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judgment, in Matt. xxiv., or the sublime pictures of the same tremendous fact in Rev. vi. 12-14; xviii. 10-24. Save in these last, no such picture of the greatness of God and the littleness of man can be found anywhere. It is strange—is it not?—that in these days, when science has revealed to us God's greatness in a way and to an extent of which no previous age had even dreamed, the "fear of Him, and the dread of Him," seem so entirely to have passed away. True, it has been the task of the Incarnate Word to reveal the Father as Love, and it has been the privilege of the present age to grasp that great fact as it has never been grasped before. But we must not forget that we cannot grasp that blessed truth aright unless we know that Infinite Love involves Infinite Wrath—the "Wrath of the Lamb" (Rev. vi. 16). There can be no love which does not burn like fire at cruelty, meanness, oppression, luxury, selfishness, cowardice, cold-heartedness, indifference to sorrow and suffering, sloth, frivolity, folly, neglect of what is earnest and serious, high and holy. These evils are present in every age; they are by no means absent in our own. There is need of One Who will arise and lay hands "upon all that is proud and haughty, and upon all that is lifted up." And *He will come*. He will come unto His own, and, unlike the Jews of old (John i. 11), they will eagerly and joyfully "receive Him." And then shall men fling the idols which they have loved "to the moles and to the bats," and shall "creep into the caverns of the rocks, and into the clefts of the ragged rocks, from before the terror of the Lord, and from the glory of His majesty, when He ariseth to shake mightily the earth."

J. J. LIAS.

ART. VII.—THE MONTH.

THE Royal Commission on Ecclesiastical Discipline has commenced its labours, and its first steps are satisfactory. It is ready to receive evidence of "breaches or neglect of the law relating to the conduct of Divine Service in the Church of England and to the ornaments and fittings of churches prevalent within the last twelve months. In selecting the witnesses who will then be called to give evidence, special consideration will be given to those who are, or have been, Church officers of any parish, or are qualified to speak from wide or special knowledge." This will admit two classes of evidence, which are of equal importance—that of laity in the parishes in which such breaches or neglect of the law have

occurred, and that of what may be called expert witnesses, who are specially acquainted with the requirements of the law, and who have visited the churches in question as independent observers.

The Commissioners have also intimated that they will afford to the clergy who may be inculpated by such evidence an opportunity of replying to it; and no doubt, where they may think it desirable, they will allow the first witnesses to give rebutting evidence. We are disposed to think that the most valuable part of this procedure will be the examination of the clergy who are called upon to explain or defend the breaches of the law alleged against them. If the opportunity is duly turned to account, the principles on which these clergy are acting, and the real nature of the movement in which they are engaged, will be made plain in their own admissions; and the true character of the disorder under which the Church is suffering, and for which the Commissioners are to recommend a remedy, will be rendered unquestionable.

There ought to be no difficulty in eliciting those facts, and the real difficulty of the Commission will arise when they come to consider the remedy. The evil has been so long neglected that it is now very deep-seated, and the application of adequate measures for removing it will require a rare combination of wisdom and firmness.

The meetings of the Houses of Convocation were unusually interesting and important. The Lower House of the Convocation of Canterbury considered the report of a committee on the proposed Representative Church Council, in which the most important point was a suggestion for the franchise of the electors of the Lay House of Representatives. It proposed that, "in the opinion of this House, the initial franchise of lay electors should be exercised in each ecclesiastical parish of such district by such male (or, if so decided, male and female) residents of full age as declare in writing at the time of voting either (1) that they are communicants in the Church of England, or that (2) they, having been baptized and confirmed, are members of the Church of England and of no other religious body not in full communion with that Church." It was felt by many members to be a very questionable proceeding for one of the Houses of which the representative body is to consist to come to conclusions respecting the constitution of another House in the absence of the members of that House and with no opportunity of hearing their views. Nevertheless, the clauses prescribing either a Communicant or a Confirmation franchise met with the approval of the House, and the recommendation would probably have been carried as a whole had not a question been raised respecting

the words which refer to the admission of women to the franchise. The Dean of Canterbury pointed out that the words "or, if so decided, male and female," might be taken to imply that the House was indifferent or neutral on the question, and he argued earnestly against the admission of women. Canon Tetley supported their claim in an able speech; but the opinion of the House was evidently much divided on the subject, and the Dean of Lincoln interposed opportunely with a motion to adjourn the debate until after the meeting of the Provisional Representative Council in July. It would seem very advantageous that a question which concerns the Lay Houses more directly than the others should be discussed without any prejudice which might have been created by a decision of the Lower House of the Clergy; but the discussion will have been of service in assisting to bring into notice the grave considerations which are involved in the question. That women should be given a vote in constituting the legislative assembly of the Church would, at all events, be unprecedented; and, to say the least, to commence the creation, as is intended, of a legislative assembly for the Church of England by such a departure from precedent would be a very grave step to take.

The other matter of first-rate importance in the meetings of the Canterbury Convocation was the discussion and the action of the Bishops in reference to the Athanasian Creed. After a careful and striking debate, the following resolution was carried by a majority of nine to eight:

"That this House is resolved to maintain unimpaired the Catholic faith in the Holy Trinity and in the Incarnation, as contained in the Apostles' and Nicene Creeds, and in the *Quicumque Vult*, and regards the faith thus presented, both in statements of doctrine and in statements of fact, as the necessary basis on which the teaching of the Church reposes; but at the same time believing that the present manner of reciting the *Quicumque Vult* in public worship is open to serious objection, especially on the ground of the phraseology of the minatory clauses, this House respectfully requests his Grace the President to appoint a committee to consider in what way the present use of the *Quicumque Vult* may be modified, the document itself being retained in the formularies of the Church as an authoritative statement of the Church's faith."

We quote this resolution in full because it seems to us it must be regarded as having pronounced the doom of the Rubric requiring the recitation of the Athanasian Creed in public worship. Considering the deep aversion with which its public use is regarded by a vast number of laity and by

many clergy, the fact that a majority of the Bishops themselves, in Synod assembled, acknowledged it to be open to "serious objection" must be practically decisive. A practice against which such profound and widespread objection is felt cannot be maintained when a majority of the Bishops acknowledge the justice of the objection. We say "the Bishops," because in the Convocation of York also the Bishops expressed their desire that steps should be taken "to restore the Creed to its more ancient use as a document for the instruction of the faithful." Henceforth it is simply a question of how this change can be effected. It is a question which might perhaps engage the attention of the Royal Commission, for that Commission will doubtless have brought before it, as one instance of "neglect," the failure to use the Athanasian Creed on the prescribed days. Clergy who are incriminated on this point will now have a strong excuse in the resolution of the Bishops; and if the Commission were to recommend the adoption of any recommendation which may be made by the Committee of Convocation whom the President may appoint, it would doubtless facilitate the legislative authorization of such a proposal.

Notices of Books.

The Pope, the Kings, and the People. A History of the Movement to make the Pope Governor of the World by a Universal Reconstruction of Society, from the Issue of the Syllabus to the Close of the Vatican Council. By the late WILLIAM ARTHUR, A.M. Edited by W. BLAIR NEATBY, M.A. London: Hodder and Stoughton. Pp. xlvii + 758. Price 10s. 6d.

Readers of Dr. Mozley's "University Sermons" will recollect the first in the volume, preached just a month before the opening of the Vatican Council in the December of 1869. It contains the fine passage beginning, "Rome issues out of her gates, taking her history with her"; and Dr. Mozley compares the claim put forward by the Papacy to the act of a dispossessed monarch preparing on the eve of the crisis to quit his throne with a rigorous statement of his rights publicly made. The claim, he argued, might be valuable property, although obsolete, as representing former possession, and constituting a link with the past. Whether it is actually obsolete in this case may be doubted; and only a very rash person would at the present time venture to say that a revival of the power of the Papacy is impossible in the future. Pretensions believed in by millions of people, and championed by the most formidable organiza-