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

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

THE
CHURCHMAN

MAY, 1895.

ART. I.—THE ORIGIN OF GENESIS I. TO IX.

(Concluded.)

2. THE SABBATH.

NEXT to the Creation, we find in the Babylonian Sabbath another presumptive proof that the oldest documents in Genesis came from Babylonia.

"The Sabbath rest," says Professor Sayce, "was a Babylonian as well as a Hebrew institution. . . . In the cuneiform tablets the Sabbath is described as 'a rest to the soul,' and in spite of the fact that the word was of genuine Semitic origin, it was derived by the Assyrian scribes from two Sumerian words, *Sa* and *bat*, which meant respectively 'heart' and 'ceasing.'" . . . An old list of Babylonian festivals and fast-days tells us that on the 7th, 14th, 19th, 21st, and 28th days of each month the Sabbath rest had to be observed. "The king himself," it is stated, "must not eat flesh that has been cooked over the coals or in the smoke; he must not change the garments of his body; white robes he must not wear; sacrifices he must not offer; in a chariot he may not ride." Even the prophet or the soothsayer, on whose reading of the future the movements of armies were dependent, was not allowed to practise his art—"to mutter," as it is termed, "in a secret place."

The law of sevens, or of weeks, was as much observed by the Babylonians, in other things also, as well as in the weekly Sabbath, as it was by the Hebrews.

As in the case of creation, so also in that of the Sabbath, the differences are more striking than the resemblances between them.

(1) The Hebrew Sabbath is divorced from all connection with astronomy and polytheistic worship. (2) The days of

the week are not distinguished from one another, as they are by the Babylonians, by being consecrated to planets or planetary deities. (3) The Hebrew Sabbath was not dependent on the changes of the moon; and the unexplained Babylonian Sabbath on the 19th of the month was unknown to Israel. (4) In the place of the astronomical reasons which presided over the institution of the Babylonian Sabbath, two reasons are given for its observance by the Hebrews—God's rest from Creation, and God's having delivered Israel from Egyptian bondage, with a mighty hand and a stretched-out arm. (5) We need not say that the Babylonians had no idea of the Sabbath as God's first gift to man, as a sign that the true Israelites are made partakers of God's rest, and that a *Sabbatismos* remaineth for the people of God. A cult, which knew not that there was a God, could not have seen in their Sabbath a seal of a covenant between God and themselves.

3. THE FLOOD.

Space only permits us to say a very few words on the resemblances and differences between the Babylonian and Hebrew accounts of the Flood.

Babylonian Account of the Flood.

“When Xisuthros, the son of Obartes, had reigned 108,000 years in the city of Shurippak, on the banks of the Euphrates, it came to pass that men offended the gods by their wickedness; they lost the habit of offering sacrifices to the gods, and thus brought their wrath upon themselves. All the great gods, by the advice of their counsellor, Bel, the warrior, determined to destroy all mankind by a flood. Ea, moved by pity, was anxious to save his servant, Xisuthros; but was too much afraid of the other gods to warn him openly. So Ea confided the secret to a hedge of reeds, and the hedge warned the king of the approaching deluge and commanded him to build a ship. Xisuthros fears the mockery of his subjects, and he bids him deceive them with a lie. Xisuthros builds the ship, and fills it with his gold and silver, and all that he had of the seed of life of every kind. For a whole day the hurricane raged, and blew violently over the mountains and over the country; the tempest rushed upon men like the shock of an army, brother no longer beheld brother, men recognised each other no more. In heaven the gods were afraid of the deluge; they betook themselves to flight, they clambered to the firmament of Anu; the gods, howling like dogs, cowered upon the parapet. Ishtar wailed like a woman in travail; the lady of life, the goddess of the beautiful voice, cried out: ‘The past returns to clay. . . . These to whom I have myself given birth, where are

they?' The gods wept with her over the work of the evil genii, whom they had let loose. It was not pity only which made their tears to flow; there were mixed up with it fears for the future.

"Mankind being destroyed, who would make them offerings? Six days and nights the wind continued, the deluge and the tempest raged. The seventh day the storm abated and the deluge ceased. At the end of the twelfth day the mountain of Nisir stopped the ship. For six days the ship rested on the mountain of Nisir. On the seventh day Xisuthros sent forth a dove; the dove, finding no place to alight upon, came back into the ship. He let go a swallow; the swallow also returned to him. He took a raven and let it go; the raven went, and saw that the water had abated, and came near the ship, flapping its wings, croaking, and returned no more. Xisuthros sent forth the inhabitants of the ship to the four winds, and made an offering to propitiate the gods. He set up seven and seven vessels, and placed there sweet-smelling rushes, cedar-wood, and storax. He re-entered the ship, to await there the effect of his sacrifice.

"The gods, who no longer expected such a windfall—the gods sniffed up the odour, the gods sniffed up the excellent odour, the gods gathered like flies above the offering."

"Bel alone takes no pleasure in the repast. He now, for the first time, finds out that all mankind have not perished in the flood, and is filled with rage. But Ea, no longer afraid to acknowledge what he had done, sharply reproves Bel for the foolish advice he had given. Bel is so mollified by the words of Ea, that he goes into the ship and blesses Xisuthros and his wife. In fine, Xisuthros is deified, and carried by Ea over the impassable river, into the sunlit island, where flourishes the tree of life, and where the spring of life pours forth its revivifying waters."¹

The differences between the above and the Hebrew narrative of the deluge are so manifest that they need little or no comment. One point only is worthy of notice. Both narratives agree in stating that the wickedness of men was the cause of the Flood. But in the Babylonian account their sin consisted in neglecting to offer sacrifice; in the Hebrew in their neglect of mercy and judgment. The Babylonians knew not the meaning of the words, "I will have mercy and not sacrifice." Both agree in testifying to the fact that there was a deluge.

The resemblances between them are, though few in number,

¹ The above is taken from Professor Maspero's "Dawn of Civilization."

quite sufficient to prove the Babylonian origin of the Hebrew account of the Flood, just as clearly as the same has been proved above for the Hebrew narratives of the Creation and the institution of the Sabbath day. We will only mention two of them. First, the sending forth of a dove and of a raven in both; and secondly, compare Gen. viii. 21 with Professor Sayce's rendering of verse 45 of the Chaldean poem, "The gods smelt the savour, the gods smelt the sweet savour."

With regard to all three—viz., the comparison between the accounts of the Creation, the Sabbath, and the Flood—we may quote Professor Sayce's words in reference to the first of the three: "The resemblances and the differences between the Biblical and the Babylonian accounts are alike striking. The polytheism which underlies the one with the thinly-veiled materialism which overlies it, is not more profoundly contrasted with the devout monotheism of the other than is the absolute want of mythological details in Genesis with the cosmological myths embodied in the cuneiform poem. *We pass, as it were, from the Iliad to sober history.*"

But we object to the comparison. We pass, rather, from the sober history of the inspired writers of the Old and New Testament to the fabulous stories of patriarchs and prophets in the Jewish Talmud, and of our Blessed Lord in the Apocryphal Gospels. It was from such fables and traditions of men that Mohammed derived all the knowledge (or, rather, ignorance) that he possessed of the lives of the Old Testament saints and of our Lord. It was with these that the Jewish rabbis and Christian monks, with whom he came in contact, filled his mind, and it was these alone which he incorporated in his Koran.

To take one instance. There lies before me, on my study table as I write, a book in the Arabic language, called "'Anter." It contains more matter than the books of Genesis and Exodus. Its contents are the persecutions of Abraham by Nimrod. The chief of these was that Nimrod made a fire four miles square; that, instructed by Satan, he invented a catapult, out of which he shot the Father of the Faithful into the midst of the fiery furnace; that the angel Gabriel descended into the fire along with the prophet, and changed it into a garden of roses. This fable was deduced by the Jews from three letters in Gen. xi. 31, אֵר, אֵר. It was incorporated by Mohammed in the Koran, and out of it have issued whole books of fabulous stories about Abraham and Nimrod, like the one now before me. On one occasion a Jewish rabbi in Ispahan stated, in my presence, to a Mohammedan gentleman that the story of Nimrod throwing Abraham into the fire was in the Book of Genesis, and on my challenging him to produce it, he quoted the above

verse, "And Abraham went up out of Ur of the Chaldees," adding, Ur means, in the Hebrew language, "fire."

It being admitted, then, as we think it must be by every unprejudiced student of "The Higher Criticism and the Monuments," that the first twelve chapters of Genesis had their origin in Babylon, can any probable suggestion be made as to the author of them? There certainly is no name mentioned in ancient history to whom the authorship of them could be ascribed, except that of the friend of God, the Father of the Faithful, the patriarch Abraham. Of course, we do not mean to suggest that the very words in which we now have them are the words of Abraham.

We cannot agree with the learned professor in thinking that the mention of an olive-leaf, as that which was brought back by the dove, is any proof that the writer was not a native of Babylon. For though the olive does not grow in the plain of Shinar, it was on some part of the mountains of Ararat that the ark rested, and no other tree could have been thought of so suitable as the olive. He deduces another proof of its having been written in Palestine from the mention of "Gopher wood." But on what grounds? "About the kind of tree meant by Gopher wood, the greatest diversity of opinions prevails among the old translators and interpreters" (Fuerst). Again, a Babylonian writer would not have mentioned November as the month in which the rain which caused the Deluge began! Why not? I have ridden under torrents of rain in the plains of Babylon in November, December, and January, just the time when the account of the Flood in Genesis says that "the rain was upon the earth forty days and forty nights"—from the seventeenth of November to the twenty-seventh of December.

JEHOVISTIC AND ELOHISTIC DOCUMENTS.

Up to the present time the critics have divided the Pentateuch into Jehovistic and Elohistic documents. Another analysis of its contents is now proved to be necessary, which appears likely to throw the old one into utter confusion. "The analysis which has given us a Jehovist, and an Elohist, and a priestly code, must be supplemented *or replaced* by an analysis of the Book of Genesis into Babylonian, Canaanite, and other similar elements. The author of the fourteenth chapter must be the same as the author of the history of the Fall or the rise of the power of Nimrod. The accounts of the Creation and of the Flood, moreover, have shown us that Babylonian documents underlie alike the Elohistic and the Jehovistic narratives. It is only in the treatment of them that the narratives differ from one another.

THE ARCHÆOLOGIST, THE PHILOLOGIST (OR HIGHER CRITIC),
AND THE THEOLOGIAN.

Of the first two of these, Professor Sayce writes: "It is as historians, and not as theologians, that we must investigate the records of the Old Testament, if we would obtain results that will satisfy the great mass of reasoning men. With questions of inspiration and the like, we have nothing to do. As long as our researches are historical and archæological, the Scriptures of the Old Testament must be for us merely a fragment of that ancient Oriental literature, other fragments of which are being exhumed from the mounds of Babylonia, of Egypt, or of Assyria. . . . We cannot grant the benefit of an argument to the author of the Books of Chronicles which we deny to Holinshed, or Geoffrey of Monmouth."

This is true to a certain extent, especially when the reasoning men are unbelievers; but as it would be most unscientific for the philologist to pay no heed to the arguments of the archæologist, and *vice versâ*, or for the theologian to pay no heed to either, so would it be equally unscientific for the others not to give heed to what the theologian has to say on the subject. If the Book of Genesis is a fragment of that ancient Oriental literature, it is also a fragment of that wonderful library of books called the Bible. No true scientist can deny that the books of the Old and New Testament form together *one book*, as no other fragments of ancient literature do; that there exists a wonderful solidarity in them, and that there is a manifest design pervading them all which does not exist in any other similar number of books taken together. To examine any one of them alone by itself, without paying any attention to the bond which binds them all together into one whole, is as unscientific as it would be to examine one of the satellites of Jupiter, and pay no regard to its connection with the other bodies which are joined to it as members of the solar system. Some of the phenomena with which the theologian has to do are just as much matters of history, patent to every inquirer after truth, believer or unbeliever, as are the discoveries of the archæologist or philologist.

The influence for good which the Bible has exercised over all nations and peoples by whom it has been honoured and read, is proved by a comparison with all other lands, Mohammedan or pagan. The western scientist will hardly try to get over this fact, as Mohammedan Ulema have often attempted to do in controversy with the writer. "Oh, yes!" they say, "we allow all that; but it is quite accounted for by the words of our prophet, 'The world is the garden of the unbeliever, and the prison of the believer'—you Christians have this

world, we have the next." The Bible professes to "Have promise of the life that now is, and of that which is to come"; and history has proved the truthfulness of its claim.

Again, the sun and centre of the Bible is the appearance in the New Testament of the promised Messiah of the Old Testament. That the character of Jesus of Nazareth is unique, not only in His own, but in every age, is an undeniable historical fact. It is also a fact that He asserted, not only in the days of His *kenosis*, but still more emphatically after His *anastasis* (see St. Luke xxiv. 25-48), that the Old Testament was the inspired Word of God. Moreover, when almost every book of the Bible claims to be the Word of God, and so high an authority as Jesus of Nazareth puts His seal to its claim, surely it is most unscientific not to inquire whether its subject-matter is in accordance with such a claim. Now, it is a historical fact that whereas not only Genesis, but the whole Bible, presents the most striking contrast to the Babylonian accounts of the Creation and the Deluge—in the entire absence from it of the polytheistic, materialistic and mythological details with which they are filled—all other religious systems and books resemble the Babylonian in these very particulars. At the time when Jesus of Nazareth laid the foundations of the Christian religion in Judea, there was not a single people except the Jews, nor a single religious system or book except Judaism and the Old Testament, which professed any intelligent knowledge of the existence even of one Personal God, or of creation or revelation.

This belief in one Personal God, the Creator of heaven and earth, who spake to men by prophets, is the distinguishing characteristic of every book of the Old Testament. Two thousand years ago it was held only by the inhabitants of Palestine, a country not much larger than Yorkshire; but from the time of Jesus of Nazareth, and entirely by means of the dissemination of the Bible at His command, it has become *the fundamental faith* of 600,000,000 persons. There are now 450,000,000 Christians, 150,000,000 Moslems, and at least 8,000,000 JEWS, and this is the first article of the creed of all three alike. Moreover, the Jew, the Christian, and the Moslem, not only agree in worshipping one God, but they agree in worshipping Him as *the God of Abraham*; all three trace their faith in God to Abraham, and all three have received all the knowledge of God that they possess from the sacred Scriptures of the Old and New Testaments. And there is no other people or religion to the present day which has any intelligent knowledge of a God except these three.

Thus we see that profane, as well as sacred, history testifies to the fact that "the world by wisdom knew not God." They

not only did not know God, but they knew not for certain whether there was a God or not. Whence, then, has the world found out that there is a God, and how is it possible to know Him? We answer fearlessly, By inspiration, and by inspiration only. We humble seekers after truth acknowledge the debt of gratitude which we owe to the archæologist and the philologist; and after we have heard all they have to tell us, we turn to the theologian also, and we ask him what he has to say; and he says: "Study the subject-matter of the first three chapters of Genesis, the oldest document in the Bible, and you will find in them alone that which the world has been seeking for, but to which it never could by its wisdom attain. You will find in them not only the knowledge of God, but you will learn from them at least fourteen of the most essential elements of the Christian faith. You will find in them the unity of God, the personality of God, the Trinity in unity, creation, revelation, the goodness of God and of all His works, the Fatherhood of God, the superiority of man over all animals, the equality of the sexes and races of mankind in God's sight, the institution of the Sabbath (God's first gift to man), the institution of holy matrimony, the ideal nature of sin and its fruits—shame and separation from God—its cure 'through a bleeding Victor and a conquering Victim,' and included in these last three, the personality of Satan. Thus, if the tablets of Tel-el-Amarna and the cuneiform monuments of Assyria and Babylon prove the Babylonian origin of these most ancient documents, we believe that their subject-matter proves far more conclusively that they have a far higher origin; that their true birthplace is in heaven; that they must be 'received, not as the word of men, but as they are in truth, the word of God, which effectually worketh in all who believe.'"

ROBERT BRUCE, D.D.



ART. II.—THE INNER MISSION OF GREAT BRITAIN.

IT is exactly twenty years ago to-day, September 11, 1893, since I read a paper in Nottingham on "The Inner Mission of Germany and its Lessons to Us." The title "Inner Mission of the Church" had very profoundly impressed me, as setting forth, in contrast to the *foreign* or *outer* mission of the Church, its mission *within* the land in which it is planted, and as bringing into vivid relief and definite vision the immediate and practical work of the Church among all the people of that land. The object of the Inner Mission, accordingly, is that the

country the Church thus occupies shall become, not nominally, but in reality, a part of *Christendom* in which the institutions and usages of society and the condition of the people harmonize with the righteous will of God. It further suggests a combination of Christian agencies directed to this end—a union of Christian Churches that consciously, and with definite aim, seek to fulfil the command and inspiration of their faith, and by union encourage and sustain each other in their great undertaking.

It will be seen, therefore, that the phrase "Inner Mission" is taken by me, in a general sense, to denote the social redemptive work of the Church of Christ, by the diffusion of those regenerative influences which the living Spirit of Christ, in His grace and truth, imparts to it for the well-being of society; and, in a more specific sense, to denote a union of Christian Churches, the object of which is to give consistency, higher intelligence, and mightier effect to their separate and conjoint labours for the good of the people.

The convictions which gave birth to this movement in Germany, and which must continue to be its inspiration everywhere, are that they who believe in Jesus Christ as their divine Lord and Redeemer acknowledge the absolute authority of His law as revealed in His example and precepts, and are constrained by His measureless love to the devotion of obedience to Him. Further, that the Lord Jesus Christ summons His believers to be the witnesses of His redeeming truth and love by their example and their willing sacrifice to promote the good of men; and that they should unite to confess the Lord Jesus Christ as the Saviour of men from every form of evil, and to prove that He is such by working under His leadership for the removal of every evil from society, so that all men may be blessed in Him, and "confess that Jesus Christ is Lord to the glory of God the Father." These sentiments have always been, and are still professed by the universal Church of Christ. The object of the Inner Mission, wherever it is formed, will be to give clearer utterance and manifestation to these sentiments, and to make them operative in revealing the true nature of the Christian religion by its regenerative influence in society, and the true unity of Christian believers, who, however they may differ, are ONE in their obedience to Christ and their service to men.

The four principles which underlie the Inner Mission, and which give meaning and urgency to it, are these:

First. The Church is the body of Christ, in which He lives to work out His own most blessed ministry of grace and healing upon earth: all His divine compassions and energies flow through it to this sorrowing evil world. Shall not His body,

the Church (*i.e.*, the union and fellowship of all who draw their life from Him, and are baptized into Him, and have His Spirit), now do the "greater works" of mercy which He promised that His disciples should hereafter accomplish in His name? *Secondly.* It is in this mission that Christians of all denominations can at once unite without any sacrifice or compromise of opinion or usage, and thus show forth their oneness in Christ to the world. Such manifest and practical unity is the sign which will lead the world to know that He is the Anointed, the Sent of the Father for the world's redemption; and experience has shown that if Christian men and women only are brought together, and know one another in Him and in His service, they are most assuredly drawn into blessed concord and unity of faith and love. *Thirdly.* Here in this mission there are infinite varieties of service for Christ, practical and real, in which each member of His body can take part, and thus have their grace developed, their spiritual feeling and purpose exercised in spiritual activities and embodied in spiritual habit. All of them will then be ennobled and thrilled with purest joy by sharing with their Lord in a world's redemption; for men become great and are greatly happy only as they are fired with a great idea and work to carry it out in a great fellowship and under a great leader. This, I think, should be the first care of the Church—to provide some real, loving, redeeming service, humble and simple for many, to be done for Christ, in doing which they will become strong, and fit for higher service. *Fourthly.* This need of the Church for her own members is the great need of the world: to see Christ living in His body everywhere as of old, healing all manner of diseases, bearing the sickness and sorrow of the world, and, by His grace in His members, bringing comfort and saving health to those whose need is sore, as was that of the afflicted in Galilee when He walked through its highways and byways. Mr. John Morley once said to me, "Show us that evidence of your faith, and the world will need no other apologetic." The answer Jesus sent to John the Baptist is the answer we must still carry to all who question us if He be the Messiah.

The paper which I read twenty years ago set forth these thoughts, and showed how Dr. Wichern, in founding the Inner Mission of Germany, had endeavoured to give them practical form and effective application in his own country. I then further showed how the same principles might and should inspire a similar movement in England. At the close of the meeting the following resolution, proposed by the Rev. Canon Morse, Vicar of St. Mary's Church, Nottingham, was adopted unanimously: "That a union, to be called the Inner Mission,

be formed in the town, consisting of the representatives of all existing Christian charities and Christian societies working for social ends, and of the representatives of the Church of Christ in this town. Its object shall be: first, to strengthen by such union these several Christian societies and charities, to make them acquainted with each other's work, and to manifest the unity of the Christian spirit that inspires them all; secondly, to collate and study facts connected with the physical, moral, and social condition of the town, and to impress on the public mind the practical relation and duty of the Christian Church with respect to these facts; thirdly, to take counsel and action with the civil agencies of the town on matters with which they are connected, and which affect the social well-being of the people; fourthly, to incite and direct individual and Church labours, so as to relieve distress and save from vice, and to inspire and regulate all social institutions with a Christian spirit; fifthly, where existing agencies and individual or separate Church action do not meet any special or urgent wants of the town, to institute and conduct such agencies as shall meet them; and, sixthly and lastly, to exhibit by such combined action for the well-being of the people the reality of Christian unity, and the social redemption that is effected by Christian love."

I further indicated in my paper how, whilst local or district unions of the Inner Mission might be formed in different towns or in rural districts, these should all be united in a central committee, consisting of leading representatives of every branch of the Church, so that the social work of the Church everywhere might be done systematically and under the guidance of the highest wisdom of the Church. It was felt that the leaders of the Church of Christ must unite in the study of the great social problem with which they deal, so that all sections of the Church and their members in all localities may work most efficiently and surely to secure the end sought without marring each other's work. In this great service of the Inner Mission of the Church the widest outlook, the most accurate information, and the clearest and most authoritative guidance which can be obtained and given by the highest spiritual statesmanship are necessary.

Soon after the committee appointed at this meeting to carry out the resolution had begun its operations I saw that the time was not yet ripe for this great national movement in England, and that much needed to be done in preparatory propaganda in order to accomplish it in the future. This propaganda has been undertaken in many directions, and many tentative efforts, which are partial fulfilments of the great work of the Inner Mission, have been begun. I propose now briefly to give an

account of these. I distinguish three great divisions: First, where a union of all the branches of Christ's Church has been contemplated and desired and has been in part fulfilled. Second, where union among free evangelical churches has been effected. Third, where large civic unions have been established, not professedly Christian, but wholly inspired by Christian sympathy and purpose, and, to a very large extent, organized and conducted by Christian men—representatives of all Christian Churches.

1. A conference was held a few years back between leading representatives of the English Church and of Congregational Churches in England, in order to consider the great beliefs held by all of them in common, and the beliefs which distinguished them, and, in a manner, separated them. At the conclusion of a two years' conference, which was conducted with a remarkable spirit of prayerful and loving amity, its results were published, and one conclusion to which the conference was led was strongly insisted upon, namely, that for the present, especially as a means of developing greater mutual acquaintance and fuller concord amongst Christian men of different communions, there should be immediate united action in every department of social work in which the enthusiasm and self-sacrifice of redeeming love can lessen or destroy the great evils of our time. As the immediate consequence of this conclusion and appeal, there was formed a "Christian Union for Promoting International Concord," of which the Bishop of Durham, Dr. Westcott, is chairman, and which consists of representatives of all the Christian Churches. The object of this union is to influence unitedly all branches of Christ's Church to seek for and to promote the concord and brotherhood of all nations, so that all nations may learn not only the lesson of peace, but of that divine relation of helpfulness and unity to which they are called as members of the one great body of redeemed humanity.

2. The House of Laymen for the province of Canterbury appointed a committee on April 30, 1891, under the following resolutions:

i. "That a committee be appointed to consider and report by what methods the investigation and removal of poverty, and the suggestion and supply of work, may be made most effective.

ii. "That it be an instruction to the committee to make inquiries as to the methods by which Christians of all denominations may co-operate in this work, so as to bring the whole power of Christianity to bear upon the social improvement of the people."

Under this second resolution the committee made the following report:

CO-OPERATION BETWEEN CHRISTIANS OF ALL DENOMINATIONS.

“Your committee proceed to report upon the second of the resolutions of the House, viz., ‘the methods by which the co-operation of Christians of all denominations may be secured in this work, so as to bring the whole power of Christianity to bear upon the social improvement of the people.’

“Your committee are satisfied of the desirableness of such co-operation, and earnestly hope that some means may be found in the near future to lift charity out of the region of controversy of every kind. So long as the good object of relieving poverty and diminishing pauperism is sought to be carried out on the low ground of party politics or religious proselytism, the work is sure to fail. Combination from the highest motive is essential, and an endeavour should be made to raise our almsgiving to a higher level, so as to prevent its pauperizing the people, and thereby increasing the evils to which it is our desire to put an end.

“Your committee have been fortunate enough to meet with an instance where this co-operation is now being successfully carried out, viz., the parish of All Saints, Notting Hill. Attention was drawn to the following points :

“(1) The executive committee is composed of representatives of the Church of England, Roman Catholics, Jews, and every Dissenting body within the district in which it works. There has not been a single case of friction during the time the “Friendly Helpers’ Society” has been at work, thus proving that it is possible for all religious denominations to co-operate in this work.

“(2) The secretary of the “Kensington Friendly Workers” asks the various denominations to supply him every week with particulars of applications made to him. All particulars of every case are entered in a book, which is kept at the office of the “Friendly Workers’ Society,” and may be inspected by the authorized representatives of any denomination. By this means we believe that we have entirely stopped the overlapping of charity in this neighbourhood. We discovered by means of this organization that some people had been receiving quite a comfortable little pension in the form of charity from various denominations.’”

3. Earl Nelson, who was the chairman of the Langham Street conference, and a “leading member” of the House of Laymen, wrote an article on Christian Union in the *Contemporary Review* for February, 1889, in which, referring to the many social evils which are threatening to overwhelm us, he says : “(1) There is no doubt that, in the present divided state of Christendom, the religious zeal stimulated by these

very divisions has taken a *selfish* and *unloving* turn. We take more interest in our own individual salvation, and in the success of the Church or denomination to which we belong, than in the benefit of our fellows, and in the extension of the full flow of Christian benevolences, which, when rightly used, have an unbounded power for removing all social evils. (2) All Christians would, I believe, allow that it is a duty to consider, in the light of the principles, motives, and promises of the faith, the problems of domestic, social, and national morality with a view to concerted action. The question arises how far our different views on Church government and on the Sacraments, which are very great, though capable of much modification, hinder this clear duty of united action against social evils. (3) There are some examples of successful co-operation which should encourage us to further exertions. In England, under Wilberforce, Churchmen and Nonconformists did unite in putting down slavery, and now the Pope is himself proposing a congress of the nations in order to combine to save Africa from its demoralizing influences. Then a great deal has been done by united action against the drink traffic, and the Nonconformists, who began the work, have everywhere heartily welcomed the co-operation of the Church of England Temperance Society, though even here the demon of party has tried to set us apart by the over-zeal of the teetotaler against the partial abstainer. There is also some hope that we may join together with the Church of England Purity Society and the White Cross Army and other bodies in bringing Christian precept and example to check the growth and cruel consequences of the unlicensed indulgence of men's animal passions. Then there is the General Hospital Fund. In some districts Nonconformists and Churchmen have heartily joined in working the Charity Organization Society, which is of immense moment, not only for the relief of the real sufferer, but for putting an end to shams and impostures, and checking the immoral practice of making almsgiving a system of bribery for gaining so-called converts to particular denominations. But there is much more to be done, and what has been already done in these particulars might be done in a much more *statesmanlike and systematic way*. There are other works for good which are hindered from want of the *full, outspoken witness* of Christendom upon them. The question of peace or war should not be left to the Quakers. The immoralities of trade can only be effectually dealt with by a united Christianity. The defence of the marriage laws, the security of sound religious education (even if obliged to be apart from denominational teaching), and the care of our criminal population after leaving prison, alike demand joint effort. (4) I would ask, with Dr.

Paton, of Nottingham, whether a council could not be formed in every town or district, and, at some future time, a central council, to meet in London, of wise, sound, large-hearted men, chosen by each denomination as their representatives. These should meet regularly in friendly conference, studying earnestly, in the light of the revealed will of God, the intricate problems of society; exploring the accessible, but often remote and concealed, sources of human evil; and then guiding and systematizing the various institutions for good, so that they could more effectually forward the common work in a co-ordinate way, and without any jealous interferences with each other, and thus bring, in the different towns or districts where such councils are established, the full power of united Christian effort and example to deal more effectually with our many social evils."

4. In a letter which I sent two years ago to the Archbishop of Canterbury, I referred to the passage in his letter to General Booth, when General Booth started his social scheme, in which the Archbishop made the suggestion, and also gave the exhortation, that there should be a rallying of all Christian Churches in this great service of Christ for the poorest and neediest of his brethren and ours; for only, the Archbishop truly says, by such a union "could this service be effectively and continuously rendered." In my letter I appealed to him to take a leading part in forming the union which he himself desired, and to establish the Inner Mission of the Church for England. I used then these words: "How many are working out parts of this plan of the Inner Mission with most Christlike fidelity and grace! Throughout all the centuries it has been so. But now I think it is felt as never before that these parts must combine; that the one spirit which animates them all should be made manifest; that they should not overlap or collide as now they often do; that the great gap still left through which much of the good achieved slips away and is lost should be filled up; and that thus all of them should be harmonized into a comprehensive and wisely-adjusted plan, and be made infinitely more efficient by friendly co-operation and by the quickening inspiration of the union and wisdom gained for their special and combined direction from a vast and accumulating experience. I know well the difficulties that exist, but surely they are not too great for wise Christian statesmanship, inspired by Christian charity, to overcome. It would be a new era for our country, I will even say for our Christianity, when all the Christian redeeming forces of the land are seen arrayed together to uplift, to heal, and to save. That would be the true *Apologetic*."

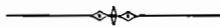
In his reply to me the Archbishop says that he has the

subject with which my letter deals constantly before him, and that he sympathizes with the object in view, though the wisest means to the end need much careful thought and foresight. He then informs me that he is taking steps, in conjunction with those who have most experience in the matter, to initiate some experiments with this view.

Other bishops also, like Bishop Moorhouse of Manchester, have expressed the desire that "all Christian communions should unite in social work which presses equally and urgently upon them all."

JOHN B. PATON, D.D.

(*To be concluded.*)



ART. III.—THE NATIONAL CHURCH AND UNITY.

IN the February number of this magazine there appeared an article by the Right Hon. Mr. Justice Warren, entitled "The Catholic Church—Schism." In that article the learned writer very properly condemns the indiscriminate application of the opprobrious term "schismatics" to members of the various non-episcopalian bodies which form part of Protestant Christendom. "Sin," too, and "sinful," are ugly words; and it is quite right that the dogmatic use of them in reference to the action of individual Christians in matters ecclesiastical should be strongly deprecated. But because we dare not positively assert that a particular act of physical separation from a Christian community is *sinful*, we are not, therefore, precluded from pronouncing it unjustifiable; still less are we necessarily bound to admit that it is justifiable. Mr. Justice Warren lays down that physical schism is sinful when a man, in opposition to the voice of his conscience, abandons one ecclesiastical unit and resorts to another; but it is not sinful when a man does so in obedience to the voice of his judgment and conscience. That proposition can only be maintained on the footing that there are no such things as sins of ignorance; and that, however uninformed or misinformed a man's conscience may be, he does not commit sin if he follows its dictates. The truth or otherwise of this premiss must depend on the meaning which we assign to the word "sin." It is clearly not true if we employ that word as the equivalent of the Greek *ἀμαρτία*. The judgment and conscience of an individual are no infallible criteria of the abstract rightfulness of his action in the matter of schism, any more than in other particulars of conduct. Mr. Justice Warren himself stigmatizes as schismatics Newman and Manning, and their associates,

who left the Church of England for the Church of Rome. Yet we have no ground for asserting that these men were not fully as conscientious as seceders in the opposite direction, whom he pronounces not guilty of the sin of schism, and upon whom we should pass the same verdict, though for a different reason. The fact is that, leaving out of the question the debateable idea of "sin," the lawfulness or unlawfulness of schism must depend, not upon the state of enlightenment of the person who commits it, but upon whether or not it is in accordance with the will of God, the perfect standard of right. It is His will in the matter which we must endeavour to find out from the inspired teaching of Scripture, and from the reason or instinct which He has implanted in us.

Approaching the subject, then, from this point of view, we stand upon common ground in affirming our belief in "One Catholic Church." Mr. Justice Warren has occupied upwards of five pages in showing that this Church is an invisible entity. The simple fact that it consists in part of all the true followers of Christ since the foundation of Christianity, and in part of all His true followers yet unborn until the end of time, suffices, without more, to prove that it belongs to the category of things heavenly and spiritual, and not of things earthly and visible. This, however, furnishes no ground for the assumption that the external unity of that portion of the Church which for the time being is militant here in earth, is a matter of indifference. The inference is all the other way. No Christian doubts that, according to the Divine purpose, the spiritual Church, the actual body of Christ, is one and indivisible. Consequently, our daily supplication that the will of God may be done in earth as it is in heaven, must include the petition that the visible representation of the Church on earth may resemble the invisible archetype which exists in the realm of spirit, or heaven, not only in holiness, but also in oneness. And what we pray for in our hearts, we are bound to labour for with our heads and hands, and to promote in our lives.

Mr. Justice Warren's argument that we cannot apply St. Paul's reproof of divisions to the question of physical or organic separation from a Church is certainly remarkable. The Apostle, no doubt, applies the word *σχίσμα*, not to external separations, but to internal divisions in the Church, and we have no record of his having, in express terms, condemned organic disunion. But the reason for the omission is perceived and admitted by Mr. Justice Warren himself. No such disunion ever took place, or was even dreamt of in the Apostle's lifetime. The Corinthian Christians who said "I am of Paul," or "I am of Apollos," or "I am of Cephas," had not split into different communions. It was to members of the same Church

that the remonstrance was addressed, "Is Christ divided? was Paul crucified for you? or, were ye baptized into the name of Paul?" Christians at that period, in whatever land or city they might be, regarded themselves, and were regarded by their co-religionists, as members of one body and one communion. Can we, for a moment, suppose that if a section of the Corinthian Christians had separated organically from their fellows, and claimed to form a separate Church, St. Paul would not have denounced their conduct in language equally strong, or rather, in fact, stronger than that which he used respecting their internal dissensions? Is it intolerable for a Christian to call himself "of Paul" while he continues in the same communion with his more large-hearted and right-minded brethren, but perfectly venial for him to dub himself "of Wesley," if he separates organically from them?

An appeal to the New Testament on the subject of secession from the visible Church is not encouraging to its apologists. Allusion is once made to it in the sacred writings. It appears to have occurred after St. Paul's death; or, at any rate, there is no trace of his ever having been cognizant of it. We know not whether the seceders formed another professedly Christian community, or fell away altogether from the faith. But the verdict passed upon them by St. John, is that "they went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us."

When we bear in mind the language of the Epistles as to there being one body, and our being members of one body, and similar expressions, and when, moreover, we consider the natural fitness of things, we cannot doubt that organic visible disunion among Christians, or what Canon Hammond calls polychurchism, is, in the abstract, unlawful. This reflection clearly imposes upon us the duty of endeavouring to remove it, and to eradicate all the causes which lead to its existence and promote its growth. But we are not therefore compelled to affirm that, under the actual state of ecclesiastical affairs, any particular Christian body or individual is acting unlawfully in remaining at present in a state of separation from some other Christian body. We recognise that slavery is morally unlawful, and the recognition of its unlawfulness lays us under the obligation of suppressing it wherever the opportunity of so doing occurs. But we are not thereby driven to the untenable conclusion that the Christians of the early centuries, not to speak of later times, acted unlawfully or committed sin in owning slaves. It is the same with ecclesiastical disunion. Persons who are born and bred in a state of schism are not

responsible for the cleavage which exists between them and the bulk of their fellow-Christians.

Moreover, in the case not only of those who perpetuate the schism of their ancestors, but also in the case of those who originally separate, the question always arises whether the blame of the schism lies wholly at the door of those who secede, or of the Church from which they separate, or is apportionable. The allocation of blame in particular cases is no doubt difficult, but there are certain general principles on which it will properly proceed. One of these is that an individual is not warranted in seceding from a Church which *permits* its members to profess or practise what he considers untrue or sinful, if it does not at the same time *require* them to do so. This principle has been often lost sight of by impetuous and self-willed partisans. But it was fully recognised by John Wesley, who wrote in 1778: "They that leave the Church leave us. . . . We believe it to be utterly unlawful to separate from the Church unless sinful terms of communion were imposed." The principle was also loyally acted upon by our reformers, who never, even under the most trying circumstances, attempted an ecclesiastical secession. In the days of Queen Mary, when the Roman Mass was the only permitted communion office in our Church, Ridley declared: "As for the Church, I am not angry with it, and I never refused to go to it to pray with the people, to hear the Word of God, and to do all other things whatsoever may agree with the Word of God." And this sentiment was fully endorsed by Latimer (Ridley's Works, Parker Society Edition, Cambridge, 1841, pp. 137-140).

On the other hand, if the Church positively requires of her members what some cannot conscientiously agree to, they have, of course, no alternative but to submit to excommunication and dissociation from her. And even in the most ideal state of things there would probably be always some professing Christians whose idiosyncrasies drove them into this position. The visible Church, if it were a united whole, would clearly have to impose certain terms of belief and discipline as conditions of its membership, and, while it remains disunited, each portion of it must do the same. An individual who should find himself conscientiously unable to accept the requisite terms of communion must, as an honest man, remain outside, whether the body imposing the terms be a worldwide Church or only a fragment of Christendom. But the rightfulness or wrongfulness of his conduct would depend, not on his honesty of purpose, but on whether the terms in question were, in fact, justifiable or the reverse. And of this we cannot admit him to be himself the infallible arbiter. We must

judge his action, and approve or condemn it according as his objections to the conditions of Church membership appear to us reasonable or the contrary. On this point judgments will, of course, vary, and an opinion upon it will be more easily formed under certain circumstances than under others. So long as the predominant section of the Catholic Church in the West imposes as conditions of communion the acceptance of dogmas which are as unscriptural as they are irrational, and so long as the predominant section in the East requires those who enter its fold to anathematize all other forms of Christianity, the vast majority of Englishmen have no difficulty in deciding that the dictates of truth and honesty forbid reunion with either of these two great branches of Christendom. It is, for the present, put out of the question by the attitude of these Churches themselves. The schism between us was, in fact, caused, and is perpetuated, not by us, but by them. It was the Roman Church which excommunicated the Church of England, and not *vice versá*; and the Roman Church to this day denies the validity of our orders and sacraments, while we recognise the validity of hers.

No such serious objections can be sustained against the terms of communion now required by that national branch of the Catholic Church which, as admitted the other day by Mr. Asquith, has enjoyed "a substantial identity and continuity of existence" in this country "from earliest history down to the present time." Nevertheless, looking at the records of the past three hundred years, we dare not affirm that the Church of England is entirely free from all responsibility for the existing Dissent in our midst. Therefore, though we may consider them to have been completely mistaken, we cannot absolutely condemn all those who have seceded from her since the Reformation, and still less their descendants who have perpetuated the secession. But what follows from this admission? That we are to acquiesce in the present state of disunion, and regard it as justifiable, or at any rate inevitable? Surely not. It is no easy task to heal the breaches of the past, and we may not be able completely to exorcise the spirit of division. But we are, at any rate, bound to remove all possible causes of offence and all legitimate excuses for Non-conformity, so far as they exist on the side of the Church. This has already been done to a very large extent by the ecclesiastical reforms and relaxations which have taken place during the last sixty years. And the Lambeth Conference of 1888, in formulating their famous Four Articles, indicated a readiness on the part of the Anglican communion to advance yet further in this direction, and to widen the basis of the universal Church to the utmost limits compatible with the

maintenance of fundamental truth. This is exactly as it should be. For if, on the one hand, the claims of the corporate body oblige us to insist that on principle there ought to be organic and visible intercommunion between all Christians, the claims of individual liberty, on the other hand, require us to hold that the conditions of that intercommunion should not be more stringent than is absolutely required for maintaining the objects for which the Catholic Church exists.

These considerations, while they point to the duty of reforming our National Church, point even more clearly to the primary obligation of upholding her. We are accustomed to insist on the importance of the union of Church and State in this country as testifying the national recognition of God. It is conceivable that some means, hitherto unknown, might be devised for a national recognition of the "one God," and even of the "one Lord" and "one Spirit," without this union. But Disestablishment could not possibly be otherwise than, in the most absolute and decisive terms, a national repudiation of the "one body." This, in fact, is one of the very grounds on which it is pressed for by Nonconformists. There ought, they urge, to be perfect religious equality in this country, and no favour or preference ought to be shown to one Church above another. Against this contention we are bound to enter our strongest protest. There ought, of course, to be perfect religious toleration. All who confess that Jesus of Nazareth is their Divine Lord, and have been baptized in the threefold Name, are entitled to, and do, in fact, receive, the designation of Christians; and so far as their status is affected by the question of their religion, they ought to be, and, in fact, are, upon a footing of perfect equality, with the exception only of certain restrictions as to the throne and the woollen sack, which had their origin in purely political considerations, and are to be defended upon these considerations alone. But the case is wholly different with bodies of Christians. We have learnt, and learnt rightly, that these, too, ought all to enjoy perfect religious toleration. But to place them on a footing of equality, to regard them all in the same light as Churches, and to treat them in the same manner, would be to admit that their separate existence is consistent with the true and ideal conception of Christianity. This, it appears to me, is radically wrong. We are bound to admit that their members may be individually as truly Christians as the members of the National Church; we are bound to admit, also, that under existing circumstances their members may be right in remaining where they are, and in some cases cannot do otherwise. But we may grant all this without admitting that the bodies themselves ought to be regarded and treated as on a perfect equality with

the Church from which they have separated. To admit this would be to concede that all is as it should be when Christ is divided, and that members of Christ are doing a Christian act when they break off from the main body and set up a separate organism of their own. The maintenance of the National Church is a standing protest against this doctrine. Its existence testifies that while those who so act may not cease to be Christians, and may even have a more or less valid excuse or justification for their conduct under the special circumstances in which they are placed, yet the act itself is in the abstract wrong, and the situation which it produces is one which we are all bound to endeavour to rectify.

In connection with these views respecting the value of the National Church as a witness to the duty of organic unity among Christians, it was interesting to read the article of Mr. L. V. Biggs in the *CHURCHMAN* for March on his proposed Society of Baruch for strengthening her position by the diffusion of accurate information and the correction of errors concerning her. It is impossible to overrate the importance of the object; but, amid the overwhelming multiplicity of existing organizations, one shrinks from the formation of a fresh association. Nor does it, under present circumstances, appear to be necessary. The Archbishop of Canterbury has started a scheme of Church Committees—central, general, diocesan, rural-decanal, and parochial—which, without the creation of a new society, shall, as representing the whole Church, carry on the work of Church defence. In connection with the Central Committee, which has its office at the Church House, Dean's Yard, Westminster, there is a Church Intelligence Sub-committee, which is charged with the function of supplying provincial newspapers with facts and comments bearing on the subject, and of replying to attacks on the Church and false statements respecting her which are brought to their notice. In the absence of any complete system of correspondents throughout the country, it is obvious that this duty can only be partially and imperfectly performed. But the nucleus of the plan exists; and what is now wanted is, not an independent Society of Baruch, but the enlistment of one or two individual Baruchs in each local Church committee, who will undertake to watch the newspaper press of their district, will supply it with full and accurate information on Church topics, will correct errors in matters of narrative, and, if they find a misstatement of history, or law, or statistics which they are unable to answer, will refer for a reply to the Church Intelligence Sub-committee at Westminster.

Such is one of the possibilities which underlie the Archbishop's scheme. There are many others, and among them

the advancement of Church reforms. Though we have been of late girding for the battle, it is permissible to indulge in the hope that there may be a happier time coming, when we can sheath the sword and take up the trowel. When this occurs, the network of Church committees throughout the country will furnish a means of expressing that consensus of Church opinion upon a particular measure, the absence of which has hitherto proved so great a hindrance to the progress of ecclesiastical Bills in Parliament. Church defence and Church reform are not antagonistic or competing subjects, but are intimately bound up the one with the other. We who believe that the Church of England is still the visible representative of the Catholic Church in this country, and yearn for the time when the bulk of those who are now separated from her shall be reunited to her communion, are bound to labour, that she shall be rendered as perfect as human efforts are permitted to make her, and be thoroughly worthy of her position as the true religious home of all English Christians, and the parent stock of the various branches of the Anglican communion throughout the world.

PHILIP VERNON SMITH.



ART. IV.—BISHOP HAROLD BROWNE.

IT may at first sight cause some surprise that the Liberal Dean of Durham should have been asked to write the biography of the late Bishop of Winchester. "An Oxford man writing a Cambridge man's life may be," as Dean Kitchin says, "an anomaly; but what shall we say to a Broad Churchman dealing with the problems of a High Churchman's mind, a Liberal in politics with those of a person instinctively Conservative, a Dean with the story of a Bishop's activities?" It would, however, have been impossible to have made a fitter choice. The Dean's charming and acknowledged literary abilities shine forth brightly in every page of the biography. His skill is the more conspicuous from the fact that Bishop Browne's life was singularly devoid of striking incidents. But he was pre-eminently a good and wise prelate, whose learning and moderation and Christian charity ever rendered his opinion of great weight in the deliberations of the Church. "My aim," says Dean Kitchin, "has been to do justice to one of the truest representatives of the Church of England, to a man who could with equal dignity and sympathy sit by the bedside of a dying cottager or stand in the presence of kings." In one respect only have we cause for regret. It was the wish of those who

entrusted Dean Kitchin with the biography that "the more clerical and episcopal" part of the Bishop's work should be "the prominent characteristic of his life." It is needless to add that the Dean has scrupulously regarded this expressed wish, but he has done so of necessity at the expense of rendering the memoir—for which the materials were none too abundant—less personally interesting than it might otherwise have been, considering that the late Bishop was a man of unusually engaging and attractive character.

Edward Harold Browne was born at Aylesbury in Buckinghamshire on March 6, 1811. Of his early years there is little of interest to record. At the age of twelve the slim, delicate boy, "who had already begun to outgrow his strength," was sent to Eton, where his career gave but little promise of any brilliant success in the future. Before going up to Cambridge it was deemed advisable that he should read for a year with a private tutor, and accordingly he was sent to the Rev. R. Holt, at Albury, where he received the first strong impressions of the seriousness of life. It is strange to find the future Bishop, who in later life "appears to have disliked the extreme Evangelical party as much as the Liberal school of thought," now embracing a stern and unlovely Calvinism. "I am very fearful," writes his mother at this time, "for his dwelling so much on election and predestination, and professing himself so strongly to be a Calvinist." At the age of seventeen he was entered at Emmanuel College, Cambridge, where he exercised a marked influence on his friends and companions. His presence raised them, almost unconsciously, to a higher level, and the questionable story was often left untold and the questionable jest unspoken, "because Browne wouldn't like it." Unfortunately, at Cambridge, as at Eton, probably owing mainly to his delicate health, Harold Browne did not make the best use of his advantages, and the degree which he took was in no way worthy of his acknowledged abilities. This seems to have stung him into a new energy, and, turning his attention to theology, he at last went vigorously to work. The effect was quickly apparent. In the following year he gained the Crosse University Scholarship, and afterwards the Tyrwhitt Hebrew Scholarship and the Norrisian Prize Essay Medal.

In 1836 Harold Browne took holy orders; and here we must pause for a moment to consider his theological opinions. We are not told by what stages his mind freed itself from the fetters of Calvinism. "He doubtless," suggests Dean Kitchin, "detected in the leaders of it a want of cultivation, and an unwillingness to recognise the claims of learning." Be that as it may, it is evident that by this time he had passed from the

old Evangelical school to the new and rising High Church party. And the change once made, "his moderation hindered him from pushing forward with his party; so that he was in the main the same in 1890 as in 1836, when he first knelt before the Bishop of Ely at his ordination. This, though it gave a certain want of freshness to his mental development, made his career consistent throughout, while his learning and power of acquisition gave great weight to the moderate and conservative position which he thus took up and maintained to the very end. Everyone knew at once what side he would take; his utterances were well balanced, tinted by a sweet charity, and the Church naturally loves and honours so consistent a character."

At the time of his ordination Mr. Browne was tutor of Downing, but shortly afterwards, the Buckinghamshire Fellowship at Emmanuel falling vacant, he was at once invited to return to his old college, and there for a time he remained as tutor and lecturer. But his marriage in 1840 compelled him to seek other work. He therefore accepted the sole charge of Holy Trinity, Stroud, which he resigned six months later on being appointed to the perpetual curacy of St. James Church, Exeter. In the following year the mother church of St. Sidwell's, in the gift of the Dean and Chapter of Exeter, fell vacant, and the living was offered to, and accepted by, Mr. Browne. Here for a short time he worked assiduously, introducing daily services and weekly communions. He also determined, in accordance with his Bishop's wishes, to wear the surplice in the pulpit. So long as he remained at St. Sidwell's all went well; but he had no sooner left Exeter than the pent-up ill-feeling broke out the more vehemently, and threw the city into uproar and confusion. One of the lighter features of the controversy may be seen in the following epigram, which appeared in one of the local papers shortly after Mr. Browne had left Exeter:

A very pretty public stir
Is getting up at Exeter
About the surplice fashion;
And many angry words, and rude,
Have been bestowed upon the feud,
And much un-Christian passion.
For me, I neither know nor care
Whether a parson ought to wear
A black dress or a white dress;
Filled with a trouble of my own—
A wife who lectures in her gown,
And preaches in her nightdress!

In August, 1843, Mr. Browne was appointed to the Vice-Principalship of Lampeter College, and there he remained for

seven years, doing useful and, for the most part, congenial work. In dogmatic theology his labours bore much fruit, for it is to his lectures at Lampeter that we owe his standard work on the Thirty-nine Articles. The relationship, however, between the Principal and the other members of the staff of the college was far from satisfactory, and Mr. Browne was not sorry when, in 1850, the Bishop of Exeter offered him the large and important living of Kenwyn, near Truro.

The next fourteen years of the late Bishop's life were spent in the diocese of Exeter, first as Vicar of Kenwyn, and afterwards as Canon of Exeter, while for many years he held at the same time the Norrisian Professorship at Cambridge. Space will not allow us to linger long over the interesting details of Mr. Browne's life in Cornwall and Devonshire. At Kenwyn, he once said, he had worked harder than at any other period of his life. The parish was seven miles long, and what with preaching and teaching, and visiting, and supervising the local charities, we can understand that his hands were pretty well full of work. And, in addition to the zealous discharge of parochial duties, he also found time for literary work, while he took a prominent part in the agitation for the revival of Convocation. It was during this period that Mr. Browne came rapidly to the front as one of the most distinguished among the younger clergy. Alike by his parochial activities and his literary success, and by the force and beauty of his character, he was conspicuous among his brethren; and they, on their part, showed their appreciation of his worth by electing him as their representative in Convocation, a post which he continued to hold after he had become a member of the Exeter Chapter.

It was during the time of Mr. Browne's Professorship at Cambridge that the religious world was startled by the appearance of "Essays and Reviews," and by the opinions of Dr. Colenso. "Men," says Dr. Kitchin, "lost their balance; once more were heard the voices of those who woke from sleep and shouted '*—namus!*'" The seven contributors to the celebrated volume of "Essays" were scornfully spoken of as the "Septem contra Christum," and the most studied insults were heaped upon them. "The conduct of the attack was not a whit less violent, in its way, than had been the conduct of the vulgar mob at St. George's-in-the-East or at St. Barnabas, Pimlico." Amid this general alarm and uproar the Norrisian Professor was one of the very few who maintained the spirit of perfect fairness and of Christian charity. "Though he was perhaps one of the most orthodox and dogmatic of English Churchmen, and one to whom the strife was most painful, he was never betrayed into violent language. His share in the

controversies of the period was always marked by genuine, true Christian feeling, and by a desire for fairness of treatment as beautiful as rare in those angry days." In reply to Mr. Jowett's essay on "The Interpretation of Scripture," the Professor wrote an article on "Inspiration" in "Aids to Faith," in which he sums up the matter thus: "Granted a God, then miracle is not merely possible, but probable; and inspiration may be classed among God's miracles of mercy towards mankind." In reply to Dr. Colenso, he published a series of lectures on the Pentateuch and the Elohistic Psalms, which contain a masterly defence of the older view of the relations between those portions of the Old Testament and the declarations of the Gospel. But more important, from a Christian point of view, than the replies themselves was the spirit in which they were written. There may be sadness in the tone, but there is no bitterness, no wrath, no clamour, no evil-speaking, none of that *odium theologicum* which has ever been the bane of the Christian Church. "I trust," he writes in the preface to the Lectures, "I have nowhere expressed myself with the bitterness or insolence of controversy. Deeply as I regret the course which the Bishop of Natal has taken, widely and painfully as I differ from him, I know him to be a man in whom there is very much to esteem, and I feel that he deserves all credit for his former self-denying labours in the cause of the Gospel." We may well exclaim with Arthur Stanley, that happy would be the day when controversy was carried on in this Christian spirit! It is pleasing to be able to add, as "a kind of epitaph on the subject," that when, twenty years later, tidings came of Bishop Colenso's death, his old antagonist took notice of it thus in a letter from Farnham Castle: "I am afraid poor Colenso's death will be a great sorrow to Mrs. McDougall and to you all. It caused me some pangs of sorrow, for I had always a regard for him, though I deplored the course he took."

In 1864 the see of Ely fell vacant, and everyone seemed to feel that the distinguished Norrisian Professor was the right man for the "Cambridge bishopric." He, too, desired the promotion, and, when the offer came from Lord Palmerston, it was at once, and without hesitancy, accepted. Subsequent events amply justified the choice of the Crown. His ten years' episcopate at Ely was marked by an immense revival of Church work and energy throughout the diocese; while the Cambridge part of the Bishop's duties was altogether successful. Under his fostering care diocesan conferences came into being, and a diocesan fund was started; fresh life was infused into rural-decanal organizations; much was done for schools and for foreign missions; the laity were encouraged to take their

rightful part in the work of the Church; and the office of deaconess was revived. "The energy and zeal displayed by the Bishop," wrote Archdeacon Emery in 1873, "and the result of the various organizations set on foot by him, had made the diocese of Ely a positive picture of the progress of the Church of England during the last ten years."

In his primary visitation at Sudbury in Suffolk, the Bishop took occasion to state with admirable clearness his views as to the Anglican doctrines of the Holy Communion. We cannot forbear from quoting the following passage: "So long as the Communion is called a sacrifice, the presbyter a priest, and the holy table an altar, only in the sense in which they were so called by the primitive Christians, the names may be innocent and possibly edifying. So long as it is desired only to pay due reverence to the highest ordinance of Christ in His Church, and to honour Christ by honouring His sacraments, there can be no ground of censure. But if by all this ceremony it be meant to indicate that there is not only a spiritual presence of the Saviour when His feast is ministered, but a distinct local presence in the bread upon the table, then there is not only a sacrifice of praise and a solemn commemoration of the sacrifice of Christ, but also a renewal of Christ's sacrifice, and a propitiatory offering Him up anew for sin—then there is surely reason enough why we should dread the recurrence to those ceremonies which certainly meant this, and which have fallen into desuetude simply because they did mean this." It will be seen from these words, as Dr. Kitchin points out, how far the Bishop was from sympathizing with the later High Church developments. Indeed, he became seriously alarmed at them. "There are, no doubt, many," adds the Dean, "who can remember how anxiously he used to scan the manifestoes of the party; and with what regret and even distress of mind he came to the conclusion that their language could not be brought into line with that of the Prayer-Book and the Articles."

On the sudden death of Bishop Wilberforce in the autumn of 1873, the See of Winchester was offered to, and accepted by, the Bishop of Ely. It was not, however, without some anxiety that he decided on making the change. "I am going," he said, "from a land of peace to a land of turmoil and difficulty." And for a time he seems to have found the Winchester diocese as he expected. "There is more diversity of opinion and variance here than at Ely," he writes, soon after entering on his new duties. Ritual extravagances troubled him in one direction, while in another Puritan opinion was strong. There seemed to be a feeling of unrest throughout the diocese. And for this very reason wise men welcomed his appointment. "I welcome you," wrote Charles Kingsley from Eversley, "with

the hope that you will be able—willing you will be—to keep the balance even between extreme parties, and win the respect and affection of the good men (and there are many amongst us) of both.”

With many readers it will cause a feeling of disappointment that this portion of the Bishop's biography is not more fully treated. Though he ruled the great diocese of Winchester for seventeen years, only one hundred pages are devoted to this period of his life, and of these a large number are taken up with extra diocesan matters. It may be, however, that his reign at Winchester is too recent to make a fuller record either desirable or wise.

The question of ritual early occupied the Bishop's attention in his new diocese. In his pastoral letter of 1875 he deals with it, and attempts to neutralize, or at least to minimize, the doctrinal significance of the symbolic acts in the Holy Communion. Later on he suggests a conference on ritual; and, again, the formation of diocesan synods, which, under the direction of the Bishop, should decide “the law of ritual” for each diocese. But nothing came of these suggestions. “I am not sanguine of your success,” wrote Lord Selborne. “The subscribers to the *Church Times*, etc., and the members of the ‘Order of Corporate Reunion,’ the ‘English Church Union,’ and the other self-constituted confraternities which have undermined and disintegrated our Church, will (I feel only too sure) set at naught all episcopal declarations against their views, whether made in diocesan synod or elsewhere, as they have always hitherto done.” And so, in deference to the opinion of Lord Selborne and of many of the leading clergy, the Bishop abandoned his scheme of diocesan synods.

It will be news to many in the Winchester diocese that there was once a chance of Bishop Fraser settling in their midst. There was some talk of his resigning the bishopric of Manchester on grounds of ill-health; and the living of Old Alresford with a small income but a truly episcopal residence being then about to be vacant, Bishop Harold Browne proposed to invite him to settle there as his helper. But in this he was checked by the fears of one of his most trusted counsellors: “A., to whom I hinted it, says it would be very unpopular in the diocese.” And so the Bishop paused; and the diocese, “which,” adds Dr. Kitchin, “has too often been unable to keep its men of ability,” lost the chance of being reinforced by a really strong man.

Many, too, will be glad to know the Bishop's opinion on the question of the central figure of the great screen of Winchester Cathedral. It will be remembered that, instead of a crucifix, which doubtless originally occupied the central position, the

Dean desired to place there the figure of Christ in Glory. The suggestion met with much opposition, and eventually the screen was left unfinished. But when the aged Bishop was consulted as to placing a majestic figure of the Lord in Glory on the central cross, amidst a great company of adoring and rejoicing saints, "he expressed himself," says Dean Kitchin, "as decidedly favourable to the proposal, because he not only thought it artistically superior to any other treatment, but still more because he deemed it a more true representation of the complete work of redemption and of the final triumph of the Cross."

In 1882, on the death of Archbishop Tait, it was generally expected (for the second time) that Bishop Harold Browne would go to Canterbury. And had it not been for his advanced age, there is no doubt he would have succeeded to the Primacy. The Queen wrote to him an autograph letter:

'No one could more worthily have filled the position of Primate than the Bishop, and the Queen would have sincerely rejoiced to see him succeed our dear and ever-lamented Archbishop Tait. But she feels it would be wrong to ask him to enter on new and arduous duties, which now more than ever tax the health and strength of him who has to undertake them, at his age, which, as the Bishop himself says, is the same as that of our dear late friend.'

Mr. Gladstone wrote in the same strain, pointing out that "no bishop since Juxon—a very exceptional case—has assumed the Primacy after seventy." The Bishop was naturally somewhat disappointed, though he felt, as he wrote to his great friend, Bishop McDougall, that "Gladstone was quite right to pass by an antiquity like myself for the youth and vigour of Benson." And yet, he adds, "It is perhaps a little mortifying to see in all the papers so much about one's advanced age and growing infirmities, when, thank God, I feel stronger and better than I have been for years." For nine years longer Bishop Harold Browne was to continue to reign over the Winchester diocese, but from this time forward it was evidently a growing struggle against failing strength. In 1884 he had the satisfaction of seeing the close of one of the most important of the many labours in which he had borne a leading part, that of the Revised Version of the Old Testament. In the following year he presided over the Church Congress at Portsmouth. In 1888 he was present at the Lambeth Conference, and, as the senior prelate in the assembly, exercised great influence over its deliberations. For a time he sat as assessor in the memorable trial of the saintly Bishop of Lincoln, until the weak state of his health compelled him to withdraw, when his place was taken by the able and dis-

tinguished prelate who was destined ere long to succeed him in the throne of Winchester. In the following year, shortly before his resignation of the See, the aged and beloved Bishop celebrated his golden wedding, when an illuminated address was presented to him, together with a purse containing £727, which he handed over to the Deaconess' Home at Portsmouth.

In conclusion, we desire to quote one or two passages in which the Bishop sought to define his position in the English Church. That position may perhaps best be described as that of an Evangelical High Churchman. "I have always," he said, on coming to the diocese of Winchester, "called myself an Evangelical, but I am equally ready to call myself a High Churchman . . . most distinctly an Evangelical and most distinctly a High Churchman. I believe very thoroughly in both." And in his opening address at the diocesan conference in 1889 he gave expression to the noble words:

"I have lived a long life, and have seen and known leaders of all three parties. In my youth it was my privilege to know Simeon, a leader of one section at that time; I knew Keble, who led another section; and I knew F. D. Maurice; and I can say that I agreed in the main point with every one of these great and good men, and honoured and loved them."

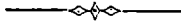
And again, a month later, he wrote:

"The assertion that I am a High Sacerdotalist is absolutely untrue. I am quite as much an Evangelical as I am a High Churchman. I can find no party name by which to call myself."

Towards the Liberal school of thought there is no doubt the late Bishop always felt a decided coldness, and he never seems to have fully appreciated its influence on modern theology. In his pastoral of 1875, which deals with "The Position and Parties of the English Church," he relegates the third or Liberal school to a footnote, as though he thought its influence on English opinion need hardly be considered. "It was one of the permanent sorrows of his long life," says Dean Kitchin, in the beautiful passage in which he sums up this aspect of the Bishop's character, "that there should be so many good and lovable Christian people with whom he could not act in harmony. It is not often the case, but in him it was so, that in true dignity and nobleness his character was higher than his principles. Those principles tended towards a certain narrowness and limitation of relationships, and prompted him to stand aloof from those, however good, who did not come up to his standard, whether of orthodoxy or of Church government; and yet so loving and so charitable was he, that he refrained from pushing his principles to their logical conclusion. He loved his fellow-creatures as he loved God, and was content

to hope even when he was unable to feel assured. And so, while happily he never sought to be a party leader, his influence over the opinions and actions of others was always great and wholesome. Men felt that here was a genuine Christian spirit, moving with a dignified simplicity through the mazes of the world; they discerned something of the character and impress of Him who stilled the tumult of the sea."

JOHN VAUGHAN.



ART. V.—IRELAND ECCLESIASTICALLY CONSIDERED.

PART II.

HITHERTO I have said nothing of the religion of the Irish at, and previous to, the time of this Papal aggression.

Dr. Reid thus summarizes the matter: "It is now generally admitted that the primitive Church in Ireland, though not free from error, differed most materially, and for a length of time, from that of Rome. The free and commended use of the Scriptures; the inculcation of the doctrines of grace and of the efficiency of the sacrifice and intercession of Christ, without any allusion to the Mass, to transubstantiation, purgatory, human merits, or prayers for the dead; the diversity in the forms of celebration of Divine worship; the rejection of the Papal supremacy; the marriage of the clergy; the Scriptural character of the early bishops, as having the charge of only one parish, and being labourers in word and doctrine; the Presbyterian order of the Culdees, and their singular piety and zeal; all their important points of doctrine and discipline, which were maintained and practised in the ancient Church, clearly indicate its opposition to the Papal system."¹ Dr. Reid adds that the Irish Church was "the last of the National Churches of the West which preserved its independence."

The learned and accurate Usher, Archbishop of Armagh, made the following statement on this subject. He wrote: "As far as I can collect by such records of the former ages as have come into my hands (either manuscript or printed), the religion professed by the ancient bishops, priests, monks, and other Christians in this land [Ireland], was for substance the very same with that which now [A.D. 1624] by public authority is maintained therein against the foreign doctrine brought in thither, in later times, by the Bishop of Rome's followers."²

¹ "History of the Presbyterian Church in Ireland," vol. i., p. 2, Edinburgh, 1834.

² "Discourse on the Religion anciently professed by the Irish and British." Dublin, reprint, 1815. See first six chapters.

For uttering this and other incontestable truths, the Pope in 1709 placed all Usher's works in the Roman Index¹ as prohibited books, as if truth could be quenched by being locked up in Rome's literary prison-house!

Ireland, bound hand and foot, was delivered over to Rome. "Little did Henry foresee, in the blindness of his ambition, the perplexity he was to experience from that power he now contributed to aggrandize, or the heavy weight of oppression with which it was to fall upon his head."² But this enters on English history.

I need not trace the history of that unhappy country, Ireland, from Henry II. to Henry VIII. It is a record of a succession of feuds, reprisals, and rebellions. It was a strife of race against race. As yet no religious element was introduced; it was purely national. There was then more bitter feeling between the two races than there ever has been since the Reformation. English rule was no doubt severe, and at times unjust and arbitrary, and even cruel. The hatred between the two races appeared implacable, and the ferocity, from time to time exhibited, was something beyond description or conception. In fact, from the first colonization, as it were, of Ireland by the English, to the days of the Reformation, there was no settled peace, but perpetual discords, aggressions, reprisals, rebellions, and treasons. But neither the Pope nor his bishops interposed their authority to protect the Irish against their alleged persecutors. On the contrary, the Pope seemed to have taken part with the English. Gordon, in his "History of Ireland," tells us: "The clergy were intolerably fleeced by the exactions of Henry III., authorized by the Pope, and by those of the Pope himself, insomuch that even the churches were stripped of their ornaments to supply the demands of legates and nuncios. Benefices were conferred, as in England, on Italian ecclesiastics, who disdained to perform the duties of their place, or even to reside in the country whence they drew their revenue. The native clergy of Ireland, of both Irish and English descent, complained that the livings, to which they themselves were entitled, were given also to men sent from England for provision—the most worthless or neglected of the English clergy—and they even attempted to prevent their admission by an ordinance which they enacted, but which was annulled with strong expressions of disapprobation of the Pope."³

All this happened under "Rome's rule."

¹ See Index "Lib. Prohib." Romæ, 1819, p. 360.

² Leland's "History of Ireland," vol. i., pp. 15-18. London, 1713.

³ Vol. i., cap. ix., pp. 152, 153. Dublin, 1805.

Now let me quote the deliberately-expressed opinion of the candid Roman priest, Dr. Charles O'Connor, in reply to the charges brought against the English nation for her alleged severities and persecutions in Ireland since the Reformation. He said: "Let us not be the dupe of those," speaking of writers of his own religious persuasion, "who would impose on us a belief that the fanaticism of the one party, or the superstition of another, occasioned the crimes or the calamities of either. It is an undoubted fact that more flagrant crimes were committed whilst both nations were Roman, than after they had made religion a party in their quarrel, and pressed into the service of their passions those very principles by which their passions are condemned. In the remonstrance addressed to Pope John XXII., the Irish chieftains, after stating how iniquitously Adrian IV. had delivered up Ireland, by a certain form of words, to Henry II., contrary to all law and justice, proceeded to state 'that, even supposing that donation to have been valid *ab initio*, yet the English having violated the conditions on which the Pope allowed them to invade Ireland, by the most infamous cruelties, all obligations on the Pope's part, as well as on theirs, must be now at an end. Arrogating to themselves the property in every place on which we can stamp the figure of our feet, the English invaders, through an excess of the profoundest ignorance or insanity, scarcely conceivable, dare to assert that not a single inch of Ireland is ours, but by right entirely their own. Hence the implacable hatred and exterminating carnage which is perpetually carried on between us. Hence our hostilities, detestable treachery, bloody reprisals, numberless massacres.' They [the Irish] thus enumerate the atrocious laws, principles, and practices of the English settlers towards them—much more merciless and inhuman than any that have been practised, under cover of religion, since the days of Elizabeth, and they conclude that all hope of peace between us is, therefore, destroyed."¹

This is the deliberate statement of a Roman Catholic priest!

John XXII. held the "Chair" from 1316 to 1334. Dr. O'Connor tells us that the Pope turned a deaf ear to these complaints.

For eleven years after the accession of Elizabeth, England and Ireland lived in peace, until the Pope launched his Bull of damnation and excommunication of Elizabeth, when, under Jesuit intrigue, fostered by the Pope, treasons and rebellions broke out again.

¹ "Columbanus ad Hibernos; or, An Historical Address on Foreign Influence," pp. 20-22. Buckingham, 1812.

Lamartine, a Roman Catholic historian and poet, in his work "England under Cromwell," after referring to the various rebellions and reprisals, concludes: "The misfortunes of a nation are not always the fault of her conquerors; they are sometimes vengeance resulting from her own crimes."

We have now the broad facts established :

1. That the Pope of Rome, in his infallible wisdom, based, nevertheless, on a forged document, sold the whole of Ireland to England for a royalty of a penny per house.

2. That the Roman Church first ruled in Ireland in the twelfth century, when the Romish religion was first introduced.

3. That the massacres and reprisals, treacheries and cruelties, of race against race were more merciless and inhuman in Ireland before the Reformation was there introduced than after, and at a period when both nations were claimed to be Roman Catholic.

4. It was not a war of religion, for they were all Roman Catholics.

5. That the Pope of Rome was alone responsible, as the original cause, through his iniquitous Bull and low avarice, of all Ireland's misfortunes.

6. So long as the two parties remained Papal, the Pope did not interfere between them.

7. The Pope only interfered when his authority was called in question.

There can be no doubt that England's rule over Ireland has been tyrannical and oppressive. I do not plead justification, but a few facts are important on this branch of our history.

It was in May, 1536, that the Irish Parliament, on the suggestion of Brown, Archbishop of Dublin, a Romanist, who gave the first vote in support of the Royal Supremacy of Henry VIII., solemnly renounced the authority of the Pope. At the same time, all appeals to Rome were strictly forbidden, together with the payment of dues and the purchases of dispensations; and the oath of allegiance to the King was now freely taken by every Irish bishop, by the Irish clergy, and nobles.¹ Dr. Reid adds that "these oaths were as freely broken as they were taken."

The confiscation of the Irish ecclesiastical properties was effected by a Roman Catholic Parliament when Ireland was in revolt against England, headed by O'Neil, Desmond, O'Brien, O'Donnell, MacWilliam, and other Irish leaders then

¹ See Dr. Reid's "History of the Presbyterian Church in Ireland," pp. 22-27. London, 1834.

in revolt, and they divided the spoils among themselves. They afterwards made a compact with Henry VIII., by which it was agreed that they should acknowledge Henry as King of Ireland, he leaving them in the enjoyment of the plunder. Their title was confirmed by the same Bull of the Pope, issued during the reign of Mary.

In the reign of Edward VI., all the Irish bishops took the same oath of allegiance, abjuring that to the Pope.

In the reign of Elizabeth the Royal Supremacy Act (2 Eliz., cap. i., sec. ii.) was passed, not only by the Lords Spiritual and Temporal, but also by the Commons of Ireland. The oath of supremacy of the Queen was taken by every Irish bishop save two—Walsh of Meath and Leverous of Kildare—and by the bulk of the Irish clergy.

For eleven years after the accession of Elizabeth, the Reformed Church and the Irish nation existed in profound peace; schools were established, and many abuses removed, until that peace was disturbed by the infuriated Pope, assisted by his emissaries, the Jesuits and seminary priests, who had now lost all hold on Irish soil and Irish hearts. Gregory XIII. launched his Bull of anathema and excommunication against Elizabeth and her adherents.¹ From this time forth the struggle was made a so-called religious warfare, fostered by the Pope, and carried out by the Jesuits and foreign seminary priests. The rebellion of Tyrone was suppressed, but left Ireland in a deplorable state. James I. took every means to establish order and civilization. He restored confiscated properties of rebel leaders to the Irish Romanists, by which he hoped to get back the affections of the people. James's proclamation was issued only against the Jesuits. Dr. O'Connor attributed all the ills of Ireland to her "foreign-influenced priests," and that the forfeitures of Ulster were the consequence, not the cause, of the rebellions. Tyrone, Tyrconnel, Maguire, O'Dogherty, had repeatedly violated their oaths of allegiance; they could no longer be trusted.

Under James I. Ireland prospered, and a large influx of settlers took place. Charles I. notoriously ruled Ireland with the greatest consideration. On the application of an Irish Parliament, he issued a commission to make an investigation of certain grievances, and afterwards he placed the Government in the hands of Sir John Borlace and Sir William Parsons, men esteemed for their wisdom and integrity. They abated certain abuses, to the general satisfaction of the people. From

¹ I give in Appendix B to this article a translation of the Bull of Gregory XIII., issued in 1577, in favour of the Irish insurrection against Queen Elizabeth.

this time to May, 1641, Romanists enjoyed the free exercise of their religion throughout the kingdom. They had their titular archbishops and bishops; and priests now returned in great numbers from Spain and Italy, and other foreign parts, and carried out their avocation without restraint. The so-called Penal Statutes of Elizabeth, necessitated by the plots against her life, had long since been repealed.

According to all appearances, the ancient animosities of races seemed to have subsided, and forty years had passed in comparative quiet, and in enjoyment of the beneficent effects of liberal treatment. Intermarriages between the races were frequent. So secure were the authorities in their belief that peace and tranquillity reigned throughout the kingdom, that the army was almost entirely disbanded, and the arms returned to Dublin Castle.

This was the state of the country on the eve of the great rebellion of 1641, memorable in the annals of history—a rebellion which has brought disgrace and infamy on Roman Catholics in Ireland and on Irish priests. Rebellion is too noble a term to use—it was a cowardly and ruthless butchery of thousands of unarmed and helpless men, women and children, and the slaughter of their cattle. Hume tells us: “The Irish, everywhere intermingled with the English, needed but a hint from their leaders and priests to begin hostilities against a people whom they hated on account of their religion, and envied for their riches and prosperity.” He adds: “In their wild rage against the British planters, the Irish had laid waste the whole kingdom, and were themselves totally unfit from their habits, sloth and ignorance to raise any convenience of human life.” Clarendon, in his “History of the Rebellion,”¹ says: “A general insurrection of the Irish spread itself over the whole country in such an inhuman and barbarous manner that there were forty or fifty thousand of the English Protestants murdered before they suspected themselves to be in danger or could provide for their defence.”²

The revolt was not a political, but purely a fanatical religious persecution. The numbers massacred are variously estimated. Borlace gives the deposition on oath of the Rev. Dr. Robert Maxwell, afterwards Bishop of Kildare, an eye-witness of these

¹ Vol. iii., p. 9. Oxford, 1826.

² For detailed and graphic descriptions of these massacres the reader is referred to the history by Sir John Temple, then Master of the Rolls for Ireland, published in 1648; Russell's “Modern Europe,” vol. iii., part ii., letter v., London, 1801; Hume, “History of England,” cap. lv., vol. iv., pp. 282, 283, edit. 1796; Borlace, “History of the Execrable Irish Rebellion,” appendix, p. 132, 1680; Reid's “History of the Presbyterian Church in Ireland,” vol. i., p. 336, Edinburgh, 1834.

horrors, who said "that the rebels (lest they should hereafter be charged with more murders than they had committed) commanded their priests to bring in a true account of them; and that the persons so slaughtered (whether in Ulster or the whole kingdom, deponent durst not enquire) in March last amounted to 154,000."

In passing, let me refer to the alleged massacre in cold blood of upwards of 3,000 unarmed Irish, men and children, by the Scotch Puritan soldiers at Magee, described by Dr. John Milner, of controversial notoriety, the chief propagator of this slander, who states that this took place "when no blood had as yet been shed in Ireland." This alleged massacre is said to have taken place on January 9, 1642, whereas the massacres of 1641 were concluded in that year. So much for dates. Dr. O'Connor, in his "Historical Address" before quoted, proves, in a most convincing manner, that the story of the alleged massacre had no foundation at all in fact, and in no complimentary terms calls to task Dr. Milner as one of the chief propagators of the atrocious libel.¹

A treaty of peace was concluded in 1643 with Ormond at Kilkenny. Hume tells us, "they [the rebels] professed to return to their duty and allegiance, engaged to furnish 10,000 men for the support of the King's authority in England, and were content with stipulating, in return, indemnity for their rebellion and toleration of their religion." Hume proceeds to describe the interference of the Pope, who sent over his Nuncio, Rinuconi, to violate the treaty: "He summoned an assembly of Romish priests at Waterford, and engaged them to declare that pacification which the civil council had concluded with the Sovereign was void, and excommunicated all who should adhere to a peace so prejudicial, as he (the Nuncio) pretended, to the Catholic religion"; and he threatened war against the Lord-Lieutenant, and to "lay siege to the Protestant garrisons, which were then very ill provided for defence."²

The scheme was betrayed by the arch-rebel O'Neal, and was frustrated by the Earl of Clanricard, who succeeded in driving the Nuncio out of Ireland.

The Irish were now divided into factions. Anarchy reigned both in England and Ireland. It was in this state of things that Oliver Cromwell, in August, 1649, took the command of the army and entered Dublin, where he was welcomed with shouts of rejoicings. With a resolute will he put down the rebellion by victory after victory. Nor was it to be expected

¹ Part ii., pp. 223, 231, 239. Buckingham, 1812.

² "History of England," cap. lx., pp. 458, 464. Edit. 1796.

that this was to be effected by sprinkling his path with rose-water. Sieges are not carried on with blank cartridges, nor assaults effected with wooden swords. Cromwell is charged with exercising undue severity. Cromwell advanced victoriously through the land, Drogheda, Kilkenny and Clonmel being the only places where he met with any vigorous resistance. There was neither murder nor massacre. All that Cromwell inflicted on the rebels was voluntary banishment, which Hume sums up in these words: "The Irish were glad to embrace banishment as a refuge. About 40,000 men passed into foreign service, and Cromwell, well pleased to free the island from enemies who never could be cordially reconciled to the English, gave them full liberty and leisure for their embarkation." The Pope's power and prestige were annihilated, and Ireland was again at peace. The whole of Ireland's misfortunes from the time of Henry II. are attributable to the Pope's unjustifiable interference; as has been quaintly observed, he held "the bellows handle," he was the "juggler that drew the strings." He had no care how many innocents were sacrificed, or what cruelties were perpetrated, if only he could regain spiritual rule over Ireland; he never interfered when they were all Papists, to redress their wrongs.

It cannot, however, be denied, that the English settlers now in the ascendant, treated the Irish as slaves, and for a series of years subjected them to tyrannical oppression on the principle of retaliation.

No one can justify these long years of oppression, though a reactionary process. Still, Lamartine's aphorism, as applied to Ireland, is true; where, after referring to the various rebellions and massacres, he concludes, "The misfortunes of a nation are not always the fault of her conquerors; they are sometimes vengeance resulting from her own crimes."¹

APPENDIX A.

BULL OF POPE ADRIAN IV. TO KING HENRY II. OF ENGLAND, GRANTING HIM LIBERTY TO TAKE POSSESSION OF IRELAND.

ADRIAN, Bishop, servant of the servants of God, to our well-beloved son in Christ, the illustrious King of the English, health and apostolical benediction.

Your Highness, in contemplating the laudable and profitable work of gaining a glorious fame on earth and augmenting the recompense of bliss that awaits you in heaven, by turning your thoughts, in the proper spirit of a Catholic Prince, to the object of widening the boundaries of the Church, explaining the true Christian faith to those ignorant and uncivilized tribes, and exterminating the nurseries of vices from the Lord's

¹ "England under Cromwell," cap. xxxix., p. 65. Bruxelles, 1854.

inheritance; in which matter, observing as we do the maturity of deliberation and soundness of judgment exhibited in your mode of proceeding, we cannot but hope that proportionate success will, with the Divine permission, attend your exertions.

Certainly there is no doubt but that Ireland and all the islands upon which Christ the Sun of Righteousness hath shined, and which have received instruction in the Christian faith, do belong of right to St. Peter and the Holy Roman Church, as your grace also admits. For which reason we are the more disposed to introduce into them a faithful plantation, and to engraft among them a stock acceptable in the sight of God in proportion as we are convinced from conscientious motives that such efforts are made incumbent on us by the urgent claims of duty.

You have signified to us, son well-beloved in Christ, your desire to enter the island of Ireland, in order to bring that people into subjection to laws, and to exterminate the nurseries of vices from the country; and that you are willing to pay to St. Peter an annual tribute of one penny for every house there, and to preserve the ecclesiastical rights of that land uninjured and inviolate.

We, therefore, meeting your pious and laudable desire with the favour which it deserves, and graciously acceding to your petition, express our will and pleasure that in order to widen the bounds of the Church, to check the spread of vice, to reform the state of morals, and promote the inculcation of virtuous dispositions, you shall enter that island, and execute therein what shall be for the honour of God and the welfare of the country. And let the people of that land receive you in honourable style, and respect you as their lord; provided always that ecclesiastical rights be uninjured and inviolate, and the annual payment of one penny for every house be secured for St. Peter and the Holy Roman Church.

If, then, you shall be reminded to carry into execution the plan which you have devised in your mind, use your endeavour diligently to improve the nation, by the inculcation of good morals, and exert yourself, both personally and by means of such agents as you employ, whose faith, life, and conversation you shall have found suitable for such an undertaking, that the Church may be adorned there, that the religious influence of the Christian faith may be planted and grow there, and that all that pertains to the house of God and the salvation of souls may by you be ordered in such a way as that you may be counted worthy to obtain from God a higher degree of recompense in eternity, and at the same time success in gaining upon earth a name of glory throughout all generations.¹

APPENDIX B.

BULL OF POPE GREGORY XIII. IN FAVOUR OF THE IRISH INSURRECTION AGAINST QUEEN ELIZABETH.

GREGORY XIII., Pope, to all the prelates, princes, barons, and the entire clergy, nobility, and people of the kingdom of Ireland, health and apostolic benediction.

Of the different provinces of the Christian world, which are separated from us by a wide extent of intervening climes, the nation of the Irish is one which this apostolic see hath ever embraced with singular love and peculiar affection, for the constancy of their fervent devotion, and their sincere and inviolable attachment to the Catholic religion and the Church of Rome, manifested by them on so many occasions: under the influence of which motives we are so much the more sensibly affected at the

¹ King's "Church History of Ireland," vol. iii., pp. 1262-1264.

vexations and afflictions of the said kingdom, and anxious, as much as in us lies, to provide at once for the liberty and peace of the people, as far as their persons are concerned, and at the same time for the salvation of their souls.

Accordingly, as we have recently learned, to our exceeding great and heartfelt sorrow, from that excellent and eminent person, James Geraldine—Lord of Kiericourithy, and Governor-General of Desmond in the absence of the Earl of Desmond—what numberless and bitter hardships good men are there suffering for their love to the orthodox faith, and in defence of the true religion, from Elizabeth, who, hateful alike to God and man, domineers, with proud and impious rule in England and in that island of Ireland; and as the said James, influenced by zeal for the house of God, and his desire for the restoration of our holy religion, and by those principles of patriotism, courage, and magnanimity with which nature has endowed him, is proposing, with the Lord's help, to shake off from your necks a yoke of slavery so cruel and insupportable, and is hoping that he shall find many to aid him in a design and effort of such godly tendency; We therefore admonish and exhort you all and singular, by the bowels of the mercy of God, that recognising the seasonableness of this opportunity, you will each according to his power, give your strenuous aid in support of the piety and fortitude of such a leader, and not be afraid of a woman, who, having been long ago bound with the chains of an anathema, and still increasing in her filthiness, has departed from the Lord; and the Lord has departed from her, and many calamities shall overtake her, according to her deserts.

And that you may be enabled to engage in this business with the greater alacrity, to all and singular who being contrite and confessing, or having the intention of confessing, shall follow the said general and his army, and join themselves thereto, for the asserting and defending of the Catholic faith; or who shall aid this expedition and his holy purpose with counsel, countenance, provisions, arms, or in any way or by any means whatsoever, we do grant and bestow by our apostolic authority a plenary indulgence and remission of all their sins, in the same form as is commonly granted to those who set out for the wars against the Turks, and for the recovery of the Holy Land; any of our apostolical constitutions and ordinances, or other laws whatsoever, of a contrary tendency notwithstanding.

And in order that these letters may with more speed and facility come to the knowledge of all concerned, our pleasure is that copies thereof, manuscript or printed, and attested by the hand of a notary public, and by the seal of a Church dignitary, shall be received with the same credit and confidence as would be reposed in these presents, if they were exhibited or shown.

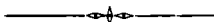
Given at St. Peter's in Rome, under the seal of the fisherman, the 25 day of February, one thousand five hundred and seventy seven.

JOAN BAPTISTA CANNONIUS.

SEPTIMIUS PACIS, Apostolic Notary.¹

C. H. COLLETTE.

¹ King's "Primer of the Holy Catholic Church," pp. 1045-1047.



ART. VI.—SPIRITUALITY IN MINISTERIAL WORK.

AN ADDRESS TO ORDINATION CANDIDATES.

“I determined not to know anything among you, save Jesus Christ, and Him crucified.”—1 *Cor.* ii. 2.

ONE of the dangers to which you are subject, my brothers, by entering on the work of your life as very young men, is of looking upon it as a profession. It is not in the worldly and ordinary sense of the world a profession at all. It is not to be regarded as a means of obtaining a livelihood; that is contrary to its very theory and essence. It is not to be regarded as an opportunity for self-advancement; all such thoughts you renounce on entering upon its duties. It is not a system of daily life in which you have certain fixed tasks to perform in a respectable manner; everything that you do has to be instinct with faith, and prayer, and vitality. You are called, not to an earthly profession, but to spiritual office in the Church of God. “My kingdom,” said our Lord, “is not of this world”; and “the kingdom of God is within you.” The sphere in which your work will lie is internal, moral, religious, spiritual; not mechanical or professional. The first and main object of the calling which you have obeyed is to deal with the souls of men.

I can imagine a young man who would make an admirable professional minister, and be much respected by the world, and yet might have never realized this real meaning of the Christian office. He might be of blameless conduct, faultlessly dressed, and of decorous habits and manners; he might intone his prayers in tune; he might read the lessons in the official tone; he might preach sermons which would be considered interesting by the people; he might daily visit the parishioners and talk to them in an agreeable and friendly way; he might read the prayers of the Visitation Office by the bedside of the dying; he might organize all kinds of charitable and social institutions and clubs, and devote the greater part of his time to them; and yet all the time he might be merely professional, and never have touched a single soul either in public or in private. It would be because, however painstaking and conscientious, he had never given himself up to the indwelling and animating presence of the Holy Spirit of God.

It is difficult for young men to become possessed by the sense of the overwhelming and supreme importance of the new obligation that has come upon them of speaking straight to the souls of men. First, they will have to do it in their visiting from house to house. My own experience was that it was a great help to make a rule never to pay a visit without read-

ing some verses of the Bible and following them by prayer. Depend upon it, even the most indifferent of the people will expect it; they will be surprised if you go away after talking about the weather and the children like anybody else.

I read only to-day the following passage—a description by a poor man of such an entirely unprofitable visit: “Sore sickness came upon me, and I was nigh unto death, and my soul woke within me and began to cry, like a child for its mother. Janet sent for the minister, and he was very kind, and he spoke about my sickness and my farm, and I said nothing. For I was hoping he would tell me what I was to do for my soul. But he began upon the sheep-market, and I knew he was also in the dark. After he left I turned my face to the wall and wept. Next morning was the Sabbath, and I said to Janet, ‘Wrap me in my plaid, and put me in a cart, and take me to Aberfeldy.’ ‘And what will you be doing at Aberfeldy? and you will die on the road.’ ‘There is,’ said I, ‘a man there who knows the way of the soul, and it is better to die with my face to the light.’”

In the more unoccupied parts of the United States, a man of God on his travels is seldom charged for staying at an inn. A young clergyman knowing this, stayed a night, and took leave without paying any attention to his account. “You have not settled,” said the landlord. “I am on my way to my clerical duties,” said the young man. “Ah, indeed,” said the landlord; “well, you came in last night, and you never said a word of peace to any of us; you had your supper, and it seemed to me that you never asked God’s blessing upon it; you never said ‘Let us have a word of prayer’ before you went to bed; you called for your light and gave very little time to your own prayers; when you came down this morning you gave us no reading or worship; you sat down to breakfast, and not a word of blessing again. No, you go on just like any other sinner; you come in like a sinner, you eat like a sinner, and now you are going off like a sinner; and like a sinner you shall pay.”

The young man’s conduct may have been owing to shyness and reserve; but shyness and reserve are altogether out of place in one who has undertaken to be an ambassador of Christ, a preacher of the Gospel, a faithful and self-devoted pastor of souls, a minister of the Word and Sacraments. A friend of mine, who is one of the most fruitful and earnest of the London clergy, went to his new parish a few years ago, which was largely inhabited by wealthy and influential people. He addressed a letter to every householder, and another to his wife, announcing that he had been commissioned to come and work among them, that he would be at their service and that

of their households whenever they wanted him; and that he would as soon as was possible follow up the letter by a visit. In each case of visiting, after the formal introduction was over, he went straight to the point, and inquired how they stood towards the things of God. In many instances he was met at first by the panoply of worldly astonishment and annoyance; but in most cases he broke it through, and often his courage and faithfulness were followed by genuine repentance and an earnest life in the Church. It is a very real help to a shepherd of souls to be able to address God when visiting or in meetings out of the abundance of his heart, as well as in the beautiful and familiar collects of the Prayer-Book.

In the same way, you must constantly pray that your public work in the congregation may be free from the curse of professionalism. You may sing or say the service twice every day throughout the year in the most approved style, and yet you may never utter a real word of prayer or move a single soul. Certainly you are not called upon to preach the prayers, but you will kindle no sympathy, you will warm no hard heart, unless it is felt through every corner of the building that you are yourself praying, and that the wishes of your heart go with the words you say. This is a special risk in places where the music is so perfect that it lulls the soul into a state of delightful drowsiness. We must always beware lest our services be to any of our people like the prayer-wheels in Japan. On the highroads every mountain, hill, and cliff is consecrated to some divinity; and at all these places travellers have to repeat prayers, sometimes several times over. As this would detain them too long, the Japanese have set up posts at these places, which have a cut in them at a certain height, and in the cut a flat round plate is placed, on which is engraved the prayer to the particular deity of the spot. The traveller obtains credit for the prayer in proportion to the number of times he turns it round.

Again, let your reading of the Word of God be real, not artificial. Often have I turned round when I have been trying to listen to a lesson and asked myself what it was all about, and been unable to reply. It has been read in a sing-song way as a professional charm, and has made absolutely no impression upon anybody. Forget yourself when you are reading. Ask God to show you what is the message which He intends His people to learn from that particular chapter. Throw yourself into the circumstances of him who wrote it, or of the persons and actions whom it describes. Believe that it is meant to teach something, and try to bring that teaching to the heart even of the most distant and ignorant worshipper.

And then your preaching. Let it be of spiritual things;

let it be of Christ and His redemption and grace ; let it be from heart to heart. Do not care how simple and unadorned the outward form is, if you only reach the heart. A hundred and five years ago Wesley was preaching on the text, "One thing is needful." When the congregation was retiring, a lady exclaimed with great surprise: "Is this the great Mr. Wesley, of whom we hear so much? Why, the poorest might have understood him!" And he to whom the complaint was made replied: "In this, madam, he displays his greatness: that while the poorest can understand him, the most learned are edified, and cannot be offended." Depend upon it, whatever the small proportion of critics and literary people on the surface of society say about preaching, the great mass of the people are as ready as ever to hear the sincere, unaffected, sympathetic, earnest, zealous proclamation of Christ's Gospel. Wesley preached daily for fifty years, generally two, sometimes three or four sermons. The amount is calculated at some 40,560. Whitfield preached constantly for thirty-four years, a much shorter time; his sermons were upwards of 18,000. Think what an effect these two men have left behind them! Few young men realize what an enormous privilege is put into their hands by having a congregation prepared to listen to what they say for some half hour every week throughout the year! What an opportunity for setting forth the things of the kingdom of heaven! What a responsibility if the occasion is wasted, scanty preparation given, no earnestness acquired through prayer and thought, and the realization of the presence of the Holy Spirit, and the hungry after all sent empty away! A learned man having to preach once before the Lord Mayor and Aldermen, chose a subject in which he thought he could display his powers. He was heard with admiration by the educated people, and was walking home from his dinner at the Mansion House with much self-satisfaction. A poor man following him, touched his arm, and asked if it was he who had been preaching. He said he was. "I came," he said, "in hopes of getting some good to my soul, but I came away greatly disappointed; I understood very little of what you said; you were quite above my comprehension." "Friend," said the clergyman, "if I did not preach you a sermon, you have preached one to me;" and he took care never again to be so foolish and faithless.

You have some of you read a book lately produced full of true pathos and spiritual insight. It describes in one place the disappointment of a religious peasant at misplaced erudition. There was no glory, because the minister, being still young, expounded a new theory of the atonement of German manufacture, and Donald's face was piteous to behold. It haunted the

minister for months, and brought to confusion a promising course of sermons on the contribution of Hegel to Christian thought.

Or, again, of a rhetorical young preacher, this was the comment of another village critic of experience: "A very nice speaker, and well pleased with himself. But I was thinking, when he was giving his images, there was a lad fishing in the brook before my house, and a very pretty lad he was. He had a rod and a string, and he threw his line beautifully. It is a great pity he had no hook, for it is a want, and you do not catch many fish without a hook."

There are, of course, multitudes of important and useful subjects which should be brought in subsidiary to the message of Christ's salvation; but that must be the foundation on which all other instruction and exhortation must be based, must be begun, continued, and ended. Either the Gospel is true, or it is not. Either we have the words of our Lord, or we have not. If we have not, then there is no use in saying any more about it. If we have, those words and that Gospel are paramount, and are our supreme guide and authority in everything, small and great alike.

Whether in your intercourse with your people, or in your ministry in the church, or in your sermons, you must always remember that you will be ineffectual if you are content with merely claiming allegiance, adherence, and attention by your office; in every exercise of your calling you have to justify your acceptance of it by your sincerity, your zeal, your affection, your sympathy, your humility, your devotedness, your loyalty. Like St. Paul, you have to persuade men, to commend yourselves to every man's conscience, to adapt yourselves to those amongst whom you serve. Every part of the Christian ministry you have to make living and fertile by grace and operation of the Holy Spirit within you. A mere official act or machinery by itself is barren and formal; it needs faith, prayer, and love to make it glow with Divine power. So will you find yourself growing in strength beyond your expectation. You will be rewarded for your humble trust in God by the fact that your words do not fall to the ground. You will have the privilege of bringing true comfort to many a troubled soul. Like St. Paul, you will often be in much weakness and tribulation. It is a hard and difficult life that you have before you. But if you can get rid of all thought of yourself, and give yourself wholly up to God, and speak and live in the love of the Lord Jesus Christ, your words and works will be the words and works of the Holy Spirit of God Himself.

WILLIAM SINCLAIR.

Short Notices.

God's City. By Canon SCOTT HOLLAND. Pp. 342. Price 7s. 6d. Longmans.

SACERDOTALISM could not be presented in a more attractive and generous form than we find in these sermons. They are full of beautiful lights, striking thoughts, high ideals, and human sympathies. The want we discover is in the basis from which the argument is drawn. As a matter of fact, it is the spiritual body about which glorious language is always used in the New Testament; absolutely not the little, imperfect human societies which were growing up under the guidance of the Apostles. We are obviously met on every page of the New Testament by the fact that the formal organization of Christianity was very little present in the minds of the Apostles. The order of bishops, for instance, was not evolved from that of presbyters until late in the days of St. John, and it was not until 150 years after the time of St. John that, in the person of Cyprian, the bishop arrived at the imposing dimensions which he has since assumed in Christendom. New Testament unity is emphatically a personal unity with Christ, which, in proportion to its purity and sincerity, will issue in a spirit of unity towards others. The Bishop of London's noble position, that genuine faith in Christ *ipso facto* causes membership in the Christian society, is of much wider application than sacerdotalism permits. It is better expressed by the Church of England, which is pre-eminently non-sacerdotal: "Let us pray for Christ's holy Catholic Church, that is, for the whole congregation of faithful people dispersed throughout the whole world." Any attempt to mix up the two ideas, of the spiritual body, which consists only of true believers, and the external body, which contains more spurious believers than genuine, must end in disaster and discomfiture, as did the ideal of the visible holy Catholic Church, in all its degradation, corruption, darkness, immorality and tyranny, in the sixteenth century, before the dawn of the Reformation. In the same way the eloquent, gifted, and attractive writer jumps to the conclusion that Christ is perpetually offering Himself in heaven, and that His priest offers the same sacrifice in His name on earth, and thinks St. John's vision as of the Lamb slain from the foundation of the world a sufficient basis on which to rest this tremendous and momentous assumption. Whereas St. John equally sees our Lord standing amongst the golden candlesticks, or riding upon a white horse, leading the armies of heaven, or seated upon a rainbow throne—always, in fact, in an act of kingly administration. And we know from the Epistle to the Hebrews that Christ, having completed His offering once for all, offers it no more, but has "sat down on the right hand of the throne of God, from henceforth expecting till His enemies be made His footstool." As a matter of fact, there is no basis for sacerdotalism except the same Cyprian, who, borrowing an idea from Tertullian, which he did not understand, filled it with the associations of heathen sacerdotalism, in which he was steeped, and, in order to make it acceptable, dressed it in Jewish garments, for which the New Testament supplies no authorization whatever. The true conception of the living union of Christ's members with Him, as they partake of the memorial supper in remembrance of His death and passion, is infinitely more Divine and simple, and therefore grander and more sublime, as well as free from all the dangers and blots of priestcraft.

Parochial Sermons. By HENRY W. DEARDEN. Pp. 165. Price 3s. 6d. Elliot Stock.

Mr. Dearden's long and faithful ministry in London, which was so highly valued beyond the limits of his own parish, renders a permanent record of his teaching peculiarly welcome. The sermons are original and full of thought, and on topics which will be specially interesting to Christians of mature standing. Such a sermon as that on "Chambers of Imagery," full of the beauty of spiritual imagination, will waken many a train of thought, and suggest to many a writer hints for the treatment of spiritual subjects. We welcome the sermon on "Family Worship," as dealing impressively with a subject too rarely handled. The whole volume is full of deep spiritual thought and genuine experience, and we warmly recommend it alike to readers and preachers.

The Old Testament and the New Criticism. By the late Bishop ALFRED BLOMFIELD. Pp. 182. Price 2s. 6d. Elliot Stock.

In this very useful and acceptable volume, the late Bishop-Suffragan of Colchester exposes with great ingenuity and good humour the weak points in the English representatives of the school of Wellhausen. Bishop Blomfield's scholarship was equalled by his strong gifts of common-sense and brilliant humour, and this little volume crystallizes what must have occurred to many, on viewing the fantastic objections of the Old Testament critics. The following passage will illustrate the writer's scope: "What can we infer but this—that the latest editors—traditionally Ezra, and his companions—had in reality a far humbler task, and evinced a much less bold spirit than that which has been ascribed to them? that they contented themselves with preserving, with slight additions perhaps and occasional notes or comments, but with few or no alterations, the books which had come down to them sanctioned by the reverence of the past, leaving the difficulties or inconsistencies of those books just as they found them? The 'redactor' is alternately the subject of eulogy and the shaft for ridicule with the critics. As we try to grasp his shadowy personality, it seems, Proteus-like, to resolve itself into a hundred different shapes, 'Omnia transformans sese in miracula rerum,' and finally to elude us altogether, until at last we dare to ask, 'Is he not, after all, a creation of the critical brain?' 'Who is the redactor?' asks Professor Bissell. 'Is he or is he not the creature of the theory which makes use of him? Can it by any possibility be maintained without him—without *him*, the blunderer, the confessedly inconsistent and uncritical compiler, a litterateur without capacity, and often, at least, without honesty, who yet set for himself the task of preparing the sacred history of the world's beginnings, and of God's ways with men?'"

The Gospel of the Kingdom: Five "Christian Social Union" Sermons in Advent. By the Dean of Ely, Canons WILBERFORCE and SCOTT-HOLLAND, Dr. FRY, and Prebendary EYTON. Pp. 92. Elliot Stock.

The volume assumes that the Christian is to be the legislator and the administrator, whereas only a minority are really Christians. It has always been found impossible to make laws contrary to the general sense of the people, and in this aim it is to be feared that Christian Socialists are ploughing the sands. This little book, however, contains many noble aspirations; and if it should induce a larger number of persons to try to lead really Christian lives, and to make those who are already trying to do so take a still higher standpoint, it will have fulfilled a useful object.

Echoes from the Choir of Norwich Cathedral. Sermons preached after the re-opening. Pp. 126. Jarrold and Sons.

No provincial cathedral is more replete with life at present than that of Norwich, under the vigorous and popular administration of Dean

Lefroy. Besides the spiritual work by which he has made the cathedral a centre, he has completed the internal restoration of the choir; and a more lovely specimen of Norman architecture, with its noble Perpendicular additions, it is impossible to imagine. The volume contains six sermons, by the Archbishop of Canterbury and other bishops and dignitaries, on the re-opening; and it will have a wider interest than in the diocese of Norwich, as they illustrate the life, the work, and the opportunities of all our cathedrals as centres of wise religious influence throughout the country.

The Repose of Faith. By the Rev. A. J. HARRISON. Pp. 320. Price 7s. 6d. Longmans.

Mr. Harrison's evidential works are known all over the country. He is a calm, sympathetic, and judicious writer, able to enter into the difficulties of many and various minds. The present volume is intended for anxious Christians, and doubters who have not yet broken away from Christianity. In the first book he explains the ideal at which intelligent faith ought to arrive—the position of living satisfaction and repose. The chapters on Faith and Intuition are full of important truths. The second book deals with the relation of faith to science, and delineates their several spheres. A chapter here treats with power of the obvious facts of Becoming, Birth, or Development. The third book handles Theology, its Origin, Growth, Grounds, and Claims. The whole work places in a popular and attractive form the results of deep reading amongst learned writers on religious and philosophical subjects; and though it is not necessary for the clergy frequently to deal with evidences in the pulpit, a study of this work will give depth and reality to their sermons, and insensibly convince their hearers that they are aware of the difficulties of an age of unrestful inquiry.

The Biblical Illustrator. By the Rev. JOSEPH S. EXELL. Romans. Vols. I. and II. Pp. 718 and 780. 7s. 6d. each. Nisbet and Co.

Mr. Exell continues his wonderful volumes with commendable zeal and perseverance. Few books could be more useful to a hard-working parish minister who has little time for independent research. The materials for innumerable impressive sermons lie within these boards.

A History of the Welsh Church. By the Rev. E. J. NEWELL. Pp. 435. Price 10s. 6d. Elliot Stock.

At the present time, books illustrating the history of the Church in Wales are strongly needed. The present volume takes us down to the dissolution of the monasteries. It is a careful and scholarly work, and abundantly illustrates many points of importance—such as the splendour of the Christianity of the early days, the unfortunate policy of uniting the Welsh province to Canterbury by the appointment of northern bishops, and the labours of the Welsh historians. The book should have a wide circulation.

Some of our English Poets. By Canon BELL. Pp. 280. Price 6s. Elliot Stock.

Canon Bell, who is himself a poet whose works have been very favourably received, is also a sympathetic and discriminating critic. In this volume he gives us biographical sketches and appreciative disquisitions on Gray, Goldsmith, Cowper, Scott, Coleridge, and Wordsworth. The volume, which is the result of wide reading, careful study, and a well-trained judgment, will be very helpful to all students and lovers of English verse. It is difficult in these days of incessant committees and ceaseless philanthropic enterprises for the clergy to keep abreast with the culture of the age; and yet it is most important that many of them should be capable of interesting and instructing educated people. They

have a good example set them in the scholarly and pleasant work of Canon Bell.

James Lonsdale. By RUSSELL DUCKWORTH. Pp. 264. Longmans.

James Lonsdale was the son of the admirable Bishop Lonsdale of Lichfield. His brilliant scholarship and great abilities were prevented from bringing him to the front, as might have been expected, by his innate modesty and passionate love of retirement. Amongst scholars, King's College men, and his parishioners, he was greatly beloved. His strong sense and gift of humour are well brought out in the memoir.

Tales from Scott. By SIR EDWARD SULLIVAN. Pp. 315. Price 6s. Elliot Stock.

The characters in the long picture-gallery of the "Wizard of the North" are so numerous and vivid, that it is difficult to fix them clearly in the memory with reference to their context and surroundings. Sir Edward Sullivan has done the same for Scott that Charles Lamb did for Shakespeare. In this volume he has analyzed in an agreeable form "Waverley," "Guy Mannering," "The Antiquary," "Rob Roy," "The Black Dwarf," "Old Mortality," "The Bride of Lammermoor," "The Legend of Montrose," and "Ivanhoe." Everybody has his own favourite in the Waverley Novels. Some would place "The Heart of Midlothian" highest; but, at any rate, everybody would find their second choice amongst these nine. In reading over these charming stories, the mind will by the power of association recall the innumerable treasures of the original.

Llantwit Major: A Fifth Century University. By ALFRED C. FRYER, Ph.D., M.A., F.R.H.S. Pp. 125. Elliot Stock.

This is a delightfully written book in many ways. Whoever would have imagined that a quiet little seaside village on the Glamorganshire coast was once the home of a flourishing university with its 3,000 students! Yet so it is. "Scholars and bards, historians and poets, zealous missionaries and dignified ecclesiastics received their education at Llantwit; and we may venture to say that when barbarism was not yet extinct, when civil feuds were frequent, when passions were rife, when heresies beset the faithful, Llantwit exercised a wonderful influence, civilizing and teaching the people of Britain and Armorica." The purpose of this amply illustrated volume is to tell us the story of the founding of the university by Illtyd, and, by the aid of most careful research, illumined by a vivid imagination, to make the fifth-century life of a Llantwit student appear real to us. We are given realistic sketches of the old buildings, whose foundations are now covered with greensward; of the professors, many of whose names have been forgotten hundreds of years ago; and of the very curriculum of the old-world classrooms. There is not a dry page in the book.

The Word in the School. By ANDREW SIMON LAMB, Barrister-at-law. Pp. 104. James Nisbet and Co.

Mr. Lamb in this book bemoans the absence of "adequate, systematic, doctrinal (albeit, non-sectarian) instruction in the fundamental and essential principles of "the faith once delivered to the saints" in our Board Schools. He devotes more than half his space to proving the depravity of England consequent upon this omission. He thinks that if the Declaration of Faith of the Evangelical Alliance was adopted in Board Schools, "a large proportion of the youth of the land would be thoroughly indoctrinated in the knowledge of an absolutely unsectarian, and yet sufficiently explicit and accurate, Protestant Christian theology." There are many good points scattered throughout the book; but had the author

elaborated his main argument, and condensed his proofs of our immorality, he would have produced better results.

Sanctification. By the late Canon EDWARD HOARE. Fourth edition, enlarged. William Hunt and Co.

Interpreting "sanctification" to be "separation unto God," or dedication, the result of the conversion of the sinner, Canon Hoare in this little book of sermons puts together a number of thoughts of an intensely real and practical nature. Simplicity of style and an unrelentingness of application characterizes his treatment of such divisions of his subject as "Holiness through Faith," "Personal Holiness," and "Infection of Nature." Perhaps the most remarkable part of the book is the series of pithy Doctrinal Notes at the end, in which, in some five pages, the teaching of Holy Scripture on "sanctification" is focused.

Selections from the Verse of Augusta Webster (with portraits). Macmillan and Co.

This well-printed little volume of Mrs. Webster's poems will receive a welcome from the many admirers of the late poetess who have felt a desire to possess a collection in a handy form. It embraces characteristic selections, exhibiting the varied genius of the authoress of "Yu-pe-ya's Lute." Glancing through the book, we ever and anon light upon quaint, though pleasing, trifles, whose odd phrases linger in our minds even longer perhaps than the more finished poems such as "The Inventor" or "The Manuscript of Saint Alexius."

The Resurrection of the Dead. An Exposition of 1 Cor. xv. By the late WILLIAM MILLIGAN, D.D., Professor of Divinity and Biblical Criticism at Aberdeen. Pp. 246. Price 4s. 6d. Edinburgh: T. and T. Clark.

The late Dr. Milligan was a recognised scholar, and these chapters rise far above the level of thought of the numerous pious meditations which appear from time to time on this great subject. The book bears the stamp of freshness and originality, although Dr. Milligan does not present any fantastic notions on the subject. We may refer our readers to his interesting treatment of the difficult passage about those who are baptized for the dead. Dr. Milligan seems to consider that the key to the explanation of that dark saying is to be found in the exclamation of St. Paul: "Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh, for his body's sake, which is the Church" (Col. i. 24).

Unity and Order, the Handmaids of Truth. "An inquiry into God's will and our duty concerning the unity and order of the Visible Church, with special reference to the Church of England and those who dissent from it." By the Rev. R. W. KENNION. Pp. 160. Second edition. Seeley and Co.

Mr. Kennion's scheme for reunion is much more feasible than those which are now being put forward for a visible union with Rome. The reabsorption of the greater number of dissenting bodies into the National Church, though probably premature, is a practical idea which may yet be realized. Mr. Kennion's book, which all sound Churchmen will heartily welcome, will doubtless do a useful work in clearing the ground and preparing the way.

Church and Dissent. By the Rev. RICHARD W. FREE, M.A., B.D. Pp. 160. Elliot Stock.

Twelve clever lectures, which were no doubt telling when delivered, and now that they are printed are worth reading. But Mr. Free too much appears to hold a brief for his Church to be very convincing to Dissenters.

Ezra and Nehemiah. By Professor H. E. RYLE. Cambridge Bible for Schools. Pp. 328. Price 4s. 6d. With three maps. Cambridge Press.

Parents and teachers may feel secure in the knowledge that while all that is best in the higher criticism of the Old Testament and in recent scholarship has been laid under contribution to make this an accurate commentary, no rash and unsettling opinions will be found to disturb the faith of the young.

The Official Year Book of the Church of England, 1895. S.P.C.K. Pp. 734.

This admirable compilation probably has more information within its covers than any other which could be named. The labour of bringing together all the innumerable items of information must be enormous. Of course many hands have contributed to the various parts, but the greatest gratitude is due to Mr. Burnside, the editor, for his earnest and devoted loyalty to the Christian society in bringing out this annual record of its united labours. Every year shows advance and progress, and the additional chapters, such as that on "Clerical Education," are important and useful.

The Brownies, and Other Tales. By Mrs. EWING. Pp. 238. Price 2s. 6d. S.P.C.K.

The present instalment of the valuable republication of Mrs. Ewing's stories, which the S.P.C.K. is making as a contribution to "Home Literature," contains "The Brownies," "The Land of Lost Toys," "Three Christmas-Trees," "An Idyll of the Wood," "Christmas Crackers," and "Amelia and the Dwarfs."

The Revelation—A Book for To-day. By A. DICE; with a preface by the Rev. J. W. DAVIES. Elliot Stock.

To attempt to supply a simple commentary upon the most difficult and most mysterious of all books in the New Testament is to undertake no mean task. Yet this is what Mr. Dice has succeeded in doing. Mr. Davies remarks in his preface, "At one time I regarded it (the Book of Revelation), in common with many Christians, as a portion of Holy Writ almost, if not quite, beyond comprehension." Any average man taking up Mr. Dice's commentary need no longer be in such a predicament as this, and he will be enabled to pierce through the symbolism of the Book to the practical lesson or prophecy. A good and full index would be an improvement. The book is admirably printed.

The Anglican Sister of Mercy. Anonymous. Elliot Stock.

This is a new edition of "Maude—or the Anglican Sister of Mercy," published some years ago. The means by which sisterhoods, closely following Roman Catholic ideals, have been established in our own Church forms the subject of the story—a subject at once painful and important. The authoress tells her tale with a simplicity and gracefulness that carries conviction in its train. It should, however, in justice to those who may be favourable to the system deprecated, be stated that she writes of a state of things prevailing in 1852.

Bread of Life. A daily text-book compiled by AMY N. PALMER.

This dainty brochure, containing a verse of Scripture for each day in the year, will doubtless take a high position in this class of literature.

The Flute of Athena and other Poems. By REUBEN BRADLEY. Elliot Stock.

A strong and dominant strain of pessimism permeates this collection of poems: riddles are asked, philosophic doubts are raised, and a general position of "query" taken up. Such poems as "Progress," "Why do we Love?" "Between," though musical and filled with rich imagery, have a melancholy tone. As a ballad-writer Mr. Bradley is more hopeful,

and in "Admiral Benbow's Last Cruise" and "Londonderry: 1689," strikes a manlier chord on his lyre. The sonnets, of which Mr. Bradley gives us fifty-seven, are tinged with the sadness of one who feels deeply the complexity of life. Many of the poems, especially those descriptive of nature, are of singular sweetness.

MAGAZINES.

We have received the following (April) magazines:

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



THE MONTH.

THE vacancy caused by the protracted and lamentable illness of the Bishop of Bedford has been filled by the appointment of Canon Browne, of St. Paul's Cathedral, as Bishop of Stepney, Suffragan for East and North London. The appointment has given universal satisfaction, as Canon Browne has been very favourably known as an indefatigable worker during the four years that he has been resident at St. Paul's. Educated at St. Peter's School at York, he proceeded to St. Catherine's College, Cambridge, of which he became a Fellow in 1863. He took his B.A. in 1856, coming out as a Wrangler and Second Class in the Theological. In 1862 he gained the Maitland prize, and took his B.D. in 1879. He was ordained Deacon and Priest in 1858-59 by the Bishop of Oxford. In 1887 he was appointed Disney Professor of Archæology, and an Hon. Fellow of St. Catherine's. In 1891 he was appointed Canon of St. Paul's by Lord Salisbury.

He was for about thirty years Secretary to the Cambridge Syndicate for University Local Examination and Local Lectures, as well as to innumerable other syndicates and University committees. He was also J.P. for Cambridge; Chaplain and Lecturer of St. Catherine's; Theological Tutor of Glenalmond; Bell Lecturer in the Scottish Episcopal Church; three times Proctor of Cambridge; twice member of the Council of Senate; as well as Secretary to the University of Cambridge Commission, 1877-81. His principal works are "Ice Caves of France and Switzerland," "Commemoration and other University Sermons," "Venerable Bede," "Monkwearmouth Church," and "The Church in these Islands before Augustine." Since he has been in London he has held the important and responsible office of Secretary and Superintendent of the London Diocesan Home Mission, as well as being an Examining Chaplain to the Bishop of London. He has also thrown himself with immense vigour into the work of lecturing for the London Diocesan

Church Reading Union. He is a man of the highest administrative capacity, a shrewd judge of character, a moderate Churchman, with a fair and impartial tone of mind ; and there can be no doubt that in his hands the East London Church Fund will make great forward strides. All the clergy of East and North London alike, whether High or Low, will be able to feel that in the Bishop of Stepney they have a true, sincere, able, and powerful friend.

The reason of the change of title is obvious. When Bishop Walsham How was consecrated, the Act of Henry VIII. limited the titles to eighteen towns, of which Bedford was the nearest available for London. Since then the Act has been amended, and any township can now give a title. To this Stepney has the best right, as it is the mother-parish of the whole East End, and the parish to which every British subject is accredited who is born at sea.

The Rev. the Hon. W. H. Fremantle, Canon Residentiary of Canterbury, who has been appointed to the Deanery of Ripon, is the second son of the late Lord Cottesloe, well known as Sir Thomas Fremantle, for many years a distinguished member of the Civil Service, and brother to the present peer. He was educated at Eton, where he was Newcastle medallist, and at Balliol College, Oxford, where he gained a first class in the final classical schools, and obtained the English essay prize. He was elected a Fellow of All Souls in 1854, and ordained in 1855 to the Curacy of Claydon, under his uncle, the late Dean of Ripon, whom he has now been appointed to succeed. He was for some years Vicar of Lewknor, Oxon., and then became domestic chaplain to the Bishop of London (Dr. Tait). From 1866 to 1883 he was Rector of St. Mary's, Bryanston Square, and he was then appointed by Archbishop Tait to a Canonry of Canterbury. Not long after he became a Fellow and the Theological Tutor of Balliol College, under the late master, Professor Jowett, a position which he held till last year. Among the new Dean's literary works are "The Ecclesiastical Judgments of the Privy Council," which he edited with Mr. George Brodrick, now Warden of Merton ; "A Translation of the Principal Works of St. Jerome," with critical notes and preface ; "The Gospel of the Secular Life" (sermons before the University of Oxford) ; and "The World as the Subject of Redemption" (the Bampton Lectures for 1883).

Mr. John Henry Buxton has accepted the presidency of the Church Pastoral Aid Society in succession to the Earl of Harrowby. The society reports that its income for the year ending March 31 last was £63,536, an increase of £8,209 over that of the previous year. The society has now in operation 656 grants for curates, 129 for lay assistants, and 52 for women workers.

Lord Halsbury has accepted the office of president of the South American Missionary Society, in succession to the Earl of Aberdeen, who has resigned owing to his continued absence from England.

The Papal Brief creating an Apostolic Vicariate for Wales is regarded by the *Monde* as foreshadowing the creation of a Welsh ecclesiastical province independent of the English province. The *Monde* comments on the "particularist" tendencies of the Welsh, and it applauds the tact and sagacity of the Pope in adapting his measures to the temper and circumstances of the various countries with which he has to deal. It contrasts this with the mistake of English sovereigns in trying to Anglicize Wales.

The Bishop of London has forwarded a contribution of £50 to the Poor Schools Relief Fund of the London Diocesan Board of Education.

The Church of England Waifs and Strays Society has received a gift of £300 "In memoriam Rev. William Heygate Benn."

The Bishop of Llandaff has refused to institute the Rev. W. Craig, who has been presented by the Marquis of Abergavenny to the living of Llan-ihleth, on the ground that he cannot speak Welsh.

Obituary.

WILLIAM ROBERT FREMANTLE, Dean of Ripon, has died rich in honour and love at the age of eighty-eight. He was third son of Admiral Sir Thomas Fremantle, who distinguished himself at Copenhagen and Trafalgar. His eldest brother was created Lord Cottesloe, and the second was Admiral Sir Charles, who was distinguished in the Crimea. The Dean was Fell Exhibitioner of Christ Church, Oxford; B.A. 1829, M.A. 1832, D.D. 1876, Fellow of Magdalen 1841-68. He was Rector and Rural Dean of Claydon, where he used to hold gatherings of undergraduates from Oxford. He wrote a "Memoir of Spencer Thornton," and "From Athens to Rome." He was a vigorous, loving and warm-hearted exponent of the Gospel in his life and teaching.

Few clergymen have lived a more quiet and uneventful life than the late Rev. S. Flood Jones, who, for no less than thirty-eight years, has been closely connected with Westminster Abbey, and who, on Saturday morning, was laid in his last resting-place in the south cloister amid the deep sorrow of many attached friends. He was educated at Pembroke College, Oxford, and became a Deputy Minor Canon in the Abbey in 1857. In 1859 he was appointed Minor Canon, and in 1868 he became Precentor. In 1869 he was made one of the Priests-in-Ordinary to the Queen, and in 1876 was nominated by the Dean and Chapter to the Vicarage of St. Botolph's, Aldersgate. His whole life has been spent in quiet, faithful, unostentatious service. He was a man of fine presence, and it is only for the last year or two that the clear and melodious voice, so familiar to thousands of the Abbey worshippers, showed any signs of deterioration. His attendance at the services was most regular, and the deep reverence of his manner was sufficient to show how little he regarded them as a mere external function, how earnestly he strove to make them seasons of heartfelt prayer. To the Abbey he was devotedly attached. There were very few positions which he would have been willing to exchange for that of Precentor. During the main part of his life he took a prominent share in all the great ceremonials of national import of which the Abbey is the scene. He chanted the service at the Jubilee of the Queen, at the funerals of Lord Tennyson, Mr. Browning, Lord Palmerston, Lord Shaftesbury, Charles Darwin, Archbishop Trench, Archbishop Tait, Sir Gilbert Scott, Mr. W. E. Forster, Lord Randolph Churchill, and multitudes of other eminent men. His wedding hymn, "The voice that breathed o'er Eden," has been sung at almost every great marriage in the choir or in Henry VII.'s chapel. He took part in the consecration service of scores of bishops. As Precentor he was the official head of the choir, and his wide knowledge of music gave charm and variety to the daily and weekly selection of the anthems, which were most appropriate to each sacred festival. Perhaps the greatest service which he rendered was in the training and keeping together of the large voluntary choir which sings at the nave services and the other evening services in the Abbey. This body of gentlemen was devotedly attached to him. He was always the chief hero of the annual dinner of the voluntary choir in the Jerusalem

Chamber, and besides this they yearly received him at a dinner given in his own honour. Many of them attended his funeral, and it was a touching thing to witness the tears of bearded men as they dropped their floral offerings into his grave.—Archdeacon Farrar in the *Guardian*.

The Rev. Edmund Venables, precentor and canon residentiary of Lincoln, has died of the epidemic. Only a short time ago he was apparently in excellent health, and on February 17 he lectured at Toynbee Hall on "Lincoln Cathedral." On the morning of the 22nd he was taken suddenly ill, showing all the symptoms of influenza. Other complications supervened, and during Monday night he gradually sank and passed painlessly away. The deceased, who was in his 76th year, graduated from Pembroke College, Cambridge, in 1842, as a Wrangler and a second-class man in classics. On the death of Archdeacon Giles in 1867, he became examining chaplain to Bishop Jackson, and also succeeded to a canonry of the Cathedral. He was recognised as a well-read theologian, a good preacher, and an accomplished archæologist. He wrote extensively on architectural and archæological subjects, and some lectures which he delivered on "Lincoln Cathedral" and "Walks through the Streets of Lincoln" have had a wide sale, being regarded as authoritative utterances on the history and architecture of the Minster and on the antiquities of the city. Mrs. Venables has since succumbed to the same illness.

The Rev. Henry Robinson Heywood, Hon. Canon of Manchester and Vicar of Swinton, son of Sir Benjamin Heywood, and one of the most popular clergymen in the north of England, is dead. He had for several years conducted at St. Paul's Cathedral one of the midday courses of Lenten addresses. He graduated at Trinity College, Cambridge, in 1856, and was ordained the following year to the curacy of Southam, Warwickshire; he was curate of St. John's, Pendlebury, from 1859 to 1864, when he was appointed Vicar of Swinton. He became Hon. Canon of Manchester, and Proctor for the archdeaconry of Manchester, in 1888, and Rural Dean of Eccles in 1890.

The diocese of St. David's in particular, and the Church in Wales generally, have suffered a conspicuous loss by the death of the Venerable Henry De Winton, Archdeacon of Brecon, and formerly examining chaplain to the Bishop of St. David's. He was well known in every part of the diocese, the poorer clergy of which found in him a real friend. His career at Cambridge was one of unusual brilliancy. He was third classic and a senior optime in 1846, in addition to which he gained Sir W. Browne's medal for a Greek ode. Ordained in 1849, Mr. De Winton was appointed Rector of Boughroot, Radnorshire, two years later. There he remained for 33 years, making for himself a great reputation for hard and useful work. For some time prior to 1875, when he was appointed Archdeacon of Brecon, he represented the clergy of St. David's in Convocation, and his utterances in that assembly invariably displayed sound judgment and always commanded respect.

The death is announced of the Right Rev. Matthew Blagden Hale, who from 1857 to 1875 was Bishop of Perth, Western Australia, and from 1875 to 1885 Bishop of Brisbane. The late Bishop was educated at Trinity College, Cambridge, and took his degree in 1835. After holding several curacies and benefices in this country, he accepted the Archdeaconry of Adelaide on the formation of that diocese in 1847, a position which he occupied until his consecration. Dr. Hale was in his eighty-fourth year.