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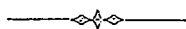
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overcome them. Even as a mere theory the Christian faith and hope would seem a plausible explanation of the whole perplexity of human life ; a design, a meaning and an object are so communicated to that which appears otherwise inexplicable.

The Founder of the Christian ethics puts the truth before us as a reality. He signifies a fellowship with Him in the strife : "Ye shall indeed drink of the cup that I drink of, and be baptized with the baptism that I am baptized with." He asserts an estrangement of His disciples from the present incongruous surroundings : "They are not of the world, even as I am not of the world." He proclaims their adoption to a higher life after the life here : "I go to prepare a place for you." And He, in a sense, secures them as to the prospect when he prays for them to God, "Father, I will that they whom Thou hast given Me be with Me where I am."

A. D. MACNAMARA,
Canon of Cork.



ART. V.—A PLEA FOR FORBEARANCE IN DISAGREEMENT.

SPEAKING in Convocation in 1864 on the difficult question of the discipline in the colonial churches, and of the determined line taken by Bishop Gray, the Metropolitan of South Africa, Dr. Tait, who was then Bishop of London, said : "I consider him to hold very strong opinions on one side, differing from myself and much more than half of the Bishops of the Church of England. He is fully entitled to hold these opinions; but I think there is this fault in his character, that he is not content with merely holding these opinions, but that he wishes to make every other person hold them too." It is an inseparable characteristic of any earnest and conscientious theological movement that its adherents should desire to influence by every means in their power the opinions of others in their own direction ; and there is also the tendency, as time goes on, and new circumstances develop, or new suggestions are made, to adopt rules of conduct and thought, increasing in strictness and in their claim to obedience. The leaders of such movements have always been in the habit of telling us that a certain new restriction is part of their system, a certain new action a necessary corollary of their principles. And if in any such theological movement there are ideas which are of the same arbitrary character, it may be very necessary for those who are jealous for religious truth to scan such ideas very closely.

Without going back to the tyrannical absurdities of the Puritan days, which led to a licentious reaction at the Restoration, something of this sort might have been observable in parts of the older Evangelical movement. No sermon was complete if it did not contain the doctrine of justification by faith, or if it did not repeat certain favourite theological phrases; it was wrong to dance, wrong to go to a concert. Cards, novels, and many other debatable forms of amusement were forbidden. Life became too much restricted, and the result was that from some of the purest and holiest homes of the evangelicals came, by a violent reaction, the most reckless and abandoned of profligates. Now, this is only the old contrast reappearing between the spirit of the law and the spirit of the Gospel. It was not so much the different items of the law to which St. Paul objected, as the ideal of fulfilling a set of commands as a religious ideal of righteousness. "Where the spirit of the Lord is," he says, "there is liberty." "The glorious liberty of the children of God" is the aim at which all creation is striving. "Stand fast," he says to another Church, "in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage." "If ye be dead," he writes to another Church, "with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men?" "Who art thou," he says to the Romans, "that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up, for God shall keep him." "One man esteemeth one day above another; another esteemeth every day alike; let every man be fully persuaded in his own mind. He that regardeth the day, to the Lord he regardeth it; and he that regardeth not the day, to the Lord he doth not regard it. Why dost thou judge thy brother? why dost thou set at nought thy brother? for it is before the judgment seat of Christ that we shall all stand." St. James also speaks of "the perfect law of liberty," and urges his friends: "So speak ye, and so do, as they that shall be judged by the law of liberty." This, in short, is one of the most characteristic features of the Gospel of Christ.

Our religion is a matter primarily between our own conscience and God. Whatever ordinances are introduced in order to enable men to live in a Christian society, they must always be subject to this ideal, and infringe it as little as may be possible. It is curious that Calvin, who himself was the author of the most complete system of imprisonment to which human intellect and conduct have ever been subjected, saw the force of this teaching of the Apostles. "Certainly," he says,

speaking of spiritual liberty, "it is an invaluable blessing, in defence of which it is our duty to fight, even to death. If men lay upon our shoulders an unjust burden, it may be borne, but if they endeavour to bring our conscience into bondage, we must resist valiantly, even to death; if men be permitted to bind our consciences we shall be deprived of an invaluable blessing, and an insult will be at the same time offered to Christ, the Author of our freedom."

This is a liberty unsung
By poets and by senators unpraised,
Which monarchs cannot grant nor all the powers
Of earth and hell confederate take away ;
A liberty, which persecution, fraud,
Oppression, prisons have no power to bind,
Which whoso tastes can be enslaved no more.
'Tis liberty of heart, derived from Heaven,
Bought with His blood, who gave it to mankind.

* * * * *

The oppressor holds
His body bound ; he knows not what a range
His spirit takes unconscious of the chain ;
And that to bind him, is a vain attempt,
Whom God delights in, and in whom He dwells !

The contrast between the absolutely free ideal of the Christian Church and the simple regulations which enable its members to carry out its objects on the earth is admirably drawn out by Bishop Lightfoot. "The kingdom of Christ," he says, "not being a kingdom of this world, is not limited by the restrictions which fetter other societies, political or religious. It is in the fullest sense free, comprehensive, universal. It displays this character, not only in the acceptance of all comers who seek admission irrespective of race, or caste, or sex, but also in the instruction and treatment of those who are already its members. It has no sacred days or seasons, and no special sanctuaries, because every time and every place alike are holy. Above all, it has no sacerdotal system. It interposes no sacrificial tribe or class between God and man, by whose intervention alone God is reconciled and man forgiven. Each individual, therefore, holds personal communion with the Divine Head. To Him immediately he is responsible, and from Him directly he obtains pardon and draws strength. It is most important that we should keep this ideal definitely in view, and I have therefore stated it as broadly as possible. Yet the broad statement, if allowed to stand alone, would suggest a false impression, or at least would convey only a half truth. It must be evident that no society of men could hold together without officers, without rules, without institutions of any kind; and the Church of Christ is not exempt from this universal letter. The conception, in short, is strictly

an ideal which we must ever hold before our eyes, which should inspire and interpret ecclesiastical polity, but which nevertheless cannot supersede the necessary wants of human society, and, if crudely and hastily applied, will only lead to signal failure. . . . In this respect the ethics of Christianity present an analogy to the politics. Here, also, the ideal conception and the actual realization are incommensurate, and in a manner contradictory. The Gospel first contrasted with the law is as the spirit with the letter. Its ethical principle is not a code of positive ordinances, but conformity to a perfect exemplar, incorporation into a divine life. The distinction is most important, and eminently fertile in practical results. Yet no man would dare to live without laying down more or less definite rules for his own guidance, without yielding obedience to law in some sense; and those who discard or attempt to discard all such aids are often farthest from the attainment of Christian perfection." "This qualification," continues Bishop Lightfoot, "is introduced here to deprecate any misunderstanding to which the opening statement, if left without compensation, would fairly be exposed. . . . In attempting to investigate the historical development of the Divine institution no better starting-point suggested itself than the characteristic distinction of Christianity, as declared occasionally by the direct language, but more frequently by the eloquent silence of the Apostolic writings."

This position of Bishop Lightfoot's is in absolute harmony with the teaching of Scripture, and its lesson is obvious. Whatever arrangements may be necessary for human co-operation in the kingdom of God, they must be of the very simplest and most elementary character, jealously guarded against any infringement of the ideal of Christian liberty. Now we are in the presence of an ecclesiastical phenomenon of the very highest interest. The last half-century of the life of the National Church of England has been characterized by a religious movement of the most zealous and successful description. The late Dean of St. Paul's, in his last and posthumous work, ends it by speaking of the days after the sad secessions of 1845. "Those times," he says, "were the link between what we are now, so changed in many ways, and the original impulse given at Oxford; but to those times I am as much an outsider as most of the foremost in them are outsiders to Oxford in the earlier days. Those times are almost more important than the history of the movement, for besides vindicating it, they carried on its work to achievements and successes which even in the most sanguine days of 'Tractarianism' had not presented themselves to men's minds, much less to their hopes."

These words of Dean Church are nothing less than the fact.

The spread of the movement of which he is the historian is one of the most marked features of contemporary life. We read, for instance, that at the thirty-fourth anniversary of the English Church Union, besides some twenty-nine bishops, the Union has 34,761 names on the books, of whom 4,200 are in holy orders. We read the other day of the thirty-first anniversary of the Confraternity of the Blessed Sacrament. The report shows a steady increase of members, lay and clerical, at home and abroad. There are now more than 15,000 members, of whom more than 1,600 are priests; there are 300 wards in England and Wales, and twenty-two abroad. Among the objects for which this society prays are the restoration of the primitive custom of reserving the Blessed Sacrament, the cessation of evening Communion, the spread of auricular confession, and prayer for the repose of the souls of those who are dead. Another characteristic society is that of the Holy Cross, and, again, a fifth is the well-known Association for Promoting the Unity of Christendom. The spread of these vast societies is an indication of that wonderful growth and development of the original movement of which Dean Church speaks. It is not my purpose on the present occasion to inquire into the teaching connected with this movement, or to suggest whether or not it has contravened those simple principles and rules by which Bishop Lightfoot says bodies of Christians may properly be united. My wish is to point out, in the first place, that the movement has taken a very large measure of liberty to itself. Secondly, that to all new movements application may be made of the remark of Bishop Tait on Bishop Gray, that "he was not content with holding his own opinions, but was anxious to make everybody else hold them too." Thirdly, that many opinions associated with the later developments of the movement are in some degree inconsistent with the Christian liberty of those who neither belong to it nor agree with it; and that, fourthly, there is for such persons ample security for such Christian liberty in the authoritative and integral formularies of the English Church, if they are only suitably used and maintained.

First, I shall enumerate very briefly the points where the movement in question appears itself to depend on a considerable use of the principle of liberty. And, indeed, I do not think that there is any great desire on the part of the great body of the National Church to curtail such freedom. Archbishop Tait long ago pointed out that the Church of Andrewes, Cosin, Bull and Bramhall would naturally contain a section which would hold high views of the meaning of the Sacraments and of ministerial succession and authority. In another place

he says, "The Church of England from the Reformation has allowed great liberty as to the doctrine of the Sacraments; and though I fear it cannot be denied that a few men are engaged in a conspiracy to bring back our Church to the state in which it was before the Reformation, I fully believe that most of those who advocate what we deem an excessive ritual would indignantly deny any such purpose." And again, "The Church of England is very wide, embracing persons of very various opinions within the limits of our common faith; and the Episcopal bench would not be a true representative of the Church, if within our own body there was not that variance of sentiment in minor matters which exists in the Church itself." And again, in 1866, "The Church of England," he says, "does allow amongst its people great diversity of opinion in non-essentials. This is a necessary characteristic of a Protestant branch of the Church Catholic. Sects of all kinds, whether Protestant or so-called Catholic, are narrow and unwarrantably dogmatic, defining where God's Word has not defined, eager to exclude from their pale all who will not allow their minds to be forced into one groove. Such the Church of England has never been, through any continuous period of its history, though at certain epochs many efforts have been made, and for a time succeeded in endeavouring to narrow it to the dimensions of a sect."

This view, I believe, is generally prevalent in the great body of the National Church, and in enumerating the points in which it appears that the mediæval movement has depended upon a wide application of the principle of liberty, I repeat that I am not here questioning how far that liberty ought to extend. And I do not mean that all those who are affected by the movement agree in all such points. There is a great variety of opinion within the movement, and some would repudiate one point, some another. But, at any rate, among such points are those of the sacrifice of the altar, the sacrificial priesthood, the exclusion of Presbyterian Churches from the Church of Christ, instead of treating them as defective branches; the principle that any Church which has Apostolical succession may borrow the practices of other Churches, whether they have been adopted or not, or forbidden or not, by their own National Church; the distinction between low celebrations, when persons are supposed to communicate, and high celebrations, when they are not; the provision of prayers suitable to these two distinctions; the setting up of tradition as of equal authority with Scripture, or of even greater importance; the assumption that during the forty days between our Lord's resurrection and ascension He handed over a number of doctrines to His Apostles of which there is no subsequent trace in the Epistles, and

which only reappear in the development of the Church subsequent to the death of the Apostles; the adoration of the Eucharist, the elevation of the cup and of the paten, prayers for the dead, and especially celebrations for the dead on All Souls' Day; the invocation of saints, and in many cases a direct worship of the Virgin Mary. It would be possible to enumerate other points, but these are enough to prove my assertion that the later developments of the movement do depend very largely on the principle of liberty; these opinions and practices are now very general, and receive no check of any kind.

I now proceed with the second point, that the movement, like other new and earnest developments, is not conspicuous for toleration of divergent opinions. The universal practice of its adherents is to speak of themselves and their friends as *good Churchmen*, or still more exclusively as *Churchmen*, while to others they deny this description. The catechism largely used by the Church Extension Society treats dissent as a mortal sin, and implies that Nonconformists are outside the pale of salvation. The organs of the movement, which are very powerful, ignore to a large extent the influence and work of the older sections of the Church, and confine themselves mainly to the propagation of the opinions of the movement. One of the organs of the movement declares unreservedly that its object is to unprotestantize, if possible, the Church of England, and to bring back and enthrone in her high places the doctrines which she so distinctly repudiated and cast out at the time of the Reformation. A prominent and favourite teacher in the movement earnestly desires that the Bible may once more be confined to the hands of an authorized priesthood. "There are a great many persons," says another, "who are under the impression that the Bible is intended to teach us our religion; let me say most distinctly that this is a great mistake." "Scripture," said one of the "Tracts for the Times," "does not interpret itself, therefore tradition is practically infallible, and has revealed truth not contained in the Bible." In their great zeal for uniformity of practice they strongly condemn the Scriptural habit of evening Communion. The cessation of this habit is, as I before mentioned, one of the objects of intercession of the Confraternity of the Blessed Sacrament. "There is no foundation," writes an excellent friend of mine, "in Holy Scripture for the innovation of evening Communion." Any person who maintains that fasting Communion is unnecessary incurs their severest reprobation. The doctrine of justification by faith itself, which may be considered the leading characteristic of Pauline and English Christianity, appears to excite their opposition. "The doctrine

of justification by faith," wrote one of their most popular preachers, "is a delusive figment." It can, indeed, hardly be denied that the aim of the movement is in a very large degree the extinction of those principles which differentiate the Reformed Church of England from the un-reformed Church of the Middle Ages. "What, we should like to know," wrote one of the organs of the movement, "is the Church of England to do with those members who are guided by the spirit of the reformers, but to get rid of them as soon as possible? We will have nothing to do with such a set." "We have never seen the use," writes another of their organs, "of retaining the Thirty-nine Articles." The movement is, in short, very candid, frank, and open, as well as ceaselessly earnest and energetic; it has a very definite polemical object in view, and it makes no secrets of its aims.

Now, while we hold and are able to hold our own faith in simplicity and loyalty and perfect independence, we are bound, I think, to protect the liberty of those whose principles it appears it is desired to extinguish. The "Oxford Movement," as it is called by Dean Church, is decidedly not stationary. It is on the increase; it is largely recruited every Ember week from many of those who leave the theological colleges. The leaders of the movement would not like disestablishment at the present moment, because the old adherents of the National Church in England would probably be strong enough to retain our existing formularies, being as they are a protest against those mediæval doctrines, which at the time of the Reformation were summed up in the one word—Rome. But if they had another quarter or half century, they would look forward in that case to being strong enough to reorganize the Church of England on their own principles, and to sweep away those traces of the Reformation which they so greatly dislike. It is our duty, then, I say, in every way to protect and strengthen those who hold by the old Scriptural standard of the reformed Church of England. It is useless to pretend that our Church does not deserve the name of Protestant. It is a name of which we ought all to be proud; and there is no need to shrink from using it, when occasion arises, in our sermons, teachings and conversation. The whole position of the Church of England, as apart from its Catholic setting forth of the old Scriptural verities, is a protest against mediæval error; and we must not allow any fallacy to creep in as to the use of the word Rome, as distinct from mediæval. The reformers used the word Rome as a summary of all error, because Rome embraced the whole Western Church. It is common now amongst the adherents of the mediæval movement to profess that they have nothing to do with Rome, but that they only follow Sarum. This is a mere fallacy, for Sarum was in

truth more Roman than Rome itself. The truly wise position for English Christians was laid down by Archbishop Tait, when he wrote, "Since the Church of England is not only Catholic, as holding the old faith, but also Protestant, there are essentials not of the Christian faith, but of our charter, as reformed from Roman error, which it is equally vain for any man to hope that he can with a safe conscience ignore."

By the Coronation Oath the Sovereign, as temporal ruler of the Church, is sworn to maintain the Protestant reformed religion, established by law; and, according to the Act of Settlement of 1688, the occupant of the throne of Great Britain must not only be a Protestant, but can only marry a Protestant. Instead of allowing any other authority parallel to Scripture, we must point out the 6th Article, as, in these days, the very palladium of Christian liberty in England: "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, and which may be proved thereby, is not to be required of men, that it should be believed as an article of faith, or be thought requisite or necessary to salvation." Protestantism, in fact, far from being a bare negation, is the assertion of a living principle, the absolute supremacy of the Word of God, and the inalienable right of all men to search that Word.

Again, when it is desired strictly to exclude orthodox Presbyterian Churches from the Church of Christ, instead of treating them as defective branches, while we fully maintain the historical importance of historical succession, we must point to the notes of the Church in the 19th Article: "The visible Church of Christ is a congregation of faithful men in the which the pure Word of God is preached and the Sacraments be duly administered, according to Christ's ordinance, in all those things which of necessity are requisite to the same." And we shall quote such a passage as the following from Hooker: "Now, whereas some do infer that no ordination can stand, but only such as is made by Bishops, which have had their ordination likewise from other Bishops from them, till we come to the very Apostles themselves. . . . To this we answer that there may be sometimes a very just and sufficient reason to allow ordination made without a Bishop. The whole Church visible being the true original subject of all power, it hath not ordinarily allowed in others than Bishops alone to ordain, howbeit as the ordinary course is ordinarily in all things to be observed, so it may be in some cases not unnecessary that we decline from those ordinary ways. Men may be extraordinarily, yet allowably, in two ways admitted into spiritual functions in the Church. One is when God Himself doth of Himself raise up any whose labour He useth,

without requiring that men should authorize them. . . . Another extraordinary kind of invocation is when the exigence of necessity doth constrain to leave the usual ways of the Church, which otherwise we would willingly keep, where the Church must needs have some ordained, and neither hath nor can have possibly a Bishop to ordain; in case of such necessity the ordinary institution of God hath given oftentimes, and may give place. And, therefore, we are not simply without exception to urge a lineal descent of power from the Apostles, by continued succession of Bishops in every effective ordination."

I cite another very important passage from "Field on the Church" in his controversy with Bellarmine: "There is no reason to be given but that in case of necessity, whereas all Bishops were extinguished by death, or from being fallen into heresy, should refuse to ordain any to serve God in His true worship, Presbyterians, as they may do all other acts whatsoever . . . may (through necessity) do this also; *i.e.*, may ordain. Who, then, dare condemn all those worthy ministers of God that were ordained by Presbyterians, in sundry Churches in the world, at such times as Bishops in those parts, where they lived, opposed themselves against the truth of God, and prevented such as professed it?" Two more witnesses to Christian liberty I will cite—Archbishop Laud and Bishop Cosin. Archbishop Laud in his conference with Fisher, the Jesuit, denounces the necessity of continued visible succession or the existence of any promise that it should be uninterruptedly continued in any Church. He proceeds to say: "That for succession in the general I shall say this—it is a great happiness where it may be had, visible and continued, and a great conquest over the mutability of this present world. But I do not find any one of the ancient Fathers that makes local, personal, visible, and continued succession a necessary mark, or sign, of the true Church in any one place." Then for Bishop Cosin. He severely censures, indeed, the Protestant Churches of France and Geneva for their defect of episcopacy, but he says: "I dare not take upon me to condemn or declare nullity of their own ordinations against them." He further acknowledges that in the face of certain passages in St. Jerome, some schoolmen, Jewell, Field, Hooker, and others, he cannot say that the ministers of the Reformed French Churches, for want of episcopal ordination, have no order at all, but recommends his correspondent to communicate with the French Protestants rather than with the Roman Church.

Once more as to the authority of General Councils. In Tract No. 90 Newman tries to persuade himself that some of the General Councils were not an assembly of earthly men,

but were truly of heavenly inspiration, and therefore do not come under the teaching of our 21st Article; and it is a favourite practice of the adherents of the mediæval movement to select some canon from any ancient Council which happens to suit their purpose, and to quote it as the authorized legislature of Christendom, which, if treated with indifference by any member of the National English Church, will stamp him at once as unorthodox. Those who know the history of General Councils are aware that not one of them was representative of the whole of Christendom, that many of their decrees are mistaken, that their results were not at once accepted, while the most important of them only gradually gained acceptance by their evident agreement with the Bible. And again, therefore, we cling with the utmost gratitude to the 21st Article, which says of General Councils: "That when they be gathered together, forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God, they may err, and sometimes have erred, even in things pertaining unto God; wherefore things ordained by them as necessary to salvation have neither strength nor authority unless it may be declared that they be taken out of Holy Scripture."

Lastly, we must defend the freedom of English Christianity to maintain the doctrine of the one oblation of Christ finished upon the cross, and never to be repeated. The teaching which is very generally given by adherents of the mediæval movement is contained in the second chapter of the twenty-second Session of the Council of Trent. It is in the following words: "Since the same Christ who once offered Himself by His blood on the cross is contained in this Divine sacrifice, which is celebrated in the mass and offered without blood, the Holy Scripture teaches that this sacrifice is really propitiatory, and made by Christ. . . . For assuredly God is appeased by this oblation; bestows grace and the gift of repentance, and forgives all crimes and sins how great soever; for a sacrifice which is now offered by the ministry of the priests is one and the same as that which Christ then offered on the cross, only the mode of offering is different. And the fruits of that bloody oblation are plentifully enjoyed by means of this unbloody one."

The language in the canon of the Council of Trent in no wise differs from the language of the adherents of the Oxford movement, when in their eight or nine hundred churches they return thanks to Almighty God for being permitted to offer unto Him Christ's perpetually-pleaded sacrifice. The fact is, that as praise, almsgiving, and self-devotion are called sacrifices in the New Testament, the word "sacrifice" and the word "altar" became used in very early times in connection

with the Lord's Supper. And these words having been once introduced, and having come into ordinary usage, suffer the usual fate of ambiguities. With the progress of doctrinal corruption the idea of expiatory sacrifice offered by the priest on the altar came in; and as with the doctrine of Transubstantiation; so with this. After centuries of oscillating and contradictory language, the doctrine of the propitiatory sacrifice of the Eucharist became generally established. Waterland, in a very important chapter (the twelfth) enumerates eight true and evangelical sacrifices:

- (1) The sacrifice of alms to the poor.
- (2) The sacrifice of prayer.
- (3) The sacrifice of praise.
- (4) The sacrifice of a true heart.
- (5) The sacrifice of ourselves.
- (6) The sacrifice by the Church of itself to Christ.
- (7) The offering up of true converts by their minister.
- (8) The sacrifice of faith, life, and self-humiliation in commemorating the death of Christ.

It is very difficult to see how anything could be more explicit than our 31st Article: "The offering of Christ once made is the perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is no other satisfaction for sin but that alone. Wherefore the sacrifices of masses, in the which it was commonly said the priests did offer Christ for the quick and the dead to have remission of guilt, were blasphemous fables and dangerous deceits."

As long as our clergy are bound by this Article, the great body of the National Church who adhere to the Reformation are beyond all question protected in their Christian liberty of taking the sacrifice in the Lord's Supper according to the teaching of Holy Scripture. It would be easy to point out other grounds for liberty; but it only remains that we should properly maintain and use these safeguards. It is very unpleasant, no doubt, to be mixed up in controversy, and to be combating error; but we can, at any rate, urge the friends of the Reformation to understand their own position and its unassailable strength. And by the firmness of our attitude, the gentleness of our charity, and the width of our toleration, we can persuade our friends—who, in all their earnestness and zeal and self-devotion, are proceeding so far in restoring the mediæval and traditional standards to which the Scriptural standards of the Reformation are opposed—that the other side of the question has more right to the claim of orthodox English churchmanship than themselves; and we can satisfy them that whatever they do in their own Churches, and with

their own flocks, they have no reason to be surprised if the rest of English Christians are firm in their resolve to stand fast in the liberty wherewith Christ has made them free. I will conclude with the words used by Archbishop Tait, when preaching at the consecration of All Saints', Margaret Street: "I truly believe," he said, "that in these days, both amongst High Church and Low Church, there are persons who are tired of the miserable controversies which have long divided Christendom, and who simply desire, while using the liberty allowed them, to follow their own tastes in things indifferent, to worship the Lord Jesus Christ faithfully, and to follow Him in their lives. Beware, lest in your zeal for antiquity, you would be not ancient enough, going back to the wavering followers of the Apostles and not to the Apostles themselves."

WILLIAM SINCLAIR.

Short Notices.

The Siege of Derry. Edited by the Rev. PHILIP DWYER. Pp. 255. Elliot Stock.

THIS is a very admirable and interesting reprint of the celebrated George Walker's account of the siege, his vindication of the account, and other original documents about that momentous epoch. Mr. Dwyer has worked hard at his subject, and got together 133 pages of notes and additional information. There are also some excellent portraits. The whole forms a capital collection for the student of original historical sources, and a complete memento of one of the most notable events of British history.

Our Bible—how it has come to us. By Canon R. T. TALBOT. Pp. 128. Price 1s. Isbister and Co.

A clear and scholarly account, in simple language and for popular readers, of MSS., texts, versions, translations, and the canon. There is not a schoolroom, private or public, in these days where some knowledge of this kind ought not to be available for the senior scholars; and these five papers present it in a very handy and intelligible form. The papers were originally contributed to that very ably edited monthly the *Sunday Magazine*.

The Decalogue. By ELIZABETH WORDSWORTH. Pp. 240. Price 4s. 6d. Longmans.

The principal of Lady Margaret Hall, who is favourably known by her "Illustrations of the Creed," "St. Christopher, and other Poems," "The Life of Bishop Christopher Woods," "Thoughts for the Chimney Corner," "Short Words for Long Evenings," and "This Work-a-Day World," has put together some useful papers on the ten great foundations of Hebrew and Christian morality and religion, delivered originally as addresses to some of the students of her college. Her applications are practical. Under the eighth commandment, for instance, she warns against wasting other people's time, unpunctuality, writing a bad hand,