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THE  
CHURCHMAN

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FEBRUARY, 1900.

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ART. I.—THE ARCHBISHOPS OF CANTERBURY  
SINCE THE RESTORATION.

SANCROFT.

WILLIAM SANCROFT was born at Ufford Hall, Fressingfield, Suffolk, January 30, 1617. His father, Francis Sancroft, came of an old family which had possessed land in the village since the time of Henry III. His mother, Margaret, was the daughter of Thomas Butcher, or Boucher, of Wilby. He was the eldest of eight children, and was educated at Bury School and at Emmanuel College, Cambridge, where his uncle William was master. He took his degree in 1637 (his uncle having died meanwhile), and his M.A. in 1641, in which year he was ordained. The death of a college friend in his undergraduate days had a lifelong effect upon his religious character. In 1642 he got his Fellowship. He was always a diligent student; among the Lambeth MSS. are four of his academical orations, somewhat metaphorical and inflated in style. In the Bodleian also is a commonplace book filled with poems which he has transcribed with his own hand, among them Milton's "Hymn on the Nativity." Advantageous offers were made to him of private tutorships, but he remained at his College, engaged in its business and following his studies.

Troubles were thickening around the Church. In 1643 the famous Covenant brought things to a crisis; sixty-five Fellows were ejected at Cambridge by the Earl of Manchester, the Parliamentary visitor; among them was Dr. Holdsworth, Master of Emmanuel, Sancroft's particular friend. The following letter from the latter to him is worth quoting, as an example of his style:

“MUCH HONOURED SIR AND STILL OUR WORTHY MASTER,

“I have formerly troubled you with my desires, and they met with acceptance from you. I hope I may now take leave to sigh out my griefs before you, and pour my sorrow into your bosom. You have not thought good as yet to give a check to my former impertinences, and so I dare be confident your goodness will be a sanctuary for this offence too, which yet, if it must be called so, is no other than an offence of love, or, if that be too bold a word, of deepest regard and respect to you. We live in an age in which to speak freely is dangerous, *immo nec gemere tuto licet*; faces are scanned, and looks are construed, and gestures are put upon the rack and made to confess something which may undo the actor; and though the title be ‘liberty,’ written in foot and half-foot letters upon the front, yet within there is nothing but perfect slavery, worse than Russian. Woe worth a heart, then, oppressed with grief in such a conjuncture of time as this! Fears and complaints, you know, are the only kindly and gentle evaporations of burthened spirits; and if we must be bereaved of this sad comfort too, what else is left us but either to whisper our griefs to one another in secret, or else to sit down and sink under the burthen of them? I do not *paratragædiare*, nor is my grief so ambitious as to raise *fluctum in scrupulo*. You know, I dare say, what it is that must needs make me cry out, since it touched me in the tenderest part of my soul. We live in times that have of late been fatal in abating of heads. Proud Tarquin’s riddle is now fully understood; we know too well what it is—*summa papaverum capita demere*. But I had not thought they would have beheaded whole colleges at a blow—nay, whole Universities and whole Churches, too. They have outdone their pattern in that, and ’tis an experiment in the mastery of cruelty far beyond Caligula’s wish. Ah, sir, I know our Emmanuel College is now an object of pity and commiseration; they have left us like John Baptist’s trunk when his head was lopped off, because of a vow or oath (or covenant, if you will) that went before, or like Pompey’s carcase upon the shore; so *stat magni nominis umbra*. For my part, *tædet me vivere hanc mortem*. A small matter would prevail with me to take up the resolution to go forth any whither where I might not hear *nec nomen nec facta Pelopidarum*. Nor need we voluntarily give up our stations. I fear we cannot long maintain them. And what then? Shall I lift up my hand? I will cut it off first. Shall I subscribe my name? I will forget it as soon. I can at least look up through this mist and see the hand of my God holding the scourge that lashes, and with this thought I am able to silence all the mutinies

of boisterous passions, and to charm them into a perfect calm. Sir, you will pardon this disjointed piece ; it is the production of a disquieted mind, and no wonder if the child resembles its parent ; my sorrow as yet breaks forth only in abrupt sighs and broken sobs."

He escaped the storm himself ; we know not how. Certainly he did not take the Covenant ; probably his quiet, unobtrusive life and also his abilities as a teacher recommended him to the forbearance of the other side, and they let him alone. When the Liturgy was prohibited, and the Directory substituted for it, there can be no doubt that he did not comply within his College, though he did not go out of his way to court martyrdom. Dr. D'Oyly prints a letter of his to a friend, dated 1645, in which he rebukes him for not standing more firmly, and declares that he goes on with his Prayer-Book, to do otherwise "would be to throw a foul aspersion on the whole Church of God in England since the Reformation ; as if the public worship of God here used, which, for aught I know, was the most complete piece which any Church upon earth had, were unlawful and anti-Christian." The same biographer gives another letter, written just after the King's death, expressing the most passionate sorrow, and alarm for the religion of the nation. Within ten days of this a heavy personal sorrow fell upon him, namely, the death of his father at the age of sixty-eight.

Attendance upon him in his last days brought on a severe illness. Before he had recovered he was called upon to accept "the Engagement," an oath "to be true and faithful to the Government without King or House of Peers." To escape it he left the University, was adjudged to have forfeited his Fellowship, and his successor was even named. But still those in authority hesitated to go on. They were told that they "might as well think to remove a mountain as Mr. Sancroft," and he went back to Cambridge. However, in July, 1651, he was expelled. He retired to Fressingfield, where his brother had succeeded his father as the Squire. He had saved some money at College, and he now proceeded to earn something by literary labour. His first book was "Fur Prædestinatus," a satirical attack upon Calvinism : a thief condemned to immediate execution holds a dialogue with a Calvinistic preacher who has come to urge him to repent. The thief, though he has been guilty of the vilest enormities, is entirely self-satisfied ; he was irresistibly compelled to his crimes, and therefore was not responsible, and now is one of the elect, and is assured of salvation. The dialogue is skilful, because all the criminal's statements are taken from the actual

writings of Calvinist authorities. It went through many editions, and kindled great anger among the religionists attacked. Next he wrote "Modern Policies, taken from Machiavel, Borgia, and other choice Authors," in which he held up to contempt persons who were holding authority. It is written in a tone of light good-humour, but underlying it is a vein of keen irony. He says in his Introduction: "I brand not persons, but things; and if any man's guilt flashes in his face when he reads, let him mend, and he is unconcerned." And, in addition to these occasional works, he collated the Vulgate with the Latin translations of Beza and others, and published the result in 1655.

A good many letters to and from him during this time have been preserved. Some are literary discussions, which show he was always ready to advise and assist young authors. There is one from Dr. John Cosin, who, like himself, had been despoiled of his preferments, and was living in exile at Paris, ministering to an English congregation there. The letter is interesting, as showing what a very high opinion Cosin had of his friend's character and consistency, and how steady was his conviction that the Church would yet be triumphant. It was written in 1656. After the Restoration Cosin was made Bishop of Durham, and had a large hand in the Savoy revision of the Prayer-Book.

In 1657 Sancroft was offered a chaplaincy in the family of Lord Herbert, "to live in the house; the salary will be £40 per annum, and all other accommodations; the work, a service in the forenoon on Sundays and prayers every day." He declined the offer, having made up his mind to travel abroad. He went to Holland (November, 1657), which had now become the centre of union for English Royalists. In August, 1658, he preached before the Princess of Orange, the eldest daughter of Charles I., and her son, the future William III., who was born in November, 1650, nine days after his father's death. Soon afterwards Sancroft left Holland, and travelled leisurely to Geneva, Padua, Venice, Rome. It was at Rome that he received the news of the Restoration, and was summoned to return to England. He arrived in September, and was appointed to preach the consecration sermon of his friend Dr. Cosin and six other Bishops at Westminster Abbey on November 18.<sup>1</sup> His sermon is curious, and very unlike our present style of pulpit oratory, with abundant quotations from the classics, and with somewhat unrestrained

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<sup>1</sup> They were Cosin to Durham, Lucy to St. David's, Laney to Peterborough, Lloyd to Llandaff, Sterne to Carlisle, Walton to Chester, Gauden to Exeter.

sarcasm on Presbyterianism. We cannot apply our own standard of measurement to circumstances so entirely different from our own.

In the "Life of Sheldon" we noted that Sancroft acted as a kind of secretary and editor at the Savoy Conference. He took his D.D. at Cambridge, and Cosin the same year preferred him to the valuable rectory of Houghton-le-Spring and a canonry at Durham, and they remained in closest friendship until death divided them. Two letters of Cosin's hint at a love attachment to a "gentlewoman," unnamed; but it never came to a head, and Sancroft told Cosin he had determined to live and die a celibate, which he did. During the short time that he lived in the north he busied himself with archæological researches; but in August, 1662, he went back to Cambridge, having been elected Master of his old College. He prepared a design for the new chapel, and gave £600 towards it; but in January, 1664, he was made Dean of York, which in the same year he exchanged for that of St. Paul's. He was anxious to restore his cathedral, which had suffered so heavily both from neglect and irreverent usage, but his plans were all upset by the Great Fire of 1666. It was he who fixed on Wren first to restore the ruined structure, and, when this was found impossible, to remove it, and build the present cathedral. He gave £1,400 towards it, and subscribed £100 a year whilst he was Primate. He was appointed to the Archdeaconry of Canterbury in 1668, but resigned it in two years, apparently finding the duties of the two offices incompatible. He had undertaken to edit Laud's Diary, at the request of Archbishop Sheldon, when the latter died (1677); and Sancroft, who at that time was prolocutor of the Lower House of Convocation, was, to the surprise of himself and the public, raised to the Primacy. Burnet says that this was through the Duke of York's influence, he hoping to find Sancroft a mere puppet in his hands, and to keep out Compton, the Bishop of London, whom he detested; but there seems no reason to question that it was his pious life and conversation which marked him out. Charles II. admired in others the virtues which he did not practise. Sancroft was consecrated at Westminster on Sunday, January 27, 1678.

We have already seen how the latter days of Archbishop Sheldon were disquieted by the angry feeling which was rising in the nation against the favour shown by the Court to Romanism. The Parliament, which was altogether hostile to the sectaries at the Restoration, was now exerting itself in the other direction, and Churchmen and Nonconformists were united against the claim which the King was making of a power to "dispense" with the law. The Nonconformists

had declared in 1672, when the offer was made to them of indulgence, that they would sooner go without it than have it in a way destructive of the liberties of the country and of the Protestant interest.<sup>1</sup>

The secret treaty of Dover in 1670 bound Charles II. to make public profession of the Roman Catholic religion, and to assist Lewis XIV. in seizing the United Provinces and also in claiming the throne of Spain for the House of Bourbon, and bound Lewis to pay Charles an annual stipend of £200,000. The treaty was kept secret, but suspicions of it were abroad. When Sancroft came to the Primacy the agitation was strong and threatening. He was in hopes of winning back the Duke of York to the Church of England, and communicated his design to the King, who expressed his approval, and suggested that he should ask Morley, Bishop of Winchester, to join him in the endeavour. Evidently King Charles, who cared not a jot about the religion, was cowed by the rising disaffection. Sancroft thereupon applied to Morley (the letter is given in the Sancroft MSS.), and the old Bishop (he was eighty-two) came up. The interview was held by appointment, February 21, 1678, and Sancroft's address is given at length by Clarendon. It is a little stiff and formal, but not without pathos. Witness the following extract :

"If there be now in the world a Church to whom that eulogium that she is a lily among thorns is due and proper, it is this Church of which we are members, as it stands reformed now and established among us; the purest, certainly, upon earth, as being purified from those many corruptions and abuses which the lapse of time, the malice of the devil, and the wickedness of men had introduced insensibly into the doctrine and worship and government of it. But then, withal, this lily of purity hath for these many years, by the malicious and subtile machinations of her restless and implacable enemies, been surrounded with thorns on every side; and even to this day she bears in her body the marks of the Lord Jesus, the scars of the old and the impressions of new and more dangerous wounds, and so fills up daily that which is behind of the sufferings of her crucified Saviour.

"But yet, sir, in the multitude of the sorrows which she hath in her heart, give us leave to tell you (for so it is), scarce anything hath so deeply and so sensibly wounded her as that your Royal Highness should think fit, even in her affliction, to forsake her. Hers is the womb that bare you, sir, and hers the pap that gave you suck. You were born within her then happy pale and communion, and baptized into her

<sup>1</sup> Neale's "History of the Puritans," iv. 445.

holy faith; you sucked the first principles of Christianity from her, the principles of the oracles of God, that sincere milk of the Word, not adulterated with heterogeneous or foreign mixtures of any kind. Your royal father, that blessed martyr of ever-glorious memory, who loved her and knew how to value her, and lost his all in this world for her, even his life too, bequeathed you to her at the last. When he was ready to turn his back upon an impious and ungrateful world, and had nothing else now left him but this excellent religion (which he thought not only worth his three kingdoms, but ten thousand worlds), he gave that queen in legacy amongst you. For thus he bespake the King your brother, and in him all that were his—words that deserve to be written in letters of gold, and to be engraved in brass or marble: ‘If you never see my face again, I require and entreat you, as your father and as your king, that you never suffer your heart to receive the least check or disaffection from the true religion established in the Church of England. I tell you I have tried it, and after much search and many disputes have concluded it to be the best in the world.’

“And accordingly, sir, we hereupon enjoyed you for many years, to your, we hope—we are sure to our—exceeding great comfort and satisfaction. We saw you in those happy days constant and assiduous in the chapels and oratories of the palace.

“Like the bright morning and evening star, you still arose and set with our sun, and shined with him there in the same heavenly orb. You stood, as it was meet, next to the throne, the eldest son of this now despised Church, and in capacity to become one day the nursing father of it; and we said in our hearts, It may so come to pass that under his shadow also we shall sit down and be safe. But, alas! it was not long before you withdrew yourself by degrees from thence (we know not how, nor why: God knows), and though we were loath at first to believe our fears, yet they proved at last too mighty for us; and when our eyes failed with looking up for you in that house of our God, and we found you not, instead of fear, sorrow filled our hearts, and we mourn your absence ever since and cannot be comforted. And then in that other august assembly in the House of the kingdom (the most sacred of any but the house of God Himself), think, we beseech you, sir (and sure it will soften and intenerate you into some pity when you have thought), how you stab every one of us to the heart, how you even break our hearts, when we observe (as all the world doth) that we no sooner address ourselves to Heaven for a blessing upon the public counsels (in which you have yourself



so great, too, and so high a concern), but immediately you turn your back upon us.

“Have we forgotten the name of our God, or do we stretch our hands to a strange God? Would not God search this out? Or if, indeed, we worship the same one God, and go to Him by that one mediator of God and man, whom you cannot refuse, is there anything in the matter of our requests which can be justly blamed by any Christians?”

There is much more of it. The Duke listened attentively, then said, a little ungraciously, that, though he acquitted the two Bishops of sinister intentions, he believed that they were led on by people who wanted to injure him; and then added, naturally enough, that he had not changed his faith hastily, and they must not take it amiss if he declined to discuss the subject with them. And it does not appear that from that time the matter was reopened between them.

Sancroft's correspondence shows how deeply he felt the need of curbing the laxity which was marking the clerical life of the period. He sent a circular to his suffragans (August 23, 1678) complaining that not enough vigilance is observed to keep out unworthy candidates for Orders, that testimonials should only be given from immediate and personal knowledge, and that the rules laid down in the Canons of 1603 should be strictly observed. He returned to this in the following reign, and made wise and stringent rules on the subject. And he even suspended Wood, Bishop of Lichfield, for two years for non-residence and neglect of his diocese. An Archdeacon of Lincoln having been convicted in the courts of simony, presented a petition for pardon to the King, who referred it to the Archbishop. The characteristic reply was that simony was a pestilence walking in darkness, very difficult to discover, all the more reason why the penalty on detection should not be remitted. One act of his primacy was characteristic of the time. He found that many of the clergy were wretchedly poor, and cast about to relieve them. Evidently at his instigation King Charles sent orders to the Bishops and other Church dignitaries to set aside a part of their incomes for the augmentation of poor curates. Parliament objected to this high-handed proceeding, which was obviously unconstitutional. But it was so popular in the country that an *ex post facto* Act was passed ratifying it, and Sancroft set to work with a will to see it carried out, and where there were some difficulties and obstacles he summarily got rid of them. It was an anticipation of the Ecclesiastical Commission of to-day.

Let us name one other act of Sancroft, visible to this day. During the Puritan desecration of Lambeth, Archbishop

Parker's bones were dragged from the grave and cast into a dunghill. Sancroft had them diligently sought out, and they were reverently buried near their former grave, with the inscription on the floor, "Corpus Matthæi Archiepiscopi tandem hic quiescit." And he had the broken tomb repaired which had formerly stood over them, and placed in the ante-chapel with a Latin inscription which he himself wrote, and which may still be read there.

Charles II. died at Whitehall, February 7, 1685. Sancroft and Ken went to his bedside, but the King made no answer to their exhortations. It was very soon known that he had been received the same day into the Roman Church, under the persuasion of his brother. James felt that his throne was not absolutely secure. The nation at large hated his creed. But Sancroft and a body of representative clergy and laity waited upon him and assured him of their loyalty to the hereditary line, whilst they entreated him to protect the National Church. James, in reply, made such an eager promise to do so that the hearers were carried away by their enthusiasm. On April 23 following Sancroft crowned him in Westminster Abbey. The one deviation from established usage was that there was no Communion. Sancroft held that as the Legislature had accepted the monarch, his duty to crown him was clear; and as the King was an avowed Papist he could not ask him to violate his conscience. But he afterwards reproved himself for consenting to the omission, while he declared, not unreasonably, that, having solemnly proclaimed him his lawful sovereign, he could not without perjury transfer his allegiance to another.

But by this time the whole conscience of the nation was in deep alarm. The Exclusion Bill of the reign of Charles II. had failed, but the exultation of the Duke of York over this had blinded him more effectually than ever, and he had become daily more offensive and impolitic. The leaders of Protestantism in England had already cast their eyes upon Holland, where the Duke of York's son-in-law, and grandson of Charles I., was not only in a strong position as Stadtholder, but was recognised as the head of the Protestant party on the Continent. Charles had no legitimate offspring, and it looked as if in the regular course of things the Stadtholder's wife, Mary, would presently succeed her father on the English throne. But this might be a somewhat remote contingency, and William was keen for more prompt action. He did not, apparently, look, at this time, to seizing the crown, but he was bent on keeping England Protestant, and on securing its co-operation with him in forming a great Protestant league, the primary aim of which should be to curb the power of France. But

the English nation was conservative. It was Protestant to the core, but it had a horror of revolutions, and was still bent on obedience to the lawful King. Accordingly, William, through his wife's chaplain, Dr. Covel, approached Sancroft with the view of effecting a league between the Church of England and the Continental Protestant Churches. Sancroft had replied with hesitation. He was a firm Protestant, but he saw his way no further. But events shaped themselves.

It was soon evident that King James, despite his professions, was bent on restoring the Roman faith. Monks were seen daily passing in and out of Whitehall. The King not only went in state to Mass, but ostentatiously paraded his brother's perversion. He sent directions to the Archbishop, bearing date March 25, 1686, to prohibit the clergy "preaching on controversial topics." Finding this unheeded, he established a "Commission" for the purpose of punishing ecclesiastical offences. This Commission could deprive offenders "notwithstanding any laws or statutes of the realm." There were four laymen upon it, three of them Roman Catholics and the other Jeffreys, who had now become Lord Chancellor, and three prelates, Archbishop Sancroft, and the Bishops of Durham and Rochester, Crew and Sprat. Sancroft declined to serve on it, and his place was filled by Cartwright, just appointed Bishop of Chester, an invariable tool of the Court.

After a little hesitation the Commission got to work, and suspended the Bishop of London (Compton) from all episcopal functions and jurisdictions for not suspending the Rector of St. Giles's for preaching against Popery. There was an intention of proceeding against Sancroft, who had determined not to admit the authority of the Commission, but to object to its legality,<sup>1</sup> and in the event of their passing sentence upon him, to appeal to the common law. Bishop Sprat, who soon resigned his seat on the Commission, afterwards declared that he had been largely instrumental in preventing the proceedings against the Archbishop.

Sancroft still testified his loyalty to the King. On July 29, 1686, he wrote to him expressive of it, and also recommending certain persons for bishoprics, among them Dr. Jeffreys, brother of the Chancellor. James paid no heed to these recommendations; he appointed Parker to the See of Oxford and Cartwright to Chester, of whom Burnet writes, "they were the two worst men that could be selected." They were both consecrated at Lambeth October 17.

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<sup>1</sup> Compton had done this at first, but afterwards withdrew his objection, and pleaded. Warned by his example, Sancroft was on the alert.

After some other high-handed proceedings on King James's part with the object of Romanizing the country, the great crisis came. On May 4, 1688, he issued an Order in Council, directing the Archbishops and Bishops to send to their clergy the "Declaration for Liberty of Conscience," which they were commanded to read on the 20th and 27th inst. in all churches and chapels in London and Westminster, and on June 3 and 10 in all churches and chapels in the kingdom. Sancroft was prompt in his action. He saw that it was intended to humiliate the clergy by making them the instruments of their own degradation, and he at once summoned the Bishops and also some of the leading clergy to come to him at Lambeth. On May 12 there was a meeting of some Bishops and others, and after discussion it was resolved not to obey the King. Clarendon was present at several deliberations, and describes them in his Diary. It was soon known that nearly all the London clergy would refuse. On Friday, May 18, there were present at Lambeth Bishops Compton (London), Lloyd (St. Asaph), Turner (Ely), Lake (Chichester), Ken (Bath and Wells), White (Peterborough), Trelawny (Bristol), and also Tillotson (Dean of Canterbury), Stillingfleet (Dean of St. Paul's), Patrick (Dean of Peterborough), Tenison (Vicar of St. Martin-in-the-Fields), Sherlock (Master of the Temple), and Grove (Rector of St. Andrew Undershaft). After prayers, a calm discussion of the subject was begun. The result we know, and there is no need to tell it here; how "the seven Bishops" drew up their remonstrance, how it was received, how on June 15, 1688, they were tried at Westminster and acquitted. Of all the eloquent chapters ever written by Macaulay, probably this is the most vivid. We pass on to the sequel.

The blind King, rushing to his own ruin, dismissed eight days after the trial two of the judges who had expressed opinions in favour of the Bishops, and ordered a return of all the clergy who had refused to read the Declaration. And meanwhile the Archbishop calmly returned to his work. He issued admonitions to the clergy of his province urging stricter attention to duty, strictness in all holy conversation, residence within their cures, diligent catechizing of the children of their parishes, daily services in the towns, and also in villages as far as practicable, special observance of Ember and Rogation days, Advent and Lent, exhortations of their people to frequent Communion, and celebrations at least monthly, diligent visitation of the sick, watchfulness against Popery, tenderness of action towards Dissenters. He also set on foot once more a scheme of comprehension with respect to these, no doubt as seeing how grateful and friendly

they had been towards the Church in the late struggle. Sacheverell afterwards charged him with "endeavouring to pull down the Church" by this step, and Wake, then Bishop of Lincoln, took up Sancroft's defence.

And now all eyes were turned to Holland. The Princess of Orange, Mary, had written two or three letters to Sancroft in the early part of her father's reign, in which she declared her unalterable affection for the Church of England, and Sancroft had returned thankful answers. In the middle of September James received a warning from Louis XIV. that his son-in-law was meditating invasion. In his terror he issued a Declaration (September 21) of his resolution to preserve inviolable the Church of England. He summoned the Bishops together, and took off Compton's suspension. Sancroft, conjointly with other Bishops, drew up a paper of advice, in which he urged him to dissolve the Ecclesiastical Commission; to inhibit four foreign Bishops who had recently been consecrated in the King's private chapel, and who, styling themselves "Vicars Apostolical," were exercising their functions and sending out pastoral letters; to restore charters against Corporations which he had taken away; and to issue writs for regular Parliaments. The King, who had angrily treated similar recommendations before, was now grateful, and promised compliance. He requested Sancroft to draw up "Prayers to be used in Churches" suited to the present danger, and he did so, James expressing his satisfaction. They are preserved in the Archbishop's handwriting in the Tanner MSS., and amongst other suitable petitions, emphatically pray not only for the peace of the realm, but "for the maintenance of our holy religion." Burnet, who seldom has a good word for Sancroft, is emphatic in his praise here. But it was all too late. Public confidence in the King was gone. The news still came in that the Prince of Orange was on his way. The hope of his wife's succession was dashed down by the birth of a son to the King. Then James sent for the Bishops again (October 31), and told them that the Prince had issued a Declaration, in which he stated that he received an invitation from the Bishops. Sancroft declared that there was no truth in such a statement, and that he could not believe the Prince had made it. The King accepted the repudiation, but called on the Bishops to meet together to draw up a paper for publication, stating that they had nothing to do with it, and that they held it in abhorrence. They gave no answer, but retired. This was on November 2, and on the 6th, the King having written to hurry them, they came again to Lambeth. The King asked for the paper. After a little fencing, Sancroft replied that they had already suffered severely from reading papers in the King's closet

outside Parliament; that a certain paper of theirs had been called a seditious libel, on the ground of their having no status there; that they had even been denounced as sedition-mongers and libellers by his Majesty's judges since their acquittal, and therefore they considered that they could put forth nothing except in Parliament assembled, especially as there were very few of them present. With that they were dismissed.

That Sancroft had nothing to do with inviting the Prince of Orange we may be certain. Among his papers was found the following, evidently intended for the King, but never presented, for the reasons we have seen :

“Whereas there hath been of late a general apprehension that His Highness the Prince of Orange hath an intention to invade this kingdom in hostile manner, and, as it is said, makes this one reason of his attempt, that he hath been thereunto invited by several English lords, both spiritual and temporal, I, William, Archbishop of Canterbury, do, for my own discharge, profess and declare that I never gave him any such invitation, by word, writing, or otherwise. Nor do I know, nor can believe, that any of my reverend brethren, the Bishops, have in any such way invited him. And all this I aver upon my word, and, in attestation thereof, have subscribed my name here, at Lambeth, the 3rd day of November, 1688.

“W. C.”

Sancroft's position is quite intelligible. He was no party to the invasion. But he could not help fearing that it might be a necessity for the deliverance of the nation from the King's evil counsellors. As things went, when it became known that the King had demanded from the prelates a public denunciation of the invader and been refused, it had a very important effect on public opinion. If they had yielded, parties would at least have been more evenly balanced, and there must have been bloodshed. The revolution would have been carried in spite of them, and the Church would probably have been overthrown. Bishop Sprat attributes the abolition of Episcopacy in Scotland to the declaration of the Scottish Bishops of their abhorrence of the Prince of Orange. So does Burnet.

The day before the interview with the Bishops, on November 5, 1688, William, Prince of Orange, had landed at Torquay. The news struck terror into many hearts, for it seemed that civil war was again at hand. The King again called some of the principal statesmen in London to advise him (November 8). They advised the calling of a Parliament to promote “peace and settlement in Church and State.” The document so counsel-

ling is signed by the two Archbishops, five Bishops and twelve lay peers. The King replied that he would call a Parliament as soon as the Prince of Orange had quitted the realm. This was really a refusal, and it was fatal to him. Had he issued the writs at once, he might have saved his throne. He left London the same evening, led his army as far as Salisbury, learned that William was getting fresh adherents every day, and turned back to town. On November 28 he issued the writs. On December 10 he fled from London. Next day the peers who were then in London, whose office it was during the vacancy of the throne to provide for the public safety and order, met at the Guildhall, and after some warm debating drew up a request to the Prince of Orange, signed by the two primates and twenty-seven other peers, to call a free Parliament together. It was the last public measure in which Sancroft took part. When the Prince appeared in London, all the Prelates in town, except Sancroft, waited on him to pay their respects, and when the House of Lords met on December 22 he was absent. How anxious he was to come to a right decision is shown by the vast heap of papers which he wrote at the time, stating the pros and cons with deep earnestness. He sums up the three ways in which peace is to be restored thus: (1) "To declare the commander of the foreign force King, and crown him." (2) "To declare Mary Queen, in which case her husband will of right have an interest in the Government." (3) "To make William Custos Regni, who shall carry on the Government in the right and name of King James." And he argues at length in favour of the last. He could not bring himself to believe that having once sworn fealty to James he could break his oath. On January 22 the Convention Parliament met. The Commons had no difficulty in declaring that the King, having violated the laws, had now abdicated, and that the throne was thereby vacant. The peers hesitated; on the question between new King and regency the former was carried by a majority of two—fifty-one to forty-nine. Sancroft still held aloof. The Archbishop of York and eight other Bishops were in the minority. London and Bristol were the only Prelates in the majority. A conference was then held between the two Houses, the result of which was that the Prince and Princess of Orange were declared King and Queen (February 13).

The oath of allegiance to the new sovereigns was taken by Parliament in the early days of March. Very few of the House of Commons refused it; at first only ninety temporal and eight spiritual peers complied, but others were added to the list. Those Bishops who finally refused were Sancroft, Ken, Turner, Frampton, Lloyd, White, Thomas, Lake, Cart-

wright. The three last died the same year. The King did his best to conciliate Sancroft; he nominated him on his Privy Council, but the Archbishop never took his seat there. The See of Salisbury just then fell vacant; the King nominated Gilbert Burnet to it. Sancroft refused to consecrate, but allowed the Bishop of London to represent him. Macaulay is very severe about his inconsistency, but it must be remembered that the good Archbishop had a sensitive conscience, that he was, as numberless other good men of the time were, perplexed, not from motives of self-interest, but with the question of setting aside old allegiance. He had taken an oath already; small wonder that he could not see his way to set it aside, though other men could do so in good faith, believing that the exigencies of the time called for it. It was hoped by some moderate men that a discretionary power might be left to the King whereby he might dispense with the oath in certain cases, but this was quite impossible. It would have thrown a most invidious task upon him. And so the Act took effect; Sancroft was suspended on August 1, 1689, and deprived on February 1 following. With him were deprived Lloyd, Turner, Frampton, White, Ken, Bishops respectively of Norwich, Ely, Gloucester, Peterborough and Bath and Wells, and about 400 of the clergy. And still hoping against hope, the authorities left the Archbishop for a while at Lambeth, in receipt of the revenues of his see; he maintained his customary state at Lambeth, and his jurisdiction was placed in commission. The King still hoped that he would yield. But the landing in Ireland and the Battle of the Boyne showed that the Jacobites were determined on regaining the crown, and a form of prayer for the restoration of King James, which was circulated by thousands through the country, was attributed falsely to Sancroft and his friends. Burnet says that even after the Boyne, an overture was made to the deprived Bishops through Queen Mary, offering to excuse them from taking the oath, on condition that they would be loyal to the Government, and that all that they would promise in reply was that they would "live quietly," which he interprets as meaning that they would keep close till opportunity offered. But it is certain that Sancroft and his friends held it unlawful to attend public worship in which William and Mary were prayed for. And so in May, 1691, Tillotson was elected and confirmed. On May 20 Sancroft received command to quit Lambeth within ten days. On the evening of the 23rd, having in vain resisted the action of ejection, he took boat and crossed to the Temple. There he remained in lodgings for six weeks, receiving many visitors. On August 3 he left, arrived on the 5th at his native village



of Fressingfield, and never afterwards left it. Many of his letters thence are still preserved. He did not attend the parish church, but carried on his services as before in his own house, and he wrote with severity against those who remained in the Established Church. On February 9, 1691, he executed an instrument in which he formally consigned his archiepiscopal power to Lloyd, the deprived Bishop of Norwich, and in the course of the same year King James, at the request of the nonjurors, nominated two of the clergy to be consecrated Bishops and thus carry on the succession. The result was the foundation of the "nonjuring schism" of which we shall hereafter hear more.

The aged Prelate gave himself to reading and gathering together historical collections, as well as to editing Laud's Diary. Wharton, who visited him, describes him as habited like an old hermit, with a long white beard. His health declined rapidly in the latter part of 1693. He firmly believed that his cause had been the right one, and within an hour of his death prayed for the restoration of King James. He refused, but without bitterness, the ministrations of any but nonjuring clergy, and received the Sacrament from one of these, Dr. Trumbull. But he cheerfully bestowed his blessing on Wharton, his old chaplain, who had not followed him, but who came to visit him.

He died on the morning of November 23, 1693, and was buried four days later in the churchyard of Fressingfield, in a spot chosen by himself, still reverently tended.

W. BENHAM.

*(To be continued.)*



## ART. II.—THE CHURCH CATECHISM: AIDS TO ITS USE.

"CATECHISM is," we are told,<sup>1</sup> "finding its way back into Nonconformist Sunday-Schools. The Council of Evangelical Churches have appointed a committee to prepare one. The Wesleyan Book Committee has prepared a 'Shorter Catechism.' Demand for catechetical teaching is a sign of the times—a distinct return to the method of former days."

The value of catechetical instruction, recognised in the Jewish and early Christian Churches, was strongly felt by the compilers of our Prayer-Book, who directed that "The curate of every parish shall diligently upon Sundays and

<sup>1</sup> *Manchester Guardian*, October, 1896.

Holy Days . . . openly in the Church, instruct and examine so many children of his parish as he shall think convenient in some part of this (the Church) Catechism."

As to the value of Catechizing, writing to his clergy soon after his consecration, the learned and pious Bishop Hall, whose "Meditations" are so well known and highly prized, says, in words which have lost none of their value :

It was the observation of the learnedst King that ever sat hitherto on the English throne that the cause of the miscarriage of our people into Popery and other errors was their ungroundedness on the points of catechism. How should those souls be but carried about with every wind of doctrine that are not well ballasted with solid information? Whence it was that his said late Majesty, of happy memory, gave public order for bestowing the latter part of God's day in familiar catechizing,<sup>1</sup> than which nothing could be desired more necessary and behoveful to the souls of men. It was the ignorance and ill-disposedness of some cavillers that taxed this course as prejudicial to preaching; since, in truth, the most useful of all preaching is catechetical. This lays the ground; the other raiseth the walls and roof. This informs the judgment; that stirs the affections. What good use is there of those affections that run before the judgment or of those walls that want a foundation? For my part, I have spent the greater half of my life in this station of our holy service, I thank God, not unpainfully, not unprofitably; but there is no one thing whereof I repent so much as not to have bestowed more hours in the public exercise of catechism, in regard whereof I could quarrel with my very sermons, and wish that a great part of them had been exchanged for this preaching conference. Contemn it not, my brethren, for the easy and noted homeliness. The most excellent and beneficial things are most familiar.<sup>2</sup>

For such instruction a suitable manual is most necessary, and this we of the Church of England possess—in "The Church Catechism,"<sup>3</sup> called also "The Catechism of the Christian Religion."<sup>4</sup>

I may, in the outset, avow myself an enthusiastic admirer of the Church Catechism. Its continual use during more than forty years in giving religious instruction in the day-school and in public catechizing in Church, and especially in the preparation of some 1,800 candidates for Confirmation, has taught me, and is constantly teaching me more highly, to appreciate its incalculable value as a manual of elementary instruction in Christian doctrine and duty, and still more as furnishing a syllabus for a continuous and systematic course of teaching in the truths of God's Holy Word, fitted alike for the younger and the more advanced student of "those things

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<sup>1</sup> King James caused the latter part of the Catechism, concerning the Sacrament, to be added in 1603-4.

<sup>2</sup> Works, vol. ix., p. 307.

<sup>3</sup> Public Baptism of Infants.

<sup>4</sup> Canon 60.

which a Christian ought to know and believe to his soul's health."

It is a great error (writes Bishop Ken) to think that the Catechism was made for children only, for all Christians are equally concerned in those saving truths which are there taught ; and the doctrine delivered in the Catechism is as proper for the study and as necessary for the salvation of a great doctor as of a weak Christian or a young child.<sup>1</sup>

I gladly quote the words of far higher authorities on this point than I can claim to be. The late Archdeacon Norris, in the Preface to his excellent and very suggestive "Catechist's Manual,"<sup>2</sup> says :

For fifteen years it was part of my duty as an inspector of Church schools to examine children almost daily in the Catechism. So out of fashion with some is this grand old lesson-book of our Church that they may smile when I confess that this constant use of it gave me a love and admiration for it almost amounting to enthusiasm. Those fifteen years (1849-64) were years of much active thought in England, first about the doctrine of Baptism and then about the Lord's Supper. Again and again I have laid aside the controversial literature of the day, and said to myself, "All this is put far more clearly and satisfactorily in those dear old familiar words repeated by the children this morning."

Archdeacon Wilson (Manchester), an experienced and successful schoolmaster, stated in his Charge (1892) that "he was bound to say that he knew of nothing which made so good a basis for sound, plain, elementary religious teaching as the Catechism."

The late Bishop Thorold (Winchester), writing on the vital importance of definite instruction in doctrine in voluntary schools,<sup>3</sup> says : "The teaching of the Church Catechism, *the most compendious and luminous summary of Christian doctrine in the English or any language* (the italics are mine), must be held fast as a most precious privilege for the knowledge of God and the salvation of men."

One more quotation, of earlier date, I adduce from the Epistle dedicatory of Bishop Nicholson's<sup>4</sup> "Exposition of the Catechism," to which work I shall have occasion again to refer ; and I do this the rather owing to its reference to the opening question :

Now, of all the Catechisms I have seen, in this one thing I must give the prerogative to this of our Church, and commend it to babes in Christ, for whose sake it was composed ; that in the entrance into it the child is put in mind of his solemn vow and promise made unto God in his baptism, which consists in his abrenunciation, the profession of his faith, and observation of the commandments ; and after to give hearty thanks for his matriculation or engrafting into Christ, in which most Catechisms are altogether defective. Further, all the answers following

<sup>1</sup> "Exposition," Prose Works.                   <sup>2</sup> Longmans, 1870.

<sup>3</sup> Diocesan Chronicle, quoted in the *Guardian*, January 10, 1894.

<sup>4</sup> Bishop of Gloucester died 1671. Oxford. John Henry Parker, 1844.

are brief, but full, and fitted for weaker memories, requiring only explanation, but not addition, etc. (p. ix.).

Attention is called in this extract to the chief excellences of the Church Catechism, its appropriate commencement,<sup>1</sup> its brevity, and its comprehensiveness.

As to *brevity*, the Church Catechism will bear most favourable comparison with those of other communions.

A Roman Catholic manual entitled "An Abridgment of Christian Doctrine, Revised, Improved, and Recommended for the Use of the Faithful in the Four Districts of England" (Manchester: Willis, 1847) is almost four times as long. The "Short Historical Catechism" of M. L'Abbé Henry is just three times as long. "An Abstract of the Douay Catechism, Revised and Improved for the Use of the Faithful," is four times as long. The Baptist Catechism, or "Brief Instruction in the Principles of Christian Religion," is five times as long. The Assembly's Shorter Catechism is four times as long.

This brevity is of great advantage (as Bishop Nicholson notices) in committing the Catechism to memory, while undoubtedly it makes a larger demand upon the resources of the teacher, and probably tends to make it, before it be duly appreciated, and where it is not properly and intelligently used, unpopular, as I fear it frequently is, with teachers.

As to its *comprehensiveness* and *completeness*, it may be safely asserted that there is not a single doctrine of Holy Scripture which may not be fully propounded, taught, and enforced, and that in a systematic method, nor a single duty pertaining to any class, station, or circumstance of human life which may not be thoroughly laid down and illustrated in a course of continuous teaching, guided by and adhering to the lines laid down in it.

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<sup>1</sup> "What is thy name?" The Puritans objected to this question as trifling, but its position in this place is well explained and defended by John Meyer ("The English Catechism Explained," 1630, p. 1), one of the earliest commentators: "This primer question may be called the way to the church doore: it leadeth to the question of Baptisme, which is the gate of Christianity. It is prefixed before our Catechisme as a introduction or familiar entrance, framed by question and answer for the instruction of the simpler. And therefore it is not idle and unfitting, as some would have it, but very agreeable to the matter intended . . . for that our name doeth remember unto us our Christian profession that we may walke worthy of the same."

The meaning of the answer to this question has been much disputed. N. or M. probably stands for N. or NN., name or names. In "Public Baptism of Infants" N. alone is used, but in the Marriage Service M. is used for the man and N. for the woman, which seems to cast a doubt on the above suggestion. This appears, however, to be a modern misprint. In Keeling's "Liturgiæ Britannicæ" N. alone is found in every case.

Valuable aid to the teacher may be obtained from various sources, among which I may mention :

I. *A Comparison between the Different Parts of the Catechism itself.*—Thus, the answers to the second and third questions may be illustrated by the teaching of the latter part of the Catechism as to the Sacrament of Baptism, there treated of as a “means of grace,” as in these chiefly as “a sign of profession and mark of difference” (Art. XXVII.) “and a sign of regeneration.” There “the child of God” is shown to mean a child of grace (“children of grace”); the promise to “renounce,” etc., to be equivalent to a promise of “repentance whereby they forsake sin.” To believe “the Articles of the Christian faith” implies, to believe the promises of God made to them in that Sacrament: “They did promise and vow three things in my name,” etc. The office of godfathers and godmothers, and the obligation of the baptized (“thou art bound”), are illustrated in the answer to “Why, then, are infants baptized?” “Because *they* (the infants) promise . . . by their sureties, which promise, when they come to age, *themselves are bound to perform.*”

The answer to “Dost thou not think that thou art bound?” is illustrated by the words put into the mouth of the catechist introducing the Lord’s Prayer: “My good child, know this,” etc.

II. *“The Ministration of Publick Baptism of Infants.”*—

1. There we find the privileges described in the words “a member of Christ, the child of God, and an inheritor of the kingdom of heaven” (forgiveness, grace, glory), illustrated by the “things which the godfathers and godmothers have prayed for” (on behalf of the child), and are assured that “our Lord Jesus Christ hath promised in His Gospel to grant.” These are: (a) “To vouchsafe (to receive him) to release him of his sins; (b) to sanctify him with the Holy Ghost (adoption to be the children of God by the Holy Ghost, Art. XXVII.); (c) to give him the kingdom of heaven and everlasting life.”

So in the first prayer: “We beseech Thee (a) *wash* him; (b) sanctify him with the Holy Ghost”; (c) “that finally he may come to the land of everlasting life.”

And in the exhortation after the Gospel: “Doubt ye not therefore, but earnestly believe,” etc. (a) that He will embrace him with the arms of His *mercy*; (b) that He will give unto him the blessing of eternal life; (c) and make him partaker of His *everlasting kingdom*.

In the second prayer: “We call upon Thee for this infant that he coming to Thy holy baptism may (a) receive *remission* of his sins; (b) by spiritual *regeneration*; (c) and may

come to the eternal kingdom which thou hast promised by Christ our Lord."<sup>1</sup>

2. "A member of Christ" is "a member of Christ's holy Church" (Opening Invitation to Prayer).

3. The child of God is "*Thine own child by adoption*" (Thanksgiving after Lord's Prayer).

4. "Renounce" is supplemented and explained by "so that thou wilt not follow, nor be led by them (Question: "Dost thou in the name?" etc.). What is involved in "to renounce" is expressed in the words "manfully *to fight* under His (Christ's) banner against sin, the world, and the devil" (Form of Reception of the Child).

5. "The pomps and vanity of this wicked world, and all the sinful lusts of the flesh," are included in "the devil and all his works" (as the author of all sin, 1 John iii. 8); (con-

<sup>1</sup> I am convinced that I am right in calling the third privilege of which the promise is sealed in Baptism "glory," and that "inheritor" is used as equivalent to "heir"; for these reasons: At the Savoy Conference (1661) the ministers suggested the change, "I was admitted into the number of . . . the heirs [rather than inheritors] of the kingdom of heaven." To this the Bishops answered: "We conceive this expression as safe as that which they desire, and more fully expressing the efficacy of the Sacrament according to St. Paul (Gal. iii. 26, 27), where St. Paul proves them all to be children of God because they were baptized, and in their baptism had put on Christ—if children, then heirs, or, which is all one, 'inheritors'—Rom. viii. 17." (Cardwell's "History of Conferences," pp. 326, 357).

This explanation is confirmed by the language of the Ministration of Public Baptism, as will be gathered from the language quoted above. In it the third privilege seems to be always connected with the future—e.g., "that He will make him partaker of *everlasting life*"; "to give him the kingdom of heaven and *everlasting life*"; "that he may be made an heir of *everlasting salvation*"; "may come to the *eternal kingdom* which Thou hast promised"; "that *finally*, with the residue of Thy holy Church, he may be an *inheritor of Thine everlasting kingdom*."

In the Private Baptism of Infants these words occur: "I certify you . . . is now by the laver of Regeneration in Baptism received into the number of the children of God, and *heirs of everlasting life*." "Give Thy Holy Spirit to this infant, that he, being born again and being made an heir of everlasting salvation through our Lord Jesus Christ, may continue Thy servant and attain Thy promise." "Doubt ye not . . . that He *hath* likewise favourably received this present infant; that He *hath* embraced him with the arms of His mercy, and . . . *will* give unto him the blessing of eternal life, and make him partaker of His *everlasting kingdom*." Mark the change of tense. Membership "of the kingdom of heaven" as the Church of Christ militant here on earth is the *first* privilege.

Bishop Nicholson (p. 15), Archdeacon Bather ("Hints on Catechizing," p. 114), Bishop Thirlwall ("Charges," vol. i., p. 162), Rev. G. F. Maclear ("Class-book," p. 9), Prebendary Sadler ("Church Teacher's Manual," p. 23), etc., take this view.

The Authorized Version of Queen Elizabeth has "*hæres vitæ æternæ*"; Vautrollier, "*regni cœlorum*"; Nowell, "*regni cœlestis*."

cluding Exhortation to Sponsors). "Pomps and vanity," etc., are "the vain pomps and glory of the world, with all covetous desires of the same" (Question: "Dost thou in the name?" etc.). "The sinful lusts of the flesh" are "the *carnal* desires of the flesh" (Question: "Dost thou in the name?" etc.).

6. The second promise, "to believe all the Articles of the Christian faith" becomes a promise to "constantly believe *God's holy Word*" (before Address to Godfathers and Godmothers, "I demand"), or "to believe *in God*" (concluding Exhortation to Sponsors). A comparison of these versions of the second promise with the two given in the Catechism is very instructive.

7. The third promise, "to keep God's holy will and commandments," etc., becomes a promise "to *serve Him*" (concluding Exhortation).

III. The "*Articles of Religion*."—The words "my Baptism, wherein I was made," etc., may be illustrated from Art. XXVII., "Baptism is . . . a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church: *the promises* of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, *are visibly signed and sealed.*"

The Articles "Of the Sacraments" (XXV.), "Of Baptism" (XXVII.), and the four relating to "the Lord's Supper" (XXVIII.-XXXI.), may with advantage be consulted and made use of; as also the earlier Articles for the illustration of the Creed.

IV. *Nowell's Catechism as a Sequel to the Church Catechism, and more advanced Manual of Christian Teaching*.—This document was presented to Convocation in 1562, and unanimously approved and allowed.<sup>1</sup> The intention seems to have been to give to it and Jewell's "Apology" an authority similar to that of the Thirty-nine Articles by writing them in one book, which should be set forth as containing the true doctrine of the Church of England.<sup>2</sup> This intention was not carried out, but the synod of 1603 has given to the Catechisms all the authority with which that body could invest them, as there is no doubt that they are referred to in the seventy-ninth canon, which directs "all schoolmasters shall teach in English or Latin, as the children are able to bear, the Larger or Shorter Catechism heretofore by public authority set forth."

To show the importance and authority of these Catechisms, I may quote from the Memoir prefixed to the Parker Society's

<sup>1</sup> "A tribute of respect," says Bishop Short, "which confers on it a species of semi-authority."

<sup>2</sup> See Proctor, "History of Book of C. P.," p. 401.

reprint, p. vii: "We may judge of the estimation in which these works were held, when we learn from the various 'injunctions,' etc., put forth at that time by public authorities that no Catechisms were allowed to be used by clergymen and schoolmasters except one or other of Nowell's."<sup>1</sup> Dean Aldrich, in a controversial work published in 1687, writes: "When the sense of the Church of England was the question, one would have expected to hear what the Church Catechism says, what the Homilies, what Nowell's Catechism. Books allowed and published by the Church's authority, and authentic witnesses of her judgment" (quoted by Bishop Jackson as above, p. xxiv).<sup>2</sup>

From the Second or Middle Catechism I would call attention to the admirable explanation (given at greater length in the Larger Catechism) of the Ten Commandments, especially of the fourth. From the explanation of the Creed I quote:

M. Is this Church, which thou speakest of, a visible or invisible Church?

S. Here, in the Creed, is properly entreated of the congregation of those whom God by His secret election hath adopted to Himself through Christ; which Church can neither be seen with eyes nor can continually be known by signs. Yet there is a Church of God visible, or that may be seen, the tokens or marks whereof He doth show and open to us.

M. Which be those tokens?

S. Wheresoever the gospel of Christ our Saviour is sincerely taught, God by prayer truly called upon in the name of Christ, the holy Sacraments are rightly administered and discipline duly used, there the company of Christian men and women assembled is a visible Church of Christ.

M. Are not, then, all they that be in this visible Church of the number of the elect to everlasting life?

S. Many by hypocrisy and counterfeiting of godliness do join themselves to this fellowship, which are nothing less than true members of the Church. But forasmuch as wheresoever the Word of God is sincerely taught, and His Sacraments rightly ministered, there are ever some appointed to salvation by Christ, we count all that whole company to be

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<sup>1</sup> Cardwell's "Synodalia," i. 128; Grindal's "Remains," pp. 142, 143. See also Bishop Jacobson's Preface to his edition of the Larger Catechism in Latin, University Press, Oxford, 1844, p. x, etc.

<sup>2</sup> The Larger Catechism in Latin, translated into English by Thomas Norton, was republished by the Parker Society in 1853. There is an abridgement of it called the "Shorter" or the "Middle Catechism," prepared by Nowell. This was republished by the Prayer-Book and Homily Society in 1851. Nowell also published a third, called the "Little" or "Smaller Catechism." Copies of this are now extremely rare. It was edited by Dr. H. C. Groves, with introduction, notes and illustrations, and republished in Dublin, McGee, 1878, but is now out of print, the writer having secured the last copy. This differs but little from our Church Catechism, with the exception of the latter part, which is fuller, enlarging especially on the duties enjoined in the fifth commandment and on the Sacraments.



the Church of God, seeing also that Christ promiseth that Himself will be present with two or three that be gathered together in His name" (p. 35).

#### OF SACRAMENTS.

M. What meanest thou by this word "Sacrament" ?

S. A Sacrament is an outward testifying of God's goodwill and bountifulness toward us through Christ, by a visible sign representing an invisible and spiritual grace, by which the promises of God touching forgiveness of sins and eternal salvation given through Christ are, as it were, sealed, and the truth of them is more certainly confirmed in our hearts.

A helpful definition, but wanting such an addition as "a means whereby we receive the same" (as also does the following):

#### OF BAPTISM.

M. What is the secret and spiritual grace ?

S. Forgiveness of sins and regeneration, both which we have by the death and resurrection of Christ ; and thereof we have this Sacrament as a seal and pledge.

M. Show me the effect of Baptism yet more plainly.

S. Where by nature we are the children of wrath and none of God's Church or household, we are by Baptism received into the Church and assured that we are now the children of God, and joined and grafted into the body of Christ, and become His members, and do grow into one body with Him.

\* \* \* \* \*

M. Why, then, are infants baptized which by age cannot perform these things ?

S. Because they be of God's Church ; and God's blessing and promise made to the Church by Christ (in whose faith they are baptized) pertaineth unto them, which, when they come to age, they must themselves learn, believe, and acknowledge, and endeavour in their lives to express the duty at their Baptism promised and professed.

This answer is an improvement upon that in the Church Catechism, in that it does not appear to make the promise by the sponsors the reason why Baptism is administered to infants, which promise, indeed, is not required in Private Baptism, except in the case of subsequent reception of the infant (into the Church) "as one of the flock of true Christian people."

In the Larger Catechism this answer is enlarged thus :

That faith and repentance go before baptism is required only in persons so grown in years that by age they are capable of both. But to infants the promise made to the Church by Christ, in whose faith they are baptized, shall for the present time be sufficient ; and then afterward, when they are grown to years, they must needs themselves acknowledge the truth of their Baptism, and have the force thereof to be living in their souls, and to be represented in their life and behaviour.<sup>1</sup>

The succeeding questions and answers furnish an admirable

<sup>1</sup> Parker Society's edition, p. 209.

apology for Infant Baptism, followed by an explanation of Confirmation, and the mode of preparation for it.

THE LORD'S SUPPER.

“For a continual remembrance,” etc., is thus enlarged : And that as in baptism we are born again, so with the Lord's Supper we may always be fed and sustained to spiritual and everlasting life. And therefore it is enough to be once baptized as to be once born ; but as we need oft to be fed, so is the Lord's Supper oft to be received.

M. What is the heavenly part and matter removed from all outward senses ?

S. The body and blood of Christ, which are given, taken, eaten, and drunken of the faithful in the Lord's Supper only after a heavenly and spiritual manner, but yet verily and in deed. Insomuch that as the bread nourisheth our bodies, so Christ's body hath most singular force spiritually by faith to feed our souls. And as with wine men's hearts are cheered and their strength confirmed, so with His blood our souls are relieved and refreshed through faith ; which is the mean whereby the body and blood of Christ are received in the Supper. For Christ as surely maketh them that believe in Him partakers of His body and blood as they surely know that they have received the bread and wine with their mouths and stomachs. And it is also a gauge of our immortality and a pledge of our resurrection (John vi. 54).

\* \* \* \* \*

M. Was this Supper ordained of Christ to be offered as a sacrifice to God the Father for remission of sins ?

S. No ; for when Christ died upon the cross, He once fully made that only everlasting sacrifice for our salvation for ever ; and hath left nothing for us to do, but thankfully to take the use and benefit of that eternal sacrifice, which we chiefly do in the Lord's Supper.

ON THE CREED.

M. Into how many parts dost thou divide this whole confession of faith ?

S. Into four principal parts ; in the first whereof is entreated of God the Father and the creation of all things ; in the second, of His Son Jesus Christ, which *part containeth the whole sum of the redemption of man* ; in the third, of the Holy Ghost ; in the fourth, of the Church and of the benefits of God towards the Church.

V. Valuable assistance may be obtained from Bishop Nicholson's “ Exposition of the Church Catechism ” (collected out of the best Catechists), London, 1686 (republished by J. M. Parker, Oxford, 1844), pp. xv-199. Let me give a few illustrations :

(The End of the Sacrament.) The Sacraments (1) represent, (2) exhibit, (3) seal.

1. They represent and set before our eyes, under corporal and visible elements, what Christ hath done for us. For example, the bread broken, Christ's body crucified ; and the wine poured out, His blood shed for us. And in this respect they are called signs and monuments of His love—signs of heavenly things.

2. But this is not all, for they exhibit also in them that grace is truly given, which by the signs is represented. All, indeed, receive not the grace of God that receive the Sacraments of grace. But by them grace is offered to all the Church, though exhibited only to the faithful ; for

upon the performance of this order He actually makes over and conveys so much grace and favour unto us as at that time is useful for us ; such as pardon of sin, reconciliation to and acceptance of our persons, strength to do what He requires ; of all which the Sacrament is a means, *canalis gratia*—"the conduit-pipe of grace."

3. They are pledges to assure us of this grace. For the Sacrament is, as it were, a pawn left us by God in the hand of the minister to give us acquiescence and ground of confidence that the graces promised shall be surely performed. Of which that we doubt the less it is called a seal. For God, not content with the general offer of His promises, out of His mere mercy, hath thought fit to seal them to every particular believer, having a regard thereby to their infirmity (pp. 155, 156).

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"Faith whereby they steadfastly believe," etc. I add this in the close, that Baptism is of special use through a Christian's whole life. It is but once administered, but the virtue and efficacy thereof grows not old by time.

1. In all thy fears and doubts look to thy Baptism, and the promises of God then sealed to thee. Lay hold on them by faith, and thou mayest have actual comfort.

2. In thy failings, slips, and revolts, to recover the sooner, look back to thy Baptism. New Baptism shall not need ; the covenant and seal of God stands firm, and changeth not.

3. Renew thy repentance, renew thy faith in those blessed promises of grace, sealed and received in Baptism, and then expect all good from God's free mercies in Christ, although thy performances fall very short, though thou art an unprofitable servant (p. 165).

"To be in charity with all men." As this Sacrament seals up the communion of the members with the Head, so it seals up the communion of the members one with another. The Lord ordained these elements of such things that, being many in themselves, yet of many become one ; bread is made of many grains of wheat, wine of many grapes, and yet the meal of those divers grains is moulded into one loaf, and the wine of those several berries is pressed into one cup, to teach us that all the communicants at this holy table, how many soever there be, ought to agree together in one, like members of one body ; as having one Father, one faith, one Baptism, one inheritance ; as parts quickened by one and the same Spirit ; brethren to be saved by one and the same Christ" (p. 195).

The exposition of the Ten Commandments is very full and particular.

Of course, the whole teaching of the Catechism will be illustrated and confirmed by reference to Holy Scripture with the aid of some of the numerous manuals and class-books which exist. I may add, in conclusion, that an intelligent teacher will find in the Catechism a plan for the methodical teaching of Holy Scripture.

I shall only venture to call attention to Scriptural language which furnishes a valuable aid in the interpretation of the strong language of the answer : "My baptism, wherein I was made a member of Christ," etc., which causes difficulty to some. In the case of the Israelites God says : "I have established My covenant with them, to give them the land of

Canaan. . . . I will bring you from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you . . . and I will take you to Me for a people, and I will be to you a God . . . and I will bring you in unto the land concerning which I did swear to give it to Abraham, to Isaac, and to Jacob, and I will give it to you for an heritage" (Exod. vi. 4, 6-9). Compare this language with that used in Num. xiv. 30: "Doubtless ye shall not come unto the land which I swear to make you dwell therein." See also our Lord's words: "The children of the kingdom shall be cast out" ("the good seed are the children of the kingdom," Matt. xiii. 38), Matt. viii. 12, and the teaching of the Apostle in I Cor. x. 1-13.

NOTE.—Since this paper was prepared the Evangelical Free Church Catechism, for use in home and school, has been published. It contains fifty-two questions and answers, double the number in our own Church Catechism, than which it is considerably longer, and on which it is largely based. It possesses many excellencies, as was freely admitted by several speakers at the late Church Congress, although in the eyes of Churchmen it has its defects. To attempt to discuss either would demand more space than an already too long paper will allow.

THOMAS ALFRED STOWELL.



### ART. III.—THE USE AND MISUSE OF RITUAL IN CHRISTIAN WORSHIP.

IT will be well if recent events may lead the minds of devout Churchmen away from the question of the lawfulness or unlawfulness of certain ceremonial observances to the consideration of a much higher and wider and more important subject—a subject which has been of late years far too little regarded—I mean the subject of the USE AND MISUSE OF RITUAL in the worship which belongs to the Christian Church.

In venturing to submit some thoughts on this matter to the attention of the readers of the *CHURCHMAN*, let me say that I approach the subject not from the standpoint of Puritanism. I am aware, indeed, that appeal may be made to the writings of some of the Fathers in support of some of the Puritan positions. But I regret the hardness and severity with which Puritans obstinately (in face of lawful authority) sought to enforce their somewhat narrow and sometimes misguided persuasions, while I admire their faithfulness to the great fundamental doctrines of grace which they held in

common with such Churchmen as Jewel and Hooker and Andrewes, in whose footsteps—not in the way of slavish following—I humbly desire to tread.

The true use of ritual—if I may express in one word what seems to me the true view—is to assist in raising earth to heaven. The abuse, or misuse, of ritual is the giving it over to the service of a vain attempt to bring heaven to earth.

The distinction needs explanation. The explanation may be brief.

At the root of the distinction lies the true view of redeemed man, waiting for a while in this world of sin, and rejoicing in hope of the glory of God.

Strangers and pilgrims upon earth—convinced of sin by the teaching of God's Holy Spirit, yet knowing ourselves as baptized believers "washed and sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God," knowing the Divine love which has made us (who were in very deed God's outcasts, the children of His righteous wrath) to be the very sons of God, and heirs of the kingdom of heaven—we travel through this wilderness, walking by faith, not by sight, seeking a city which hath foundations whose maker and builder is God.

Standing fast in this faith, we are to be ever hearkening to the word of Apostolic inspiration—"Forasmuch as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind." We may be thankful indeed for days of peace, we may bless God for being hurt by no persecutions, but we are ever to bear in mind that the normal condition of the Christian in this world is one of present suffering, of assured expectation of future glory.

As of old, God brought his people *out* "that He might bring them *in*," brought them out from the house of bondage that they might know no rest till they entered the promised land of rest; so now Christ has brought us out that He may bring us in—brought us out from the Egypt of this world's Pharaoh, not that we may here be among the number of those who would be at ease in our Zion, delighting themselves in the invention of musical instruments like David, but that through a wilderness of woe He may bring us into His Father's house, where among its many mansions He is gone to prepare a place for us.

Now, if I am right in this, our ritual (I use the word in a wide sense for the sensible surroundings of our worship) should be all-subservient to this truth, should assist us in realizing it, should help our faith in rising above the things of sight and sense, should stimulate our hearts in pressing towards the mark for our heavenly prize. And so far as it

may minister to present joy or delight, it should be (in its ultimate aim) the joy and rejoicing which comes of our being carried out of ourselves, far away from and above the pleasures of sense, that we may be filled, not indeed with anything like the drunkenness of wine, but, to use Patristic language, with the sacred up-lifting inebriation of Divine truth, the inebriation which comes of the holy ecstasies of faith, speaking to ourselves in psalms and hymns and spiritual songs, singing and making melody in our hearts to the Lord.

This is the very truth of "Sursum Corda." And this, as I believe, should be the aim of all true use of ritual. It should be all-subservient to the purpose of raising earth to heaven, of bearing human hearts aloft on the eagle-wings of faith, that they may join with angels and archangels and all the company of heaven, in lauding and magnifying the One Glorious Name.

To turn now to the abuse or misuse of ritual. I must speak for a moment of that which I know not from my own observation, but of that which I have gathered from the report of those who should know. I am under the impression that in certain churches in the United States is to be seen in its highest development the tendency which delights to combine what is called high ritual with the highest attainments in the art of what I will venture to call *religious luxury*. Churches, however, in which this combination is manifested are not to be sought and found only on the other side of the Atlantic. The same tendency, if I am not mistaken, is to be seen in many places much nearer home. Now, let us contemplate for a moment an extreme case—say, in one of the most wealthy suburbs of some great American city. Should I be very wrong in saying that whatever money can do to make the worship of God luxurious is there? Is not provision made at a great cost that every sense may be gratified there? And if this is so, have we not an instructive example of the abuse of ritual there?

What is the result? Looking to the natural tendencies, there must be that which is to be deplored in the result. Effects may be produced and emotions may be deeply stirred which the deceitful heart of man (or woman) may delight in, and may easily mistake for devotion. And thus a very subtle and most dangerous form of Pharisaism may be cultivated, and the seeds sown broadcast to bring forth a plentiful harvest of what I must take leave to call the religion of unconversion.

"They return, but not to the Most High" (Hos. vii. 16). More literally, "They return *not upwards*"; their hearts are not carried *heavenwards*. There is a returning not merely to *proprieties* and *respectabilities*, but to *religiousnesses*—a

returning to take delight in religious functions, and advanced Church services, and ornate ceremonialism, and the cultivation of the most beautiful, most artistic, most elaborate Church music. But for the returning of the soul to God, what shall we say? Has all this tended to convince the soul of sin, and bring it to a saving knowledge of Christ? Where is the secret heart-hiding in the Rock of Ages? Where the true soul-rejoicing in the Rock of our Salvation? Where the joy and peace of believing?

But the congregation goes home with much self-satisfaction. "It was all heavenly." Their hearts delighted in it. "It was just heaven upon earth." "Sursum corda" has given place to "Deorsum cœlum."

This is what I mean by the vain attempt to bring heaven to earth by the misuse of ritual in Christian worship.

If in this I am right, shall I be wrong in saying that there is great need of caution—not to say much call for heart-searching—in this matter?

We are all familiar with the word of the Lord by His prophet Isaiah, which (as it seems to me) indicates for us the true use to be made by Christians of the Lord's Day. If we would "delight in the Lord" we must turn away our foot from doing or seeking our own pleasure on God's Holy Day. We are to call the Sabbath a delight. But the delight is to be sought and found not in the way of doing our own ways, nor finding our own pleasure, nor speaking our own words (Isa. lviii. 13). I do not mean, indeed, that we are to seek to bury the joy and gladness of the day which the Lord hath made in the sepulchre of legal severity, and lay upon it anything like the burdensome stone of Jewish Sabbatism. But I venture to think that it is to lead Christians in just the opposite direction to that indicated by the prophetic word, if it is made an obvious and prominent aim of our ritual to give to the congregation a striking spectacular delight for the eyes, an attractive musical treat for the ears, a sweet aroma of incense for the gratification of other senses, and something of a brief intellectual feast for the mind—a feast furnished with flowers of rhetoric, and language of poetry sweeter than flowers, with the flashing of brilliant thoughts and the flowing of words softer than silk and smoother than oil, with no arrows to wound the conscience or pierce the heart. To fill the senses with earthly delights—however they may be called heavenly—is not to make our worship subservient to anything like real delight in the Lord.

An American paper has lately expressed what it calls the prevailing sentiment thus: "Fine singing draws the crowd; the Church is behind the age without it. We do not wish to

be annoyed by the discordant notes of congregational singing. We are progressive; we are ambitious; indeed, we are fashionable."

At a Continental Chaplaincy many years since a grand German gentleman presented himself before me, and requested to be allowed to act as organist in our English Church for the next Sunday. He said: "If you will permit me, I will so play your organ that I will make your congregation devout." He played once; never for me again. I dare say the service was much admired. To some it was probably a real delight—a musical treat. I don't doubt it was grand; but I do doubt very much if for any it tended to devotion. There was a very feeble attempt to sing; there was too evident a straining at musical effect. Attention was all drawn to the artistic display of talent. The artist had certainly not learned the truth that "*Ars est celare artem.*" The organ was everywhere; the singing was nowhere. It was a striking illustration of the saying of Hooker: "In Church music, curiosity, and ostentation of art . . . doth rather blemish and disgrace that we do than add either beauty or furtherance unto it (*Ecc. Pol.*," Book V., chap. xxxviii., § 3).

The following Sunday I was glad to have the services of an English lady, who was far from being an artist, but whose simple and expressive playing of familiar tunes sufficed to support the singing. The organ was nowhere; the singing was everywhere—such singing as many times cheers and rejoices and really lifts up the heart in English congregations abroad. Who is there who has not felt at times the inspiring power of the human voice—rather, of the voice of a multitude of human hearts—and been almost disposed for a moment to be a convert to the teaching of such men as Chrysostom<sup>1</sup> and Theodoret and earlier Christian writers (Thomas Aquinas<sup>2</sup>

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<sup>1</sup> "Ὅσπερ οὖν Ἰουδαίους διὰ πάντων τῶν ὀργάνων, οὕτως ἡμῖν παρακελεύεται διὰ πάντων τῶν μελῶν ἀνυμνεῖν τὸν Θεόν . . . καὶ τὰ ὄργανα δὲ ἐκεῖνα διὰ τοῦτο ἐπιτέτραπτο τότε, διὰ τε τὴν ἀσθένειαν αὐτῶν κ.τ.λ. — Chrysostomi "Expos. in Ps. cxlix.," Op., tom. v., p. 502; edit. Montfaucon; Paris, 1724. Cf. "Expos. in Ps. cxliii.," p. 465.

Ταῦτα δὲ πάντα κατὰ τὴν νομικὴν ἐπετελεῖτο λατρίαν. — Theodoret "Inter. in Ps. xxxiii.," Op., tom. i., p. 806; edit. Schulze; Hæbe, 1769. Συνεχώρησε ταῦτα, διὰ τούτων αὐτοῦς ἐφελεκόμενος, καὶ τῇ ἐλάττοι βλάβῃ κωλύων τὴν μείζονα, καὶ διὰ τῶν ἀτελῶν προπαιδεύων τὰ τέλεια. — *Ibid.*, "In Ps. cl.," pp. 1584, 1585.

An early writer, after telling of the rejection of instrumental music from the churches, adds: καὶ ὑπολείπεται τὸ εἶσαι ἀπλῶς ("Quæst. et Resp. ad Orth.," in Op. Just. Martyris, p. 486; Hæge, Com., 1742).

<sup>2</sup> In the "*Secunda Secundæ*" of Aquinas, Quæst. XCI., Art. II., the question is discussed, "Utrum in divinis laudibus sint cantus assumendi." And the words sometimes quoted as from Aquinas: "Instrumenta musica, sicut citharas et psalteria, non assumit Ecclesia in divinis



expressed somewhat similar views), who held that musical instruments (like animal sacrifices) were fit for Jewish worship, but were to be discarded from the higher and spiritual service of the Christian Church?

At a Chaplaincy in South America after an English service some years ago, a Roman Catholic priest (who, I suppose, had entered the Church to spy out the nakedness of the worship of heretics) came up to the Chaplain to say how deeply he had been affected. Indeed (I believe), he was moved to tears as he spoke. He had never, he said, experienced anything like this before. He went on (as I was assured) to say words like these: "You know, we have beautiful music in our churches—grand, magnificent masses; but our music is not like yours. Ours is of earth, yours is of heaven, and lifts up to heaven."

These anecdotes are mentioned merely for the sake of illustrating the distinction I have desired to draw.

If I am right, it follows that ritual is most in true use when it least draws attention to itself while it most aids the aspiring motions of faith in the heart, when it assists the congregation in calling forth and giving natural expression to the heart's devotion with the least possible display of that which is artificial. And ritual is abused or misused in proportion as

*laudes, ne videatur Judaizare,*" come as from the mouth of one advocating the negative, which is not necessarily according to the mind of Aquinas. Nevertheless, the statement of fact is not questioned on the other side.

The following words from Aquinas's conclusion on the question are well worth quoting: "*Ad primum ergo dicendum, quod cantica spiritualia possunt dici, non solum ea quæ interius canuntur in spiritu, sed etiam ea quæ exterius ore cantantur in quantum per hujusmodi cantica spiritualia devotio provocatur. . . . Aug. dicit in 10 Confess. Cum mihi accidit, ut me amplius cantus quam res quæ canitur moveat, pænalter me peccare confiteor, et tunc mallet non audire cantantem. . . . Hujusmodi enim musica instrumenta, magis animum movent ad delectationem, quam per ea formetur interius bona dispositio. In veteri autem testamento usus erat talium instrumentorum: tum quia populus erat magis durus et carnalis; unde erat per hujusmodi instrumenta provocandus, sicut et per promissiones terrenas: tum etiam quia hujusmodi instrumenta corporalea aliquid figurabant*" ("*Summa,*" tom. vi., pp. 73, 74; Lugd., 1663).

It was not many years after the death of Aquinas (1274) that organs began to be brought into more common use in Christian churches. Organs, indeed, of some sort had been in use in royal palaces long before, and one had been sent as a present to Pepin by Constantinus Copronymus in 766. But there seems to be no good evidence of their being generally approved for use in the worship of Christian congregations before 1290. See Bingham, "*Antiq.,*" Book VIII., ch. vii., § 14. It would be a mistake, however, to conclude that the use of instrumental music was forbidden or altogether unknown before this. See Durandus, "*Rationale*" Lib. IV., cap. xxxiv., § 10, p. 236; edit., Neap., 1859; and Smith's "*Dictionary of Christian Antiquities,*" vol. ii., p. 1524, *et seq.*

it aims at moving the admiration of the senses and producing delight, as an artistic performance, in the natural heart of man.

Perhaps I may be stating the case rather too baldly. But I shall hope to have another word to say on the subject in the next month's CHURCHMAN.

*(To be continued.)*



#### ART. IV.—HORA PETRINA; OR, ST. PETER'S LIFE AND CHARACTER AS SEEN IN HIS EPISTLES.

THE great value of the branch of Christian evidences opened out by Archdeacon Paley in his "Horæ Paulinæ" will be still generally admitted. The many minute and undesigned coincidences between St. Paul's Epistles and the Acts of the Apostles, as well as between the Epistles themselves, have been exhibited by him in the most masterly and convincing manner. To some minds this line of defence carries more weight than external historical proofs, whilst to all it is most helpful. The question arises whether the same method may not in some measure be applied with advantage to the two Epistles of St. Peter. It is true that they are both catholic, and thus differ in their nature from those addressed by St. Paul to particular Churches or to individuals. On this point Paley remarked: "A person addressing an Epistle to the public at large, or under the form of an Epistle delivering a discourse on some speculative argument, would not, it is probable, meet with an occasion of alluding to the circumstances of his life at all; he might or might not—the chances on either side are nearly equal. This is the situation of the catholic Epistles. Although, therefore, the presence of these allusions and agreements be a valuable accession to the argument by which the authenticity of a letter is maintained, yet the want of this certainly forms no positive objection."

Paley evidently did not much expect to find such allusions and coincidences in these catholic Epistles, although if found he was ready to accept them as additional evidences that they were the compositions of the writers whose names are attached to them, and so indirectly of their inspiration. So far as this is the case with the second Epistle, whose origin was even in early times called in question, even the few points of agreement with the records of the Apostle's life are of no slight moment. The inquiry is thus suggested, What marks of authenticity may be traced in both documents?

If they do exist, the force of the conclusion derived from them will be even stronger than in regard to the Pauline Epistles. At the same time, it should be distinctly understood that our acceptance of these writings as part of the Sacred Canon will not depend upon such subsidiary evidences. The external proofs will still remain as they were. This inner line of defence, be it strong or weak, will merely serve to support and supplement the outworks of the faith. For our present purpose, then, we need not here discuss the well-known testimonies of the Fathers and early writers of the Church, or the decisions of Councils on this subject. As to the first Epistle, very little doubt has been raised about its authorship. Far greater difficulty has been felt about the second. It may suffice for our present purpose to quote the weighty and cautious words in which the late Dean Alford summed up his impartial and reverent examination of both sides of the question: "No difference can be imagined more markedly distinctive than that which separates all these writings" (the catholic Epistles) "from even the earliest and best of the post-Apostolic period. Our Epistle is one of those fruits of the great outpouring of the Spirit on the Apostles, which, not being entrusted to the custody of any one Church or individual, required some considerable time to become generally known; which, when known, were suspected, bearing, as they necessarily did, traces of their late origin and notes of polemical argument; but of which, as Apostolic and inspired writings, there never was, when once they became known, any general doubt; and which, as the Sacred Canon became fixed, acquired, and have since maintained their due and Providential place among the books of the New Testament" (Alford's Greek Testament, Prolegomena on 2 Peter, section iv.).

Canon Cook also, in the "Dictionary of the Bible," whilst arriving at a similar conclusion, impales those who deny the authenticity of this Epistle on the horns of a dilemma. "This Epistle," he forcibly and logically maintains, "must either be dismissed as a deliberate forgery or accepted as the last production of the first among the Apostles of Christ. The Church, which for more than fourteen centuries has received it, has either been imposed upon by what must in that case be regarded as a Satanic device, or derived from it spiritual instruction of the highest importance" (Article on St. Peter). Such is the alternative presented to us. The language is strong, yet hardly too strong. Can anyone study that Epistle with an unprejudiced spirit and a heart capable of appreciating the lofty tone of spirituality which pervades it, and suppose it to be the work of a writer so dishonest as to personify the Apostle? The Divine afflatus which breathes throughout it,

as well as the pure and heavenly doctrine which it inculcates, forbid the thought of his having entered on its composition with a lie in his right hand.

Passing, however, from this thorny argument, we simply propose now to examine both Epistles just as letters transmitted from a hoary antiquity and bearing St. Peter's name, with a view to discovering any traces they may contain of the life and character of the Apostle.

1. As we have already remarked, in Epistles addressed to the whole Catholic Church, and not to any particular branch of it or to any individual member, we should not have expected many indications of this kind—perhaps not any. Still, there are epochs in everyone's life, and especially in that of an aged and experienced Christian, and one inspired by God, as was St. Peter, which leave deep, indelible marks on the memory, and are so strongly engraven on his whole mind and character as to become parts of his inner self. Such events would almost unconsciously rise to his thoughts and suggest his words, when he was addressing others on the deep things of God. So it may well have been with so impressionable and highly sensitive a spirit as the Apostle's. There were certain incidents in his diversified career which he could never have forgotten, and which even now, in the presence of his Saviour, he probably looks back upon with ever-deepening gratitude and untiring interest. Such a landmark in his life would be that memorable conversation with the Lord, when he made his bold confession of his belief in His Divine Sonship. Surely Christ's words, "I say unto thee, that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it" (St. Matt. xvi. 18), could never have been effaced from his heart. The distinction thus conferred upon him of being one and the chief of the foundation-stones of the New Jerusalem would naturally and without any conscious effort suggest itself when he would exhort his brethren to live consistently with their holy profession. Whether he understood his Master to refer to Himself or to His Apostle as the Rock, he applies the image to both Christ and His believing people, and addresses the latter as living stones coming to Him as the "living-stone, rejected indeed of men, but with God elect, precious," and as by virtue of their union with Him being "built up a spiritual house."

In connection with this, how remarkable also are St. Peter's words at the beginning of his first Epistle, where he writes of "Him, whom having not seen ye love; in whom, though now ye see Him not, yet believing ye rejoice greatly with joy unspeakable and full of glory"! Those to whom St. Peter wrote had not seen Christ in the flesh; but he had done so,

and been an eye-witness of His grace and glory. In the latter words he might almost seem to have in view the Master's gentle reproof of the doubting Apostle, "Thomas, because thou hast seen Me, thou hast believed; blessed are they who have not seen, and yet have believed" (St. John xx. 29). St. Peter had been present on that occasion, had himself beheld the scars on His wounded hands and side, and heard the invitation to his fellow-Apostle to make sensible proof of the Lord's identity. Very natural, therefore, and undesigned would be such a mode of expression. With this, too, correspond his references to Christ's Resurrection as the foundation of the believer's living hope (1 Peter i. 3, 21; iii. 18, 21). He had himself, on the first Easter morning, run with St. John in eager haste to the sepulchre, and, having alone entered its gloomy recesses, found it empty. In the company of the other Apostles he had afterwards seen and conversed with the living Saviour, and thus had received sensible proofs of the great fact of His Resurrection, and could, as did St. John, speak and write of what he had seen and heard. Nowhere in the writings of the Apostles is the expression of hope founded upon that fact so vivid and decided; and when we call to mind the Apostle's past experience, we can better understand how he, who had been with his risen Lord on several occasions, and had afterwards gazed at His fading glory as He ascended from Mount Olivet, could write of "the Resurrection of Jesus Christ, who is gone into heaven and is on the right hand of God, angels and authorities and powers being made subject unto Him" (1 Peter iii. 21, 22).

There are in the first Epistle other incidental remarks which may have naturally been suggested by words he had heard spoken by his Lord. In one place he writes, "Fear God, honour the king." The first of these two precepts may seem to have been the echo of Christ's words addressed to the Apostles and to him as their Coryphæus after their ordination, "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both body and soul in hell" (St. Matt. x. 28). As to the second, then a most difficult counsel, "Honour the king," may not the Apostle have had before his mind's eye the discussion between the Master and the Pharisees and Herodians concerning the tribute money, and His inimitable answer, "Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's." So, too, when he wrote in a spirit of such calm confidence to his brethren of 'casting all your care upon Him, for He careth for you' (1 Peter v. 7), this was not language natural to one who had always been so impulsive, impetuous and impatient; but he

must have learned it in the school of Christ, and may have had especially in view the teaching of the Sermon on the Mount, and the precept linked to the promise in the words, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

Once more, the reference to Christ as the "Lamb without blemish and without spot," with whose precious blood sinners have been redeemed, can scarcely fail to have had its origin in the Baptist's words spoken to two of His disciples, when, beholding Jesus as He walked, he said, "Behold the Lamb of God." One of those disciples was Andrew, who first findeth his own brother Simon and brought him to Jesus. On the same occasion the Baptist also said, "Behold the Lamb of God, which taketh away the sin of the world." But there were other incidents in St. Peter's life of even a more impressive character, to which the allusions are even more obvious, though equally casual and undesigned. In this category we cannot of course include the appeal which he makes in so direct a manner in his second Epistle to the scene of the Transfiguration. Still, it is deeply important for our purpose, as bearing on the authorship of that Epistle, for we cannot for a moment suppose the writer of a letter breathing such a lofty Christian tone to have posed as an eye-witness of that event if he had not been such. The vision of Christ's majesty must have had a very powerful effect on this devoted disciple. Even at the time when he was with Him in the holy mount, he was so entranced by all he saw and heard that in a burst of enthusiasm he thoughtlessly and rashly exclaimed: "Lord, it is good for us to be here; if Thou wilt, I will make here three tabernacles: one for Thee, and one for Moses, and one for Elijah." All too quickly that momentary gleam of heavenly glory faded from his view, but its memory could never have passed away. Under the Holy Spirit's further teaching its mystic meaning would be afterwards revealed to his soul. Nothing, therefore, could be more natural than that, long years after the event, writing in his advanced age, he should regard it as one of the most convincing testimonies he could adduce of the Divinity of his Lord. Accordingly he writes: "We did not follow cunningly devised paths when we made known unto you the power and coming of our Lord Jesus Christ; but we were eye-witnesses of His majesty" (2 Peter i. 16, 17, R.V.).

This bold avowal of his matured faith stamps this document as St. Peter's own composition, though the language is not in the least unconscious or unpremeditated. At the same time, it is very noticeable that he uses, as in the most spontaneous manner, two familiar and peculiar words closely identified

with that occasion. He speaks of his own body as his tabernacle (*σκήνωμα*), in which Christ dwelt spiritually, and of his death as his "decease," or exodus (*ἐξοδος*), the very terms employed by St. Luke in his account of the event.

Another reminiscence may be traced, in a less palpable form, and yet all the more significantly, in his use in a special sense of the word "visitation" (*ἐπισκοπή*). He is urging his brethren to conduct themselves with such propriety that their heathen and Jewish neighbours might have nothing to say against them, but "by their good works, which they should behold, might glorify God in the day of visitation" (1 Peter ii. 12). If by this he meant the day of grace—that time of precious opportunity when God visits men's souls by His quickening Spirit—is not the phrase just what would occur to one of those disciples who were with their Master on the Mount of Olives, and witnessed the overflowing of His compassion when He wept over the guilty city, and yet pronounced its doom, because it "knew not the time of its *visitation*."

We pass on to another example of our argument still more striking. Of the many events recorded in the Gospels, few could have more contributed to the Apostle's spiritual education than the scene in the upper room at the Last Supper. One who had with his own eyes beheld the Lord of Glory laying aside His outer garments, and, girt as a slave, washing His disciples' feet, could never have forgotten that act of profound humility. Moreover, Simon Peter was so prominent on that occasion by his indignant refusal to receive that service from his Saviour, and by receiving the reply, which threw such deep meaning into the whole occurrence, "If I wash thee not, thou hast no part with Me." It is therefore not surprising that he who would exhort others to the difficult virtue of practical humility should adopt the very image that the scene would suggest, and write, "Gird yourselves with humility," as a slave would gird on his apron for work. Thus he forcibly re-echoes the closing words of Jesus, "I have given you an example, that ye should do as I have done to you."

But there was yet an occurrence which must have had even a larger share in moulding St. Peter's character, and given its colour and complexion to all his after-life. That was his interview with his risen Lord by the lake, and His gracious renewal of His Apostolic commission. Weighed down under a sense of his guilt in thrice denying Him, and even after the mention of his own name in the message from the sepulchre, still apprehensive lest he should be finally dismissed from his office, he finds himself once more in the Master's presence. Thrice is his heart probed by the searching test, "Lovest

thou Me?" At last, grieved because Jesus had said to him the third time, "Lovest thou Me?" with evident reference to his threefold denial, deeply moved, from a bursting heart he replied, "Lord, Thou knowest all things; Thou knowest that I love Thee." Then it was that, under that most expressive figure, so often employed by our Lord, He recalled him to His service, bidding him feed and tend His lambs and His sheep. In no more fitting terms, therefore, could the restored Apostle in later days hand on that commission to his younger brethren in the ministry, and also describe the Lord's relationship to His Church. "Feed the flock of God which is among you"—this is his parting charge. "And when the Chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away"—this is the cheering prospect on which he delights to dwell. So, too, at the close of the second chapter, he writes, "Ye were as sheep going astray, but are now returned to the Shepherd and Bishop of your souls" (1 Peter ii. 25).

Thus we find not a few of the events of St. Peter's chequered career interwoven with the texture of thought and language in these Epistles. Probably a closer scrutiny might discover other similar traces. All of them, with the exception of the Transfiguration, are evidently, as regards the writer himself, quite casual and undesigned. Thus their character constitutes their value as evidences. They do not court observation, but lie hidden beneath the surface, like the lower strata of the earth's crust, awaiting excavation. The results of past experience, they were buried very deeply in the Apostle's heart, and find expression when he is least intending it, and as the Holy Spirit directing his pen suggested them, as the fittest exponents of the truth. Hence arises their importance as subsidiary proofs of the authenticity and, in a measure, of the inspiration of these documents.

2. But we may carry our argument a step further and conclude. Are there, it may be asked, any indications of the inspired penman's *character* as well as of his history? A biographer generally considers his portrait incomplete without a selection of letters. A man's idiosyncrasies are almost certain to betray themselves, favourably or unfavourably, in his correspondence. We may fairly expect this to be so even in inspired Epistles. That it is so with the writings of St. Paul and St. John, all will readily admit; but we maintain that the same holds true of those of St. Peter. Now his character stands out in vivid relief on the pages of the Gospels. Its features are familiar to every thoughtful student. His open-hearted, sailor-like frankness; his impetuous energy; his boldness, too often degenerating into



rashness and self-confidence; and, above all, his warm, generous, faithful heart, which clung so closely to his beloved Master, are the traits of character that strike us on every occasion. Are not these the very characteristics of his writings? Wonderfully chastened, elevated, and sanctified by Divine grace as well as by ripe experience, is he not in all essential respects the same Simon Peter? He has, indeed, learned much of his own helplessness and unworthiness in the school of Christ. He has been taught by sad, repeated failures to distrust himself, and to lean only upon his Saviour. He has often proved the value and the power of prayer and his need of constant watchfulness. So his great aim throughout his ministry is to fulfil his Lord's command, "When thou art converted, strengthen thy brethren." Knowing well in his own case the insufficiency of human nature and the strength and subtlety of the tempter, he offers frequent exhortations to believers to "be sober," to "be vigilant," to "resist the devil," and to "grow in grace and the knowledge of the Lord Jesus Christ." Very beautifully, too, does his ever-deepening attachment to Jesus shine out in every line of these letters. "To you which believe is the preciousness." His Blood is precious. He is "the precious Corner-stone." His "promises are precious and exceeding great." The faith which sees Him, though invisible, and embraces the promises, is equally precious (2 Peter i. 1, 4). The trials also that refine and strengthen that faith are more precious than of gold that perisheth. How eloquently, too, does he dwell upon the purity of Christ's life, the perfection and freeness of His sacrifice, as well as the certainty of His Resurrection and Ascension! Some have, indeed, traced in all this a close resemblance to the writings of St. Paul, his "beloved brother" (2 Peter iii. 15). That St. Peter had seen them and was familiar with them would seem certain, and a certain Pauline colouring may thus have been imparted to his style. Yet, after all, it may be rather a family likeness, and chiefly the effect in both writers of attachment and admiration for the Saviour Himself. However this may be, may we not also discover in both of St. Peter's Epistles traces of that natural impetuosity and boldness which in his early life often spoke so rashly and unwisely, and led to his grievous fall, now toned down and moderated by the grace of God? It was this very disposition which in the second Epistle was used to warn in trumpet tones the future ages of the Church of the dangers which should arise from false teachers within the fold, as well as from scoffing unbelievers outside the pale. Lastly, who can fail to be struck by the longing anticipation of the Lord's return and of His glorious kingdom which pervades both Epistles? As faith is

the leading tone of St. Paul's writings, and love of St. John's, so is hope the grace which shines most brightly in St. Peter's. As it has been well said, "He who in loving impatience cast himself into the sea to meet the Lord is also the man who most earnestly testifies to the hope of His return." How consistent is this with the spirit of him who, when his Master spoke of His cross and its attendant sufferings, rashly ventured to rebuke Him; and on the other hand, when he beheld His glory, as rashly proposed to make three tabernacles, in the vain hope that that glory might then be fully revealed and remain on earth.

These, then, are some of the marks which silently testify that to St. Peter's own hands we owe, under God, these most precious parts of the Church's inheritance, and thus also reflect some additional light on the truth of the whole of the Sacred Canon.

W. BURNET.



#### ART. V.—THE MEANING OF THE WORD "CATHOLIC."

"EMPTY talk is on the increase in the world," wrote the author of "Letters from Hell." "Vanity of speech! To be sure, the world would never do without its talk, but the superabundance is alarming; a new deluge threatens; the spirit is lost in hollow words. The world used to be more simple, I am sure, in olden times; straightforward statements used to be current much more than they are now. Invention in all spheres is on the increase—the invention of pretences remarkably so. One feels inclined to call out despairingly, as Hamlet did, 'Words, words, words!' I am sure words are the dominant power nowadays in so-called intellectual pursuits; it is not the informing spirit, but the phrase, which is puffed and offered for sale."

The remark is very true at all times. And the older the world grows, so much the more liable we are to the temptation of taking for granted the words that pass for current coin, and of indolently accepting all the mass of incoherent meanings which have been attached to them in their wayward pilgrimage through the innumerable mass of human minds.

The word about which I wish to write in this paper is in its true meaning one of the grandest and most beautiful that can be presented to the intelligence of man—I mean the word "Catholic." In its perverted sense, it has been used so as to become one of the most mischievous and poisonous which ever darkened glorious and eternal truths. "Among the sources of those innumerable calamities," wrote Bishop Horne,

"which from age to age have overwhelmed mankind, may be reckoned as one of the principal—the abuse of words." "Beware," wrote the eminent Church historian and poet Robert Southey, "how you allow words to pass for more than they are worth, and bear in mind what alteration is sometimes produced in their current values by the course of time."

Of the good old word "Catholic" we naturally and rightly hear a great deal at the present moment; and as it is just one of those words which are not very well understood, it may not be a waste of time if, with these warnings before us, we try, without any preconceived bias or partiality, to consider the word and its use.

Now, it is a very extraordinary thing, and one of the great mistakes which dull, popular, uninformed, orthodox Protestantism has allowed to undermine its credentials, that the great mass of the people in this country use the word quite ignorantly as equivalent to the word "Roman." Only a few days ago I was reading a very excellent and clever story, in which it was said, "The family had always been Catholic," meaning Roman. To confine the word to any particular locality is a contradiction in terms. The great Church philosopher, Samuel Taylor Coleridge, a man of the utmost breadth of mind, even goes so far as to say on this point: "The adherents of the Church of Rome are not Catholic Christians. If they are, then it follows that we are heretics and schismatics, as, indeed, the Papists very logically, from their own premises, call us. And *Roman Catholics* makes no difference. . . . There can be but one body of Catholics, from the very force of the definition." And, indeed, as a matter of fact, the official title of that great Church is "Holy Roman." Roman is the point on which they chiefly insist. I ask you to dismiss from your minds any servile idea that there is some special connection between Rome and the word "Catholic." The Roman Universal Church is a contradiction in terms. Those who have a sort of hazy notion that this word has anything to do with sublime architecture, gorgeous ceremonial, superb music, and mediæval doctrines, are probably hardly aware of the solecism of which they are the victims. They are really thinking of quite a different word (or words) altogether.

You will not need reminding that this splendid word "Catholic" itself does not occur in the New Testament. The word simply means "Universal." Whenever we use the word "Catholic," let us for a time use the word "Universal," and then we shall get into the habit of understanding its true meaning. If the novelist whom I was reading had said, "The family had always been Universal," he would have been vividly aware of the meaningless ineptitude of his application.

And first you would probably like to know that this interesting word, which had such a chequered and astounding future before it, was used in its ordinary sense of Universal not only by pagan authors, such as Pliny, but also not uncommonly by ecclesiastical writers. Justin Martyr, a Father of the second century, speaks of the Catholic Resurrection, meaning, of course, the Universal or General Resurrection. Tertullian, another writer of that age, speaks of the Catholic goodness of God, meaning obviously not the Roman, but the Universal goodness of God.

Then it came to be used as an epithet of the General Christian Church, faith, tradition, and people, among the first writers employing it being Ignatius, Bishop of Smyrna, and Clement of Alexandria.

Then it was employed in the Creed of the Eastern Church, that which we now recite as the Nicene Creed, with reference to the whole body of Christians, living and dead: "I believe in the Holy Catholic or Universal Church." This had nothing to do with Rome, for the usage did not at first extend to the Western Church at all. It was employed in the same sense in the Creed of Arius, the heretical leader, who imitated the Creed of the Eastern Church as nearly as possible.

Next it was applied not only in a general sense to the whole Church, but also in a special sense to any portion of the Universal Church present in a particular place: the portion of the Universal Church present in Ephesus, the portion of the Universal Church present in Alexandria. This was no doubt by way of distinction from heretical and separatist bodies. From this usage it came to be taken in a larger sense still, as equivalent to Christian when contrasted with heathen, or orthodox as distinct from schismatics. The well-known Christian poet in Gaul, Prudentius, speaks of the Catholic Faith, meaning the Faith held by the Universal Church, and Catholic nations, the nations accepting the Faith of the Universal Church. In the same way another writer, Pacian, says, *Christian is my name, Universal my surname*. In the year 341, at the Council of Antioch, the Universal Churches are spoken of, in contrast to the followers of the heretic Paul of Samosata. Again, in the year 359, in the Council of Rimini, the Universal Church is mentioned in opposition to heretics. So also in the Athanasian Creed, which is of a later date, you get Universal Religion, Universal Church.

That was how they used this word in the earlier days—very much in the sense of *general*. Later on men were driven to find a rationale and explanation of the epithet, especially when different sides both claimed it, in the contro-

versy with the 450 schismatical Bishops who followed Bishop Donatus. These ingenious Donatists said that Universal did not imply being in union with the general body of Churches, but the keeping of all the Divine commandments and sacraments. So St. Augustine, in reply, insists once more on the universality of the Church. St. Cyril of Jerusalem dilates in rhetorical and rather fanciful terms on the word in this sense, as intimating that the Church subjugates all men, teaches all truth, heals all sin. And in somewhat a like manner the General Epistles in the New Testament, those not addressed to any Church in particular, were in the third century called Universal, because they were written for all Churches alike.

So at last we come to St. Vincent of Lérins, a famous presbyter of Gaul, who has given us a definition which is, I believe, accepted by all alike, though we cannot say that all act upon it equally. He died about the year 460, so he is an authority of very respectable antiquity. In regard to truths and doctrines he defined this good word Catholic or Universal to mean: "That which has been held always, that which has been held everywhere, that which has been held by all alike." St. Vincent uses it of doctrines; but if it is to be applied also to customs and practices of the Church, they must be brought to the same test, and the word must have the same meaning: "That which has been done always, that which has been done everywhere, that which has been done by all alike." St. Vincent's definition has no special binding authority of its own; but it has been generally received, and it seems true, both historically and theoretically.

I may here add that the Eastern Church does not use specially the title of Universal in regard to itself, but prefers the official designation, "Holy Orthodox." At present it pronounces formal excommunication against both the Roman and Anglican communions, as well as the whole of the Protestant denominations; but individual Bishops seem inclined to treat our English Churchmen in a more friendly and brotherly and universal spirit.

"I believe in the Holy Catholic or Universal Church." So we say in our own Creed. Let us take an authority of our own Church and see how he explains this word. I do not know any writer more serious, more thoughtful, more widely accepted, than Hooker. He gives us a glorious and beautiful view of the Universal Church.

Listen, then, to Hooker: "The Church of Christ, which we properly term His Body mystical, can be but one, neither can that one be discerned through the senses by any man, inasmuch as the parts thereof are some in heaven already with Christ, and the rest that are on earth (though their natural

persons be visible) we cannot discern whether they are infallibly and truly of that body.

"And as the everlasting promises of love, mercy, blessedness, belong to the *mystical* Church: even so on the other side, when we read of any *duty* which the Church of God is bound to, the Church whom this doth concern is a *sensibly known company*. And this visible Church in like sort is but one, continued from the first beginning of the world to the last end. . . . The unity of which Visible Body and Church of Christ consisteth in that uniformity which all several persons thereunto belonging have by reason of that *one Lord*, whose servants they all profess themselves, that *one Faith* which they all acknowledge, that *one Baptism* wherewith they are all initiated. The Visible Church of Jesus Christ is therefore one, in outward profession of those things which supernaturally appertain to the very essence of Christianity, and are necessarily required in every Christian man. . . .

"For lack of diligent observing the difference, first between the Church of God, *Mystical* and *Visible*, then between *Visible sound* and *Visible corrupted* (sometimes more, sometimes less), the oversights are neither few nor light that have been committed. . . . Such is the error and misconceit wherewith others being at this day likewise possessed, they ask us where our Church did work, in what cave of the earth it slept for so many hundreds of years before the birth of Martin Luther? As if we were of opinion that Luther did erect a new Church of Christ! No! the Church of Christ which was from the beginning is, and continueth unto the end; of which Church all parts have not been always equally sincere and sound. . . . We hope, therefore, that to reform ourselves, if at any time we have done amiss, is not to sever ourselves from the Church we were of before. In the Church we were, and we are so still. Other difference between our estate before and now we know none, but only such as we see in Judah; which having some time been idolatrous became afterwards more soundly religious by renouncing idolatry and superstition."

The same glorious meaning is put into the word Universal by our Prayer-Book. "More especially we pray," it says, "for the good estate of the Catholic (or Universal) Church; that it may be so guided and governed by Thy good Spirit, that *all who profess and call themselves Christians* may be led into the way of truth, and hold the faith in unity (not of letter, but) of spirit, in the bond (not of mere forced external organic unity, but) of peace, and in righteousness of life." That is a true, accurate, primitive ideal. Beautifully true, charitable, and comprehensive also are the words of the

English Bidding Prayer in the Canons: "Ye shall pray for Christ's Holy Catholic Church, that is, for *the whole congregation of Christ's people dispersed throughout the world.*"

The very marked difference that was made between our usages before and after the great change of 350 years ago, to which Hooker alluded in the passage I have quoted, was perfectly legitimate, and in accordance with the laws of the primitive Church. The unity of primitive times was a unity in the main points of doctrine, not of uniformity of practice. So long as the different Churches held to the great Creeds of Christendom, submitted to the General Councils, and held to the same form of government, they were recognised as full members of the visible Holy Universal Church. Every Church was at liberty to make choice for herself in what method or form of words she would perform her services. It was no breach of unity for different Churches to have different modes and circumstances and ceremonies in performing the same holy offices, so long as they kept to the substance of the institution. What was required to keep the unity of the Church in these matters was, that any particular member of any particular Church should comply with the particular customs and usages of his own Church.

Take an instance. St. Augustin's mother, Monica, was much perplexed when she came to Milan, because that Church kept Saturday as a festival, whereas she had always kept it as a fast, after the custom of the Church of Rome. St. Augustine asked St. Ambrose, the Bishop of Milan, and he replied that when he was at Milan he did not fast on Saturday, when he was at Rome he did. So St. Augustine and his mother, whatever Church they came to (provided they were in communion with it), should observe the customs of that Church.

Take another instance. St. Augustine complains of those who raised such litigious questions, as to think nothing right but what they themselves do; only because they used to do so in their own country; or because a little shallow reason tells them it ought to be so; or because they have perhaps seen such things in their travels, which they reckon the more learned, the more remote it is from their own country. Customs really varied considerably in the practice of different Churches. Some fasted on Saturday, some did not; some received the Eucharist every day, others on Saturday and the Lord's Day, others on the Lord's Day only. Whatsoever else there was of this kind, they were all things of free observation.

Take another instance. St. Irenæus, speaking of differences in keeping Lent, some Churches for forty hours only, some for forty days, some merely for the week before Easter, says: "We still retain peace with one another, and the different

ways of keeping the fast only the more commends our agreement in the faith."

Take another instance. St. Jerome declares that the custom of one Church ought not to be subverted by the contrary custom of another; but every province might abound in their own sense, and esteem the rules of their ancestors.

Take another instance. St. Gregory the Great said to Leander, a Spanish Bishop: "There is no harm done to the Universal Church by different customs, so long as the unity of the faith is preserved."

Take yet one more instance. The same St. Gregory, Bishop of Rome, was directing Augustine the monk, the first Archbishop of Canterbury. Augustine asked him what form of Divine service should he settle in Britain—the old Gallican or the Roman. And how it came to pass that when there was but one faith, there were different customs in different Churches; the Roman Church having one form of service, and the Gallican Churches another. Gregory replied: "Whatever you find, either in the Roman or Gallican, or any other Church, which may be more pleasing to Almighty God, I think it best that you should carefully select it, and settle it in the use of the Church of the Angles newly converted to the faith. For we are not to love things for the sake of the place, but places for the sake of the good things we find in them; therefore you may collect out of every Church whatever things are pious, religious, and right, and, putting them together, instil them into the minds of the Angles, and accustom them to the observation of them." And there is no question but that Augustine followed this direction in his new plantation of the English Church.

We have thus been led to see that things which are Catholic or Universal can, from the nature of the case, be very few and very simple. According to the rule of St. Vincent, "What has been done always, everywhere, and by everybody," they must include the time and writings of the Apostles themselves. They would comprise the teaching contained in the two Creeds, the two Sacraments, and the institutions of the Church of the earliest centuries. When we come to think about the official dress of the clergy, rituals, ceremonies, and usages, many of these may be of high and venerable antiquity, but none of them can very well be Universal.

It is in accordance with these principles of the primitive Church that the Preface to our Book of Common Prayer lays it down: "That the particular form of Divine worship, and the rites and ceremonies appointed to be used therein, *being things in their own nature indifferent and alterable, and so acknowledged, it is but reasonable that, upon weighty and important*



considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of authority from time to time seem either necessary or expedient."

To the same effect is the Thirty-fourth Article, on the traditions of the Church :

*"It is not necessary that Traditions and Ceremonies be in all places one, or utterly alike: for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like), as he that offendeth against the common order of the Church, and hurteth the authority of the magistrate, and woundeth the consciences of the weak brethren. Every particular or National Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church, ordained only by man's authority, so that all things be done to edifying."*

In the same way our Book of Common Prayer, in the Introduction on Ceremonies, declares that : "Although the keeping or omitting of a Ceremony, in itself considered, is but a small thing, yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God. 'Let all things be done among you,' saith St. Paul, 'in a seemly and due order.' The appointment of which order pertaineth not to private men. Therefore no man ought to take in hand, nor presume, to appoint or alter, any public or common order in Christ's Church, except he be lawfully called and authorized thereto."

And again in the same Introduction :

"Christ's Gospel is not a Ceremonial Law (as much of Moses' Law was), but it is a religion to serve God, not in bondage of the figure or shadow, but in the freedom of the Spirit; being content only with those ceremonies which do serve to a decent order and godly discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified."

And at the close of the same Introduction :

"And in these our doings we condemn no other nations, nor prescribe anything but to our own people only. For we think it convenient that every country should use such ceremonies as they shall think best, to the setting forth of

God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversely in divers countries."

These were the principles on which our Church vindicated its position as Catholic or Universal 350 years ago, and justified the changes which were then indisputably made. The primitive principle was that each provincial Church should maintain its own autonomy, and observe its own rites and ceremonies, and obey its own authorities without troubling about the authorities of other Churches. In seeking for a Universal ritual or Universal customs, such a Church would be talking of what absolutely does not exist, and is impossible. The Catholic faith is a right term, and so is the Catholic Church. When we come to the smaller matters of observance, "these things are alterable and indifferent."

And so the present Bishop of London, when Bishop of Peterborough, wrote: "The idea of a National Church," he said, "is in no way repugnant to the conception of one Holy Catholic and Apostolic Church. Its local name signifies that it consists of members of that Church living in a particular country. All members of the Church are one through faith in God as revealed in the Scriptures; and that faith is expressed in the Creeds of Christendom.

"These local bodies of believers have no power to change the Creeds of the Universal Church, or its early organization. But they have the right to determine the best methods of setting forth to the people the contents of the Christian faith. They may regulate rites, ceremonies, usages, observances, and discipline for that purpose, according to their own wisdom and discretion."

WILLIAM SINCLAIR.

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## Review.

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*A Manual of Psychology.* Two Vols. By G. F. STOUT, M.A., LL.D.  
London: W. B. Clive.

IT is impossible for the clergy, as a body, to receive training in every department of mental activity, or even perhaps in as many as they would themselves wish. But certainly, among the subjects that are most commonly omitted, it is a pity that the science of the mind itself generally finds a place. A clergyman's work in dealing with different characteristics often most subtly developed, in education and in preaching, would be so much simplified and assisted by an even elementary acquaintance with

the phenomena of the mind, that a slight knowledge of psychology, logic, and ethics would be most serviceable. Perhaps this is a vain wish, and only the Bishop of Utopia could include it in the subjects for his episcopal examination; but we believe it is often asserted that not only Roman Catholic priests, but Presbyterian ministers, do receive some such training, with great advantage to their preaching and work.

For the general reader no less than the student, the handbooks brought out by Messrs. Clive are most valuable. Professor Mackenzie's "Ethics" and Mr. Welton's "Logic" exhibit an absolute mastery of their subject, and are presented in a clear and readable form. The volume before us is in every way a model. Mr. Stout's qualifications are widely known; his book is workmanlike and lucid. In his preface he strikes the right note when he speaks of the importance of genuine psychological thinking for one's self. The most essential gift to be imparted to the beginner is a real interest in the subject, and a real power of dealing with it even when familiar formulas fail him. He should be able to make the principles part of his own being, and to apply them to meet the case of suddenly presented or abnormal instances. Mr. Stout's work is undoubtedly on the right lines to cultivate that power.

We can do no more in the space at our disposal than give a short outline of the contents of the two volumes. The order Mr. Stout has followed is one of successive mental development. The introduction, therefore, is concerned with methods and data, passing on in subsequent chapters to the primary laws of mental process. We may note that Mr. Stout drives another nail into the coffin of Associationism, or the theory that reproduction by association is the only principle of fundamental importance controlling the course of mental development. The rest of the first volume deals with Sensation, its different stimuli and manifestations. The next chapters, rising in the scale, treat of the important subject of the perceptual processes, and the last ten chapters deal with the processes of idea, memory, conception and volition. The chapter on memory is well worth reading by all engaged in education. Another most interesting chapter deals with Self as ideal construction. By way of showing the clearness of Mr. Stout's style, we quote from p. 528:

"The life-history of the individual consciousness embraces a multitude of very diverse and often incongruous states and tendencies. At any moment of self-conscious reflection, attention is usually fixed on one or other of these special modes of experience. In so far as they differ from each other, and from the present Self which is thinking about them, there is a tendency to regard them as if they were relatively distinct selves. Thus, a man, when sober, reflecting on his conduct and on his mental attitude when drunk, can hardly recognise himself as the same person. In fact he is apt to say, 'I was not myself,' or, 'I was not quite myself at the time.' The Self of our dreams is usually sharply distinguished from the Self of waking life. The waking Self generally refuses responsibility for the thoughts and actions of the dreaming Self. In such instances, the person feels that there is more difference between himself and these special phases of his life-history, than there is between himself and other persons. These are extreme cases, but the principle has a wide application. There is always a tendency to refuse to recognise the Self which is overcome by some sudden or exceptional impulse, or transformed by peculiar conditions, as one and the same with the normal Self."

Other chapters that have a special interest are those on Belief and Imagination, and on Voluntary Decision; but all are good. A thorough familiarity with the subject is evinced, and all the latest results of research, while at the same time there is an absence of dogmatism and a desire for discussion which is most agreeable.

## Short Notices.

*White Mouse.* By GRACE H. VAUGHAN. Sunday-School Union. Pp. 64. Price 6d.

A pleasant little story of a little lame boy, for little boys.

*Journals and Papers of Bishop Maples.* By ELLEN MAPLES. Longmans, Green and Co. Pp. 275. Price 6s. 6d.

The untimely death of Bishop Maples by drowning in Lake Nyassa, in 1895, put an end to a grand missionary career. The lives of our great missionary Bishops are their best monuments; and missionary enterprise and enthusiasm will receive a stimulus from the noble record of him who, being dead, in these pages yet speaketh.

*Bishop John Selwyn.* By F. D. HOW. Isbister and Co. Pp. 268. Price 7s. 6d.

The sympathetic biographer of Bishop Walsham How has added another great life to ecclesiastical portraiture in that of the heroic Bishop John Selwyn. It is an inspiring portrait of an inspiring man.

*Country Walks of a Naturalist.* By the late Rev. W. HOUGHTON. Newmann and Co. Pp. 215. Price 3s. 6d.

This is a new and enlarged edition of a popular work, with abundant illustrations. Such books add unlimited interest to life in the country, and should be companions to every school-room walk, and available in every village library.

*Nat and his Little Heathen.* Sunday-School Union. Pp. 93. Price 9d.

An excellent little story for boys, showing knowledge of working-class life.

*Margaret Graham's Self-conquest.* By Mrs. SEAMER. Sunday School Union. Pp. 63. Price 6d.

A useful story, for girls, of discipline of character.

*A Lucky Sovereign.* By M. HARRIET M. CAPES. Sunday-School Union. Pp. 96. Price 9d.

A pretty story for children of intercourse between rich and poor.

*Sunningwell.* By F. WARRE CORNISH. Archibald Constable and Co. Pp. 339. Price 6s.

An ecclesiastical story chiefly in dialogue, giving clever sketches of life in a cathedral town. The hero is a slightly latitudinarian Canon, of a philosophical, disinterested, and unambitious temper, who loses heart and health through misunderstanding and persecution. The modern Bishop, who is the mere solvent of opposing forces, the business-like and worldly-minded Dean, the restless Tractarian, the narrow type of Low-Churchman, the self-confident and censorious type of Low-Churchwoman, are all admirably drawn.

*Janice Meredith.* By PAUL LEICESTER FORD. Archibald Constable and Co. Pp. 536. Price 6s.

A capital story of the American Revolution. It is after the manner of Thackeray's "Virginians," and the interest never flags from beginning to end. Some of the English names and titles are a little inaccurate, but that is a small matter. Englishmen know little about the War of Independence, and this book throws a strong light upon it, and the reasons for its failure. It becomes a warning for our future course in South Africa.

*Bishop Walsham How.* By FREDERICK DOUGLAS HOW. Isbister and Co. Pp. 436. Price 6s.

The life of this truly good man and popular religious writer would have been warmly welcomed even if he had not been a notable Bishop. The addition of his successful and influential career as first Suffragan for East London, and first Bishop of Wakefield, makes it still more permanently interesting. The cheerful tone of earnest faith, the moderation and buoyant optimism throughout, are very encouraging. The biography is compiled with knowledge, insight, and good taste.

*William F. Moulton: a Memoir.* By W. FIDDIAN MOULTON. Isbister and Co. Pp. 292. Price 7s. 6d.

A profoundly interesting account of the life and work of one of the most eminent of modern Methodists: scholar, teacher, and philanthropist. Outside the Connexion he will be best remembered as one of the Revisers of the New Testament, and founder of the Leys Methodist School at Cambridge. If we were not told that he was born, lived and died a Methodist, the whole tone of his mind and work would lead us to place him among the most honoured divines of the English Church.

*Maxims of Piety and Christianity.* By Bishop WILSON. Edited by the Rev. F. RELTON. Macmillan and Co. Pp. 169. Price 5s. 6d.

The eloquent and learned Vicar of St. Andrew's, Stoke Newington, is editing a new English Theological Library. In this the celebrated work of the famous Bishop of Sodor and Man finds a foremost place. The "Maxims" are carefully edited by Mr. Relton, and annotated after the manner of a classic, making everything obscure clear, and illustrating with abundant references. The volume is a perfect mine of theological thought and originality, and should be in every clerical and theological library. Too much praise cannot be bestowed on the manner of its production.

*The Parish Visiting Book.* By Rev. JOHN PARRY. Second edition. Allenson, 30, Paternoster Row.

This handbook is the result of wide pastoral experience, and is well arranged. It begins with some useful recommendations as to filling up the columns; as to special work arising from the collection of information; as to useful literature; as to helps in preparation of lessons; helps in the pastoral office; and books in and of personal devotion. The bulk of it is in columns, with the name of the street at the top, and places for number of house, family, creed, occupation, candidates for schools, classes, baptism, communion, confirmation, and general notes. Other portions of the work are devoted to lists of communicants and lists of sick. It is well thought out, and will be a great assistance in method, ideal, and concentration to many a parish priest, both young and old.

*Modern Romanism Examined.* By Rev. H. W. DEARDEN. Nisbet and Co. Pp. 412.

This very valuable work has been put out as a popular text-book of Roman controversy. As no Church is more actively propagandist than the Roman, so nowhere is that propaganda more zealous than in England. How often an interesting guide on this pressing subject has been wished for, to put into the hands of those who have been fascinated by Roman misrepresentations! Here, in the form of question and answer, is a temperate, candid, and well-informed instruction on every subject connected with the undying and momentous controversy between the Reformed and the Unreformed Church. The work is divided into four parts: (1) Questions bearing upon the Papal theory of the Church of Rome; (2) questions bearing on Roman errors in the Creed of

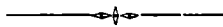
Pius IV. and the Immaculate Conception ; (3) some questions of the day connected with Modern Romanism ; (4) some popular Roman Fallacies. In all, fifty-seven subjects of the highest importance are discussed, and the treatment is so charitable and judicious that the ordinary objections to controversial writing find no warrant here. The standpoint is that of the great English Reformers of the sixteenth century. A careful study of this interesting and fair-minded treatise would have prevented many from submitting to Roman claims and errors. Perversions still take place from time to time: some Romans assert that they are very frequent. It would be wise for all concerned in the matter to have this admirable treatise on hand, so as to know the points of difference, to meet assertion with fact, and to protect the ignorant from entanglement.

*Fishers of Men ; or, How to Win the Men.* By Rev. J. E. WATTS-DITCHFIELD. "Home Words" Office, 7, Paternoster Square, E.C. Pp. 148.

It may be hoped that this deeply interesting and important little work will have a broad and lasting effect in the Church of England. Mr. Watts-Ditchfield's name has long and widely been known as a pioneer in London of work amongst working men. His success has been phenomenal, both as curate of St. Peter, Upper Holloway, and as Vicar of St. James-the-Less, Bethnal Green. He has often been asked to give an account of his methods at Cambridge, in the provinces, and in the pages of the CHURCHMAN. In this volume he has given the fullest details, giving tables of suggested subjects, club rules, etc., at the end. The beauty of Mr. Watts-Ditchfield's work is that, though abundance of social results spring from it, it is primarily religious. This is the true order: out of merely social work conversion, repentance and faith will very rarely spring. Every curate on his ordination should be possessed of this generous outpouring of the writer's own very happy and successful experiences. It will help him to put aside academical stiffness, primness, nervousness and shyness, and show him the secret of sympathy with those working men who form the great mass of the people. For, after all, even if the best methods be adopted and most carefully followed, the results can only follow from that true Christian affection of man to man, which is the result of the writer's own entire consecration to God.

*Fairy Stories from the Little Mountain.* By JOHN FINNEMORE. London: Andrew Melrose. Pp. 152. Price 2s. 6d.

Six delightful stories woven from ancient Welsh legends. A really charming addition to fairy lore for children.



## The Month.

THE news from the seat of war during the month has been noteworthy for the very fierce and determined attack on Ladysmith by the Boers. They were beaten back, at the point of the bayonet, by our men, after many long hours of fighting; their loss must have been considerable—at least a thousand killed and wounded; our losses, though heavy, were nothing like as severe. This repulsed attack took place on January 6. On the 10th General Buller moved out of Frere and Chieveley in force; shortly afterwards the Tugela was crossed by a considerable body of troops, and the Engineers had thrown pontoons across the river in several places. The curious feature of the business is that the Boers made no serious opposition to the passage of the river. Their well-known cunning, and equally well-known mobility, make one suspicious as to their apparent

(for it is only apparent) slackness. In the rest of the theatre of war the Boers and the British are still watching each other, and there is no change. Lords Roberts and Kitchener arrived early in the year at the Cape, but comparatively few particulars have since transpired as to their doings. The press censorship is very strict indeed.

No doubt, in view of the persistent importation of war material into the Transvaal by way of Delagoa Bay, and the various creeks and inlets north of that port, the Government would be perfectly justified in seizing Delagoa Bay until such time as peace was made. A less timid Ministry would probably have done so, and mobilized the fleet at once, so as to intimate to the Continent that no interference would be tolerated. Unfortunately, it is only too clear that the Government generally, and the War Office in particular, have quite failed to appreciate the full gravity of the situation—or, what is worse, have neglected to make use of every precaution to avoid prolonging the war; and the only way to avoid so doing is to be prepared for every possible emergency.

Death has claimed at length one of the greatest personalities of this generation. At the ripe age of ninety-five Dr. James Martineau has gone to his rest. Alike as thinker, teacher, and writer, his work has been singularly noble. The Unitarians have often ere this produced remarkable men, but none so richly endowed with moral and intellectual gifts as Dr. Martineau. His greatest works, written after he had reached the age of seventy-eight, were "Types of Ethical Theory," and "A Study of Religion." The latter book is admittedly one of the most striking contributions ever made in our country to the subject of which it treats.

The Islington Clerical Conference, held under the presidency of the Vicar of Islington, Dr. Barlow, on January 9, was better attended than ever. This year an innovation has been made, by asking men of various shades of thought to address the meeting. The Islington meeting has hitherto been regarded as prominently "Evangelical." The policy of an "open door" in matters religious we cordially approve; but whether such an innovation as Dr. Barlow has started will not result in a split in the ranks of those who have hitherto staunchly supported this annual gathering is another matter. Such a result would be most unfortunate; "union is strength." Anyhow, we are rather sorry to find the *Church Times* (among other papers) crowing over this novelty, and contrasting it with the "antiquated" procedure of former years. The *Record* approves of the innovation; the *St. James's Gazette*, on the other hand, is disposed to regret it. During the meeting a resolution was read recommending that a letter (drafted, we understand, by Dr. H. C. G. Moule) be sent to Bishop Ryle, on his approaching retirement from Liverpool. To this letter, couched in warmly affectionate language, the Bishop has replied.

The Archbishop of Canterbury's message to his diocese for 1900 is as follows: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us."—Ephes. iv. 31; v. 1.

It is officially announced that the Rev. Dr. J. C. Edghill, Chaplain-General to the Forces, who was due to retire on the 2nd inst., having reached the age of sixty-five, has been retained in office. This is at the request of the Secretary of State for War, and is owing to the fact that there are so many chaplains at the Cape.

A strong protest from the Bishop of Peterborough against insistence on confession as a necessary preliminary to confirmation, the Rev. W. Allen Whitworth's resignation of his E.C.U. membership, and the hearing of the Brighton ritual case, are the chief events in the progress of the Church crisis.

There will, it is stated, appear shortly a new Saturday newspaper, to be conducted by Mr. Lathbury, the former editor of the *Guardian*. The name of the new venture will be the *Tribune*. The new paper will be Unionist in politics, and will, of course, be High Church.

THE CAPUCHIN MONASTERY AT AMALFI.—The Capuchin Monastery at Amalfi, which was lately destroyed by a landslip, was of great historical interest. Built for the Cistercians early in the thirteenth century, it contained some remarkably fine cloisters and arcades. Having fallen into ruin through a landslip in 1498, it remained uninhabited until 1583, when it was handed over to the Capuchin Friars, who retained it until 1869, when the present Government converted it into a normal school. The monastery has often been made the subject of well-known pictures, which show what superb views were commanded from the beautiful Gothic ambulatory of Amalfi and the neighbouring coast.

A discovery of considerable interest to antiquaries has just been made at Canterbury Cathedral, definite evidence being now forthcoming that the recess in the north ambulatory of the presbytery, in which the chained Bible lies, was the site where, in pre-Reformation times, the Easter sepulchre was deposited during Holy Week. The alteration was doubtless the work of Archbishop Cranmer.

Mr. A. A. Macdonell has been elected Boden Professor of Sanskrit in the University of Oxford, in succession to the late Sir M. Monier Williams.

#### DONATIONS, ETC.

THE CHURCH IN EGYPT.—The Queen has signified her intention to present a font to the new church at Assuan, Upper Egypt, which is to be consecrated on January 28. A marble floor for the chancel and a lectern have also been promised. It is hoped that visitors in Egypt this winter, as well as those in this country who are interested in Egypt, will contribute the sum of £500, which is required to clear the church of all debt, and thus obtain the grant promised by the Society for the Propagation of the Gospel. A special mission fund, which aims at establishing, in connection with the chaplaincy, a school for native girls, has been opened, and a sum of £260 has been received or promised towards it. A sum of £2,000 in all will be required to place the school on a permanent basis.

The Church Missionary Society has received a legacy of £5,000 under the will of the late Mr. Thomas Cox, of Longfleet.

A third contribution of £1,000 has been received from an anonymous donor in London towards the Truro Cathedral Building Fund. On each occasion the money has been sent in ten £100 banknotes from "A Cornishman."

Miss Helen Gladstone and Mrs. Drew propose to give the sum of £1,000 to build a chancel in St. Matthew's Church, Buckley, Flintshire, of which the Rev. Harry Drew is vicar, as a memorial of their father, the late Mr. Gladstone.



IN MEMORY OF  
JOHN RUSKIN,

*Who died January 20, 1900, in the 81st year of his age.*

THY voice is still: the voice long lifted up  
In scorn of sloth, oppression, sinful greed,  
The voice that pealed in silver tune and chime  
Proclaiming Truth and Right—the hand that held  
The torch of Beauty high 'mid dusky ways  
Of human life and passion—these are still,  
Hushed in the twilight of eternal calm,  
And but the memory of thy presence left.  
Yet this shall haunt us; this thy presence, pure  
And strong as morning risen above the crest  
Of some great mountain lonely in its pride,  
Shall cheer us thro' the stormy hour of doubt  
And imminent eclipse. For while we tread  
With tired feet the dark world's thoroughfare,  
Our hearts, made nobler by thy work, shall pause  
To bless thy honoured name, nor vainly seek  
Sweet solace in the message that was thine.

E. H. BLAKENEY.

SANDWICH, KENT, *January 23.*

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Obituary.

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THE death took place last week of the Rev. George Buckle, Precentor and Canon Residentiary of Wells, and father of the editor of the *Times*. He was educated at Christ's Hospital and Corpus Christi College, Oxford, where he took a First Class in Mathematics, and subsequently won a Fellowship at Oriol. He remained at Oriol as Fellow and tutor. He was ordained deacon in 1846 and priest two years later by Bishop Samuel Wilberforce. For fifty years he laboured as parish priest and canon in the diocese of Bath and Wells, where his name was a household word, and he was greatly beloved. He was a contributor to the *Times*, and a regular writer in the *Guardian* from its first number. He was Examining Chaplain to Lord Arthur Hervey, and was a member of Convocation.

We much regret to note the death of Dr. Cheetham, formerly Bishop of Sierra Leone, which took place at Bournemouth on Friday. He resigned his see in 1881, and returned to England, since which time he has rendered the cause of evangelical missions valuable assistance by his public advocacy.

Canon Henry John Ellison, the founder of the Church of England Temperance Society, died at Canterbury early on Christmas morning, in his eighty-seventh year. In 1861 he seriously took in hand the work of temperance organization, and the following year the society which developed into the Church of England Temperance Society was formed.

The death is announced of the Rev. Whitwell Elwin, a Norfolk rector for fifty years, who for many years edited the *Quarterly Review*. He was born in 1816, and was the friend of Lord Brougham and many other celebrities of the past. He had a remarkable knowledge of eighteenth-century literature.