, clearness and precision in the use of words are most necessary. Much of the confusion and controversy which has arisen regarding this Divine institution may be traced to the ambiguous use of terms. The word *sacrament* is used in *three* senses. It sometimes refers to the elements alone, sometimes to the thing signified, sometimes to the ordinance as a whole. It is accordingly difficult to understand what a writer or speaker means when he employs the word in a general sense. Archbishop Cranmer, in his able and learned work upon "The Lord's Supper," found it necessary to preface his book with an explanation of this word.³

¹ "Sicut enim ex latere Adam dormientis rata est Eva, ita ex latere Christi dormientis in cruce exierunt sacramenta, sanguis scilicet, et aqua, ex quibus constituta est Ecclesia" (Beda, In Ps. xli.).

² "Sunt autem sacramenta, Baptismum et Chrisma, Corpus et Sanguis, quæ ob id sacramenta dicuntur, quia sub tegumento corporalium rerum, virtus divina secretius salutem eorundem sacramentorum operatur, unde et a secretis virtutibus, vel a sacris, sacramenta dicuntur" (R. Maur., "De Institutione Clericorum," lib. i., c. 24).

³ "This word 'sacrament' I do sometimes use (as it is many times taken among writers and holy doctors) for the sacramental bread, water, or wine, as when they say that *sacramentum est sacræ rei signum*. But when I use to speak sometimes (as the old authors do) that Christ is in the Sacraments, I mean the same as they did understand the matter—that is to say, not of Christ's carnal presence in the outward Sacrament, but sometimes of His sacramental presence. And sometimes by this word 'sacrament' I mean the whole ministration and receiving of the Sacraments, either of Baptism or of the Lord's Supper; and so the old writers many times do say that Christ and the Holy Ghost be present in the water, bread, or wine (which be only the outward visible Sacraments), but

It ought, therefore, to be clearly understood that the elements become the visible part of the Sacrament when they are consecrated; and that a Sacrament consists of two parts—the outward visible sign and the inward spiritual grace, or, as theologians put it, *sacramentum* and *res sacramenti*. The two parts, though connected, are distinct.¹

Now, it is reasonable to assume that Augustine taught at Canterbury the Eucharistic doctrine of his patron, Pope Gregory the Great. This pontiff revised the service book of the Roman Church, “taking away many things, changing a few, and adding several others,”² and produced what is known as the “Sacramentary of St. Gregory.” In that Sacramentary the following prayer found a place: “We, taking the pledge of eternal life, humbly implore that, sustained by Apostolical favours, we may apprehend by evident perception what we partake of in a figure in the Sacrament.”³

In the opinion of Gregory, the consecrated elements were a “pledge” and an “image,” or figure; and that Augustine did not advance upon this, the teaching of the centuries following his mission affords ample testimony. The same word “pledge” (*pignus*) is used by our Venerable Bede, who flourished about a century later, and it is found very commonly in the writings of the Gallican Church at this period. Bede's words are very striking: “Of [whom both now in the Sacraments of His flesh and blood the Church receives the pledge of life, and in the future will be blessed with the sight of His presence.”⁴

Before proceeding further, it is interesting to see how the word “pledge” was understood at this time. Bertram, the Corbie brother, supplies an explanation. “A pledge,” says

that in the due ministration of the Sacrament, according to Christ's ordinance and institution, Christ and His Holy Spirit be truly and indeed present by their mighty and sanctifying power, virtue, and grace, in all them that worthily receive the same” (Cranmer, “On the Lord's Supper,” pref., Parker Society).

¹ There is a tendency among certain modern controversialists to divide a Sacrament into three parts—*sacramentum*, *res sacramenti*, and *virtus sacramenti*. Such a division is a manifest contradiction of the Church Catechism.

² Lingard, “Anglo-Saxon Church,” vol. i., p. 290, edit. 1845.

³ “*Pignus æternæ vitæ capientes, humiliter imploramus, ut apostolicis fulti patrociniis, quod imagine contingimus sacramenti, manifesta perceptione sumamus*” (Soames, Bampton Lectures, p. 395). This prayer has long lost its place in the printed Sacramentaries of St. Gregory, and in all other offices of the Roman Church. The omission is suggestive. “The Book of Bertram,” A.D. 840, has a similar prayer; probably it is a copy of St. Gregory's (sec. lxxxv.).

⁴ “*Cujus et nunc sacramentis carnis et sanguinis pignus vitæ accipit (ecclesia) et in futuro præsentis beatificabitur aspectu*” (Beda, In Prov., lib. i., c. 3, Opera, edit. Colon., 1688, tom. iv., c. 645).

he, "is instead of that for which it is given; an image is the image of that thing of which it bears the resemblance, for they signify those things of which they are signs, but they do not in reality exhibit them. Since this is the case, it appears that the body and blood are the pledge and image of something future, so that that which is now exhibited under a similitude shall hereafter be openly revealed."¹

Bede shows the general teaching of his day in his exposition of St. Luke, chap. xxii., where he says: "In the room of the flesh and blood of the lamb, Christ substituted the Sacrament of His body and blood in the figure of bread and wine."² This venerable teacher was evidently a student and an admirer of St. Jerome and St. Augustine, Bishop of Hippo, for he frequently quoted their writings in his own commentaries, and often without any reference to the source from which he obtained them. One short illustration of his use of St. Augustine may be seen in his exposition of Ps. iii.: "At the most holy Supper, in which He gave to His disciples the figure of His most sacred body and blood."³ It is manifest, therefore, from these illustrations (many more might be adduced) that in the first part of the eighth century the belief of the Anglo-Saxon Church was that the consecrated elements retained their characters of a pledge and figure.

A few decades later bring us to the times of Charles the Great, at whose Court our countryman Alcuin, the pupil of the Divinity School at York, held so high a place. The famous *Caroline Books*, generally attributed to Alcuin, repeatedly designate the term *sacramentum* as a *figure*, or *sacred sign*, in accordance with St. Augustine's definition.⁴ Consistently with this expression, the King wrote to Alcuin: "The Lord, when supping with His disciples, broke the bread, and similarly gave the cup to them in the figure of His body and blood, and so left to us a great Sacrament for our benefit."⁵ The prevalence of this teaching at this period is further seen from the writings of Christian Druthmar and Sedulius, both contemporary members of the religious house at Corbie, and both connected, more or less directly, with our

¹ "The Book of Bertram," clxxxvi.

² "Pro agni carne vel sanguine suæ carnis sanguinisque sacramentum in panis ac vini figura substituens," etc.

³ Augustine's words are: "Cum adhibuit ad convivium, in quo corporis et sanguinis sui figuram discipulis commendavit et tradidit" (Ps. iii.).

⁴ Soames, *Bamp. Lect.*, p. 411. "Sacramentum, id est, sacrum signum" (Aug., "De Civ. Dei," lib. x., c. 5).

⁵ "Dominus, cœnando cum discipulis, panem fregit, et calicem pariter dedit eis in figuram corporis et sanguinis sui, nobisque profiturum magnum exhibuit sacramentum" (Carolus Magnus, "De ratione Septuages. ad Alcuinam": in "Alcuini Opera," c. 1150).

island Church.¹ Druthmar is said to have been a pupil of the Venerable Bede, by which is probably meant that he was an admirer and student of the monk of Jarrow's works; and Sedulius is described as a Hibernian Scot.²

Druthmar comments upon the Gospel of St. Matt. xxvi. 26, 27, thus: "He gave to His disciples the Sacrament of His body for the remission of sins and maintenance of charity, in order that they, mindful of that fact, should always do *in a figure* this which would remind them of what He was about to do for them." And he proceeds to compare our Lord's action on this occasion to that of a person who, going on a journey, leaves to his beloved friends a bond of affection that they should not forget him.³

Sedulius also expresses himself in much the same manner as his fellow-monk Druthmar. Commenting upon 1 Cor. xi., he compares the memorial of the Lord's Supper to the pledge (*pignus*) left by a parting friend, in order to be reminded, as often as he shall see it, of the kindness and friendship of the giver.⁴ In further proof of the prevalent belief of the ninth century upon this point, John Scot (Erigena), tutor to King Alfred's children, adds his testimony. His book on the

¹ Corbie was situated in that part of France—Picardy—which was the highway of communication between Britain and the Continent.

² Vide Moreri, "Le Grand Dictionnaire Historique."

³ "Deditque discipulis suis, et ait, accipite et comedite. hoc est corpus meum. Dedit discipulis suis sacramentum corporis sui in remissionem peccatorum, et conservationem charitatis, ut memores illius facti, semper hoc in figura facerent, quod pro eis acturus erat non oblivisceretur. Hoc est corpus meum, id est in sacramento. Et accipiens calicem, gratias egit, et dedit illis, dicens. Quia inter omnes vitæ alimonias cibus panis et vinum valent ad confirmandam et recreandam nostram infirmitatem, recte per hæc duo ministerium sui sacramenti confirmare placuit. Vinum namque et lætificat, et sanguinem auget. Et idcirco non inconvenienter sanguis Christi per hoc figuratur, quoniam quicquid nobis ab ipso venit lætificat lætitia vera, et auget omne bonum nostrum. Sicut denique si aliquis peregre proficiscens dilectoribus suis quoddam vinculum dilectionis relinquit, eo tenore ut omni die hæc agant, ut illius non obliviscantur: ita Deus præcepit agi a nobis, transferens spiritualiter corpus in panem, vinum in sanguinem, ut per hæc duo memoremus quæ fecit pro nobis de corpore et sanguine suo, et non simus ingrati tam amantissimæ charitati" (In Matt. Evang., fol. 84, edit. 1514.)

Certain Roman Catholic critics of eminence have charged Protestants with corrupting Druthmar's text, but the accusation has been successfully refuted. It is worth observing, however, that such a charge is a proof that Druthmar's teaching was heretical in the opinion of these critics. For a full account of this criticism, vide "Eucharistic Worship in the English Church," p. 281, etc.; Haughton and Co., London.

⁴ "Suam memoriam nobis reliquit, quemadmodum si quis peregre proficiscens, aliquod pignus ei quem diligit derelinquat, ut quotiescunque illud viderit, possit ejus beneficia et amicitias recordari" (In 1 Cor. xi.; Migne's "Patrologia," tom. ciii., c. 151).

Sacrament was condemned by the Synod of Vercelli under Leo IX., 1050 A.D.¹

For the teaching of the English Church in the century preceding the Norman Conquest, the evidence obtained from the Homilies of Ælfric is conclusive.² The following brief extract from his Homily for Easter is sufficient: "Why, then, is that holy housel called Christ's body or His blood, if it be not truly that it is called? Truly, the loaf and the wine, which by the mass of the priest is hallowed, shew one thing without to human understanding, and another thing they call within to believing minds. Without they be seen loaf and wine both in figure and taste; and they be truly after their hallowing Christ's body and His blood through ghostly mystery. . . . This mystery is a pledge and a figure; Christ's body is truth itself. This pledge we do keep mystically until that become to the truth itself, and then is this pledge ended."³

III. The Anglo-Saxons were taught to believe that Christ's body and blood were truly and really—"verily and indeed"—present in the Sacrament of the Lord's Supper sacramentally, spiritually, not carnally. The doctrine of a local presence in the elements was unknown to them.

The extracts already given in support of the previous heading might suffice for this assertion, but it is more satisfactory to produce direct proofs upon this matter.

Pope Gregory the Great, from his treatment of the Eutychian heretics, must have held the opinion of the Fathers, especially of that great favourite St. Augustine, that the presence of bodies is limited by space, and if these limits be taken away, "bodies will be nowhere, and because they will be nowhere, they have no being."⁴

¹ *Vide* Soames, Bamp. Lect., p. 417; and Brogden's "Catholic Safeguards," vol. ii., p. 450.

² There were two Ælfrics: one, Archbishop of Canterbury, died 1006 A.D.; the other, Archbishop of York, died 1051 A.D. (*vide* Hook's "Lives of the Archbishops," vol. i.; and Thorpe's "Preface to Homilies," Ælfric Society, vol. i.).

³ Soames, Bamp. Lect., p. 428; Usher's Works, vol. iii., p. 87. Roman Catholic writers, as Dr. Lingard and Dr. Rock, have tried each in his own way to dispose of Ælfric's testimony. The former is unwilling to accept him as "a faithful expositor of the faith of the Anglo-Saxon Christians" ("Hist. and Antiq. of the Anglo-Saxon Church," ii. 460); but he is answered by the fact that the Homilies received the approbation of Sigeric, Archbishop of Canterbury, and were sanctioned by him for use in the pulpits of England (*vide* Soames, "Latin Church during Anglo-Saxon Times," p. 424). Dr. Rock ("Church of our Fathers," vol. i., p. 24) puts a gloss on Ælfric's words, which another quotation on the same page clearly shows to be untenable (*vide* "Eucharistic Worship in the English Church," pp. 125-127, published by Houghton and Co.).

⁴ "Spatia locorum tolle corporibus nusquam erunt; et quia nusquam erunt, nec erunt" ("Aug. ad Dardanum," epis. 187).

"The body of the Lord," says St. Augustine, arguing against the Manichæan heretics, "in which He rose, must be in one place; His truth is spread abroad everywhere."¹ Consistently with the latter quotation, St. Gregory, commenting upon St. Matt. xxviii. 6, says: "He (Christ) is not here, it is said, by the presence of His flesh, and yet He will be absent nowhere by the presence of His Majesty."² "If," says Bishop Morton, "St. Gregory, once Bishop of Rome, had believed that Christ's body is whole in every least indivisible part of the Host, he would never have condemned the Eutychian heretic for believing the body of Christ to have been brought into such a subtilty that it cannot be felt. But a greater subtilty there cannot be than for a divisible body to be enclosed in every least invisible point. Show us this doctrine taught by any Catholic doctor in the Church, within the compass of twelve hundred years after Christ, and then shall we conceive better of your cause."³

It may therefore be fairly assumed that the Italian missionaries of 597 A.D. agreed with the opinion of their patron at Rome on the question of a corporeal presence. The following post-Communion prayer, found in one of the Anglo-Saxon offices still extant, and preserved in the Bodleian Library, Oxford, is testimony regarding the kind of doctrine taught by those Christian teachers: "Grant, we beseech Thee, Almighty God, that we may behold face to face, and enjoy truly and really in heaven, Him whom we see enigmatically, and under another species, by Whom we are sacramentally fed on earth."

This prayer distinctly expresses a belief in an "enigmatical" or mystical presence of Christ, not, however, in the sense of corporeal. The *sacramental feeding on earth* is contrasted with the *true and real enjoyment of Christ in heaven*. Such words would be entirely out of place in the mouth of anyone

¹ "Corpus enim Domini in quo resurrexit uno loco esse oportet: veritas ejus ubique diffusa est" (In Joan Evang., c. vii., Tract XXX. It is interesting to observe that this passage was found so damaging to the mediæval doctrine of the Real Presence, that "oportet" in the text was changed to "potest" (*vide* "Eucharistic Worship," etc., p. 144).

² "Non est hic, dicitur, per præsentiam carnis, qui tamen nusquam deerit per præsentiam majestatis" (Hom. XXI., Benec edit.).

³ "On the Eucharist," book iv., chap. viii. Most probably St. Gregory's commentary is based upon St. Augustine's words: "Secundum præsentiam majestatis semper habemus Christum: secundum præsentiam carnis, recte dictum est discipulis me autem non semper habebitis. Habuit enim illum Ecclesia secundum præsentiam carnis paucis diebus: modo fide tenet, oculis non videt" (In Joan Evang., Tract 50).

who believed that there was any other presence in the Lord's Supper than a *spiritual* one.¹

Explicit statements may be cited from writers of this period which cannot in any way be reconciled with the doctrine of a Real Presence locally in the elements. Bede, echoing the words of St. Augustine, says: "Christ, after a sort, was carried in His own hands."

The same old writer's references to our Lord's human nature and His human body are inconsistent with this mediæval doctrine. Thus: "For because He Himself is God and man, He was taken up into heaven in the human nature which He had taken upon Him on earth. He remains with the saints on earth in the Divinity which fills equally heaven and earth."² Again: "He, who was then in the world in bodily presence, is now present everywhere in the world in His Divine presence."³ Similar passages might be adduced.⁴

Christian Druthmar also says: "He was speaking of the presence of His body; because He was about to withdraw from them. For, in the presence of His divinity, He is with all His chosen ones, as He Himself said to His disciples after His resurrection, Lo, I am with you always, even unto the end of the world."⁵

In the time of Druthmar, the idea of a local corporeal

¹ Soames, Bamp. Lect., p. 418. This prayer may be compared with another post-Communion prayer in the Sarum Missal, used on the Vigil of the Ascension: "Grant, we beseech Thee, O Lord, that by this Sacrament, which we have received, our devout affections may thither ascend, where Jesus Christ our Lord is with Thee in substance of our nature." Here most undoubtedly is the tradition of the earlier Catholic faith, that our blessed Lord in any corporeal sense is not to be found upon the altar, since He is "in substance of our nature" in heaven, where "our affections should ascend."

² "Quia enim ipse Deus et homo est, assumptus est in cælum humanitate quam de terra susceperat. manet cum sanctis in terra divinitate quæ terram pariter implet et cælum" (Hom. Æstiv. de tempore Fer., 6 Pasch.).

³ "Qui tunc corporali præsentia fuit in mundo, nunc divinâ præsentia præsens est ubique in mundo" (In Joan., c. 9).

⁴ "Non semper in terris corporaliter mansurus, sed per humanitatem quam assumpsi jam sum ascensus in cælum" (Hom. Æstiv. de temp. Domin. Jubilate).

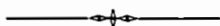
"Post resurrectionem ascendens in cælum eos corporaliter deseruit, quibus tamen divinæ præsentia majestatis numquam abfuit" (Hom. Æstiv. de temp. in Fest. Pentecostes).

"Habemus paraclitum Dominum nostrum Jesum Christum, quem etsi corporaliter videre nequimus, ea tamen quæ in corpore gessit et docuit in Evangeliiis scripta tenemus" (*ibid.*).

⁵ "De presentia corporis loquebatur: quia recessurus erat ab eis. Nam præsentia divinitatis adest omnibus electis suis, sicut ipse post resurrectionem suis discipulis dixit. Ecce ego vobiscum sum usque ad consummationem sæculi" ("Expositio in Passionem Dominicam").

presence in this Sacrament began to find expression amongst certain Continental teachers; but the opinion received general condemnation. Rabanus Maurus, who was regarded as the greatest divine of his age,¹ wrote in opposition to such teachers. He speaks of such persons as holding erroneous doctrine, and states that such an opinion was of recent origin. This latter assertion is of importance. He says that he had exerted himself to the utmost in a particular writing to expose the error of such a doctrine. His work, addressed to Heribold, principal chaplain to Charles the Bald, has, however, like the writings of many others who tried to oppose the introduction of novelties into the creed of the Church Catholic, been lost. The record of the work and its purpose has fortunately come down to us, thus: "For certain persons lately, not thinking rightly of the very Sacrament of the body and blood of Christ, have said, This is the very body and blood of the Lord, which was born of the Virgin Mary, and in which the Lord suffered upon the cross, and rose again from the grave. . . . To this error we, writing to the Abbot Egilone, have shown, as well as we could, what must be truly believed concerning the body itself."²

D. MORRIS.

(To be continued.)

ART. II.—THE AUGUSTINIAN DOCTRINE OF GRACE AND THE WILL.

THE sack of Rome by Alaric and his Goths³ closes a chapter in the world's history. For the time being men were too much stunned to realize what it meant. But there was an exception. At the opening of his "City of God"—that majestic treatise which is not merely the "epitaph of the ancient civilization,"⁴ but the epic of the Church militant and triumphant—St. Augustine glories in the unprecedented fact that,

¹ *Vide* Moreri, "Le Grand Dictionnaire Historique".

² "Nam quidam nuper, de ipso sacramento corporis et sanguinis Domini non rite sentientes, dixerunt: Hoc iosum corpus et sanguinem Domini, quod de Maria Virgine natum est, et in quo Dominus passus est in cruce, et resurrexit de sepulchro: . . . cui errori, quantum potuimus, ad Egilonem abbatem scribentes, de corpore ipso quod vere credendum sit aperuimus." Soames, Bamp. Lect., p. 417. *Vide* "The Romish Mass and the English Church," p. 66, published by Mackintosh, London.

³ August, 410.

⁴ J. W. Mackail, "Hist. of Lat. Lit.," p. 276.

amidst all the horrors of the sack, the name of Christ was sufficient to protect fugitives from rapine and murder; that the basilicas of Apostles were revered as pagan temples never had been. The earthly empire was about to fade away before the "most glorious City of God."

But the immediate effects of this catastrophe upon the Christian Church speedily appeared. Not only was the old Roman aristocracy, the mainstay of the national paganism, broken up and scattered over seas: many Christians had to emigrate: among them two friends, Pelagius and Celestius—names destined to a sinister fame in Church history—both hailing originally from our own shores, it is supposed. Pelagius is the Græcized form of the British "Morgan," the "sea-born"; Celestius was a "Scot," *i.e.*, a native of Ireland.¹

The two were already known as champions of the doctrine of free-will, which attributed to man, unassisted by Divine grace, the power to choose and to do the right, while it did not deny the fact of Divine grace, which, however, is practically identified with natural powers and the order of Nature as Divinely created.² From Rome they first crossed into Africa, where Celestius, seeking ordination at Carthage, was charged with heresy, and condemned by a synod, from which he appealed in vain to the Bishop of Rome. The fact is interesting, occurring when it does. Ere long the "chair of Peter" was to be invested, through successive usurpations, with the world-wide jurisdiction of the Cæsars, and Rome, no longer the capital of the nations, was to become the spiritual metropolis of Christendom. But hitherto the only sanction which these pretensions had received was given by the Council of Sardica (A.D. 343), which conferred on Julius, Bishop of Rome, a limited appellate jurisdiction in the case of Bishops; and this was a Western Council in all but the name, all the Eastern Bishops having retired from it.

Pelagius passed also from Africa to the East. In 415 he was indicted for heresy before John, Bishop of Jerusalem, by Orosius, a Spanish priest, who had brought letters commendatory from Augustine to Jerome. The story of his fortunes as a heresiarch need not be narrated in full; but another incident bearing on Papal claims may be mentioned. Pope Zosimus reprovèd the African Bishops for condemning

¹ According to Jerome, "*Scotorum pultibus prægravatus*," battered on Irish "stirabout."

² So; Pelagius apud Aug. de Grat. Christi, n. 5: "*Posse in natura, velle in arbitrio, esse in effectu locamus. Primum illud, id est, posse, ad Deum proprie pertinet, qui illud creaturæ suæ contulit: duo vero reliqua, hoc est, velle et esse, ad hominem referenda sunt, quia de arbitrii fonte descendunt.*"

Pelagius and Celestius. They retorted at a plenary synod held at Carthage on May 1, 418, by asserting their independence of the Roman See, and Zosimus himself had subsequently retract his favourable judgment on the heretics. After this Pelagius disappears from history. In justice to him, it should be stated that he never attempted to form his followers into a schism.

The law of action and reaction plays a large part in the dynamics of human thought, and notably in the controversy between fatalism and free-will. The early heresies (the Gnostic and others) embodied the pantheistic fatalism of Eastern philosophy. Hence we find the earlier Fathers, such as Origen, emphatic in their assertion of human freedom. St. Augustine himself might well have been carried, in a rebound from Manichæan views, to an opposite extreme not very different from Pelagianism. Why was this not so? His spiritual history is the answer. Read what he says of Divine Providence: "Which hath never entirely deserted man, fallen from her laws; that righteous power is severe to punish and merciful to deliver is a way strange and incomprehensible, through the mysterious sequence of events of God's making, serving His purpose."¹ Or mark how consistently he exhibits pride (the fault of Pelagius) as the *πρώταρχος ἄτη* of man: "This it is by which he declines to obey the laws of God, while desiring to be independent (*sua potestatis*), as God is."²

But Pelagianism was a reaction from the teaching of St. Augustine, and it was by him that it was finally demolished. By his treatises on this subject he wielded an influence in his own day felt throughout the Church, and on this account, if on no other, holds a position in the history of theology attained only by its few master-minds.

Let us examine briefly the Augustinian doctrine of predestination and grace, and proceed next to view it in the light of certain inferences, contrasted truths, historical developments, which may suggest some modification of the extreme position.

The Manichæan system, asserting a duality of First Causes—in other words, that there is a God of good and a God of evil in the universe—asserted by implication that sin is not *against Nature*; for the power of darkness made matter, and evil is its necessary outcome. Then Pelagius appears. Let us mark carefully what he has to say as to the nature of sin. He is possessed with a laudable indignation against those who disparage the dignity of human nature, and flies to the other extreme. He maintains that man's natural will can of itself,

¹ "De Moribus Eccl." (against the Manichæans), c. xii.

² *Ibid.*, c. xx.

without any assisting grace, choose the good; that man is endowed by the Creator with a permanent capacity to choose between good and evil. This is free-will, or what he terms an equilibrium of the will. Thus, there is no bias towards evil, such as the doctrine of the Fall implies. We can now see how Pelagius accounts for sin. Man, standing in this equilibrium between good and evil, ever and anon chooses evil. Thus sin enters the world, as man's creation. Man is, in fact, an *original cause* of something in the world. It is just at this point that the impiety of Pelagius comes in. Man is set up, independent of God, as a First Cause in regard to certain acts. After this we are prepared to find that Pelagius maintained not merely that man could live without sin, but that men have lived without sin, instancing Abel, Enoch, Melchisedec.

St. Augustine takes the middle course between Manichæism and Pelagianism. Deeply impressed as he is with the truth of the principle, "Nihil bonum sine gratia," and with the necessity of giving God all the glory throughout the history of the redeemed soul, he has to account for the presence in the world of evil, which is against the will of the Author of all good. This he does by ascribing to man's will a limited freedom. The will in its normal state (as it was before the Fall) is in communion with God, and has a Godward direction, a natural attitude of obedience to the Divine will. Its freedom consisted in this—that it was free to accept or reject the assistance (*adiutorium*) which Divine grace offered. "As death is in a man's power when he wishes it (for anyone can starve himself to death), but for maintaining life the *will* is not enough if the assistance of aliment is wanting, so man in Paradise was competent by his will to kill himself by forsaking righteousness; but his willing it was not enough to enable him to keep the life of righteousness, unless He who had made him should assist him."¹ (This passage also illustrates Augustine's view of evil as a *negation* in its essence—*privatio boni*).²

Thus, as regards the origin of evil, he retains, we may say, a sufficient amount of free-will to make man, and not God, responsible for its appearance. We can now understand where the fall of man comes into the Augustinian scheme. The first man having as yet no inclination to evil (or what is technically called *concupiscence*, the result of a will enfeebled by sin), having a *good will* implanted in him by God,³ yielded to a principle of desire within him, succumbed to the temptation to forsake his obedience and to make trial of the

¹ "Enchir.," § 106.

² *Ibid.*, § 11.

³ "Op. Imp.," v. 61.

unknown. The sin of Adam was quite unique among sins, being committed in despite of a good will, and not, like all subsequent sins, in accordance with an evil bias. Thus, St. Augustine magnifies the sin of Adam by enlarging on the Divine activity exerted in his behalf.

From the fall of man we pass to the doctrine of original sin. Pelagius had resolved this into "the following of Adam,"¹ *i.e.*, the influence of his example, and of a formed habit of sin, upon later men. Our Article states the Catholic view with admirable precision: "Original sin is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam." St. Augustine finds this corruption of nature in the *loss of free-will*: "Sin is the punishment of sin"²; and thus "original sin" is a state of necessity on the side of evil—a state of positive evil. Unlike Clement of Alexandria, who allows the heathen character, though faulty, a foundation of natural virtue, Augustine would have assented to the verdict that "the virtues of the heathen are but shining vices." And thus, in his own words, "The whole mass of mankind, under condemnation, lay, or rather wallowed, in misery, and was plunged from misery to worse misery."³ God provides a remedy. Man having fallen in the exercise of his free-will, God does not repeat His previous dispensation, does not renew the gift of free will. The second dispensation must be no *conditional*, but an *absolute* saving act; and this involves predestination. For granted that whatever God does He decrees to do from all eternity, and granted that only a portion of mankind is saved, there must be of necessity (so St. Augustine argues) an eternal Divine decree, antecedent to, and irrespective of, any difference of merits, ordaining one part of the human race to everlasting life and the other to everlasting misery. "He predestinated us not because we were going to be, but that we might be righteous."⁴ "I cannot tell you, if you ask me, the reason why, because I confess to you I cannot find what to tell you. But if you still ask me why, it is because in this matter, as His anger is just, and His mercy great, so are His judgments inscrutable."⁵ "The rest of mankind who are not

¹ Article IX.

² "Op. Imp.," vi. 17; "Contr. Julian.," v. 14. Compare a striking passage in "Civ. Dei" (xiv. 15): "In the punishment of that sin, what retribution was made to disobedience but disobedience? For in what does man's misery consist, but in his own disobedience to himself, so that since he willed not what he could, now he wills what he cannot?" Cf. Rom. vii.

³ "Enchir.," c. xxvii.

⁴ "Prædest. sanct.," xviii. 36; quoting Eph. i. 4.

⁵ "De Don. Persev.," viii. 18.

of this number,¹ but who, out of the same lump of which these are, are made vessels of wrath, are brought into the world for the advantage of the elect";² "are created by a foreknowing God on this account, that by them He may show how little the free-will of man can do without His grace."³

But we need not accumulate further illustrations of this uncompromising tenet of the Augustinian system; it is already evident that in this predestination reprobation is involved: the fate of the lost is as clearly foreordained as the bliss of the saved. But an attempt is made to reconcile the doctrine with our moral ideas, while it is represented (not quite consistently) as an inscrutable mystery.⁴ He endeavours so to phrase it as to exclude the danger of men's being "thrust by the devil either into desperation or into wretchedness of most unclean living."⁵ Secondly, the doctrine is involved in his scheme of Divine Providence; he defines predestination as God's "disposing in His foreknowledge works that shall be"⁶; he sees in the fate of the damned only a further *manifestation* of the wise purposes of God. And, finally, he held that, mankind "as a lump" having merited eternal punishment, it was no injustice if a part of them is predestined thereto; the rest might well thank God's gratuitous mercy.

We can only touch upon another Augustinian doctrine, necessarily implied in what precedes, viz., that of efficacious or irresistible grace, by which the Divine decree is carried out. This is to be distinguished in our minds from the doctrine of an *assisting* (rather than a controlling) grace, previously taught in the Church.⁷ A corollary is the doctrine of final perseverance. This St. Augustine regards as an absolute gift of God to the elect and predestined, which ensures that they all, though their place and reward in heaven shall vary, may exhibit at least enough goodness to ensure their entrance into bliss.⁸

¹ "Dei præscientia definitus numerus" (Ep. 186, § 25).

² "Contr. Julian.," v. 14; cf. Rom. ix. 20-24.

³ Ep. 186, § 26; quoting Rom. ix. 23.

⁴ Its justice is real, but "hidden" (*vide* Mozley, "Predestination," chap. v., p. 134).

⁵ Article XVII.

⁶ "De Don. Persev.," 41.

⁷ "De Don. Persev.," c. xiv. The men of Tyre and Sidon would have believed if they had seen Christ's miracles: the Jews, who saw, could not believe; but this was immaterial, as neither people was predestinated.

⁸ "We pray, Hallowed be Thy Name—that is to say, we pray that, having been sanctified in baptism, we may persevere in that beginning. We pray, therefore, for perseverance in *sanctification*."—"De Don. Persev.," c. ii.

It remains that we should offer some criticism upon this powerful, if narrow, theory of the Divine dealings with man. Though it may not survive in its entirety, in any theological school of the present day, it will retain its historical interest to the end of time.

Our innate sense of justice revolts against the thought that an arbitrary decree has from all eternity ordained some men to eternal life, some to eternal death, antecedently to any difference of deserts. We cannot conceive of human personality as merely "a means," and not "an end in itself;"¹ as a wheel in a machine or a pawn in a game; it must have a self-determined will, that we may predicate of it moral responsibility. In a word, St. Augustine's theory is subject to the difficulty which any necessitarian view, whatever its basis, has to confront. His solution can only be held to be partly satisfactory: that good actions spring from grace, evil actions from the root of an evil will, from original sin, and that is the infection of the first sin done by Adam when in full possession of free-will. Thus, a sort of constructive responsibility is set up. It is true that at times he allows that we have free-will in the sense that we are *agents* in our deeds, as well as *acted upon*:² and so goes a far way towards surrendering the key of his position. He feels the necessity of a reasonable basis for good works; but how is it to be found, if man's moral personality stands obliterated in the presence of the Almighty Arbiter? If God is everything and man is nothing, grace does all; if, on the other hand, grace is to be sought and found, conscience and will must have some scope. Augustine never quite reconciles the idea of an absolute decree determining *all*, with the belief in the independent spiritual value of a life and growth in holiness and the effort towards it.

Then there is the question of the exact relation of the body of the predestined to the Church. No one can read the anti-Donatist Treatises without recognising that Augustine, while insisting on the presence of tares with wheat, holds firmly the doctrine *extra Ecclesiam nulla salus*. There must be visible union with the Church through the Sacraments. In his anti-Pelagian writings, this truth, while allowed,³ does

¹ Cf. "Enchir.," c. xciv. The evil appear to serve just as well as the good to manifest the Divine character—the one in its justice, the other in its benignity (*ibid.*, c. 100).

² "Op. Imp.," i., c. 134: "Both are true, that God prepares the vessels for glory, and that they prepare themselves" (*vide* Mozley, "Predestination," p. 227).

³ "Contr. Julian.," i., § 14: "O son, born to your woe of Adam, but born again to your weal in Christ, you are trying to take from your mother (the Church) the Sacraments by which she bore you." Read also § 13.

not seem to be brought into line with the rest. Nor even does the mediatorial work of Christ receive its proper prominence: it is subsumed under the architectonic idea of the Divine Decree: Christ Himself is "the most eminent instance of predestination and grace."¹ In fact, the corporate aspect of salvation is left in the background.

In the matter of the "reprobate," St. Augustine went beyond what Holy Scripture has definitely asserted; he completed what was, with a wise purpose, left incomplete. He takes all the passages which make for predestinarian doctrine, and explains away those of a contrary tendency, such as 1 Tim. ii. 4, Acts iii. 21. He subjects this "mystery" to the processes of human reasoning. So, too, with his doctrine of Grace. It is not for man to define the limits within which Divine Power is pleased to work. But St. Augustine argues from the premiss that it must be an absolutely unlimited thing. A deeper philosophy has led us to the thought of God's self-limitation, and this in various ways; not only those which will occur at once to everyone—*e.g.*, Plato's "forms of theology"²—but in those which leave room for a "reign of law" in the universe, and of a free will in the individual.³

It is superfluous to enlarge upon an extreme instance of the tendency to supplement Holy Scripture with unscriptural deductions: the relegation of infants dying unbaptized, and of heathen who have never heard the Gospel, to eternal suffering. It is a grave danger to the cause of religion when theologians adopt any position (however logical it may appear) which outrages our common human feeling.

Here we may recall a distinction which has been well drawn by Dr. Mozley between the truths with which human thought deals: the one kind giving a "distinct and absolute" conception; the other kind, of which it is "indistinct and only incipient or in tendency." Of the former, the facts of mathematics or the immediate sensations—*e.g.*, colour—are examples; of the latter, the ideas of substance, of infinity, of power. The perceptions—or, rather, half-perceptions—connected with the latter class are sometimes found in apparent contradiction. Applying this thought to our subject, we find, on the one side a perception of Divine Power—absolute, infinite, omniscient; on the other side an instinctive sense of our own free-will, of the *originality* of our actions. Both are severally recognised in Holy Scripture and in our own con-

¹ "Prædest. Sct." c. xv.

² "Plat. Rep.," 379, *sqq.*: (a) "God is God, and the Author of no evil; (b) God is true, and changes not."

³ Bishop Moorhouse, "Teaching of Christ," pp. 33, 34.

sciousness. On the abstract idea of Divine Power grew up the Augustinian doctrine of Predestination; on the abstract idea of free-will, the Pelagian theory.

We should, then, recognise that our human faculties are imperfect—their purview is limited. These apparently contradictory truths can be reconciled, though not by us and in this life; we know that, like the two parts of the hyperbola, they meet—we know not how and where. In many questions, faith must content herself with an antinomy.¹

And yet we must not part from the Augustinian system with a protest only; let us estimate the debt which the Church owes to the greatest of the Latin Fathers.

I. It is a very Proteus in its many disguises, that error which leads man to rest in his own unaided goodness. We hear much to-day of the "perfectibility of the species"; we hear angry murmurs against the doctrine of a Divine Providence and a beneficent purpose in creation, which remind us of the temper of Pelagius. (A well-meant if at times scarcely reverent presentment of these views may be found in Mr. Coulson Kernahan's recent *brochure*, "God and the Ant.") And we are thrown back on the grand principle of Augustinian faith—that man is absolutely dependent upon God: and more,

Oh, yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood.²

Or, in the great Father's own words, "God as He is the good Creator of good natures, so He is the just Orderer of evil wills: so that while they use their good natures ill, He uses even evil wills for good."³

II. We owe a still greater debt to St. Augustine for his enforcement of the Pauline doctrine of Free Grace, on which alone the individual soul can rely in its access to God.

In the Middle Ages the battle of Necessity and Freedom had been waged by the Schoolmen, Thomas Aquinas and the Dominicans maintaining the former, Duns Scotus and the Franciscans the latter; the Thomists, on the whole, were in the ascendant, and their leader (under the influence of Aristotle's doctrine of a *φυσικὴ ἀρετή*, as well as that of the Clementine School) modified the rigour of the sentence of reprobation. With the Schoolmen, however, the doctrine was rather a matter of philosophy than of spiritual experience.

¹ This question of free-will does, in fact, answer to Kant's third antinomy (in the "Critique of Pure Reason").

² Tennyson, "In Memoriam," liv.

³ "Civ. Dei," xi., c. xvii.

It was Luther, in his agony of soul, who learnt in the study of St. Paul, as interpreted by Augustine (especially in the *De Spiritu et Litera*), to magnify the justice of God "as that with which God endows us when He justifies us." Thus the individual is brought into a personal and immediate relation with God—the great truth rediscovered by the Protestant Reformers. After this, the Church of Rome naturally veered from the Thomist doctrine to that of Free Will, as expounded by the Jesuits.

The Continental Reformers, while they broke with the ecclesiastical tyranny of the Middle Ages, did not by any means divest themselves altogether of the mediæval habit of mind. Calvin, with his keen logical French intellect, based his theology on the strictest of predestinarian doctrine. "His dogmas were not primarily suggested by Scripture. . . . An attentive study of the 'Institutes' reveals the presence of Augustine everywhere."¹ The Church of England was preserved from Calvinism by her appeal to Scripture and to primitive interpretation, and by her continued consciousness of a corporate salvation. Outside her communion the old dispute still goes on, with a change of names, between Calvinists and Arminians. But the doctrine of predestination has its value in the Christian life as an incentive to perseverance, a tonic to the health of the spirit, an assurance of its lofty destiny. Holy Scripture constantly recognises this by its appeal to the "godly consideration of Predestination."

A word must be added about an interesting movement of thought within the Church of Rome itself in the seventeenth century. It began with the great work of Jansen, Bishop of Ypres, an opponent of the growing power of the Jesuits, the "*Augustinus seu doctrina S. Augustini de humanæ naturæ sanitate ægritudine et medecina adversus Pelagianos et Masilienses*," published in 1640, two years after his death. It was condemned, owing to Jesuit influence, by successive Popes,² although it had strenuous supporters in France and the Netherlands, notably Arnauld and the Port Royalists. The first two of Pascal's "Provincial Letters" appeared in their defence; but Arnauld was expelled from the Sorbonne, and the nuns were imprisoned. Still, the Jansenist faction lingered on in France until 1727. In Holland it included the Archbishop of Utrecht and some bishops, who were thus able to continue the Episcopal succession, and in 1869 the Jansenist

¹ Tulloch, "Leaders of the Reformation," p. 223.

² Especially the Bull, "In Eminenti," of Urban VIII.; and the condemnation of five propositions taken by the Jesuits out of the "Augustinus" by Innocent X. (1653).

Church still numbered 6,000, professing all the main articles of the Roman faith except Papal infallibility. The Jesuit policy has thus proved only too successful, and a movement which might have matured into a thorough reform from within has languished away into a sterile schism.

Within the last half-century the philosophy of evolution has influenced even theology so profoundly that such problems as those handled by St. Augustine and his successors require restatement before they can be finally discussed. This we cannot attempt at the close of an article—but we may be allowed to enter a caution. There are some well-intentioned apologists who, to lighten the ship, would throw over the Christian doctrine of sin. The type is perfected through struggle; and, viewing the process from its consummation, the physicist will tell you that sin is only “a necessary condition of all progress, and pre-eminently so of moral progress”;¹ it is conduct tending to the extinction of the sinner, who is simply the weaker that goes to the wall. Original sin is the outcrop of inherited tendencies which in the primitive savage state were useful and life-sustaining. This is surely Pelagian teaching; its only message to the wounded, sin-laden conscience, seeking peace with God, is the sentence of Nature, “red in tooth and claw,” upon her weaker organisms—*Væ victis!*

W. YORKE FAUSSET.

ART. III.—THE CONSTITUTION OF THE CHURCH OF IRELAND.

AT the present moment, when Church Reform in connection with the Church of England is attracting so much attention, a short sketch of the constitution of the sister Church of Ireland, which she adopted after disendowment and separation from the State, may not be destitute of interest. That constitution is no mere academic one; it is a very real thing, an active, vital organization, bearing from day to day the strain of actual working. It is a constitution which has now been in existence for more than five-and-twenty years, has been found efficient for the purposes for which it was designed, and has enlisted in its favour the adhesion of the vast majority of the members of that Church. It consequently may be considered as an object-lesson of a plan of representative

¹ Le Conte, “Evolution and its Relation to Religious Thought,” pp. 336, 337. Cf. Correspondence (L. Huxley and others) in *Journal of Education*, January, 1897.

Church government, elaborated in our own time, and in full and active working order.

The "Irish Church Act, 1869," by which the Church of Ireland was deprived of her endowments and cut off from any further connection with the State—introduced on March 6, 1869—passed both Houses of Parliament, and received the Royal assent in July of the same year. If it deprived the Church of her endowments, it at least conferred on her liberty. The 19th section enacted that "From and after the passing of this Act, there shall be repealed and determined any Act of Parliament, law or custom, whereby the Archbishops, Bishops, clergy or laity of the said Church, are prohibited from holding assemblies, synods or conventions, or electing representatives thereto for the purpose of making rules for the well-being and ordering of the said Church, and nothing in any Act, law or custom, shall prevent the bishops, the clergy and laity of the said Church, by such representatives, lay and clerical, and to be elected as they—the said bishops, clergy and laity—shall appoint, from meeting in general synod or convention, and in such synod or convention framing constitutions and regulations for the general management and good government of the said Church and property and affairs thereof, and the future representation of the members thereof in diocesan synods, general convention, or otherwise."

The Church, thus emancipated, immediately took action. The Church Act was to come into force on and after January 1, 1871. The two Archbishops summoned their synods by mandates addressed to their suffragan bishops, and the assembly thus convened formed itself into a convocation. Amongst other resolutions, one was passed to the effect that "under the present circumstances of the Church of Ireland, the co-operation of the faithful laity had become more than ever desirable." It was agreed that a General Synod should be summoned, to be composed not only of bishops and clergy, but also of laity. Shortly after, a meeting of eminent laymen was held, and by them a request was addressed to the Archbishops, that they would convene a representative assembly under the name of a "lay conference," in order to make arrangements for lay representation. Representatives of all parishes of Ireland, to the number of 417, attended in Dublin in October, 1869. It was then arranged that a convention of bishops, clergy and laity, should be held. On February 15, 1870, the convention met, and continued to sit until April 2—and afterwards in autumn—and completed the formation of the constitution, and a code of laws.

The following preamble and declaration was adopted by the General Convention :

“ In the name of the Father, and of the Son, and of the Holy Ghost. Amen. Whereas it hath been determined by the Legislature that on and after the 1st day of January, 1871, the Church of Ireland shall cease to be established by law, and that the Ecclesiastical Law of Ireland shall cease to exist as law, save as provided in the ‘ Irish Church Act, 1869,’ and it hath thus become necessary that the Church of Ireland should provide for its own regulation,

“ We, the Archbishops and Bishops of this the Ancient Catholic and Apostolic Church of Ireland, together with the representatives of the clergy and laity of the same in General Convention assembled in Dublin in the year of our Lord one thousand eight hundred and seventy, before entering on this work, do solemnly declare as follows :

I.

“ 1. The Church of Ireland doth as heretofore accept and unfeignedly believe all the canonical Scriptures of the Old and New Testament, as given by inspiration of God and containing all things necessary to salvation, and doth continue to profess the faith of Christ as professed by the Primitive Church.

“ 2. The Church of Ireland will continue to minister the Doctrine and Sacraments and the discipline of Christ as the Lord hath commanded, and will maintain inviolate the three orders of Bishops, Priests or Presbyters, and Deacons in the Sacred Ministry.

“ 3. The Church of Ireland, as a Reformed and Protestant Church, doth hereby re-affirm its constant witness against all those innovations in doctrine and worship whereby the Primitive Faith hath been from time to time defaced or overlaid, and which, at the Reformation, this Church did disown and reject.

II.

“ The Church of Ireland doth receive and approve ‘ The Book of the Articles of Religion,’ commonly called the Thirty-nine Articles, received and approved by the Archbishops, Bishops, and the rest of the clergy of Ireland in the synod holden in Dublin, A.D. 1634 ; also the Book of Common Prayer, and Administration of the Sacraments and other rites and ceremonies of the Church, according to the use of the Church of Ireland, and the form and manner of making, ordaining, and consecrating of Bishops, Priests, and Deacons, as approved and adopted by the synod holden in Dublin, A.D. 1662, and hitherto in use in this Church. And this Church will continue to use the same, subject to such alterations only as may be made therein from time to time by the lawful authority of the Church.

III.

“The Church of Ireland will maintain communion with the sister Church of England, and with all other Christian Churches agreeing in the principles of this Declaration, and will set forward, as far as in it lieth, quietness, peace, and love among all Christian people.

IV.

“The Church of Ireland, deriving its authority from Christ, Who is the Head over all things to the Church, doth declare that a General Synod of the Church of Ireland, consisting of the Archbishops and Bishops, and of Representatives of the clergy and laity, shall have chief legislative power therein, and such administrative power as may be necessary for the Church and consistent with its Episcopal constitution.”

In anticipation of Disestablishment and Disendowment the Church of Ireland may be said to have found herself in the position of having to face three difficult problems—to find an answer to three difficult questions. These were the following:

1. Was it desirable that any changes should be made in the Prayer-Book, and if so what changes?
2. What scheme of finance should, under the peculiar circumstances of the case, be adopted? and
3. What representative constitution should be devised for the future government of the Church?

The first of these questions—that with respect to the Prayer-Book—after many and occasionally heated debates, was in the end happily set at rest by the Prayer-Book being left, with the exception of some very slight changes, practically unaltered. With regard to the second problem, there was drawn up a scheme of finance, which, supported loyally as it was by the voluntary contributions of Church-people, amounting since disestablishment to more than four millions and a half, has proved thoroughly sound; and in respect to the third, a constitution for the government of the Church was devised which has been found to be most workable and efficient.

Of that constitution of the Church of Ireland, as amended and codified by an Act of the General Synod passed in 1889, it is the object of this article to give a brief and general outline.

In this constitution of the Church of Ireland the *parish* is the unit of organization, and in the parish the constituency is composed of the *vestrymen*, who meet and vote at the General Vestry. Every male of twenty-one years, who is either:

- (a) An owner of property in the parish; or
- (b) A resident in the parish; or
- (c) An accustomed member of the congregation, and who

has signed a declaration stating that he is a member of the Church of Ireland, and that he is qualified as above, is entitled, upon the production of such declaration to the revising authority, to be registered as a vestryman of the parish; with the proviso, however, that any Diocesan Synod may require as a further qualification for a vestryman that he shall be a subscriber to the church funds, and may make regulations accordingly. The clergy of the parish are *ex-officio* members of the General Vestry, and the Rector *ex-officio* its chairman.

It may be well to observe here in passing, in order to prevent any possible misunderstanding, that the body of registered vestrymen in a parish is merely the constituency of the parish for the purposes of voting and of discussing its affairs at the Easter or any other meeting of the General Vestry. As regards the clergy of the parish and their spiritual ministrations, all baptized persons and their children belonging to the Church of Ireland or the Church of England residing in the parish, constitute the flock committed to their care.

The Easter Vestry, composed of vestrymen qualified as above, must, by the laws of the Church of Ireland, be held in every parish within six days after Easter. At this meeting the parochial officers for the year are appointed, and matters connected with the parish are discussed. The officers of a parish appointed annually are two churchwardens (one of whom is appointed by the incumbent and the other elected by the General Vestry), and a Select Vestry, consisting of not more than twelve persons, elected by the General Vestry. The incumbent of the parish and the curates, as also the churchwardens, are *ex-officio* members of the Select Vestry, and the incumbent is *ex-officio* chairman of all vestries.

In addition to the above-mentioned parochial officers elected *annually*, there are elected *triennially* at the Easter Vestry, synodsmen—that is to say, lay representatives of the parish for the Diocesan Synod—in the proportion of two lay synodsmen for each clergyman in the parish. Every clergyman in each diocese, it may be observed here, whether an incumbent or curate, is *ex-officio* a chairman of the Diocesan Synod.

There are also elected *triennially*, at the Easter Vestry, three parochial nominators, who, in conjunction with the Bishop and three diocesan nominators (elected triennially by the Diocesan Synod), are to form the board of nomination for the appointment of a new incumbent, in the event of a vacancy occurring in the parish. The incumbent of a parish appoints his own curates.

The Select Vestry meets in important parishes usually once a month, and in parishes of less importance whenever there is

any business to be transacted. It discusses the financial and other affairs of the parish, administers those funds which in the Church of Ireland have to be raised every year by subscription, or from the offertories, to meet the necessary expenses incidental to the maintenance of the fabric of the church and its services; and in large parishes it usually appoints one of its number as hon. treasurer of the Parochial Sustentation Fund, whose duty it is to collect subscriptions to that fund, and to see that the amount is made up at which the parish is assessed under the diocesan scheme of finance. The regulation of the church services is entirely in the hands of the incumbent of the parish, subject, of course, to the authority of the Bishop. Matters of ritual are very clearly defined by the canons of the Church of Ireland, and if any parishioner is dissatisfied with anything on this head he can appeal to the Bishop of the diocese, and should that not be effective, to the Diocesan Court, with power of appeal to the Court of the General Synod.

In each diocese (or united diocese) there is a Diocesan Synod, composed of the Bishop, the beneficed and licensed clergymen of the diocese, and the lay synodsmen, the former *ex-officio*, the latter elected by the several parishes, triennially, at the Easter Vestry, as already mentioned. The Bishop is president of the synod, which meets at least once a year. The Bishop, clergy, and laity sit together in the synod, and debate all questions together. If a division be called for on any question, all the members except the Bishop vote together, unless, upon the division being called, six members at least of either order present, require the votes to be taken by orders, in which case the votes of the clergy and of the laity are taken separately, and unless there is a majority of each order, the motion voted on falls to the ground.

“In case the Bishop dissent from the other two orders with respect to any proposed act of the synod, all action thereupon shall be suspended until the next annual meeting of the synod; and should such act be then reaffirmed by two-thirds of each of the other orders present and voting, and the Bishop still dissent, it shall be submitted to the General Synod, whose decision shall be final. Provided always that where any act has been affirmed by a majority of each order, it shall be competent for the Bishop to refer the question to the next General Synod for decision.”

The Diocesan Synod appoints a Diocesan Council yearly from among its members, consisting of the Bishop and such number of clergy and lay synodsmen as the synod may determine. The Diocesan Council meets usually once a month to transact business connected with the financial and other

affairs of the diocese, under the presidency of the Bishop, and presents a Report annually to the Diocesan Synod.

The General Synod holds its ordinary session in Dublin every year. This—the parliament of the Church of Ireland—consists of three distinct orders, viz., the Bishops, the Clergy, and the Laity; and of two Houses, namely, the House of Bishops and the House of Representatives; but both Houses sit together in full synod for deliberation and transaction of business, except in certain cases, to be presently mentioned.

The House of Bishops consists of all the Archbishops and Bishops of the Church of Ireland for the time being. The House of Representatives consists of 208 representatives of the clergy and 416 of the laity, taken proportionally from the various dioceses, and elected triennially by the several Diocesan Synods; the clerical members of each Diocesan Synod electing the clerical representatives for the General Synod and the lay members the lay representatives. Every lay representative in the General Synod, as well as in the Diocesan Synods, before taking his seat signs in a book kept for that purpose the following declaration:

“I, A. B., of _____, do hereby solemnly declare that I am a member of the Church of Ireland and a communicant of the said Church.”

The General Synod is presided over by the Primate, or, in his absence, by the Archbishop of Dublin. On occasions when both are absent one of the Bishops presides. The following is the mode of legislation in this Parliament of the Church of Ireland:

“Every proposed statute or canon shall be introduced as a Bill, and the course of procedure shall be as follows: No Bill shall be introduced except on leave given by a resolution passed in full synod. The Bill shall then be read the first time and printed. It shall then be set down for debate upon its principles, and a vote shall be taken on the question whether it shall be read a second time. If the Bill be read a second time a day shall be fixed for considering thereof in committee of the full synod. The Bill being reported, a day shall be fixed for the third reading, one clear day at the least being interposed. When the Bill shall have been read a third time and passed, it shall become a statute or canon of the General Synod, and shall thenceforth be a law of the Church of Ireland, and binding on all the members thereof.”

“The Bishops shall vote separately from the representatives, and no question shall be deemed to have been carried unless there be in its favour a majority of the Bishops present if they desire to vote, and a majority of the clerical and lay representatives present voting conjointly or by orders. Pro-

vided always that if a question affirmed by a majority of the clerical and lay representatives voting conjointly or by orders, but rejected by a majority of the Bishops, shall be reaffirmed at the next ordinary session of the General Synod by not less than two-thirds of the clerical and lay representatives voting conjointly or by orders, it shall be deemed to be carried, unless it be negated by not less than two-thirds of the then existing order of Bishops, the said two-thirds being present and voting, and giving their reasons in writing."

"No question shall be deemed to be carried in the House of Representatives unless in case of both orders voting together there be a majority in favour of the same of the representatives voting thereon, or in case of the votes being taken by orders, there be a majority in favour of the same of the representatives of *each* order voting thereon."

The Representative Body of the Church of Ireland.—This body, to represent the Church of Ireland and to hold property for the uses and purposes thereof, was incorporated by charter on October 10, 1870, and entitled the Representative Church Body. It is composed of three classes, viz., the *ex-officio members*, who are all the Archbishops and Bishops of the Church of Ireland for the time being; the *elected members*, consisting of one clerical and two lay representatives for each diocese; and the *co-opted members*, equal in number to the number of dioceses for the time being. Every elected and co-opted member retires from office on the first day of the third Ordinary Session of the General Synod after his election or co-option, but is eligible for re-election. The Representative Body is the highest executive body in the Church of Ireland: administers the financial and other business of the Church, and presents annually to the General Synod a Report of the financial affairs of the Church and of its own proceedings.

Another body connected with the General Synod, and a very important one, is "the Standing Committee of the General Synod." It is elected in the first session of each synod, and consists of *ex-officio* members, elected members, and co-opted members. The *ex-officio* members are the Archbishops and Bishops, and the Honorary Secretaries of the General Synod, all for the time being; the elected members consist of one clerical and one lay member representing each diocese; and the co-opted members, equal in number to the number of dioceses for the time being, are chosen by the *ex-officio* and elected members at their first meeting. The duties of the Standing Committee are to make all necessary arrangements for the meetings of the General Synod, and to manage all matters connected with the Synod Hall, etc.; to watch all legislation in Parliament likely to affect the interests

of the Church of Ireland, and to take such action with respect thereto as they may deem necessary. The Standing Committee also acts as a Permanent Committee of Educational Endowments, with the view of preserving and regulating all such endowments connected with the Church in all matters not sufficiently provided for by existing organizations. The committee presents an annual Report of its proceedings to the General Synod.

It remains to describe the Ecclesiastical Tribunals of the Church of Ireland. These are the *Diocesan Court* in each diocese, and the *Court of the General Synod*. The Diocesan Court consists of the Archbishop or Bishop of the diocese, and a Chancellor (who shall be a barrister of ten years' standing at the least at the Irish Bar) appointed by the Bishop as his assessor, and, in rotation, one clergyman and one layman, out of three clergymen and three laymen, elected by the Diocesan Synod and holding office for five years.

It is provided that, "in every case which involves a question of doctrine or a decision as to the criminality or the status or rights of any clergyman, all questions of fact shall first be tried in the Diocesan Court, composed of the Archbishop or Bishop, or his commissary or his chancellor, as the case may be, and a clergyman or layman appointed as aforesaid, and the case, with the evidence and findings upon such questions of fact, shall then be sent by letters of request to the Court of the General Synod, which, if either party so require, shall re-hear the case, or, if neither party requires a re-hearing, shall, upon the evidence and findings aforesaid, determine all questions involved in such case, and shall deliver judgment and pass sentence thereon according to law."

The Court of the General Synod whenever summoned shall be constituted of three Ecclesiastical and four Lay Judges. The three Ecclesiastical Judges shall be the three members of the House of Bishops first in order of precedence who may be able to attend. The four Lay Judges shall be the persons first in order upon the list of Lay Judges elected by the General Synod; those who are eligible being every person who, being a member of the Church of Ireland, has held the office of a Judge of the Supreme Court of Judicature, or certain other legal offices specifically mentioned. Ten such Lay Judges are to be elected in the first ordinary session of each General Synod. "The decision of the majority of the members of the Court of the General Synod shall be the decision of the Court, but in every case which involves any question of doctrine, or a decision upon the status or rights of any clergyman, the concurrence of two at least of the

Ecclesiastical Judges shall be requisite for an adjudication adverse to the clergyman charged."

"The plaintiff or defendant shall be at liberty to appeal from the sentence of a Diocesan Court to the Court of the General Synod, which Court has power to set aside, vary, or confirm the judgment or sentence of the Diocesan Court." "The several proceedings on all trials or appeals shall be preserved by the Registrar of the Court in which such trial or appeal shall be heard."

It will be readily seen that this constitution of the Church of Ireland is thoroughly and frankly representative of all orders in the Church. The archbishops and bishops, the incumbents, the curates and the laity, are all represented. Each part of the constitution, too, corresponds, and is subordinated to the part immediately above it. The General Vestry is the parliament of the parish, and elects the parochial executive body, namely *the Select Vestry*, and also elects its own lay representatives for the Diocesan Synod. The Diocesan Synod is the parliament of the diocese, and elects the diocesan executive, *the Diocesan Council*, and also elects its own representatives for the General Synod, the clerical representatives being elected by the clergy, and the lay representatives by the laity; while lastly, the General Synod is the parliament of the whole Church, and elects the executive body of the Church, namely, *the Church Representative Body*.

This constitution of the Church of Ireland has proved, as already observed, most thoroughly workable and efficient, nor has any friction worth mentioning occurred between any of the parts of the legislative machine. Each subordinate body is so fully represented in the one immediately above it that there is practically no opportunity for any friction between them to arise. The part of the constitution in which there might appear to be most danger of disagreement might be thought to be between the clergy and the laity in the Diocesan and General Synods, or perhaps between the House of Bishops and the House of Representatives in the General Synod. But the danger of conflict between the clergy and laity is obviated by the plan of taking the votes of the synod by orders, instead of collectively, if six members of either order should demand it, and also by the rule that in such case a motion falls to the ground, unless there be a majority of *each* order in its favour, because these regulations preclude any motion from being carried which is particularly distasteful to the clergy on the one hand or to the laity on the other. As regards disagreement between the House of Bishops and House of Representatives in the General Synod, it will be seen that the veto of the House of Bishops to be effectual as against a motion

re-affirmed in a second Session by the House of Representatives by a two-thirds majority, must be supported by not less than two-thirds of the then existing order of bishops, the said two-thirds being present and voting, and giving their reasons in writing. These safeguards have proved sufficient to prevent any serious collision between the clergy and the laity on the one hand, and between the House of Bishops and the House of Representatives on the other. As a matter of fact, the latter proviso has never come into action.

It will be observed that the number of lay representatives in the Diocesan and General Synods has been fixed at double that of the clerical. This is not found in practice to give the laity an undue preponderance, because the attendance of the clergy at the synods is in general much more regular than that of the laity.

The attendance, however, of the laity at both the Diocesan and General Synods is very large and influential, and exhibits in a most satisfactory manner the deep interest which they take in the affairs of the Church. The Sessions of the Diocesan Synods are sometimes concluded in one day, but often do not come to a close until some time the following day. Of the General Synod, the Session is usually prolonged into a second week. The synod meets in Dublin annually in the Synod Hall—a building which was specially erected for the purpose of its meetings by a munificent citizen of Dublin, Mr. Henry Roe, at a cost of about £12,000. It adjoins the ancient cathedral of Christ Church, with which it has internal communication. On the evening before the day the Session opens, there is held in the other cathedral of Dublin—the National Cathedral, St. Patrick's—a special service, with a sermon suitable to the occasion, and on the following morning, before the synod meets, there is a special celebration of the Holy Communion in Christ Church Cathedral for the members of the General Synod. The Hall in which the Synod meets is a rectangular chamber, at one of the longer sides of which is a platform, which is occupied by the archbishops and bishops forming the House of Bishops, whilst the remainder of the Hall is occupied by the clerical and lay representatives forming the House of Representatives. Both Houses sit and debate motions together, unless the bishops wish to discuss among themselves the measure before the House, in which case they retire for the purpose, and the debate is suspended until their return. The presiding prelate is assisted by a legal assessor, who sits beside him, and is usually a Judge of one of the Superior Courts. The rules of debate are laid down by the Standing Orders of the General Synod—the assembly comprises most of the leading men in social position and learning amongst the clergy and laity of the Church of

Ireland—and whilst the debates are often of an animated character, they are marked almost invariably by a tone of good feeling among the different members, and deference to the ruling of the chair, worthy of the best traditions of the House of Commons.

Such is a brief sketch of the constitution of the Church of Ireland, and its practical efficiency has been proved through years of peculiar difficulty and trial. It is of course closely linked with the system of finance which has been adopted throughout the Church; and questions of a financial character form a considerable portion of the business which comes before the Diocesan and General Synods. The general finance of the Church of Ireland, however, does not come within the scope of this sketch of her constitution. One point only in reference to finance may be mentioned, which is this—that in each diocese there is what is called a diocesan scheme of finance, under which stipends proportionate to the importance and means of each parish are appointed for incumbents and curates, and each parish has to raise annually by subscriptions or otherwise a certain lesser sum, at which, under the diocesan scheme, it is assessed. The clergy, both incumbents and curates, receive their stipends quarterly—on the first day of each quarter—direct from the office of the representative body; but the stipend of an incumbent is liable to deduction if the full amount of the assessment for the previous year has not been paid by the parish.

In connection with another point which excites much interest in the Church of England at the present moment—that is, Church patronage—the mode of appointment to ecclesiastical offices in the Church of Ireland may be interesting. And, first, with regard to incumbents: The appointment to any vacant parish is made by a *Board of Nomination*, composed of the Bishop of the diocese, who presides, and six nominators, three of whom—laymen—have been elected by the Easter general vestry of the parish in question at the previous triennial election, and who are termed the *parochial nominators*; whilst the three others—of whom two are clerics and one a layman—have been elected by the Diocesan Synod at the last triennial election, and are called the *diocesan nominators*. The mode of proceeding is this: Within a specified time after the vacancy in the parish occurs, the Bishop summons the Board of Nomination to meet on a particular day. The parochial nominators have in the meantime an opportunity of considering what appointment they would wish to be made; and it is certainly a matter of due courtesy—although not required by the constitution of the Church, and very frequently omitted—that the parochial

nominators should seek an interview with the Bishop, and confer with him on the subject of the appointment. In cases where this point of courtesy is omitted misunderstanding and disappointment are very apt to arise. When the Board of Nomination meets, any member of the board can bring forward the name of any clergyman whom he may think eligible, and the qualifications of those whose names are brought forward are discussed. Should the members of the board not be agreed, the matter may be put to the vote, in which case the clergyman who gets the greatest number of votes is appointed, or, as sometimes happens, it may be agreed to adjourn the meeting to a future day. It not unfrequently happens that the parochial nominators are united in supporting some clergyman whom the diocesan nominators do not consider the most eligible, and so the votes of the nominators are equally divided, in which case the decision of course depends on the way the Bishop may choose to vote.

This plan of appointment to parishes seems on the whole to be a very fair one, and to meet with general approval. It seems to carry out in its principle the representative character of the rest of the constitution. The parish is represented by the three parochial nominators, and the interests of the diocese by the three diocesan nominators, whilst the Bishop is given a fairly strong controlling influence. Occasionally, of course, appointments are made that cause dissatisfaction; but it would be impossible that any plan of appointment which the art of man could devise would result in perfect success, or would ensure general satisfaction being given in every case.

Appointments to vacant sees are made in the following manner:

Whenever any see becomes vacant, the Archbishop of the province convenes, so soon as may be convenient, the Diocesan Synod for the election of a successor. When the Diocesan Synod meets, the clerical and lay members present vote by voting-papers, each for one or more persons (not exceeding three), being bishops or priests of not less than thirty years of age, but no person is entitled to vote for himself. The voting-papers are then examined, and a select list prepared of such persons as have obtained not less than *one-fourth* of the votes of the members present and voting of each order, or *one-third* of the votes of the members of either order present and voting. If necessary, the voting shall be repeated until two persons at least shall be so qualified; and it is in the power of the synod, by a majority of both orders, at any time to add names to this select list. The synod then proceeds to vote on the names so selected, each member voting for one person only; and such voting must be repeated, if necessary, until

one person shall have obtained a clear majority of the votes of the members present and voting *of each order*. If the majority so obtained shall amount to *two-thirds* of the members present and voting *of each order*, such person shall be declared elected; if not, the name of the person shall again be submitted to the synod, and if *two-thirds* of the members present *of each order* shall *then* vote in his favour, he shall thereupon be declared elected. If there shall not be such a majority of votes in his favour, the voting must be repeated on the remaining names on the select list, until at least a second person shall have been chosen by a majority of the votes of the members of *each order* as before.

“ If any one person shall have been declared elected by the synod as aforesaid, his name shall be forthwith transmitted to the Bench of Bishops, who, if satisfied of his fitness, shall take the necessary steps to give effect to such nomination; and if more than one person shall have been chosen by the synod as aforesaid, the names of such persons (not exceeding three) shall be transmitted to the Bench of Bishops, who shall thereupon elect by a majority of their votes one of the said persons, if satisfied of his fitness, to the vacant see.”

The elections in the present year of Dr. Mervyn Archdall, Dean of Cork, to the Bishopric of Killaloe, rendered vacant by the lamented death of Bishop Wynne, and the election of Dr. Peacocke, Bishop of Meath, to the Archbishopric of Dublin, afford examples of the mode of election of Bishops in the Church of Ireland which may illustrate the foregoing remarks. The joint synods of the diocese of Killaloe and Kilfenora, Clonfert, and Kilmacduagh met on January 8, in the present year, in the Havergal Hall, Limerick, for the purpose of electing a Bishop of the united diocese. Previous to the opening of the synod Holy Communion was celebrated in Trinity Church by his Grace the Archbishop of Dublin, who afterwards presided at the election. After the President had delivered a short address and the assessor had explained the mode of voting and election, the synod proceeded to vote. In this first voting no fewer than seventeen different names were voted for. Of these the names of the three clergymen who had received more than one-fourth of the numbers voting were placed on a select list. The three names on the select list were then voted for, and it was declared that the Dean of Cork had received the votes of more than two-thirds of the clergy present, but was nine votes short of having received two-thirds of the votes of the laity. The question was then submitted to the house “aye” or “no” upon the name of the Dean of Cork; and on the vote being taken, the assessor announced that the Dean of Cork had two-thirds of the number of those who had voted,

whereupon the President declared him to be the Bishop-elect of the diocese.

Within a little more than a month after this election the revered Archbishop of Dublin himself passed away, and strangely in the providence of God it devolved on the Bishop of Killaloe (Dr. Archdall) to preside at the election of his successor. In this case neither of the two candidates received the number of votes required for their election by the Diocesan Synod, and the two names accordingly were transmitted to the Bench of Bishops, by whom Dr. Peacocke, Bishop of Meath, was elected Archbishop of Dublin.

On the occurrence of a vacancy in the see of Armagh—the Primacy—the Diocesan Synod of Armagh meets and elects a Bishop, who bears *ad interim* the title of Bishop-elect of Armagh. After his election the House of Bishops meet, and by a majority of their votes elect one of their number to the Archbishopric of Armagh and Primacy of all Ireland. And for the purpose of election the Bishop-elect is a member of the House of Bishops. The Bishop-elect may be elected to the Archbishopric of Armagh and Primacy of all Ireland; if not, he shall be consecrated Bishop of the see vacated by the Prelate elected to such Archbishopric and Primacy.

The appointment of Deans, Archdeacons, and other dignitaries, Prebendaries and Canons, rests, except in certain particular cases, with the Bishop of the Diocese. As regards the cathedral church of St. Patrick, Dublin, which has been made, since May 2, 1872, a national cathedral, having a common relation to all the dioceses of the Church of Ireland, each diocese has the right of appointing to one prebendal stall, and the Dean, as previously was the case, is elected by the members of the chapter out of their own body. It was enacted "that there shall be stalls in the said cathedral for the Archbishop of Armagh, the Archbishop of Dublin, and the other Prelates of the Church of Ireland."

In conclusion, it may be said that this uniformity of constitution, and its thoroughly representative character, the uniformity of financial arrangements, of ritual, and of the mode of appointment to ecclesiastical offices, and the centralization of power in the General Synod and its executive, the Church Representative Body—in a word, this union and discipline, combined with the free action of representative institutions, have had the effect of welding more and more every year the Church of Ireland into a compact, loyal, and united body, and she may be truly said to stand at this present moment—thanks be to our Lord Jesus Christ, the great Head of the Church—strong and united, "as a city that is at unity in itself."

ANDREW C. ROBINSON.

ART. IV.—SERVICES IN THE LUTHERAN CHURCH.

DURING last summer it was our good fortune to spend a Sunday in Nienburg-on-the-Weser, in the province of Hanover. Nienburg is a small country town of about twelve thousand people. There were only two places of worship open to us: we must go either to the Roman Catholic Church or to the Lutheran. There was no division in our party: we were unanimous in choosing the Lutheran Church. We were the more ready to go because we remembered reading some interesting articles in the *Guardian* about the Lutheran Church in Norway. That first visit interested us so much that even when we went to places where more choice was afforded us, we still attended the Lutheran Church.

The churches, as buildings, first claim our attention. Those we saw were very much larger than our ordinary parish churches. There was certainly a need for this, for in many of the towns and cities there is but one church. Often a large rural district is served by the one church in the town. Some of the newer churches are very fine buildings, while the older ones in the country towns cannot fail to recall to one's mind the parish churches of England.

Inside the church, the attention is at once drawn to the altar (this is their own word). Now there cannot be the least question that in Northern Germany the great majority of the people are thoroughly Protestant. A convincing proof of this is seen in the number of statues of Luther, Melancthon, and Gustavus Adolphus in most of the towns which we visited. This was also confirmed by the people with whom we conversed on this subject. Yet there are many things in their churches which those who belong to the Reformation school of thought in our Church are inclined to think of, either as exclusively Popish, or at least the thin end of the wedge of Romanism. On every altar stood a crucifix, some of them very costly and beautiful. There was also a carved representation of the Agnus Dei. There are on the altar candles, which are lighted during the time of divine service. There were also in many of the churches carved figures and paintings of the Apostles and other saints forming a reredos at the back of the altar.

The pulpit would next attract our notice. All those we saw were beautifully carved, and, from the care which is taken of them, it would be a fair deduction to say that preaching holds a high place in the estimation of German Lutherans. The font is not placed near the door of the church as with us, but stands in the chancel. A word must also be said about

the organs in Lutheran churches. The Germans are noted for their congregational singing, and it was quite evident that no expense was spared to get both large and good organs. The choirs of the churches we attended were large, and men, women, and children were utilized for this service. Their position was in the west gallery in front of the organ. In spite of the large choirs (or perhaps we ought to say, because of them) the singing was thoroughly congregational, though most of the tunes were by no means easy. We certainly might learn from the Lutherans in the matter of hearty congregational, and yet tuneful, singing.

The congregations varied in point of numbers, as they do with us. In the fashionable suburban churches of Berlin it was difficult to get even standing room. In Nienburg there was a very fair congregation. But we were surprised everywhere at the enormous preponderance of women. The men do not attend church, and, so far as we could see and hear (and we made many diligent inquiries), the same must be said of all parts of Northern Germany. One of the explanations we heard is that, just as our Church passed through a rationalistic period at the end of last century, so the Lutheran Church is now having to contend against similar rationalistic forces, and consequently the men are not attending the services. It seems to us that, so far as Northern Germany is concerned, it will not do to claim any superiority for the Lutheran Church over the Roman Catholic in attracting men, at least at the present time. We do hope, however, that a change may quickly come, and that the men may once more be drawn to church. There is a small portion of the church reserved for women who may care to sit apart, but there is nothing like the separation of the sexes, which seems to be a practice peculiar to the more advanced of the Sacerdotalists in our Church.

It seems strange that though the Lutherans use the word "altar," yet neither do the people call their ministers anything but "pastor," nor do the pastors desire to be called priests. When officiating in church, the pastor wears a black robe, also using white bands. He would recall to one's mind a minister of the Scotch Presbyterian Church.

The service—there is only one, excepting a short catechizing in the afternoon for children, which seems to take the place of our Sunday-schools—began at ten o'clock with a hymn, sung sitting. When the pastor had given out the hymn he retired to the vestry, and did not come into church till we had reached the last verse. This happened each time a hymn was sung. To us this leaving the congregation seemed a strange proceeding, but it was evidently the custom. When

this hymn was finished, the Gloria Patri was sung, after which came the Kyrie, "Lord, have mercy upon us; Christ, have mercy upon us; Lord, have mercy upon us," also sung. Then followed the "Gloria in Excelsis," set to very beautiful music. Just before the collect for the day came the salutation, "The Lord be with you"; and the answer, "And with thy Spirit." After the collect came the Epistle. There is a rubric here which directs the pastor to read an appointed lesson from the Epistles in place of the Epistle for the day, if he is going to preach from the latter. Whenever Holy Scripture is read, whether it be Epistle, Gospel, or text, the people all stand—this is to show their reverence for God's Holy Word. The response made by the congregation when the Epistle is finished is a threefold "Hallelujah," sung. The Gospel was then read; and again there is a rubric which directs the pastor to read an appointed lesson from the Gospels, if he is preaching from the Gospel for the day. When the Gospel was finished, the people replied, "We love Thee, O Christ." Here it may be just as well to note that in the Lutheran Church there is nothing like the same quantity of Holy Scripture read in the public service as in our own Church. If the pastor chooses to preach from other parts of the Bible, the people only hear the Epistle and Gospel Sunday after Sunday. There is no provision made for reading the Old Testament, unless some portion of it happens to be taken for the text. This seems to us a great lack, for one can hardly suppose that it is fully compensated for in the private reading of the people. When the response, "We love Thee, O Christ," had been made, the Apostles' Creed was recited by pastor and people. On certain occasions the Nicene Creed takes the place of the Apostles' Creed. A threefold "Amen" is sung by the congregation at the end of the Creed.

When the Creed was finished, the pastor gave out another hymn, during the singing of which the offertory was collected. The bags were placed at the end of rods about six feet long; and there was a small bell attached to each bag, so that there was a continual tinkling going on. The offertory was not presented as our alms are, but was taken by the collectors to the back of the altar. Meanwhile the pastor had gone up into the pulpit and gave the salutation, "Peace be with you all." The text was then given out, the people all standing. The sermons we heard all exceeded half an hour in length, and appeared to be delivered without the aid of any notes. Supposing that the sermons we listened to were average sermons, then there can be no doubt that the preaching in the Lutheran Church is better than in our Church. Those sermons we heard were plain and simple, yet direct in their

teaching, and delivered with real force and eloquence. Yet, as we have pointed out already, they fail to attract the men. When the sermon was concluded, the pastor offered up prayer from the pulpit. Then came the notices and the bans of marriage, which also were read out from the pulpit. The pastor next gave the benediction, using the sign of the cross. The service was not yet concluded, for the pastor came down from the pulpit and went to the altar, the people all standing. At the altar he took the eastward position while saying the closing prayers. The pastor is directed to close the ordinary service in one of two ways: (1) He prays for the Church, then he gives thanks, "Our Father," then the closing benediction, followed by a hymn; or (2) he uses the salutation, "Peace be with you," then follows the hymn, next the prayer for the Church, and finally "Our Father." It is left to the pastor's discretion whether he chooses (1) or (2), but in one of these ways the service comes to an end. It may be that these final prayers are extempore; there are only these directions in the Prayer-Book, though, of course, the prayers themselves may be found in some other service book.

This is the ordinary Sunday service; if there is to be a celebration of the Holy Communion, it follows immediately after the ordinary service. We made inquiries, and found that the celebration usually takes place once a month. While in Berlin we had an opportunity of attending the service (a translation of which will be found at the end of this paper). For the ordinary service the church was crowded to excess, so that there was not even standing room. The communicants, however, did not number more than thirty. This may seem almost incredible, yet none the less it is true. Considering the great pains that are taken by the pastors in the preparation for confirmation and first Communion, it seems almost unaccountable. There is, however, a strong prejudice against communicating, except at the first Communion, unless, as one we asked put it to us, "you want to be very pious, or you feel you have not long to live." This, however, does not seem altogether adequate to explain the almost universal neglect of our Lord's command. It certainly is not explained by the habit of non-communicating attendance, for we were the only non-communicants present; nor can it be accounted for by too frequent celebrations, as usually there is only one a month, and it certainly is not the desire or wish of the pastors. During the celebration the pastor took the eastward position, and lights were burning on the altar. The pastor, instead of delivering the elements into the hands of the communicants, placed them in the mouth, although the words of delivery are,

“Take and eat”; “Take and drink.” It will be seen that the service is much shorter than our own.

Reviewing both services, it must be acknowledged that the services are bright, with plenty of singing; the preaching was good, and yet one came away on the whole dissatisfied. Perhaps this may be accounted for in some measure by the lack of prayer and supplication. This part of worship occupies a very subordinate position when compared with the service of praise. The prayers are few in number, and did not seem to touch the complex wants and needs of our manifold nature. We did not at all wonder that those who had some acquaintance with our Book of Common Prayer praised it highly. We were told more than once how highly we ought to value our Prayer-Book; and we came away more than ever convinced that we English Churchmen have in that book a priceless heritage, for it gives us not only words for praise, but also for prayer and supplication, and both in due proportion.

Translation :

CELEBRATION OF LORD'S SUPPER.

Song of the congregation or of the church choir :

Create in me a clean heart, O God, and renew a confident spirit within me; lose me not from Thy sight, and take not Thy Holy Spirit from me.

During the song the Communicants advance to the front of the altar.

Pastor. The Lord be with you.

Congregation. And with Thy Spirit.

P. Lift up your hearts.

C. We lift them up unto the Lord.

P. Let us give thanks unto the Lord our God.

C. It is meet and right so to do.

P. It is meet and right, reasonable and wholesome, that we should at all times and for all things give thanks unto Thee, Holy Lord, Almighty Father, Everlasting God, through Christ our Lord, through Whom the Angels laud, the Lordships worship, the Powers fear, heaven and all the powers of heaven, together with the blessed Seraphim, with unanimous shout praise Thy Majesty. With them let us also join our voices, and worshipping, say to Thee :

Holy, Holy, Holy is God the Lord of Hosts. All lands are full of Thy Glory, Hosanna in the Highest. Blessed be he that cometh in the name of the Lord, Hosanna in the Highest.

Pastor reads the Exhortation :

My beloved in the Lord, he that will worthily eat and drink this Holy Sacrament must do two things : he must believe what Christ says, and do what He bids. He says, This is My body, which is given for you ; this is My blood, which is shed for you for remission of sins. This must you believe. But He bids Take, eat, and drink ye all thereof, and think of Me. This must you do according to His gracious Word and ordinance. But that the Almighty God and Merciful Father will richly bestow upon us His Holy Spirit, in order that we may apply ourselves to these two things from the bottom of our hearts, and also worthily receive the Holy Sacrament to the strengthening of our weak faith and bettering of our

sinful life, we will therefore call upon Him, and in the name of Christ pray from the bottom of our heart a devout Paternoster.

The Lord's Prayer without doxology follows.

Congregation. Amen.

Pastor. Our Lord Jesus Christ in the night in which he was betrayed took [the] bread, gave thanks, and brake it, and gave it to His disciples, and said : Take and eat ; this is My body, which is given for you. This do in remembrance of me.

Likewise He took also the cup after supper, gave thanks, gave it to them, and said : Drink ye all of it ; this cup is the New Testament in My blood, which is shed for you for the forgiveness of sins. This do as oft as ye drink it in remembrance of Me.

Then follows the distribution of the elements with the words :

Take and eat ; this is the body of Christ which is given for thee. May it strengthen and preserve thee unto eternal life. Amen.

Take and drink ; this is the blood of the New Testament which is shed for thy sins. May it strengthen and preserve thee unto eternal life. Amen.

Conclusion :

Pastor. Thank the Lord, for He is kind. Hallelujah !

Congregation. And His goodness endureth for ever. Hallelujah !

Pastor prays the collect :

We thank Thee, Almighty Lord God, that Thou hast quickened us through this wholesome gift, and we beseech Thy mercy that Thou mayest allow us so to thrive in strong faith towards Thee, and fervent love among ourselves, for the sake of Jesus Christ our Lord.

Congregation. Amen.

Pastor gives the Benediction.

Congregation. Amen.

I desire to express my obligations to the Rev. Superintendent Lührs, of Nienburg, for much information, also to the Rev. A. S. Thomson, M.A.

L. DEWHURST.

ART. V.—WORLDLINESS.

GOD originally made the world very good. There is nothing but what is excellent in its wonderful beauty, nothing but what is admirable in its riches and possibilities. The various forms of human society which exist upon it are capable of being right, true, and useful. All the operations and creations of men in every branch of science and art may be carried on to the glory of God. Besides rejoicing in the works of nature which He caused to proceed stage by stage towards perfection, we are told that even the human race, with all its crimes, sins, and follies, was not an object of distaste to the Almighty Spirit of Good ; rather, He caused His Divine Presence to appear in human form for the rescue of the sinful inhabitants which He had placed on this little globe : God so loved the world that He gave His only begotten Son.

It is, in reality, in the use that men make of the world, either in its material or its social sense, that the difference lies, whether we find it hurtful to us, or useful, or at any rate harmless. It is possible to imagine all men as wise as Socrates, or Marcus Aurelius; or as patriotic, zealous, and unselfish as St. Paul, Lord Shaftesbury, and General Gordon. It is possible to conceive all painters as elevated and ideal as Raphael and Turner; all poets as pure and transcendental as Milton and Wordsworth; all musicians as spiritual as Bach and Beethoven; all rulers as just and disinterested as Alfred and St. Louis; all ladies as noble and benevolent as Queen Margaret, and St. Elizabeth of Hungary, and Elizabeth Fry, and Florence Nightingale. If that were the case, a good use would universally be made of the world, and all that is in it. It would lose its temptations, and the ideal of paradise would be restored. The truth has been expressed with exact good sense by Lord Clarendon:

“They take very unprofitable pains who endeavour to persuade men that they are obliged wholly to despise this world, and all that is in it, even while they themselves live here; God hath not taken all that pains in forming, framing, furnishing, and adorning this world, that they who were made by Him to live in it, should despise it; it will be well enough if they do not love it so immoderately as to prefer it before Him who made it.” “If anyone would live as religion requires,” wrote Archbishop Tillotson, “the world would be a most lovely and desirable place, in comparison of what now it is.”

It is just because most men have made so bad and corrupt a use of the world, its beauties, treasures, opportunities, and the social arrangements and schemes of those who live in it, that it has become one of the three principal sources of temptation, and has got so bad a name.

“*Love not the world,*” wrote St. John to his disciples, “*neither the things that are in the world. If any man love the world, the love of the Father is not in him.*” And then he explains what he means by the world in its bad sense; he describes the bad sense by the items of its badness: “*For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world.*” And then he gives a reason why, even at its very best, the world must not engross our sympathies and affections, without some higher principle seen behind it and through it, giving it its true meaning and interpretation: “*And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever.*” The lust of the flesh means all the appetites and desires of the natural will when left unbridled, unregulated, uninspired, untransformed

by the will of the Almighty Spirit of Good. The lust of the eyes means our craving for every kind of sensuous beauty—beauty of landscape, beauty of art, beauty of human face, beauty of form and colour, beauty of houses, furniture, and equipment, when all that is not subjected to the principles of the Divine law of edification and the spiritual verities. By the pride of life we understand all exultation in mere physical vigour and sensation; all ambition; all admiration for display; all delight in pomp, pageant, and mere human glory; all love of ostentation; all worship of human splendour, and the material signs of earthly greatness. These things will always exist; but when our relation to them, or the way they affect us, is not subordinated to the love of God, then at once they become dangerous and poisonous to us, and we fall into sin.

It is because such multitudes of men and women have given themselves up heart and soul to all these earthly desires and delusions that the world has come to be regarded as the scene of wickedness, full of misery and degradation. Take, for instance, such a description as this, from a French priest (Caussin) of the sixteenth century:

“We live in a world extremely corrupt, of which it may be said, it is a monster whose understanding is a pit of darkness; his reason a shop of malice; his will, a hell, where thousands of passions outrageously infest him; his eyes are two conduit-pipes of fire, out of which fly sparks of concupiscence; his tongue an instrument of cursing; his face a painted hypocrisy; his body a sponge full of froth; his hands harpies’ talons; and, to conclude, he owns no faith but infidelity, no lord but his passions, no god but his belly.”

Well, that is the world at its worst, as man has made it, not as God designed or intended it, not as it still might be. Truer, I think, is the estimate of Emerson:

“The world is his who can see through its pretensions; what deafness, what stone-blind custom, what overgrown error you behold, is there only by sufferance—by your sufferance; see it to be a lie, and you have already dealt it its mortal blow.”

The reason why the love of the world is so debasing is that it turns the soul aside from God, and binds it to what is merely material. Materialism is very like worldliness: the dismal philosophy that there is no God, no spirit, no spiritual world, no eternity, no future, only the things that we know by our senses; that the thoughts, and the imagination, and the will, and the conscience, can all be accounted for by impressions made on the nerves. This is what the materialist believes, and acts accordingly. The man who has sold himself

to the world acts as if he believed it, whether he has thought out the theory or not. He allows no feeling of responsibility for the future to enter his mind. To him there can be no such idea as an abstract standard of right and wrong; conduct and events can only be estimated as they are more or less useful. It would be foolish for him to entertain any notions about the ideal; for the only thing that can concern him is the multiplication of pleasurable sensations. So, instead of being lifted into higher regions of aspiration after the divine and the perfect, instead of being ennobled by unselfishness, and purified by love, instead of setting his mind on the things that are true, venerable, just, pure, lovely, and of good report, things that are virtuous and praiseworthy, his thoughts are occupied by the pleasures of the day, the cares of this world, the fever of excitement, the race of ambition, the deceitfulness of riches, the indulgence of self; and all these things harden and debase the character. It is one of the laws of human nature that we become like that which we love. If we give our hearts to God, and always aim at the ideal, we shall constantly be growing in grace, and be changed after the likeness of Him Who was the express image of the Father of Lights, from Whom comes every good and perfect gift. If we love the world in its present unregenerate condition, in its present neglect of God, indifference to Him, and alienation from Him, we shall become hard, sordid, money-grubbing, covetous, unprincipled, delighting in all that is sensuous, longing always for the gratification of the appetites, and for irregular and illicit pleasures. It is the common experience of mankind that these things can never satisfy. They become in their turn tedious, empty, vapid. Those who have not got the fear and love of God in their hearts, and are starting forth in life, will never believe in the essentially disappointing character of all mere worldly affections and pursuits. They have to learn by their own bitter experience.

I suppose no man ever had a deeper, richer, or longer draught of the worldly spirit than Solomon; and the writer of Ecclesiastes has summed up the result in memorable language:

“I said in mine heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure: and behold this also is vanity. I said of laughter, It is mad; and of mirth, What doeth it? I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life. I made me great works: I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kind of fruits; I made me pools of water,

to water therewith the wood that bringeth forth trees; I got me servants and maidens, and had servants born in mine house; also I had great possessions of great and small cattle, above all that were in Jerusalem before me; I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces; I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem; also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joy; for my heart rejoiced in all my labour; and this was my portion of all my labour. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and, behold! all was vanity and vexation of spirit, and there was no profit under the sun!"

Nothing of all this was founded on the eternal. It was all for self, for splendour, for glory, for enjoyment. Nothing of it was done in harmony with the will of Him in Whom we live, and move, and have our being. It was all transitory, earthly, unspiritual. It quickly brought its own savour of weariness and disgust.

A curiously close parallel is given us in the confession of the celebrated Lord Chesterfield, the wittiest and most accomplished man of his day. Nature had done much for him: birth and education more. In his own age he was universally allowed to be the most charming and polished man in Europe. In the political world he was no less conspicuous than in the fashionable. Second to Solomon himself, probably no man ever possessed greater advantages for the attainment of worldly pleasure; no man ever drank deeper of the sweet, sorcerous cup of enjoyment. Hear him, then, at a time when inevitable disease and age hung heavy upon him, and rendered him incapable of any farther gratification:

"I have seen," he wrote, "the silly rounds of business and of pleasure, and have done with them all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I apprise them at their real value, which is, in truth, very low; whereas those that have not experienced always overrate them. They only see the gay outside, and are dazzled at the glare. But I have been behind the scenes; I have seen," he continues in a scornful metaphor, "all the coarse pulleys and dirty ropes which exhibit and move the gaudy machines; and I have seen and smelt the tallow candles which illuminated the whole decoration, to the astonishment of the ignorant audience. When I reflect on what I have seen, what I have heard, and

what I have done, I can hardly persuade myself that all that frivolous hurry of bustle and pleasure of the world had any reality; but I look upon all that is past as one of those romantic dreams which opium commonly occasions; and I do by no means desire to repeat the nauseous dose, for the sake of the fugitive dream. Shall I tell you," he goes on with increasing cynicism, "that I bear this melancholy situation with that meritorious constancy and resignation which most people boast of? No! for I really cannot help it. I bear it, because I must bear it, whether I will or no! I think of nothing but killing Time the best way I can, now that he has become my enemy. It is my resolution to *sleep* in the carriage during the remainder of my journey." Melancholy and hopeless conclusion to the life devoted to the world!

Very different was the conclusion arrived at by Sir Walter Scott and on the same ground, though by very different arguments: "The world is a dream within a dream; and as we grow older, each step is an awakening; the youth awakes, as he thinks, from childhood; the full-grown man despises the pursuits of youth as visionary, and the old man looks on manhood as a feverish dream. Death the last sleep? No! it is the last and final awakening!"

The awful dread which men who have lived for the world feel for the last terrible visitor, with whom they have made no reckoning, is a startling comment on the folly of their scheme of life. You remember how the Emperor Vitellius, who had devoted himself to the pleasures of the table, and who at one supper had before him 2,000 fishes and 7,000 birds, when death was approaching made himself intoxicated, that he might not be sensible of its pains or of the terrific change which it implies. You remember the bitter complaint of Cardinal Beaufort, in the time of Henry VI., when told he must die: "Wherefore should I die, being so rich? If the whole realm would save my life, I am able either by policy to get it, or by wealth to buy it. Will not death be bribed? Will money do nothing?" You remember how Louis XI. of France—that crafty and powerful King, who was the successful founder of the modern state of that empire—was so fearful of death that he strictly charged his servants, whenever they saw him ill, never to dare to name death in his hearing. You remember how the same great ruler, whenever his physician was obliged to threaten him with death, put money into his hands to appease him, so that the physician is said to have received 55,000 crowns in five months. Do you remember the gruesome picture of the deathbed of Cardinal Mazarin, who had all his life been devoted to the pomps and vanities of a splendid court, and to the delights of his own possessions?

A fatal malady seizing on him, he consulted his physician, who told him that he had but two months to live. Some days after he was perceived, in his nightcap and dressing-gown, tottering along the gallery, pointing to his pictures, and exclaiming: "Must I quit all these?" He saw his friend, and grasped him: "Look at that Correggio! this Venus of Titian! that incomparable Deluge of Carracci! Ah, my friend, I must quit all these! Farewell, dear pictures that I love so dearly, and that have cost me so much!" A few days before his death he had himself dressed, shaved, rouged, and painted. In this ghastly condition he was carried in his chair to the promenade, where the envious courtiers paid him ironical compliments on his appearance. Cards were the amusement of his deathbed, his hands being held up by others; and they were only interrupted by the Papal Nuncio, who came to give the Cardinal that plenary indulgence to which all the members of the Sacred College are entitled. "He that seeketh pleasures from the world," said Socrates, in one of those "testimonies of a soul," as Origen remarked, "naturally Christian," "followeth a shadow, which, when he thinketh he is surest of, it vanisheth away and turneth to nothing." "He that is enamoured of the world," wrote St. Ambrose, who had himself been Chief Magistrate of the City of Milan, before he was forced into the Archbishopric, "is like one that entereth into the sea; for if he escape perils, men will say he is fortunate; but if he perish, they will say he is wilfully deceived."

"I pray not that Thou shouldest take them out of the world," said our Lord, "but that Thou shouldest keep them from evil."

Our Lord, by Whom the words were made, was the very last being likely to sanction the mistake of the Manichees, and condemn all matter as evil. Rather, he proclaimed it as the vehicle for making known the Father's glory in the region of sense. He loved the birds and flowers, the cornfields, the sunrise, and the sunset. It seems probable that the universe is unlimited; that it extends for ever and ever in all directions; and that through all eternity, if we went from star to star, we should see still new stars beyond us. To condemn the workmanship and manifestation of the great Omnipotent Spirit would be in the highest degree absurd, unreasonable, and irreverent. It only remains for us to make the best use of it that is in our power, and so to place ourselves on the same side of that Almighty Being Who is bringing all things by slow and imperceptible stages towards some great universal end of perfection.

The great point is, that no man can serve two masters; no

man can at the same time be an adherent of materialism and the existence of a Divine Being; no man can be at once a servant of mere opportunism and the ideal; no man can at the same moment devote himself to self-indulgence and to duty. No man can serve God and mammon. Mammon was a Syriac word meaning "worldly power," used by our Lord to describe all the lusts and enticements of the world, especially riches. Milton, following the lead of our Lord, when inventing a picture of the wicked spirits who were driven out with Satan, and who led his hosts, seizes on the word mammon to describe all that is sordid and base in worldly affections. Mammon was the least erect, or the most grovelling, of all the spirits who fell from heaven.

Now, we cannot put our finger on any set of persons, or any set of institutions, and say, "This or that is the world." We Christians are necessarily in the midst of the world, and cannot get out of it till we depart to our heavenly home. The world presides over many departments of our life, and we cannot help it. Our Lord Himself does not wish us to go out of this world, but to be kept from any evil influence which its abuse may have engendered.

If, then, we feel ourselves becoming enslaved to ambition, without strict submission to the law of right and wrong, we are enlisting in the host of mammon.

If we cannot resist the calls of pleasure, and are becoming involved in its vortex, and are giving up all grasp on duty, then the cares and attractions of this life are becoming too much for our fidelity.

If we are beginning to think that art merely exists for its own sake, that it has no relation to the spiritual and ideal, and that it has no part to perform in the continual struggle of poor, wretched, suffering humanity to raise itself from the ties and bands of its grovelling sensuous nature, then we are on a dangerous and poisonous plane.

If we love nature as a mere expression of beauty, and human character as a mere phenomenon of interest and curiosity; if we prize literature merely for the tickling of our fancy; if all music is equally delightful to us, provided it is the expression of the sensuous, or of some striking form of experience, good or bad—then, indeed, we are plunged in the world, but are not being kept from the evil.

If, lastly, we think of our worship as something mainly external, relying chiefly on perfection of architecture, perfection of music, perfection of decoration, splendour of solemnity, and pageantry of costume, instead of chiefly, and indeed entirely, a matter of truth and spirit, of heart and mind, of soul, conscience, and morals, then we are in danger of bringing

the world into the Church, and of paralyzing religion at her very vital centre.

But with the true Christian it will be different. He will be determined to see the spiritual element, the choice of right and wrong, the sense of duty and of principle, in every experience that comes before him. Like Wordsworth, he will desire that there should be less of the merely sensuous, more of the spiritual, the ideal, the real. He wants to see the beneficent Power, the guiding Hand, the unfailing Promise, the abiding Hope, in all that submits itself to his senses :

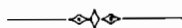
The world is too much with us ; late and soon,
Getting and spending, we lay waste our powers ;
Little we see in nature that is ours ;
We have given our hearts away, a sordid boon.

This sea, that bares her bosom to the moon,
The winds that will be howling at all hours,
And are up-gathered now like sleeping flowers—
For this, for everything, we are out of tune.

It moves us not. Great God, I'd rather be
A pagan suckled in a creed outworn,
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn ;
Have sight of Proteus rising from the sea,
Or hear old Triton blow his wreathed horn.

That is not a declaration in favour of Pantheism ; it is a vehement protest against the materialism, the faithlessness, the worldliness, of professing Christians. It is our privilege as well as our duty to see God in everything. It is our prerogative, by His help, to choose the evil from the good. It is our right, in walking through the world, and accepting indifferently its rules, courtesies, and schemes, to turn all to God by the indwelling power of the grace of God. If we are unselfish, patriotic, earnest, sincere, conscientious, lovers of the people rather than lovers of ourselves, inspired by an enlightened ideal which is born of Christian principle and truth, indefatigably active in promoting God's kingdom of righteousness, justice, and peace amongst men, then we shall have found the happy secret of using the world, and not using it up to our own hurt ; of setting our affections on things above, not on things below ; of not desiring to be taken out of the world, with all its responsibilities, opportunities, and interest, but of being, by God's grace and our own earnest purpose, *kept from the evil !*

WILLIAM SINCLAIR.



ART. VI.—NEW DOORS IN THE TEMPLE OF TRUTH.

THE FIRMAMENT.

WE use the word "ether" in two different meanings. The first, as name of a colourless liquid, the vapour of which is greatly helpful in allaying pain; the second, as that substance, whatever it may be, supposed to fill all space—the sky, the expanse of heaven, "the spacious firmament on high."

"Firmament" conveys the meaning of solidity, but the original Hebrew word rather means extension with great tenuity. No one knows what the substance is, but it is assumed to be the means of bridging the tremendous void which everywhere separates suns and systems from their planets, and from the other constellations. It is with regard to this void—not really a void at all—that experiment, invention, electrical advance in our own time, is opening new doors in the Temple of Truth. The blue expanse, "over-spangled with a million of little eyes," is a dream of beauty within dream. "Most dreams are more slight than the mere nothings that engender them;" but the dreams of science as to the all-encircling expanse are becoming realities; and our religious conceptions receive scientific and grand explanations; their full meaning will be a startling light to coming generations.

If we take the atmosphere as that lower part of the firmament nearer to us, and the ether more specially the upper, "Waters above the firmament and waters below" may be understood as water in vapour extending to the heights, and water ready to descend in rain from the clouds near to the earth.

A great early teacher asks, "Hast thou with Him spread out the sky, which is strong, and as a molten looking-glass?" (Job xxxvii. 18).

Molten does not mean firm, but fluid; scientific men suggest that the spaces of the universe, those separating the stars and the vaster sphere, are occupied by a marvellous transparent fluid. It is thought to have density and rigidity, is colourless, and so surpassing in tenuity that it pierces all combinations of matter, and surrounds, and possibly fuses, or is in every atom. No part of the universe, however small or vast, is free from it, there is no break in the continuity. A touch on any part will send a quiver through the whole; the atoms are said not to quiver, the quiver runs through them. Verily, truth surpasses the flights of fiction!

PREBENDARY REYNOLDS.

Short Notices.

Leo XIII. at the Bar of History. By Dr. MCKIM. Pp. 132. Gibson Bros., Washington.

The learned writer discusses very temperately the various points raised by the Pope's Encyclical on Christian Unity. He traces the growth of the primacy anciently conceded to the Bishop of Rome; the development of the Papacy; the forged Isidorian Decretals; Irenæus's views on primacy; Cyprian's views on the equality of Bishops; the Greek witness to the independence of National Churches, and other kindred and important matters. To any not steeped in tradition it must be absolutely convincing.

Sunday Hours. Pp. 596. R.T.S.

This is a new serial, full of promise. The illustrations seem constantly to improve, and it is indeed highly successful in that respect. Biographies for boys; Sundays at various public schools and other places; suitable stories and agreeable sketches, make it a very pleasant collection.

Theological Literature in the Church of England. By Bishop DOWDEN. Pp. 212. S.P.C.K.

New York has a general theological seminary, and the Paddock Lectures were founded there in 1880. The Bishop of Edinburgh delivered them last year. He has given us a very interesting and comprehensive survey of theological literature in the Church of England from the Reformation until the beginning of the eighteenth century. The tone is perfectly impartial, and the analysis discriminating and accurate. It is a useful and trustworthy guide and handbook to the theological student.

Lives of the Saints. By the Rev. S. BARING-GOULD. Vol. II. Pp. 455. Price 5s. Nimmo.

This is a new edition in sixteen volumes. The present volume contains 174 biographies and 29 illustrations; some of them are very obscure people, but many of them are very interesting. Some of them belong only to the Roman Martyrology, but they all throw light on various periods of Church history and Church thought, and some interesting facts may be found for daily reading.

Social Transformations of the Victorian Age. J. H. S. ESCOTT. Pp. 450. Price 6s. Seeley and Co.

This admirable volume gives a comprehensive survey of the national growth during the sixty years' reign of the Queen, under thirty-one headings, and will be invaluable for all speeches and sermons on the subject. Such subjects are treated, as wealth, steam, plutocracy, India, social citizenship, parish government, county government, elementary education, graduated education, public schools, universities, the drama, House of Commons, royalty, army, navy, science, music, art, religion, medicine, and the like. These subjects are all treated with the fulness of information and impartiality of an accomplished reviewer.

A Sacerdotal Ministry. By the Rev. P. VALPY M. FILLEUL. Pp. 26. Price 2d. (12s. per 100). 18, Paternoster Row.

A careful explanation of the Reformation view of the Christian Ministry.

Twenty Years on the Saskatchewan. By Canon NEWTON. Pp. 184. Elliot Stock.

This is a narrative of the life and thoughts of a very earnest missionary in North-West Canada. The accounts of the country, its past and future, and the Indians, with all the problems which they present, make an inter-

esting chapter in missionary enterprise, and will no doubt be largely read in the increasing interest which is taken in missions. It will be a capital book for reading aloud at parish gatherings.

The Clergy List for 1897. Kelly and Co.

This volume contains an extraordinary improvement on previous editions in having a complete record of the official life of every clergyman. Last year the alphabetical list was over 495 pp.; this year, though printed in double columns, over 1,000. It adds greatly to the value of the book. In this list are also included the names of the clergy of Ireland, Scotland, and the Colonies. Again, the income of the benefices is given as near as possible at its present value.

The Ecclesiastical Commissioners have supplied the editors with varied and valuable information. The late appearance of the book is due to the enormous extra labour involved by these additions, but hereafter it will appear as usual in January.

The Authorised Form of the Jubilee Service. Messrs. Eyre and Spottiswoode have forwarded the only authorised form of this service. It is the Accession Service as altered by the Convocations of Canterbury and York (though not finally), with the addition of a special collect of thanksgiving by Archbishop Temple.

We have also received the following magazines: *Good Words, Sunday Magazine, The Leisure Hour, The Critical Review, The Anglican Church Magazine, The Church Missionary Intelligence, The Evangelical Churchman, The Church Sunday-School Magazine, The Fireside, Sunday at Home, The Girl's Own Paper, The Boy's Own Paper, Sunday Hours, The Church Worker, The Church Monthly, The Church Missionary Gleaner, Light in the Home, Awake, India's Women, The Cottager and Artisan, Friendly Greetings, Golden Sunbeams, Little Folks, Our Little Dots, The Child's Companion, Boys' and Girl's Companion, The Children's World, Daybreak, Day of Days, Dawn of Day, Home Words, Hand and Heart, and Church and People.*

The Month.

CLERICAL INCOMES.

THE managers of the Clergy Sustentation Fund for the diocese of St. Asaph have had the good fortune to secure the valuable aid of Mr. Gladstone as a speaker for the fund. Few subjects can now tempt the aged statesman to raise in a long speech what the Bishop of Rochester well styled "the greatest and most thrilling voice of our generation." It is worthy of note that "the scandal and the shame of clerical poverty," as Mr. Gladstone termed it, has incited him to such a speech as should carry the facts a very considerable distance and with great effect. By one striking illustration he showed the *raison d'être* of the whole matter. In 1812 wheat was selling at 20s. a bushel, whereas that is the price of a quarter, eight times as much, at the present time. The farmers, the landlords, and the rural clergy are the classes chiefly touched by this tremendous revolution of prices. Few farmers and fewer landlords depend solely on grain crops. But in the case of the clergy more than half of the total income from benefices in the Church of England is

derived from tithes, while a large portion of the remainder comes from glebe lands, which have become seriously depreciated by the fall in the price of corn. A single instance given by Mr. Gladstone, of a living worth formerly about £500 a year, now reduced to something very little over £100, might be paralleled almost without limit throughout the country.

THE LIQUOR COMMISSION.

Two excellent witnesses have lately been examined before the Royal Commission on the Liquor Traffic. Lady Henry Somerset said she had for thirteen years been conversant with the lives of the very poor, and had made a special study of the effects of drink chiefly among the colliers and ironworkers of South Wales and the poor in London. In her opinion the present penal system of dealing with inebriates was futile. Alcoholism, being a disease, should be treated physically as well as morally. In her home for inebriates at Duxhurst a woman who had been convicted 288 times was perfectly manageable after four months, and was completely cured in a year. A large proportion of the working classes in this country spend as much as 6s. out of a weekly wage of 21s. It was impossible for them to subsist decently on the balance. In these cases the pledge proved of the utmost value. The law to control public-houses was admirable in theory, but was ineffectual in practice. Police inspection practically did not exist. A series of charts were put in of certain districts in London, showing that the licenses granted for poor parts were wholly out of proportion to the requirements of the neighbourhoods. In the Soho district there was one public-house to every 17 houses and every 200 inhabitants. In Whitechapel Road there were 45 such houses in one mile. In the Fitzroy Square district the proportion was one to every 25 houses and 300 inhabitants. Whereas in better districts, such as Belsize Park, the proportion was one to 282 houses and to 2,047 persons. Competition among brewers caused the increase of public-houses in number and size. In conclusion she recommended reforms embracing the following points: Replacement of the present licensing machinery by some means of directly consulting the wishes of the people in each locality; central police inspectors; all offences to be permanently recorded against the premises; magistrates to control structural alterations; protection for persons bringing evidences against public-houses; statutory prohibition of serving children under fifteen for on or off consumption.

Mr. James Moore said that he had twenty years' experience of seamen in various seaport towns. He gave several instances of the good effects produced by the abolition of superfluous public-houses. They were as attractive to seamen as sweets to a child. He frequently had to remove drunken sailors from them between 11 a.m. and 5 p.m. In Bristol many public-houses, which were used as seamen's lodging-houses, had music and dancing licenses. In one he had known of 226 sailors lodging, although there were only nine beds. Crimps of every variety decoyed the men to such places. Cardiff was the only town which had availed itself of the Merchant Shipping Act of 1884, Section 214, under which the local authority was empowered to make by-laws providing for the sanitary supervision of sailors' lodging-houses. Cardiff also had passed an excellent municipal by-law forbidding places licensed for the sale of liquor and clothiers' shops being used for sailors' lodging-houses, as in such places the men were robbed in the most shameful manner. He had visited disguised a public-house in a court, and had found two women on the watch at a window, and twenty-seven men in the taproom being flattered and fleeced by crimps, prostitutes, bullies, and Jew clothiers. If the police visited it, their approach would be signalled, and there were

ways of escape through the back-doors. The closing up of such doors had effected considerable reform to his knowledge. He recommended 9.30 p.m. as a closing hour in seaport towns. Publicans were generally in favour of Sunday closing. He had visited fifty public-houses used by sailors, and in forty-seven the landlords had declared in favour of it.

DISCOVERY OF GREEK PAPYRI.

Two Oxford men, Mr. B. P. Grenfell and Mr. A. S. Hunt, working on behalf of the Egypt Exploration Fund at Behnesa, the ancient Oxyrrhyncus, have lighted on a most important collection of papyri. The old town, of which practically only the site now remains, has hitherto been almost untouched by excavators and antiquity-hunters, although it has long been used as a quarry for stone and bricks. On careful examination, a considerable number of papyri were found in the ancient rubbish-heaps, while in three mounds so many rolls were discovered together as to lead to the supposition that a large portion of the archives had been hidden there at a time long previous.

The papyri are mainly Greek, with a few Arabic, Coptic, and Latin MSS. They date from the Roman Conquest to early Arab times. No less than 150 complete rolls of large size have been retained by the Gizeh Museum. The remainder, mainly of a fragmentary character, is being forwarded to England, where it will be examined and published by the discoverers. A great number of coins, some 200 inscribed ostraca, with some bronze and ivory ornaments of the Roman and Byzantine periods, were also found.

Among the papyri already partly deciphered is a leaf from a third-century papyrus book, containing what appears to be Logia, or sayings of Christ. It is most interesting to find that several of these are not in the Gospels, while others show considerable divergences from the parallel places in the Gospel narrative. It was at first hoped that these might prove to be some of the Logia which Papias speaks of as collected by St. Matthew. This, however, proves to be not the case. When a complete examination has been made of the MSS., doubtless many of them will prove to be classical and Christian MSS. of great value, as several of them are written in the ancient character.

DR. CREIGHTON ON READING.

The Bishop of London, in an interesting address at the annual meeting of the London Diocesan Church Reading Union, made some pungent remarks on the modern habits of disjointed reading. He said that a very learned man had once confessed to him that he had ruined his power of giving consecutive attention to a subject by looking at things here and there in newspapers, and getting into the same habit with books. Many excellent papers gave half a column to every conceivable subject on earth, with the result that their readers could retail a quantity of information, and become very conceited by creating a false reputation that they were great researchers in unknown fields of observation. The only way to read thoroughly was to read widely upon a subject. English people were sorely undisciplined in this respect. They resented it as an insult to be told that trouble was needed to form a right opinion. They picked up odds and ends of opinion, and threw them about the world as eternal verities. A cultivated form of ignorance which did not know, and yet expressed an opinion, was infinitely worse than absolute lack of knowledge. Some people, especially lay magazine-writers, combining extraordinary ignorance of theology with extraordinary dogmatism, express emphatic views of what religion is or ought to be, and yet are continually stating that all theological dogma is nauseous and unwarrant-

able. Yet Catholic dogma was only an accurate statement of what was true. Such persons started with the preconceived notion that the Early Church set to work to make a series of untruthful statements about the Gospel. A dogma was formulated to protect the historic record of the historic Christ against mere plausible opinion-mongers. Only by continuous study could even the cleverest people arrive at truth on any subject, and people have no more right to pick and choose among the facts of theology than they would have among the facts of other sciences.

EVANS v. THE BISHOP OF DURHAM.

An ecclesiastical decision of some importance has been pronounced by Justices Day and Lawrence. A clergyman of the name of Evans was in August of last year deprived of his living by the Bishop of Durham, being convicted of immorality and drunkenness in the Consistory Court of that diocese. In the December following the Bishop gave notice that he should depose Mr. Evans from Holy Orders, by the power conferred by the recent Clergy Discipline Act. Mr. Evans applied to the Judges for a prohibition of this step, on the ground that the Bishop, having already pronounced a "definitive and final decree" of deprivation, was *functus officio*, and could not add to the sentence. The Judges have refused to prohibit the Bishop, holding that he was perfectly entitled to take time for full consideration before proceeding to such a solemn step as deposition from Holy Orders. While it was undoubtedly painful to the delinquent in this case to be not only deprived of his cure, but also, after the lapse of several months, to be degraded from the priesthood, yet in many cases the extension of time would probably lead rather to episcopal leniency than otherwise.

HUNTER-HOOD v. THE ATTORNEY-GENERAL.

This was a case heard on appeal by the Lord Justices as to whether a testamentary gift for the purchase of advowsons, restrictions being named as regarded the persons to be appointed, was charitable. Mr. Edward Hunter, of Blackheath, and County Wicklow, Ireland, dying in July last, bequeathed the whole of his estate to trustees for the purchase of advowsons or presentations, the erection, improvement or endowment of churches, chapels, or schools. The condition was appended that the services and teaching in the aided churches, chapels, and schools should be Evangelical, and free from all Roman Catholic tendencies. The heir-at-law held that the objects of the gift were not of a charitable nature, owing to the restrictions. Mr. Justice Romer upheld this view, and declared that as regards the residuary gift the testator died intestate. The Lord Justices, however, while considering that the will was a curious one, yet could not allow that the manner of gift made it invalid. The order of the inferior court was accordingly reversed, and the intention of the testator was upheld.

THE ROMANES LECTURE.

The Romanes Lecture in the Sheldonian Theatre was this year delivered by the Right Hon. John Morley, M.P., who gave a brilliant summary of the times, the life, and the methods of Niccolo Machiavelli. He agreed in the condemnation which even the world's conventional morality has meted out to Machiavelli. True citizenship is "a partnership in every virtue and in all perfections." Machiavelli's fundamental principle was the elimination of not only theology and morals, but also ethics from the science of government. Therefore, although his intellect was exceedingly keen and well trained, and his literary style the acme of directness and force, his whole system was subversive of every good and ennobling power which tends to raise humanity.

Two brand-new saints have been lately canonized in St. Peter's at Rome by Leo XIII. One is Anthony Zaccario, of Cremona, founder of the Barnabites, a body of preaching priests; the other is Peter Fourier, of Lorraine, a zealous reformer of the Order of Canons Regular, an educationist and a missionary. Both were born in the sixteenth century. This is the first canonization in St. Peter's for thirty years. A congregation of some 40,000 persons assembled, and the scene in the basilica was extremely brilliant.

The Bishop of Gloucester and Bristol, Dr. Ellicott, has taken farewell of the clergy and laity of the Deaneries of Bristol, Stapleton, and Bitton, consequent on the refounding of the ancient diocese of Bristol, after an effort which has extended over thirteen years.

The senate of Cambridge University has rejected the proposal to admit women students to titular degrees by a majority of more than a thousand votes (1713 to 662).

A "tardy bust" to Sir Walter Scott has just been placed in Westminster Abbey, sixty-five years after the great novelist's death.

GIFTS AND BEQUESTS.

Under the will of Lady Victoria Catherine Mary Pole Tylney Long Wellesley, of West Stokehouse, Chichester, and of 59, Portland Place, W., who died on March 29 last, aged 77 years, personal estate, valued at £332,283, has been left mainly to charitable objects. The list is a long one, and shows a wide acquaintance with Christian work. A few of the societies benefited are as follows: £6,500 to the Church of Ireland Sustentation Fund; £2,000 to the Corporation of the Sons of the Clergy; £2,000 to the C.M.S.; £1,000 to the C.P.A.S.; £1,000 each to the Jews' Society, the Missions to Seamen, the Colonial and Continental, the London City Mission, the C.E.T.S., the Church of England Book Society, the Society for Prevention of Cruelty to Children; the Dean Close Memorial School, and the South Eastern College, Ramsgate, each receive £500; so also do the Waifs and Strays Society, Dr. Barnardo's Home, the Church of England Scripture Readers' Association, etc. Many hospitals, infirmaries, and homes in London and the provinces benefit under this very munificent bequest.

Obituary.

THE Rev. R. J. Wilson, Warden of Keble College, Oxford, was educated at Cheltenham, and gained a post-mastership at Merton College in 1858. He obtained a second class in *Lit. Hum.* in 1862. He was an assistant master of St. Peter's College, Radley, and soon passed to Marlborough, under Dr. Bradley. He gained an open Fellowship at Merton, where he resided ten years, partly as tutor and partly as junior bursar. For a time he held the college living of Wolvercote, and became a total abstainer in order to help his parishioners. In 1877 he became Warden of Radley, where he remained till 1888, when he was nominated to succeed Dr. Talbot as Warden of Keble College. He was essentially a strong man in mental power, in the activity of his life, and the firm gentleness of his character.