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THE
CHURCHMAN

DECEMBER, 1893.

ART. I.—ON THE POSITION AND RIGHTS OF THE
LAITY IN THE CHRISTIAN CHURCH.

THE position and office of the laity in the primitive Church may be considered from two different points of view, each of them contributing towards the solution of the many and difficult problems which arise out of the slenderness of the historical material we possess for the inquiry, and the distortion which has been given to them by the controversialists of every subsequent age. The first kind of evidence is of a historical and documentary character, and the argument arising out of it assumes a synthetical form. The second arises out of the examination of the claims and rights of the laity which lie (as it were) dormant under the Church in its developed state, recognised in principle, but in abeyance in their practical exercise. This is an argument rather of an indirect than a direct character, but is as necessary as the former, inasmuch as it represents the result of the various influences which reigned in the Church of the earliest period, and the permanence of the principles which guided it from the beginning. The former argument has been almost exclusively used during the long controversies which have agitated the Church in all its history; and the failure to consider the second has led to all those extreme claims on the part of the clergy which so seriously disturb the relations between the two great divisions of the ecclesiastical body.

The historical evidence may be subdivided into three periods: (1) The period of the Apostolic Church; (2) that of the Apostolic Fathers; (3) that of the Apologists, which extends to the age when the organization of the Church became more complete, and was gradually assimilated to that of the empire.

I. The consideration of the first period leads us to fall back upon the origin of the Christian Church, and the constitution

of the synagogue out of which it came. In the close of the year 53, or the beginning of 54, St. Paul arrived at Ephesus, and for three months carried on his preaching in the synagogue there. Then it was, that owing to the resistance given to his doctrine, "he separated the disciples, disputing daily in the school of one Tyrannus. And this," we read, "continued by the space of two years" (Acts xix. 8, 9, 10). Here we see clearly the first formation and organization of the Christian Church as a separate body, and cannot but arrive at the conclusion of the great Neapolitan historian Giannone: "As the Apostles and their successors propagated the Gospel in the provinces of the East through the synagogues, which they found after the dispersion of the Hebrews to have been instituted in many of its cities, the Churches began to adapt their external polity to that of the synagogue, to give the superintendence to one of their ministers, and to take the same form it had adopted" (Indice dell' Opera de' tre Regni).

The two years during which the formation of the Ephesian Church was carried on, enabled the Apostle to assign to every member of it his appointed duties and office. And it is memorable that to the Ephesian Church he describes more fully than to any other the constitution of the newly-organized body in the words, "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers" (Eph. iv. 11). Here we see a division of office and labour, but not of order and caste. The law of the synagogue recognised no other. A priest had in it no higher place than any of its lay members, and the chief of the synagogue (the ἀρχισυνάγωγος) might be a layman, and was only chosen for his higher attainments and greater fitness for the office. In reply to an inquiry I made of my learned friend the present Chief Rabbi, he writes :

"It does not admit of doubt that it was not necessary in ancient times, nor is it necessary now, that the 'ruler of the synagogue should be a priest, a descendant of Aaron. He was chosen for his learning, knowledge, piety, and character; nor was it necessary for the prophets to be of priestly descent.'"

How exactly these words correspond with the description of the presidents of the Christian assemblies given us by Tertullian must be obvious to every reader: "Præsident probati quique seniores, honorem istum non pretio sed testimonio adepti." The sacerdotal system had passed away when the only means of carrying it on, the temple and its entire sacrificial institutions, had ceased to have any existence or capability of renewal. The theory that a priestly order or caste is revived under Christianity, supposes that the Christian Church came forth from the temple instead of from the syna-

gogue, and that a new priesthood of popular election was substituted for the priesthood of Divine appointment and hereditary descent; an assumption which no one can entertain for a moment who reads the Epistle to the Hebrews with impartiality and intelligence, and recognises it as a connected and elaborate argument against any claim to a priestly office under the exclusive and eternal priesthood of Christ. We cannot but observe that every office described by the Apostle in the passage already referred to is one of duty and labour, and not of privilege or caste. The title claimed by the Apostles themselves is that of elder, a word indicating only age and experience—the other titles represent offices of teaching and guidance; not a vestige is to be found anywhere of that division between the “ordo” and the “plebs” which we find at a later period, and which Tertullian alleges to have arisen from “ecclesiastical authority,” not even claiming for it an Apostolic origin. The word *κλήρος* in the single passage in which it is found in the New Testament (1 Pet. v. 3) is applied to the laity as the lot or heritage of God in opposition to the ruling body, while the priesthood in its high and spiritual sense is diffused over the whole Church (1 Pet. ii. 9). Throughout the Epistles of St. Paul it is impossible to trace a single indication of a separation of *order* in the Church of Christ. They are addressed to the whole body of the Church in every city or district whose necessities had called them forth. They enjoin a mutual ministration rather than a submission of one class to another. We read in them the perfect equality subsisting between all the members of the Church, and giving it that corporate or collegiate form in which all the members have equal rights, however different or distant their places may be in the spiritual body.

The Christian Church has been defined by the great Canonist Böhmer as a *societas æqualis*, presenting no differences of order, caste, or privilege, in contrast with the civil kingdoms or states which constitute *societates inæquales*, including every diversity of station and authority.

“For,” he observes, “unlike that form of external society which involves a governing and governed class, it is associated by a voluntary pact and agreement among its members either tacit or expressed. It resembles, therefore, rather the form of a college or corporation in which the members have equal rights, and whatever is done in the name of the body for its conservation is determined by all its members.”¹

This proposition he founds:

1. In the intention and words of Christ Himself (Luke

¹ Jus. Eccl., tom. i., pp. 849-854.

- ix. 46; Matt. xxiii. 1; Mark ix. 34; Matt. xx. 26; Luke xxii. 27; John xiii. 13; Matt. xxiii. 8.
2. On the practice of the Apostles (Acts i. 15, vi. 2-5; Acts xv., etc.
 3. On the fact that in the communications of the primitive Churches with one another, Churches, and not individuals, are addressed.
 4. On the fact that the names of presbyter and bishop represent not a ruling, but an inspecting and directing power.
 5. On the dependence of both these orders upon the whole Church, and the power of judgment and even deposition which resided in the whole body.
 6. On the fact that Church censures and judgments were pronounced in the presence and with the consent of the entire body.
 7. And that all laws for the regulation and discipline of the Church were passed synodically.
 8. From innumerable testimonies of the earlier Fathers which he cites.

From this original equality, the rights and powers of a general council, the representative of the whole body of the Church, are derived; the impossibility of assembling the entire community as in the earliest age rendering a representation of it by delegation a necessity. And here it must be observed that this equality in the Christian body by no means disturbs that principle of ministration and subministration, and those distinctions of office which must exist in every organized body. Public officials and their respective duties are as clearly marked out and as readily accepted in a republic as in a monarchy. Our Lord, therefore, while He repudiated for His disciples the title of Master, yet chose His Apostles for official rule and pre-eminence, the equality of the Church remaining undisturbed. Yet there was no severance of order, or division of caste; the law of mutual subjection preserving the original equality of all the members.

II. As we approach the period of the Apostolic Fathers, we find in that a development of the individual authorities of the Church, which naturally tends to limit the exercise of its collective powers. The Presbyterial head of the synagogue was now assuming a headship more nearly resembling that of the future bishop, though the offices were not yet distinctly separated. Yet the principle that the authority of the Church resided in the whole body and not in the individual is clearly vindicated in the former Epistle of St. Clement, which is addressed "from the Church sojourning in Rome" to that of Corinth. In this remarkable and precious monument of the

transition period, we note how gradually the government of the Church was evolved from its first principles, and how clearly the correspondence of one Church with another was limited to consultation and persuasion. The same feature is marked in the Epistle of Polycarp, and in the account of his martyrdom as it was communicated from the Church of Smyrna to the Churches throughout Asia. In this we only find mention of presbyters and deacons, which feature is one of the many indications that the so-called letters of Ignatius in which the episcopal office has so premature and almost mediæval a development cannot be assigned to the age which it claims to represent. The testimony of the Apostolic Fathers is necessarily rather a negative and indirect than a positive and direct one. Their writings imply by their silence that the Church in its outward organization had departed very little from the simple lines which are traced in the writings of the Apostles; and the picture of early Christianity given us by the apologists does not bring us much nearer to the state of the Church as it was in the day of its adoption by the empire.

III. Of these early defenders of our faith Justin Martyr claims the first mention. His description of the assemblies of the early Christians, which would naturally indicate the relations between the ministerial body and the congregation, the teachers and the taught, gives a clear view of the Christian Church as it emerged from the synagogue. We have in it the reader and the preacher in the exact form and order in which we see them even in the modern Jewish synagogue. After the reading of the Scripture by the one, we find an exposition or sermon by the president, who represents the ruler of the synagogue; and after prayers, which doubtless were formed on those of the synagogue, the germs of which are clearly visible in the earliest liturgies, there follows a distribution of the Eucharist. It does not appear whether the right of expounding the Scriptures was exercised by the reader, but the precedent of our Lord's exposition in the synagogue (Luke iv. 16) leads us to the belief that so sacred a tradition must have been carried down in the Christian Church. The division of gifts and labours described by St. Paul (Rom. xii. 6-8) makes so little difference between those to whom they are assigned, that we can hardly trace the lines which separate their office and work. Prophets (expounders of Scripture), ministers, and exhorters are brought into such a union of work that it is hard to classify them in their official order. How long this co-operation of Christian labour and proof of the love which animated it was carried on in the Church is not easy to determine. That there are clear traces of it in the second century the description of Justin Martyr gives sufficient

evidence. That a ruling authority was exercised by the presidents or elders, who represented the rulers of the synagogue of the earlier day, cannot be disputed. But this by no means established a difference of order or *caste*, but merely had an honorary character, as the position of the Chief Rabbi in the present Jewish Church as clearly indicates. The Epistle of Clement to the Corinthians throws but little light upon the actual position and mutual relations of the rulers of the congregation and the congregation itself. We see the presidents of the assembly described as elders, and the ministers of the synagogue as deacons; but the heads of the Church are not separated in authority from the body, and the Churches address each other in their corporate character, and not in the person of their individual rulers. Approaching the age of Tertullian, we observe a development in the relations between the ministerial body and those to whom they ministered, and distinctive terms are first used to mark their separate *status*. The works of Tertullian are divided by commentators into three periods—those written while he was yet a Catholic, those written after he became a Montanist, and those which are only probably Montanistic—while of one or two other works nothing certain can be pronounced.¹

But this division of them does not materially affect our subject. For though the tract “*De Exhortatione Castitatis*” is placed by Bishop Kaye and others among the writings of the second class, the establishment of a distinction between the *ordo* and the *plebs*, the clergy and laity, is referred to “ecclesiastical authority”—the authority of the whole Catholic Church. This is a general proposition derived from a view of the entire body, and is not affected in any degree by the fluctuations in the doctrine of the writer, of which it is absolutely independent. Montanism was rather doctrinal than ecclesiastical, and the outward relations between its followers were not affected by their new profession. This is manifest from the fact that the bishop of Rome of that day (as Tertullian himself tells us) leaned towards a belief in it. The much-vexed passage on the separation between the laity and the clergy runs thus: “*Differentiam inter Ordinem et Plebem constituit ecclesiæ auctoritas et honor per Ordinis consensum sanctificatus.*” Bishop Kaye translates this passage: “The authority of the Church and its honour, which derives sanctity from the assembled clergy, has established the distinction between the clergy and the laity.” Tertullian concludes from this that, “in places where there are no clergy, any single Christian may exercise the functions of the priesthood—may

¹ See Bishop Kaye’s “Tertullian,” p. 61.

celebrate the Eucharist and baptize." We are not concerned here with the argument which he founds upon these statements. They point evidently to the first stage of the development of the separation between clergy and laity, and to the authority upon which it rests. One point in this passage is worthy of note. The difference between the *ordo* and *plebs* is made one of ecclesiastical arrangement, and no idea of a sacerdotal office is involved in it. The priesthood of the Church remains where St. Peter left it; a spiritual kind of nobility extended over the whole Church. In this sense Tertullian asks: "Nonne et laici sacerdotes sumus?" We hear of no consecration to such an office, election, or appointment (according to the precedent of the choice of Matthias) alone separating the *ordo* from the *plebs*. The election by the people, which extended to the highest offices of the Church, including even the popes and patriarchs, lies at the root of the subject we are considering, and destroys every vestige of a proper sacerdotal caste, as it proves the origin of all jurisdiction in the Church to lie in the electorate, and not in the elected; to be, in fact, a delegation of the administrative or executive power to the only parties who could properly exercise it, and who became thereby representatives of the whole body. This principle and the grounds upon which it rests have been ably asserted and illustrated by the great Bishop of Avila, Alfonsus Tostatus, in his Commentary on Numbers (chap. xv.). It must be obvious to everyone that a sacerdotal order or dynasty cannot be created or perpetuated by means of election, which introduces a principle altogether foreign to it and incompatible with it. Had our Lord and His apostles designed to create a new hierarchy in the place of that which was so soon to pass away, they would have clearly marked out the line of succession by which it was to be carried on, and established a new Levitical order to perpetuate it. They would not in any case have left so sacred an order to the chances and risks of a popular election.

IV. Between the time of the Apologists and that of the establishment of Christianity in the empire a transition period elapsed, during which the external development of the Church made a very remarkable progress. The distinction between the laity and the presbyters, of which the first lines are to be traced in the Apostolic Fathers, led on to a further separation between the presbyters and the bishops, and to the gradual merging of the powers, which were originally exercised by the presbytery in common, into the episcopate. The old rule, "Quod frustra fit per plures quod fieri potest per pauciores," led to the gradual absorption of the authority, which was once diffused over the community, by the chief member of it; and

the influence acquired by the bishops, as the custodians and dispensers of the property of the Church during the important interval between its endowment and actual adoption by the State, gave to the episcopate a new position and hierarchical character, which it never claimed in an earlier and better age. This brought with it the ideal, so foreign to the spirit of primitive Christianity, of a sacerdotal priesthood, a sacrificial ritual, and a separation of order and caste, as well as of office and labour. The relations between the laity and clergy became thus fatally strained, and at last dislocated; and until the rights of the laity were vindicated by the Councils of Constance and Basle, and their claim to a portion of the government of the Church asserted and established, they were reduced to a spiritual slavery, which destroyed every memory of that day when St. Peter proclaimed them to be "a chosen generation and a royal priesthood."

The writings of St. Cyprian, especially his letters, present the most important evidence we possess in regard to this transition period. In his Sixty-eighth Epistle he writes of the election of Sabinus to the bishopric: "Since the people themselves have chiefly the power of electing worthy priests and rejecting unworthy ones . . . this course we have seen adopted in the ordination of our colleague Sabinus, who by the suffrage of the whole brotherhood, and in the presence and judgment of the bishops who had met together and had written to you, received the episcopate." Here the "whole brotherhood" (evidently meaning the laity) are contrasted with the bishops who joined in the consecration. Those who contend in our Church for a succession through consecration and episcopal laying on of hands, forget altogether the supreme place which election and the popular suffrage held in the earlier and better ages of the Church. In view of this, Archbishop Cranmer replied to one of the questions of Henry VIII.: "In the New Testament, he that is appointed to be a bishop or priest needeth no consecration by the Scripture, for election or appointing thereto is sufficient."¹ The Roman Church, which preserves not a few of the earliest principles of Church-government in a kind of dormant state, has at this point given a remarkable evidence in favour of our present contention. For the Pope enters upon all the authority and jurisdiction of his office before his coronation, which is equivalent to the consecration in the case of an ordinary bishop. Urban VII. died before his enthronization, yet exercised every function of the papacy. Clement V. excommunicated everyone who held the contrary doctrine.²

¹ Burnett, "Hist. of Ref.," vol. i., App., p. 228. Ed. fol., 1679.

² "Leti Itin. di Roma," P. ii., p. 388.

But this part of our inquiry belongs rather to the second division of the main question, the argument derived from the present state and discipline of the Church. We have shown that the root of jurisdiction in the Christian Church lies in the Church itself as a corporate body, and not in the clergy or the episcopate, and devolves upon these latter by an act of delegation, and not by an inherent right. "Claves datæ sunt non uni sed unitati" was the great thesis of St. Augustine, and was nobly vindicated in the great synodical period of the fifteenth century, when the representatives of the whole Church, both lay and cleric, reformed and reconstructed the hierarchy on what may be called a constitutional basis. At the Councils of Pisa, Constance, and Basle, lay members took part not only in the debates, but in the divisions of the Council. "The memory of the Council of Constance," were the words of the Cardinal of Arles in the Council of Basle, "is still fresh, where very many of us were present, including myself, who was not then a cardinal or bishop, but only a doctor; and saw that inferiors were admitted to the decision of great questions as well as bishops."¹ The rights of the laity to a decisive voice, even in General Councils, was eloquently vindicated by Andrew, Bishop of Megara, in his work called "Gubernaculum Conciliorum," addressed to Cardinal Julian as the president of the Council of Basle. His reply to those who alleged that the ancient Councils did not admit the laity to a deliberative or decisive vote is a significant rebuke to the exclusives of a later age: "If any should say (which I do not, however, grant) that in other Councils of old they were not admitted, I reply that this rule does not hold; nor is it necessary that because they were excluded then they should not be admitted now. For the Holy Spirit can inspire one thing at one time and another at another, according to the character and changes of the times" ("Gub. Conc.," part vi., c. iii.).

But we proceed to the second division of our subject, the argument for the rights of the laity and the proof of their original status, which we derive from the examination of the principles which have survived in the present Church, and which even now direct its course.

II. And here we must fall back upon Tertullian's suggestive words: "In places where there are no clergy, any single Christian may exercise the functions of the priesthood, may celebrate the Eucharist and baptize." Further on he writes: "If, therefore, you possess within yourself the right of the priesthood, to be exercised in cases of necessity," etc., assuming that this right is inherent in every Christian, though dormant

¹ *Æn. Sylv. de Gestis Conc. Basil.*, l. i.

and, as it were, in abeyance until it is called forth by some occasion of necessity. It is obvious that necessity could never create a right, but only call into exercise a right already existing—in such a case, as the Canonists say, “*jus singulorum reviviscit.*” In the case of baptism, which was held to be of necessity to salvation, the right of the laity has survived in every part of the Church. Even if administered by a layman without actual necessity, the sacrament is valid, though the ecclesiastical offence described as “irregularity” would be committed. The right of administering the Communion to one’s self, though almost universally exercised in the Church of the fourth and fifth centuries, and to the ascetics living in the deserts an inevitable usage, became obsolete in later ages. The consecration of the elements remained with the clergy, while the liturgical accompaniments and the reception were exercised by the laity. In this case and by these means the necessity, arising absolutely in the case of baptism, could be anticipated and provided against. The well-known passage of St. Gregory Nazianzene describing the self-administration of the Sacrament by his sister Gorgonia gives an eminent illustration of this usage. But it is less to the actual usage than to the inherent right which it indicates, and to the permanence of that right in the Church, which we would draw attention in connection with our present subject. That it points clearly to the original equality of every member of the Christian Church, and the absence from it of any proper sacerdotal claim, must be obvious to every impartial inquirer. This universally admitted right is protected by a most important safeguard, the baptismal compact which every Christian forms with the Church on his entrance into the Covenant. By it, the simple terms of the Creed are offered by the Church and accepted by the baptized person as the sole condition and test of his discipleship, to which, as in a mere earthly compact, no article can be added without the consent of both the parties to it. This is a most important but a much neglected principle, and its violation has led to all those divisions of Christianity which everyone affects to deplore, though none is prepared to make the concessions which can alone remove them. The right to all the privileges of his new profession is given in baptism to every Christian, nor can he be deprived of that right but by the act of the Church legally depriving him of it by a formal process of excommunication.

From this freedom of church membership he derives also that franchise in the election of church officers which has already been referred to, and which was exercised in the choice of bishops and priests by the various churches in their free assemblies, but was usurped by the secular powers and by the

chapters, until no trace of it remains in our day. At no point has the Christian Church swerved more completely from her first principles than in this, though the election even of an apostle by the whole Church gave a precedent for the popular choice, often indeed cited, but never in recent times acted upon.

Christ bestowed the gift of His Divine Presence upon the whole Church, and not upon any special order or class of men in that Church; and with His Presence He bestowed also His power, which was inseparable from it. Hence John of Segovia uttered in the Council of Basle that noble sentence: "Quaerenda non est alia potestas, ubi præsens est divina majestas."¹

It is vain to talk of apostolic succession and episcopal orders as vital and essential to the organization of the Church, when the first principle of that Church, the elective right inherent in all its members, has been usurped and set aside. Until this is restored there must remain an element of illegitimacy in the Church, and a violation of its freedom, for which not the most undoubted succession of its bishops or clergy can ever compensate.

In the great synodical period of the fifteenth century the real principles of ecclesiastical order and jurisdiction were in a manner rediscovered, and as far as possible reduced to practice. In the chaos of the triple Papacy and by the deposition of the three anti-popes it became necessary to establish the rights of the whole Church against any one of its separate orders, and the claims of a General Council as representing, however imperfectly, the whole body were gradually evolved. It was then that the elective rights of the laity reappeared, partially at Constance, where the laity and members of the religious orders took part in the debates, but more fully at Basle, where they were vindicated by the greatest divines and orators of the Council, and by the luminous writings of the most illustrious of the theologians of the day, Alphonsus Tostatus, Bishop of Avila; while Andreas, Bishop of Megara, addressed to its president his remarkable work, already cited, the "Gubernaculum Conciliorum." "Jurisdiction," affirms Tostatus, "in its origin and in its virtue is in the community, inasmuch as all persons who receive it receive it by means of the community, because *they* can exercise it, but not the whole body. And this seems to be the case in regard to the keys of the Church. For these are given by Christ to the whole Church; but as the Church cannot collectively exercise the power, as it is not an individual, He gave it to Peter in the name of the Church."²

¹ Ænææ Sylvii Hist. Conc. Basil., l. i.

² "Comms. in Num.," c. xv.

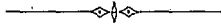
How fatally this limitation of jurisdiction resulted in the swallowing up of the legislative by the executive power is too well known to every student of ecclesiastical history. The power of the laity was first absorbed by the clergy, the original rights of the presbyters by the bishops, and, lastly, the rights of the bishops by the patriarchs, two out of whose number, from their influence as representing the capitals of the two empires, became at last autocrats over the whole Church. The dependent position of the Patriarchs of Constantinople on the Eastern emperors effectually crippled their power in the earlier Byzantine period; while Rome established on the ruins of the more ancient empire, and by means of the conversion of the heathen races of Western Europe, an authority, half civil, half spiritual, which has no parallel in history.

The adoption of Christianity by the State led on inevitably to these successive usurpations. It was the policy of the emperors, a policy which arrived at its completion in the reign of Justinian, to bring the Church into a perfect correspondence and even identity with the empire. The equality which was an essential feature in the organization of the Church was thus broken up, and the various gradations of the hierarchy raised one above another, with the natural result of leaving the laity in a position of inferiority and even degradation, which the Founder of our religion never contemplated.

It is time that this great wrong should be redressed, and the laity resume the place which they were designed by Christ to occupy in the spiritual household. Much has been done in our own Church towards restoring the balance of power between the laity and the ministerial order, but much more yet remains to be done. The association of the presbytery with the episcopate, and with lay officials with both, in the discipline and administration of the Church; the removal of restraints and disabilities created by political exigencies and the results of earlier controversies; the rights of the congregations in their churches, and their due influence in the direction of its services—these and much else remains to be done before the balance now so greatly disturbed can be readjusted. If this work of reformation were actively entered upon, the reunion of the Nonconformist bodies—who were alienated from our Church less from doctrinal than disciplinary causes, less from the establishment of the Church than from the abuses which have ever attended an established church, and of which its political combinations and complications have made a removal so difficult—would be a comparatively easy thing. In some points these severed churches have preserved a more primitive order than ourselves, and the popular election of their ministers has fulfilled in them the most important of the conditions required

in the apostolic and primitive Churches, and a succession which, according to the great Nazianzene, is the only real apostolic succession—that of a sound doctrine and a free election.¹ Unfortunately our Church controversialists enter the field against Nonconformity with any feelings but those which the rule of St. Augustine demands: “Nemo nostrum dicat se jam invenisse veritatem, sic eam quæramus quasi ab utrisque nesciatur.”² If we could but search for union with this real love of the truth, we might soon pass from a mere *modus vivendi* to a peaceful and godly union with those who have been parted with us too long. Till then, “whatever be the result of that movement towards reunion which is the object of so many prayers and the subject of so many labours, we must attend to that spirit of Christianity which every Christian society professes, and to that mutual peace which their common interests and the welfare of mankind engage them to maintain, leaving to the providence of God the work of bringing them into a nearer and more perfect union when the moment determined on by Him who overrules all things shall have arrived.”³

R. C. JENKINS.



ART. II.—THE WORK OF THE SUNDAY-SCHOOL,¹

THE JUBILEE OF THE CHURCH OF ENGLAND SUNDAY-SCHOOL INSTITUTE.⁴

AT the time of the Sunday-school centenary in the year 1880, a very interesting subject for historical investigation was suggested in the address presented to the Archbishop of Canterbury by the committee of the Church of England Sunday-school Institute. “We believe,” wrote the committee, “that it is scarcely too much to say that the system of national elementary education, which has been called into existence during the last hundred years, owes its origin in great measure to the persevering efforts of those who were instrumental in the foundation of Sunday-schools. And if at the present day the Sunday-school teacher is free from the necessity of spending the short hours of Sunday teaching in any attempt to give secular instruction, and is able to devote all his time and

¹ See the discourse of Nazianzene on the anniversary of St. Athanasius.

² “Com. Epist. Fundamenti,” c. iii.

³ “Tabarand, de la Réunion des Communions Chrétiennes,” p. 528.

⁴ “What the Sunday-school Institute has done for Church Sunday-schools.” By John Palmer.

energies to the 'teaching of religious truth and the forming of religious character,' it ought never to be forgotten that this improved position of our Sunday-schools is also due to those early efforts by which the need of education was disclosed, and which were the means of directing attention to a national want, and of arousing a sense of responsibility in the national conscience."

To trace out the history of education, religious and secular, during the last century; to show how in every fresh stage of development, philanthropy and religion always led the way, and became the pioneers of progress; how at every step the State has been pressed and urged on by the Church; how those who have been most zealous in the work of the religious training of the young have also been most eager in the cause of secular instruction; to point out how the influence of the day-school and of the Sunday-school have grown up side by side; to trace out how each has acted upon the other; to register the results as they are written upon the national life and character—all this would be far beyond the limited scope of a magazine article, but would be well worthy of the expenditure of the time and effort which would be needed for its thorough investigation. It may suffice for the present purpose, however, to emphasize the claim which is put forward in the address above quoted, that it was when the cause of Sunday-schools had been warmly taken up, and the work was already spreading in every direction throughout the country, awakening the religious enthusiasm and enterprise of willing workers in hundreds of parishes, that the public mind became alive to the urgent necessity of renewed efforts in the cause of education. Or to put the matter in a very clear and concise form: Sunday-schools were started in the year 1780, whilst the National Society and the British and Foreign School Society came into existence some thirty years later; and to this statement it may properly be added that Joseph Lancaster, the founder of the British and Foreign School Society, was a firm friend and fellow-worker of Robert Raikes, the founder of Sunday-schools.

There are certain features prominent in the history of Sunday-schools to which it may be well to direct attention. Of these, the most striking is the marvellous rapidity of the growth of the Sunday-school system. The story of the foundation has been told by Robert Raikes himself, and nothing can be better than the charming simplicity of his own narrative as he describes the wretchedly ragged children whom he found in one of the lowest parts of Gloucester on a Sunday without occupation, and given up to follow their own inclinations without restraint. "The conversation suggested

to me," he goes on to say, "that it would be, at least, a harmless attempt, if it were productive of no good, should some little plan be formed to check the deplorable profanation of the Sabbath. I then inquired if there were any decent, well-disposed women in the neighbourhood who kept schools for teaching to read. I presently was directed to four. To these I applied, and made an agreement with them to receive as many children as I should send upon the Sunday, whom they were to instruct in reading and in the Church Catechism. For this I engaged to pay them each a shilling for their day's employment. The women seemed pleased with the proposal. I then waited on the clergyman and imparted to him my plan. He was so much satisfied with the idea that he engaged to lend his assistance by going round to the schools on a Sunday afternoon to examine the progress that was made, and to enforce order and decorum among such a set of little heathens." The success of the enterprise was conspicuous from the very first, and Raikes himself wrote: "The numbers who have learned to read and say their Catechism are so great that I am astonished at it."

The work so unpretending in its original design, so modestly spoken of as a "harmless attempt," so simple in its machinery as almost to provoke a smile—only the engaging of four "decent, well-disposed women" to keep school on Sunday—has grown to such dimensions that it is now co-extensive with the Christian Church, is recognised by every denomination, and is a part of the necessary machinery of every parish. In the year 1833, that is to say, scarcely more than fifty years from the starting of the first school, and within twenty-five years of Raikes' death, a Parliamentary return gives the number of scholars in Great Britain as 1,548,890. In 1851, which was the last official census of Sunday-schools, the number had increased to nearly two millions and a half. The most recent and careful investigations serve to show that the numbers have now reached the magnificent total of six and three-quarter millions in the Sunday-schools of our own country, and nearly eighteen millions throughout the whole world.

It cannot, of course, be said that these figures are absolutely accurate; but the result on the whole is so stupendous, that it fills one with wonder and thankfulness for what Christian energy has done almost within a century.

So far, however, as our own Church of England in this country is concerned, there is no reason to doubt that the estimate given by Mr. Palmer, the secretary of the Institute, is substantially correct, based as it is upon the returns made by the clergy themselves. From this it appears that the Church

of England has two and three-quarter millions of scholars under instruction, and that upwards of two hundred thousand voluntary teachers are engaged Sunday after Sunday in this most Christ-like and Christ-honouring occupation.

Even those who are not willing to go so far as the Education Commission in its report, and say that "Sunday-schools are an essential and integral part of the machinery for imparting religious instruction to the young, and that their work in the past has been of vast importance," will, at the very least, be constrained to admit that an institution which has a constituency so large, and has attained dimensions so stupendous, must be recognised as one of the religious forces of the country.

Another feature of the system which it is important to recognise is the expansion and enlargement of the original plan, keeping pace with the improvement and growth of secular instruction. When Sunday-schools were first started, the ignorance of the working classes of this country was appalling. The fierce cruelty of the law was utterly powerless to keep in check the moral degradation of the people; and as for education, it was a rare thing to find a labouring man able even to read. The natural consequence is seen in the picture set before us by Mr. Raikes of "four decent, well-disposed women" paid a shilling a Sunday to teach children to read. In our own time all this is like a dream. It is absolutely outside the range of our experience, and it is almost impossible for us even to realize the condition of things to which it refers. No doubt a noble work was done even in these early Sunday-schools, but it was done in the midst of tremendous difficulties and against tremendous odds. Some of our older Sunday-school teachers may perhaps have dim and indistinct recollections of a period when children in our Sunday-schools were taught the mechanical art of reading; and within comparatively modern times it has not been unusual to witness the painful spectacle of the Word of God being mangled and mutilated through being read round the class by children who could only with difficulty spell out its words, and who could not possibly, under such circumstances, form the slightest conception of its meaning.

But in these days we are at least delivered from the burden of the knowledge that the only teaching, whether religious or secular, which a child is likely to receive is that which he obtains at our hands in the Sunday-school. We know that there is no necessity that we should devote our time and thought to mere instruction, because every child has ample opportunities for acquiring secular knowledge, and we are able therefore to concentrate our energies upon that part of the work which is the highest and the most important. And

every Sunday-school teacher knows that an immense advantage has been given to him over his forerunners in the work, by means of the enormous extension of the secular instruction within the reach of our own memories. In building up the edifice of religious character, we are now furnished with the materials for the buildings and the implements for bringing them into proper shape. In former years Sunday-school teachers had not only to erect the building, but also to provide the materials and to furnish the implements. We ought to be abundantly grateful that we are able in these days to commence our work at a point which is very distinctly in advance of that at which our predecessors were compelled to start.

The next feature to be specially noted is the great stimulus which the Sunday-school cause has given to the development of lay work. Our Sunday-schools have been both the means of arousing enthusiasm, and the field in which the newly-awakened zeal may find fitting exercise. It is not merely that there are to-day some 200,000 volunteers engaged in the work, but that these are to a very large extent drawn from the ranks of scholars, and in their earnestness and devotion are the best evidence to the value of the cause which they advocate and support. Nor is this all; for it is the Sunday-school which is the place of training for all kinds of religious work. Search where you will, amongst the ranks of the clergy at home, or of those who have volunteered for service in the mission-field, amongst lay-preachers, and men and women in every field of spiritual activity, and you will find again and again that it was the work of a teacher which was the first undertaken, and very often that it was by means of the teaching gained in the Sunday-school that a deeper interest in Christ's cause was awakened. The late Archbishop Tait was wont to say that it was his custom to inquire of candidates for ordination whether they had been engaged in Sunday-school work; because he invariably found that men who had had this experience were far better prepared for the pastoral work belonging to the office of a minister of God.

Every parish clergyman can bear a like testimony as to the influence of the Sunday-school. It is the recruiting-ground to which he repairs for volunteers in any emergency; it is the training-school to which he looks for lay-helpers of every kind; it is the means of enabling him to discharge what without it he would find to be a very difficult task, to provide for all the young recruits in his army of volunteer workers, a sphere in which their zeal can be employed, and in which they may be trained and prepared for further service. If it is the bounden duty of every member of Christ's Church to be an active member and to undertake some work for the Lord and

Master, then it is obviously a most important matter that there should be work for him to do, if he be willing to consecrate his service to the Lord. Over and above the benefit and blessing conferred upon the children by the work undertaken in their behalf, there must be reckoned also the reflex blessing gained by the workers themselves, and by the whole Church to which they belong, which is strengthened and better equipped for spiritual warfare by reason of their service.

It must not be forgotten, however, that there are dangers to be guarded against by those who have the cause of Sunday-schools at heart.

Signs are not wanting that there is in the present day and in some quarters a dangerous tendency to lay upon the Sunday-school a burden which is too heavy for it to bear, and to claim from it a service which it is impossible for it to render. It is felt by many persons that it would be an easy and satisfactory solution of the difficulties of religious education if the day-school could be devoted exclusively to teaching secular subjects, and if upon the Sunday-school there could be laid the whole burden of religious instruction. We must be watchful against the too ready acceptance of such flattering recognition of the greatness of the work already done by our Sunday-schools, as it is only the prelude to throwing upon them an amount of work which it is impossible for them to discharge efficiently. Those who know most about Sunday-schools know best how difficult it is to secure in them the careful and systematic religious teaching which is felt to be needful even under existing circumstances, when the main facts and doctrines of religion are taught in the day-school.

The five years' course of religious teaching now being issued by the Sunday-school Institute is an attempt to in some measure supply this want; but none know so well as those by whom that course has been arranged how many are the gaps which they would desire to have filled up by more detailed teaching. Never let us be tempted to give up religious teaching in the day-school in the plausible expectation that all this can be supplied, and ought to be supplied, on Sunday. You might as well attempt to put a gallon of water into a pint jug as try to teach in one day what ought to be part of the regular instruction of every day of the week. We believe that such an endeavour would be disastrous to the best interests of the day-schools, and would be well-nigh fatal to the proper work of the Sunday-school. To teach religious facts is one thing; to form religious character, built up upon the basis of those facts, is another. We earnestly deprecate, on behalf of day-schools and Sunday-schools alike, even the least concession to so unreasonable a demand; a demand which never could be

made in good faith by any persons who properly understood what the limits of the resources of the Sunday-school must always be.

There is another danger arising out of the altered condition of our Sunday-schools to which it is necessary to refer. It is to be feared that the "four decent and well-disposed women" who taught the boys of Gloucester to read and write under Mr. Raikes's supervision would find themselves sadly out of their element in a modern Sunday-school. Education has made such rapid strides amongst the scholars that it is absolutely necessary that the teachers should themselves be better instructed and trained for their work. Invidious distinctions are often drawn between the qualifications of the trained day-school teachers and the untrained, if well-intentioned, teachers in the Sunday-school; and although we may resent the comparison, and insist that it should not be unfairly pressed, yet we cannot forget that the exigencies of the time imperatively demand that our Sunday-school teachers should be expected, it might almost be said required, to take advantage of the many educational opportunities within their reach. The sharpened faculties of intelligent children in our large towns are quick enough to detect, and perhaps even to exaggerate, the ignorance of an ill-prepared Sunday-school teacher. It must be confessed that the Sunday-school teachers of to-day are not so exclusively drawn from amongst the educated and leisure classes as would seem to have been the case in days gone by. This arises partly from the inevitable tendency of enthusiasm in a cause to grow weaker in proportion as the cause itself grows stronger and makes larger demands upon its workers; partly also, perhaps, from the fact that the facilities for travelling and change of residence render it almost beyond hope that the upper classes can ever be regular in their service in any one Sunday-school; and partly, we fear, if not mainly, from the growing tendency of the present day to devote the Lord's Day to other purposes than those which are directly concerned with the advancement of Christ's cause and the extension of Christ's kingdom. We need not stay now to discuss this question at length. It only falls within our present purpose to notice the fact as an element of difficulty in the way of real Sunday-school progress for the future.

Very early in the present century it began to be felt that the necessities of Sunday-school teachers demanded the existence of some central society which should form a bond of union between isolated Sunday-schools, and assist them in preparing themselves for their work. So long ago as 1803 the Sunday-school Union was formed, and, although it was principally in the hands of Nonconformists, there were not a few Churchmen.

who were connected with that society, and for forty years it was the only organized effort made to deal exclusively with the Sunday-school question. It is probable that the foundation of the National Society in the year 1811, and the gigantic work which was undertaken by that society in the formation of National Schools, to a certain extent diverted the minds of Churchmen from the pressing needs of Sunday-schools; and the very success of that effort led to the impression being formed that the Sunday-school was only a part of the day-school. As a matter of fact, it was largely carried on by the same teachers, who taught on the Sunday very much in the same way, and often even the same subjects, which they taught during the week. It was perhaps natural that the clergy and laity, who were straining their resources to the utmost in order to carry out this noble work of education, which has been the glory of the Church of England, should have come to the conclusion that their system was sufficient to supply every demand and to meet every want. Certain it is that the ardent supporters of the National Society have been almost the last to submit to the necessities of the case, and become earnest adherents to the Sunday-school cause. Perhaps it was only by the Elementary Education Act of 1870 that the conviction was forced upon them that some efforts must be made to provide for the religious training of those who were not attending our Church day-schools. But long before that date the voluntary Sunday-school teachers themselves found it necessary to make a determined effort to improve their own efficiency.

It was in the summer of 1843 that five Sunday-school teachers met together in the school of St. Saviour's, Southwark, to consider what should be done to provide for their own improvement in the art of teaching. Not only were they impressed with a sense of their own deficiencies, especially in comparison with the teachers of the day-schools, who were already being trained for their work, but they could find nowhere any adequate means of supplying their defects. The Sunday-school Union, indeed, had been trying for forty years to supply the need, but, as we have already said, it was never very widely supported by Churchmen. Moreover, at the time of which we are speaking, after long and somewhat acrimonious discussions, it had been finally resolved that the Church Catechism should be excluded from the catalogue of the Union. This action of the Union rendered it impossible for teachers connected with the Church to find that help which they felt they most needed.

It was therefore resolved to make an effort to form a new society in connection with the Church of England, and in

harmony with its teaching and principles. A meeting of teachers was summoned, and on November 19th, 1843, it was proposed by MR. JOHN GEORGE FLEET: "That an institution be formed, to be called 'the Church of England Sunday-school Institute.'" The object which they set before them is thus described: "To extend the Sunday-school system in connection with the Church of England is, equally with the improvement of such schools, the great aim of this society." For fifty years the Sunday-school Institute has kept these objects steadily in view, and its friends are fairly entitled to look back in this year of its jubilee and claim on its behalf that the vast expansion of the Sunday-school cause, the great improvements in Sunday-school methods and plans, the enormously enlarged opportunities which are given to Sunday-school teachers for self-improvement, the far more cordial recognition of the importance of Sunday-schools from all sections of the Church, are greatly due to the persevering and pertinacious efforts of the Sunday-school Institute and its supporters. Wherever an opportunity has been given, the Sunday-school Institute has been ready to embrace it. No more conspicuous example of the truth of this statement could be given than the action taken by the society at the time of the centenary of Sunday-schools in 1880. Supported as it was by the zealous and cordial co-operation of Archbishop Tait, it was enabled so to put forward the cause of Sunday-schools before the public mind, and so forcibly to direct attention to the subject, that from that time forward a distinct advance was made in the general appreciation of the work of Sunday-schools, and of the services rendered to the Church by the voluntary efforts of the teachers.

But, after all, this is only one incident in the history of the useful operations of the Institute. For fifty years it has kept steadily in view its main purpose of teaching the teachers and helping them to teach themselves. In order to accomplish this object it has created a special literature. From its very earliest days the society saw that the Sunday-school teacher must be properly prepared for his work. Courses of lessons were arranged, and notes provided for the instruction of teachers from a very early period; and now at the end of fifty years the Sunday-school teacher or superintendent may find upon its shelves volumes of notes upon almost every subject from the Bible or Prayer-Book which can fall within the range of Sunday-school teaching. Very early, too, a magazine was started, in order to form a means of communication between teachers, in which they might record their difficulties, and find aid from the experiences of their fellow-teachers in meeting them. It is hardly too much to claim

that the *Church Sunday-school Magazine*, which has now entered upon its thirtieth year in its present shape, is the only magazine of its kind, and affords assistance to Sunday-school teachers of a character which cannot be derived from any other source. It would be impossible to enter in detail upon an examination of the activities of the society in its literary department; but we may, at least, mention that Mr. Stock's "Lessons on the Life of our Lord" have reached a total sale of more than 100,000, while of the *Children's Hymn-Book*, published in 1880, there have been sold more than a million copies.

But Sunday-school teachers needed more than the provision of sufficient literature in order that they might properly prepare their lessons; they wanted then, and they always will want, as fresh teachers are coming forward to the work, to be shown how they are to teach the lesson to others, when they have first learned it for themselves. Training lessons are common enough now, alike amongst Churchmen and Non-conformists; but the first training lesson in connection with Sunday-schools was given under the auspices of the Sunday-school Institute and by a member of its committee. This was, we believe, in the year 1848; and the gentleman who gave it, now the Rev. Dr. Whittemore, is still living to witness the enormous extension of the plan which he adopted for showing teachers how to teach. Probably there is no single thing which has done more to improve the character of our Sunday-school work than the adoption of this method of training the teachers.

After a considerable experience, extending now over a period of some forty years of Sunday-school work, I am glad to take the opportunity of expressing my own personal obligation to the Sunday-school Institute for the benefits which I have received as a teacher from this method, which the society invented and promoted.

For many years past the deputation staff of the society, as well as the individual members of the committee, have done their very utmost to extend the system and induce teachers to avail themselves of its advantages. All honour to those men who were the pioneers of the movement, and laboured incessantly night after night to accomplish this result. It was by no means an uncommon experience in earlier days for members of the committee to start off after business hours in the city, proceed by train to some distant town, give their lesson to a gathering of Sunday-school teachers, and return to London by night train, in order to be at their offices at the usual hour. It is to the devotion of these men that the successes of the cause are due.

More recently, in the year 1870, the system of teachers' examinations was started by the society. The plan was adopted in order to set before our army of voluntary teachers the paramount importance of definite study and accurate knowledge. It is surely unnecessary in these pages to say anything to enforce the value of this object. More than 10,000 teachers have submitted themselves to the ordeal, with incalculable advantage to themselves and to the Sunday-school cause. And even this number is but a small proportion of those who have reaped the advantages of the system. For there are many who are quite willing to attend the various classes held throughout the country for the instruction of candidates, who never so far overcome their natural reluctance as to submit themselves to the examination. But the benefit which they receive is scarcely less than that which is gained by those who are successful in securing certificates.

It is not pretended, indeed, that all Sunday-school teachers have been reached in this way; but it may very fairly be claimed that the whole tone of Sunday-school work has been raised, and that Sunday-school teachers as a body can no longer be subject to the reproach that they are merely an army of untaught and undisciplined volunteers.

The annual days of intercession for Sunday-schools, observed now throughout the whole world, the Teachers' Prayer Union, the Bible-reading Union, which is still, we believe, the only Church Union with this object, testify to the great fact that we rely as Sunday-school teachers upon the power of the Holy Spirit for any success which we may achieve.

Beyond all these great works, it must suffice to make the barest reference to the very valuable and instructive *Biblical Museum* established at the offices of the Institute as a work which is absolutely unique.

It is in no spirit of self-congratulation that in this year of Jubilee the work of the Institute during the past fifty years is set forth. We desire rather to raise our tribute of thanksgiving to God, who has enabled this work to be carried on for the advancement of His glory. We look back and say, "Hitherto hath the Lord helped us," only that we may be able more confidently to look forward to the possibilities of the future with unflinching courage and unabated ardour in our cause, because the work is the Lord's, and He will help it. We fully recognise the extension of our opportunities, and we regard them as a call to new enthusiasm and greater efforts.

God grant that His people may offer themselves more willingly for His service, that they may learn more fully to realize the extent of His claim upon them, and that they may so live

and so labour for Him that even the success of the past may be obliterated in the more complete and more triumphant successes of the time to come.

J. F. KITTO.

ART. III.—"I BELIEVE IN THE HOLY CATHOLIC CHURCH."

"I BELIEVE in the Holy Catholic Church."

An Article of Belief difficult of comprehension to many, unintelligible to some. It is not, I take it, so much the subject, the Church, as the epithets applied to the subject, One, Holy, Catholic—the distinguishing "affections," as Pearson calls them, of this Church—which perplex our minds and try our faith. We all accept, I suppose, without difficulty as an article of belief, that Christ came to form a community upon earth, spoken of as *future* before Pentecost ("Thou art Peter, and upon this rock I *will* build my Church"), as *present* after Pentecost ("And the Lord added to the Church daily such as should be saved"). That admission to it was, and is, by Baptism. That the conditions of membership were, "steadfast continuance in the Apostles' doctrine and fellowship, and in the breaking of the bread and in the prayers." That the conditions still are, "One Lord, one faith, one baptism." We accept the definition of the Nineteenth Article, that "the visible Church of Christ is a congregation of faithful men," the aggregate of all the flocks of professing believers in Christ, "in the which the pure Word of God is preached, and the two Sacraments are, in their right way, administered." We admit that within this visible Church, whose boundaries we can see, there is an invisible Church whose boundaries we cannot see, and the limits of which extend far beyond the visible Church on earth, including the great multitude who are at rest. All this we most of us receive without difficulty, and embody it in that article of our Creed, "I believe in the Church."

But when we look at the spectacle of Christianity as it stands before the world to-day; when we look at the Roman, the Greek and the Anglican Churches, the Lutheran, the Presbyterian, and a hundred other sects, not merely differentiated one from the other by minor points, while agreeing in essentials and wishing each other well, but arrayed against each other in deadliest feud, intolerant of each other's beliefs, hurling anathemas to and fro, and one-half of Christendom bent on nothing short of the extermination of the other half, we may well be startled at the description of these severed, antagonistic hosts as "One, Holy Catholic Church"; and men may be excused if they ask, and we clergy may well ask

ourselves in order that we may return answer to them, What means this article of a Christian's Creed, "I believe in *The*" (or *One* as the Nicene Creed has it) "Holy Catholic Church"? And the subject is well worthy a Christian man's thought, in order, first, that his belief may be clear; and, second, that his conduct may be guided and stimulated by a belief that is definite; for hazy creed and feeble action are common companions.

"I believe in The Holy Catholic Church."

Yes! I believe in the *Ideal* Catholicity of a Church that is not Catholic as it ought to be. The *Idea* of its Founder was Catholicity. His "marching orders" are sufficient proof, "Go ye into all the world and preach the Gospel to every creature." The vision of the sheet with its miscellaneous contents so instructed St. Peter about the meaning of those orders that he said, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him." A formidable obstacle to Catholicity was thus, in early times, removed.

The Church has in it the essentials of Catholicity; it is universal in its offers, universal in its suitability, and universal in its adaptability. It is in character and genius eminently diffusive. "Universal," according to Pearson's definition, "as embracing all sorts of persons, as to be disseminated through all nations, as comprehending all ages, as containing all necessary and saving truths, as curing all spiritual diseases, and planting all graces in the souls of men."

But we look abroad at the end of nearly nineteen centuries, and what do we see? Anything but Catholicity. A Church touching a mere fraction of the race; a Church gone, dried up, stamped out in places where it flourished once.

Again, I believe in the *Ideal* Holiness of a Church that is not holy as it ought to be. The *Idea* of its Founder was the holiness of its members. "He gave Himself for it that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Its Head is the Holy One. Each of its members is indwelt by the Holy One; each is obligated to holiness, *κλήτος ἅγιος*, "called to be a saint."

But what do we see? Laxity everywhere: laxity in doctrine, in morals, in personal consecration. Individuals, no doubt, aiming high, and, thank God, reaching high; but these, brilliant exceptions.

And yet again, I believe in the *Ideal* Unity of a Church that is not One as it ought to be. The *Idea* of its Founder was the Unity of His Church. He signified before that unity by calling it "the *kingdom* of heaven" in the opening of His

parables, and when foretelling its approach. In the wonderful prayer which He made the night before His death, He offered up a great petition for the preservation of its unity; "Neither pray I for these alone, but for them also which shall believe on Me through their word; 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." Its rites and ceremonies do distinctly assume unity, and are designed to promote it; "We being many are one bread and one body; for we are all partakers of that one bread."

But what is the experience of facts? Sadly at variance with the Founder's idea. Most of us have taken part in the ceremony of laying the foundation-stone of a new church. We have walked in procession to the site, we have sung that fine hymn, "Onward Christian Soldiers," and, as we have passed some building, a Roman Catholic Chapel perhaps, these words have been on our lips:

Like a mighty army, moves the Church of God;
 Brothers, we are treading where the saints have trod.
We are not divided, all one body we,
 One in hope and doctrine, one in charity.

And the bitter irony of the words has struck us painfully. I believe, then, in the *ideal* Unity, Holiness and Catholicity of a Church, which is not in any of these particulars what it ought to be.

And I also believe that chief among the reasons why the Holiness of this Church and the Catholicity are not what they should be, is because the *Unity* is so far from perfection. And further I believe, that the more and more its Unity becomes an appreciable reality, and in proportion as it becomes so, in like proportion will its Holiness deepen and its Catholicity widen. Let me prove my position, and illustrate my meaning, by a reference to facts. Look at Eastern Equatorial Africa at the present moment! Its contending factions! If they were tribal, or heathen and Mohammedan, it would concern us little; or if it were heathen against Christian, or Mohammedan against Christian, it would not surprise us, nor would it greatly grieve us. But there in the Dark Kingdom, where Satan's seat is, it is Christian against Christian! Why, it's a disgrace to Christendom! Can anything be a greater hindrance to the universal acceptance of the Gospel, *i.e.*, to the realized Catholicity of the Church, than the spectacle of "piebald Christianity" at which heathen nations are invited to look?

Again, look how things work at home—on a large scale, if you will. See how the great question of Elementary Education has fared in consequence of our "unhappy divisions." It was

no wish of the Statesmen who, in 1870, passed their famous measure to divorce Religious Teaching from the care of the State. They were only driven thus to check, as we think, the progress of Christ's Kingdom amongst the youth of our land, because of the extreme difficulty of reconciling the religious differences of Christians.

Again, how can a proper standard of Holiness be maintained without discipline? And how can discipline be properly enforced in the absence of unity? You deal, *e.g.*, with a child in your Sunday-school as you know it ought to be dealt with, for its own good and the good of the school. What happens? The child goes elsewhere, and is received without a character and without inquiry. You deal with a member of your congregation in the same way. What happens? He is received with open arms by some opposing sect, with the result that, instead of the man's fault being corrected, his vanity is flattered. This evil is keenly felt in different parts of the Mission Field; notably, we believe, in Sierra Leone. "In the Primitive Church there was a godly discipline" which the Church of later days has been unable to enforce, but for the restoration of which we are taught on Ash Wednesday to express the wish. We need not, I think, adopt the amended form of the old clergyman who always read that parenthetical wish thus, "Until the said discipline may be restored again, which is *not* to be wished."

These, then, are, we take it, the details of belief covered by, and included in, that article of the Creed, "I believe in *The Holy Catholic Church*." Belief in a Church existing from the Day of Pentecost onwards, and existing still; belief in its *ideal*, but not now realized, Catholicity, Holiness, and Unity; and belief in the dependence of more perfectly realized Holiness and Catholicity upon more perfectly attained Unity.

But beliefs are valuable and genuine, only as they affect conduct. *Then* is my faith real when I act upon it. Our Divine Master will not be satisfied with assenting acknowledgments of His Ideals, unaccompanied by any effort to act in a manner consistent with those acknowledgments. His Ideals are to be at once the inspirers of our hopes and the stimulants of our efforts. What then, we may inquire, are some of the practical issues which flow from the previous reflections?

How should belief in the ideal Catholicity of the Church influence our conduct? Its natural outcome is missionary effort. There are those who particularly pride themselves on the title "Catholic" who do not always give the most practical proof that they realize the obligation which the title entails. We often wish that the great work of foreign missions

were more warmly supported by those who find pleasure in arrogating to themselves, with peculiar emphasis, this distinguishing name of "Catholic." Thankful may we be that our beloved Church of England possesses in the Church Missionary Society an institution the noblest, probably, and best in the world for giving practical expression to the Church's Catholicity.

How should belief in the ideal Holiness of the Church influence our conduct? Its natural outcome is *sensitiveness about sin*; conscientious regard to discipline as far as circumstances admit. In the attempts to secure holiness, we must keep our Lord's cautions in mind. While He makes no qualifying statements about the Catholicity and Unity of His Church, He does about its Holiness. In reply to the servant's question, "Wilt Thou, then, that we go and gather them up?" He said, "Nay; lest while ye gather up the tares, ye root up also the wheat with them."

How should belief in the ideal Unity of the Church influence our conduct? Its natural outcome is *abhorrence* of division. I emphasize "abhorrence" as distinct from indifference or even dislike.

And how should belief about the relation of this latter to the other two affect our conduct? It should develop an overpowering desire to face the difficulties in the way of union, with an honest purpose and sincere desire to overcome them.

It is no unpromising step towards Unity that the mood of dissatisfaction with the existing state of things has become so generally prevalent. Due regard to the subject under discussion may well explain and justify (if justification be needed) the action of those who have attended the Reunion Conferences at Grindelwald and elsewhere. The aim of these meetings has been to bring together men of widely different views and belonging to different religious communities, but all animated by a common desire for union and communion with their fellow Christians, so far as such union may be attained without compromise of principle or sacrifice of essentials. That the Grindelwald Conference was fairly representative may be gathered from the fact that, of our own Church, two bishops, a dean, an archdeacon, two professors of ecclesiastical history, besides canons and others, either actually took part in the debates or had signified their intention of doing so; that the Old Catholics were represented by their most accomplished orator, Père Hyacinthe; that the Reformed Churches of the Continent appeared in the person of Pastor Theodore Monod; and that men of foremost note amongst the Wesleyans, Presbyterians, Congregationalists, and other bodies, contributed to the discussions. Was it not something that such an assembly

should be gathered together at all?—that they should be able to meet in friendly debate and express their views frankly and fully? Some looked with eager, hopeful eyes to organic unity, fusion *i.e.* of all into one, as a future possibility. But to most of us *that* looked as hard of access as the precipitous heights of the Wetterhorn which overshadowed us. Still, we could not but remember how the Wetterhorn, and many another Alpine giant once thought inaccessible, had been conquered by the combined counsel, the patient investigation, and persevering effort of enthusiastic Alpine climbers, who were bent upon surmounting such difficulties: and we could not but admire the hardy, almost desperate, hope which eyed these religious mountains of difficulty without despair. But most of us thought that though organic union might be neither practicable nor even desirable, still there was much in the direction of reunion which was well worthy of pursuit, and within the possibility of realization; lesser heights which might be attained if the steeper summits could not yet be scaled. Prominent among these are:

(1) *Clearer Recognition*, so that the non-Episcopal Communion should not be un-Churched; that the views of our leading divines of the reign of Elizabeth—Whitgift, Jewell, Cooper, and others—as well as those of the judicious Hooker, may more largely prevail. These men never venture to urge the *exclusive* claims of Episcopacy, nor to connect the Succession with the validity of the Sacraments. There is a wide difference between believing the Episcopal form of Church Government to be best, and believing it to be indispensable. Even a High Church writer like Bishop Andrewes says, "That though Episcopal Government be of Divine institution, yet it is not so absolutely necessary as that there can be no Church, nor Sacraments, nor Salvation without it. He is blind that sees not many Churches flourishing without it, and he must have a heart as hard as iron that will deny them salvation." The "silver line of continuity" is indeed a precious possession, and Anglicans may be thankful that they possess it; but if it cannot be shown to be essential, the Ecclesiastical body that is without it may surely be a *true Church*, though, in this respect, a poorer one than its neighbour.

(2) *More Concerted Action*, at home and abroad; for the enforcing of discipline and the economizing of power. There is quite enough to tax to the utmost extent the combined strength and effort of both Churchmen and Nonconformists, in order thoroughly to evangelize the masses of our countrymen at home; while abroad the gain would be enormous every way, if the "spheres of influence" were more definitely assigned, if the different Bodies which occupied them were more entirely

trusted by the other Bodies, and if intrusion were more sharply branded as a breach of charity and a waste of power.

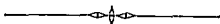
(3) *Confederated Union of some kind*, by which, without forfeiture of cherished opinions, with permitted diversity of rites and ceremonies as well as modes of worship, there might be some acknowledgment of corporate connection, and some plan of corporate action through a representative authority on the part of those who accept the Nicene Creed as their common basis of belief.

These are ideas for which we wish, at least, a more definite place in the minds of Christian people. It is only as they are allowed to ferment in many minds that satisfactory solutions of the difficulties which beset their realization are likely to be found. "I keep it before me," was the simple answer of Sir Isaac Newton, when asked his method of attacking a complicated problem.

We will not forget that there are other means besides submission for securing unity, and that unity is consistent with considerable lack of uniformity, with wide difference of function, with absolute lack of contact. If it be not permitted us on earth ever to see a realization of the Master's Ideal, we will still breathe the prayer, "That it may please Thee to inspire continually the Universal Church with the spirit of truth, unity, and concord."

The goal of our most sanguine dreams will be reached at last when the glory of the Apostolic Vision bursts upon our sight, "Lo! a great multitude which no man could number of all nations, and kindreds, and people and tongues, stood before the Throne and before the Lamb, clothed with white robes and palms in their hands." While with tens of thousands of tongues gathered from all antagonistic sections of the rent, divided, mutilated Church, *one* song floats upon the ear, *one* melody unites the Redeemed from every age and from every clime, "Salvation to our God which sitteth upon the Throne, and unto the Lamb for ever and ever."

B. LAMB.



ART. IV.—FASTING COMMUNION NEITHER PRIMITIVE, NOR APOSTOLIC, NOR DIVINE.

THE Holy Communion was instituted in the evening. "Now when even was come, He sat down with the twelve" (Matt. xxvi. 20). "AND AS THEY WERE EATING Jesus took bread, and blessed it, and brake, and gave it to the disciples, and said, Take, eat, this is My body" (Matt. xxvi. 26).

Whatever may have been the hour, it was during and after eating the administration took place.

This fact should be written in the hearts and minds of every member of the Church of England by the words of consecration in our Prayer-book, words transferred from Holy Scripture into the Communion Service: "Likewise, AFTER SUPPER, He took the cup."

In the Acts of the Apostles we see that the administration of the Holy Communion continued in the Church to be associated with meals. "Every meal was a communion, and a sacred and wholly blessed character was stamped upon common food" (Acts ii. 46, xx. 17). Instead of previous eating degrading the rite, the approaching sacred ordinance solemnized the preceding participation in the evening meal, and even hallowed the very act of taking food by the most blessed memories and associations.

The next light which we find thrown upon the matter in Holy Scripture is to be found in 1 Cor. xi. There the Agapé or Love-feast was plainly followed by the Lord's Supper. "For in eating everyone taketh before other his own supper" (1 Cor. xi. 21). This is an admitted fact, and I quote the extract Bingham gives from Suicer, *s.v.*, Ἀγάπη. Speaking of the preceding text, he says: "Ex quibus verbis patet eos prius cœnasse, deinde eucharistiam sumsisse." "From which words it is clear that they first supped, and then partook of the Eucharist."

The excesses, the indecent haste—for even then the enemy had sown tares—were denounced, and the remedy was prescribed by Apostolic authority and by the voice of the Holy Ghost. "And if any man hunger, let him eat at home" (1 Cor. xi. 34).¹

And we may here ask, why should we be expected to follow in this matter the shifting uses of the Church in the fourth or following centuries, rather than the practice of the Church of the first century, which is undeniably consistent with the practice of our great High Priest Himself and of His Apostles?

According to all witnesses of the first century, the Lord Supper was then received with and after food, and was associated with and the closing scene of the Ἀγάπη, or Love-feast, of the early Church.

We next come to the *Διδαχὴ τῶν δώδεκα ἀποστόλων*, "The teaching of the twelve Apostles," a long-lost "ancient Church manual, which on its discovery was assigned to the second century, but which many now hold, not without good reason, to be a genuine relic of the first" (Taylor, Preface to *Διδαχὴ*).

¹ See tract by the late Rev. C. H. Marriott, to which I am indebted.

In that treatise (chap. vii.) fasting was enjoined on the person to be baptized and on the baptizer, but as concerning the *εὐχαρίστια*, or Eucharist, we read in chap. x., *Μετὰ δὲ τὸ ἐμπλησθῆναι οὕτως εὐχαριστήσατε*, which means either, "After being filled" at the common feast of the *Agapé* "so celebrate the Eucharist," or, "After being filled, thus give ye thanks." With the latter translation the celebration of the Eucharist would come in lower down, at the words *ἐλθέτω χάρις*, "Let grace come"; but in either case the reception of the Eucharist would be after the meal of the *Agapé*.

There is obvious mention of the Eucharist in chaps. ix. and x., but despite the unavailing ingenuity of the defenders of fasting Communion, there is no room for the Eucharist until after the expression in chap. x., "After being filled."

Taylor, in Notes on the *Διδαχὴ*, writes thus, quoting Rashi on Deut. xvi. 2, who speaks of the allusion to the *Chagigah* in that passage: "When this feast" (the *Chagigah*) "was joined with the Passover, it was eaten first, that the Passover might be eaten AFTER BEING FILLED" (T. B. Pesach. 70a). Thus the *Chagigah* "was like the *Agapé* which once preceded the Eucharist." This is a remarkable and instructive comment on the expression, "after being filled" of the *Διδαχὴ*.

Fasting before baptism is enjoined. Fasting before Communion is unknown to the writer of this early treatise; nay, the COMMAND is as above, *Μετὰ δὲ τὸ ἐμπλησθῆναι οὕτως εὐχαριστήσατε*.

We may now advance a step farther.

That the Eucharist formed part of the *Agapé* in his time Iguatius ad Smyrṇæos (chap. viii.) leaves no reasonable room for doubt. He uses *οὔτε βαπτίζειν οὔτε ἀγάπην ποιεῖν* to express the sacraments, according to Bishop Lightfoot—a conclusion opposed by Mr. Puller, of the Cowley Fathers, in a very unconvincing note to his pamphlet. This expression, according to Bishop Lightfoot, would prove that the Eucharist and the *Agapé* were held in close connection, the Eucharist being the conclusion of the solemn feast. And as this would extinguish all possibility of proving fasting Communion to be primitive, it is naturally opposed by Mr. Puller, of the C.B.S., in his pamphlet "Concerning the Fast before Communion." Against him it will be enough if here I place Lightfoot's note on the above passage :

In the Apostolic age, the Eucharist formed part of the *Agapé*. The original form of the Lord's Supper, as it was first instituted by Christ, was thus in a manner kept up. This appears from 1 Cor. xi. 17, sq. (cf. Acts xx. 7) from which passage we infer that the celebration of the Eucharist came, as it naturally would, at a late stage in the entertainment. In the Doctr. Apost. 10 (note the confirmation by Bishop Lightfoot of the interpretation given above of the passage in the *Διδαχὴ*), implied

by this reference), this early practice is still observed. In after-times, however, the Agapé was held at a separate time from the Eucharist. Had this change taken place before Ignatius wrote? I think not.—Lightfoot, "Apostolic Fathers," part ii., vol. ii., p. 313.

And he goes on to show the extreme probability that in the passage quoted the Agapé was a meal ending with the Eucharist, and the whole called "Agapé."

I here append the remainder of Bishop Lightfoot's note on the passage, to show how very nearly suspended his judgment is with regard to the translation of Pliny's *Sacramento*, referred to below. Lightfoot goes on to say :

On the other hand, some have inferred, from the words of Pliny quoted above and italicized (*seque sacramento obstringere*), that when he wrote (about A.D. 112), the two (the Eucharist and the Agapé) were held at different times in the day. This depends, first on the accuracy of Pliny's information, and secondly on the interpretation of *sacramento*, which is supposed to have been used by his Christian informers in its technical sense, and to have been misunderstood and confused with its ordinary meaning by Pliny. *This inference is therefore somewhat precarious.* (Italics are mine.) Others, again, maintain that the Eucharist was separated from the Agapé, and attached to the early morning service *in consequence* of Pliny's edict prohibiting these Christian *hetæriæ*.

And Lightfoot refers his readers again to *Bingham*, Augusti, Probst, Harnack, and Suicer.

The conclusion, however, which Bishop Lightfoot has come to is, as is given above, that the Lord's Supper was the closing scene of the evening Love-feast in Apostolic times, and that it also was so in the time of Ignatius. It will be advisable here to give Pliny's letter. He writes to Trajan of certain apostates from the Christian faith whom he had examined :

Adfirmabant autem hanc fuisse summam vel culpæ suæ vel erroris, quod essent solite stato die ante lucem convenire carmenque Christo quasi deo dicere secum invicem, seque sacramento non in scelas aliquod obstringere, sed ne furta, ne latrocinia, ne adulteria committerent ne fidem fallereat, ne depositum appellati abnegarent : quibus peractis, morem sibi discedendi fuisse, rursas quæ (coendi) ad capiendum cibum, promiscuum tamen et innoxium, quod ipsum facere desisse post edictum meum, quo secundum mandata tua hetærias esse veteram.

Lightfoot's Translation.—They asserted that this was the sum and substance of their fault or error ; namely, that they were in the habit of meeting before dawn on a stated day, and singing alternately a hymn to Christ as to a god, and that they bound themselves by an oath, not to the commission of any wicked deed, but that they would abstain from theft and robbery and adultery, that they would not break their word, and that they would not withhold a deposit when reclaimed. This done, it was their practice, so they said, to separate, and then to meet together again for a meal, which, however, was of the ordinary kind, and quite harmless. But even from this they had desisted after my edict, in which, in pursuance of your commands, I had forbidden the existence of clubs (*hetærias*).

There being not the least allusion by Pliny's informants to any eating and drinking in the early meeting, makes it most

likely that they used the word *sacramentum* in its ordinary classical sense, in which he understood it. Had it been used by them in any other sense, they would have given him the fullest explanations, which he would have reproduced in his letter. And I will add that most unprejudiced persons will regard Pliny's letter as a proof that in his time the Eucharist was a part of the Agapé, or evening Love-feast, as will presently appear.

It is incredible that if any "eating of bread and drinking of wine" took place in Pliny's time *ante lucem*, his informants should have been silent about those acts, and not described them in detail. To those acts, by reason of the common charges against the Christians of "impious banquets," his suspicions would certainly have been directed, and his informants would not have DARED to keep back from him the most explicit information respecting any acts of "eating and drinking" which took place at the meeting "before dawn"; nor would they have imperilled their lives, or, being apostates, have had any motive to do so, by mystifying Pliny or leading him astray by their use of the word *sacramentum* in a technical sense unknown to him, WITHOUT THE MOST COMPLETE EXPLANATION OF IT.

Had there been a participation of bread and wine in the early morning, they would have mentioned it as clearly, and with as much detail, as they described the same acts in the evening feast. But there is no hint of any such taking of food in the early meeting. We are therefore led to the conclusion that the only "eating and drinking" was in the evening, and that the Eucharist was part of the Agapé, as we have already seen it to be.

But we must devote further time to the examination of the expression in Pliny's letter, "seque sacramento obstringere," inasmuch as Mr. Puller, of the C.B.S., in his pamphlet "Concerning the Fast before Communion," seems to think Pliny's letter bears important witness to his view of the case. This, however, is only on the supposition, erroneous as I believe, that the word *sacramento* refers to the Lord's Supper. And even in that case it would only be evidence of the use of early Communion, which does not in the least prove his case, for "early Communion" and "fasting Communion" are by no means convertible terms.

"There can be no serious doubt," says Mr. Puller, "that the word *sacramentum* as used by the apostates" (Pliny's informants) "referred to the Holy Eucharist. This is the 'view' that Bishop Lightfoot has 'advocated' in his notes to Pliny's letter."

Mr. Puller in the above passage has made a most liberal

use of inverted commas to protect the quotation from Bishop Lightfoot, for no other reason that I can see than this, that the perusal of the passage ("Apostolic Fathers," part ii., vol. i., pp. 50-52) in Lightfoot shows that his interpretation of the word is by no means of that positive character that Mr. Puller would wish us to think, as the following facts will show:

(a) Bishop Lightfoot translates the expression (p. 20, same vol.) "and that they bound themselves by an oath," using the word *sacramentum* in its classical sense, as Pliny the writer would use it, and as Paley translated it, and also as Trajan would understand it.

(b) Bishop Lightfoot qualifies his "advocacy" of the view that *sacramentum* refers to the Lord's Supper so extensively that a fairer *résumé* of his "views" than Mr. Puller puts forward would make it plain that he was not convinced as to what Pliny actually meant by the word *sacramentum*. For instance, he says: "It would seem as if Pliny had here confused the two sacraments together. The words 'seque sacramento obstringere' seem to refer specially to the baptismal pledge, whereas the recurrence on a stated day before dawn is only appropriate to the Eucharist." And he adds: "It is possible, however, that Pliny's witnesses, whose accounts he repeats, were not referring to either sacrament, but to the moral obligation which was binding on the Christian."

If, therefore, Pliny's letter means that the meeting of the Christians before dawn was characterized by this "oath" or solemn promise of "moral obligation," the Lord's Supper must have been connected with the Agapé in the evening, for it MUST appear in either of the two occasions.

In that case the separation of the Lord's Supper from the evening Agapé would be due to the edict of Trajan mentioned by Pliny, so far as the Church in Bithynia was concerned (A.D. 112). Bishop Lightfoot mentions that Probst, "without any evidence," assumes that the separation took place in St. Paul's time, and of course before the edict of Trajan. He also refers to Rothe's opinion to the same effect, to both of which references Mr. Puller gives prominence, omitting, I observe, Bishop Lightfoot's expression "without any evidence" applied to Probst's assumption that the change took place in St. Paul's time; and I further notice that Mr. Puller does not quote the concluding passage of Lightfoot's note: "On the other hand, Harnack" (to whose work Lightfoot refers as to an authority, "Christlicher Gemeindegottesdienst," p. 230) "advocates the view that it" (the separation of the Agapé and the evening Communion) "was due to the edict of Trajan."

And that this union of the Love-feast with the following Communion was maintained until that time is the view sup-

ported by the remainder of Bishop Lightfoot's note: "In some parts of Asia Minor, and probably Antioch, the two were still connected when Ignatius wrote" (Lightfoot, "Apostolic Fathers," part ii., vol. i., p. 52).

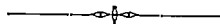
That after the first or the early part of the second century the Agapé was gradually detached from the Eucharist and placed after it is well known; but "the change was not made at the mandate of any central authority, but crept in by degrees" (Taylor, "Notes on the *Αἰδαχή*").

As to the causes which led to this severance, let us again hear Bishop Lightfoot: "It is plain from his (Pliny's) language that these festivals of the Christians had begun to provoke unfavourable comments. The stigma of Thyestean banquets and Œdipodean pollutions was already fastened or fastening upon them. What was to be done in order to disarm criticism? . . . A severance [of the Eucharist and the Agapé], therefore, was the obvious course. The Eucharist was henceforward celebrated in the early morning, whereas the Agapé continued to be held . . . in the evening. It is not quite clear from Pliny's language whether this severance had actually taken place before Pliny interposed . . . or whether it was the immediate consequence of this interposition; though the former seems the more probable alternative. *But anyhow it is a reasonable inference to draw from his language that the severance was due to these charges of immorality brought against the Christian festivals in the age of Trajan, and to the persecutions ensuing thereupon*" (*Ibid.*, p. 401).

Thus it was that the false accuser, imperial and persecuting Rome, and the advance of low and carnal views respecting the Lord's Supper, brought about this and further changes in the apparently harmless direction, first, of the early celebration to avoid slanders, and eventually of the more dangerous innovation of fasting Communion.

T. S. TREVOR.

(*To be continued.*)



ART. V.—THE SANTAL MISSION.

DURING the past century, in the Providence of God, the vast continent of India and Burmah has been given into our care. It contains a population of about 288,000,000; these do not all speak the same language, nor do they all belong to the same race. They may be divided into three great classes: Hindus, numbering 203,000,000; Mohammedans, 60,000,000;

and the remaining 25,000,000 are termed aborigines. It is of these latter that we wish to speak.

There have been several immigrations into India. The Kolarian races, such as the Santal, Mundari and Ho people, were probably the earliest to cross the mountains, and pass over from the cradle of the human race. It is believed that they entered India by the Brahmaputra Valley on the north-east. These were followed by the Dravidian races, such as the Tamils of the south, the Gonds of Central India, and many other tribes whose languages are closely allied to each other, thus giving a clue to their early history. These were, in the course of time, pushed forwards by a later invasion of the Aryans, the descendants of whom are the modern Hindus; and in later times still, we read of the Mohammedan invasion, which subjugated for the most part the various peoples of India. This has made such a deep impression on the inhabitants of India, that 60,000,000 or more have embraced the religion of Mahomet.

We do not intend in this paper to speak about all the aborigines of India, but rather to confine ourselves to two of these tribes, namely, the Santals and Paharis, who are living in the country called Santalia. The Santals are akin to the people who came into India at the first immigration, and are therefore Kolarian. The Paharis, or Hill people (they call themselves Maler), belong to the second immigration, and are therefore Dravidian. They belong to the Hill tribes, because they dwell in the mountainous parts and plateaus of Central India.

The Santals do not all live in one country; they are scattered about in many of the districts of Bengal. They probably settled first in the jungles of Orissa, then passed up to Chota Nagpur, and from thence have come up, like the Israelites, to their present country, Santalia.

Looking at the map of India, it will be noticed that the Ganges, after flowing eastwards for about 1,000 miles of its course, suddenly takes an almost right-angular turn southwards at a point about 300 miles from where it empties itself into the Bay of Bengal. The Santal country lies in that elbow, having the river for its northern and eastern boundaries.

The origin of the country is plainly volcanic, evidenced in the craggy peaks, the steep, jungle-covered hill-sides, and the igneous formation of the rocks. The hills run in several parallel ranges, intersected by streams and rivers; patches of rice-land and other clearings alternating with woods and forests.

Approaching Santalia from Calcutta, you find the monotony of about 150 miles of level plain, at last broken by a low line of hills visible against the western horizon. The railway

gradually approaches the range of hills of Santalia, and at about 200 miles nearly due north of Calcutta you find yourself at Taljhari, the central station of the C.M.S. Mission to the Santals. About two miles to the west of this place is the first range of the hills. It is a very pretty sight to see the varieties of foliage on the hills. Here and there is a patch of *sal* jungle, which at a distance reminds one not a little of our English pine woods, but on closer inspection shows there is not much real similarity. It is the sacred tree of the Santals, and in the groves of these trees, which are to be found on the outskirts of every Santal village, the Santals worship the demons. Then we cannot help noticing larger trees of darker foliage; these are the mangos, which yield a delicious fruit in great abundance. Interspersed are copses of light, feathery bamboos, whilst here and there from out the tangle the palm-tree may be seen rising tall and straight against the sky-line of the hills.

Nestling in the jungle are to be found the Santal and Pahari villages, the former consisting of one long street, with houses and gardens on both sides of it; the latter building their habitations in squares, generally in the thickest part of the forest. The Santals for the most part live in the valleys between the hills, and are therefore not strictly speaking *Hill* people, as they do not live on the hills as the Paharis do.

The Santals, as we said before, are one of the aboriginal tribes of India. They occupy a precisely analogous position to the Hindu and Mohammedan inhabitants, as did the Briton towards the Danes, Saxons and Normans, in days gone by. The more civilized invaders drove the British before them into the remotest portions of the land, *i.e.*, the hills and moors of Wales, Scotland and Cornwall, ousting them from their better lands. So, throughout India, it is found that the remoter mountainous tracts are to this day inhabited by one or more of the numerous tribes of the aboriginal races of the continent. The present country of Santalia is remarkable in this respect, that in its hills and dales are found two distinct aboriginal races:

1. The Maler, called locally Paharis.
2. The Hor, called locally Santals.

The Maler belong to the same stock as the Tamils of South India, the old Dravidian family, and have from time immemorial inhabited this district. They were more widely spread formerly than they are now, as, since Government encouraged the immigration of the Santals from their original seat in Orissa, the Paharis have lost ground, and their villages are scarcely ever found elsewhere than on the summit of the hills. They retain their distinct nationality, and have nothing in common with their Santal neighbours. They never inter-

marry, nor will a Santal eat food cooked by a Pahari. The Paharis, on the other hand, do not object to partake of their neighbours' hospitality, though even then they would not sit down to eat in the same place and at the same time. Unfortunately we cannot say as much as regards drinking, for when they have brewed their intoxicating liquor, they seem to have no caste-feeling or compunctions of conscience.

The country now known as Santalia has a strange history. When the British first took possession of Bengal, the Paharis were the only inhabitants of these secluded highlands. In the year 1832, in order to preserve their independence against Hindu encroachment, the tract of country inhabited by the Paharis was marked off with a ring-fence of masonry pillars, within which Hindus were not allowed to settle. This district, measuring nearly 300 miles in circumference, and containing an area of 1,366 square miles, was made over by Government to the Paharis. But the Hillmen cared only for the highlands; the valleys running among the hills, therefore, were available for other settlers. The Government of India encouraged a few Santals to settle down between the Paharis and the Hindus, and in the year 1832 there were only 3,000 Santals in and near Santalia. Since then they have come up in larger numbers, for, at the time of the Santal rebellion, in the year 1854, there were 83,000, and now they amount to more than half a million, and have given their name to the country they inhabit. The whole of India has taken its present name from a few Aryan settlers on the bank of the Indus, and perhaps, in a more striking way still, we may say that the whole continent of Asia has received its name from a tiny spot where St. Paul was when he saw the vision of the men of Macedonia, saying, "Come over, and help us." The tract of country called Santalia, therefore, may now be called the special home of the Santals, but it should not be forgotten that the country all around this inclosed portion is full of Santals.

Having described the home of the Santals, let us now speak about the people themselves. Their cast of countenance almost approaches the negro type, the face being almost round, the cheek-bones moderately prominent, the mouth large, and the lips very full and projecting; the nose broad, the hair coarse and black. The women have small feet and hands; their clothing consists of six yards of thick cotton cloth, ornamented by a gay red border, one half of which forms the lower garment, secured at the waist, but not so as to impede the free action of the limbs; the other half is passed over the left shoulder, leaving the right arm free, and the end hangs down in front. The heads of the women and girls are

generally uncovered, displaying a mass of hair gathered into a large knot at one side of the back of the head, and ornamented with flowers; their arms, ankles, and throats are laden with heavy brass or bell-metal ornaments. The ordinary weight of a set of bracelets and anklets worn by a Santal belle weighs about twelve pounds; but one set has been known to weigh as much as thirty-four pounds. The tendency of the present-day fashion is to lessen the weight. Christian women as a rule have given up the heavier kinds of ornaments.

The national genius of the Santals inclines them to a sort of pioneer life in the jungles; they are intensely fond of hunting, and a country denuded of primeval forest loses all attractions for them. A Santal, in prosperous seasons, leads a pleasant life. He is either busy with his cultivation, playing his flute, dancing, or engaging in the chase. In hunting down beasts of prey he evinces great skill and powers of endurance, also indomitable pluck. Every year there are great hunting festivals, in which thousands take part. These expeditions are organized with much care and forethought. They take place in the hot season, when the animals have least cover to conceal themselves. When the array of hunters reaches the hunting ground, they form a line of beaters several miles in length, each man being armed with bow and arrows and a battle-axe and accompanied by his dogs. Game of all kinds are then driven to some open space; birds take wing, and are shot down with arrows; deer, pig, jungle-fowl, and other animals are bagged, but tigers, leopards, and bears on these occasions of open warfare are generally avoided.

Though prone to change, the Santals are not indifferent to their personal comfort. Their homes look very cosy, being well raised, about two feet above the ground, with snug-looking verandas; the walls are carefully built of mud, either whitewashed or painted in alternate broad stripes of red, white, and black earth, and the roofs neatly thatched. Accommodation for the various members of the family is scanty; it is obtained by means of partitions, which however do not reach the roof.

In the matter of religion the Santal is at an advantage over his Hindu and Mohammedan neighbours, through having no deeply philosophical system with which to withstand the teaching of Christianity. His religious ideas are chiefly founded on fear of evil spirits, which must be continually propitiated to prevent their injuring the devotees. Chief of all the powers of evil is their national god, Marang Buru (the Great Mountain); why so called no one can, we think, satisfactorily explain. He is the divinity who appears in their legends as the guardian and sponsor of their race. In public

and in private, in time of tribulation and in time of wealth, in health and in sickness, the Great Mountain is invoked with bloody offerings. He is the one religious link that binds together the nation. The sacrifices, instead of being limited to a few animals, as is the case with their family gods, may be anything that grows from or moves on the earth. The worship is essentially one of blood; if the sacrificer cannot afford an animal, it is with a red flower or a red fruit that he approaches the divinity. When the English first took possession of these aboriginal districts, human sacrifices were common, and a regular trade was carried on to supply the victims. Occasionally even now we hear of them being offered in lonely places.

Belief in witchcraft and similar forms of magic is, as a matter of course, rife among the people, in this state of mental thought and education; though, wherever Christian education touches the people, they become to a great extent freed from these miserable superstitions. We know a village where the people—most of them closely related—were so bitterly divided that two families had to leave altogether, and live for months at a distance, in daily terror of their lives, because the children in one house having died, the women of another house were accused of having “eaten” them—to use the Santal expression for bewitching. In the opinion of the heathen no one ever dies a natural death. Death, they say, is caused by demons, witches, or foes acting in secret. The crops in the very fields have to be protected by placing a branch of a certain tree in the midst to avert the evil-eye of any passer-by; and the gardens round the houses have, for the same purpose, an earthenware pot with white and black marks upon it, suspended in some conspicuous spot. The religion of the Santals is one of abject fear: love of God is not in all their thoughts. When spoken to of a beneficent Being, they say: “True, He gives us all things freely, but He never troubles us; therefore there is no special need for us to worship Him.”

It is sad to think how many a seeker after God, who is longing to renounce heathenism, is deterred from doing so by the dread lest the unseen hosts of evil, whom he has worshipped for years, should take vengeance on him and his for their faithlessness to them. Perhaps some calamity may have occurred in a Christian family; the news spreads to a village where the missionary has hitherto found ready listeners, and whom he has regarded as true seekers after light. With superstitious dread they plunge back with renewed zeal into all their old practices, their demon sacrifices and their heathen rites, and, for a time at least, take no more interest in the Gospel story.

During the time of the Santal insurrection of 1854, horrible atrocities were committed. Certain women and young girls were accused of having practised witchcraft. They were seized and brought to the plain of Barheit, which was the home of the leaders of the rebellion, and an eye-witness has related that he saw several women hacked to pieces. One man who had lost a son some time before was told by the witchfinder that a certain woman had "eaten" him. She was summoned and found guilty. Then the complainant, with his battle-axe, cut off one of her arms, and then said, "You bewitched my wife," and he punished her by cutting off a leg. No mercy was shown to the poor victims; everyone believed that they were guilty, and thought they were executing righteous judgment. Truly, the dark places of the earth are full of the habitations of cruelty. Some of these poor women actually accuse themselves of being witches. A peculiar hallucination seems to come over them, and the honesty and truthfulness which so distinguish the Santals from the other races in India, prompts them to tell the secrets of their own inmost hearts, even though it should be contrary to their interests.

Illness is supposed to come through the agency of evil spirits, so the priest, or magic doctor, as he may more rightly be termed, is often resorted to. A missionary writes: "The work and method of these magic doctors was once brought to my notice. A heathen woman was brought to me at one of our out-stations who had just been bitten on her foot by a poisonous snake. Her foot and ankle were swollen, and she was suffering great pain. I administered various remedies, repeating them for more than twenty-four hours, and was full of hopes for her recovery, as I had observed in every previous case which had come before my notice that if the case proved a fatal one the patient died within three or four hours from the time the bite occurred. But coming out of our little mud chapel after reading evening prayers, I asked for the woman, and found that her husband and other relations, finding she was not entirely cured, had carried her off to an *ojha* (the Santal medicine man) about a mile distant. The next morning I heard from an eye-witness what had occurred. After receiving his fees and a fowl, the *ojha* began a series of incantations over the woman, and beginning at her head, stroked her with both hands, blowing at some imaginary demon all the while. Having brought both hands down to the foot which had been bitten, he, increasing his gesticulations and blowing, fell on his back, declaring that the demon had come out at the foot and had knocked him over. The sad and extraordinary part of the story is that the woman died almost immediately after."

The Santal country is infested with snakes and venomous

creatures. We are constantly being called upon to administer remedies, but in case of bites from venomous snakes such as the cobra they are seldom, if ever, of any good. Owing to the forests of Santalia being cut down there are not so many wild animals as there were formerly. Elephants, tigers, bears and leopards were at one time very common, and even rhinoceros were to be seen near Taljbari. Leopards are still very plentiful, also bears in some of the wilder parts. It is also an event of constant occurrence that men and women bathing in the larger rivers are seized upon by alligators and drawn under the water, to be devoured by these ravenous creatures. Rings and copper coins are constantly found undigested in the stomachs of these creatures, thus showing that some unfortunate woman had come to an untimely end by being devoured alive, probably while bathing.

The position of women among the Santals is a great contrast to that occupied by their Hindu and Mohammedan sisters. They are allowed a large amount of independence, and are treated with respect and consideration; but they take little part in any religious rites, considering religion to be the special business of the men. It is difficult, therefore, to gain their attention when first bringing the Gospel before them, as they are not accustomed to exercise any independent thoughts on the matter. There is no such thing as seclusion in Zenanas, and the missionaries have no difficulty in gaining friendly intercourse with all the members of a Santal family.

We will now give an account of the Creation as gathered from the traditions handed down orally from father to son among the Santals:

At first there was no land to be seen, only one vast expanse of water. Then the Lord made crabs, alligators, prawns, worms and tortoises. Then the Lord said to Himself, "What else shall I make? I will make man." He formed them of earth, but before they were dry, the Day-horse descended from above and trod on them, and they were broken in pieces.

The Lord, being grieved, said, "I will not make them of clay again. I will make some birds." Then, after making them, He placed them in His hand, and saw that they were very beautiful. They flew about, but finding no resting-place, they returned to the Creator's hand.

Then the Lord called the alligator, and asked him whether he could raise up the earth from the bottom of the waters, and thus make some dry land for the birds to rest upon. He tried, and so did also the prawn, but as soon as they raised the soil it was washed away. Then the Lord called the worm and asked him if he could manage to raise up the earth. He answered, "Yes, if you will bind a tortoise by his legs on the surface of the

waters." The tortoise was chained, and the worm fastened itself to the tail of the tortoise with its one end, and with the other reached the earth at the bottom of the sea. He thus gradually placed the soil on the back of the tortoise; this, when dry, became an island. (Whenever the tortoise wriggles there is an earthquake). Soon grass grew, and the birds made their nest. Five eggs were laid, and when they were hatched a baby boy and girl appeared on the scene. The geese asked the Lord how they were to bring up such strange creatures. He said, "You must give them juice from your mouth, and let the infants suck it from some fibre saturated with it." Thus were the two brought up.

Then the Lord told the geese to search out a place where the man and woman could live. They found a place to the west called Hihiri Pipiri (the land of the butterfly); to that place they carried them on their wings.

These two—the first man and woman—were named Pilchu Haram and Pilchu Budhi. They lived on grass and the various seeds which grew there.

One day Marang Buru (the Great Mountain) came to them and told them how to brew beer. He gave them directions how to prepare the yeast; then when it was ready he told them to pour out a libation to himself, and then to drink some of it themselves. They made cups by folding large green leaves. Soon they became drunk, and knew not what they did. The next day they were ashamed, so the Lord told Marang Buru to take them two cloths, one of ten and another of twelve cubits length. In course of time seven sons and seven daughters were born. The father took the lads to Khanderaï Forest, where they spent their time in hunting; and the mother took the girls to Suruku Forest to gather fruits and leaves. One day when the old people were not watching the young men managed to get to the place where the girls were, and found them dancing, so without more ado they joined in, too, and soon after paired off. The old people finding out what had happened, built them seven houses. Thus the race of man increased, but the rule was made that no one should marry into the same family or tribal division in future.

Then they found the place was not sufficiently large to hold them, so they migrated to Khojkaman. There they became very wicked; they behaved more like beasts than men. The Lord was angry, and made up His mind to destroy them. He called to them to return, but they would not listen. So the Lord determined to destroy the wicked race. He chose a boy and a girl, and told them to flee to a cave; then for seven days and seven nights it rained fire-water, and everything was

destroyed. Then the race again increased from these two persons who were preserved alive in the cave. From this place they journeyed to Sasangbeda; there the race divided itself into twelve tribes, which actually exist to this day among the Santals. The name of one tribe, however, is lost.

In these migrations the Santals reached a high range of hills, which they were not able to pass. There they made a vow to Marang Buru, that if he would show them the way they would for ever afterwards offer sacrifices to him. They found two passes, Singduar and Bahiduar, which they crossed safely, and journeyed on till they came to the river Sang. They knew not how to cross, so some of them became dispirited and longed to go back to Chaichampa. They crossed safely, however, treading on the expanded leaves of the lotus, and found that not even the soles of their feet were wetted in crossing.

The account goes on to enumerate the different countries through which they passed before they reached the river Damuda, a large river to the south-west of the Santal country. This stream is sacred to the Santals, and the place where the collar-bone of every Santal is carried after the corpse has been consumed on the funeral pile.

Sir William Hunter, in his most interesting book "Annals of Rural Bengal," says: "No one can fail to be struck by the analogies which these traditions bear to the Mosaic and Sanscrit accounts of the Creation. The earth covered with water, the raising up of the land, its preparation for mankind, the nakedness of our first parents, the Divine provision for clothing them, are points in common. But I believe that in the Santal Genesis, as in that of other races not of Aryan or Semitic descent, the tradition of the Creation is mixed up with that of the Deluge—if, indeed, the Creation with these less-gifted tribes does not begin with the Flood.

"The Santal legend describes rather the subsidence of waters than a creation, and the striking features of such a subsidence are accurately detailed. The Great Mountain first stood forth from the deep, while marine forests continued to live upon the surface of the waters. As the flood went down rocks appeared, with shell-fish, prawns and other crustaceous animals. On its further subsidence it would leave the earth covered with worms, and the countless creeping things with which the slime of a tropical river teems. Then would spring up a luxuriant covering of grass, and the earth would be ready for its human inhabitants. The prominent mention made both in the Mosaic and the Santal accounts of the use of strong drink and of the indecencies committed under its influence is certainly a curious coincidence."

F. J. COLES.

(To be continued.)

Short Notices.

The Soul of the Bishop. A Novel. 2 vols. By JOHN STRANGE WINTER. Pp. 224. F. V. White and Co.

THE popular and lively authoress of "Bootles' Baby" has undertaken an ecclesiastical novel. She has felt that the narrow theories sometimes drawn by High Church divines as to unbaptized infants, and certain of the more restrictive of the Thirty-nine Articles which are characteristic of the sixteenth century, present great difficulties to conscientious believers; and she has woven an attractive story to illustrate her point. A popular and athletic bishop aged about forty becomes engaged to a delightful English girl of good birth and fortune, who sees these difficulties in a way which does not press upon the bishop. It is probable that in contemporary life some satisfactory explanation could have been offered; but the authoress has a right to make her characters do as she pleases, and the story ends in a hopeless breakdown of the engagement.

The Andersons. By AGNES GIBERNE. Price 3s. 6d. Pp. 300. Nisbet and Co.

A charming story of Christian and semi-Christian lives being brought in the course of events together, and the one sort improving the other by the power of personal influence.

Ermengarde. A Story of Romney Marsh in the Thirteenth Century. By Mrs. HADDEN PARKS. Elliot Stock.

This is a glimpse into English mediæval life. The local touches are well studied and the interest sustained.

The Walrus-hunters. By R. M. BALLANTYNE. Price 5s. Pp. 410. Nisbet and Co.

This is one of the most delightful of all Mr. Ballantyne's romances of adventure in different parts of the world. The story is one of imagined encounters between Eskimos and Indians in the far North of America. The writer hopes he may in some small degree advance the cause of right and tend to demolish wrong. The touches of natural religion which occur here and there in the best of the characters on both sides are wise and effective.

Betting and Gambling. By Major SETON CHURCHILL. Price 1s. 6d. Pp. 202. Nisbet and Co.

The author has already written some most valuable books for young men; and the present volume is a complete handbook about this danger of the age. It ought to be in the hands of every young man of every class.

The Primitive Saints of the See of Rome. By F. W. FULLER. Price 7s. 6d. Pp. 428. Longmans.

This book has already been reviewed by Canon Meyrick in the October number of the *CHURCHMAN*; but attention should here be called to it as a temperate and learned epitome of the growth of the Papal usurpation. An important sentence is the following: "According to the primitive teaching, the visible unity of the Church, though a great blessing which is always to be aimed at, is, nevertheless, not strictly necessary."

The Close of St. Christopher's. A Story for Girls. By EMMA MARSHALL. Price 5s. Pp. 337. Nisbet and Co.

This is a sympathetic and intelligent sketch of English society about five-and-twenty years ago. The scene is laid in a south-western cathedral close, and the characteristics of dignified ecclesiastical society are very well drawn. The scholarly and reserved Dean; his gentle and quiet grand-daughter; the bustling lady of the modern world who arrives with a thirst for lectures and movement, and the handsome and extravagant nephew who is only idle and careless because he knows no better, together with some excellent minor characters, form an interesting group.

The Sunday at Home. Volume for 1893. Pp. 828. R.T.S.

This admirable volume is equal to any of its predecessors. It will be a most welcome addition to any household library. Amongst the biographical sketches are Sir Hope and Lady Grant, John Macgregor, Henry Martyn, Charles Simeon, Adolphe Saphir, and George Williams. Other features of the volume are the excellent sermons and devotional papers, Sabbath Thoughts, Scripture Exercises, Tales and Sketches, and Things New and Old.

The Leisure Hour. Volume for 1893. Pp. 860. R.T.S.

This is the corresponding volume for week-day reading, and, like its companion, is one of the best of Christmas gifts. The papers of the monthly parts have often been noticed here during the year, but we may again call attention to the interesting series of twenty-one biographical sketches; twenty-nine fascinating Notes on Natural History; thirteen Notes on Science; the long and valuable series of "Varieties," containing facts, characteristics, and anecdotes; and thirty valuable household queries. The illustrations of both these volumes are admirable.

The Quiver. Volume for 1893. Price 7s. 6d. Pp. 960. Cassell and Co.

It would be difficult to praise too highly this most varied and capacious volume. From end to end it is thoroughly wholesome, instructive, useful, and lively. Amongst its characteristic papers are Chapters for the Sick and Infirm; Christ in the Home; God in the Book of Nature; Hymn-Tunes; Illustrated Interviews, amongst which are Dr. Moon, the friend to the blind; A. K. H. B., the Scottish essayist; R. M. Ballantyne, and Principal Reynolds; the Scripture Lessons for School and Home; the *Quiver* Bible-class; the *Quiver* portraits, including the Bishop of Ripon, Dr. Macmillan, Miss Everett Green, Prebendary Gordon Calthrop, the Dean of Canterbury, Dr. Newman Hall, the Dean of Norwich, and Dr. Glover. Short Arrows are an invaluable series of many hundreds of illustrations and short pithy passages on an immense variety of subjects.

The Sunday Magazine. Volume for 1893. Price 7s. 6d. Pp. 856. Isbister and Co.

There is a wonderful store of entertainment and instruction in this admirable volume. We have often spoken of the contents of the monthly parts; but when they are united they make a whole of excellent and varied reading, the interest of which in its way could not be surpassed. The two principal story-writers are Silas Hocking and Miss Everett Green. Amongst the writers of Biblical papers are Dr. Macmillan, Dr. Clifford, Dr. Blakey, Dr. Cox, Dr. McLeod, Dr. Munro Gibson, Dr. Macduff, the Master of Trinity, Canon Scott-Holland, and Mrs. Boyd-Carpenter. Among the writers of biography and history are Dr. Bowman Stephenson, Mr. Stead, the Bishop of Ripon, Dr. Newman

Hall, and Precentor Venables. Nine papers are "Talks with Contributors," including Archdeacon Farrar, Silas Hocking, Dr. Bowman Stephenson, Bishop Thorold, Dr. Newman Hall, and Dr. Horton. The rest of the volume is on Natural History, Missions and Travel, Philanthropy, Sunday Evenings with the Children, Miscellanies, and Poetry.

Good Words. Volume for 1893. Price 7s. 6d. Pp. 860. Isbister and Co.

Good Words, which has now been flourishing for several decades, keeps up its very high reputation. The illustrations and letterpress are alike of the highest order, and it is delightful to think of so much excellent Christian literature circulating constantly through the United Kingdom. A story by Edna Lyall gives this volume a strong characteristic. Among other story-writers are Mrs. Comyns-Carr, William Canton, and John Reid. There are twenty-two biographical and historical papers, including Archimedes, Fredericka Bremer, St. Magnus-of-the-Isles, R. L. Nettleship, and John Pettie. There are twelve Sunday Readings by the Bishop of Ripon, twenty-four original poems, and some fascinating papers on Science, Literature, Art, and Travel.

Young England. Volume for 1893. Pp. 571. Sunday-School Union.

The fourteenth volume of *Young England* is a capital present for boys or girls. The two principal stories are "The Little Bag of Gold," by Bayford Harrison, and "The Wild Catters," a tale of Pennsylvanian oil-fields, by C. J. Hyne. The twelve papers for the Sunday Hour are by different well-known writers. There are also papers, which all boys will appreciate, on Science and Natural History.

The Church Monthly. Volume for 1893. Pp. 284. *Church Monthly* Office.

Mr. Sherlock's magazine is now so widely known that it stands in need of no recommendation. It is an excellent collection of useful and interesting matter. Among the contents may be noticed twelve valuable papers on Church Defence by that learned and able champion, the Rev. Thomas Moore; seven important parish churches—St. Mary's, Nottingham; St. George's, Jesmond; St. Mary Abchurch, London; Wimborne Minster; St. Lawrence, Thanet; St. Martin's, Birmingham; and St. Mary's, Leicester. The Representative Churchmen are the Bishops of Ripon, Bath and Wells, Pelham of Norwich, St. David's, Southwell, Newcastle, Sheepshanks of Norwich and the Chaplain-General.

Come Ye Apart. Daily Readings in the Life of Christ. By the Rev. P. R. MILLER, D.D. Sunday-School Union.

We can most cordially recommend these admirable and original religious readings for every day. Each page contains a valuable and interesting lesson, and the excellent type and paper help to form a most attractive volume, which cannot fail to do good to its readers. These short portions might also be read aloud with great advantage at family prayers.

The Heir of Sandyscombe. By K. M. EADY. Sunday-School Union.

This stirring tale of adventure by land and by sea, in the battle-field, the railway accident, and by the sea-shore, makes up in interest what it lacks in probability. But the characters are well drawn, and the class of readers for whom it is intended are not likely to find fault with the extraordinary experiences of the hero and his cousin. The illustrations, as is usual in the publications of the Sunday-School Union, are decidedly above the average.

The Child's Own Magazine. Sixtieth annual volume. Sunday-School Union.

This capital little magazine keeps up its high character, the illustrations are very pretty, and in many cases artistic, the letter-press is bright and well-written, and the prizes form an interesting feature. It should be taken in for all children between six and twelve.

Loyal to his Trust. By M. H. CAPES. Sunday-School Union.

A simple and interesting story for boys. The writer is thoroughly at home with her subject, the characters and dialogue are natural, and the only defect is a structural one—the arrival of the stern uncle in Lewis Prior's rooms. If he came at all, why did he not come sooner? But the whole tone of the book is a most wholesome one, and it will make an excellent Christmas reward book.

Beneath the Surface. By SARAH TYTLER. Sunday-School Union.

We looked for something better from the pen of Miss Tytler. The story is neither very interesting nor very probable, but still it may find a place in the village library with advantage, or be safely given as a reward book to elder boys or girls.

Jennifer's Fortune. By MRS. HENRY CLARKE. S.P.C.K.

A charming fresh story of Cornish life and character, which cannot fail to attract readers of all ages, and which, moreover, contains a strong vein of humour. The only criticism we have to offer is that, as usual, the heroine is "faultily faultless," and we can hardly believe that Jennifer's education and surroundings had fitted her to be a governess, or that Winifred would acquire a very pure German accent from her. But the story will be read with interest from the first page to the last.

Of High and Low Degree. By HELEN MILMAN. S.P.C.K.

This pretty and picturesque little tale will be read with enjoyment by boys and girls of any degree. The descriptions of the old Manor House and its mistress, and of the three children, are excellent, and though the coincidences in it are both in the highest degree improbable, probability is not of much account among youthful readers.

The Squire of Bratton. By the author of "The Dean's Little Daughter," etc. S.P.C.K.

Were it not for the list of other works on the title-page, we should be inclined to suppose that this rather unequal story was a first effort. The beginning is somewhat childish, while the last few chapters are both pretty and touching.

The Fireside. Vol. for 1893. Pp. 358. Price 7s. 6d. Home Words Publishing Office.

The editor is to be congratulated on the continuation of the great interest of this volume. It is a worthy companion to *Good Words*, *The Quiver*, *The Sunday at Home*, and *The Leisure Hour*. The principal features this year are A. J. Symington's "Chats about Authors and Books"; the Editor's "Heart Cheer for Home Sorrow"; the "Twelve Sunday Readings by Eminent Churchmen"; "Our Little Ones—a Study for Mothers"; Dr. James' "On the Surface"; the Editor's "Notes by the Way"; and "Present-Day Topics."

Purchasers of Christmas presents for the young will be sure also to secure *The Dawn of Day*, 1893. Pp. 238. (S.P.C.K.) *Light for Little Footsteps*; Bible stories illustrated. Pp. 64. Price 2s. 6d. (Partridge and Co.) *The Day of Days*. Pp. 188. (Home Words Office.) Vol. xxii. Price 2s. *Home Words*, 1893. Price 2s. *The Silver Link*, vol. ii. (Sunday-

School Union.) *The Child's Pictorial*. Pp. 192. Price 2s. (S.P.C.K.)
God's Barth, by Sarah Geraldina Stock. Pp. 112. Price 1s. 6d. (C.M.S.)
 Mrs. Molesworth's *Thirteen Little Black Pigs*. (S.P.C.K.)

Digest of the S.P.G. Records. 1701-1892. Second Edition.

All clergymen, and all laymen interested in missions, should have this wonderful volume. It is a mine of information, and ought to make missionary meetings and sermons far more vivid and interesting in the future.

We have only space to say that we have received the following monthly magazines:

Blackwood, The Fortnightly, The Review of the Churches, The Religious Review of Reviews, The Cornhill, The Thinker, The Educational Review, The Expositor, The English Illustrated Magazine, Good Words, The Sunday Magazine, The Leisure Hour, The Sunday at Home, The Fireside, The Newbery House Magazine, Cassell's Family Magazine, The Church Sunday-School Magazine, The Quiver, The Anglican Church Magazine, To-Day (Jerome K. Jerome), *The Church Missionary Intelligencer, The Church Monthly, The Dawn of Day, The Bible Society's Monthly Reporter, The Cottager and Artisan, Friendly Greetings, The Evangelical Churchman, The Church Worker, Light in the Home, India's Women, The Boy's Own Paper, The Girl's Own Paper, The Church Missionary Society, The Child's Companion, The Child's Pictorial, Little Folks, Young Methodism, Boy's and Girl's Companion, Children's World, Our Little Dots.*

The *Fireside Broad Sheet Almanack*, with its texts for every day, is admirably suited for cottage use.

Everyone should possess, in one form or another, the most useful Almanacks of the S.P.C.K. The illustration this year is the magnificent Perpendicular Church of Tattershall, Lincolnshire. There is the usual Table of Lessons for hanging up, the Remembrancer, the Pocket Book, and three sizes of the Pocket Almanack, as well as the Prayer Desk and Children's Almanack.



THE MONTH.

WE deeply regret to learn that little hopes are now entertained of the recovery of the Rev. Prebendary Gordon Calthrop. He has long been in failing health. On Nov. 13 the case was pronounced to be cancer, and yesterday morning the patient was said to be much weaker. A long and faithful ministry is drawing to its close, and the deepest sympathy will be felt for the sufferer and for his family.

At his recent visitation the Bishop of Sodor and Man said: "I am thinking now of the great masses of the people of the British electorate, who, after all, will have to decide this matter, and I say if the Church of England is to be maintained as a national Church care must be taken to keep her true to herself, true to her history, and true to her Protestant and reformed character, for if these things be obscured, either by direct teaching, or, as the Archbishop of Canterbury says, by aping the customs of a foreign Church, not only will it alienate a Protestant nation, but destroy our very *raison d'être*. I confess I have far less fear of the Liberation Society and its supporters than I have of the effect of proposals such as those lately made by men who would be teachers in the matter of Church defence with respect to rendering permissible the use

of service-books which our Church has deliberately put aside. Once let the people of this country understand that retrograde proposals of this kind are seriously entertained, that any large section of the clergy wish for them to take effect, that the Mass and the confessional are to be re-introduced into the National Church, and that, on the strength of the abbreviation of a certain word in the Prayer-book, the presbyter of the New Testament is at liberty to appear as the sacrificing priest of the Old, and I hesitate not to say I believe that the days of the Establishment will be numbered, and it will perish wounded in the house of its professed friends, rendered indefensible by teaching which, if it proves anything, would prove that our Church is a meaningless schism, officered by men who, as a second order of the ministry, claim a nomenclature which it is absolutely impossible to identify in the New Testament."

An illustration (says the *Times*) of the prevalent agricultural depression and of the depreciation in the value of farms is afforded by the fact that the Dean and Canons of Canterbury are receiving less than one-half of the stipends to which they are entitled. The Dean is supposed to receive £2,000 per annum, and each Canon residentiary £1,000. It is stated, however, that the Dean's share of the annual income has fallen as low as £900, and that of the Canons to £450. Those members of the capitular body whose stipends are of smaller amount have not suffered abatement, but are in receipt of their full income.

Canon Scott Robertson's annual summary of British contributions for the propagation of the Gospel in foreign parts shows that, for the financial year 1892, the total sum of £1,363,153 was voluntarily contributed to the various missionary societies in the British Isles. The channels selected by the donors were as follow :

Church of England societies	...	...	...	...	...	£584,615
Joint societies of Churchmen and Nonconformists	...	...	...	...	...	204,655
Nonconformist societies in England and Wales	...	...	...	...	...	354,396
Presbyterian societies in Scotland and Ireland	...	...	...	...	...	207,327
Roman Catholic societies	...	...	...	...	...	12,160

Total voluntary contributions £1,363,153

The total in 1891 was £1,421,509, and in 1890, £1,301,579.

Dr. Edward Caird, formerly scholar of Balliol and Fellow of Merton, now Professor of Moral Philosophy, Glasgow, has been appointed Master of Balliol. He gained a first-class in Moderations in 1862, and one in *Literæ Humaniores* the next year, having been Pusey and Ellerton Scholar in 1861. He is a profound metaphysician, and has exercised a very strong moral influence over the students of the university of Glasgow.

On November 4th the Archbishop of York rededicated Ecclesfield Church after restoration. Through the exertions of the Rev. Dr. Gatty, the venerable vicar, and at an expenditure of £6,000, the money being raised in various ways and from time to time, the church has been thoroughly renovated.

At the close of the financial year, on the 31st ult., the Hospital Sunday collections in London for the twelvemonth amounted to £39,300, as against £41,500 in 1891-92.

Recognising the determined spirit displayed by the managers of the voluntary schools at Chatham to provide the additional accommodation

specified by the Educational Department, a non-resident Churchman has sent a donation of £2,000 towards the expenses. According to the "final order" just issued by the Department new schools have to be provided for 900 children, and it is estimated that the cost will be £4,035, in addition to which £465 will be required for furniture and £1,000 to meet the first year's working expenses (salaries of teachers, etc.)—a total of £5,500. The only condition laid down by the donor of the £2,000 is that the remaining £3,500 shall be raised by voluntary subscription. In case a School Board is, after all, formed, the money will be returned.—*Times*.

The report of the Bristol Bishopric Society has been issued by Canon Cornish and Mr. W. W. Ward, hon. secs., on the occasion of the annual service held in Bristol Cathedral, the Bishop of Lichfield being the preacher. The report first re-states the history of the movement for the re-endowment of the bishopric of Bristol, pointing out that in 1836 the bishopric of Bristol, which had been founded in 1542, at the Reformation, was united with that of Gloucester in order to facilitate the creation of the new bishopric of Ripon :

By the spirited efforts of some of our leading citizens, under the guiding influence of the late Archdeacon Norris, a sum of £20,000 towards the endowment of the see was raised, on the strength of which a Bill was introduced into Parliament to provide for the disunion of the sees of Gloucester and Bristol, and the constitution of a separate bishopric of Bristol. This Bill, after receiving the support of both parties in the two Houses of Parliament, was passed on August 14, 1884; under it the reconstituted diocese will consist of the deaneries of Bristol and Stapleton, with the three deaneries of Cricklade, Malmesbury, and Chippenham, in North Wilt.

As regards the re-endowment of the see, the Act follows the Bishoprics Act of 1878 (which was promoted by Lord Cross), and enacts that an order of the Queen in Council may give effect to the Act, so soon as the Ecclesiastical Commissioners can certify that a suitable residence has been obtained, and an endowment of not less than £2,500 a year has been provided to meet the £500 a year contributed by the see of Gloucester, making together a yearly income of £3,000. Provision, however, is made for the earlier appointment of a Bishop so soon as an annual income of £2,500 (including the £500 from the see of Gloucester) has been secured, provided that a guarantee is forthcoming that within five years after the Bishop's appointment a capital sum shall be raised, sufficient to provide an additional income of £500 a year.

The report goes on to say that the committee are most anxious to be able in their next report to announce that the *minimum* sum of £2,000 per annum thus required has been raised, and refers to the generous offer which has been made by Captain S. L. Norris, R.E., the eldest son of the late Archdeacon of Bristol. Captain Norris, who has recently given a donation of £500, has promised a second gift of £500 if before Midsummer, 1894, such a sum be raised (about £5,000) as will make the endowment fund sufficient to yield the *minimum* annual income, viz., £2,000. Towards this offer the committee have already received promises amounting to nearly £1,200.

They therefore appeal with confidence to their fellow Churchmen in Bristol and the neighbourhood to aid them in speedily bringing the matter to a successful issue. Bristol, with its dense population, now close upon a quarter of a million; with its ever-growing suburbs, increasing at the rate of some 5,000 souls per annum, for whom fresh spiritual provision has to be made from year to year; Bristol, whose boast it is that she is not only a city of churches, but a city which has ever been foremost in good works, may well plead that she requires the personal presence of a Bishop residing constantly in her midst. All that is now needed is that an united vigorous effort be made by those who have the welfare of the Church of Christ at heart.

In conclusion, the committee report that the "Norris Memorial Fund" has realized altogether a sum of £5,500 5s. Of this £5,237 4s. 6d. has been subscribed to the general fund, and £263 0s. 6d. to the Churchwomen's branch. The episcopal residence, the generous gift of the Rev. H. A. Daniel, is already secured. The present annual income of the

society amounts to £1,742 17s. 6d., to which may be added £111, being interest on the unpaid subscriptions and cash in hand at 3 per cent., making a total of £1,853 17s. 6d. per annum. Therefore the small further sum of only £146 2s. 6d. per annum is required to complete the £2,000 a year. The following is a summary of the society's capital account :

Invested capital	...	...	...	...	...	£47,968	12	4
Cash in hand	...	...	...	...	...	973	15	5
Subscriptions unpaid	...	...	...	...	...	2,007	5	0
Expected further contribution from Norris Memorial Committee	...	...	...	...	...	605	1	8
Churchwomen's branch, invested capital	...	...	...	...	...	2,700	0	0
,, ,, Cash in hand...	...	...	...	...	...	146	6	5
						£54,401	0	10

The Rev. W. Carlile, rector of St. Mary-at-Hill, has written to the churchwardens of St. George's-in-the-East, to urge that, notwithstanding the rejection by both parishes of the proposal to unite St. Dunstan's-in-the-East with All Hallows Barking, it was still most desirable that St. Dunstan's-in-the-East should be united with some other parish. "At the present time, when so many business men are keenly realising the force and economy of amalgamation, surely the same principle applies to the unification of benefices. The Archbishop of Canterbury, with generous forbearance and dignified views of ecclesiastical patronage, has not filled up the vacancy, and with this the recent decision of your vestry has fully concurred. The Bishop of London has, with the same large-heartedness, fully supported his Grace with a view to the future union. The present appears to be, therefore, the very right moment for action. . . .

"I understand that the proposal was to remove St. Dunstan's-in-the-East, which is modern, and has but little architectural claim or historic interest, leaving the spire as a unique memento of the past. Though certain authorities state that the spire cannot stand alone, yet, on the other hand, many are equally confident that it can be made perfectly safe.

"Within one stone's throw of each other are the churches of St. Mary-at-Hill, St. George's, Botolph Lane, St. Margaret Pattens, St. Clement's, Eastcheap, and St. Magnus, London Bridge, while within two stones' throw are a great number of others in Cannon Street, Fenchurch Street, Lombard Street, Cornhill, and the immediate vicinity.

"The following figures, not generally known, are of public interest :

	Annual Allowance			Annual Value	Annual Value
	Services.	for Repairs.	Incumbent.	of Rectory.	of Site.
St. Mary-at-Hill	£350	£95	£420	£200	£400
St. George's	117	41	380	200	300
St. Dunstan's	400	70	350	none	500
St. Margaret's	200	54	833	200	700
St. Clement's	350	65	232	none	600
St. Magnus	400	92	353	200	300

With the exception of the valuation of the sites and of the rectories (probably much under-estimated) I am informed that the figures are as nearly exact as possible. The annual income of the whole is thus £8,400, which, if capitalized at 3 per cent., is equal to a grand total of £280,000. From these figures it will be seen that seventeen new churches costing £4,500 each, seventeen new vicarages costing £2,500 each, and seventeen endowments of £284 each, could be obtained by the removal of these six edifices, none of which are considered by most to be necessary. . . .

"As the union between St. Dunstan's and All Hallows appears to be

impossible, I submit that the next best thing to be done is to unite the parish of St. Dunstan's-in-the-East with its contiguous neighbour St. Mary-at-Hill. Though fully aware that my unworthy services would be far inferior to those of Canon Mason, yet as I offer them (subject to my Bishop's and the patron's approval) without any desire for further remuneration, I trust that this suggestion will receive your careful consideration."

Mr. Thomas Buckmaster, late of Bruntsfield House, Grove Road, Brixton, who died on August 5, leaving personalty to the extent of £233,000, gives by his will £400 each to the Middlesex Hospital, the Westminster Hospital (Broad Sanctuary), St. Thomas's Hospital, and King's College Hospital; £300 to the British Home for Incurables (Clapham); £200 each to the London City Mission, the Army Scripture Readers' Society, the British and Foreign Bible Society, the Society for Promoting Christianity among the Jews, the Church Missionary Society, the Royal Hospital for Incurables (Putney), and the Benevolent Institution for Aged and Infirm Journeymen Tailors (Haverstock Hill); and £100 each to the Royal Humane Society, the Marylebone Girls' Charity Schools (Devonshire Place, N.), the Industrial Home for Girls (Stockwell Road), and the Religious Tract Society.

The late Mr. Richard Vaughan, of Elms Lea, Bath (personalty £743,000), bequeaths £10,000 to apply the income in augmentation of the living of Wraxall, and £6,000 for the maintenance of a curate for the church lately built by him at Failand. He bequeaths to the minister and churchwardens of the parish church of

Temple, Bristol, for a church house or parish house, £1,000; the Christian Knowledge Society, £2,000; the Church Missionary Society, £2,000; the Society for Promoting Christianity among the Jews, £2,000; the Society for the Propagation of the Gospel, £2,000; the Colonial and Continental Church Society, £2,000; the Bristol Church Extension Society, £2,000; the Bristol Royal Infirmary, £1,000; the British and Foreign Bible Society, £1,000; the Bristol Blind Asylum, £1,000; the Bristol Female Penitentiary, £1,000; the Bristol General Hospital, £1,000; the Bristol Eye Hospital, Maudlin Street, £1,000.

The testator leaves the residue of his property, which will apparently be of the value of about £600,000, in trust, for distribution among the family legatees and the various charities in proportion which their respective legacies bear to the whole amount of the residue. Assuming that the trusts for Wraxall Rectory and the Failand curacy do not take part in this increase, the amount of Mr. Vaughan's bequests for religious and charitable purposes will be about £100,000.

Mrs. Margaret Rose Blane, widow of Colonel Robert Blane, late of the Birks, Bournemouth, leaves £1,000 to the building fund of the Bennett Memorial Church, Bournemouth; £200 to the General Dispensary, Bournemouth; £100 each to the Sanatorium, St. Mary's Home for Invalids, the Dispensary and Cottage Hospital, and the Firs Home, all of Bournemouth; £50 each to the Herbert Home, the Hip Hospital for Children, and St. Joseph's Convalescent Hospital, all of Bournemouth.

Miss Mary Cross, of Barton, near Preston, who died on August 4, has made the following bequests:

Preston Branch of the Society for the Promotion of Christianity among the Jews, £1,000; Ragged School, Mill Hill, Preston, £200; Samaritan Society, Preston, £100; Preston Branch of the London Tract Society, £200; Preston Branch of the Church Missionary Society, £100; Preston Branch of the Wesleyan Missionary Society, £100; British and Foreign Bible Society, £1,000; Church Missionary Society, £1,000; Church Pastoral Aid Society, £1,000; Curates' Augmentation Fund, £1,000; Blind

Institute, Preston, £1,500; Moravian Missionary Society, £500; Clergy Orphan School, Canterbury, £500; Society for the Propagation of the Gospel in Foreign Parts, £1,000; Harris Fever Wards, Preston (endowment), £500; trustees of the School for the Daughters of Clergymen at Casterton, £1,000; trustees of the Institution for the Education and Training of Domestic Servants, Casterton, £1,000; the Irish Distressed Ladies' Fund, £1,000; Preston Branch of the National Society for the Prevention of Cruelty to Children, £100; endowment fund of the Cross Deaf and Dumb School for North and East Lancashire, £1,000; endowment fund of St. Jude's Church, Preston, £500; Preston Branch of the Girls' Friendly Society, £100. The residue of the testatrix's personal estate is bequeathed to the following four societies: The Curates' Augmentation Fund, the endowment fund of the Cross Deaf and Dumb School for North and East Lancashire, the British and Foreign Bible Society, and the Church Missionary Society.

The late Mr. Edwin Butler, of Springfield Brewery, Wolverhampton, who died while on a visit to America for the benefit of his health, has bequeathed £10,000 for the benefit of the inhabitants of the borough; £5,000 are to be devoted to providing a branch public reading-room, and the interest on the remainder is to provide music for the public parks.

An anonymous donor has, it is stated, given £5,000 towards the erection of a new church at Heckmondwike, Yorkshire.

Obituary.

THE death is announced from Paris of the Rev. Philip Schaff, D.D., LL.D., the well-known theological writer. The *Times*, in its obituary notice, says that the deceased was born at Coire in 1819, and was educated at Stuttgart, Tübingen, Halle, and Berlin. His degrees of Ph.D. and B.D. were taken at the Berlin University in 1841, and in 1854 he received the honorary degree of D.D. From 1842 to 1844 Dr. Schaff lectured in the University of Berlin on exegesis and Church history. In the latter year he went over to the United States, and settled there as Professor of Theology in the German Reformed Seminary of Mercersburg, Pennsylvania. This post he occupied until 1863, when he removed to New York, and became Secretary of the New York Sabbath Committee (1864-69), and Lecturer at the Theological Seminaries in Andover, Hartford, and New York. In 1869 he became Professor of Biblical Literature, and in 1887 of Church History, in the Union Theological Seminary, New York. He was one of the active promoters of the Evangelical Alliance, and on three occasions was sent to Europe to arrange for the General Conference which was held in New York in October, 1873. He was appointed delegate to the Conference at Basle in 1879, and to the Conference at Copenhagen in 1884. The degree of LL.D. was conferred upon him both by the Scotch University of St. Andrews and the American institution of Amherst College. He was President of the American Bible Revision Committee. Dr. Schaff was a voluminous writer, and the following are his most important works:—“History of the Apostolic Church,” 1853;

"Sketch of the Political, Social, and Religious Character of the United States," 1855; "Germany: its Universities, Theology, and Religion," 1857; "History of the Christian Church," 1858, in two volumes, which were afterwards expanded into six; "German Hymn-book," 1859; "The Christ of the Gospels," 1864; "The Person of Christ," 1865—a work which has frequently been reprinted; "Christ in Song," 1869; "Revision of the English Version of the New Testament," 1874; "The Vatican Decrees," 1875; "The Creeds of Christendom," three volumes, 1876, of which many subsequent editions have been issued; "Harmony of the Reformed Confessions," 1877; "Through Bible Lands," 1878; "Dictionary of the Bible," 1880; "Library of Religious Poetry," 1881; "Companion to the Greek Testament and the English Version," 1883; "Historical Account of the Work of the American Committee of Revision of the English Version," 1885; "Christ and Christianity," 1885; and "Literature and Poetry," and "Creed Revision in the Presbyterian Churches," 1890. Dr. Schaff was editor of the Anglo-American adaptation of Lange's "Commentary on the Bible," begun in 1864; of a "Popular Commentary on the New Testament," 1879, etc.; of the "International Revision Commentary on the New Testament," 1881, etc.; of the "Select Library of Nicene and Post Nicene Fathers," in fourteen volumes, 1886-89; of a second series, in conjunction with Principal Wace, 1890, etc.; of the "Schaff-Herzog Cyclopædia of Religious Knowledge," 1887; and of a "Cyclopædia of Living Divines," 1887. The deceased was one of the Evangelical Alliance delegates to the Tsar in 1871, to intercede with him on behalf of the religious liberty of his subjects in the Baltic provinces. He was a member of many of the learned societies of Europe and America, and was a prolific contributor to the reviews and other periodicals of Germany and the United States.

The late Mrs. Davidson has left £4,500 (free of duty) towards liquidating the debt on the churches in the parish of St. Paul, Llanelly, South Wales, of which her son-in-law, the late Rev. D. D. Jones, was vicar.

The late Mr. Simeon Warburg, of Bassett Road, Kensington, who died last August, leaving personalty valued at £231,000, bequeathed £500 to the Jews' Hospital at Norwood; £400 each to the Jewish Board of Guardians, the Central Synagogue, and the Jews' Free School, Bell Lane, Spitalfields; £400 each to the London Hospital, the Royal Free Hospital, the London Fever Hospital, the Metropolitan Hospital (Kingsland Road), the Royal London Ophthalmic Hospital (Moorfields), and the Orthopædic Hospital (Hatton Garden); £200 to the Great Ormond Street Hospital for Sick Children, £200 to the Central London Throat and Ear Hospital, and £500 to the executors for distribution among such Jewish charities as they may select.—Mr. Dawson, of Baildon, Yorkshire, has bequeathed £24,000 to various charities. The benefactions are mostly local, but Dr. Barnardo's Homes receive £2,000.