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memory will be, not tears only, but a strenuous endeavour, on the part of each one of us, to do, as in God's sight, the work for the world which lies nearest our hand.

Strive and thrive ! cry Speed—fight on, fare ever
There as here !

EDWARD HENRY BLAKENEY.

Trinity College, Cambridge.
January, 1890.

ART. III.—FOUR GREAT PREBENDARIES OF
SALISBURY.

No. 2.—JOHN PEARSON.

JOHN PEARSON may be said to present an admirable type of the scientific theology and scholarship of the seventeenth century. He held for many years the same prebend as Hooker. Born in 1612—a year which also gave birth to another famous theologian, Jeremy Taylor—Pearson was the son of a country clergyman, who acquired some fame in his day. From the wild and mountainous district of Whinfall, in Kendal, Robert Pearson, the father, went up to Cambridge, and after a course of some distinction was, in 1610, made Archdeacon of Suffolk. He took a prominent part in Laud's attempt to revive a stricter discipline. From his mother, one of the well-known Welsh family of Vaughan, Pearson is said to have derived his literary taste. The stories of his precocious youth are certainly astonishing. A boy who at Eton lit his candle in the long chamber to read some of the Greek and Latin Fathers, was naturally looked upon as a prodigy. Pearson certainly showed in after-life a grateful recollection of his Eton days, and there is a passage in his "Vindiciæ Ignatianæ" well worthy of comparison with the words in which Isaac Casaubon records his gratitude to those who first impressed him with literary tastes. At Cambridge the career of the Eton scholar was a distinguished one. He was one of those who sang the praises of Edward King, the Lycidas of Milton, and there are various compositions of his Cambridge days which give direct evidence of the purity of his classical tastes. Upon the death of his father, in 1639, he inherited certain lands. His presentation to the prebend of Netheravon came from Bishop Davenant, and was probably due to the Bishop's friendship for his father. Pearson resigned a fellowship at King's College upon being made a prebendary, and in the same year he was made chaplain to Lord Finch, the Keeper of the Great Seal. The troubles of the long struggle between the Parliament and the King had begun. Pearson obtained a living

from Lord Finch, where he found little rest. In 1643, before the University of Cambridge, he preached a remarkable sermon, full of quiet irony, and manifesting a deep devotion to the royal cause. He seems to have had many friends among the moderate men, who did their utmost to preserve a subsistence for the deprived clergy. Archdeacon Churton, in the memoir prefixed to Pearson's minor theological works, says that "it is not likely that Pearson could have received more than a year's income from his stall before it was effectually lost." In his days of misfortune Pearson showed great magnanimity. He seems to have been always a diligent student. Like many other men at that time, he was greatly incensed by secessions to Rome, and his first essay in controversy was a notice of De Cressy's book, which contained an apology for the step which some of the English clergy at this time took. Pearson became a lecturer at St. Clement's, Eastcheap. It was a difficult position to maintain. The few Churchmen who occupied these posts were admitted to preach upon condition of abstaining from the use of the Liturgy. There was only one church, St. Gregory's, by St. Paul's, where the use of the Liturgy was permitted. Pearson did his best to maintain friendly relations with those who were inclined to connive at the use of the Liturgy, and Evelyn in his Diary mentions his preaching at Eastcheap in the year 1655. During these troubled years he was not idle. There is a touching sermon, called the "Patriarchal Funeral," preached in 1658, on the death of Lord Berkeley, which gives a most favourable impression of his character and temper. Another sermon, preached on the death of Cleveland, an unfortunate scholar and poet, was much admired at the time. Pearson, said one of Cleveland's friends, "preached his funeral sermon, and made his death glorious."

The first edition of his "Exposition of the Creed" was published in 1659. Although some may think that the eulogy of Alexander Knox, who calls it "the most perfect theological work that has ever come from an English pen," is couched in too strong terms, there can be no doubt that this famous treatise well deserves the universal approval it has received from the time of its first appearance. It is certainly remarkable that such a book should simply be the substance of a series of lecture-sermons; and the order and method of Pearson's mind is, perhaps, the most memorable characteristic of the book. Pearson, as has been well said by Archdeacon Cheetham, "is a schoolman, with the scholarship of the Renaissance." Pearson has hardly had sufficient credit for his mastery over the philosophical problems of his day. He gives constant evidence of his thorough acquaintance with all that Descartes had written, and there is a calm dignity in his determination to uphold his own principles

and display confidence in his method. He never hesitates, but has much of the real tolerance which comes from a soul possessed of strength. At the time of the Savoy Conference his attitude won from his opponent Baxter this remarkable expression of praise: "Dr. Pearson was their true logician and disputant. He disputed accurately, soberly, and calmly, being but once in any passion, breeding in us a great respect for him, and a persuasion that if he had been independent he would have been for peace, and that if all were in his power it would have gone well. He was the strength and honour of that cause which we doubted whether he heartily maintained."

The doubt expressed in Baxter's last sentence is a distinct evidence of that distinguished man's inability to appreciate the exact position of such a divine as Pearson. Pearson was no bigot. He edited with approval "The Remains of John Hales," and evidently shared the general admiration for the "ever memorable" worthy. But at the same time there is nothing whatever in any of Pearson's remains indicative of a desire for the extreme latitude which Baxter at the conference laboured after. Even the moderate scheme of Usher would hardly have satisfied the author of the "Defence of Ignatius," and it is probable that the wish to have Pearson on his own side was father to Baxter's suspicion. It is a real disappointment to the admirers of Pearson to find that he was a decided friend to the system of stern penalties, by which, after the Restoration, it was thought possible to secure uniformity. It would have been perhaps too much to expect that he should have been before his age in the matter of toleration. His learning and his acquaintance with the edicts of Constantine and other emperors, led him to believe that the acts of the Parliaments of the Restoration might be defended as an attempt to secure unity. He is said, however, to have been most considerate and courteous to many of the deprived ministers in their misfortunes.

The Restoration brought many distinctions to Pearson. He was made Master of Jesus in 1660, Master of Trinity in 1662. This great position he occupied for eleven years, and his contributions to scholarship and theology during the years of his mastership were numerous and remarkable. A graceful tribute to Pearson's great powers was paid by the late Bishop of Lincoln, in his preface to King Edward VI.'s Latin Grammar. Pearson took an interest in a scheme for a general grammar to be used in all English schools, and presented a grammar to the Upper House of Convocation in 1664. The matter was referred to a committee of Bishops, and, like many other Convocation matters, was never heard of again. The intellectual activity of Pearson amazed his contemporaries. His "*Vindiciæ*" is certainly an extraordinary monument of his learning and industry.

In our own time the great controversy may almost be said to have been settled by the great Bishop, the worthy successor of Butler, who has left a lasting memorial of his power and truthfulness in his edition of the Ignatian Epistles. It is, indeed, among the great glories of the University of Cambridge that in the seventeenth and nineteenth centuries she should have possessed among her sons two such theologians as Pearson and Lightfoot, men differing widely, but yet equally conspicuous for intense desire to verify what was doubtful, and to maintain the integrity of ancient authorities.

In the year following the publication of his "Defence of Ignatius," Pearson was raised to the Bench. He resided much in Chester, but he was occasionally called to London to preach. Chester was an important diocese. The Bishop of Chester held also the Rectory of Wigan, and there Pearson resided during part of the summer. The Bishop, shortly after his appointment, issued a set of injunctions to be observed by the cathedral body. He was evidently desirous of raising the standard of theological learning, and he is said to have complained of the indifference of the squirearchy to the discharge of their duties by the clergy.

Pearson's exertions told upon his health, and during the last few years of his life his great intellect was clouded. Bishop Kennett gives a painful account of an interview which Dodwell had with Bishop Pearson in his decline, and the sight of a great scholar, surrounded like Southey by books he loved but could not read, must have been a moving and touching comment on a long life of learning.

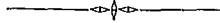
In 1685 he had a paralytic seizure, and in July of the following year he died. Burnet speaks highly of Pearson's preaching, but says: "He was too remiss and easy in his episcopal functions, and was a much better divine than a bishop."

The influence of Pearson as a theologian is peculiar and special. There is no imaginative power in his writings. His extreme formality sometimes repels the reader, but he is persuasive from his extreme clearness, his strong grasp of great truths, and his scholarly discrimination as to the real issues of great controversies. "Few writers have had a larger influence on those who have filled the pulpits of the Church of England for the last two centuries: there are few to whom that Church is more indebted for the grave and calm tone, removed equally from blind submissiveness on the one hand, and restless innovation on the other, which has been its strength."

These are the words of Archdeacon Cheetham, and few students of Pearson will be inclined to dispute their justice. There are no passages in Pearson's works to arouse enthusiasm, or to remain fixed in the memory for ever; but there is no writer in the great list of English theologians who leaves upon the

mind a stronger impression of the perfect sincerity and integrity of the man. In the next of the famous prebendaries of Sarum we encounter a divine of a different fibre.

G. D. BOYLE.



ART. IV.—ON THE DIFFERENCES BETWEEN THE FIRST AND LAST PRAYER-BOOKS.

I HAVE been asked to write a short exposition of the material differences with regard to doctrine and ritual between the first Prayer-book of Edward VI. (1549) and the present one. There are several well-known books exhibiting them in parallel columns, as far as may be, viz., the Rev. W. Keeling's, of which the first edition was in 1842, taking the Prayer-book of 1662 as the standard. It also gives the unauthorized book of 1604, the date of our Canons, but contradicting them, and the unauthorized ornaments rubric printed in Elizabeth's book throughout her reign, and the alterations in the Scotch Prayer-book (Laud's) of 1637. But from the arrangement of it you may easily miss the several ornament rubrics, which were in a different place in the first book; viz., at the end of the Communion. Another book (anonymous), in 1883, with a very full index to all the important words, has the converse arrangement, making 1549 (which I will call E. 1, and Edward's second book, E. 2) the standard. And lately the Rev. W. M. Myers published the first and last books only, in full, for comparison, with a short preface by Bishop Mackarness, and also an index, and introduced it by saying that "at the Church Congress in 1882 a proposal was made by the President of the English Church Union, and in many quarters since, to legalize the use of the first book as an (optional) alternative with the present one," which he dates 1886; but the slight alterations made by one or two Acts lately have no doctrinal or ritual significance, and therefore I shall keep the date of 1662, which is so well known.

All these publications necessarily involve the trouble of going through the whole services and rubrics to find out the important differences, even when you have them, which few people are likely to have; and what is now wanted is to have the comparison done for them as shortly and plainly as it well can be, and troubling them with nothing that is not likely to be thought of consequence in present controversies. There is no occasion for the intermediate Prayer-books generally, because very few doctrinal or ritual alterations were made upon E. 2 by any of the later books, except that in the delivery sentences at the Communion, and the ornaments rubric, in 1662. It is, how-