

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

THE
CHURCHMAN

DECEMBER, 1896.

ART. I.—REUNION.

IN any consideration of the question of the Reunion of Christendom, the intermediate position of our own Church will be felt to have special interest and importance. We stand between the Church of Rome on the one side and the Non-Episcopalian communions on the other. I am not forgetting the Eastern Churches, or their high claims on our sympathy and respect; but we in England are less closely in contact with these than with the great Latin Church and the Protestant bodies which have dispensed with the Episcopal succession. Those of us who yearn for reunion are looking, as our leanings incline us, either towards Rome, or towards Non-Episcopalian Protestantism; we are considering on what terms we might consent to be joined again in some way to the Roman Church, or by what concessions any Protestant communions might be induced to coalesce with the English Church.

I think it will be universally admitted that negotiations aiming at actual reunion on either side are at the present time quite hopeless. As regards Rome, *Roma lacuta est*. The demands of the Papal See are more exacting than ever. Leo XIII. is the most benevolent of Popes, most anxious to commend himself and his Church to all non-Papal Christians; but in his recent Encyclical letter on the Unity of the Church he declares as positively as possible that he will hear of nothing on the part of those who are now separated from Rome but absolute submission to the chair of St. Peter, absolute acceptance of every dogma affirmed by the Vatican Council. And there is no movement in the Roman Catholic Church pretending to overbear the personal authority of the Pope. Anglicans may go over to Rome individually, as they have done; of no other way of reunion can they entertain at

present the slightest hope. Nor is there any desire of corporate reunion with the Anglican Church, here, or in the Colonies, or in the United States, stirring in any single Non-conformist communion. Dissenters find it a simple matter to join the Church, and this way of reunion is the only one thought of.

At the same time it is reasonably urged that aspirations after reunion cannot be without effect; that if the sense of the unchristian nature of schisms in Christendom is growing deeper and more acute in Christian minds, such a feeling must be a breath of the Spirit of Christ; and that it is most desirable that we should let our hopes play freely about ideals of Church Unity. Ah, yes! Christians ought surely to be intolerant of disunion amongst professing Christians; they ought to be convinced that there is something wrong, something to be corrected, if believers in Christ cannot worship and labour in unison. I know what the sectarian spirit has found to say. This is the language it is accustomed to use: "It is no doubt very deplorable that there are so many of those who call themselves Christians who do not entertain right views in religion; the fact is a mystery, and not the only mystery in human existence; but truth is truth, and, whether those who hold the truth are many or few, the truth must be maintained firmly and without compromise; those who have been taught by Christ and the Spirit cannot consent to associate with themselves any who have not been thus taught." What can sound more plausible? Thus have churches and sects and cliques wrapped themselves in cloaks of self-complacent separatism. But it is one good thing in our age, that the bulwarks set up to divide Christians from one another are being undermined. In all denominations we are not so sure of ourselves; we see in those who are not of our communion signs of truth, proofs of goodness, which forbid us to assume that Christ has not taught them, that His Spirit has not moved in them. The Pope may still be obliged to tell us that he is very sorry, but he can only regard us as rebelling against Christ so long as we decline to accept the minutest particulars of what the Church of Rome teaches; but good Roman Catholics do not feel like that. And we of the Church of England are happily not bound to "unchurch" Roman Catholics—whatever unchurching may mean. You may easily meet with delightful instances of intimate Christian fellowship between Anglicans and Roman Catholics, the letter of repulsion proving powerless against the spirit of attraction. And as regards Dissenters, when we see our High Churchmen, including bishops and archbishops, inviting dissenting ministers to join them in prayer-meetings, we want no other proof that

Christian union can live and work underneath denominational differences.

The desire of reunion with Rome may indeed mean nothing but uneasy misgivings as to the safety of our Anglican position. Those who are always dwelling on the "Nulla salus extra ecclesiam" may well be anxious to know for certain what the true Ecclesia is. The question, "Is the Church of Rome the true Church or not?" has haunted and troubled many Anglicans until they have succumbed to the pretensions of the Church which at all events claims, as no other does, to be the one only Church of Christ. And those who cannot bring themselves to the point of going over would find comfort in getting their Church recognised in some way by Rome. But with this kind of craving for reunion I do not deal. I assume that we here are interested in, and sympathize with, that nobler Christian longing, which is troubled by the divisions of Christendom as violating the unity for which Christ prayed. As I have said, we can find no encouragement in the signs of the times to pursue any scheme of corporate reunion. But we do find encouragement, wonderful encouragement, to follow after Christian fellow-feeling, by cherishing a common belief that Christ is seeking all men, a common tenderness towards each other's pious prepossessions, a common desire and hope that all the world may be subdued to Christ. In that direction, we may confidently believe, Christ is pointing.

I can understand its being doubted whether it is desirable to get over the repugnance to popery and the dread of Papists which have been the traditional instincts of Protestants. Such a change of feeling is a very serious matter, and mere indifference to dogma is not a state of mind in which earnest Christians can find comfort. But where Christ leads it is safe to follow, even if the path is an untried one. And to the simple and teachable Christian mind there is a great deal that is attractive and of high promise amongst Roman Catholics at the present time. There is a new interest in the Scriptures, a new desire to get at their real meaning, which may inspire the best hopes. And in a multitude of pious lives we may see that what is dominant, what is vital, is that devout, overmastering reverence for the true Christ which makes all Christians one. With that it cannot but be right to sympathize; and when any mutual approach between Roman Catholics and ourselves is prompted by Christian sympathy, we shall not think it necessary to guard ourselves from misunderstanding or infection by some solemn repudiation of Romish error. The one thing that offers the best promise for the future is that in every section of Christendom hearts should be increasingly drawn towards Christ and increasingly

influenced by the Spirit of Christ. It does not matter so much that errors of belief should remain in the formal profession, if they are tending to drop out of the real religion of those who profess them. Churches and denominations are terribly clogged with the mistakes of past generations, and it is difficult to see how false doctrines are to be got rid of; but the first necessity is that they should wither and grow dead—which is a thing that may easily happen.

But if Christians in all Churches and sects were to be moved to cultivate spiritual sympathy and mutual respect towards each other in Christ, might not this disposition tend to make them satisfied with a Christendom cut up into a multitude of denominations, and be dangerous to belief in that unity of the Church on which stress is undoubtedly laid by the Apostles, as well as by all the later Fathers of the Church? The fear of such an influence has given birth to that pathetic pleading on behalf of the unity of the Church which the Pope has addressed to the Christian world in his recent Encyclical letter. This manifesto is a declaration against the possibility of any kind of union of Christians except under one absolute earthly government. There is nothing new in the Pope's doctrine concerning the Church; he asserts, as he could hardly help doing, that there is but one Church, that the Roman Church is the one Church, that all who do not belong to it are cut off from the grace of Christ, and that if they call themselves Christians they are rebels against Christ; but we seem to trace in this letter a new shrinking from the old sentiment and language of Rome about non-Roman Christians. And there is a certain novelty also, if I am not mistaken, in the ground of the Pope's argument. "Christ the Lord," he says, "instituted and formed the Church; wherefore, when we are asked what its nature is, the main thing is to see what Christ wished, and what, in fact, He did. . . . It is so evident, from the clear and frequent testimonies of Holy Writ, that the true Church of Jesus Christ is one, that no Christian can dare to deny it. But in judging and determining the nature of this unity many have erred in various ways. Not the foundation of the Church alone, but its whole constitution, belongs to the class of things effected by Christ's free choice. For this reason the entire case must be judged by what was actually done. We must, consequently, investigate not how the Church may possibly be one, but how He who founded it willed that it should be one." That is precisely the modern method of inquiry, commonly called the historical method. And it is the Protestant method also, inasmuch as the appeal is to Holy Writ. And the inquiry to which the Pope invites us is of primary interest to all who are thinking about reunion. For we are anxiously

asking ourselves what we are to make of a Christendom divided as we behold it. Is the one Church of Christ conceivable except as a single organized community? Is it the first thing for a Christian to do, to find out which of the competing communions is the true Church, and to "unchurch" all the rest? Or is it safe to hold that a Christian ought to respect the particular calling he has received in his birth, and that his first duty is to believe in and follow Christ to the best of his knowledge and power in the denomination into which he has been born? Let us welcome this appeal of the Pope. We cannot do better than go with him to the New Testament, to see what we can learn as to the original making and form of the Church.

But the Pope soon disappoints us sadly. To find out about the Church of the first days, we should look as a matter of course to the Acts, the Epistles, the Revelation; but all this larger part of the New Testament the Pope ignores, as completely as if he did actually in the more proper sense of the word ignore it—as if he was entirely unacquainted with it. He quotes the familiar words addressed by our Lord to St. Peter: "Upon this rock I will build My Church;" "I have prayed for thee that thy faith fail not;" "Feed My sheep." Disregarding his own principle, he lays down *a priori* that "Christ must have given to His Church a supreme authority, to which all Christians must render obedience"; that Christ "was obliged, when He ascended into heaven, to designate a vicegerent on earth"; and then he concludes that the supreme authority which Christ was bound to delegate was given to Peter and to his successors. "God confided His Church to Peter, so that he—Peter—might safely guard it with his unconquerable power;" "Jesus Christ appointed Peter to be the head of the Church; and He also determined that the authority instituted in perpetuity for the salvation of all should be inherited by his successors, in whom the same permanent authority of Peter himself should continue." But the Pope does not go on to exhibit to us even Peter, whilst he lived, exercising authority over the universal Church, and guarding it with his unconquerable power. What we do see in the sacred history is a very different state of things: we see Paul founding the Gentile Churches, defiantly declaring that he holds no commission from the Twelve, rebuking Peter, making himself the autocrat of his own Churches. The Pope makes no allusion to all this. Certainly nothing that Roman Catholics can say can explain away the fact that neither in the Acts, nor in the Epistles, nor in the Revelation, is there a single hint that St. Peter had any authority over St. Paul or St. Paul's churches.

To all Christians, and not only to Roman Catholics, there must be something very surprising and not easy to account for in the calling and ministry of St. Paul. It is undeniable that Christ in the Gospels bestows on the Twelve a most definite commission and a special training; that He promises them the twelve thrones of His kingdom; that He gives them much tender and solicitous instruction about the work they were to perform as His representatives and envoys. The Pope adds something, with the usual Roman freedom, to the facts when he says, "To the Apostles and their legitimate successors alone these words have reference: 'Go ye into the whole world to preach the Gospel;' 'Baptizing them;' 'Do this in commemoration of Me;' 'Whose sins you shall forgive, they are forgiven them.' And in like manner He ordered the Apostles only, and those who should lawfully succeed them, to feed—that is, to govern with authority—all Christian souls."

But it is evident that on the Day of Pentecost and for some time after the Apostles understood their commission as giving them jointly supreme authority over the Church, and that their authority was recognised without question. But in course of time Saul of Tarsus appears on the scene. He was not one of those to whom the Lord Jesus had given the special apostolic commission. He declared that he had a commission given to him directly from heaven. The Twelve were not informed by their Master that He was giving to another an extraordinary apostolic commission; and—as we should have expected—they regarded him who claimed this appointment with some suspicion and jealousy. St. Paul, for his part, desired to be as a Christian brother with the Twelve, but he would in no way put himself under them. After a while it was recognised by the Apostles and the Church in general that Saul or Paul had a calling from Christ to carry the Gospel to the Gentiles; and he did his work with such effect as to found churches, which included Jews and Gentiles, in a multitude of Gentile cities. He earnestly desired to preserve unity with the Christians of Judæa, and with the Apostles, to whom they looked up; but he maintained his absolute independence. And he was led to do this with the more emphasis because his position gave great offence to many followers of the Twelve, and they denounced him as an unauthorized teacher, who rebelled against the authority which Christ Himself had set up in His Church. St. Paul's defence, as we know, was that his churches were themselves his credentials.

Well, then, when we ask Holy Writ to tell us what Christ willed and actually did in founding and constituting the one Church, it presents to us a number of societies, one section of

which is subject to St. Peter and the Apostles, to whom Christ in His lifetime gave plenary authority and power, and the other to St. Paul, who professed to have received a commission of his own from Christ in heaven. The Pauline Churches were in fellowship with the Petrine, but on a footing of independence and equality. That was the state of things which existed during the active period of St. Paul's Apostleship. It would seem that Christ, when He had sanctioned the principle of formal regularity and order in appointing the Twelve, and keeping the Church subject to them for some time, chose to violate that principle surprisingly and conspicuously in the interest of direct heavenly action and spiritual life, by making an irregular Apostle the greatest and most successful of the founders of the Church. I do not know what we can infer from this actual choice and operation of Christ, by which the Pope so rightly lays down that we should be guided, but these two conclusions: (1) That order and succession and transmitted authority are good; (2) that they are not so good as the Spirit and life.

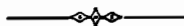
St. Paul stands before us unmistakably a Divine exception a heavenly justification of irregularity, an authoritative intimation that God may choose to interfere with His own ordinance. And we may find a great deal in human history that answers to this revelation. From all parts there arises evidence that order and transmitted authority cannot guarantee to men goodness and life; nay, that, with all the benefits which it belongs to them to bestow, they have a dangerous tendency to ally themselves with lifelessness and corruption. The best external order may tempt men to look to it, rather than to God. Our Lord and those whom He called had known the Jewish priesthood, and had seen to what ungodliness the sacred institutions of Israel might be made to minister; and must we not believe that Christ foresaw that it would not be well for His Church that it should become one organized body, governed by one external authority? Let us thank the Pope for so emphatically putting before us the living action of Christ for our guide; and let us consider what was implied for the instruction of the future Church when He that wrought for Peter unto the Apostleship of the circumcision, wrought for Paul also unto the Gentiles.

Meditating on the true unity of the Church, in judging and determining the nature of which many—as the Pope says—have erred in various ways, let us note that Christ did not set up a vicegerent to rule the Church and the nations; that He kept the supreme authority in His own heavenly hands; that when the Twelve were actually governing the whole Church, in the belief that they had received from their Master a com-

mission to do so, He did not will that this order should become universal and permanent, but sent another Apostle out of due course to be independent of the Twelve, and to labour more abundantly and with more success than they all; that it may be called a law of God's kingdom that, when order grows stagnant, life is brought in some irregular way from above; that no regulated credentials, no authorized transmission of power, should be so sacred to God's children as His own Spirit working in the hearts and lives of men.

If we can believe in Christ as the living Head, we may take His one body to be something more perfect than any of the earthly organizations by which it is so imperfectly set forth, and may see a true limb of the body in each of these organizations, just in so far as it is faithful to Christ and instinct with His Spirit. We are under no compulsion to circumscribe any one or more of the societies which profess allegiance to Christ, and to force upon ourselves the distasteful conclusion that Christ owns all within the circle, and disowns all without it. For ourselves of the Church of England, we may rightly prize and hold fast all the advantages that have come down to us, and especially our Church's unbroken history and national form, so long as these do not move us to arrogance, but to thankfulness and a desire to serve. I believe that St. Paul would say to each Christian society, See that you fill your place in the one body of Christ through earnest obedience to the Head, and submission of your hearts to the Spirit, and wait the time of Christ for such readjusting of the Churches as may be necessary to the perfect organization of Christendom.

J. LLEWELYN DAVIES.



ART. II.—BISHOP HAROLD BROWNE.¹

PART I.

A CURSORY observer might remark, on seeing the announcement of this biography, "Is there not already a plethora of biographies of ecclesiastical dignitaries?" Blomfield, Whateley, Hampden, Alford, Hook, Stanley, Fraser, Bickersteth, Manning, Harold Browne, Thorold, and still more recently Magee, have all been set before the reading public within half a century; if the process continues, they

¹ "Edward Harold Browne, D.D., Lord Bishop of Winchester": a Memoir, by S. W. Kitchin, D.D., Dean of Durham. (John Murray.)

will form a large library of themselves. It may be admitted that the fame of some is of a very circumscribed, and therefore evanescent, character; yet, still, the Church of England would have been a loser if the bulk of these books had not been written. Their subjects were men of mark in their day, and the effects of their labours have remained after their day, for they have either put a permanent stamp on their own localities or have been pioneers of movements of a very enduring character. It has been well said that the lives of great and good men are a precious heritage to all succeeding generations; they are an encouraging stimulant to youth, rousing them to a noble emulation, and are a pleasing reminiscence to their contemporaries and survivors. And there are other reasons why biographies of the ministers of God are written. Their daily occupations concern not themselves so much, but their fellow-men; they are constantly before the public gaze; to carry out their designs they need and seek so much the co-operation of their fellows; they are *toujours en scène*, and the circle of their influence is constantly widening. The departure of such men of necessity makes a great void, and their contemporaries daily miss the impress of their presence; but their written biographies make the impress more permanent.

Amongst such benefactors to his fellow-men, anyone who reads the biography before us will admit that Harold Browne has a right to no mean position, and earnest Churchmen will thank alike the suggesters of the record and its author. The author, in his preface, does indeed express some diffidence about his undertaking; he need feel no fears as to the result. Save and except one or two sentences in which he has allowed his personal proclivities to appear, the biographer has contributed a very valuable addition to any Churchman's library.

Harold Browne was born in 1811, and his surroundings were such as to develop that deep piety and great courtesy of manner which marked him all through life. It has been said that their mothers have been the making of great men, and Harold Browne's mother, aided by his eldest sister, almost an adult when he was a child, had much to do with the moulding of the youth's character. He was sent to a private school, where the slightly-built youth was taught to work very industriously, and thence in a year was transferred to Eton, where he appears to have worked anything but industriously. Being of quick natural power, he prepared with ease what was necessary to pass muster, and passed much time in reading ordinary literature, having as his chum Charles Kean. His friends, being of opinion that a year elsewhere would be beneficial prior to his entrance into Cambridge, the youth was

removed to a clergyman who prepared one or two. He thus came under the influence of Hugh McNeile, at that time the Evangelical Rector of Albury, and was deeply impressed by that clergyman's fervid eloquence.

After a year there, young Browne was entered at Emmanuel College, Cambridge, where, according to his own account, he reproduced his easy-going Eton life, for he bitterly lamented in after-years what he called the idleness of his undergraduate days. And yet—though without his intending it—that easy life may have been most beneficial to his future career of incessant activity. His mother described him as frightfully delicate; he was growing fast, for he became very tall, and his physical weakness was shown by a stoop. Had he, therefore, overtaxed his strength by the hard reading and long hours generally essential to secure the highest honours, Browne, if not cut off in his prime, might have lived on as a wreck, shattered in health, and incapable of activity and endurance. So that he may be described up to his graduating as of tall, spare frame, lively and merry with his friends, marked by great courtesy and modesty, showing great power of memory, a ready fund of anecdote, and so respected for his character that it operated as a check among his fellows.

From this time he commences life in earnest. Not being pressed by the *res angusta domi*, he remained in Cambridge as a real student. He worked hard at Divinity and Hebrew, winning a scholarship therein, travelled with pupils, became a tutor at Downing and a lecturer at his own college, and eventually, at the age of twenty-five, entered Holy Orders, a step which he had been meditating for years. He acted at first as college chaplain, officiating also as curate in a parish near. But that did not satisfy Browne's ideas of clerical life, and offer upon offer was made to him in rapid succession. He was offered the headship of the Training College at Chelsea, then the headship of Bishop's College, Calcutta; these he declined. A sole charge was next offered him at Stroud; that he accepted, as it enabled him to marry. But in six months he was offered the perpetual curacy of St. James's, Exeter, and in a few months more the mother-parish of St. Sidwell's, of which St. James's was a section. It will be observed that the word "offered" is used; it is used deliberately. Mr. Browne had never in his life to seek or ask. There could be no greater testimony to his merits than this. His sterling piety, his devotedness to his office, his great courtesy and geniality of manner, his industry, whether in pastoral visitation or the preparation of his sermons, the earnestness with which they were delivered, and his great and increasing learning, for he was a hard student, indicated in

every sphere of duty he undertook, however short his sojourn, that here was a man of no common order, and that if he lived he would rise. He never sought the rise; "his greatness was thrust upon him," to use Shakespeare's expression.

His next promotion was to a far different sphere—to be Vice-Principal of St. David's College, Lampeter. It was here that Mr. Browne first showed most thoroughly those wonderful powers of organization that especially characterized him. It was only a young institution, but from mistakes in its scheme and management it was on the brink of ruin. It had become more like the Dean of St. David's private school, apparently carried on, and very expensively too, for the Dean's pecuniary advantage. After some residence, the young Vice-Principal, observing the state of things, determined on a reformation, or to perish in the attempt. He laid matters bare before the Bishop as visitor, fearlessly set before the Dean himself his mistaken management in a letter which is a masterpiece of courage and yet of courtesy, got his scheme of reforms adopted, and then accepted an offer elsewhere. The character of his reign at Lampeter may be shown by a sketch given by a pupil under him :

"All the collegians looked up to him with the highest respect. His lectures on the Articles were so lucid, so well arranged, and so exhaustive, that we signed a petition asking him to publish them. Such was the origin of the book which has ever since been the standard work on the Articles. His sermons were searching, incisive, and impressive. I often saw some of the students in tears when he was preaching. He was remarkable for his gentleness and his genuine piety. We all regarded him as an eminently pious man, and he was so gentle that I never saw him in a passion. I never heard him utter a harsh word, whatever the provocation might be."

Another adds: "In the pulpit he was always to the point; his manner of delivery was modest, but energetic in the extreme, as earnest as any pious man could wish it. In the lecture-room he was surprising for the extent and soundness of his learning, for the vast amount of comment he was able to make on the text in hand. He is, taking him all in all, about the best specimen of a Christian gentleman we have ever seen, and to complete his character, he gives away, we are told, half his income in charity."

Mr. Browne left Lampeter, having again offers in two opposite directions. The Bishop of Exeter wished him to accept the livings of Kenwyn and Kea in his diocese, and he was pressed by the head of his college to be nominated for the Norrisian Professorship in Cambridge, likely to be soon vacant. The yearning for pastoral life prevailed, especially as

the locality would be near the family and surroundings of Mrs. Browne. Thus for about three years at least Mr. Browne became a parish priest pure and simple. He threw the whole powers of his great mind into his vocation, and showed that talent for organization previously shown at Lampeter. The sick were carefully visited, those who "went nowhere" were looked up and shown that they were not regarded with indifference, and the schools were skilfully fostered and developed. In every part he was ably seconded by his curates, whom he treated with fatherly courtesy, and they in turn regarded him with filial affection. "Our Vicar treated us like sons," writes one who had been his curate, "gave us our heads pretty much, encouraged us in pastoral visitation, and in Sunday services would insist on taking a greater share than his then delicate health seemed to justify. When we used to say to him, 'You are doing all the work, and leaving us but little,' he would reply, 'You will be all the more able to work when you have a parish of your own.'" What colleagues would not render to such a chief devoted co-operation? And as to the effects of his personal ministry, let the following contribution to the biography speak:

"It was a treat to listen to his sermons, and to mark the silence and close attention displayed by the congregation as each carefully-weighed sentence fell from his lips. His delivery was marked by deep solemnity of intonation, so much so that the vocal cords of his voice seemed to vibrate and almost tremble from the intensity of his convictions. This, I think, made his sermons, whether simple or of a deeper theological cast, take such hold of the feelings as well as the reasoning powers of those who listened. The thoughtful among the Wesleyans were especially attracted by his preaching. It was often a tremendous strain on him. He once declared to me that he sometimes felt he should die in the act of preaching."

There can be little wonder that, on the revival of Convocation, to which the efforts of Harold Browne largely contributed, he should be pressed by his brother clergy to become their representative therein. Men of such calibre seem fore-ordained of God to take the lead. Harold Browne had his feet already fairly high on the ladder, but he was soon to be told, "Come up higher."

It has been said above that in his early youth Harold Browne had been much impressed by an Evangelical ministry, and some have supposed, because he was afterwards known as a High Churchman, that he had repudiated his earlier form of religious impressions. On the contrary, the spirit of Evangelicalism gave a tinge to the whole of his ministry. He would never, indeed, be ranked with those Calvinistic clergy-

men who would count on one hand those of their parish whom they conceive to be in a state of salvation, or who criticise some of their brother clergy as "not in the kingdom," as preaching, perhaps, as "scholars, but not as Christians." That was not Mr. Browne's spirit, nor was it characteristic of Simeon or the Venns, and those spiritually-minded men who were the pioneers of our religious revival. Their preaching, instead of mere moral essays or dogmatic statements on the "Chawch," the style of preaching common elsewhere, was marked by the insistence of personal religion, influenced by the Spirit of God. Their religion showed itself practically, not only in their saintly lives, but in their wondrous philanthropy; for these were the men who abolished slavery, changed our prisons, set up reformatories, were zealous for education, taught reading at Sunday-schools, ragged schools, night-schools, organized shoeblack brigades, and many other noble movements.¹ That was the character of Mr. Browne's preaching, as shown by the following extract from a farewell letter to his parishioners, which may fittingly close this review of his parochial life: "Let Holy Scripture and the blessed words of Christ's Gospel be your light. Let Christ Himself be the constant Hope, the daily Refuge, of your souls. Let the grace of God's Holy Spirit be that which you seek, and pray for, and trust to, for help and guidance through life. And strive to keep before your eyes and hearts continually, in the midst of all that is changing here, the unchanging presence of the Father of our spirits, to which we are all hastening. He has promised eyes to the blind, wisdom to the foolish, strength to the weak, guidance to the wandering; and if we rest upon His promise, and strive to follow His guiding, we may be sure that at last we shall be led safely to His home." Well might the Wesleyan minister in that locality say "he would not part with his copy (of that letter) for £50; it was Apostolic." He might have added it was Evangelical, and Harold Browne to the end of his days called himself an Evangelical, though not a party man.

Mr. Browne was again pulled two ways—in fact, he was pulled several ways. The Bishop of Capetown had written to him to nominate someone for the bishopric of Graham's Town, hoping that the reply would be, "Here am I; take me." His Cambridge friends wished, as before, to have him as Norrisian Professor, and he decided on choosing this step, still retaining his living of Kenwyn.

Life in a University is always attractive to a scholar and man of learning. Harold Browne was not blind to the

¹ *Saturday Review.*

attractions when he took up his residence again in Cambridge. But if the change brought an increase of dignity and elevation of position, it also intensified his labours. The Professor's lectures were not that perfunctory discharge of an office remembered by many men still living, delivered without interest, attended listlessly, and of little practical value. Professor Browne's were prepared with great care, and were long remembered by the hearers. He entered on his office just when some men, afterwards of great mark as theologians, were coming before the world—Hort, Lightfoot, Westcott—and these ever spoke of the Professor with respect. He was a hard student in private. Besides cultivating his Hebrew, of which it was hoped Mr. Browne would some day occupy the professorial chair, he studied deeply the whole circle of early Christian writers, acquired many modern languages, and was incessantly occupied with his pen. He preached, and afterwards published, a course of seven sermons before the University on the Atonement, then a volume of three on the prophecies concerning the Messiah. He preached in various parts of England: Charles Marriott, of Oriel, Oxford, asked him to revise a translation of the Paschal letters of St. Athanasius; Archbishop Thomson asked him to contribute an essay on Inspiration to "Aids to Faith"; and Canon Cook, the editor of the "Speaker's Commentary," secured his services for the volume embracing the Pentateuch. Such labour was well-nigh overwhelming; and he remarks in a letter that for four years he had not a leisure Sunday.

The Professor's friends in his former diocese had not forgotten him, but tried hard to decoy him permanently from Cambridge. The Bishop of Exeter wished Browne to become the head of a theological college that he desired to found; the Dean and Chapter presented him to a more remunerative living; then followed a canonry, making him a member of the Chapter. On his proposing on that account to resign his proctorship in Convocation as a representative of the parochial clergy, the clergy unanimously pressed him to retain the office. And, further, the Bishop of Oxford (Wilberforce), something in the style of the Bishop of Capetown, asked him to suggest a head for his theological college at Cuddesdon. All these offers of preferment plainly pointed to one higher still—the Episcopal Bench—and in 1864 Professor Browne was offered the bishopric of Ely.

RICHARD W. HILEY.

(To be continued.)



ART. III.—WILLIAM MORRIS.

ON October 3 last, William Morris, the poet, practical artist, and social idealist, passed away after a long illness. He was a man of many parts and curious gifts, and even his exaggerated ideas on popular art and his socialistic proclivities sprang from a generous nature and a mind above all things free from meanness and open to all noble impressions. His faults, indeed, as a social critic arose from a high-strung enthusiasm, and if he erred, it was from a mistaken sense of duty. Born of well-to-do, if not wealthy, people belonging to the commercial class, not unlike, in this respect, to his teacher, John Ruskin, he was educated at Forest School, Walthamstow, his native place. He proceeded thence to Marlborough College, and subsequently to Exeter College, Oxford. Among his friends and fellow-students, notably E. Burne-Jones and Rossetti, there were those who joined the Pre-Raphaelite movement and drew him into it by gentle force. From Ruskin he imbibed the ideas of the high vocation of work and handicraftsmanship, and following in the same lines he preached in his writings and lectures the "Gospel of handiwork," whilst at the same time he issued volumes of poems which adorn the libraries and drawing-room tables of many members of that middle class to which he belonged, and yet whose disrelish and unintelligent appreciation of the fine arts he so often jeered at. But Morris the poet is known in a still larger circle of admirers as "Morris the wall-paper maker" and artistic designer. He established in 1863, with others, a factory for the production of artistic glass tiles and wall-paper, for which, as the obituary notice of him in the *Times* says, his name has long been famous. There is something novel and striking in the fact that a practical and successful manufacturer may yet be a high-class poet, a fact which gives the lie to Mr. Morris's own theory, for that theory, expressed in not a few of his own prose writings, is that our commercial era is opposed to art, and that the artistic spirit is incompatible with the industrial tendencies of the day. He himself, describing himself in his principal poem, "The Earthly Paradise," as "the idle singer of an empty day," shows that a happy combination of practical and useful work, yielding profits and producing affluence with a poetical frame of mind and a sincere love of art, are by no means impossible.

An American writer describes the striking personal appearance of Morris as "the most picturesque in prosaic England," thus: "A stout, sturdy, stalwart man, with ruddy face, who looks frankly out upon the world with bright blue eyes. His grand,

massive head is covered with a shock of gray hair, tumbled about in wild disorder, while upper lip (which is short) and chin are covered with gray moustache and beard. He is always clad in the same fashion when I see him: a black slouch hat, black sack coat, and a most picturesque blue shirt with a collar to match. In winter-time he envelops himself in a thick dark Inverness cape. . . . Many years ago he sat accidentally upon his silk hat and crushed it; he has never worn one since. . . . His very aspect is a perpetual challenge to all that is smug, and respectable, and genteel."¹ The same writer also informs us that there is much of the passionate, unrestrained, beauty-loving child about Morris, and we are in a position to confirm the truth of these characteristics from other sources nearer home. It should be mentioned, too, that in his active business life and in his relations with his subordinates and workers on his own establishment he certainly carried out with consistency the principles laid down in his own writings; in fact, there was a thoroughness and completeness about his character and conduct, and a happy union of good sense with high artistic sensitiveness, adding beauty to strength, which constantly reminds one of the wise saying of his master, Ruskin, that "all human work depends for its beauty on the happy life of the workman," or, as Morris himself remarks somewhere, "The pleasurable exercise of our energies is at once the source of all art and the cause of all happiness: that is to say, the end of life."

At times Mr. Morris, like most people of an ardent temperament, gave vent to extreme opinions on subjects where he felt strongly, as when, in his lectures on "Hopes and Fears for Art," he avers that "the leaders of modern thought do for the most part sincerely and single-mindedly hate and despise the arts." So far from this being a fact, the contrary is true, for all thinking people in the present day are most anxious to promote the cultivation of the arts and bring artistic enjoyment near to the people's hearts and homes. The formation of Ruskin Societies, the establishment of people's palaces and the opening of picture-galleries in the East of London, are a few instances to illustrate the strength and reality of this movement. But Mr. Morris is quite right in saying that in the rank and file of labour the progress of enjoyment of beauty has not yet reached the point at which "real art is the expression by man of his pleasure in labour." The artisan and the factory worker have not yet attained to the pride and joy

¹ "William Morris, Poet, Artist, Socialist: a selection from his writings, together with a sketch of the man," edited by Francis Walter Lee, New York; being No. 5 of the "Social Science Library," and containing some excellent extracts from the works of W. Morris, pp. 4, 5.

in their work which was so characteristic of their class in the Middle Ages, so that all work done then was really "a joy to the maker and the user."

How far did Mr. Morris exemplify this in his own art of poetry and those artistic designs, that is, in the productions of his pen, and in his industrial establishment? In other words, how far does he practise what he preaches?

Among his best-known poems—the "Defence of Guenevere" (1858), his "Life and Death of Jason," in seventeen books (1867), his "Earthly Paradise," consisting of twenty-four romances (1868-70), his translations of the "Æneid" and the "Odyssey," and others of later date—the "Earthly Paradise" is perhaps the most characteristic and the best known of all his poems. They for the most part draw their inspiration from ancient Greek or old Norse stories, and all display refinement of conception and performance; they are free from all affectation and unreality. They bear some resemblance to Tennyson's "Idylls," but differ from them in the absence of that spirituality and religious tone and depth of thought which are peculiar to Tennysonian poetry. We should say, by way of distinguishing the two in their tone and tenor, that Tennyson is a reflective poet and a revealer of some of the mysteries of being, whereas Morris is fond of reverie and dreaming. We are permitted to look upon a placid lake in which many things are reflected in both, but in the former there is a deeper depth. We will only quote two stanzas of the poem on October in the "Earthly Paradise" to illustrate our meaning:

Come down, O love ; may not our hands still meet,
 Since still we live to-day, forgetting June,
 Forgetting May, deeming October sweet—
 Oh, hearken, hearken ! through the afternoon
 The gray tower sings a strange old tinkling tune !
 Sweet, sweet and sad, the toiling year's last breath,
 Too satiate of life to strive with death.

And we, too—will it not be soft and kind,
 That rest from life, from patience and from pain ;
 That rest from bliss we know not when we find ;
 That rest from Love which ne'er the end can gain ?
 Hark, how the tune swells that erewhile did wane !
 Look up, Love—ah, cling close and never move !
 How can I have enough of life and love ?

The lines produce restfulness, a gentle ripple of emotion : they are soothing, calming, subduing, but they do not move the spirit with any force. They produce languor and quiet, melancholy acquiescence rather than aspiration or inspiring thought and feeling. In all his poems the mediæval and romantic quietism predominates. It has a charm of its own,

but it is imitative of an age gone by, rather than interpreting poetically the life of modern days; in short, it lacks actuality. Everything moves in an unreal world of dreams of the past or of the future.

This is equally true, if not more so, of the prose stories, such as "The Dream of John Ball" and "The Roots of the Mountains," the style of the latter of which has been stigmatized by a critic as "Wardour Street English," because of its slavish imitation of the old English modes of speech and expression. In the former Mr. Morris tries to present us with the condition of the English peasant in the time of the great revolt, to a great extent the work of "the poor priests of Wiclif," who, like John Ball, were, if not the prime promoters, at least the religious inspirers of the movement. On comparing it with a similar theme as treated poetically by Sir Henry Taylor, the contrast is the same as that between the poetry of Morris and that of the late Laureate; they are as different as day-dreams are from days spent in vigorous action. In short, Mr. Morris is desultory, and in this respect unlike his master, Chaucer, though it has been said of his poetry that he is in some respects "the greatest master of narrative verse since Chaucer's day"; and this desultoriness, or slow meandering of the stream of poetic effusion, the "sweet sadness," is probably owing to the fact that he is something of a fatalist, in spite of his vigour and spontaneity of character as a man. Even as the "Laureate of Socialism" Morris is not as forceful as we should have expected when he pours forth verse to give expression to his social aspirations, though there was no lack of verve and vigour in his agitational career. His joyousness of life and restlessness, which never allowed him to be without some occupation—even in conversation, we are told, he used to rush about the room, and could not sit still for ten minutes—vented itself in other ways. One of these was the enthusiasm he threw into his work as a decorative artist. How his work as such began in the establishment of the firm of which he became the responsible manager we are told in the interesting account of it by Rossetti, quoted by Theodore Watts-Dunton, in the notice on W. Morris, contained in the *Athenæum* for October 10, where he says :

One evening a lot of us were together, and we got talking about the way in which artists did all kinds of things in olden times—designed every kind of decoration, and most kinds of furniture, and someone suggested—as a joke more than anything else—that we should each put down five pounds and form a company. "Fivers" were blossoms of a rare growth among us in those days, and I won't swear that the table bristled with "fivers." Anyhow, the firm was formed, but, of course, there was no deed or anything of that kind. In fact, it was a mere playing at business,

and Morris was elected manager, not because we ever dreamed he would turn out a man of business, but because he was the only one among us who had both time and money to spare. We had no idea whatever of commercial success, but it succeeded almost in our own despite.

The work turned out by this firm has now a world-wide reputation, and its head not only produced excellent work, but has also succeeded as the inaugurator of the "great revival in decorative art" during the latter part of our century, and the promoter of those "art and crafts exhibitions" which helped so much in advancing it. From this it would appear that to carry on business in the ordinary methods of commerce is not quite irreconcilable with following a pure taste in art, as Morris imagined, and that commercial success and art progress are not incompatible with each other. At all events, the success of Mr. Morris is proof positive that even in our own degenerate days the attempt to build up art from handicraft is not an undertaking necessarily doomed to failure. The very fact that he was so pre-eminently successful is a proof, in short, that "our present politico-commercial civilization" is not "absolutely hostile to art."

But Mr. Morris and his friends would say that the whole people as a people, the many, the masses, are devoid of art instinct, and that the production and enjoyment of artistic work are still confined to the few, and that the pleasure of work and the happiness of the workman in producing or possessing things of beauty, which are a joy for ever, are the exception rather than the rule. But is not the encouragement given to technical education, teaching of drawing in primary schools, as well as music, and the foundation of schools of art in all towns, nowadays a step towards this? Is it not laying what Mr. Morris in his lecture on "Art and Socialism," delivered at Leicester twelve years ago, demands, "the foundations of the rebuilding of the art of the people"?

This brings us to the last stage of our estimate of Mr. Morris's aim and work—*i.e.*, his efforts as a social innovator. Here it has to be remarked that his socialistic ideas and efforts were closely connected with art. His is not the political or economical standpoint, but that of the poet, the dreamer, and the artist; and it is probably owing to this fact that he left one after another of the representative socialistic bodies in this country because, though at one in the general aims of his associates in the crusade against the present social system, their arguments and their methods were not his—their aims are mainly materialistic, his of a more æsthetic nature. He wants greater equality, because, as he says somewhere, "inequality of condition . . . has now become incompatible with the existence of a healthy art"—*i.e.*, "art made by the people

for the people." The remedy he suggests is a curious one. In his lecture already referred to he puts it clearly: "How can we of the middle-classes," he inquires, "the capitalists, and our hangers-on, help them? By renouncing our class, and on all occasions when antagonism rises up between the classes casting in our lot with the victims—with those who are condemned at the best to lack of education, refinement, leisure, pleasure, and renown; and at the worst to a life lower than that of the most brutal savages—in order that the system of competitive commerce may endure."

This he has done to some extent in his own person and with the aid of his own fortune. But if the same spirit did actually animate all classes, high and low alike, no reconstruction of society would be required, for where the predominating principle is not selfishness, but self-surrender, there all live in peace and prosperity, with ample time and leisure to create and enjoy what is lovely.

In the same way, though taking his place as an agitator, as a matter of loyalty to those with whom he worked for a time, not from predilection and a sense of fitness for the post, he all along was a dreamer of dreams, beautiful and fancy-woven, of a future society of brotherhood and fellowship, rather than the actual promoter of a set scheme for remodelling our own social system. Therefore his "Chants for Socialists" are much inferior to his other poetry, because they are agitatorial, and written for a purpose rather; whilst his "News from Nowhere," as a picture of Utopia, strikes the present writer as one of the least picturesque, the least captivating, and the least convincing among all the Utopias from T. More's times to our own, because in such a production the non-political and impractical mind of Morris was set to an uncongenial task. He possessed the fervour, but not the force required for the systematic plan and execution of such political romances. A romance writer he was—none better; but he had neither the political instinct nor the economic knowledge required for such works. Thus, *e.g.*, when he touches on idleness, the chief danger in a socialistic state, when the incentive of individual effort is taken away, since the community provides for all, he simply speaks of it in his Utopia as a disease like the measles, which passes away in time. He prescribes no measures for its removal. "Everything seems like a joke when we have a pleasant spell of work on, and good fellows merry about us," says one of the heroes in "Nowhere." The writers of other Utopias make a great deal too much of governmental organization of labour. Morris is a peaceful anarchist. In his "Nowhere" land "we have no longer anything which you, a native of another planet, would call

a government"; and, again, "we are very well off as to politics, because we have none." And why? Because none are needed. Everybody does of his own accord all that can be expected of him as a matter of course; everybody lives by rule, and is a law unto himself, and there is no compulsion or legal restriction required. But, again, we say, here speaks a dreamer of beautiful dreams. If the members of society, one and all, were what he represents them to be, certainly social revolution and social architecture on a new plan would not be required, society would build itself up in love and justice. In other words, if Christian principles were the law pervading all hearts and minds, society would be perfect.

As we have said before, Mr. Morris, in his own dealings with his workpeople and those under his employ, did what he could under the limitations which modern factory work imposes on the best employers to render this dream a reality. He introduced the eight-hours working-day, and the wages paid in the Merton factory were the highest known in the trade. As far as possible, the method of the mediæval guilds in educating apprentices was adopted, and his American admirer tells us that he saw a beautiful piece of work from this factory, which had been done by an average boy taken from the village, and trained in the works on this method.

We have said enough to show something of the work attempted and accomplished by a man of rare ability and noble character, gifted with poetic genius of a high order, and throughout his career guided by high aims and aspirations. Even when they err and are misled by exaggerated views, and lured away by impossible ideals into inconsiderate speech and action, propounding of impossible schemes of social life, such men render a great service to humanity. Their earnestness inspires others, their new ideas send a bracing current through sluggish minds, their unselfish, though often impractical, efforts are, in a corrected form, improved upon by others more judicious, though no less earnest, ever eager to promote the common good and to reform existing abuses. William Morris the poet will continue to delight many readers long after his death; William Morris the designer and printer will be looked back upon as the inaugurator of new and more delicate workmanship in domestic art; and William Morris the social visionary will be regarded with kindly toleration, if not with marked approval, by the students of social problems and critics of social Utopias.

M. KAUFMANN, M.A.



ART. IV.—MEMORIES OF BETHLEHEM.

THE Jewish historian Josephus and certain Latin writers inform us that there prevailed throughout the world about the time of the birth of our Blessed Lord a strong conviction that a powerful ruler would soon appear in Judæa, who would obtain ascendancy over the world. This persuasion was doubtless grounded on ancient prophecy. Daniel, who delivered his prophecy in the East, predicted (ix. 24-26) that Messiah the Prince, who was to be born in Judæa, should arise at this period, and would have universal dominion. The prophecy of Balaam (Num. xxiv.) may have suggested the idea that His appearance would be signified by a star. The cause of the expectant attitude of the Magi, and their journey of devotion and love to Jerusalem in search of the new-born King, was, as they declared, because they had "seen His star in the East."

This prophecy of Balaam, widely disseminated in the East, was doubtless the basis of the notion that the advent of the promised Saviour-King would be heralded by the appearing of a proclaiming star. In later times, in the reign of Hadrian, the false Messiah received the name "Bar-Cocheba," or "Son of a Star." The Jews bestowed the title, which shows what the prevalent expectation was. When Mahomet set forth on his career of imposture and slaughter, he pointed to a comet as a portent which favoured and was illustrative of his vain pretensions. Another prophet, Micah, accurately foretold the place of the Nativity. It was to be in Bethlehem, "the least by no means amongst the leaders of Judah," because, "though little," yet therefrom would arise One who should be the Shepherd and Ruler of Israel. Though "little" indeed at that time, and of no repute, the prophecy announced its future glory and grandeur. The promised Ruler was one whose "goings forth are from of old from the days of eternity." Here we find proclaimed the human and the eternal generation of Christ—the one from all eternity, the other in time at Bethlehem. Thus "the City of David," once of small account, became great and of marked renown. We will not delay to investigate closely the precise year in which the Saviour's birth took place, suffice it to say that it evidently occurred three or four years before our received era A.D., which is due to Dionysius Exiguus, A.D. 525. The death of our Lord took place about 782 A.U.C. He was some thirty years old when He began His public ministry, which lasted three and a half years. He was thus born somewhere about

748-749 A.U.C.—that is, some four years earlier than our present era.

The festive season of Christmas directs our thoughts to Bethlehem, David's city, and to the stupendous event which there transpired nineteen hundred years ago, which was so plainly foretold. An event full of interest for the whole human race, and big with blessings for all mankind. A wondrous event, destined to bring about the reconciliation of God and man, diffuse happiness, peace and joy amongst multitudes of every kindred, tongue and people.

A personal visit to this sacred city, and a view of its surroundings, clothes the inspired narrative with a vividness, a force, and a reality which cannot be realized at a distance, and which must be experienced on the spot to be fully comprehended. To be there, in the very locality where took place the wondrous birth; where were seen angelic messengers from the courts of heaven; where were heard the sweet voices of angels hymning their joyous anthem: "Glory to God in the highest, and on earth peace, goodwill towards men"; where

Shepherds kept their flocks by night,
All seated on the ground.

To be here where these great events transpired kindles emotions, begets feelings, stirs the heart in a manner difficult to describe. To the Gospel story new power is given. It becomes a living history. The reality of what transpired on that eventful night is brought home with marked vividness. Joyful and glorious was the intelligence conveyed to the wakeful keepers—"Unto you is born this day in the city of David a Saviour, Christ the Lord."

THE CITY

is situated on an eminence comprising a narrow ridge which is connected with adjacent hills around. These are of varying heights, and are for the most part sterile and unproductive, yet in the past they were not so, and in the coming future, when Israel shall again possess the land, they will resume their ancient fertility. The absence of trees which attract nourishing rain may account for existing barrenness. In time the "desert will blossom as the rose," and the land will yield her increase. A good era is in store, a season of blessing and of increase. Events betoken its approach. The marked returning of the Jews to their own land is "a sign of the times." New colonies are springing up on all sides. New buildings for the accommodation of colonists are presenting themselves in many directions. In numerous places the land is being

brought under cultivation, and the olive, fig-tree and vine are being extensively planted. The number of Jews in Jerusalem and throughout Palestine is vastly in excess of what it ever has been since the destruction of the Holy City under Titus, A.D. 70. The curse of Turkish rule, or rather mis-rule, and the blight of Mohammedan oppression, have had much to do with the backward state of the country in general. Around Bethlehem, however, there is a better appearance than in most places. The inhabitants are industrious. The vegetation is rich, and well repays the expenditure of labour. The gardens around bear productively, and for the most part furnish the large supply of fine vegetables which find their way into the market at Jerusalem. These gardens are near the entrance to the town, and abound with olive-trees and fig-trees. The vine also is carefully tended. Watch-towers are seen in many directions. These are occupied by watchers when the fruits are ripe to protect them from animals which have a partiality for good things, and also from bipeds of human form, who are not over-particular about appropriating other people's property, whether familiar with the Eighth Commandment or not. They recall to our mind some of our Lord's expressive parables which were taken from local surroundings. Another object of interest which meets us ere we enter the town is the Well of David. It is so called because on one occasion, when the King expressed an ardent wish for a drink of "its sweet water," three of his mighty men with bold daring broke through the host of the Philistines and successfully obtained the water and brought it to David, who refused to drink it, but "poured it out before the Lord." As we stood by this well some native damsels, with remarkably fine teeth—we will not say anything respecting their looks: they have their own feminine opinion on that subject—well, they very good-naturedly offered us a copious draught. Of course their disinterestedness was influenced by the hope of backsheesh, to which they are by no means averse, however much they are to soap and water. As we did not like the appearance of the water, we respectfully declined it, not wishing to make acquaintance with typhoid just then.

From a distance the city looks remarkably picturesque, but a nearer acquaintance shows that all is not as it appears. As we drove along in our chariot, manned by three horses abreast, we had a hard time of it. We came in contact with irregularities of all sorts—huge boulders, great ruts, deep holes, animals and humanity. Our Jehu paid little attention to any of these, and so there were some narrow shaves. As we charged through the very narrow street the natives were compelled to paste their backs longitudinally against the walls to

escape collision, but we managed to bowl over a donkey who was not up to this trick, and a baby got a tumble over; it did not seem to mind, being evidently accustomed to trifles of this sort. In fact, the streets are like the dry bed of a mountain-torrent. The sensation of driving in a ramshackle old thing grandiloquently called a carriage is far from pleasant. It was bump, bump, all the while, and if the springs were not of the clumsiest sort, they must have given way. No honest spring could stand such abuse. The nerves and the sensitiveness of the rider receives severe shocks, but it all adds to the variety of one's pilgrimage, and certainly makes a keen impression.

The people of Bethlehem are of an industrious disposition. They give themselves to husbandry and to the manufacture of fancy articles, which find their way to Europe and elsewhere. They are made from olive wood, mother-o'-pearl, and volcanic stones from the Dead Sea. Pilgrims are glad to purchase these as souvenirs. It is interesting to watch the workmen at their work; it is done sitting; Easterns do not stand except when they cannot help it. They transact their business sitting. At the market you will see the purchaser of a cucumber seated opposite to the vendor, who is in a like position, and he will haggle over the transaction for half an hour to get it a half-penny cheaper. The work is done here, in Bethlehem, in a sitting posture, and the men use their toes as skilfully as fingers in their operations. They execute very fine carving on shells brought from the Red Sea. The workshops are small, low rooms, and the houses are flat roofed, and in most cases but one story high. Such is Bethlehem to-day.

To this town it was that the good Joseph with Mary travelled from Nazareth. The journey must have been tedious. It is trying enough to-day. I have had experience of it. No good roads exist; rough bridle-paths, useless for vehicles, form the main thoroughfare. When the Romans were in power there did exist good roads, but withal travelling must have been slow. Be it what it was in the past, Joseph was compelled to undertake the journey. The Emperor Augustus had ordered a census to be taken. Each person had to come to his native town for this enrolment. God's providence arranged it all. He was the Author of the decree; the Roman was but His instrument. He had declared through His prophet that from Bethlehem should come forth Him who was to be Ruler in Israel. He had said it, and it must be accomplished. His word can never fail, or His promise be made of none effect. Men may propose, but it is God who doth ever dispose. Hence, Joseph and Mary must come to Bethlehem. As members of the House of David, they were compelled to enrol their names here in the City of David.

On arrival at

THE KHAN

they found "there was no room for them." There was a building in the form of a square where the weary traveller could obtain shelter for himself and his cattle. There was an open court with high protecting walls and a supply of water for the beasts. For the travellers' convenience and accommodation there was an arched recess with a raised floor. He had to provide his own bedding and victuals. I have rested in just such a place. Attached to the building there was frequently a cave, or grotto, which had been excavated in the limestone rock with which Palestine abounds. Occasionally this was used as a stable. When the holy pair from Nazareth arrived, they found that earlier arrivals had secured those parts of the establishment set apart for human beings. For the late arrivals there was no other shelter but in the adjoining cave where cattle were stabled. To it Joseph was compelled to take the weary Mary. And here took place on that eventful night that mighty, unparalleled, transcendent wonder. Here, in this humble cave, in this lowly abode; here, without pomp, display, or regal splendour; here, amid tokens of poverty, and marks of humility, and signs of low estate; here, without comfort, or luxury, or ease; here, even here, "when the fullness of time was come," took place the wondrous event we joyfully celebrate on our Christmas Day—here was born the Prince of peace, the King of the Jews, the God-man who was bone of our bone, flesh of our flesh, "made in all things like unto His brethren," only without sin, for "in Him was no sin"—equal to the Father as touching His Godhead. He was "made under the law to redeem them who are under the law," and its terrible curse on account of its violation. He by whom "all things were made," who by a word called the sun and moon and all the hosts of heaven into being, "without whom nothing was made," came into this world His own handiwork as a helpless babe, born in this mean manner. With our fallen humanity He identified Himself in reality and in name. Though rich, yet for our sakes He became poor; He lowered Himself that His believing people might one day be exalted. Thus came into the world in a quiet, humble, unostentatious manner the King of kings and Lord of lords.

THE CHURCH OF THE NATIVITY

stands over this cave. It is the oldest Christian church in the world. It owes its existence to the pious Empress Helena, mother of the Emperor Constantine, who was the first Christian emperor. Its foundation was laid in A.D. 327. It comprises

a lengthened nave, with corresponding side aisles. The noble marble pillars which separate them and support the roof are thought to have formerly stood in the Temple of Solomon at Jerusalem. There is nothing unlikely in this. The Greeks and the Roman Catholics have their respective chapels under the same roof. They do not agree with one another too well, or exhibit that fraternal love which professing Christians should show. In fact, their feelings at times rise to such a pitch of animosity that bloodshed follows. They show the depth of their regard for each other by engaging in deadly combat, hardly befitting followers of the Prince of peace, whose word enjoins: "Love one another," for "God is love." It is sad that such mutual jealousy and ill-will should be nourished in a place so sacred. The cave below is enlightened with costly lamps kept perpetually aglow. To the left hand of the entrance there is a narrow recess. Here you perceive a slab of white marble, having in its centre an inlaid silver star. Around it the following words are inscribed: "Here Jesus Christ was born of the Virgin Mary." Long before the Emperor Constantine was converted to the Christian faith this place was looked upon as having been the veritable birth-place of the Saviour of the world. There is no reason why we should dispute the statement, however sceptical we may be about other holy sites which are pointed out, and declared to be the places where different events recorded in the Gospel history took place. I for one do not fall in with them.

If we next proceed to the outside of this church, to the open and extensive area in front of it, we can have a fine and commanding view of the

FIELD OF THE SHEPHERDS.

It lies in a rich valley below. Surrounding hills enclose it. The fields are well cultivated. Here the pastoral pipe which the shepherds play may be heard. The music which emanates is not altogether of the sweetest; in fact, it has rather a tendency to grate unpleasantly on the sensitive nerves. A tower, which was named "the Tower of the Shepherds," formerly was seen here. Eusebius, the historian, refers to it. Jewish tradition likewise mentioned it. It is supposed to have been hereabouts that the guardian shepherds were located when "the glory of the Lord shone round about them, and they were sore afraid." In the past such structures were erected wherein shepherds found shelter whilst their flocks rested in the enclosures hard by. The Empress Helena built a church here. Its remains exist to-day. Be this the precise spot or not, it was somewhere in these fields the

shepherds were when they were made acquainted by the messengers from on high of the birth of "Christ the Lord." It was in this locality, too, that the gentle Ruth gleaned and met with the generous-hearted Boaz; and over these fields and hills roamed the youthful David as he took care of the flock of his father Jesse, who dwelt in the town above; Samuel, too, was no stranger to the neighbourhood.

CONCLUSION.

Well might angels upraise their joyous hallelujahs when "God manifest in the flesh" was born; and louder will they be in time to come, when they will proceed from the "great multitude which no man can number," saved by the "blood of the Lamb," who freely presented Himself a "sin-offering unto God, who knew no sin, that we might be made the righteousness of God in Him." That perfect and accepted "righteousness of God is upon all them that believe," so assures the Apostle. All who are united to Christ by a living saving faith, which shows its reality by love and true obedience, and which is ever accompanied by the new birth from above and the regenerating influences of the Holy Spirit, will one day blend their voices in singing "Gloria in excelsis," and praise to the Lamb who has "redeemed us to God by His blood."

May we each be of that number. And as Christmas season is a period of presenting gifts, what better gift can we give to Him who gave His best gift to us, the Son of His love, than that which He asks for: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. xii. 1).

W. PRESTON, D.D.



ART. V.—THE REFORMERS ON THE SACRIFICE OF THE MASS.¹

MR. DIMOCK has composed a most timely and useful book: a collection of the teachings of the chief Divines of the Church of England, from Cranmer to the end of the last century, on the subject of the Sacrifice of the Mass. Writing in 1841 to Dr. Jelf on the charge that Tract No. 90 asserted that the Thirty-nine Articles do not contain any condemnation of the doctrine of Purgatory, Pardons, Worshipping and

¹ "Missarum Sacrificia." Rev. N. Dimock. Elliot Stock, Paternoster Row. 246 pp.

Adoration of Images and Relics, the Invocation of Saints, and the Mass, as they are taught authoritatively in the Church of Rome, but only of certain absurd practices and opinions, which intelligent Romanists repudiate as much as we do, Newman replied: "On the contrary, I consider that they *do* contain a condemnation of the authoritative teaching of the Church of Rome on those points. I only say that whereas they were written before the decrees of Trent, they were not directed against those decrees."

And, again, in 1879 Newman wrote that although the ninetieth "Tract for the Times" did not even go so far as to advocate the *sacerdotium* in the Catholic sense, but only the possibility of interpreting the Thirty-first Article in a sense short of its denial, Dr. Routh told the Bishop of Oxford, who consulted him on the point, that such interpretations generally as those advocated in the Tract were a *simple novelty* in Anglican history (preface to Hutton's "Anglican Ministry," p. xvi).

The theory that the Thirty-nine Articles do not contradict the decrees of Trent because they were written before is not of the very smallest consequence, because no one doubts that the Council of Trent prided itself on not inventing any doctrines then new for the first time, but only authoritatively summed up the teaching of the last three or four hundred years.

What Newman actually said in Tract No. 90 was this: "The Articles are not written against the creed of the Roman Church, but against actual existing errors. . . . Here the Sacrifice of the Mass is not spoken of, but the Sacrifices of Masses. . . . The Article before us (Thirty-one) neither speaks against the Mass in itself, nor against its being (an offering through Commemoration, second edition) for the quick and the dead." And a recent writer on the Articles has asserted, without any evidence whatever, that "the expression 'Sacrifices of Masses' generally meant, in the language of the sixteenth century, 'private Masses,' which were said for the sake of gain, and were a source of much profit."

It is extraordinary that this supposed distinction should have received any acceptance at all. It is the whole theory of the offering of Christ in the Mass by the priest against which our Church revolted and protested, not merely against private Masses as opposed to public, or Masses in the plural as opposed to the Mass in the singular. The Reformers used the plural and the singular with absolutely indiscriminate indifference.

Homily 27, Part I.: "What hath been the cause of this *mummish massing* but ignorance hereof?"

Homily 27, Part I. : "He hath made upon His Cross a full and sufficient sacrifice for thee, a perfect cleansing of thy sins, so that thou acknowledge no other Saviour, Redeemer, Mediator, Advocate, Intercessor but Christ only, and that thou mayest say with the Apostle that He loved thee and gave Himself for thee. For this is to stick fast to Christ's promise made in His institution, to make Christ thine own, and to apply His merits unto thyself. Herein thou needest no other man's help, *no other sacrifice or oblation, no sacrificing priest, no Mass, no means established by man's invention.*"

Homily 28 : "Christ commended to His Church a Sacrament of His body and blood; *they have changed it into a sacrifice for the quick and the dead.*"

The Homily concerning the Sacrament: "We must, then, take heed *lest of the memory it be made a sacrifice.*"

BISHOP RIDLEY: "Now, alas! not only the Lord's commandment is broken . . . but there is set up *a new blasphemous kind of sacrifice*, to satisfy and pay the price of sins" (Works, p. 52).

Prop. 3, proposed to Ridley by the Roman Catholics: "In the Mass is the lively *Sacrifice of the Mass* available? Ridley answers this doctrine, which, be it marked well, does not assert the Sacrifices of the Masses, but the *Sacrifice of the Mass*: 'I judge it may, and ought most worthily to be, counted wicked and blasphemous (the very word used in the Thirty-first Article) against the most precious blood of our Saviour Christ'" (pp. 206-211).

Again, Ridley protests against the confusing "*distinction of the bloody and unbloody Sacrifice*; as though our unbloody sacrifice of the Church were any other than the sacrifice of praise and thanksgiving, than a commemoration, a showing forth, and a sacramental representation of that one only bloody sacrifice offered up once for all" (p. 211).

And Cranmer (Works, i. 347): "I was in divers errors . . . *the Sacrifice propitiatory of the priest in the Mass.*" Note that it is Mass, not Masses. Whoever, in the face of these facts, maintains that the Church of England at the Reformation intended to retain the Sacrifice of the Mass, but had some subtle objection to Masses in the plural, must be a person with whom it is hopeless to argue.

It is the plainest fact of history that it was for denying the doctrine of the Sacrifice of the Mass that the Reformers were burned in the reign of Queen Mary; and it is the object of Mr. Dimock's book simply to collect the opinions of the men of the new learning on this important point. To suppose that the Reformers held that the priest was wrong in offering up Christ

for quick and dead in Masses in the plural to such a degree that it amounted to blasphemous fables and dangerous deceits, but right in offering Christ for quick and dead in the Sacrifice of the Mass in the singular, is to attribute to studious and learned men who took their lives in their hand to recover what they believed to be the truth a degree of absurdity which only the exigencies of a hopeless argument could have suggested.

It was not so. One and all they bore their testimony unflinchingly and in the plainest terms against the Sacrifice of the Mass.

TYNDALE: "And when he saith, 'The priest offereth, or sacrificeth, Christ's body,' I answer, 'Christ was offered once for all,' as it is to see in the Epistle to the Hebrews. . . . Let no man beguile you with his juggling sophistry. Our offering of Christ is to believe in Him, and to come with a repenting heart unto the remembrance of His passion; and to desire God the Father for the breaking of Christ's body on the Cross, and shedding of His blood, and for His death, and all His passions, to be merciful unto us, and to forgive us, according to His testament and promise; and so we receive forgiveness of our sins. And other offering or sacrificing of Christ there is none" ("Answer to Sir T. More," x. 149).

BISHOP GESTE :

I.

"Paul saith, not with a manifold or renewed, but with one offering, hath Christ made perfect *for ever the sanctified, in consideration whereof they be foul deceived who avouch Christ's sacrifice ought to be revived and multiplied to the full pardon and contentation of our sin otherwise unpardonable, and therefore repeat the said sacrifice day by day to the same effect, for why that that is oft offered cannot justly be recounted to be offered but once, by reason a repeated and renewed sacrifice is not merely single and one, but manifold and diverse*" ("Against the Privy Mass," pp. 77, 78. 1548. In Dugdale's "Life of Geste," p. 88).

II.

"The next entretable matter is that *the said sacrifice is nothing available either for the quick or the dead. Our Catholics contend it is profitable for them both*" (*Ibid.*, p. 96).

III.

"To attempt to offer Christ as it is an enterprise too bold and presumptuous, so unsufferable and *blasphemous*" (p. 100).

IV.

“ I have argued (I suppose forcibly) *the priest-sacrifice to be neither propitiatory nor available, neither Godly nor approvable, but sinful and unsufferable* ” (p. 103).

V.

“ The true Mass, otherwise named the Communion, which cannot be so highly esteemed and so often frequented as of necessity it ought, *without the priest-mass be hated and detested, for both it and the Communion cannot be jointly regarded. Whoso loveth the one must needs hate the other ; for why ? they be mere contraries* ” (pp. 139, 140).

CRANMER again :

I.

“ *The offering of the priest in the Mass, or the appointing of his ministration at his pleasure, to them that be quick or dead, cannot merit or deserve, neither to himself nor to them for whom he singeth or saith, the remission of their sins . . . such popish doctrine is contrary to the doctrine of the Gospel, and injurious to the sacrifice of Christ. For if only the death of Christ be the oblation, sacrifice, and price wherefore our sins be pardoned, then the act or ministration of the priest cannot have the same office. Wherefore it is an abominable blasphemy to give that office or dignity to a priest which pertaineth only to Christ* ” (“ On the Lord’s Supper,” P.S., p. 348).

II.

“ The rest is but branches and leaves, the cutting away whereof is but like topping and lopping of a tree, or cutting down of weeds, leaving the body standing, and the roots in the ground ; but the very body of the tree, or rather the roots of the weeds, is the popish doctrine of transubstantiation, and of the real presence of Christ’s flesh and blood in the sacrament of the altar (as they call it), and of *the sacrifice and oblation of Christ, made by the priest for the salvation of the quick and the dead.* ”

RIDLEY again : “ They pluck away the honour from the only sacrifice of Christ, while the sacramental and *Mass-sacrifice* is believed to be propitiatory, and such a one as purgeth the souls both of the quick and dead ” (Works, p. 107).

HUTCHINSON, another Reformer : “ Christ’s everlasting priesthood hath made an end of all the Levites’ priesthood ; yea, and of all other priesthood, save only that which belongeth to all Christian men. The oblation of His body once

for all upon the altar of the Cross, which was a slain sacrifice for our sins, *abolisheth all other*. . . . That the Lord's Supper, which men call the Mass, is not a sacrifice for sin, St. Paul declareth plainly, saying, '*Sine sanguinis effusione*,' etc. . . . The parable of the thieves teacheth us that Christ's coming hath disannulled all such priesthood as is called '*sacerdotium*'; but '*presbyterium*' remaineth" (Works, P.S., pp. 46, 48, 49).

BISHOP HOOPER shows most distinctly in what sense they used Masses in the plural; it was simply in contradistinction to the complete sacrifice of Christ:

"I will seek no other example of the impiety of the innovators than this, that they say that Christ is daily offered in their Masses and their ministry for the sins of quick and dead. John says that Christ cleanseth us from all sin; therefore he assigns the whole value of the redemption of all our sins to the blood of Christ shed on the Cross. . . . If the innovators offer the same victims in Masses, namely, the body, blood, and soul which Christ offered on the Cross, they make the sacrifice of Christ an offering of incompleteness, which is altogether devilish and impious" (Later Writings, p. 513).

And, again: "The Supper of the Lord (which is not *the impious Mass*) is even called the sacrifice of Christians, not in reality, but by communication and participation of the mere name; because it is a remembrance and recollection of the true sacrifice once offered on the Cross" (*Ibid.*, p. 394).

HADDON, another Reformer: "Where, in the Supper, did Christ ever institute a sacrifice of His body? Where, with arms stretched out to heaven, did He offer a victim for the appeasing of the Father? What about the Apostles? Where did they offer for quick and dead? In brief, how far from the first footsteps of the Apostles does this whole institution of your ceremony differ, how it has nothing in common with the communion of Christ, nothing of the same kind as His sacred Supper, let the whole Christian world judge. . . . The original sacrament you have turned into a sacrifice, the table into an altar, the mysteries into Masses, the supping into adoration, communion into worship, the feast into a spectacle. . . . In fine, so far have you gone, that there remains in your churches not even an appearance of a supper, or so much as the name" ("Contra Osorium," lib. iii., fol. 358a. London, 1577).

JEWEL: "They did tell us that in their Mass they were able to make Christ the Son of God, and to offer Him unto God His Father for our sins. O *blasphemous speech* and *most injurious* to the glorious work of our redemption. . . . Such kind of sacrifice we have not. . . . It is the blood of Jesus Christ which cleanseth us from all sin. This is our sacrifice,

this is our propitiation, this is the propitiation and sacrifice for the whole world. How, then, saith Pope Pius we have no sacrifice?" ("View of Seditious Bull," Works, P.S., Defence, etc., pp. 1139, 1140).

COVERDALE: "Let us look wherefore they call it a sacrifice. Even because, say they, that in the Mass Christ the Son is offered up unto God His Father. Oh! what a great blasphemy is this; yea, to be abhorred of all virtuous men ("Remains," p. 470).

THE ARCHBISHOPS, BISHOPS, AND MINISTERS OF 1560: "The Mass, as it used to be called by the priests, was not instituted by Christ, but constructed by a number of Roman Popes. Nor is it a propitiatory sacrifice for quick and dead" (Articles of the Principal Heads of Religion).

THE ARCHBISHOPS AND BISHOPS OF 1560: "The doctrine that maintaineth the Mass to be a propitiatory sacrifice for the quick and the dead, and a means to deliver souls out of purgatory, is neither agreeable to Christ's ordinance, nor grounded upon doctrine apostolic; but contrariwise, most ungodly and most injurious to the precious redemption of our Saviour Christ, and His only-sufficient sacrifice offered once for ever upon the altar of the cross" (Declaration . . . for the unity of doctrine to be read publicly by all ministers upon first coming into their benefices).

BISHOP COOPER, of Winchester:

I.

"I will . . . show you out of your own authors what I take your private Mass to be. It is a sacrifice of the body and blood of Christ, used in the Church in the place of the Lord's Supper, by one priest alone offered to God the Father for the sins of quick and dead" ("Defence of the Truth," pp. 57, 58, P.S. edit.).

II.

"The priest (say you) is bound to offer up the daily sacrifice for himself and for the people. This is the root of all the abuses of the Lord's Supper that ye have brought into the Church of Christ" (p. 87).

III.

"The Lord's Supper is a remembrance of one perfect sacrifice, whereby we were once sufficiently purged from sin, and continually are revived by the same. Your *sacrifice* is a daily offering up of Christ for our sins, as though it had not been perfectly done at the first" (p. 98).

IV.

“So much difference is there between the Sacrament by Christ appointed, and the *Sacrifice of the Mass* by you devised” (p. 99).

ARCHBISHOP PARKER AND OTHER BISHOPS BETWEEN 1566 AND 1570:¹ “In this sermon here published some things be spoken *not consonant to sound doctrine*, but rather to such corruption of great *ignorance and superstition*, as hath taken root in the Church of long time, being overmuch combered with monckery. As when it speaketh of *the Mass to be profitable to the quick and dead*” (Preface to “Homily of Ælfric,”² signed not only by Parker, but by the Archbishop of York, the Bishop of London, and twelve other bishops).

BISHOP PILKINGTON: “For their Sacrifice of the Mass, that he so much laments to be defaced, and all good consciences rejoice that God of His undeserved goodness has overthrown it, I refer all men to the fifth and last book that the blessed souls now living with God, Bishops Cranmer and Ridley, wrote of the Sacrament, whose bodies they cruelly tormented therefore” (Works, pp. 547, 548).

ARCHBISHOP GRINDAL:

I.

“Christ gave a Sacrament to strengthen men’s faith; the priest giveth a sacrifice to redeem men’s souls. Christ gave it to be eaten; the priest giveth it to be worshipped. . . . Thus you may see that the Massing-priest receiveth the Sacrament of Christ’s body far otherwise than ever Christ minded; and so, therefore, unworthily and to his condemnation” (“Remains,” P.S. edit., pp. 57, 58).

II.

“The Mass is forbidden in the Scripture, as thus: It was thought to be meritorious, it did take away free justification, it was made an idol, and idolatry is forbidden in the Scriptures” (*ibid.*, pp. 211, 212).

ARCHBISHOP SANDYS:

I.

“In the Scriptures, wherein is contained all that is good, and all that which God requireth or accepteth of, we find no mention either of the name or of the thing of the Mass . . . either any such Popish trash” (“Sermons,” p. 223).

¹ See Introduction in Thomson’s edit. (pp. iii, iv) of the “Testimony of Antiquity.”

² See Appendix, note A.

II.

“Where the Popish priesthood taketh footing, in what ground the foundation thereof is laid, I cannot find in the Scriptures—Antichrist is the author of that priesthood. . . . There remaineth no other sacrifice to be daily offered but the sacrifice of righteousness, which we must all offer” (pp. 411, 412).

FULKE denies “the blasphemous sacrifice of *the Popish Mass*, with the altar and priesthood that thereto belongeth” (“Defence of Translation,” p. 119).

ARCHBISHOP WHITGIFT speaks of *the Mass as an idolatrous service* (Works, vol. ii., p. 34).

HOOKE: “Tell not us . . . that ye will read our Scriptures if we will listen to your traditions; that if ye may have a *Mass* by permission, we shall have a Communion with good leave and liking. . . . He cannot love the Lord Jesus with his heart, which lendeth one ear to His Apostles and another to false apostles; which can brook to see a mingle-mangle of religion and superstition, *ministers and Massing-priests*, light and darkness, truth and error, traditions and Scriptures” (“Sermon on St. Jude,” Works, iii. 666, Keble’s edition).

ARCHBISHOP BANCROFT, writing against pretended reformers, says: “They eat not the Lord’s Supper, but play a pageant of their own to blind the people, and keep them still in superstition; to make the silly souls believe that they have an *English Mass*, and so put no difference between truth and falsehood, betwixt Christ and Antichrist” (“Dangerous Positions,” pp. 46, 47, 50, 56; London, 1593).

BISHOP ANDREWES: “Do you take away from the Mass your transubstantiation, and you will not much longer have any quarrel with us about the sacrifice. We not unwillingly grant that a memory is made there of the sacrifice, but we shall never grant that your Christ, made from bread, is there sacrificed. The king knows that the word ‘sacrifice’ is borrowed from the Fathers, nor does he place it amongst novelties; but your word, ‘Sacrifice in the Mass,’ he both dares so to place, and places it” (“Answer to Bellarmine,” pp. 250, 251).

ARCHBISHOP LAUD: “For the deacons assisting the priest in saying Mass and sacrificing, we hold it a profane usage, neither lawful for the priest to do, nor the deacon to assist in” (“Objections against Lawfulness of Bishops,” p. 48).

“Our Church, by the Articles of 1562—Article Thirty-one—teacheth that the offering of Christ once made is sufficient and perfect, and that there needs no other satisfaction for

sins, and consequently *condemns the Mass for the quick and the dead as blasphemous*" (*ibid.*, p. 48).

THE CANONS OF 1640: "At the time of reforming this Church from that gross superstition of Popery, it was carefully provided that all means should be used to root out of the minds of the people both the inclination thereunto and the memory thereof, *especially of the idolatry committed in the Mass.*"

BISHOP COSIN: "Christ can be no more offered, as the doctors and priests of the Roman party fancy Him to be, and vainly think that every time they say Mass they offer up and sacrifice Christ anew as properly and truly as He offered up Himself in His sacrifice upon the cross. And this is one of the points of doctrine, and the chief one whereof the Popish Mass consisteth, abrogated and reformed here in the Church of England according to the express word of God" ("Notes on Prayer-Book," Works, v. 333).

"The word 'Missa,' as it is used at present among the Papists for a true and proper sacrifice of Christ offered in every celebration for the living and the dead, is never used among the ancients. And for this reason the name of 'Missa,' or Mass, is rejected by the Church of England, which, having *exploded the opinion of the Sacrifice of the Mass*, does disclaim the use of the word 'Missa' in modern, though not in the ancient, sense" (pp. 301, 302).

"I told him that (*excluding their pretended and vain sense of transubstantiating the bread and wine, of a true and proper altar, and of a real sacrificing of the body of Christ, all of which we rejected as unsound and uncatholic doctrine*) we had . . . a power to offer the sacrifice of the Eucharist, which is a sacrifice of praise and thanksgiving made in the name of the Church *for the sacrifice that Christ made of Himself and offered upon the altar of His Cross once for all*" (iv. 247).

These quotations from the authoritative exponents of the Reformation and the English Church condemning the doctrine of the Sacrifice of the Mass, and implying that the plural was used in reference to the one finished offering of Christ on the cross, might be multiplied indefinitely. I have hundreds before me. I have said enough to show that the Reformers were agreed as to what the Sacrifice of the Mass meant; they had a very clear idea about it; it was mainly that on which the Reformation turned; they condemned the doctrine; and they abhorred the expression as, if allowed, likely to bring all the superstitions, abuses, impieties, and evils which it connoted.

When Dr. Pusey wrote Tract No. 81 he had not advanced

to his full theory of the Eucharist, and his teaching, though differing from that of the Reformers, fell far short of what is now maintained by extreme men. He speaks of the "Romish error that Christ was offered for the quick and dead," and of the "false doctrine, that in the Mass the priest did offer Christ for the quick and dead."

Accordingly, his catena of "Testimony of Writers of the later English Church to the doctrine of the Eucharistic Sacrifice" gives no support at all to the Romish doctrine. These later authorities make no attempt at all to explain away the natural meaning of Article 31. Some of them show a disposition to minimize the errors of Rome, but they do not maintain any hypostatical oblation of Christ. Their theory has no right whatever to the name of the Sacrifice of the Mass. Those who speak of the offering of the Body and Blood of Christ give us to understand that the offering is to be understood as in mystery, or representation, or commemoration. Waterland combats what he terms the "unwarrantable excesses" of these writers, who were chiefly non-jurors. We may, perhaps, feel strongly that their language was likely to lead to much confusion of thought, and capable of leading to serious error; that there was a dangerous mistake in their teaching. But in fairness we may acknowledge that their doctrine stands separated by a wide and impassable gulf from the Romish doctrine of the Mass—a doctrine which they were as ready to repudiate and condemn as any of our divines who had gone before them.

We have our doctrine of Sacrifice, and with that let us, like the Reformers, be content. It was the doctrine of the primitive Church up to the time of Cyprian, who passed the greater part of his life as a pagan rhetorician, and to whom, as Bishop Lightfoot has shown, the introduction of pagan notions of sacrifice is due.

The doctrine of the Church of England on this pre-eminent point is very distinct from that of the Church of Rome. Not being hampered with the doctrine of Tradition and the doctrine of Development, it has no obstacle to being in harmony with the teaching of our Lord and His Apostles, and of the Fathers of the primitive Church.

The relation between the Sacrament of the Lord's Supper and the sacrifice of the death of Christ is thus expressed: "The Sacrament of the Lord's Supper was ordained for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby" (Catechism). And again, in the Communion Office: "To the end that we should always remember the exceeding great love of our Master and only Saviour, Jesus Christ, thus dying for us, and

the innumerable benefits which by His precious blood-shedding He hath obtained to us, He hath instituted and ordained holy mysteries as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort."

Waterland, one of the great divines of the Church of England, and perhaps the most authoritative exponent of the English view of the Lord's Supper as distinct from the Roman, enumerates eight metaphorical sacrifices strictly according to the language of the Gospel ("Doctrine of the Eucharist," ed. 1880, pp. 481, 482).

1. *The Sacrifice of Alms to the Poor*: "We humbly beseech Thee most mercifully to accept our alms and oblations."

2. *The Sacrifice of Prayer*: "And to receive these our prayers which we offer unto Thy Divine Majesty."

3. *The Sacrifice of Praise*: "To Him, therefore, with the Father and the Holy Ghost, let us give, as we are most bounden, continual thanks." "We entirely desire Thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving."

4. *The Sacrifice of a True Heart*: "We acknowledge and bewail our manifold sins and wickedness."

5. *The Sacrifice of Ourselves*: "Here we offer and present unto Thee ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee . . . and although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this, our bounden duty and service, not weighing our merits."

6. *The Sacrifice by the Church of itself to Christ*: "Beseeching Thee to inspire the universal Church with the spirit of truth, unity, and concord."

7. *The Offering of true Converts by their Minister like St. Paul*: Then shall the priest, kneeling down at the Lord's table, say in the name of all them that shall receive the Communion this prayer following: "We do not presume to come to this Thy table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. Grant us, therefore, gracious Lord," etc.

8. *The Sacrifice of Faith, Life, and Self-humiliation in commemorating the Death of Christ*: "What is required of those who come to the Lord's Supper? To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and be in charity with all men."

Whether we adopt the view of the English Prayer-Book or not, the Reformers knew what they were about when they condemned the system so fatally familiar to them as the

Sacrifice of the Mass, which prevailed in this country till the era of the Reformation. We must remember that there was till then no difference in doctrine between this country and any other part of the Western Church. The word "Rome" summed up to our forefathers the whole mass of superstitions which they swept away. To say that they did not repudiate the Sacrifice of the Mass is simply, literally, and absolutely untrue.

WILLIAM SINCLAIR

Notes and Queries.

THE FALL OF BABYLON.

THERE are reasons why difficulties should attach themselves to the chronological position of the Fall of Babylon. The event occurs at a period—say the heart of the sixth century, B.C.—over which there hangs a cloud of uncertainty. First, the three entries in the Parian marble, numbers 43, 44, 45, containing all historic notices during the period between 556 B.C. and the year 512 B.C., have had their numeral figures obliterated. Next the three characters with which the name of Cyrus is associated, namely, Deputy Prince of the Tributary Province of Persia; Sovereign King of the Independent Monarchy of Persia; and, lastly, King of Babylon, have got tangled together, so as to be taken one for the other. Next, the accession of Cyrus to the Independent Monarchy of Persia does not appear in the astronomical canon of Claude Ptolemy. Profane history, however, supplies one good clue to the Fall of Babylon. The war taken up by Croesus, King of Lydia, against Cyrus is supposed to have been waged with a view of avenging the defeat and deposal of Darius, King of Media, which war terminated in the capture of Croesus and conquest of Lydia some eight or nine years prior to the capture of Babylon by Cyrus.

But sacred history can always be relied on as a satisfactory source of information, inasmuch as the penmen of Holy Scripture give signs of having registered the annals of the Hebrew nation in strict observance of distinct and well-defined chronological laws. Between the accession of Nebuchadnezzar to the throne of Babylon, or rather between the announcement of Babylonian supremacy by the prophet Jeremiah (xxv. 12) in the first year of Nebuchadnezzar's reign, and the gathering together of the people in Jerusalem after the return of the forty-two thousand three hundred and threescore children of the province who returned from Babylon under Zerubbabel, Prince of Judah, under the decree of "Cyrus, King of Babylon," and "King of Persia" in the first year of his reign (Ezra i. 1, and v. 13). Between these two events the penmen of the sacred Scriptures have supplied us with some ten or twelve well-defined and chronicled equinoctial events, which can be distinctly tabulated in consecutive order to the very year of their occurrence.

The fifth chapter of the Book of Daniel gives us the impression that "the queen" there mentioned is the queen dowager of Nebuchadnezzar. But if the Fall of Babylon is an accomplishment of Jeremiah's predictions (Chapter xxv.) it could not have taken place within twenty-five

years of Nebuchadnezzar's death, since he reigned forty-four years. How, then, could such "queen" be Nebuchadnezzar's relique? Add to this the fact that prior to his accession to the throne of Babylon Nebuchadnezzar was of an age to be sent to Jerusalem and besiege the city (Daniel i. 1).

The penmen of the sacred Scriptures do not withhold necessary information; it has therefore to be accounted for that the names of Nabonadius and Cyrus do not appear in the fifth chapter of the Book of Daniel. Neither do the inspired penmen indulge in needless information; and yet we are informed that Darius was three score and ten years old at the death of Belshazzar.

The slaughter of Belshazzar when "Darius the Median took the kingdom" is supposed to precede the accession of "Darius the son of Ahasuerus of the seed of the Medes" to be "King over the realm of the Chaldeans." This accession of Darius is supposed to precede the defeat and deposal of Darius by Cyrus, Deputy Prince of the Tributary Province of Persia. This defeat and deposal of Darius by Cyrus is supposed to precede the accession of Cyrus to the sovereignty of the Independent Monarchy of Persia. And this accession of Cyrus to the Monarchy of Persia is supposed to precede the capture of Babylon by Cyrus.

If the fifth chapter of the Book of Daniel contains a narrative of the Fall of Babylon, are we not bound to show that the several predictions relative to the decay of the Babylonian Empire by the prophet Isaiah (xiv. 22; xlv. 26, 28; xlv. 1) and by the prophet Jeremiah (xxvii. 6, 8; l. 1, 32; li. 1, 58), were all accomplished in and by one great national event?

The recurrence of the word Belshazzar in the Book of Daniel involves the identity of the person in each case, and this, again, involves the origin and construction of Babylonian names and titles.

When the Bible gives us a chronological period—say of 400 years, or of 430 years, or of 120 years, or of 65 years, or of 70 years—it usually supplies us with one end of the period, but leaves us to find the other end of the period in the best way we can, which way is not always very obvious.

A change of dynasty has been known to take place in the history of a nation without the break-up of that nation. A change of dynasty took place at Memphis when "there arose up a new king over Egypt which knew not Joseph," yet Egypt was not on that occasion destroyed. A change of dynasty took place in the history of Nineveh, when Arbaces, the first representative of the Median Dynasty, ascended the throne of Nineveh, but the Assyrian Empire was not broken up for more than 200 years afterwards, and are we quite sure that no such event took place in the history of Babylon?

REV. THEODORE BUDD.

NOTE UPON THE REV. A. C. ROBINSON'S PAPER IN "CHURCHMAN" FOR OCTOBER, ENTITLED, "THE CUNEIFORM RECORDS."

THIS is an acute and, to my mind, convincing attestation of events recorded by Daniel which happened at the Fall of Babylon. Now, I do not think that the writer means to assert that Darius the Mede never reigned in that city. Indeed, what would it avail to establish Daniel's accuracy on *one* point, if he be grossly unhistoric on another quite as vital? Yet the paper certainly *reads* like an admission that the accession of Cyrus took place on the day that Belshazzar died! Inasmuch as a paper of mine has been accepted by the editor of the CHURCHMAN, which strongly upholds Daniel's account of King Darius, some comment by me on this phase of the subject seems quite in order.

I therefore must point out that the contract-tablets dated, "In the accession year of Cyrus," in nowise help us to the *date* of that year. That is to say, they cannot yield the faintest presumption that Cyrus, on conquering Babylon, at once claimed the empire he had won. Room may well be made for Darius's brief year's reign.

The sole argument (if it be worthy of the name) to the contrary is the absence of tablets dated "In the 1st year of Darius." Doubtless, should such an one spring to light, it would be warmly welcomed. But if it befall otherwise, surely nobody need feel disconcerted. A satirist has remarked upon "the admirable punctuality" with which the Empress Helena, when exploring in and around Jerusalem, invariably turned up this or that sacred relic she had determined to find. At this time of day we scarce believe that we simply have to rummage old Babylon for a specially required tablet, when—hey, presto!—the very thing most obligingly leaps into view. In cuneiform discovery we must expect many a "hiatum valde defindendum."

CUTHBERT ROUTH.

THE CUNEIFORM RECORDS AND THE FALL OF BABYLON.

I have read the remarks of Professor Sayce on my article on the above subject in regard to the force of the idiom *erébu ana*, which, he says, has only the sense "to enter." Delitzsch, to whom he refers ("Assyrisches Handwörterbuch"), says it appears that *erébu* has the meanings of *eintreten, hineingehen, oder kommen, einziehen, eindringen*, with the prepositions *kirib, ana kiribi* ("within"), *ana* ("to"), and *ina* ("in"), as well as with accusative alone. I feel very reluctant, having no pretensions to being an Assyriologist, to enter into any discussion on a technical point like this, on which scholars who are so eminent in that science have given their opinion. Still, I may perhaps be permitted to urge that it seems to some to be rather unreasonable to suppose that the prepositions, *kirib, ana kiribi* ("within"), *ina* ("in"), and *ana* ("to"), should all, when used with *erébu*, have the same force. I would also call attention to the following passage, in which *ana* has unquestionably the force of going "up to" a city, not then entered, but which was subsequently besieged and taken. As the verb, however, is not *erébu*, "to descend," but *ag-dhi-rib*, "to approach," the quotation may perhaps not be considered to precisely touch the point. The passage, which is taken from an inscription on the bronze gates discovered some years ago by Mr. Rassam at Balawat, recording the exploits of Shalmanezer II., is as follows: "*Ultu al Zaban at-tu-sir*" (From Zaban I departed), "*ana al Me-Tu-wr-na-at ag-dhi-rib*" (to the city of Meturnat I approached), "*a-si-bi*" (I besieged), "*ak-ta-sad*" (I captured), "*ti-duki-su a-duk*" (its soldiers I slew).—*Transactions Soc. Bib. Arch.*, vol. vii., p. 99. The same construction is repeated in four other similar passages of the same inscription, in each of which the preposition "*ana*" is used in the sense of approaching "up to" a city, which was afterwards besieged and taken. This, I would urge, would seem to indicate that the sense of "entering" may perhaps not be necessarily involved even in the idiom *erébu ana*. In any case, I would say that whatever force of "entering" there may be in the idiom would probably be sufficiently satisfied by the fact that Gôbryas, on the occasion referred to—even according to the view advocated in my article—"entered" the suburbs of Babylon outside the walls.

ANDREW C. ROBINSON.



Short Notices.

The Church and Town Problems. By Canon W. MOORE EDE. Pp. 131. Price 2s. 6d. Cambridge University Press.

THE Hulsean Lectures for 1895, with a Prefatory Note by the Bishop of Durham. We have read these four lectures with complete interest and approval. In a brief compass many valuable facts and arguments are presented, with exemplary calmness and with constant regard to the ethical teaching of the New Testament.

Addresses on the Lord's Prayer. By the Rev. W. J. SPARROW SIMPSON. Pp. 150. J. Masters and Co.

Books on the Lord's Prayer are numerous. This addition to the number is not superfluous, for it contains both original thought and some striking excerpts from Patristic sources.

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

This is a good presentation of the main points of the controversy in a few pages. There are some excellent notes and a useful list of the chief literature on the subject.

The Life of Communion. By the Rev. JESSE BRETT, L.Th. Pp. 91. S.P.C.K.

While there are some sentences which we could wish differently worded, this booklet contains many striking and beautiful thoughts which will not fail to be both suggestive and helpful.

The Story of an Old Oak Tree. By C. T. FANCOURT. Pp. 127. Elliot Stock.

George Eliot once in a charming letter to Mrs. Bray, author of "The Wounded Bird," begged her to write "something that would bring the emotions, sufferings, and possible consolations of the dear brutes vividly home to the imaginations of children." This is just such a little book, personifying "birds and beasts and flowers" in a way the young folk love.

The Heights of the Gospel. By the Rev. ARTHUR T. PIERSON, D.D. Pp. 236. Price 2s. 6d. Passmore and Alabaster.

Twelve sermons preached in the Metropolitan Tabernacle. They contain that grasp of Scripture meaning and spirit, together with clear exposition and forcible illustration, for which Dr. Pierson is so greatly valued as a teacher. As the title expresses, each sermon deals with some subject of the believer's heritage of blessing set forth in God's Word.

Parish Church Tracts. By MINISTERS OF THE CHURCH OF SCOTLAND. J. Gardner Hill.

This is a collection in booklet form of twenty-four much circulated tracts on evangelistic and every-day subjects. Weak theology and worse writing are the characteristics of many tracts, but the contrary is true of these. A space is left at the head of each for the name of the parish adopting them for circulation.

Steps to the Throne. By Rev. HY. LAW HARKNESS and Rev. PHILIP NORTON. Pp. 120. Nisbet and Co.

A book of Family Prayers for four weeks, published under the auspices of the Daily Prayer Union. The Holy Spirit's place in prayer is acknowledged throughout, and the prayers are both devout and comprehensive.

Five Years' Course of Bible and Prayer-Book Teaching. By Rev. J. W. GEDGE and Rev. J. WAGSTAFF. Pp. 133. Price 2s. Church of England Sunday-School Institute.

These lessons for the third year of an admirable course seem in every way equal to the previous ones, and should prove of real use to Sunday-School teachers.

Ways of Working. By Rev. A. F. SCHAUFFLER, D.D. Pp. 139. Price 1s. 6d. Sunday-School Union.

This is a reprint in a condensed form of a recent American book for Sunday-School teachers, and we heartily commend it to the study of even the most experienced. The hints on Object Lessons and the use of the Blackboard are specially useful. Superintendents should buy the book and lend it to their teachers. It may work a revolution for good in their schools.

Church Teaching on Foundation Truths. By the Rev. H. W. DEARDEN. Pp. 147. Elliot Stock.

We earnestly commend this learned, temperate, and accurate work to the attention of all Churchmen. It consists of eighteen papers on the most important Church doctrines, and is founded on the concurrent testimony of Holy Scripture, the Primitive Church, and the English Prayer-Book. By all candid persons who have been attracted by the Manuals of Sadler and Staley it should be studied side by side with those works, as it contains the true principles of the Catholic faith before they were developed and distorted by mediæval tendencies.

We would call special attention to the chapters on the Church Catholic, the Church of England Schism, the Apostolic Ministry, Public Worship, the Sacraments, Baptism, and Communion, and the Lord's Supper; and to the notes in the appendix on Auricular Confession, the Word "Catholic," Errors of the Church of Rome, Regeneration, Sacramental Presence of Christ, and Apostolical Succession.

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

As we have a full article on this important issue, it is only necessary to call attention to it as a collection of the testimonies of English divines to the fact that the Reformers one and all condemned the Sacrifice of the Mass in so many words; and that the reason why they use the plural in the Article was as a contra-distinction to the one sacrifice of Christ once offered. No more invaluable contribution to contemporary controversy has appeared for long. It is absolutely decisive of the question, and shows that Newman's contention was, like so much else of his doctrinal writings, a sheer mistake through imperfect information.

The Church of England. A History for the People. By H. D. M. SPENCE, Dean of Gloucester. Part I. Pp. 80. Price 7d. Cassell and Co.

We welcome the first instalment of Dean Spence's important work. He has long devoted himself to the special study of Church history, which to an intelligent and sympathetic mind would hardly fail to be suggested by the local glories and traditions of Gloucester, and his own most interesting Norman and Gothic house, with its rooms which were occupied by William Rufus and by Henry VIII. and Anne Boleyn. The work is adorned with all the wealth of illustration which the vast and enterprising house of Cassell and Co. can supply. The Dean approaches his subject with an open and impartial mind, and is inclined to say a good word for everybody who deserves it. The first part deals with the British Church, the Missions of the British Church, the Evangelization of Ireland, Scotland, and Northern England, and the second approach of

Christianity in the Roman Mission of Augustine. This first part augurs most favourably for the rest of this important work.

The Dean writes in a pleasant, graphic, and popular style; and while basing his story on antiquarian research, does not allow his narrative to be overloaded with antiquarianism.

Young Men's Christian Magazine. Vol. XVII. Pp. 236. Christian Institute, Glasgow.

This is the organ of the Society and its allied unions in Scotland. It contains numerous portraits and biographical sketches, reports of conferences, illustrations of associatiou buildings, essays by members, memorial notices, and other papers interesting to the intelligent youth of Scotland.

The Quiver. Annual Vol. for 1896. Pp. 984. Price 7s. 6d. Cassell and Co.

The annual volume of *The Quiver* has long had so high a reputation that it is difficult to find any fresh special characteristics for encomium. Two special features are numerous portraits with short biographical notices, and the long series of topical paragraphs, under the head of "Short Arrows." The contents of the whole volume are most varied, and it does not contain a dull page.

Young England. Vol. XVII. 1896. Pp. 475. Price 5s. Sunday-School Union.

This excellent volume contains three capital continued stories—"The Boys of Battledown," "Hunted through Fiji," and "Told from the Ranks." It has serial sketches of our Colonial Cousins; Health, and how to keep it; Natural History articles; and the Sunday Hour. The illustrations are of the usual careful and high character.

The Silver Link. Vol. for 1896. Pp. 236. Price 2s. Sunday-School Union.

This appropriate collection of papers for children contains series on "The Perfumes of the Bible," "Child-life in Foreign Lands," "Old Stories of Chaldea," two capital serial stories, the Sunday Half-Hour, and some very pleasing poetry and music.

The Dawn of Day. Vol. for 1896. Pp. 286. Price 2s. S.P.C.K.

The principal features of this interesting volume are "The Church of England and the Catholic Faith," by Dr. Maclean, which will give great opportunities for discussion; "The Anglican Communion," by Mary Cochrane; a series on "Faith," by Professor Swete; "The Passover and Holy Communion," by E. M.; Note on the Black-Letter Saints, and Notes on the Calendar.

An immense amount of ecclesiastical information is conveyed in small compass.

The Child's Pictorial. Vol. for 1896. Pp. 86. S.P.C.K.

The illustrations, coloured and otherwise, of this publication are, as usual, very attractive. Among the contributors are Mrs. Molesworth, the Rev. Theodore Wood, Ascot Hope, Mrs. Hallward, and other friends of children. Stories of children and animals alternate with religious teaching.

No. 11, *Chesterton Street.* By E. JAMESON. Pp. 119. Price 1s. S.P.C.K.

This is a capital story for the purpose for which it is intended, namely, the Mothers' Meeting, and will also be a good addition to the parochial lending library. If, as we gather from the title-page, this is a first effort, we shall hope to meet with some more of Miss Jameson's work in the future. The dialogue is life-like, and the characters, with the exception of Nellie Craven, are very fairly true to Nature.

A Great Forgiveness. By M. A. M. Pp. 80. Price 6d. S.P.C.K.

We think M. A. M. will improve as she writes more. The story is not devoid of interest, but there are too many characters for its small compass, which leads to confusion, and three sudden illnesses are rather too much. Still, the moral is excellent, and it may safely be given to elder boys or girls as a Christmas reward-book.

World's Gain. By HELEN SHIPTON. Pp. 124. Price 1s. S.P.C.K.

This simple and unpretending little book will be a good one to put in the hands of boys leaving school and starting in life, as the tone is excellent, though the writer harps rather too much on one string.

The Light of Melanesia. By the BISHOP OF TASMANIA. Pp. 256. S.P.C.K.

A delightful account by Bishop Montgomery of the work of Bishop Pattison and Bishop Selwyn, during a tour which he himself made among the islands, and from information collected by himself.

Story of David Livingstone. Pp. 144. Price 1s. Sunday-School Union.

Another excellent specimen of the "Splendid Life" series. A capital gift for a boy just entering life.

An Ill-matched Pair. By AUSTIN CLARE. Pp. 242. Price 2s. 6d. S.P.C.K.

A clever, graphic, and original story. The writer shows a thorough acquaintance with the Northumbrian country and dialogue, though whether the latter will be appreciated by all readers is doubtful. The book is deserving of better illustrations.

The Fortunes of the Fairlies. By LUCY HARDY. Pp. 78. Price 6d. S.P.C.K.

This very pretty, if not altogether probable, little story is sure to be appreciated by the girls for whom it is written. One or two of the characters are very well described.

Little Books on Religion. Price 1s. 6d. Hodder and Stoughton.

1. *The Seven Words from the Cross.* By the Rev. W. ROBERTSON NICOL. Pp. 112.

These thoughtful meditations are illustrations of the principles of our Lord's knowledge with regard to the laws of Sin, Redemption, Bereavement, etc. They will be found full of help towards, and appreciation of, His being and character.

2. *The Voices of a Prophet.* By Dr. MARCUS DODS. Pp. 185.

These are penetrating studies, bringing out the permanent elements in the great Prophet of the Return.

Christ and the Future Life. By R. W. DALE, LL.D. Pp. 160.

These thoughtful papers are full of hope, encouragement, and invigoration in an indifferent and agnostic age.

The Upper Room. By JOHN WATSON. Pp. 124.

These pages will be found full of spiritual teaching, graceful and pointed writing, and knowledge of character.

Gospel Questions and Answers. By JAMES DENNY, D.D. Pp. 143.

Seven papers answering in a true spiritual and sympathetic manner the question of misgiving, doubt, failure, poverty, remonstrance, ambition, and of folly.

The Unity and Symmetry of the Bible. By JOHN M. GIBSON, D.D. Pp. 125.

The able and experienced author brings out the characteristics of the Old and New Testament, compares them with each other, and also com-

compares one Book with another. Lord Hatherley once wrote a book on the continuity of the Holy Scriptures. This booklet is a lecture on the same idea, and will help to throw light on the sacred literature of the Hebrews with its harmony in diversity.

Whispers of Truth from the Stars. By the Rev. SEPTIMUS HEBERT. Pp. 214. Price 2s. 6d. Nisbet and Co.

Mr. Hebert has been a lifelong student of astronomy, and has found, as might be expected, numerous illustrations of revealed truth from what he has observed on science. Some of these subjects are such as these: Invariability, Individuality, Influence, Progress, Wanderers, Eclipses, Reflectors, Lights, Perpetual Light, Ceaseless Praise, the Great Multitude. The whole book will be found deeply interesting and suggestive, and the lines of thought will be probably quite new to most of its readers.

Apostles of Medieval Europe. By Dr. MACLEAR. Pp. 332. Macmillan.

Among these vivid and valuable sketches are Patrick, Columba, Columban, Eligius, Augustine, Willibrord, Boniface of Utrecht, and many others of real interest. The book will throw a pleasant light on ages of the Church which to the general reader are an absolute blank. It will also be encouraging to all who are interested in modern missions, to compare with them the methods and rate of progress of the missions to Europe itself.

Letts' Diaries for 1897.

We have great pleasure in mentioning:

- (1) Scribbling Diary, interleaved with blotting-paper (No. 39), a week in an opening. Price 1s. 6d.
- (2) Rough Diary. Price 1s. 4d. No. 33.
- (3) Rough Diary. Price 1s. No. 34.
- (4) Clerical Diary. Price 1s. 6d.
- (5) Clerical Tablet Diary. Price 1s.

All of them most useful for their different purposes. They are exceedingly well and strongly got up, and are full of constantly needed information. The Pocket Diaries, of various sizes and prices, are the best of their kind that we have seen.

MAGAZINES.

We have received the following (November) magazines:

The Thinker, The Expository Times, The Religious Review of Reviews, The Anglican Church Magazine, The Church Missionary Intelligencer, The Evangelical Churchman, The Church Sunday-School Magazine, Blackwood, The Cornhill, Sunday Magazine, The Fireside, The Quiver, Cassell's Family Magazine, Good Words, The Leisure Hour, Sunday at Home, The Girl's Own Paper, The Boy's Own Paper, Light and Truth, The Church Worker, The Church Monthly, The Church Missionary Gleaner, Light in the Home, Awake, India's Women, The Parish Helper, Parish Magazine, The Bible Society's Gleanings for the Young, The Bible Society's Monthly Reporter, The Zenana, The Cottager and Artisan, Friendly Greetings, Little Folks, Our Little Dots, The Child's Companion, Boys and Girl's Companion, The Children's World, Daybreak, Day of Days, Home Words, and Hand and Heart.



The Month.

THE NEW BISHOPS.

IT was with almost unanimous feelings of relief and confidence that Churchmen heard of the appointment of Bishop Temple to be Primate of England. The esteem and admiration of the English people have gone out to him for many years past. And this, not because of his flexible adaptness to every movement of the popular mind—for he has often steered a decided course in the face of the strongest opposition—but because men have seen him consecrating his brilliant powers in unsparing hard work, based upon deep and sincere belief in the realities of the Christian Faith and the benefit of their application to the needs of his brother men. He has the master-mind among us upon that great subject of National Education, which is now in the crucible of discussion, and the multitude of conflicting opinions within the Church may be expected to crystallize around him in due course. Our political opponents, too, will remember his Liberal connections, and those who fear ecclesiastical aggressiveness will be satisfied that he is one who rises superior to clerical partisanship in his zeal to secure the best results; whilst those political antagonists who speak so frequently and so loudly against Church schools must at least feel some sort of reverence for his mature knowledge and unquestionable honesty. But not only will he focus and bring to a successful issue, as we hope, the best plan for the relief of voluntary schools. He has also strong and clear views upon the subject of Church Reform, and the Benefices Bill in particular. The passing of some such measure on the earliest possible occasion is of the utmost importance. Furthermore, the Archbishop elect goes to Canterbury an enthusiastic advocate of Temperance Legislative Reform, and will use every wise effort in this direction. His own touching request to a private friend for prayer will be responded to by thousands of earnest men, that God will give him years of strength in his old age, and victory to the best ends for Church and country ere his day of life comes to its close. The Right Hon. and Right Rev. Frederick Temple, born 1821; B.A., double first class, Fellow of Balliol, Oxford, 1842; deacon, M.A., 1846; priest 1847, Oxford; Head Master of Rugby, 1857-69; B.D. and D.D., 1858; Select Preacher at Oxford, 1873-74; consecrated Lord Bishop of Exeter, December 21, 1869; Bampton Lectures, 1884, "The Relations between Religion and Science"; translated to be Bishop of London, March 25, 1885. His lordship is one of Her Majesty's Most Hon. Privy Council, Dean of Her Majesty's Chapel Royal, Provincial Dean of Canterbury, Official Trustee of the British Museum, Official Governor of King's College, London, visitor of Harrow School, also of Highgate School, and a Governor of the Charterhouse.

The Right Rev. Mandell Creighton, from the commencement of his vigorous administration of the diocese of Peterborough, in 1891, has been marked as one likely to take a prominent place among the leaders of contemporary Church life. Hitherto he had been chiefly known as a skilful and trustworthy historian. But he has infused into the diocese of Peterborough such a new zest and quickening of work that the news of his appointment to the Bishopric of London has caused but little surprise. He brings to the great task before him a trained and keen intellect, the prime of his manhood, and the reputation of careful speech and tactful breadth of view and ways of work. Born 1843; past Master of Merton, Oxford, 1862; first class Mods., first class *Lit. Hum.*, second class law and modern history, B.A., 1867; deacon, M.A., 1870; priest, 1873,

Oxford; Fellow and Tutor of Merton, 1866-75; Vicar of Embleton, Northumberland, 1874-84; Select Preacher at Oxford, 1875-77, 1883, 1886-88, and at Cambridge, 1887; R.D. of Alnwick, 1882-84; Hon. Canon of Newcastle, 1882-85; Fellow of Emmanuel College, Cambridge, and Dixie Professor of Ecclesiastical History in the University of Cambridge, 1884-91; Canon of Worcester, 1884-90; consecrated Lord Bishop of Peterborough, April 25, 1891; Hulsean Lecturer, 1893; Rede Lecturer, 1895; author of "Roman History Primer," "Age of Elizabeth," "Life of Simon de Montfort," "The Tudors and the Reformation," "History of the Papacy during the Period of the Reformation," "The Italian Princes," "The German Revolt," "Life of Thomas Wolsey," etc.

To the vacant Bishopric of Peterborough the Queen has been pleased to appoint the Rev. the Hon. Edward Carr Glyn, Vicar of St. Mary Abbot, Kensington. The nature of his work at Beverley, at Doncaster, and at Kensington, furnishes abundant reason for his promotion. No better parish clergyman could be found for gifts of organization and diligence in every species of good work, and he will, without doubt, help and increase the best operations of the Church in his diocese. The Rev. the Hon. Edward Carr Glyn, born 1843; University College Oxford, B.A., 1867; deacon, M.A., 1868; priest, 1869, York; curate of Doncaster, 1868-71; Vicar of St. Michael's with St. Nicholas', Beverley, 1872-75; Vicar of Doncaster, 1875-78; Chaplain to Archbishop of York, 1877-93; Vicar of Kensington, 1878; Hon. Chaplain to the Queen, 1881-84; Chaplain in Ordinary to the Queen, 1884.

AN EDUCATION SOLUTION.

For the moment the general public is living in blissful neglect of the education problem, in spite of the fact that pronouncements thereupon more numerous than autumn leaves begin to shower upon us both from the highest trees and the lowest bushes of educational opinion. But those who think further than the pages of their daily paper know that the battle and the stress which must shortly begin again will either materially raise or lower the Church of England in the opinion of the outside public. What is wanted among the upholders of Voluntary Schools at the present moment is some great central ground of agreement. While Churchmen resemble the poles in the distance and unthawing fridity of their theories, they remain the surprise, if not the despair, of those politicians who are sincerely desirous of effecting some thorough and fair scheme of amelioration.

The question at once comes, Shall the help come in the form of Rate Aid or of State Aid? The remarkable and undoubtedly representative gathering in the Church House on November 5, in spite of notable exceptions, declared in favour of Rate Aid as well as State Aid by an immense majority. But State Aid possesses the greatest advantages, so manifest as to need no mention, if only it could be obtained.

There is a plan under discussion by some, even if it has not yet gone further forward than the debatable stage, which possesses at least the advantage of being simple, inclusive, and likely to prove cohesive. It seems *par excellence* the scheme likely to attract the man in the street. Stated in the plainest terms, it is as follows:

1. A sum voted annually from the Imperial Exchequer to meet the estimated cost per child of Elementary Education throughout the country.
2. Grants to all schools to be made on the basis of examination, and to be sufficiently large that an "excellent" school could *almost* earn sufficient to meet its current expenses.
3. The Board Schools to raise by rates, and the Voluntary Schools by

freewill contributions, sums for the erection and maintenance of suitable and efficient fabrics, and for any current expenses not met by the grant.

4. The *maximum* salaries of teachers in Board and Voluntary Schools to be fixed by Government according to the status of the teachers.

5. This increase in the Government grant to be met by an Education Tax spread over the whole country.

It is not necessary here to discuss many side-issues both for and against this scheme. The cost of their own fabric, *plus* a share in the cost of the fabric of Board Schools, where such existed, does not seem an exorbitant price to pay for the privilege of holding the management and maintaining the character of our own schools. Whether taxpayers generally would consent to such an equalization of the educational burden, and whether Government would undertake the responsibility of levying, collecting, and distributing such a sum as would be required, is another matter.

AUTUMN MEETINGS OF THE CHURCH PASTORAL AID SOCIETY.

Keen interest by large audiences was evidenced at these meetings of last month. It is not the function of THE CHURCHMAN to chronicle even such admirable addresses as were delivered at the breakfast in Cannon Street Hotel, the afternoon meeting of the Ladies' Home Mission Union at Sion College, and the great evening gathering at Exeter Hall. But a few facts and sentences culled at random from the various speakers are of special value :

Through the kindness of the President, Mr. J. H. Buxton, the Patronage Board has been enabled to buy the advowson of the parish of Madeley, Salop, where the saintly John William Fletcher was for twenty-five years Vicar, and where he died just a century ago.

Eighty-two new grants have recently been allocated by the society.

Within the past year twenty-nine new branches have been formed in connection with the L.H.M.U., and 1,772 new members added to the Union. There are now 151 branches, and 6,452 members. Sales have brought in £975. The union is responsible for twenty grants. The Children's Branch, styled "recruits," numbers sixty-six bands, and 1,450 members.

At St. Paul's, Burslem, with a population of 11,000, three men-workers and two mission-rooms have been secured to the parish through the society's help.

The Vicar of St. Paul's, Stratford, said that his parish numbered 15,000 souls, and that the only hope he had of being able to till this vast field of opportunity lay in the help which the C.P.A.S. could afford him.

Birmingham has a population of 603,336, and one clergyman to every 4,500. Two-fifths of the population only can be said to attend any place of worship. The C.P.A.S. supports in Birmingham forty-one curates, fifteen Scripture-readers, and four Bible-women. These labour among 384,600 souls.

At St. Matthias's, Birmingham, there are 11,000 people living on half a square mile of land.

The aided parish of St. Matthias's, Birmingham, supports its own missionary in China and sends £60 to the C.M.S.

The connection between Home and Foreign Missions is not accidental, but essential. The distinction is more geographical than Evangelical. As the C.P.A.S. grows strong the C.M.S. grows strong, for on parishes conducted on C.P.A.S. principles the C.M.S. depends.

Societies are the necessities of the human race. We believe in motion, but we do not believe in machinery in motion ; we believe in organized life.

BISHOP OF LIVERPOOL'S SIXTH TRIENNIAL CHARGE.

The venerable and revered Bishop of Liverpool has added one more to that series of valuable triennial charges which sober-minded men throughout the country have ever read with such interest and attention. The subject is, "The Diocese of Liverpool, its Position and its Needs." Dr. Ryle points out that while the diocese is of but small area, yet it contains a population of 1,250,000 souls. At its formation, in 1880, there were only 180 incumbents and 120 curates. To-day there are 205 incumbents and 220 curates. But the parishes, even now, are sadly under-tilled in many instances, while their average population is unusually large and daily increasing. In Liverpool alone at least twenty parishes contain over 10,000 inhabitants each, while one has 17,000, and another 19,000 souls. So, too, elsewhere in the diocese, there are many parishes ranging from 10,000 to 19,000 inhabitants, chiefly the poorest people. During the sixteen years of his episcopacy the Bishop has consecrated forty new churches, thirteen new chancels, and re-opened five old churches. One very welcome fact is that, in addition to the above, no less than 202 mission-rooms have been opened, some of them being very large buildings and licensed for Holy Communion. In 1881 the confirmation candidates numbered 4,700; this year they reach 8,000; altogether upwards of 105,000 persons have been confirmed. Last year £35,000 were raised in the 205 churches for the maintenance of public worship. On alterations and improvements in Church schools £109,877 have been spent during the past four years. There are 256 Sunday-schools, with 89,468 scholars and 5,734 teachers. Nine special wants were enumerated: a cathedral, a church-house, the greater sub-division of parishes, the more frequent affiliation of poor to rich parishes, more liberal support of home and foreign missions, more aggressive evangelization, more communicants, and more love. The charge ends with a touching confession of personal limitation. But anyone who knows the peculiar difficulties of Church work in the diocese of Liverpool will recognise that here is a record of surprising achievement and predominant hopefulness. That the Bishop may live to write yet another triennial charge is earnestly to be desired.

THE MARRIOTT BEQUEST.

A Nonconformist minister is reported to have said in a recent sermon that he who at death leaves £100,000 behind him goes straight to the antithesis of heaven. It is to be hoped that the manner of bequeathment may somewhat modify the severity of this sentence. For instance, Mr. Alfred Marriott, of the Grange, Hopton, Mirfield, Yorkshire, dying in July last at the age of sixty-seven, left £594,206. He has, however, bequeathed only about £77,000 to relatives. The remainder is to be divided into four equal sums, and, after all expenses are paid, will be placed at the disposal of the Society for the Propagation of the Gospel in Foreign Parts, of the Archbishops of Canterbury and York, and the Bishop of London for the time being respectively. The S.P.G. is to expend one-half of its legacy in the erection of churches, hospitals, and colleges outside Great Britain and Ireland, while the remaining half is to go to the endowment of such buildings. Not more than £2,000 may be expended on any one building, and £100 per annum is to be the utmost income from endowment. The legacies to the Archbishops and Bishop are to be applied—one-half to the building of churches in the most poor and densely-populated districts of their dioceses, exclusive of the City of London in the Metropolitan area; the remaining halves are to be used in grants to societies for helping the fallen, for hospitals, refuges, and similar institutions. Here, too, not more than £2,000 may be expended

on any one building, nor may the several endowments produce more than £100 a year. The legacies will probably each amount to between £75,000 and £80,000. Thoughtful persons will hardly read this without a sincere prayer that the expenditure of these large sums may result to the glory of God and the spiritual benefit of many human beings.

BISHOPRIC OF BIRMINGHAM.

The Bishop of Worcester has addressed a letter to the *Times* suggesting that no more fitting memorial to the late Archbishop Benson could be desired than the resuscitation and completion of the Birmingham Bishopric Scheme. He points out that Dr. Benson was a Birmingham man, and that from the first he had given his active support to the designed division of the diocese of Worcester by the creation of a Bishopric of Birmingham. In 1890, at the inaugural meeting in support of this plan, and again at the Church Congress of 1893, the Archbishop had used every possible argument to urge forward the scheme. A sum of £500 a year from the See of Worcester, a legacy of £2,000, and a promise of £10,000, of two sums of £5,000, are given to meet it, of which one has already been assured, represent the financial position at the present time. The value of such a centre of Church life and work in the Metropolis of the Midlands is not easily over-estimated. While there should be in the cathedral church of Canterbury a fitting monument to speak alike of the beauty and worth of the Archbishop's character, the establishment of the Bishopric of Birmingham would extend his wish and his influence into the future in permanent blessing to the city and country-side of his childhood and school-day youth. For the present, however, the Memorial Committee are confining their efforts to a recumbent effigy in Canterbury Cathedral, and the building of a distinct block of Truro Cathedral, if possible the west front.

PREVENTION OF CRUELTY TO CHILDREN.

The annual congress of the National Society for the Prevention of Cruelty to Children was held this year at the Colston Hall, Bristol. In a speech from the chair, the Duke of Abercorn gave a useful outline of the society's history and work. Founded in 1888, it has made remarkable progress. In 1889 the income was £3,789, while 737 cases were dealt with. In 1896 the income is £66,975, the cases number 20,739, and the inspectors are 137 as against 10 in 1889. During the past eight years no less than 232,217 children have engaged the society's notice, and out of these 1,294 have died from those forms of neglect and injury against which the society contends.

ARCHBISHOPRIC OF SYDNEY.

The Australian Synod has decided to designate its Primate by the title of Archbishop. Dr. Saumarez Smith has already won golden opinions in Australia since his consecration in 1890 to be Bishop of Sydney, Metropolitan of the Province of New South Wales, and Primate of Australia. It will be remembered that he was Principal of St. Aidan's College from 1869-1890. The Archiepiscopal title is only a fitting outcome of the growth of the daughter Church in Australia. It has been sometimes said that Christian life is weak there, but the accounts of well-known Churchmen who have visited Australia have gone to prove that our countrymen are at least eagerly desirous to share in the fulness of the Gospel. And there is no more striking evidence of this than the number of her ablest and best cultured sons who now year by year, either from her own colleges or from our universities, are ordained to the work of the ministry in the Episcopal Church of Australia.

THE REVISED VERSION.

The Bishop of Ballarat, in a speech which has attracted a good deal of attention, strongly deprecated the disuse into which the Revised Version has generally fallen. In this connection it is interesting to note the result of a weighty debate by the General Synod of the Church of England in Canada upon this very subject. Professor Clarke, of Toronto, in a learned and powerful speech, moved that the clergy should receive sanction from the Bishop to read, on certain special occasions, the Revised in the place of the Authorized Version, in the churches. The motion was carefully discussed, and lost by only one or two votes, and it was generally felt that the eventual use of the Revised Version as a lectionary was assured.

WELSH CHURCH IN LONDON.

The Welsh-speaking population of the Metropolis will soon have a church in which they may worship and hear sermons in their own musical language. It is to be built in St. Mary's Terrace, Paddington Green. Sir John Puleston has laid the foundation-stone, the site having been given by the Paddington Estate Trustees and the Ecclesiastical Commissioners. About £800 is still needed to cover the remainder of the liabilities.

WYCLIFFE HALL, OXFORD.

The reunion of old students has this year been of exceptional interest from the dedication of a new chapel in connection with the hall. It is situated between the Principal's house and the main building, and is a great addition, not only to the appearance of the hall, but especially to those sources of benefit already enjoyed by the men preparing there for Holy Orders under Mr. Chavasse. There is still a sum of £180 to be raised before all debts are paid. The architect is Mr. W. Wallace, who designed the beautiful chapel of Ridley Hall, Cambridge.

The Right Rev. William David Walker, Bishop of North Dakota, has been chosen to succeed the late Bishop Coxe in the diocese of Western New York. Bishop Walker is best known by his "cathedral on wheels," which he had built to convey him to the scattered population of his vast diocese of 150,000 square miles.

Bishop Ingham will resign the See of Sierra Leone on November 24. The patronage in this instance rests with the new Primate, not with the Crown. It is earnestly to be hoped that C.M.S. interests will not be forgotten.

GIFTS AND BEQUESTS.

Among the gifts and bequests for Church work during the past few weeks are the following: £1,000 to the Waifs and Strays Society, from two friends; £105 to the A.C.S., from the Mercers' Company; £250 to the C.P.A.S., from C. H. Bousfield, Esq.; £157 to the Canterbury Cathedral Restoration Fund, from the Fishmongers' Company; £25,000 to the parish of Arklow, to build and furnish a new Parish Church, from the Earl of Carysfort; £1,000 to the Belfast Cathedral Building Fund, by the proprietors of the *Belfast News Letter*; £1,008 to the Bishop of London's Fund, under the will of the late Miss Bulkeley.

IN MEMORIAM FREDERICK RICHARDS WYNNE, D.D.,
BISHOP OF KILLALOE.

HARDLY had we in Ireland recovered from the sorrowful intelligence that the late Archbishop of Canterbury, who had so recently visited our shores, was no more, than we were plunged into a new and very similar sorrow by learning of the unexpected and almost tragic death of one of our own prelates, the beloved and esteemed Bishop of Killaloe. English Church people, by whom he was known and valued, will share in our grief. The readers of *THE CHURCHMAN* will also miss for the future further contributions from his facile pen and cultured and devout mind. It was while on a mission of love, though it was to his own, that Bishop Wynne was so mysteriously struck down. Mrs. Wynne, who had been in delicate health, had come up from Clarisford House to Dublin for surgical advice, and her husband had accompanied her. An operation was deemed necessary, from the effects of which she seemed to be satisfactorily recovering, and there were bright hopes that before long a return to their happy and useful home would be practicable. Early on Tuesday morning, however (November 3), sudden dangerous symptoms manifested themselves, and the Bishop at once went off in the dark for the doctor. On the arrival of the latter he found his patient rapidly sinking, and he at once sent for the Bishop, who was nowhere to be found. Search was made, and a messenger despatched to his son's lodgings in Molesworth Street, but no tidings were forthcoming. When the light of a cold winter's morning broke the lifeless remains of the Bishop were discovered by a policeman on his beat, quite close to the house. Mrs. Wynne was also dead. The medical opinion was given that the Bishop had succumbed to a heart affection, aggravated by anxiety and the intense cold. There is no doubt he was hastening back with all his powers to the bedside of his dying wife when the hand of God mysteriously stayed his footsteps. The news of the double death was received in Dublin, where the Bishop and Mrs. Wynne had spent so many loving and earnest years, with the utmost consternation and sorrow.

Bishop Wynne was the descendant of a Welsh family, who settled in the west of Ireland (co. Sligo) in the seventeenth century. Their hereditary home at Hazlewood is one of the best known places in that part of the country. The late Frederick Richards Wynne was the son of the Rev. Henry Wynne, a beneficed clergyman of the Church of Ireland, and was born at St. Steven's Green, Dublin, in 1827. He was educated at St. Columbus's College, and afterwards graduated at Trinity College, Dublin. Having gained a first class in the Divinity School, he was ordained in 1850 for a curacy in the diocese of Armagh. He subsequently went to Kilkenny as Rector of St. Mary's Church in that city. Here he gained his first literary triumphs, carrying off the second prize of fifty guineas for his essay entitled "The Model Parish," the first prize of one hundred guineas falling to the lot of the Rev. John B. Heard. The judges on the occasion were the Revs. Canon Miller, Rector of Greenwich, William Pennefather, Rector of St. Jude's, Islington, and Dr. Sydney Smith, Pro-

fessor of Biblical Greek in Trinity College, Dublin. In this little essay Mr. Wynne embodied his own experiences and views of pastoral duties, which he successfully exemplified throughout his life. When, some twenty years later, the late devoted Achilles Daunt was elected Dean of Cork, Mr. Wynne was selected by the trustees as his successor in the important charge of St. Matthew's, Dublin. Here new and large fields of work presented themselves, and his earnest and thoughtful preaching drew to the church representatives of all the leading professions. Following the example of his revered predecessor, he threw open the door of his private residence to the divinity students of Trinity College, where he received them once a week at tea, and afterwards gave them homiletical instruction. This went on for several years, until, chiefly by the efforts of the Archbishop of Dublin, a chair of pastoral theology was founded in the college, and Dr. Wynne became its first occupant. While at Kilkenny, by the suffrages of his fellow Churchmen, he had been elected to the distinguished position of a representative Canon in St. Patrick's National Cathedral, an honour he necessarily forfeited when he came to Dublin. But before long the Archbishop gave him a stall in the sister cathedral of Christ Church. When, three years ago, the diocese of Killaloe lost its episcopal head by the death of Bishop Chester, the Bench of Bishops into whose hands the choice came elected Professor Wynne, D.D., to fill the vacancy. The Bishop threw himself with alacrity and zeal into his new duties, and speedily made himself acquainted with every part of his extensive and scattered diocese, preaching oftentimes in out-of-the-way places, never chilled by small congregations, and always adapting himself to the level of the humblest and poorest.

He delighted in the country, loved the broad, shining river on whose banks Clansford House—the episcopal residence—is built, loved the gray cathedral, loved the “wild west,” with its magnificent cliffs and gorgeous sunsets, and loved the people committed to his charge. With his Roman Catholic neighbours he was on the best of terms, and always had a cheery word for them on the roadside or in their places of business. It was evidenced how much he was thought of when, on the day of the funeral at Killaloe, the leading Roman Catholic clergy of the town mingled with his own clergy at the graveside.

With his clerical brethren the late Bishop was a great favourite; all loved and respected him, and we have heard him spoken of as the “St. John” of Dublin. His great gentleness and pleasant manner may have sometimes been mistaken for weakness, but those who knew him best knew there was no weakness there, and that when he felt it necessary Frederick Richards Wynne could take a stand from which nothing would move him.

He has enriched our evidential and pastoral literature with several valuable contributions. His unpretending little book, “Plain Proofs of the Great Facts of Christianity,” has gone through many editions, and is known to have been of great service to some in removing their doubts. A kindred volume is his “Fragmentary Records of Jesus of Nazareth.” Along with Professors Bernard and Hemphill he brought out a volume on “The Literature of the Second Century,” being lectures delivered on Early

Christianity before Alexandra College in 1890. His literary tastes did not forsake him after he went to Killaloe. One of the last things from his pen was a paper on the ancient cathedral of St. Flannan (Killaloe). He also wrote bright and picturesque articles in some of the English magazines on his See town, and the well-known seaside resort of Kilkee. Perhaps the book by which he made his mark, and was the best known of all his writings, is his life of Achilles Daunt, which appeared under the title, "Spirit in the Service," and which has gone through many editions. He also published two volumes of admirable pastoral addresses, "The Joy of the Ministry," and "Our Sacred Commission." To the end the Bishop was a worker and thinker.

J. A. C.

Obituary.

THE REV. CARR J. GLYN, aged ninety-eight years. A graduate of Christ Church, Oxford, in 1821, he became Rector of Stanbridge, Dorset, in 1830, and Rector of Witchampton, where he has remained all his life. He has done much useful work. St. John's Church, Wimborne, was built at his expense, and two local Church schools were supported by him. He was uncle to the Bishop-designate of Peterborough.

The President of Queen's College, Cambridge, Canon William Mogan Campion, aged seventy-six years. Fourth Wrangler in 1849, he became Fellow and Assistant Tutor of Queen's in 1852. His mental breadth is shown by his election as examiner not only in the Mathematical Tripos, but also in Theology and Natural Science. As Rector of St. Botolph's, Cambridge, he was ever among the foremost in useful labours in the town, and as Rural Dean he was highly esteemed by the clergy. He became President, in 1892, in succession to Dr. Phillips. He is followed by Dr. Ryle, Hulsean Professor of Divinity, son of the Bishop of Liverpool, who will retain his Professorial Chair, as, through agricultural depression, the revenues at his disposal as President have greatly diminished.

The Right Rev. Frederick Richards Wynne, D.D., Bishop of Killaloe, died suddenly in Waterloo Road, Dublin, from the shock caused by the mortal illness of his wife, and the excitement resulting from his running for a medical man. He gained honours at Trinity College, Dublin, and was ordained in 1850. For ten years he was perpetual curate of St. Mary's, Kilkenny, and for nearly twenty years incumbent of St. Matthias', Dublin. He was Canon both of St. Patrick's Cathedral and Christ Church, Dublin, and from 1888-93 Professor of Pastoral Theology in the University of Dublin. He became Bishop of Killaloe in 1893, being appointed by the Bench of Bishops. He was the author of several works.