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THE
CHURCHMAN

JUNE, 1894.

ART. I. — HOW BEST TO CARRY OUT THE PRINCIPLES OF THE REFORMATION IN OUR MINISTERIAL WORK.

AN ADDRESS DELIVERED AT THE ANNUAL CLERICAL MEETING, DUBLIN, APRIL 4, 1894.

THE question of this morning, like many another question, draws two more behind it. Clearly, we must ask, What are the principles of the Reformation? And no sooner do we look this previous question in the face than we are forced to go still further back, and for the sake of clearness ask, What do we mean by "principles" in any department of thought, politics, for instance, or physical science?

Now I suppose that a principle is one of those master-thoughts, august and dominating, though generally simple enough, which modify our whole system of thinking, and to which we bring other speculations—themselves perhaps of great importance also—to be judged, to be accepted or condemned as they harmonize or clash with the ruling convictions which have thus grasped our lives.

When Ireland was being mapped out by the trigonometrical survey, the vast triangles from which that great work is named were gradually stretched out from one initial base, on which the utmost care was lavished. But when a certain number of base lines had been laid down, the remainder of the map depended on these cardinal data, river and lake and road being ascertained by careful inference from the leading facts which dominated all the later work. So it is with the mind; and a man's greatness depends largely upon two issues—upon the acquisition of leading principles which truly command the lower country, and then upon the precision and facility with which further observations are taken, and the bearing of cardinal principles on the whole region is worked out.

One might carry the analogy further, and say that as all sorts of disturbing elements impeded those scientific workers, and not only the refraction of the atmosphere had to be remembered, but even the bulge of the world, the difference between flat and spherical triangles ; so the mind, even in what seem to be the operations of pure logic, must allow for passion and interest, prejudice, and hope and fear. But this is a sword with two edges. Luther, they tell us, was self-willed ; but did Charles and Leo see by a white light ?

Principles, then, are those convictions which rule the rest of our opinions. In politics various bills are voted on, by one statesman with a view to the full protection of all civic rights, even of minorities, and perhaps even of Churchmen ; by another in awful deference to the will of the majority, issuing Bulls more stringent than of the papacy, which he reveres under the name of mandates.

And there is little use in politicians wrangling about matters of detail while such conflicting principles possess them. If anyone here is of my belated opinion that most political discussions are vanity, let me tell him how to get amusement and instruction, even from these snatchings at the wind. Look out for the various and inconsistent convictions, around which crystallize the minor opinions of each, observing how one assumes as fundamental what his antagonist perhaps denies, certainly assigns to a lowly place among his mere "views," his "opinions," and reflect how their differences reach down miles deeper among the roots of things than their logic even attempts to follow.

It will be found before I close that I have another object in dwelling so long upon this point besides the first and obvious one, which is to make it clear that we are not now committing ourselves to every opinion of every reformer here or on the Continent. It is a curious example of the impossibility of such a policy that while the Reformed Church holds, of necessity, that no regenerate person can possibly commit the unpardonable sin, the Lutheran Church holds that none but a regenerate person can possibly do so.

But we turn back to the greatest movement which has uplifted and blessed mankind since the Apostles fell asleep ; the movement which every nation and kingdom that blessed was blessed, and everyone that cursed it was cursed visibly ; the movement by virtue of which the family life of Germany is purer than that of France, and therefore her arm in battle has grown more puissant ; the movement which made England bold to snatch her imperial destinies from the relaxing grasp of Spain, and we ask, what are the central convictions which made this movement so august and so benignant ? For

even if its first teachers did sometimes press them to extremity, or sometimes fail to discern the fulness of their import, yet it must avail us much to know how best these ruling principles may be brought home to our Church, to our own people, to-day.

It is false to call it a sceptical movement, or to say that the reformers opened the door by which the philosophers—the folk whom Frenchmen call philosophers—invasioned the Holy Place. So far was Luther from being a herald of Voltaire, that he stood alone among thousands of unbelieving priests and people by virtue of his firm grasp on the cardinal truths of his religion. What clashed with these was what he warred upon; what he even suspected of clashing, as for example the Epistle of James, he was too audaciously ready to pronounce “right strawy.”

And now we reach our main subject as we ask, What were these principles? is there a party in the Church untrue to them? Have we a good answer to those on the other side who think the whole Church false to them? The extremest Anglicans were once as ready to protest against the Papal claims as we. Folk who denounced them as crypto-Papists used, with a fine precision, the worst possible phrase, since the Papacy was the one thing which they denounced as loudly as if they would fain quiet their conscience for protesting against little else. These denunciations are perhaps waxing fainter. Aversion to Roman authority does naturally grow cold, as love for all which that authority upholds grows warm.

But revolt against Church order was far from being a first principle of the Reformation. Luther himself appealed to the Pope and said, “I shall recognise your voice as the voice of Christ, who rules in you and speaks by you” (Hagenbach, i. 104). Nor was he disillusionized by logic, but by a rude experience; and his subsequent defiance of the Papacy is a fine example of that ascendancy of principles over minor beliefs which we have noted. For when the Papal authority, which he unfeignedly held in such respect, clashed with his paramount convictions, it broke as promptly as the earthen vessel against the brazen one. Clearly it is not enough for loyalty to the principles of the Reformation that we repudiate the Bishop of Rome. Such repudiation was but an inference, a corollary.

Dissenters, on the other hand, who persuade themselves that episcopal government is a remnant of the Roman superstition, have to learn that not one of the great reformers was of that opinion. They protested that they dispensed with episcopal government reluctantly and by compulsion, and only because their Bishops persecuted the presbyters, who taught the truth (*Apol. Confess. Aug.*, vii. 14); and even the fiery Beza cou-

gratulated the English Church on retaining a reformed episcopate, as upon a special gift of God, which he greatly wished might be continued to it. Churchmen, if only they remember that truth is the supreme necessity of all, may teach the principles of the Reformation without the slightest fear of encouraging anarchy or schism. Just because the priesthood belongs to the whole Church, said Luther, on that account must none usurp it without an orderly commission from the Church (*To the Christian Nobility, cf. Dorner, Hist. Prot. Theology, pp. 99, 150*).

What were these great beliefs, in which, as in a bud, the Reformation lay folded up?

I. The first in historical order, though not in logical sequence, was an intense conviction of the peril and guilt of sin. That was not, in theory, anti-Roman. A sense of sin drove Stylites to his column and inflicted the lash on the flagellants; it underlay pilgrimages, fastings, hair shirts and masses for the dead; it expressed itself with grotesque and frightful energy in the mediæval notions of hell, and it was seen in that eager welcome of indulgences which kindled the reforming zeal of Luther, who himself was a sincere Romanist while worn to a shadow by the austerities of his self-discipline.

Yes, but in him, and in the millions who understood him well, because their experience resembled his, these devices failed to meet the case; the fierce fire of his remorse withered up all belief in the sufficiency of penances, indulgences and absolutions (except as rescinding Church censures and as declaratory); to him the attempt to rid the vexed bosom of its perilous stuff by priestcraft or by self-torture was as hopeless as the pills of which Mr. Bright told us, which were very serviceable in an earthquake; and it was because the early Protestants felt sin so bitterly that they could be appeased by no contrivances whatever for healing the hurt of the daughter of the people slightly.

What would these agitated souls have made of the dilettante and kid-gloved austerities of our day, severities which sometimes, to attune themselves for the awful meditations of Passion Week, abstain from sugar in their coffee, and even sometimes, greatly daring, dispense with butter from their bread?

It is not by merely arguing against these "formalities and externalities" of religion that we shall conquer them. To denounce formality is well, but to set the soul on fire is better; for, just as mere etiquettes vanish in the stress of battle and in the agonies of shipwreck, so men who understand and feel that sin is equivalent with the curse and anger of an offended God, who is a consuming fire, a jealous God, will not easily be

reassured by substituting some delicate fish for meat on Friday, nor yet by any human absolution, while knowing what each man does know, the plague of his own heart.

Are *we*, then, doing our part to give our people deep and penetrating views of the exceeding sinfulness of sin; or are we teaching a religion, I say not too gracious (which is impossible), but too easily and cheaply gracious? Are we failing to search the consciences of men and to assert the righteousness of the final judgment? Are we exhibiting pardon as a gratuity tossed to us in answer to our first vague and half-careless wish, as some wealthy men toss coins to beggars, coins which they give without self-denial, and which therefore prove nothing as to the severity of the suffering to which they minister? Is the complaint of Luther as true to-day, that the teachers of his time had often exhibited Christ, patiently suffering anguish, as an example, but were silent about the motives why He suffered. The martyrs also suffered, and their blood was acceptable to God, yet none of them redeemed his own soul or any other. Only Christ saves us by His death (Held., "*De Opere J. C. apud Lutherus*," p. 74).

If we thus err, what wonder that sin, so easily condoned, appears a little thing; so that if the conscience is still troubled, some trifling palliative seems to meet the case. For a scratch we accept an ointment which would never content us for a fracture.

II. This bitter and crushing weight of sin was removed by a joyous and hearty sense of the reality of pardon, the genuineness of fatherly reconciliation, bought for us by the Cross; and received through living faith in a living God, manifested in Christ. This is the second of those vital principles which we are seeking.

We all understand that justification by faith was the main-spring of the Reformation. We ought to understand and teach how utterly unlike it is to that easy and slipshod notion of a cheap forgiveness, which we have just reproached as dwarfing our sense of sin, and thus beguiling us into contentment with the paltry anodynes of Rome.

It makes forgiveness quite as free and large and prompt, but it also knows it to be the most costly of all the gifts of God.

III. It was a logical consequence—but more than that, it was an experience, a practical discovery, following close on this belief in a real pardon, received from a living God, in direct and loving response to the appeal of human penitence, that *God continued to be a vivid reality*, no theory at all, but personal, accessible, and beloved, through the remainder of the Christian experience, as truly as at the outset.

Now, the true principles of the Reformation are not assailed

from one side only. And when depressed by the flabby and vague pettiness of certain modern teachers, when ill-content with being bidden to cultivate an emotion or to venture upon a phrase, to "say you believe"—one is not told exactly what—when disheartened by the mean and hollow catchwords, which fail to commend themselves to the conscience, or even to stimulate, not to speak of nourishing, the ethical forces, it is like passing from a drug-shop with its labels and its odours to some fragrant slope where the pines are swaying in the mountain-wind, to go back and commune with the spiritual giants who wrestled for the doctrine of faith amid agonies of inner conflict, with passionate appeals to God.

Read, for instance, in Luther (than whom, in spite of his obvious demerits, there is no more bracing and wholesome reading anywhere), his bold and direct announcements of trust in the sacrifice of Christ, and in His revelation of the Father, and in the free forgiveness of sins. "It is told of St. Martin that when he absolved many grievous sinners, Satan demanded why he did so. But Martin answered, 'Yes, and I would absolve you, too, if you would say from your heart: It grieves me to have sinned against the Son of God, and I ask pardon.' But the devil does not so, he persists in defending his sin" (*On Genesis* iv. 9).

"I expect more goodness from Kate, my wife, from Philip Melancthon and other friends, than from my sweet and blessed Saviour, Jesus Christ; and yet I know for certain that neither she, nor any other person on earth, will or can suffer for me what He has suffered; why, then, should I be afraid of Him? *This my foolish weakness grieves me very much*" (*"Table Talk,"* Bohn, p. 102).

I put it to my brethren here whether much of the recoil of our people from the Lord's table, and also from any bold and open profession of faith, and much of the attraction of more formal systems, is not due to some vague notion that what they are asked to avow is their own experience, their conversion, and their attainments—whether we have any more pressing duty than to thrust into the forefront the objective truths, outside and beyond myself—which, and which only, we must profess, and uphold, and trust. Not my gladness, but what ought to gladden me. These principles carry with them an atmosphere fatal to the Plymouth heresy, and they were also fatal to the Roman. Saint-worship, masses, works of supererogation, and all the vast, lucrative and splendid system of priestcraft, went down once, not so much before exposure and refutation in detail, as before the instincts of trustful hearts, who had God Himself to call upon, accessible, all-kindly, and well-beloved. They will do the same again. Let us fill our sermons, our

teaching and our lives with these grand and free doctrines; let us not lose in any controversies or social problems of the hour, the glory of the Gospel of the grace of God; and, as of old, men will be convinced and judged, and will confess that God is with us of a truth.

IV. I had wished to exhibit, side by side, two other cardinal convictions of the Reformation: one, that the voice of God the Spirit was in our hearts, making each man responsible for his own soul, and abolishing by His inward enlightenment all claim of ecclesiastics to control our faith; the other, by which this was nobly redeemed from fanaticism, that the authority of Scripture was decisive and supreme. It is easy to complain of the overboldness of some of Luther's pronouncements about the Canon, but yet he had a profound conviction that the Spirit in the Church was always one with the Spirit in the written word, never superseding, nor even, strictly speaking, supplementing, but rather applying and explaining Scripture; and he pointed out, with a profound insight, that Roman claims to propagate new doctrines without the Word were at the core identical with those fanatical and enthusiastic movements then called Anabaptist, formerly Montanist, and subsequently Plymouthite. *Papatus simpliciter est merus enthusiasmus.*

And I have always admired, more than his nerve when he flung his inkbottle at the phantom Satan (which, said one, he had been doing all his life), his treatment of another vision, "a bright vision of our Saviour Christ with the five wounds. At first sight I thought it had been a celestial revelation, but presently I bethought me, that Christ revealed Himself to us in His Word, and in a lowlier fashion, wherefore I spoke thus: 'Avoid me, confounded devil; I know no other Christ than He who was crucified, and is pictured and presented to me in His Word.' Whereupon the vision vanished, clearly proving of whom it came" (*"Table Talk,"* Bohn, p. 104).

And now I am almost done. It dismays me to reflect how (like the Irish landlords) I have lost my opportunity, what visions of epigram and impertinence dawned like a sunrise on my fancy as I surveyed this subject first, what novel (and, for that matter, impossible) suggestions which would have made you stare, what little points about the wickedness of a cross, or perhaps the wickedness of thinking it wicked, what serene platitudes about the blessing of peace or about the duty of a fearless testimony—and all the more fearless, as is natural, when the public is on one's side—or about the folly of crying "Wolf." To these altitudes I have not aspired; I have not been high-minded, and had no proud looks.

Something I did wish seriously to urge which is constantly forgotten, and yet seems plain enough, namely, that you

cannot say that anything is as bad as Rome without teaching your hearers that Rome is no worse than that.

But the very wording of your subject threw me back on the great principles which lie deeper down. Would that I could express the intensity of my conviction that our truest need is teaching saturated through and through with those grand truths which are at once elementary and elemental! Controversial? Yes, certainly; but edifying first of all—teaching which not only accepts these principles, but lives for the sake of them, and breathes their spirit; which is eloquent, not with the paltry catchwords of the mere orthodoxy of any school, but with the vital heat, the passionate conviction of hearts which know what God and Christ and pardon mean.

Let me close with the words of that master of masters, whom I have so often quoted, and to whom, in these days of rebuke and blasphemy, all my heart does homage: "We only fail in belief. If I had faith according to the requirements of Scripture, I alone would drive the Turk out of Constantinople, and the Pope out of Rome. But we come far short of this" (*"Table Talk,"* Bohn, p. 98). GEO. A. CHADWICK.

ART. II.—WE HAVE AN ALTAR.

AN EXPOSITION OF HEB. XIII. 10-12.

PART II.

TO complete our consideration of the subject, we must now examine our Communion Office to see what is its teaching. In the first Prayer-Book of Edward the title of the service is, "The Supper of the Lord, and the Holy Communion, commonly called the Mass." In accordance with the Mass, we have Altar in the Rubrics. But when the Church advanced in the true conception of the Lord's Supper, all idea of a propitiatory sacrifice offered on the Lord's table was abandoned, and the terms *Mass* and *Altar* disappeared, and have not since been restored. In the second Prayer-Book of Edward the title is, as at present, "The Order for the Administration of the Lord's Supper or Holy Communion."

In a preliminary rubric it is enacted that "the table at the Communion time having a fair white linen cloth upon it, shall stand in the body of the church, or in the chancel, where Morning and Evening Prayer are appointed to be said."¹ There

¹ I quote this rubric as it was before our Irish revision, and as it is still in the Prayer-Book of the Church of England. We omit the words after chancel.

is more in this rubric than at first meets the eye. When the table was regarded as an altar, no cloth was ordered to be laid upon it. I do not think it could ever have entered into the imagination of either Pagan or Jewish priest to have laid a cloth on an altar on which blood was sprinkled and sacrifices burned. Such an incongruity as "altar cloths" was reserved for the day when the sow that was washed desires to return to her wallowing in the mire. "A fair white linen cloth" excludes all symbols worked or woven in or upon it.

The place where the table is to stand during the administration is to be noted. "In the body of the church (first specified and most prominent) or in the chancel;" the selection to be according to the saying of morning and evening prayer.¹ The table is to be movable, not a fixed structure, as an altar. Now all this is opposed to the present-day fashion with some of calling the chancel "the sanctuary," or "the most eminent part of the church," or some other, in this connection, equally anti-Church appellative. Whereas the entire building is the sanctuary of God, all of it alike consecrated to His service; the chancel no more than any other part, the east no more than the west. The truth is, that, whether consciously or un-

¹ "Morning and evening prayer," not "matins and evensong," words which are not once used in the Prayer-Book to designate our daily services. They occur only in the headings of the columns of Proper Lessons for Sundays and Holy Days, and of Proper Psalms; but yet the title of the table which specifies these lessons is, "Proper Lessons to be Read at Morning and Evening Prayer," etc. The words are absent from the Calendar, where we have all through "Morning prayer," "Evening prayer"; or, as in our revised book, "Morning," "Evening." They are in abundance in the first Prayer-Book of Edward, but not once in the second, throughout which they were deliberately eliminated in every instance that had appeared in the first Prayer-Book. The absurdity of calling morning prayer "matins" is striking, when we consider that matins began properly before daylight. They are found in the Act of Uniformity of Elizabeth (but not of Charles); it would seem, however, as if they had slipped in there inadvertently, as in the Prayer-Book authorized by the Act there are no services so designated, and they were disregarded in every edition subsequently published, appearing only in the places I have specified; and strange places they are for such words, being inserted nowhere else in the Prayer-Book. Were it not for the title of the table, it would be impossible with any certainty, within the purview of the Prayer-Book, to determine to what services, authorized or unauthorized, "matins and evensong" referred. No leal-hearted Churchman, rightly instructed, would deliberately use the words. They are the badge of a party; and anything more detrimental to the interests of the Church than badges of party, whether words or things, there can scarcely be. They are of the essence of schism. I feel more and more strongly every day that fealty to the Church demands of us that we should abide strictly by the nomenclature and phraseology of our Prayer-Book, Articles, and Canons. If we do so there will be far fewer divisions among us.

consciously, underlying all this anti-Church proceeding is the heresy of transubstantiation and the idolatry of the Mass.¹

Two rubrics immediately preceding the prayer for the Church Militant now claim our attention. The difference between them, which may be termed even dogmatic, has not met the consideration which it merits. The first gives instruction as to placing the "alms for the poor and other devotions of the people" on the table. The second, as to placing the "bread and wine." These were added at the revision of 1662, from the Scotch office. The first rubric orders, "the priest shall humbly present and place it (the basin in which the alms and other devotions were collected) upon the holy table." In this rubric two things are ordered: 1, the basin is to be presented; 2, then placed upon the holy table. The second of our rubrics is, "the priest shall then place upon the table so much bread and wine as he shall think sufficient." No presentation, oblation, or offering up of the elements is ordered, as in the case of the alms and other devotions. The unconsecrated elements are not to be obliterated.² The Scotch office enacts thus, "the presbyter shall then offer up and place the bread and wine prepared for the sacrament upon the Lord's table." Deliberately from the rubric, when revised in 1662, the words "offer up" were omitted; and, further, was omitted a prayer called "the oblation," in which occur these words, "we do celebrate, and make here before Thy Divine Majesty, with these Thy holy gifts, WHICH WE NOW OFFER UNTO THEE, the memorial," etc.³

¹ It is evident from the preliminary rubric that the Churches of England and Ireland make no special account of the chancel, where it is not only permitted, but ordered that under the rule there laid down the administration of the Lord's Supper must take place in the body of the church.

² The side-note to the prayer for the Church Militant is constantly strangely dealt with. When there is no Communion the word "oblations" is left unsaid, and God is asked to accept our "alms," although no alms for the poor have been collected at the offertory and presented. Indeed, the word might be omitted altogether from the note, as very seldom, if ever, are alms for the poor now collected during the offertory. "The other devotions of the people" (*e.g.*, for missionary purposes, Church sustentation, or similar objects) are collected and presented. These constitute the oblations, yet God is not asked to accept them at all. The words, "or (and) oblations," were added in 1662, and can refer only to what was then, in addition to the alms, ordered to be presented. The former rubric ran thus: "Then shall the churchwardens . . . gather the devotion of the people, and put the same into the poor man's box," and the note specified only "the alms." Where "the other devotions" was added to the rubric, "oblations" was added to the note. The conclusion is irresistible.

³ To the rubric at our recent revision we added the words, "if this have not been already done," in order to legalize the practice that had

A subsequent rubric enacts, "If any of the bread and wine remain unconsecrated, the curate shall have it for his own use." Would it not be strange, nay, even profane, for the curate to bring to his house, and share bread and wine that had been offered to God for so solemn a service, with any person that might happen to be in his house? The Scotch office has no provision for such an emergency. Notwithstanding the absence of any direction in this rubric, or elsewhere in our office, to offer up the unconsecrated elements (or, I may say, in passing, the consecrated), some do not hesitate to speak of it as enjoining oblation. Thus, in the "Directorium Anglicanum" we have, preceding the quotation of the rubric, the following, "The oblation of bread and wine, commonly called the first oblation." But of the rubric assigning to the curate for his own use any that is left of the unconsecrated bread and wine, though quoted, no further notice is taken.

In the prayer of consecration the nature and effect of the atonement, as offered by our Lord, are stated in unmistakable language: "By His one oblation of Himself, once offered, He made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." The words "one" and "once" are most emphatic. The one sacrifice once offered fully effected its object. "He made;" it is a fact—an accomplished fact; it cannot be added to; it cannot be repeated—for either would declare the work to be imperfect, and therefore ineffective. "Jesus Christ is the propitiation for the sins of the whole world." In Heb. ix. 24-26 Christ's action is contrasted with that of *the* high priest in his service in the tabernacle: "Christ entereth not into a holy place made with hands, like a pattern to the true, but into heaven itself. . . . Nor yet that He should offer Himself often, as the high priest entereth into the holy place year by year with blood not his own; else must He often have suffered since the foundation of the world: but now once, at the end of the ages, hath He been manifested to put away sin by the sacrifice of Himself." Yes, once! This fact is the gospel of the grace of God, which is proclaimed unto sinners: They believe, and "he that believeth hath everlasting life."

The petition in the prayer is: "Grant that we receiving these Thy creatures of bread and wine . . . may be partakers of His most blessed body and blood." What do these words import? We get the answer in the well-known rubric in connection with the communion of the sick, which provides for the impossibility of the sick man in certain cases receiving the

obtained of the sexton, or other person, placing the elements on the table before the commencement of service.

Sacrament: "The curate shall instruct him that if he do truly repent him of his sins, and steadfastly believe that Christ hath suffered death upon the cross for him, and shed His blood for his redemption, earnestly remembering the benefit he hath thereby, and giving him hearty thanks therefor, he doth eat and drink the body and blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth."

An explanatory document, entitled "The Confession of the Christian Faith," was drawn up immediately after the revision of 1662. It was appended to various editions of the Prayer-Book, printed both in England and Ireland. So printed, it may be regarded as, if not an authoritative document, at least a recognised exposition of the views of the revisers. I extract from an edition "printed by John Field, printer to the University of Cambridge, Anno Dom. 1666. Cum privilegio." After stating that the Church as visible hath three marks or tokens whereby it may be known, the Confession specifies as the third "the Holy Sacraments—to wit, baptism and the Lord's Supper." It then explains the nature of the Sacraments. Of the Lord's Supper it says: "The Supper declareth that God, as a most provident Father, doth not only feed our bodies, but also spiritually nourisheth our souls with the graces and benefits of Jesus Christ, which the Scripture calleth eating of His flesh and drinking of His blood."

The note on the rubric in the communion of the sick, in the "Directorium Anglicanum," is as follows: "The very same provision occurs in the pre-Reformation service books: *Deinde communicatur infirmus nisi prius communicatus fuerit, et nisi de vomitu, vel alia irreverentia probabiliter timeatur: in quo casu dicat Sacerdos infirmo; Frater in hoc casu sufficit tibi vera fides, et bona voluntas; tantum crede et manducasti.*" These few words, *crede et manducasti*, contain the essence of, and are the true explanation of our Lord's teaching in John vi.: "Except ye eat the flesh of the Son of Man and drink His blood, ye have not life in yourselves" (*ζῶην ἐν ἑαυτοῖς*), and this independently of the peculiar circumstances specified in the rubric or in "The Anglican Directory." Our Lord spoke first negatively, then affirmatively: "Whoso eateth My flesh and drinketh My blood hath eternal life" (*ζῶην αἰώνιον*), thus identifying *ζῶη αἰώνιος* with *ζῶη ἐν ἑαυτῷ*; and *ζῶη ἐν ἑαυτῷ* is immortality, essential life. Immediately before, without any figure, He had said, in the simplicity of language: "He that believeth on Me hath everlasting life." Why? Because of that *one* and *once* offered sacrifice, oblation, and satisfaction for the sins of the whole world, when He offered up His life's blood for the forfeited

life of the world. He thus fulfilled in every particular the typical teaching of the tabernacle service, to which these verses in the Epistle to the Hebrews so pointedly refer, and in elucidating which I have shown the perfect accord that exists between the teaching of our Communion office and the teaching of the Scriptures as concentrated in Heb. xiii. 10-12.

THEOPHILUS CAMPBELL.

ART. III.—SOME ACCOUNT OF THE TREATISE OF THE JESUIT SANCTARELLI, WHICH WAS BURNT IN 1626, BY A DECREE OF THE PARLIAMENT OF PARIS.

THE increasing influence of the Church of Rome in England, and the more aggressive action of the Court of Rome in all the countries of Europe, make it important to all who value the religious liberties which have been acquired for us by our forefathers at so great a cost to examine and estimate carefully the dangers which threaten both our Church and country, and which are fatally increased by the ignorance and indifference which reign around us in all directions on this subject of vital interest. The principles and practice of the Court of Rome, whenever it has been able to carry out its principles into practice, have never been changed, or even mitigated, in the slightest degree. The *semper eadem* remains the rule of all its course; and though the most terrible of the weapons of Rome and of her sanguinary decrees have been prudently hidden from view wherever and whenever it would be dangerous to expose them, they are still ready to be applied at any moment, when the power of applying them is regained.

A great and learned bishop of Italy, Mgr. Pannilini, of Chiusi and Pienza, just a century ago addressed the sovereigns of Europe in words of eloquent warning on the dangers with which the Bulls of Paul IV., and other equally aggressive Popes, threatened every Christian kingdom. Speaking of the Bull *Cum ex apostolatus officio* of that almost insane Pontiff, he writes: "Io prego i Sovrani per il bene de' loro sudditi a riflettere seriamente alle conseguenze di questi principij e di questo sistema, e ad esaminare alquanto l'istoria dei tumulti e delle sedizioni nati da molti secoli fino a poi. Io li prego a considerare che le usurpazioni, i sollevamenti, i tumulti, le depredazione, sono i premj proposti a coloro che *sub nostrâ et successorum nostrorum Romanorum Pontificum obedientiâ fuerint*; e il merito per arrivarvi è lo spogliarsi d' ogni senti-

mento d' Umanita, *omnique humanitatis solatio destituant.*"¹ The Bull from which these passages are taken was signed by thirty cardinals, and declares itself to be a law which can never be repealed ("*nostra haec in perpetuum valitura constitutio*"). It deprives all heretical kings, princes, nobles and rulers of their kingdoms and possessions, and invites all Catholic princes to invade and occupy their territories, condemning all such heretics to perpetual imprisonment and penance *in pane doloris et aqua moestitiae*, commanding that they should "be deprived of every comfort of humanity." We now ask, "Has this climax of Papal barbarity been ever repealed, or even modified?" Far from this, it was re-enacted by the sainted Pope Pius V. in a *Motus Proprius*, beginning "*Inter multiplices curas*," in the year 1567, who willed it *to be observed inviolably and to the letter* ("*inviolabiliter et ad unguem observari volumus*"). We remember that Pius himself carried out its sanguinary injunctions in his own person, by bribing his emissary Ridolfi to assassinate Queen Elizabeth, and by his Bull depriving her of her kingdoms (*Regnans in excelsis*). To him also is properly ascribed the terrible massacre of St. Bartholomew's Day, though he did not live to see that inevitable result of his teaching and policy, as his letters to the King and Queen of France plainly indicate. In 1633 Urban VIII. confirms the Bull of Pius V. against heretics, and therewith also that of Paul IV., and republishes the Bull *in Coena Domini*, which, though it fell into a kind of abeyance through the fears of the subsequent Popes, has never been abrogated or officially suppressed.

In 1712 Pius V. was canonized, and his Bulls acquired a new and very suggestive authority. In the collect appointed for his anniversary he is said to have been raised up "to destroy the enemies of the Church" (*ad conterendos ecclesiae hostes*). We have seen the manner in which this mission was carried out, and have instances of its implacable cruelty in the martyrdoms of the noble Carnesecchi, whom he compelled the Duke of Tuscany to surrender to him while he was sitting at the ducal table, the learned Paleario, the brave Count Petiliano, the pious Bartoccio, the accomplished Zanetti, and countless others who were burned alive by his orders.

We now approach the immediate subject of these observations, the famous, or rather infamous, work of Antonio Sanctarelli "On Heresy," which was adopted by the Court of Rome as the orthodox teaching on this important question. It follows the earlier doctrine as laid down in its fullest form by the great advocate Farinacci in 1616, which was published with the

¹ "Atti dell' Assemblea tenuta in Firenze," 1786, tom. iv., p. 301.

authority of Pope Paul V., to whom, and to the College of Cardinals, it was dedicated. This formed the text-book on the subject in Germany, France and Italy, the Emperor of Germany and the King of France authorizing it as such. But the work of Sanctarelli is considerably in advance of that of Farinacci on the treatment of heretical and incapable princes by the Papacy, the legal education of the former having probably given him a more reasonable view of the claims and rights of sovereign princes.

The work of Sanctarelli is now comparatively rare, its condemnation by the Sorbonne, and still severer treatment by the Parliament of Paris, which adjudged it to be burned by the common hangman, leading to its suppression, and perhaps destruction, in France; hence it may be well to give a full account of it here. It was published in Rome, in quarto, by Zannetti in 1625, and is entitled "de Hæresi, Schismate, Apostasiâ, etc., et de potestate Romani Pontificis in his delictis puniendis." It is licensed and authorized by Vitelleschi, the General of the Jesuits; by Victricius, the assessor of the Inquisition and Governor of Rome; by the representatives of the Master of the Apostolic Palace, including the General of the Dominicans, Ridolfi; and is dedicated to the Cardinal of Savoy. It appears from the author's preface to be the first of a projected series of works on the Decalogue, comprising the articles lying within the first commandment. It was, however, both the first and the last contribution of the author to his intended work, and probably its unhappy fate discouraged him from proceeding in so large an undertaking. It would not be within the scope of these lines to give a full *résumé* of the doctrine of heresy laid down in the treatise, which resembles throughout that of Farinacci in all its ordinary features. We will therefore pass at once to its distinctive feature and characteristic—the treatment of heretical princes. This begins at chapter xxx. (p. 290), which is entitled, "De potestate quam habet Summus Pontifex in puniendis Principibus hæreticis."

"All princes," he writes, "are subject to the spiritual power of the Roman Pontiff, as appears from the Nicene Council, Can. 39, where it is said: 'Power is given to the Roman Pontiffs over all Christian princes and all their peoples.'" We need not remind the reader that the Nicene Council only put forth twenty canons, and that none of them gives any power to Rome beyond that of the other Patriarchs, the *πρεσβεία* of all three being preserved in all their original equality. He proceeds to show, on the very doubtful authority of the Constitution, *Unam Sanctam*, that the temporal power is under the spiritual, the one sword being subject to the other, alleging "that the Roman Pontiff is the shepherd of all the flock of

Christ, and therefore also of princes and kings, who otherwise would be outside the fold and church." He proceeds to assert that "the Pontiff, by reason of the power he has over the princes, can direct their temporal affairs to spiritual ends if they should swerve from them."

Thirdly, he alleges that "if a secular prince enjoins laws contrary to morality, the Roman Pontiff can ordain other laws and compel him to retract his legislation."

Fourthly, "he can punish heretical and evil princes by ecclesiastical censures." And here he brings the often-cited instances of Papal excommunications. At this point, however, he advances an argument, which, from its shameless perversion of the words of St. Paul, brought on him the keenest of the shafts of the Sorbonne censure. Quoting 2 Cor. x. 8: "For though I should boast somewhat more of our authority, which the Lord hath given us for edification, *and not* for your destruction," he reads it, "Which the Lord hath given us for edification *and* destruction" ("in ædificationem et destructionem vestram"). The habitual audacity of the members of the Society in misquotation probably never reached a higher point than this.

"Fifthly, I assert," continues Sanctarelli, "the Supreme Pontiff can punish heretical princes even with temporal penalties, wherefore it may not only excommunicate them, but even deprive them of their kingdoms, and release their subjects from obedience to them." And this he extends from heresy to insufficiency, quoting Paludanus, who writes: "The Pope can depose kings, not only for heresy or schism, or any other intolerable crime, but also for insufficiency," and approves of the opinion of another author, who says: "The Pope can depose a king on the ground of iniquity, or uselessness; he can depose an emperor and give his empire to another if he fails to defend the Church. Moreover, he can depose negligent kings." It is curious to trace the argument by which this wily Jesuit arrives at his monstrous conclusions. "The Church cannot err in matters of faith or morals, but it has always been the practice of the Church to inflict temporal penalties upon kings for the crime of heresy, and even of depriving them of their kingdoms, and laws to this effect have been passed and received by Catholics, and approved of as agreeable to the natural and divine law; therefore the Church can act thus, unless we admit that it can err in a matter of the gravest moment." "The Pope, moreover, has the power of punishing princes and kings when they are disobedient and incorrigible, therefore he can punish them by temporal penalties and free their subjects from their allegiance, inasmuch as his authority is not restricted to mere ecclesiastical censures."

Again, it was said to Peter and his successors, 'Feed my sheep.' But it belongs to a shepherd to inflict upon his sheep such punishment as is reasonable; wherefore, if the common good of the Church require the punishment of disobedient and incorrigible princes, they may be punished with temporal penalties, and deprived of their kingdoms by the chief shepherd, inasmuch as they are not beyond the folds of the Church." The same conclusion our author derives from the binding and loosing power given to Peter, which in his usual ignorance of Scripture he supposes to have been exclusively given to a single apostle. Arguing from the power of the Pope to punish ordinary heretics, he concludes that since the injury to the Church is much greater in the rulers than the ruled, the same power must exist in the one case as in the other. Though he holds that the Church has no power to punish infidel kings because of their infidelity, he asserts the authority of the Pope to free their subjects from their allegiance if they should become Christian. The whole argument is a series of variations on the same theme, being as daring an illustration of the *petitio principii* as could well be conceived even in the case of a Jesuit advocate.

In chapter xxxi. the author undertakes to reply to the many objections which he foresees will be raised against his theory. One of these is that, as the infidel princes are admitted to be free from Papal jurisdiction, Christian princes, by a subjection to it, would be in an inferior position to them, so that baptized persons would lose the privilege they enjoyed in an unbaptised state. To this a very long and feeble reply is given, as also to the argument arising out of the priority of the claim of kings and princes to that of the Papacy, which is met by a kind of retrospective claim to universal authority after the organisation of the Christian Church. The disclaimer by our Lord of temporal power is met by the same transparent sophistries, and the conclusion of the reader of this strange argument must be that it would have been wiser for the author to have suppressed the objections of his adversaries than to have attempted to meet them. We now proceed to the history and fortunes of the book itself, the examination of which was assigned by the authorities of the Sorbonne to a select committee of divines on March 16, 1626. They brought in their report on April 1 in the same year. After a Mass of the Holy Ghost, celebrated in the great hall of the Sorbonne, the report of the Masters in the Faculty of Divinity, who had been chosen for the inquiry, was laid before the assembly. After citing in brief the propositions already given from the text of Sanctarelli's work, they declare them "to be worthy of the grave animadversion and censure of the Faculty." After

deliberation, conducted by the Dean, having heard the mature arguments of all and singular the Masters, the Faculty disapproved and condemned the doctrine contained in these propositions and in the corollaries of the chapters, pronouncing them to be "new, false, erroneous, contrary to the Word of God, causing hatred to the Pontifical dignity, giving occasion to schism, derogating from the supreme authority of kings, which depends upon God alone, hindering the conversion of infidel and heretical princes, disturbing the public peace, subversive of kingdoms, states and commonwealths, seducing men from obedience and subjection, and stirring up factions, rebellions, seditions and parricides of princes."¹ Such was the solemn verdict of the greatest school of theology in Europe upon this infamous production.

But did the Court of Rome acquiesce in this just condemnation? Far from it; it never suspended its efforts and intrigues to obtain the removal of the censure; and though it did not entirely succeed, it was able to get it in some degree mitigated and qualified. This is the feature of the subject which most deeply interests ourselves, and proves that the Roman Court has never withdrawn or relaxed the most cruel and sanguinary of her laws against heretics, and that if the opportunity should ever occur, and she should regain her poisonous influence in any country of Europe, she would up to the fullest measure of her ability enforce these laws and maintain her ancient principles. We have not far to look back into our own history or to seek for a distant illustration of our position in order to realize the nearness of our danger. The Irish Parliament of James II., the Nationalist newspapers and demagogues in Ireland, and their truculent utterances, the claims of a priesthood whose arrogance is only equalled by its ignorance, and whose autocratic tyranny has its counterpart only in "Darkest Russia," all these are enough to convince the most sceptical that what has been once may well occur again; that human nature is not so changed as to prevent the very worst incidents of history from repeating themselves, and that the bitter hatred of the Saxon which inspires the priesthood and peasantry of Ireland would give the pretext of a religious duty to every act of bigotry or intolerance which the majority in a Home Rule Parliament might think fit to sanction.

But here we are met by the optimists who believe that Rome has entirely changed its nature, that a series of gentle and patriarchal men have succeeded the Pauls and the Piuses of the days of persecution and the reign of terror. The benevolent Pius IX., and the learned and gentle Leo XIII., are

¹ V. Emund Richer, "Vind. Doctrinæ Scholæ," Paris, l. iv., p. 317.

pointed out to us in proof of this wonderful transformation. Alas! not all the amiable and excellent men in the world could transform the system or alter the working of that vast machinery which is at once the wonder of the political and the dread of the religious world—the Court of Rome—“cette cour qui est toujours la même, et qui ne saurait devenir Chrétienne.”¹ We would remind the reader who is disposed to take the new and ideal view of Romanism of the words of Pope Gregory XVI., in his encyclical “*Mirari vos arbitramur*,” issued in 1832. “From this most corrupt fount of indifference flows that erroneous and absurd opinion, or rather raving, that *liberty of conscience* ought to be asserted and vindicated for everyone. For which most pestilent error, that full and immoderate liberty of opinions, which has lately abounded to the injury of sacred and civil affairs, has strewn the way; and hither also tends that most injurious and never enough to be execrated liberty of the press which some venture with so much opprobrium to demand and promote.”

Pope Pius IX. condemns in the same spirit in his Apostolic letter (“*Multiplices inter*”) the proposition that “everyone is free to embrace and profess the religion which he is led by the light of reason to believe to be the true one”—and also this, “It is laudably provided by law in some Catholic countries that men immigrating into them may enjoy the public exercise of their own religious worship.” This was as late as 1851. In 1889 Leo XIII. pronounced the Beatification of Sir Thomas More, the Jesuit Campian, and various other political martyrs, thus openly sanctioning the treasonable efforts of many of them against the government of England, and virtually recognising the Bull of excommunication of Queen Elizabeth and in a manner assuming its justice. In regard to the extirpation of heretics Sanctarelli gives us this timely warning: “There is no other remedy for coercing heretics, therefore the public authority punishes them with the penalty of death. For many other remedies have been devised, but they profited nothing. First they were excommunicated, but they boasted that excommunications were cold fulminations. Then they were deprived of their property, but they did not fear this, for they had many to give them support. They were cast into prison and sent into exile, but even this was insufficient, for they corrupt those who are with them by their words, and the absent with their books; wherefore Pontiffs, Emperors, Kings, and other supreme Princes have judged the punishment of death to be the most efficacious of all.” Looking back with fond regret on the days when this summary method was in-

¹ “*Mem. de Ricci*,” tom. iii., p. 367.

exorably carried out, the Jesuit Hammerstein (in his work "De Ecclesiâ et Statu," founded upon the lines of the encyclical "Immortale Dei" of the present Pope) exclaims: "O! grief, we see, in fact, in our days the ground of religion vanishing more and more from the penal codes of nations." Leo XIII. in that encyclical denounces the deplorable results of the Reformation, and frames his theory on the relations of Church and State upon the mediæval model. In c. 31, he, too, looks back with a "longing, lingering eye" upon that wretched period, and would fain see it return.

In the face of all these facts, which belong not to ancient, but to modern history, how can we anticipate without horror and anxiety the position of a Protestant minority under the reign of a Home Rule Parliament?

What toleration can they expect from men in whose belief toleration is marked as a crime? who regard heresy as a mortal sin, expiable only by death?

When the Duke of Tuscany prayed for a reprieve for Carnesecchi, the Sainted Pius V. replied to his envoy, Serristori, that "if the Duke had asked for pardon for a man who had murdered a hundred persons, he would have granted it; but this was a matter of too important an example."¹ The projects of laws, which were entertained by the Irish Parliament of James II., were framed on this ideal. Dare we entertain the hope that a Home Rule Parliament under the direct influence of the most ultramontane priesthood in Europe will be animated by a contrary spirit? Human life has been too little held sacred in Ireland to enable us to believe that personal safety and a peaceful possession of property will be appraised at a higher value. The outlook is, indeed, one which might make the stoutest heart beat with fear and anxiety, and the light-heartedness of those who are forcing us to enter upon this path of danger might well remind us of the levity with which the counsellors of the second Napoleon betrayed the interests and almost the existence of their country under the influence of illusions which were soon and ruinously dispelled. No one more clearly foresaw than the illustrious author of the famous Vatican Pamphlet the perils with which the revived pretensions of Rome and our own indifference to them threaten us, and how intolerable would be the position of a minority in an Ultramontane Parliament. Whatever illusions he may have raised in his mind in regard to the graces and charities of the Nationalists in Ireland he

¹ "Se il Duca gli chiedesse uno che avesse morto cento uomini glielo daria; ma che questa era cosa di troppo esempio" ("Legazioni di Serristori," p. 443; Firenze, 1853).

cannot altogether forget the lessons of their past history, or believe on any ground of experience in the safeguards he has provided, the very existence of which is a silent proof of his distrust of those who need their restraints. Let us hope that some plan of extended local self-government may succeed this crude and disintegrating scheme, and that the unity of this glorious empire may be secured while the self-government of its component parts is practically and effectually guaranteed.

R. C. JENKINS.



ART. IV.—THE NEWLY-DISCOVERED LATIN VERSION
OF THE EPISTLE OF S. CLEMENT OF ROME.

TWENTY years ago the genuine Epistle of Clement of Rome to the Corinthians was known to us from one manuscript only, the famous uncial Codex Alexandrinus of the fifth century, where it appears as a sort of appendix to the New Testament Canon, but mutilated at the close, as well as illegible in many passages. Then, almost simultaneously, two other authorities for the text were discovered and given to the world. Bryennios in 1875 first printed the Epistle in full from an eleventh-century Greek cursive belonging to the library of the Greek Patriarch of Jerusalem at his chief residence in Constantinople, the manuscript from which he subsequently published the "Teaching of the Twelve Apostles." A few months later a twelfth-century Syriac manuscript was purchased by Cambridge University, and found to contain the Epistle entire embedded in the canonical writings of the New Testament, then first of all discovered complete in the Harklean recension of the Philoxenian Version. All three authorities contained, side by side with the genuine Epistle, the so-called Second Epistle to the Corinthians, which is now generally admitted not to be the work of S. Clement, but an ancient homily by an unknown writer. It did not escape the observation of commentators as a remarkable fact that no Latin version of the genuine Epistle was known to exist. In the case of all the other Apostolic Fathers, one Latin version (at least) was extant; and in this particular instance the phenomenon, though an excellent testimony to the Greek character of the early Roman Church, was all the more noticeable from the circumstance that the writer was one of the earliest Bishops of Rome, and the letter exhibited the Church of Rome in the rôle of peacemaker allaying the factions in the Church of Corinth. Yet hitherto the closest search had failed to discover any trace of such a version, and in his larger edition of this

father, which represents his latest work, Dr. Lightfoot is still compelled to confess, "I cannot find any indications that it (*i.e.*, the genuine Epistle) was ever translated into Latin before the seventeenth century; and if so, it must have been a sealed book to the Western Church" ("Apostolic Fathers," Part I., vol. i., p. 146).

But the experience of the last few years has taught students never to despair of the recovery of any lost Christian document, and the recent announcement made in the *Revue Benedictine*, 1893, p. 402, of the discovery of an early Latin translation of this Epistle has been followed with commendable promptitude by the publication of the Latin text in full in the second number of *Anecdota Maredsolana*,¹ edited by Dom. G. Morin, of the Order of S. Benedict, who is to be sincerely congratulated no less upon the discovery of so valuable a document than upon the scholarly way in which he has produced the *editio princeps*. The manuscript which contains the Latin version is at present in the possession of the Benedictine monastery of Namur; but it came originally, as its title-page tells us, from the monastic library of Florennes, a neighbouring town in the province of Namur, where a monastery was founded in the beginning of the eleventh century by Gerard, a canon of the Church of Rheims. To judge from the handwriting (of which a page is given in facsimile by M. Morin), the document, of which it forms part, must have been written shortly after the foundation of the monastery. It commences with the Clementine Recognitions in full, prefaced by Rufinus's letter to Gaudentius. Our Epistle begins on fol. 104 (*verso*), and is inserted between Rufinus's translation of the spurious Epistle of Clement to James (Migne, P.G. ii., p. 31) and the treatise of Bede *de locis sanctis* (Migne, P.L. xciv., p. 1190), which follows on fol. 117 (*recto*). It thus occupies twenty-six pages. To it is prefixed the heading, INCIPIIT EPISTOLA CLEMENTIS AD CORINTIOS, and we notice at the outset that, unlike its predecessors, our new authority appears to distinguish between the genuine and the spurious Epistle to the Corinthians, the latter being deliberately excluded, though there was plenty of room to insert it, had the architype contained it and the scribe so wished.

Turning to the text, we can decide without hesitation that the translation was made not from any intermediate version, but from the Greek direct. It abounds in Greek constructions,

¹ *Anecdota Maredsolana*, vol. ii. *Sancti Clementis Romani ad Corinthios Epistula versio latina antiquissima*, edidit D. Germanus Morin, presbyter et monachus, Ord. S. Benedicti. *Maredsolæ*, apud editorem, Oxoniæ apud J. Parker et Soc., 1894.

such as the genitive absolute (§§ 43, 48), the genitive after the comparative ("maior angelorum," § 36), etc., and in Greek words reproduced, e.g., "in eodem scemate (? scammate) sumus," ἐν τῷ αὐτῷ ἔσμῃν σκάμματι, § 7; "melotes," μηλωταῖς, § 17; "in lacu leonum," εἰς λάκκον λέοντων, § 45. Occasionally the translator forgets the construction in his literal rendering of Greek cases—e.g., "per pietatem aut operum," διὰ εὐσεβείας ἢ ἔργων, § 32; "pro pontifice et illorum predictorum ministrorum," διὰ τοῦ ἀρχιερέως καὶ τῶν προειρημένων λειτουργῶν, § 41. Again, the order of the Latin follows that of the Greek so literally as to make it quite possible that originally the version was interlinear with the original. One example out of many will suffice: "Videamus enim quia quosdam vos reprobatis bene operantes ex illo sine querela facto (? functo) ministerio," ὁρῶμεν γὰρ ὅτι ἐνίοις ὑμεῖς μετηγάγετε καλῶς πολιτευομένους ἐκ τῆς ἀμέμπτως αὐτοῖς τετιμημένης λειτουργίας, § 44, where "illo" as frequently represents the Greek article. But if this was so, the exemplar from which our manuscript was copied was not interlinear, for some of the omissions by homoioteleuton with which it abounds have no counterpart in the Greek (e.g., "mentiri," ψεύδασθαι . . . "mentiri," ψεύσασθαι, § 27). At what date, then, was this version composed? The editor points out that as regards his Scriptural quotations, the translator was "either unaware of or entirely neglected Jerome's version"; and to this we may add that, on the other hand, these quotations appear to exhibit traces of just such a correspondence with some old Latin version as would be natural to one quoting from memory and rearranging the Latin words so as to follow the Greek order exactly. Unfortunately, our acquaintance with pre-Hieronymian versions of the Old Testament is very scanty; but where we can check the quotations, as by means of the Lyons Pentateuch or the Codex Sangermanensis of the Psalms, this deduction seems tenable. Thus in § 4 the quotation from Exod. ii. 14, "Quis te constituit principem aut (Lyons P., "et") iudicem super nos; aut (Lyons P., "numquid") occidere tu me eis quemadmodum occidisti hesternum die Ægyptium," fairly represents the Lyons Pentateuch with the order of words changed to coincide with Clement's Greek, and our translator's memory of the familiar version has betrayed him into forgetting that the Greek which he was rendering read κριτὴν, not ἀρχοντα, as the first of the pair of substantives. To take one other example, the final sentence in the fifty-first Psalm (§ 18) coincides verbatim with the Psalt. Sangerm., "Cor contribulatum" (Vulg. "contritum") "et humiliatum Deus non spernet" (Vulg. "non despicias"). On the other hand, such a mistranslation as "remitterit autem inhabitantium domos luteas," εἶα δὲ οἱ

κατοικοῦντες οἰκίας πηλίνας, § 39, where *ἕα* has been confused with *ἕφ*, may be an original blunder.¹ This independence of the Vulgate will place our version in the sixth century at the latest (unless the translator be an African; see Westcott, *Vulgate*, in Smith's "Dictionary of the Bible," iii., p. 1702). But other considerations arising from certain archaisms employed, which cannot be gone into here, incline us to date it perhaps as much as three centuries earlier than this. It would be interesting to discover in what part of Christendom the translation took its rise; but our data are very scanty. M. Morin draws attention (p. xi.) to certain Hebraisms introduced by the translator ("verbo sanctitatis illius," τοῖς ἀγιοπρεπέσι λόγοις αὐτοῦ, § 13; "in voluntate patientiæ illius," εἰς τὸ μακρόθυμον αὐτοῦ βούλημα, § 19), which might guide us; and we should be glad to learn why, when speaking of the flight of the Phoenix to Heliopolis, he calls the place "a colony," "in colonia quæ vocatur Solis civitas," § 25; whether, that is to say, he confused Heliopolis Ægypti with Heliopolis Syriæ (Baalbec), which was made a colony by Julius Cæsar, and further honoured by subsequent emperors, and if so, what deductions are legitimate as to his nationality.

As an authority for the text of the Epistle, the Latin version stands second only to the Codex Alexandrinus. Out of a hundred disputed readings, taken at random where all our authorities are available, I find the Alexandrian manuscript wrong in eleven instances, the Latin version in thirty-four, the Constantinopolitan in fifty, and the Syriac in sixty-eight. It does not, however, necessitate any alterations in Dr. Lightfoot's text. It gives us fresh evidence for ἀνεκδήγητα κρίματα, § 20, and for the perplexing reading, Δαναῖδες καὶ Δίρκαι, § 6, and we are thus still left to wonder what form of torture could be designed by the refined cruelty of a Nero or a Domitian under the scenic representation of the Danaids. Of the new readings which it suggests, the most tempting are τίνα τρόπον ("quemadmodum") for τί πρῶτον, § 47, οἱ ἀπόστολοι ἡμῶν ("nostri" for ἡμῶν), § 42, and ἐπήρθη ("receptus est") for ἐπορεύθη, § 5, the last supported by the Syriac; but they are unimportant. Others, as φυλλσφυεῖ ("folia mittit") for φυλλοροεῖ, § 23, and ὑπὸ τῶν ἀδελφῶν ("a fratribus") for ὑπὸ τῶν ἀλλοφύλων, § 4, do not commend themselves on mature consideration.

One of the most interesting results of this discovery is the fresh light thrown by it upon Latin forms and constructions.

¹ It shows affinity to Cod. Alex. (LXX.), which, in the passage quoted (Job iv. 19), reads, as our translator must have read, *εα* δε τους κατοικουντας; but the verb there is probably an imperative, not an indicative as he renders it.

Students of Rönisch ("Itala und Vulgata") learn not to be surprised at eccentricities of late Latin; but one who came upon our manuscript direct from the study of Cicero or Livy would be somewhat bewildered to find "in" with the accusative and ablative freely interchanged, the dative after "iubere," "exsequi," "venire," "latere," such irregularities as "magis hominibus offendamus quam deum," and the forms "adferet" for "adfert," "audientur" for "audiuntur," "postulavimus" for "postulabimus," with the confusion of tenses necessarily occasioned thereby. This last phenomenon—the interchange of *b*, *v*, and *p*, so characteristic of Latin scribes—is not unfrequent—*e.g.*, "in imbidia" for "in invidia," "labia mea" for "lava me," and might help us to locate our manuscript, were we more certain as to the geographical limits of this usage.

In every way the new discovery is most interesting, and M. Morin's edition leaves nothing to be desired as to arrangement and form. I have only noticed one misprint ("quidusdam" for "quibusdam," p. 41, c. 18). His emendations of the text commend themselves at once; those given above are all taken from his edition. The notes on constructions are scholarly and the indices full. We shall look forward with pleasure to other numbers of the *Anecdota Maredsolana*, which are announced as shortly to be expected.

J. R. HARMER.

ART. V.—THE DOCTRINE OF THE LORD'S SUPPER.

PART I. THE PRESENT "STATUS CONTROVERSÆ."

I WASTE no time in prefatory words.¹ I am to deal briefly with a most important subject in view of present difficulties and dangers and consequent duties.

I must begin with submitting for consideration four observations which demand, I am sure, most careful attention, and which will endure, as I believe, the strictest investigation.

I. The first observation is that the main line of demarcation, or (I would rather say) THE GREAT CHASM OF CLEAVAGE, DEEP AND BROAD, IN THE MATTER OF EUCHARISTIC DOCTRINE, AS WE HAVE NOW TO DO WITH IT, IS THAT WHICH SEPARATES BETWEEN THE DOCTRINE OF THE REAL ABSENCE AND THE DOCTRINE OF THE REAL PRESENCE IN OR UNDER THE FORM OF THE CONSECRATED ELEMENTS CONSIDERED IN THEMSELVES.

This does not mean that there are not shades of difference of view on what I may call the other side of the chasm; still less that there may not be variations of teaching and certain

¹ This paper was read at the Islington Clerical Meeting, January 16, 1894.

erroneous views to be avoided on our side. But it does mean that the separating dykes or dividing lines of these varying schools of thought are comparatively narrow, and thin, and shallow.

I use the word "Real Absence" advisedly though reluctantly. I am not for a moment questioning the true "Unio Sacramentalis" taught by Reformed divines. But I am speaking of the elements simply as "considered in themselves."¹ And I am purposely using language to express quite clearly what I mean quite distinctly.

II. My second observation is, that THERE IS NO CONSISTENT STANDING-PLACE BETWEEN THE TWO SIDES OF THIS CHASM.

This does not mean that none have ever attempted to stand between the two. The feet of some have sunk in the quicksands below. It does mean that there are, and can be, no planks across. It does mean that it is nothing but a delusion to represent the doctrine of the Lord's Supper as shading off by little and little, gradually and imperceptibly, from one extreme to the other, so that it is impossible anywhere to draw a line between the higher and the lower—between this side and that. The separation is clear. The line is distinct. The division is a chasm. The chasm can never be bridged.

III. The next observation is, that FROM THE POINT OF VIEW OF EITHER SIDE THE TEACHING OF THE OTHER SIDE MUST BE—OUGHT IN TRUTH TO BE—SEEN AS A THING TO BE DISTINCTLY AND STRONGLY OPPOSED.

From our side the teaching of the other side can only rightly be viewed as the natural parent of idolatry. From the other side our teaching is rightly regarded as heresy.

This does not mean that we are bound to accuse any of formal idolatry. Many may, in inconsistency, stop quite short of material idolatry. We do not suppose for a moment that any mean to be idolaters. But it does mean that the doctrine on the other side in its legitimate results leads to a worship which Romish divines have acknowledged to be idolatrous, except on the hypothesis of that doctrine being true which we are persuaded to be untrue.

Again, this does not mean that those on the other side will be led uncharitably to denounce us as heretics. In the kind-

¹ Following the example of Bishop Reynolds, I add the words, "considered in themselves," as a needful limitation of the sense, because the sacramental elements may very well be considered "with that relative habitude and respect which they have unto the immediate use whereunto they are consecrated." And in this view the "Res Sacramenti" may well be spoken of as received "in" the "Sacramentum," and even "under the form of bread and wine."—See "Papers on Eucharistic Presence," pp. 484, 485, and also pp. 230-264.

ness of their hearts, and in the charitable hope that we are misled by insuperable prejudices, they may shrink from using any such language. But it does mean that the doctrine which they hold is such in its very nature that it must in consistency be held as *de fide*, and that therefore its impugners ought of necessity, in charity not less than in truth, to be viewed as, unwittingly and unwillingly though it may be, teachers of heresy.¹

IV. I have yet a fourth observation to make. It is this: THE HISTORY OF OUR ENGLISH BOOK OF COMMON PRAYER (NOT EXCEPTING, BUT INCLUDING, THAT OF THE LAST REVIEW) MAKES IT UNMISTAKABLY CLEAR THAT THE REFORMED CHURCH OF ENGLAND TAKES ITS STAND ON THIS SIDE OF THIS BROAD DOCTRINAL CHASM.

This is a most interesting and a very important subject. I could wish I had time to enter upon it. I commend it to your study. It will be found to yield most unquestionable evidence of extreme care, and caution which may sometimes have even run to excess—care and caution to eliminate that which might even by mistake have seemed to make our Church's position to be doubtful.²

But I must hasten to state a corollary which must be obvious to all who, after due weighing of their import, have given assent to these observations, viz., that THE TEACHING ON THE OTHER SIDE MUST ASSUREDLY BE INCLUDED AMONG THE ERRONEOUS AND STRANGE DOCTRINES, CONTRARY TO GOD'S WORD, WHICH THIS CHURCH OF ENGLAND REQUIRES US AND BINDS US BY OUR SOLEMN ORDINATION VOWS TO BE READY WITH ALL FAITHFUL DILIGENCE TO BANISH AND DRIVE AWAY.

It is impossible from our side of the separating chasm to view the doctrine of our opponents as merely distinguishing one of those varying schools of thought which it is the glory of the English Church to include in her ministry.

Of course I do not mean that we are to treat our opponents as if they had no "zeal of God," and as if we had no bowels of compassion for the difficulties and perplexities through which many of them have to pass. If the innovators sometimes assume for themselves a position which makes them offensive, it is for us to show them a more excellent way, remembering the words of St. Paul: "In meekness instructing those which oppose themselves, if God peradventure may give them repentance to the acknowledging of the truth."

¹ See "Eucharistic Worship," p. 44; and "Papers on Eucharistic Presence," p. 687.

² See "Papers on Eucharistic Presence," No. VII., pp. 431 *et seq.* Much, however, may be added to the evidence there adduced.

Other deductions may be left—must be left—to be drawn by each of us in view of what may be to each of us the calling of our own duty, the duty of each in the position in which each has been placed by God. Only let me be bold to say that for all, as it seems to me, it must be a duty to give some real study to this controversy, and not to close our eyes to the serious position in which we now find ourselves. And this all the more because the controversy is one which, as an internal controversy, is new in this Reformed Church of England. We have here to seek weapons of our warfare not in any records of earlier contention between parties in our Church. We shall find them only in the cogent arguments of our great divines, directed against opponents not from within the Church of England, but only from within the Church of Rome. In defence of what Puritans were wont to regard as the “nocent” ceremonies allowed by our Liturgy (one of which was our kneeling reception), Churchmen used to plead that it was unjust and ungenerous to regard them as dangerous, seeing the Reformed doctrine of our Church was too plainly and obviously stamped on her character to make possible the admission of Romish doctrine and superstition.¹ Alas! if anything could justify the apprehensions which we once thought so unfounded and unfair, it would be the fact that now those who have inherited the fears of their forefathers can with justice point to spectacles to be seen in some of our prominent places of worship, and ask, “Where now are your assurances that all approaches to the doctrine of the Mass were for ever barred for the Church of England?” In his day, Bishop Morton could boldly make an appeal, and say, “I may ask any ingenuous man whether he ever heard (I do not say our Church, but) any approved Doctor therein teach that we do, or ought to, kneel before the Sacrament, that by it, or in it, we may personally worship Christ as if He were really present.”² Would that in our day we could, with the same confidence, ask the same question!

And now, my reverend brethren, if I have carried you with me thus far, I venture to hope that you will follow me yet a little further while I desire to indicate certain cautions which seem to me important in the conduct of this controversy.

¹ For evidence of this see “Papers on Eucharistic Presence,” pp. 571-578. See also Bishop Hall’s “Works,” vol. ix., p. 440, London, 1808; and especially Durel, “Vind. Ecc. Angl.,” pp. 226, 227, London, 1669.

² See Bishop Morton’s “Defence of the Ceremonies,” p. 285, London, 1619: “Published by authority.” The Bishop adds: adoration is somewhat *inhæsiue in objecto*, or *adhæsiue* but ours is *abstractiue ab objecto*” (p. 286).—The whole see chap. iii., § 31, is very important; see also p. 291.

(1) First, we must bear in mind that in this matter we have to do with roots of false doctrine, not with twigs of error or parasites of superstition. On the other side of the chasm they may be concerned with lopping and pruning. Nay, we may willingly and gladly acknowledge that they have seen and desired to put away some of the grosser abuses of the Mass. But what we have to do with is the very root of the Mass doctrine itself. Well did Dean Brevint declare that we are to look into what Rome is by what Mass is. Full well did he warn us concerning the Mass, that it is no leaf or branch, but the main stem and bulk of that tree.¹ But above all we shall do well to remember the words of Archbishop Cranmer, who not hastily, but cautiously, and carefully, and slowly, after much painful and diligent study, arrived at length at his conviction. His words might well be written with a pen of iron, and graven in the rock before us. We may do well, at any rate, to have them graven on our memories, as I think they must have been graven in the memory of Dean Brevint. "The rest," he says, "is but branches and leaves, the cutting away whereof is but like topping and lopping of a tree, or cutting down of weeds, leaving the body standing and the roots in the ground; but the very body of the tree, or, rather, the roots of the weeds, is the Popish doctrine of transubstantiation, of the real presence of Christ's flesh and blood in the Sacrament of the Altar (as they call it), and of the sacrifice and oblation of Christ made by the priest for the salvation of the quick and the dead. Which roots, if they be suffered to grow in the Lord's vineyard, they will overspread all the ground again with the old errors and superstitions. These injuries to Christ be so intolerable, that no Christian heart can willingly bear them."² And I suppose these words of Cranmer were also in the memory of Hooker when he said, "He cannot love the Lord Jesus with his heart . . . which can brook to see a mingle-mangle of religion and superstition . . . ministers and Massing-priests" ("Works," vol. iii., p. 666, edit. Keble).

(2) But I wish more particularly to draw attention to two other cautions having relation, one (*a*) to the language, the other (*b*) to a real point of doctrine pertaining to this controversy.

(*a*) Of the expressions used by our opponents on the other side of the chasm to signify their doctrine, there are comparatively few which cannot be used in a certain sense, and have not been used and defended by those who have stood on our side of the separating gulf. This is important in view of the

¹ See Brevint's "Depth and Mystery of the Roman Mass," pp. 243, 244, third edition, Oxford, 1673.

² See Cranmer's "Defence of the True and Catholic Doctrine of the Sacrament," Preface to edition of 1550, in P. S. edition, p. 6.

language used both by the ancient Fathers and by our Reformed divines. (i.) As to the Fathers. On which side do they stand of the chasm of cleavage? I, for one, am not prepared to deny that superstitious views began early to connect themselves with the Sacramental elements.¹ But I am prepared to maintain that the early Fathers did stand on our side—not the Romish side—of the great doctrinal division.

But it will be asked, Did they not believe, did they not speak and write as men who certainly believed, that what was given was indeed the body and blood of Christ? Without doubt they did. Nay, they used not seldom language too hyperbolic to admit (even by the teaching of Romish divines) any interpretation which is literal. They believed that the elements were just that which they were named, in the fullest sense in which one thing can be another thing—*i.e.*, as an effectual and sufficient proxy for a defined and limited purpose. But that their understanding of the words of institution was limited by the true faith of Christ's human nature² as well as by the intuitions of common-sense (as they must have been naturally limited by the intuitions of the disciples who first heard them pronounced in the upper chamber) is evident by such sayings as this—that our Lord did not hesitate to say, "This My body," when He delivered the sign of His body, as well as by the well-known declarations of Theodoret, and by the many interpretative *dicta* of St. Augustin.³ Any one of these interpretative sayings suffices—like a drop of acid in a glass of turbid liquid—to hold in solution the ambiguities of any number of quotations which may before have seemed to be misty with materialism or dark with error.

Indeed, the sayings of the Fathers are not few which (however cruelly racked and tortured by some to yield a Romish sense) do really assume (and assume as unquestioned and unquestionable) such an interpretation of our Lord's words as never could have lived in the atmosphere of Romish doctrine, and clearly ought to bring the weight of patristic testimony to our side of the doctrinal gulf. This assertion may very well be illustrated by the fact that the *ipsissima verba* of St. Augustin (in ignorance, no doubt, of their authorship) had the brand-mark of heresy stamped on them by one who (early in the

¹ It may, perhaps, also be found that certain approaches to the *augmentation theory* were earlier and more prevalent than has sometimes been supposed.

² See "Eucharistic Worship," pp. 143-153. There seems, however, to have been a certain exceptional uncertainty or inconsistency (perhaps more) in the teaching (on this point) of Origen, Gregory of Nyssa, and Cyril of Alexandria.—See Schaff's "History of Creeds," p. 286.

³ See "Eucharistic Worship," pp. 64 *et seq.*, 253 *et seq.*

seventeenth century) stood forward as a champion of Roman orthodoxy.¹ We have but to mark how thus the teaching of the Fathers is brought to witness on this side of the separating boundary, and we can see how such words as they habitually spake might quite safely be used before the coming in of the doctrine which did violence to the natural interpretation of language. We can trace pretty clearly some of the prominent steps by which their language afterwards became perverted and their doctrine corrupted, until at length our Lord's words were understood to teach the strange theory of transubstantiation. But this doctrine, in its full proportions, was only reached by trampling on the intuitions of common-sense in connection (as I believe) with the development of a mistaken teaching concerning the merits of faith.² Faith was held to be meritorious

¹ See "Eucharistic Worship," pp. 83-88.

² It is not meant, of course, that the increasing of the difficulties of faith was a recognised cause for insisting on the literal interpretation of the words of institution. But it is meant that, in the maintenance of the materialistic doctrine, the mediæval doctors were led to regard it, and to teach it, as one of the main purposes of the Sacrament of Christ's body and blood being instituted in the form of bread and wine, that in believing Christ's Word, in spite of the report of the senses (*i.e.*, in other words, as I understand it, in accepting the literal as against the natural sense of His Words), faith might find its exercise in wrestling with a stupendous difficulty, and so might gain for itself a great victory, and win for itself a corresponding reward.

It is obvious to observe how this teaching must have been as a kindred soil, which would encourage the deep-rooting of a doctrine which did violence to the dictates of the human understanding. Gregory the Great had written: "*Sciendum nobis est, quod divina operatio si ratione comprehenditur, non est admirabilis: nec fides habet meritum, cui humana ratio præbet experimentum*" (S. Gregorii in "Evang.," lib. ii., Hom. xxvi., Op., tom. i., c. 1552; edit., Ben., Venice, 1744).

But this saying of his had no relation to the Eucharistic Presence. It applied to the entrance of Christ's body within closed doors.

As applied to the faith of the Eucharist, I am not aware that this idea anywhere finds expression before the introduction of the doctrine of a Corporal Presence in the elements.

The following is from Haymo, of Halberstadt, who appears to have anticipated Paschasius in his view of the Eucharist. He died before the middle of the ninth century: "*Sensus carnis nihil aliud renuntiare possunt quam sentiunt; intellectus autem mentis et fides veram Christi Carnem et sanguinem renuntiat et confitetur; ut tanto magis coronam suæ fidei recipiat, et meritum, quanto magis credit ex integro, quod animo remotum est a sensibus carnis.*" He had said before: "*Hoc sacramentum Corporis sui et Sanguinis ad salutem fidelium animarum in terris relinquere voluit, ut fidei integritas propensius roboretur, et credentium merita cumulatus augeantur*" (in D'Achery's "Spicilegium," tom. i., p. 42).

The following is from Paschasius: "*Visu corporeo et gustu propterea non demutantur, quatenus fides exerceatur ad justitiam, et ob meritum fidei merces in eo justitiæ consequatur*" ("De Corpore et Sang. D.," cap. i., Op., c. 1557; Paris, 1618).

in exact proportion to the difficulties which it had to surmount and overpass. The higher the difficulty the greater the merit. Hence the gain of magnified difficulties to faith. Hence the

Later on, as the materialistic doctrine gains the ascendancy, and becomes, first, the prevalent, then the recognised, and then the authorized faith, examples of its connection with this idea of the merits of faith will be found to be multiplied. The following may be taken as samples: "Tribus ex causis sacramentum Corporis et Sanguinis sui sub aliâ specie sumendum instituit, ad augendum meritum, ad fovendum sensum, et ad vitandum rediculum: ad augendum meritum, quia aliud ibi cernitur, et aliud creditur" . . . (Peter Damiani, "Expos. Can. Missæ," § 7; in Mai's "Scriptorum Vet. nova Collectio," tom. vi., par. 2, p. 216).

"Si autem credit, hoc quod videt esse Corpus Domini . . . ut . . . aut certe fidei ejus soliditas copiosius remuneranda comprobetur, qui contra id etiam quod oculis cernit de verbis ac potentiâ Domini, et communi ecclesiæ fide non dubitaverit" (Guitmundus, "De Veritate Corporis et Sanguinis Christi," lib. ii., fol. 27; Frib. B., 1530).

"Credimus terrenas substantias . . . converti in essentiam Dominici Corporis . . . ut credentes fidei præmia ampliora perciperent" (Lanfranc, "De Corp. et Sang. Dom.," cap. xviii., Op., p. 179; Venet., 1745).

"Cur sub aliâ specie et non sub propriâ hoc sacramentum dederit? Solutio. Ut fides haberet meritum, quæ est de invisibilibus" (Hugo de Sancto Victore, in 1 Cor. xi., Op., tom. i., p. 530).

"Sub aliâ specie . . . carnem et sanguinem tradidit Christus . . . ut fides haberet meritum . . . quia fides non habet meritum, ubi humana ratio præbet experimentum" (Lombard, "Sent.," lib. iv., distinct. xi., fol. 312; Paris, 1558).

"Minuit utilitatem meriti, quia ponendo quod accidentia non possunt esse sine subjecto, innitendo rationibus humanis, meritum fidei immittitur. . . . In hoc sacramento non est attendendum judicium sensuum sed potius fidei meritum. . . . Plus autem meretur homo fide hujus sacramenti, quam si essent (accidentia) in subjecto" (Alexander de Hales, "Comment. in Sent.," par. iii.; "De Off. Missæ," art. iii., § 1; quoted from Hebert's "Lord Supper," vol. ii., p. 149).

"Respondeo dicendum, quod sensu apparet, facta consecratione, omnia accidentia panis et vini remanere. Quod quidem rationabiliter per divinam providentiam fit. . . . Tertio, ut dum invisibiliter corpus et sanguinem Domini nostri sumimus, hoc proficiat ad meritum fidei" (T. Aquinas, "Summa," par. iii., vol. ii.; "Quæst.," lxxv., art. v., Lugd., 1663, viii., p. 211).

"Quinque autem ex causis sacramentum Corporis et Sanguinis sui Christus sub aliâ specie sumendum instituit. Prima est ad augendum meritum, quoniam aliud ibi cernitur, et aliud esse creditur, ut fides habeat meritum, cui humana ratio non præbet experimentum" (Durandus, "Rationale," lib. iv., cap. xli., § 30, p. 259; Naples, 1859).

"Sub aliâ specie tradidit, et deinceps a fidelibus sumendum instituit, quia fides non habet meritum, cui humana ratio probet experimentum" (Nicolas de Lyra, "Comment.," vol. vi., p. 50; 1 Cor. xi.; quoted from Hebert's "Lord's Supper," vol. ii., p. 190).

So Peter de Alliaco: "Hoc est voluntate Dei volentis quod aliquid contra communem cursum naturæ appareat sensui ut magis sit meritum fidei. Unde multi Catholici ponunt in sacramento multa fieri a solo Deo ne evacuetur fidei meritum" ("Quarti Sententiarum, Quæstio Quinta," I. I., fol. B. ii.; Wolff, 1500).

advantage of setting the task of subduing and bringing to naught every dictate of reason and sense, of triumphing over the natural intuitions of the human understanding. How complete was the victory, how full the merit of faith, when it learned to believe that the utterance of Christ's words caused sight to be deceived and man's senses to be a deceiver, and that in spite of the report of our very perceptions, the *individuum vagum* expressed by "this" was now bread no more, but only the glorified body of Christ clothed with the accidents of bread—accidents now existing by miracle without their substance, and forming only a "species" by which sight must needs be misled, but misled only that it might have its misleading cor-

"Ut augeatur meritum fidei, quæ in hoc sacramento maxime meretur" (Gerson, "Compendium Theol.," tract iii.; "De Sacramentis," Op., tom. i., c. 270, 271, Antwerp, 1706).

So Thomas Waldensis: "Quid igitur mirum, si de carne salvatoris in sacramento valde occulta propter *meritum fidei*, aspicientes non clare dicant ad singula?" ("De Sac. Euch.," cap. lv., Op., tom. i., f. 93, Venice, 1571).

"What merits should our faith have for the belief of the said Sacrament if we, by the corporal senses of our body and by our natural wit, did attain and have the knowledge and plain experience therein?" (Smythe's "Assertion and Defence," fol. 224; quoted from Scudamore's "Notitia Eucharistica," p. 966, 2nd edition).

Note that all this teaching may be said to be crowned by the Tridentine Catechism: "Dum Corpus et sanguinem Domini ita sumimus, ut tamen, quod vere sit, sensibus percipi non possit, hoc ad fidem in animis nostris augendam plurimum valet: quæ fides, ut Sancti Gregorii sententiâ pervulgatum est, ibi non *habet meritum*, ubi humana ratio præbet experimentum" (pars ii., § 46).

Well had Wyclif argued against the notion that "ad augendum nostram meritoriam credendi difficultatem sunt talia ardua ac difficilia credenda de hostia" ("De Eucharistia," Wyclif Society, p. 124; see also Scudamore's "Notitia Euch.," p. 966, 2nd edition).

Such sayings might well be answered in the words of Durandus: "Non oportet difficultates fidei difficultatibus superaddere" (In iv. Sent., dist. xi., qu. 3; see J. Forbes, of Corse, "Inst. Hist. Theol.," lib. xi., cap. vi., Op., tom. ii., p. 504; Amstel, 1702); and by the teaching of Scotus: "The fewest miracles are to be assumed, which may be. . . A mode is not to be fixed upon which is most difficult to understand, and which is attended by most inconveniences. . . To lay down any way of understanding it, which is above measure difficult, and which evidently involves inconveniences, becomes an occasion of repelling from the faith all philosophers, nay, almost all who follow natural reason" (In IV. dist. xi., qu. 3, n. 3; see Pusey's "Real Presence from the Fathers," pp. 18, 19).

¹ It may be well to contrast with the hymn, "Visus, tactus, gustus in te fallitur, Sed auditu solo tuto creditur," the following saying of Tertullian: "Non licet, non licet nobis in dubium sensus istos devocare, ne et in Christo de fide eorum deliberetur. . . Fidelis fuit et visus et auditus in monte: fidelis et gustus vini illius, licet aquæ ante, in nuptiis Galilææ: fidelis et tactus, exinde creduli Thomæ. Recita Joannis testationem: Quod vidimus, inquit, quod audivimus, oculis nostris vidimus, et manus nostræ contrectaverunt de Sermone vitæ. Falsa

rected by the triumphant exercise of faith—of faith herein supremely meritorious by reason of its striking down and riding roughshod over the contradictions, not of man's intellectual pride, but of the senses and reason with which God has endowed us that they may be used in His service!¹ There were those, indeed, who strongly opposed such teaching, and insisted that, where two interpretations were possible, the easiest, not the most difficult, was rather to be chosen. But the merits of faith gained the day.

Before I pass on, I must ask you to observe that this is not at all a question of believing or doubting that what God has promised (however divinely marvellous), He is able also to perform. It is simply and strictly a question of the interpretation of words—a question of choosing to understand our Saviour's language in a most unnatural (however literal) sense—a sense in which it involves contradictions to sight and sense and reason²—in preference to a natural sense, a sense in which

utique testatio, si oculorum et aurium et manuum sensus natura mentitur" ("De Anima," cap. xvii., Op., p. 276, edit. Rigalt, 1689; see "Eucharistic Worship," pp. 24, 25).

¹ See Scudamore's "Notitia Eucharistica," pp. 964 *et seq.*, 2nd edit.

² "As if faith," to use the words of Jeremy Taylor, "were more faith for being against reason" ("Works," edit. Eden., vol. vi., p. 98).

Well has this good Bishop said: "A sense that cannot be true without a miracle to make it so, it is a miracle if it be true; and, therefore, let the literal sense in any place be presumed and have the advantage of the first offer or presumption; yet if it be ordinarily impossible to be so, and without a miracle cannot be so, and the miracle nowhere affirmed, then to affirm the literal sense is the hugest folly that can be in the interpretation of any Scriptures" ("Real Presence," Sect. xi., § 6, "Works," edit. Eden, vol. vi., p. 102).

The following words, addressed by the Jesuit Fisher to King James I., are very valuable as a brief summary of the faith to which the human mind in the Dark Ages was being led on. He speaks of the doctrine of transubstantiation as "accompanied with many seeming absurdities and repugnances against sense, particularly these four:

"First, that a body as big as our Saviour's, remaining still truly corpulent in itself, should be contained within the compass of a round host, scarce an inch long and broad.

"Secondly, that a body so glorious should be combined unto corruptible elements, and so made subject unto the indignities and obscenities that may befall unto them.

"Thirdly, that the same body may be in heaven and on earth in innumerable places at once.

"Fourthly, that the substance of bread being converted into Christ's body, the sole accidents remain by themselves, performing the whole office of substance, even to the nutrition of man's body."

And then he adds: "To give full satisfaction in this point, I set down this proposition: That these seeming absurdities should not avert, but rather incline a true Christian mind to believe this mystery" (see White's "Reply to Fisher," p. 437; London, 1624).

Such teaching is not to be spoken of as above the finite understanding

Christ is trusted to make good His own word to our souls, and that in a way which He himself (we believe) has taught us to know as the only way in which His gift can be profitable to

of man. It is distinctly repugnant to the reason which God has given to us, and contradictory to common sense. It is the contradiction of what we naturally apprehend to be the truth concerning the nature of things.

Bellarmino wrote: "Qui dicit, inter ea, quæ potest Deus, esse etiam, ponere unum Corpus in pluribus locis, hic Deum exaltat, et hominem deprimit, cum fateatur plura posse facere, quam nos intelligamus: qui autem id negat, Deum deprimet, et hominem exaltat, cum dicat, Deum non posse facere, quod homo non potest capere" ("De Sacr. Euch.," lib. iii., cap. iii.; "De Contr.," tom. iii., c. 662, Ingol., 1601).

So the "Fortalitiu Fidei" had said: "Manifestum est quod plus potest Deus in operando quam intellectus in apprehendendo" (lib. iii.; "Consid.," vi.; "Impos.," xvi.).

But this is no question of accepting truth which we are unable to understand, but of rejecting fables which we can understand to be false, or of interpreting words in a sense which they never could have conveyed to ordinary understandings (see "Eucharistic Worship," pp. 166-175).

Christian faith, bowing reverently before the revelation of God, may not be asked to submit itself to absurdities which come of teaching for doctrines the commandments of men.

It is the part, not of well-instructed faith, but of superstitious credulity, to allow itself to be imposed upon by such strange additions to the teaching of primitive Christianity. These are as spectres walking in darkness, whereas the religion of Christ is the religion of light. Child-like faith is one thing. Childish folly is another thing. An inspired Psalmist has said: "My soul is even as a weaned child." An inspired Apostle has taught us: "In understanding be men."

"It is a strange affection," wrote Archbishop Wake, "that some men have got of late for *contradictions*; they are so in love with them that they have almost brought it to be the definition of a mystery, to be the revelation of something to be believed *in opposition to sense and reason*" (in Gibson's "Preservative," vol. x., p. 80).

And so Archbishop Secker declared: "They must not say this doctrine is a mystery, for there is no mystery, no obscurity in it; but it is as plainly seen to be an error as anything else is seen to be a truth. And the more so because it relates, not to an infinite nature, as God, but entirely to what is finite, a bit of bread and a human body" ("Lectures on Catechism," vol. ii., p. 246, edit. 1769; see Abbott's "Essays," pp. 88 *et seq.*).

"The doctrine of the Trinity," says Dean Aldridge, "*transcends* natural reason; transubstantiation *contradicts* it in its own sphere" ("Reply to Two Discourses," pp. 21, 22; Oxford, 1687).

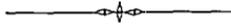
So Bishop Stillingfleet had written: "In the Trinity we considered an infinite being, to which no bounds can be set without destroying its nature; but in transubstantiation we suppose a true finite body, which hath its natural bounds and limits to one certain place, and yet you will and must suppose this body to be equally present in many thousand distant places at the same time, which implies so great a repugnancy to the very nature of a body, that I can by no means give my assent to it" (Stillingfleet's "Works," vol. vi., p. 612).

Mr. G. S. Faber, indeed, dislikes and mistrusts arguments against transubstantiation from natural impossibilities and contradictions

our souls, and the way in which His words have been interpreted for us by His inspired Apostle.¹

N. DIMOCK.

(To be continued.)



ART. VI.—CHRISTIAN UNITY.

IN the view of our Lord, the strongest argument which could be addressed to mankind in evidence of His mission and revelation would be, to all time and in every generation, the unity of His disciples and adherents amongst themselves. *That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me.* Not of less moment would it be than their fellowship with Almighty God. To us, who are so accustomed to the divisions amongst Christians from the age of St. John to the era of the 240 Protestant sects of England that such disunion seems almost an inseparable ingredient in the earthly embodiment of our faith, these words have but a dim and distant sound. It is true that great men, and patient students of the meaning and bearing of the Lord's teaching, will always be alive to the importance of the very least of His suggestions and commandments. But the ordinary Christian, so long as he is fairly true to the model of faith and practice with which he is familiar, and to which his conscience is related, thinks little of the pressing and supreme duty of unity. He acquiesces in the beautiful prayer of Bishop Gunning, that *all who profess and call themselves Christians may be led into the way of truth, and hold the faith in the unity of the Spirit, and in the bond of peace.* But he assumes that this implies a duty rather on the part of those who do not agree with his own profession; for himself it suggests nothing but pious aspirations. If the petition is ever to be answered, he has in his mind a hazy picture of the Pope descending from his throne,

("Christ's Discourse at Capernaum," Introd., p. xxxiii.). But so long as we possess the faculties of intuition and common-sense, it is incredible that—according to God's will and purpose—these should be ordered out of court, when they are fully conscious that they can give important or conclusive evidence on a controverted question (see "Eucharistic Worship," pp. 172-175). And it will be found that the truth of this principle is fully recognised by Mr. Faber himself in pages 51, 52, and 60 of the same treatise.

Even T. Aquinas maintains: "In hoc sacramento veritatis, sensus non decipitur circa ea, quorum iudicium ad ipsum pertinet, inter quæ est fractio" ("Sum.," par. iii., vol. ii.; Quæst., lxxvii., art. vii.).

¹ See "Eucharistic Worship," pp. 177, 178.

of the Roman Church abrogating the decrees of the Council of Trent and the Council of the Vatican, of the Nonconformist reluctantly resigning the Westminster Confession, of the Lutheran remedying the defects of his Apostolical Succession, of the Presbyterian accepting Episcopal ordination, and of all joining together in some General Council of the whole of modern Christendom to produce a universal substitute for the Thirty-nine Articles. He conscientiously believes, in short, that it is others who err against unity, and who hinder the fulfilment of our Lord's Prayer, and who obstruct the conversion of the world—not himself. I do not forget that there are some who think that as the Roman Communion is the most ancient and the most powerful representative of the visible Body of Christ, and as the Eastern Churches, in spite of their doctrinal and historical split, approach very near to the Church of Rome in their customs and types of devotion, therefore the more closely we Englishmen could return to those customs and types, so much the more earnestly and hopefully should we be promoting the possibility of a restoration of external unity. But such a theory leaves out the fact that nothing will satisfy the Roman Church except entire surrender. It omits from its calculation the Christianity of Germany, of Scandinavia, of Scotland, of Switzerland, of Holland, of the majority of Americans, and of the millions of English Nonconformists. These great peoples and masses of men such backward steps would only repel further, instead of attracting and winning. It does not appear to estimate the primitiveness or truth of the practices and types to which it proposes assimilation. And it forgets that England, having once passed through the fiery crisis of the Reformation, can never as a people retrace its steps. It is not in this direction that the unity is to be found for which Christ with His dying breath prayed. And, indeed, the aspiration for a new General Council, however sound and wholesome it may be in itself, is so remote from all reckoning of probability, that it does not in the slightest degree relieve us from the paramount duty of cultivating the spirit of unity in the sphere in which we are ourselves, each of us, practically concerned.

That it is a matter of supreme and vital moment could not seriously be doubted, even if we had not those impressive words of the Lord Jesus. Even the heathens could tell us that. "*It is unity that preserves the State,*" said the old Roman Consul, Menenius Agrippa, after one of his victories. "*Nothing is more pleasing to the gods,*" said Socrates, "*than to see brethren dwell together in unity.*" It is the disunion of Christians which each of our foreign evangelists laments as the severest obstacle to the acceptance of the Kingdom of

Christ. It is the miserable divisions and subdivisions at home which waste the energies of Christians, which divert them from their glorious progress of triumph over sin and sorrow, which inflame their minds with narrowness and bigotry, which enable infidelity to steal marches upon us and to appropriate the fruits of what is truly Christian work, which prevent our children from receiving a full instruction in Christian duty, which fill the world with inextinguishable scorn and laughter, which hide from the eyes of unbelievers the divine beauty and power of the Lord Jesus Christ. "*Unity is the strength, and division is the ruin, of any body politic,*" wrote Lord Burleigh. "*Separate,*" said another, "*the atoms which make the hammer, and each would fall on the stone as a snowflake; but welded into one, and wielded by the firm arm of the quarryman, it will break the massive rocks asunder. Divide the waters of Niagara into distinct and individual drops, and they would be no more than the falling rain; but in their united body they would quench the fires of Vesuvius.*" Whether we look at Christendom as a whole, or at English Christianity in particular, it is the same. Everywhere the outward body of the Church, and its inward operation and capability, are blocked and clogged by the self-will of disunion.

As to what our Lord meant, there can be little doubt. It was, as usual, a spiritual, not a mere external, truth which He intended to emphasize. It is the unity of Christians in the spirit of faith and love, by each holding firmly to the Head. *By Him*, not by any external machinery, however necessary that may be, *all the body, by joints and nerves, having nourishment ministered, increaseth with the increase of God.* There is but one condition for Christians; if they are crucified to the world, if they have presented their own wills a sacrifice of love to the Lord, then in faith and in love will their unity appear. The one point is, vital union with Christ. They may not be conscious each of the other's existence; they may not belong to the same organization; they may not speak the same language, literary or ecclesiastical; but, all the same, the spiritual likeness which has been reproduced in them by the Divine Presence is actually the reflection of the union which subsists between the Father and the Son. And it is not a mere moral harmony of sympathy, but a community of the same spiritual life; of the nature of the Lord Jesus Christ all who love Him in sincerity cannot help partaking. Christ is the divine harmony of all human discords; and Christians are one with each other just in proportion as they are one with Him. He who has the spirit of Christ can know no bigotry, no spiritual pride, no suspicion, no jealousy, no party animosity,

no censoriousness. He who has drunk of the Spirit of Christ cannot but spontaneously rejoice that he that is not against us is on our side. He cannot but be glad when, for all the sadness of human barriers of separation, he consoles himself with the remembrance that *wherever two or three are gathered together in the name of Christ, there is He in the midst of them*. What if no intimation whatever has been given us of a visible centre of unity on earth? What if adaptations of organization and differences of forms of worship were allowed to be developed in various ways? In the Apostolical age itself there were considerable divergences between the Christians who were Jews and the Christians who were Gentiles; between the doctrinal system of St. Paul and the doctrinal system of St. James; and yet there was essential harmony in the one Lord. Christian unity is untrammelled, and may imply the greatest variety of types and phases of Christian life. Between Christian unity and Christian liberty there is no contradiction; they are forces which mutually fulfil and sustain each other. Just as these words of our Lord were the extinction of all validity of difference in the world as it then was, so, by anticipation, it has taken away all the bitterness from the unavoidable diversities of the modern Church. Diversities there are, and must be; we cannot help them; but they need not be fatal to spiritual fellowship. In the proper treatment of these diversities unity itself may be secured, and even illustrated. An enforced, external unity must be deceptive; it is incompatible with human imperfections. The essential unity of all who believe lies in the one Word on which faith rests; in the one aim of the one Way, the one Truth, the one Life; in the imitation of the one Lord and Shepherd; in the one grace and the one Spirit, by Whom all alike have access to the one Father. According to the proportion of their faith they know and live in believing. In those who have had the grace to sacrifice their own will to the will of the Lord, to be consecrated by their faith in His Cross, to be renewed by their communion with His Spirit, to be assimilated by their study of His life, an essential unity of type will reappear under all circumstances, in all times, and in all places. And it will not be only amongst those who live near together, and who know each other, and are conscious of their unity. It will be just the same amongst men who are divided widely as the poles asunder by geographical accident, or by historical antecedents, or by the lapse of centuries. In all countries, in all times—distant from each other, unknown to each other, separated from each other—they are all one and the same in Christ Jesus.

This is our consolation. But it does not lead us to under-

value the historical position of the great Church to which we belong. There is nothing in this consciousness of spiritual unity antagonistic to the most earnest loyalty and the most devout value for the inheritance which in God's mercy has been handed down to us by the fidelity of past ages. What we need in these days to realize is that there is nothing derogatory to the strongest personal convictions, nothing which would impair the profoundest and strictest loyalty, on the one side or on the other, in being willing to recognize the facts of the legacies of division which have been bequeathed to us by the inexorable course of history. That willingness is the contribution which is required of each of us to the spirit of unity. Rather, the more conscientiously and the more enthusiastically we hold our own to be the best way, so much the more will it help our faith, and strengthen our position, and clear our mind of difficulties, if we are able to rejoice in the belief and the remembrance that, in spite of all inexplicable divergences, all are united to the same Head; all are, in mysterious ways which we cannot measure, members of the same spiritual body; all are partakers of the one Divine Spirit which is as the wind that bloweth where it listeth; all look forward to the one hope of our calling; all are servants of the same Lord, all are adherents of the same grand simple elements of faith, all have received the *one baptism*, all are children of the *one God and Father of all, who is above all, and through all, and in us all*.

It is grievous to look back at the mistakes of the past. The Roman Catholics represent three disastrous ideas: the idea of one diocese and bishop lording it over the whole of God's heritage; the idea of the development of doctrines not revealed in the Word of God; and the idea of the equality of poor fallible human tradition as an authority with the words and teaching of Christ and His Apostles. Resting on these three ideas, they excommunicate absolutely all who do not agree with them. The Independents or Congregationalists represent the idea of individual liberty, and the freedom of congregations to choose their own pastor. The principle of election ought certainly to have been always recognised in the Church; and as for individual liberty, so harsh and rigid was the tyranny of Archbishop Laud that we cannot be surprised at the rapid growth of Independent opinions. At the Restoration most of them might again have been absorbed into the great national communion, but, unhappily, the statesmen and prelates who framed the Act of Uniformity in the reign of Charles II., contrived it on purpose to exclude the Congregationalists; and so the division became irreconcilable. The Presbyterians represent the principle of the original identity of presbyters

and bishops. That brings them very near indeed to ourselves. Many High Church Bishops have been inclined to recognise Presbyterian succession and orders. They were right in protesting against an episcopal rule which had degenerated from the primitive standard of a bishop ruling with the consent of his presbyters, into an autocracy, as it once seemed, resting on the power of the secular arm. The Baptists represent the principle that although infant baptism is the primitive rule, yet adult baptism may be equally acceptable to God. Whenever infant baptism degenerated into a mere mechanical performance without a living faith on the part of minister, parents, sponsors or congregation, there was the natural inducement to Baptist principles. The life of the Puritan party was the intense belief in God's government of the world, and its stern ascetic piety, in contrast with the lukewarm faith and lax lives of the mass of the orthodox. The Wesleyan movement, which was originated and conducted by clergymen of the Church of England, was a revival of the ancient discipline of the Church; it was not merely the love of autocratic power in the leaders of the movement, but want of confidence in the lawful authorities into whose hands that discipline ought to have been committed, which led to the hardening of the society into a sect. Even of Unitarianism it may be said that it owes its continued life, as it owed its origin, to its maintenance of the unity of the Deity as against the tritheism of much of our popular religious tone and habit of mind.

Under these circumstances, and with all these past mistakes in view, we ought to be very humble in our attitude, charitable in our judgment, and tender and respectful towards those who differ from us. While conscientiously holding to our own views as the truest and most reasonable, we ought not to act as if no other view was possible to minds differently treated and in different circumstances from our own. We ought to be looking for points of agreement instead of points of difference. One Lord, one faith, one baptism, one God and Father of all, one Holy Spirit, one invisible body (the ideal Church of Christ), one Atonement for sin, one right of prayer, one hope of immortal life, one repentance, one Christian love; surely these elements, besides an infinity of others that we hold in common, are already much!

That is, at any rate, the view of our Bishops. At the last Lambeth Conference they issued to us the following instruction on the subject in their encyclical letter:

“After anxious discussion, we have resolved to content ourselves with laying down certain articles as a basis on which approach may be, by God's blessing, made towards Home

Reunion. These articles, four in number, will be found in the appended Resolutions.

"The attitude of the Anglican Communion towards the religious bodies now separated from it by unhappy divisions would appear to be this: We hold ourselves in readiness to enter into brotherly conference with any of those who may desire intercommunion with us in a more or less perfect form. We lay down conditions on which such intercommunion is, in our opinion, and according to our conviction, possible. For, however we may long to embrace those now alienated from us, so that the ideal of the one flock under the one Shepherd may be realized, we must not be unfaithful stewards of the great deposit entrusted to us. We cannot desert our position either as to faith or discipline. That concord would, in our judgment, be neither true nor desirable which should be produced by such surrender.

"But we gladly and thankfully recognise the real religious work which is carried on by Christian bodies not of our Communion. We cannot close our eyes to the visible blessing which has been vouchsafed to their labours for Christ's sake. Let us not be misunderstood on this point. We are not insensible to the strong ties, the rooted convictions which attach them to their present position. These we respect, as we wish that on our side our own principles and feelings may be respected. Competent observers, indeed, assert that not in England only, but in all parts of the Christian world, there is a real yearning for unity—that men's hearts are moved more than heretofore towards Christian fellowship. The Conference has shown in its discussions, as well as its resolutions, that it is deeply penetrated with this feeling. May the Spirit of Love move on the troubled waters of religious differences."

The Special Committee of Bishops also sent in the following recommendation:

"That the constituted authorities of the various branches of our Communion, acting, so far as may be, in concert with one another, be earnestly requested to make it known that they hold themselves in readiness to enter into brotherly conference (such as that which has already been proposed by the Church in the United States of America) with the representatives of other chief Christian Communions in the English-speaking races, in order to consider what steps can be taken, either towards corporate reunion, or towards such relations as may prepare the way for fuller organic unity hereafter."

They added that they could not conclude their report without laying before the Conference the following suggestion, unanimously adopted by the committee:

"That the Conference recommend as of great importance, in

tending to bring about reunion, the dissemination of information respecting the standards of doctrine, and the formularies in use in the Anglican Church; and that information be disseminated, on the other hand, respecting the authoritative standards of doctrine, worship, and government adopted by the other bodies of Christians into which the English-speaking races are divided.

"They also desire—following in this respect the example of the Convocation of Canterbury—to pray the Conference to commend this matter of reunion to the special prayers of all Christian people, both within and (so far as it may rightly do so) without our Communion, in preparation for the conferences which have been suggested, and while such conferences are going on; and they trust that the present Lambeth Conference may also see fit to issue, or to pray his grace the President to issue, some pastoral letter to all Christian people upon this all-important subject. For never certainly did the Church of Christ need more urgently the spirit of wisdom and of love, which He alone can bestow, who is 'the Author and Giver of all good things.'"

Are we doing what we can to carry out the suggestions of the Bishops and the instructions of the Lambeth Conference? If we are indeed sincere and genuine disciples of our Master, we shall each of us try to make personal friends of any Nonconformists that we meet, and endeavour to learn from them some Christian grace or virtue. We shall try by the consistency of our lives, the earnestness of our faith, and the width of our charity, to recommend to others the principles that we hold to be true. We shall take every opportunity of joining together on religious and philanthropic platforms in all good works. Throughout every town, and in every country village, we shall do our utmost to make those who do not agree with us feel that there is no social ban upon them because they are unable to subscribe to the national organization of religion. Outward and formal unity we cannot at present expect; the lines of division sunk by the mistakes of the past are still too deep. But we can all strive for the unity of the Spirit in the bond of peace. For that we can all daily and earnestly pray. And some day, in God's own good time, some great fervour of love will overspread the land like the universal dawn of a calm and cloudless summer day; and barriers will be broken down, and prejudices will be discarded, and misunderstandings cleared up, and we shall find that by each coming as close as we can to the Lord Jesus Christ, we have come close to each other also.

WILLIAM SINCLAIR.

ART. VII.—ROBERT BROWN-BORTHWICK.

THE Church of England has always numbered amongst her ministers men whose influence and authority have extended over a far wider sphere than might have been expected from their official position. Of such sort were George Herbert, and Keble, and Charles Simeon, and F. W. Robertson, to mention only a very few of the more conspicuous names. And, in a minor degree, the same may be said of the subject of this little sketch, Robert Brown-Borthwick, whose comparatively early death the Church is now deploring. Officially he occupied no great position, though the present writer has heard, on the best authority, that if Archbishop Thomson had lived a little longer, Mr. Borthwick would have had the offer of a canonry. But his influence was, in truth, quite independent of all titular distinctions. He had done good work for the Church and for the religious world in general, and, as a consequence, his name had become widely known. No one knew better than he the kind of music that best suits the services of the Church of England. It belongs to the genius of that Church to steer a middle course between the sensuousness natural to a semi-pagan ritual, and the harshness and baldness which have come to be associated with the opposite extreme of worship. A certain chastened stateliness; a sweet severity of self-restraint; above all, an instinct of unflinching reverence—these are the qualities that should characterize her music. There was a time, not so very long ago, when a real danger threatened the music of the sanctuary. Hymns almost erotic in their character had crept into some of the most popular hymn-books, and, wedded to luscious tunes, had captivated certain classes of church-goers. But the effect had been to reduce the singing to a level in which the appeal was rather to the lower than to the nobler faculties of man's nature. The present writer has been told, on the authority of one of the first musicians in England, that a tune at that time very popular in some of our churches was in reality "The Rattacher's Daughter" very slightly modified. It would be too much to say that Mr. Borthwick was the principal agent in counteracting this dangerous tendency in the church-music of the day, but it is certain that he was one of the first to recognise the danger, and one of those most resolute in resisting it. And there can be no doubt that, in the conflict of tendencies, "The Supplemental Hymn and Tune Book," which he edited, and which ran through several editions, did much towards the promotion of a sober and reverent style in church-music. The battle is pretty well over now, so far as the Church of England is concerned. Under God's providence she has escaped

from the dryness and dulness of Tate and Brady, without having suffered any serious damage from the temporary reaction into the extreme of mere sweetness and prettiness. It has now come to be generally understood that a "taking" tune is not everything; that the service of the sanctuary should have a character of its own; and that no church-music is worthy of the name unless it tends to chasten the emotions and to quicken the sense of awe and reverence which lies at the root of the religious instinct.

But Mr. Borthwick was not only the composer of many admirable hymn-tunes; he was also the writer of many beautiful hymns. It is true that no one of these has fastened itself in the memory of the religious public like the masterpieces of Wesley and Toplady and Ellerton. To few is it given to write a hymn which shall live for ever in the hearts of men. But several of Mr. Borthwick's hymns have been incorporated into the best collections, and have met with a fair meed of appreciation. And they made him so well known that when the Society for Promoting Christian Knowledge were projecting a new hymn-book, they invited him to become one of the four editors. The book, as everyone knows, had a great success. It was not perfect; no hymn-book can be. Much must be left out which cannot be spared without loss; some things are retained which were better omitted. But "Church Hymns" supplied a real want, and, on the whole, supplied it satisfactorily. Millions of copies have been sold, and it has been generally conceded that the editors have done their work well, and have compiled a hymn-book not unworthy of the Church of England.

This was, no doubt, the kind of work by which Mr. Borthwick was most widely known. But he did much other work equally good of its kind, though appealing to a smaller public. His translations from the French are admirable. His sermons had a peculiar staccato incisiveness; the short, epigrammatic sentences seemed, as it were, to stab the consciousness of the listener, and to remain fixed thereafter in the memory. He was a great organizer, and indefatigable in the work of his parish; and he was generous with a generosity of the rarest type.

This is but a meagre sketch of one whose gifts were great and various. But the real record of such a character is written in the hearts of those who loved him, or who have been influenced by him. He has done his work; he has entered upon his reward. And, so long as such lives as his are lived, none, even in these days of nerveless pessimism, need despair of the future of humanity.

A. EUBULE-EVANS.

Review.

The Truth of the Christian Religion. By JULIUS KAFTAN, D.D., Professor of Theology in the University of Berlin. Translated from the German under the Author's supervision by GEORGE FERRIER, B.D. With a Prefatory Note by ROBERT FLINT, D.D., LL.D., Professor of Divinity in the University of Edinburgh. 2 vols. Edinburgh : T. and T. Clark.

DR. JULIUS KAFTAN has long been known in Germany as one of the most eminent teachers of theology, a position which was sufficiently indicated by his appointment, before his fortieth year, to succeed Dorner as Professor of Theology in the University of Berlin. He represents what has become known as the Ritschl school of theology, so called from its founder, the renowned Albrecht Ritschl, of Göttingen, but to English readers the term Neo-Kantian would probably serve to indicate more clearly its general bearings.

The value of the present work is guaranteed, not only by Professor Kaftan's recognised position as a theologian and teacher, but also by the warm commendation of Dr. Robert Flint, Professor of Divinity in the University of Edinburgh, who was so much impressed by it in German that he recommended its translation for the benefit of those who find it easier to read German theology in English than in its native tongue; and we cannot, perhaps, indicate more exactly the general features of the school of which this treatise is one of the latest and most important products than by quoting some words from Professor Flint's Prefatory Note :

"It strives to represent Christian faith as its own sufficient foundation. It seeks to secure for religion a domain within the sphere of feeling and practical judgment, into which theoretical reason cannot intrude. It would keep theology independent of philosophy, free from all contamination of metaphysics. It would rest it entirely on the revelation of God in Christ. It claims to be thoroughly Evangelical and Lutheran. It aims steadily at the promotion of piety, the satisfaction of spiritual wants, and the furtherance of the practical work of the Church. It is intensely sincere and alive."

That such a movement as this, which, more than any other, dominates modern German theology, is worthy of the careful study of the English student, we need not add, and on behalf of such students we offer our hearty thanks to Dr. Flint for his suggestion, and to Mr. Ferries for the admirable way in which the translation has been made.

Our readers will not expect to find the work quite easy. That it is not so is due to the importance and the difficulty of the subject; that it is as easy as it is, we owe to the clear and vigorous thought of the author, and to the care and knowledge of the translator.

Short Notices.

Tennyson. By STOPFORD A. BROOKE. Pp. 490. Price 7s. 6d. (Isbister and Co.)

NO one is better able to interpret a great poet to his age than a thoughtful and diligent student, of high literary and philosophical culture and sympathetic insight. The time has come when Tennyson's writings can be viewed as a whole, and Mr. Stopford Brooke, the exponent of broad, religious, and philosophical thought, has done this with admirable judgment and power.

In the Introduction, Tennyson is estimated as an artist, in his relation to Christianity, and in his relation to social politics. The first four chapters deal with the poems of 1830, 1833, 1842, and the classical poems of 1842. The various stages of the great poet's art and writings are reviewed in subsequent chapters, and towards the close we have chapters on his speculative theology and nature poetry.

The following passage will be interesting to readers of this review : "Tennyson's language about Christ in 'In Memoriam' is not enough to make him as a poet an orthodox Christian in the doctrinal sense, but it is enough to place him among those who confess Jesus as the Light of the world, as their spiritual Master, their Life, and that with a distinctness which does not belong to any other of the great poets of this century so far as their poetry is concerned. This position becomes a certainty if the introduction to 'In Memoriam,' beginning 'Strong Son of God, Immortal Love,' be an address to Jesus. I think it is, and that this is the most natural explanation ; but nevertheless it is left vague. On the whole, there is no clear doctrinal definition of the Person or the work of Christ. What is *not* left vague, what is *quite* clear, is that Tennyson is more Christian than Theist ; that no mere Theist would have said the things that he has said in 'In Memoriam.'"

Lord Ebury as a Church Reformer. Pp. 363. Nisbet and Co.

This useful volume consists of Lord Ebury's chief speeches in Parliament and elsewhere. He was throughout his life a deep student of ecclesiastical questions, and the speeches range from 1858 to 1866. His name has been chiefly associated with the idea of a revision of the Prayer Book in a Protestant direction, which in these days is of course absolutely beyond the region of practical politics ; but there was no point connected with the well-being of the Church which did not engage his attention, and his courageous and manly views are worthy of the nephew of the great Duke of Wellington.

Holy Wells of England. By R. C. HOPE. Pp. 222. Elliot Stock.

All lovers of legends and traditions should thank the well-known antiquary, Mr. Hope, for his careful collection of the stories of sacred waters in this country. He points out that well-worship, embracing that of rivers, lakes, fountains, and springs generally, is of great antiquity. From all parts of the globe a vast accumulation of legendary lore connected with this cult has from time to time been brought to light, taking us back to ages far anterior to Christianity. The alleged sanctity of wells arises partly from the healing properties of water in itself, as still embodied in the water-cure system at Malvern, in the medicinal springs, and in the stories of the pools of Bethesda and Siloam. The naiads of the Greeks and Romans still live on in the water kelpies of the Highlands and the marvellous qualities of the historic springs of England.

Eminent Christian Workers of the Nineteenth Century. By G. BARNET SMITH. Pp. 416. S.P.C.K.

This is a series of excellent and discriminating sketches of nine of the most prominent Christian leaders of our age. These are Archbishop Tait, Bishop Pattison, Lord Shaftesbury, Bishop Daniel Wilson, Dr. Arnold, Bishop Wilberforce, George Moore, Bishop Hannington, and Bishop Selwyn. We hope for some more volumes of this modern Christian "Plutarch." There is abundance of material, and nothing could be more encouraging to Christian life and effort.

The Tenderness of Christ. By Bishop THOROLD. Pp. 242. Price 3s. 6d. Isbister and Co.

Bishop Thorold is a wide reader, an epigrammatic writer, and a spiritual teacher of keen penetration and power. He takes the tenderness or love of our Lord in its history, purpose, methods, claims, blessedness, results, in death, in judgment, and in the life to come, as a series of revelations of eternal principles, in the divine purpose of the universe. The volume is full of careful treatment and suggestive thought, and will bring light to many to whom mere bare statements of Christian dogma are by themselves unimpressive.

Forty-two Years among the Indians and Eskimo. By BEATRICE BATTY. Pp. 223. R.T.S.

This is a charming account of the patient, cheerful, uncomplaining labours of the admirable Bishop Horden in the far North-West, round the ice-bound shores of Hudson's Bay, amongst the two strange races which inhabit that inhospitable quarter of the world.

Story of Sir Samuel Baker. Price 1s. S.S. Union.

The great achievements of this remarkable man for civilization are summarized in this narrative in a bright and picturesque way. His mistakes are not ignored; but the readers are reminded of the immense debt owed to his memory by Africa and this country for his enterprise, his genius for ruling, his earnest desire to cure the terrible evils of African civilization, and his immense knowledge of its wants and circumstances.

Life on the Congo. By the Rev. W. H. BENTLEY. Pp. 128. R.T.S.

An interesting and well-illustrated account by a Baptist missionary of the discovery of this magnificent region, its physical features, its vegetation, climate, and people; its home life and religious ideas; cannibalism, freemasonry, and charms; the missions of Central Africa; the missions of the Congo, and its recent progress, political and religious. It is a useful monograph on an important and fascinating subject.

Sarah Acland. Edited by ISAMBARD BRUNEL. Pp. 107. Seeley and Co.

The wife of Dr. Acland, the well-known Professor of Medicine at Oxford was the daughter of William Cotton, an earnest promoter of church-building and good work in London in the earliest part of the century. She was from the first a sincere Christian character, and a lifelong example of the abnegation of self, and the consecration of the whole being to the service of God and man. The present volume is a selection from her letters, marked by intelligent observation, high purpose, and strong affection, which will be a pleasant memorial to her large circle of friends and acquaintances.

Among the Matabele. By DAVID CARNEGIE, of Matabeleland. Pp. 128. R.T.S.

High value must be attached to an account of a new and interesting people by one who has lived familiarly amongst them. Mr. Carnegie was for ten years at Hope Fountain, ten miles from Buluwayo. He has much to say on their history, their customs, domestic life, witchcraft, and arts. A very interesting chapter on Khama, the Bechwana chief, ends this acceptable little volume.

A Memoir of Adolph Saphir. By the Rev. GAVIN CARLYLE. Pp. 448. Shaw and Co.

This eminent Christian teacher and missionary is so well known by his religious writings that his life will be specially welcomed. He was a Jew of Pesth, and was converted with his father in 1844 by Dr. Keith, of the Free Church. No reading is more wholesome or edifying than Christian biography, and this is an excellent specimen of the kind, for it is a faithful transcript of Dr. Saphir's rich and original mind. His college career in Scotland, ordination to Jewish work, ministry to Germans in Glasgow, settlement at South Shields, settlement at Greenwich, ministry at Notting Hill and in Belgravia, makes a very varied picture of religious life. There is a valuable chapter of pithy sayings and short extracts, and three admirable sermons at the end.

The Biblical Illustrator: Leviticus and Numbers. By the Rev. JOSEPH EXELL. Pp. 343. Price 7s. 6d. Nisbet and Co.

The purpose of this work is homiletical rather than critical. It is a digest of commentaries, with "anecdotes, similes, emblems, illustrations, expository, scientific, geographical, historical, and homiletic." The collection is made with great judgment and care, and will be an invaluable help for the pulpit, the lecture, or the class-room.

The Biblical Illustrator: Acts. By the Rev. JOSEPH EXELL. Vol. i., pp. 722, price 7s. 6d.; vol. ii., pp. 639, price 7s. 6d.; vol. iii., pp. 505, price 7s. 6d. Nisbet and Co.

Mr. Exell is compiling a work of vast labour and usefulness. It is interesting to observe how obviously the lines of the wholesome doctrines of the Reformed faith start from the very Scriptures themselves. The careful study of the Acts of the Apostles is an excellent antidote to the strained theories of modern sacerdotalism.

The Biblical Illustrator: Hebrews. By the Rev. JOSEPH EXELL. Vol. i., pp. 653, price 7s. 6d.; vol. ii., pp. 685, price 7s. 6d. Nisbet and Co.

It is to be hoped that benevolent persons will put Mr. Exell's admirable series on the bookshelves of hundreds of the younger clergy. They have neither the time nor the opportunity of searching out for themselves such treasures of the best thought and illustration; but with such books as these in their hands they could never again complain of want of material. The non-sacerdotal character of the Epistle to the Hebrews is forcibly brought out.

The Biblical Illustrator: 2 Timothy, Titus, and Philemon. By the Rev. JOSEPH EXELL. Pp. 617. Price 7s. 6d. Nisbet and Co.

This volume is compiled with the same care and attention as the others. The editor maintains the value and interest of his work by availing himself of the best living writers, as well as of those that are classical. When the various illustrations connected with any passage

have been read over, many new trains of thought will suggest themselves, and a great improvement in sermons may be expected.

The Biblical Illustrator: The Epistle of St. James. By the Rev. JOSEPH EXELL. Pp. 514. Price 7s. 6d. Nisbet and Co.

This Epistle, from its practical character, lends itself to an abundance of illustrative matter. The value of the work would have been enhanced if the references to the various authors could have been given; but probably this would have increased the price from the very reasonable sum at which it now stands.

The Pilgrim's Progress and its Lessons. By the Rev. SAMUEL WRIGHT. Pp. 560. Elliot Stock.

It is to be hoped that the immortal allegory of Bunyan is not only still read, but increases in circulation with the growth of the people and the spread of the knowledge of reading. The present volume consists of a series of popular expository lectures. It will be useful, not only as an explanation of Bunyan, but as being itself full of suggestion and help.

Diocesan Histories: Sodor and Man. By A. W. MOORE. Pp. 276. S.P.C.K.

The writer has taken great pains in giving a trustworthy sketch of this singularly interesting diocese, the metropolitan see of which was at one time Drontheim, in Norway. Sodor is from a Norse appellation, indicating the southern isles as distinguished from the Orkneys and the Shetlands. Up to the twelfth century there is little authentic information. From the twelfth to the sixteenth century the materials are meagre, and not wholly to be relied on, while for the last three centuries the sources of information have presented difficulties from their copiousness. There are interesting chapters on Bishop Wilkinson, the Manx Bible, and the rise of Methodism.

Jerusalem Illustrated. By G. ROBINSON LEES. Pp. 163. Mawson, Swan, and Morgan.

This book has a special interest as being the first printed and published in English in the Holy City. The writer has resided many years in Jerusalem, and has consulted all the best authorities on the subject. The illustrations are printed from photographs taken by himself. There is probably no work dealing so directly and exclusively and in a popular manner with the history and topography of the Holy City.

Random Recollections. By the Rev. GEORGE HUNTINGDON. Pp. 320. Price 6s. Griffith, Farran and Co.

Among the personal sketches supplied from the memory of the writer are James Prince Lee, first Bishop of Manchester, Bishop Samuel Wilberforce, Bishop Connop Thirlwall, Dr. Hook, Archdeacon Allen, John Mason Neale, J. B. Dykes, Dean Bowers, Dr. Parkinson of St. Bees, and Canon Wray of Manchester. While not attempting to be complete biographical studies like Dean Burgon's "Twelve Good Men," these sketches preserve interesting popular traits of characteristic men, and are well worth putting together.

Butler's Analogy and Modern Thought. By the Rev. A. R. EAGER, D.D. Pp. 220. S.P.C.K.

Perhaps it would have been better had the title not put Bishop Butler so prominently forward, as he is generally supposed to be difficult and abstruse. This little work is really an excellent exposition of Christian

evidences in relation to modern science, philosophy, and thought. There are valuable chapters on the available evidence for the Being of God ; on Evolution and Theism, with particular reference to the argument from design ; on Life, Death, and Immortality ; on the evidence for revealed religion ; on the probability of miracles, and on the nature of virtue. This little volume has been adopted as the text-book in the year's curriculum of the London Diocesan Church Reading Union, and ought to take a high place amongst evidential literature.

Holy Scripture : Human, Progressive, and Divine. By the Rev. T. S. BERRY. Pp. 126. S.P.C.K.

In considering the claims and character of the Bible, the recognition of all these three points is necessary to a reasonable faith. Needless difficulties have been multiplied by those who have refused to allow the human share in the composition. Other obstacles have been created by declining to acknowledge that Revelation is progressive, and that to him that hath, more shall be given. The nature of the most transcendently important element is ably stated.

The Mourner in his Chamber. By the Rev. F. BOURDILLON. Pp. 160. S.P.C.K.

Mr. Bourdillon's writings are so well known and so widely beloved that it is only necessary to mention the title and subject of this volume to ensure it a grateful welcome. The tone is throughout that of a wise and understanding devoutness.

Life's Shadows. By the Rev. C. O. BLAKELOCK. Pp. 109. S.P.C.K.

This little book is of the same character as the last, but deals not so directly with sickness and bereavement as with the sorrows of childhood, little worries, disappointment, future fears, misunderstanding, poverty and care, spiritual trials, and the like. It is written with the sympathetic experience of a true pastor.

Twelve Readings for Mothers' Unions. By the Hon. Mrs. BULKELY OWEN. Pp. 120. S.P.C.K.

These short addresses are arranged for twelve different seasons of the year. They are simple, practical, and useful.

Why am I a Member of the Church of England? By the Rev. EDWIN NOYES.

Owing to an increasing demand for this pamphlet, it has been found necessary to republish it in tract form, price one penny, for the purpose of distribution. To be obtained through the author, 22, Amhurst Road, Hackney, N.E.

A Home in the North-West. By A. MERCIER and V. WATT. S.P.C.K.

This account of life and experiences in the New World, though slightly sketched, is both graphic and interesting, the writers being thoroughly acquainted with their subject. The experiences are more encouraging to the middle than to the lower class of emigrants, and Harriet Simons' sad adventures will warn parents not to allow their daughters to cross the Atlantic without someone to look after them, and find them suitable situations.

Indian Pickles. By F. C. Playne. S.P.C.K.

We can cordially recommend this book as a delightfully fresh and amusing study of child life, character, and adventure. Useful hints may be gathered from it as to wet-day amusements, and it will prove a most suitable gift-book for children under twelve.

Uncle Phil. By MAUD CAREW. S.P.C.K.

This sweet, life-like, and perfectly natural and healthy little story carries with it a simple and very useful lesson, and will be read with great interest and delight by children of all ages and classes. It is seldom that we can give such unqualified praise to any child's book.

A Little Socialist. By ALICE M. MITCHELL. S.P.C.K.

We have here a very pretty little story, as far as it goes, simply and brightly written, which will be appreciated both by children and their elders, but the ending is somewhat abrupt and unsatisfactory, and we should like to know how the street child was disposed of eventually. The outline illustrations are charming.

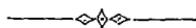
Faith. By the AUTHOR of *Hope*. S.P.C.K.

This pleasant little tale is sufficiently interesting to be read with enjoyment by the girls for whom it is intended, but we cannot say that the plot is at all a natural one. Also, when the village heroine is in distress, the appearance of a rich benevolent lady, who instantly provides her with a luxurious home, is hardly what may be expected in every-day life.

MAGAZINES.

We have received the following (May) magazines :

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



THE MONTH.

THE sum of £5,401,982, which the Church Year Book shows to have been raised by the Church at home in the year 1892 for various purposes, chiefly ecclesiastical (several philanthropic efforts not being here included), is thus roughly divided :

Assistant Clergy and Home Missions	...	...	...	£690,257
Easter offerings	...	...	...	114,050
Foreign Missions	...	...	...	235,905
Church education	...	...	...	751,132
General and Diocesan Societies	...	...	...	121,770
Church building	...	...	...	1,144,686
Endowment of benefices and parsonages	...	...	...	274,360
Burial-grounds	...	...	...	29,436
Support of the poor	...	...	...	517,410
Lay helpers, Church expenses, and other purposes, religious and secular	...	...	...	1,166,958

The following are some of the items of the £517,410 raised for the benefit of the poor :

Diocese.	Sum raised in 1892.	Population
Canterbury	£29,742	745,149
Wakefield	3,570	719,734
York	16,904	1,447,029
Ripon	7,353	1,020,110
Winchester	35,890	976,385
Chichester	21,634	549,472
Peterborough	11,900	692,909
Oxford	25,778	613,526
Lincoln	6,897	472,495

Meetings and services in all parts of London north of the Thames have been held for the Bishop of London's Fund. The annual report states that since its commencement thirty years since, under Bishop (afterwards Archbishop) Tait, the fund has expended on clergy and lay agents £230,000, on mission rooms £130,000, and on church building £320,000. It has promoted the erection of 172 churches, 153 of which have had districts legally assigned to them, with an aggregate population of 1,033,650, and endowments from the Ecclesiastical Commissioners amounting to over £50,000 per annum; 138 of the above churches are within the area of the diocese of London, as at present defined. Last year the total receipts amounted to £26,451 8s. 3d., as compared with £28,565 6s. 1d. of the previous year. It must be remembered, however, that in 1892 the legacies amounted to £8,910, whereas in the past year only £3,553 was received from that source. Apart from this fluctuating item of revenue, it is satisfactory to find that there has been an increase of £4,510 8s. 9d. in the church collections, subscriptions and donations. The summary of grants made during the year for the various objects of the fund is as follows: missionary clergy, £1,944 17s. 8d.; additional curates, £3,291 15s. 11d.; endowment of curacies, £1,000; lay agents, £2,665 19s. 7d.; mission buildings, £5,811 1s. 8d.; churches, £9,425 16s. 9d.; vicarages, £384; schools, £495; total £25,018 11s. 7d. In conclusion*the report says:

Whilst, therefore, we express our grateful thanks to all who have in any way responded to our appeal, we are compelled to add that we are not receiving nearly enough to enable the fund efficiently to perform that task for which it exists.

In London and the suburbs (with the exclusion of the city and rural parishes, which are under different circumstances), in those parts where no wealthy inhabitants or supporters are to be found, there are 39 parishes with an income under £200, 26 between that and £250, and 30 between that and £300, so that there are 95 needy and populous parishes with an income below £300 a year. In the first batch of the above list there are 21 parishes without vicarages, in the second 10, in the third 20; so that 51 of the list are without that important adjunct to a healthy and active parochial life, besides a very large number more not included in it.

The religious and philanthropic meetings connected chiefly with evangelical principles, which occupy six or eight weeks at this time of the year, are being carried on with extraordinary vigour. The Church Missionary Society, for instance, which, in spite of an increased income, had exceeded it by its expenditure, in obedience to growing demands, to the extent of £13,000, was able in a few days not only to wipe out that deficit, but to start afresh with a sum of between £3,000 and £4,000 to the good. It had meetings in Exeter Hall and St. James's Hall morning, afternoon, and evening, with overflow assemblies besides. Conspicuous as the zeal of former anniversaries has been, that of the present year is probably unprecedented.

The Annual Report of the Society for the Propagation of the Gospel shows an increase of more than £1,000 in the freewill offerings made to

the General Fund of the Society during the past year, on which the work of the Church abroad so largely depends. The total income of the Society for the year 1893 amounted to £113,079 13s. 4d. It is mentioned that the Society supports 718 ordained missionaries, including ten Bishops, 2,300 lay teachers, and 2,600 students in its colleges in different parts of the world, while in the schools of the missions in Asia and in Africa about 38,000 children are being educated.

Parallel in its richness in good works to the parish year-book for St. Mary Abbott's, Kensington, is that for St. Jude's, South Kensington. It shows the largest amount by £200 ever received in one year in the history of the church, viz., £6,416. The various amounts subscribed during the year are as follows: for Home Mission work (including the British and Foreign Bible Society), £1,146, of which £600 was distributed among poor parishes in Kensington and Fulham, Whitechapel, and other parts of the Metropolis; for Foreign Mission Work, £628; for Diocesan Societies, £309; for Clergy Funds and Church Education, £551; for relief of the poor and sick, Hospitals, Convalescent Homes (including the proceeds of the sale of the work of distressed ladies), £2,089—making a total dispensed in charitable undertakings and church work of upwards of £4,725. The actual expenses of the church, services, etc., including the choir, came to £1,056, the balance being under the head of "Miscellaneous," and including certain appropriated contributions in hand. The following are the grants made in 1893 by this fortunate parish towards parochial work in London alone, not including hospitals, nor Church societies (such as C.P.A.S. or C.E.T.S.) which work in London:

	£	s.	d.
Money grants in parishes in North Kensington and Fulham	...	298	10 0
Ditto at Christmas	...	50	0 0
Grants to various parishes in other parts of London	...	35	0 0
To London clergy (personal)	...	80	0 0
Curate's stipend, Whitechapel	...	150	0 0
Factory Girls' Club, Whitechapel	...	135	0 0
East London Church Fund	...	50	0 0
East London Nursing Association	...	5	0 0
Bishop of London's Fund	...	168	0 0
London Diocesan Home Mission	...	69	0 0
Kensington, Church Schools	...	158	0 0
To sick and poor in St. Jude's parish	...	65	0 0
		£1,263	10 0

The late Lord Crewe has bequeathed to the Chester Infirmary and to the Stafford Infirmary £200 each; to the British and Foreign Bible Society and the Society for Promoting Christian Knowledge, £200 each; to the Church Missionary Society, £50; the North Staffordshire Infirmary, £100; St. George's Hospital, £300; Westminster Hospital, £100; the Seamen's Hospital, Deptford, £100; to the Governesses' Benevolent Institution, £50; and to the Widows' Society, for relieving widows in the first year of their widowhood, £50.

The late Bishop of Nottingham (Dr. Trollope), who left personalty of the value of £50,790, having conveyed to trustees certain freehold hereditaments known as the Bishop's Almshouses, bequeathed to the trustees £1,300 to apply the income for the insurance and maintenance of the almshouses and the benefit of the almspeople. He also bequeathed £100 to the Poor Benefice Augmentation Association.

The late Miss G. Rolleston, of Hyde Park Terrace, has left a legacy of £1,000 to the Society for Promoting Female Education in the East.

Mr. Assheton Smith, Vaynol Park, Bangor, has given £500 towards the restoration of the ancient parish church of Carnarvon.

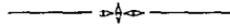
A new church is to be built in Yeovil with £10,000 bequeathed by the late Mr. Henry Cole. The population of the town is rapidly increasing, and the attendance at the other two churches quite justifies the proposed steps.

The living of Willand, near Cullompton, has, by the strenuous and praiseworthy efforts of the vicar, been increased from £110 to £131. The fund from which the interest is derived was contributed to from the Bishop of the diocese down to the poorest parishioner.

Towards the £2,000 required for the purpose of acquiring freehold land on which to build a vicarage as a memorial to the Rev. F. J. Ponsonby, late Vicar of St. Mary Magdalene, Munster Square, the sum of £1,200 has been collected. Mr. Andrew Oliver, of Bedford Row, has given £3,000 for the building, and operations will begin immediately.

Lord Burton has formally handed over to the Bishop of Lichfield the deeds of a new Church Institute for St. Paul's parish, Burton-on-Trent. The building has been erected at a cost of over £10,000, the whole of which has been borne by Lord Burton, whose gifts to the borough of Burton during recent years amount to more than £100,000.

Sir Francis S. Powell, M. P. for Wigan, has most generously contributed £2,250 to the enlarging of church schools in the town, and £2,000 of it is for the schools of St. George's parish, of which Sir Francis' father was at one time vicar.



Obituary.



A *TIMES* telegram from Melbourne announces the death of the Right Rev. Sydney Linton, D.D., Bishop of Riverina, which took place after a brief illness. Dr. Linton was a son of the Rev. Henry Linton, Rector of St. Peter-le-Bailey, Oxford, and Honorary Canon of Christ Church. He was educated at Rugby and at Wadham College, Oxford, where he graduated and took a Second Class in law and history in 1864. He was ordained deacon in 1867 and priest in 1868. He was Curate of St. Mark's, Cheltenham, from 1867 to 1870, Vicar of Holy Trinity, Oxford, from 1870 to 1877, and Vicar of St. Philip's, Norwich, from 1877 to 1884. In the latter year, on the formation of the See of Riverina, he was appointed the first Bishop. He was created an honorary D.D. of Oxford in 1884. In 1887 he married Jane Isabella, daughter of the Rev. Professor Heurtley, Canon of Christ Church, Oxford.

At the annual meeting of the Society for the Propagation of the Gospel in Foreign Parts yesterday afternoon, the Archbishop of Canterbury announced the death of the Right Rev. Charles Alan Smythies, Bishop of Zanzibar and Missionary Bishop in East Africa.

A message had been received at the office of the Universities Mission to Central Africa from the secretary, the Rev. Duncan Travers, dated Aden, May 10, stating that Bishop Smythies died on Monday morning (May 7) of fever, and was buried at sea. Mr. Travers had been on a visit to Zanzibar, and was known to be returning by the French mail which left there on May 3, and it is supposed that Bishop Smythies, being unwell, started with him for Aden for the benefit of a sea voyage, but that his illness took a serious turn, and that he died four days after leaving Zanzibar. Bishop Smythies was educated at Trinity College, Cambridge, where he graduated B.A. in 1867, proceeding M.A. in 1871, and D.D. in 1883. From 1869 to 1872 he was Curate of Great Marlow, and from 1872 to 1880 at Roath, Glamorganshire, where he was Vicar from 1880 to 1883. In 1890 he received the honorary degree of D.D. from the Universities of Oxford and Durham. He was consecrated Missionary Bishop of Central Africa in St. Paul's Cathedral on November 30, 1883, the title being changed to that of Lord Bishop of Zanzibar and Missionary Bishop in East Africa in 1892. By the death of Bishop Smythies the cause of Christian missions in Africa loses a most earnest and devoted servant, and the intelligence of the sad event will be received by the large circle of his friends and admirers in this country with unfeigned sorrow.

The rejoicings for the reopening of the Cathedral at Norwich had a sorrowful prelude in the sudden death of the Hon. John Thomas Pelham, who resigned the Bishopric last year, after an episcopate of thirty-six years. He was son of the second Earl of Chichester, and grandson of the fifth Duke of Leeds. Educated at Westminster and Christ Church, Oxford, he remained till 1852 in a small Norfolk parish. In 1847 he became an Honorary Canon of Norwich and Chaplain to the Queen. In 1852 he took charge of Christ Church, Hampstead, and in 1855 was appointed by Lord Palmerston to the parish of Marylebone. In 1857, on the advice of Lord Shaftesbury, Lord Palmerston nominated him for the Bishopric of Norwich in succession to the father of Dean Stanley. He was a diligent, quiet, gentle, firm and eminently Christian chief pastor, an excellent man of business, absolutely independent and impartial in his administration, an unrivalled chairman, and always courteous, friendly and conciliatory to all. He carried out with unostentatious vigour the reforms begun by Bishop Stanley. A diocesan Church association was formed, rectories and vicarages provided, schools improved and increased, churches restored, and benefices augmented. On every hand were evidences of the Bishop's quiet and unassuming influence, without any assertions of personal rule and preferences. He never swerved from his strict evangelical principles, but to the comparatively slight impression which the extreme type of high Churchmanship made upon his diocese he preserved a complacent and even tender attitude. He was above everything a man of deep personal piety, firmly convinced of the supreme value of evangelical truth, passing his days in contemplation of the unseen world.