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THE  
CHURCHMAN

MAY, 1894.

ART. I.—HERMAS AND THE FOUR GOSPELS.

PART II.

TO have complete knowledge of part of an organic whole we must know the whole. This principle applies to the elaborate allegory of Hermas, who rings the changes on his leading ideas, and repeats them in a variety of forms.

In the nature of man, according to Rabbinic writers, there are two factors, the evil "yetser" (Gen. vi. 5, *imagination*) and the good. Hermas in Mand. xii. personifies them as "Desires," and teaches that a man who has put on the Good Desire (*ἐπιθυμία*) will hate the Wicked Desire, and be able to bridle it at will. These Desires correspond to the two Spirits, the righteous and the wicked, of Mand. v.; and to the Angel of Righteousness and the Angel of Wickedness, whose opposing influences are the subject of Mand. vi. Their works are all manner of virtues and vices, which afterwards take the shape of dodecads of virgins and of women clothed in black respectively, the former named after the Christian graces, from Faith to Love, and the latter after evil qualities, from Unfaith to Hate (Sim. ix.). All this the imaginative writer interweaves with like variations upon the doctrine of the Two Ways, on which see "The Two Ways in Hermas and Xenophon," in No. 92 of the *Journal of Philology* (1893).

The figure of the "bench" reappears in Mand. xi.; and whatever it means on its second occurrence, our interpretation of it in Vis. iii. must be in harmony therewith.

The Church in the "Visions" of Hermas sits first upon a "chair" and afterwards upon a "bench," and these are the seats<sup>1</sup> of the false prophet and the true prophets respectively

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<sup>1</sup> The word for "chair" is *καθέδρα* (Lat. *cathedra*), and the word for "bench," *συμφέλιον*, or *-έλλιον* (Lat. *subsellium*), although Liddell and Scott's "Lexicon" gives this in the plural (-ια) only.

in his eleventh "Mandate," which opens thus: "He showed me men seated on a bench and another man seated on a chair. And he saith to me, Seest thou those that are seated on the bench? I see them, Sir, say I. These, saith he, are faithful; but he that sitteth on the chair is a false prophet, who destroyeth the mind of the servants of God. I mean of the double-minded, not of the faithful. These double-minded ones then come to him as to a soothsayer, and inquire of him what shall befall them. . . . For he that consulteth a false prophet on any matter is an idolater and emptied of the truth."

Hermas asks for a test of true and false prophets, and he is told that the truly inspired man "giveth no answer to any man when inquired of, nor speaketh in solitude (for neither doth the Holy Spirit speak when a man wisheth Him to speak), but the man speaketh then when God wisheth him to speak"; and, when he comes into an assembly of righteous men, "being filled with the Holy Spirit, he speaketh to the multitude according as the Lord willeth."

Thus the bench connotes firm faith and true inspiration, and those who sit upon it are such as have received and speak the words of God. For prophets upon the bench, who receive and deliver messages of God as occasion arises, substitute the "first created" ideal Church, as seen in vision by Hermas; and analogy suggests that she must have received the "everlasting Gospel" in its entirety. Thus we come again to the conclusion that her session upon the bench is meant to indicate that she had received what the writer understood to be the complete Gospel, and that this was the firm basis of her authority and power.

Another analogy points to the same result: "The tower," she said, "which thou seest building is myself, the Church. . . . But the tower has been founded by the word of the almighty and glorious Name" (Vis. iii. 3). She, therefore, is established upon the "word" (*ῥῆμα*) of God, which her firm seat the bench should accordingly represent.

Up to this point we have made no use of the explanation of the appearances of the Church with which Vis. iii. concludes. "Listen," saith he, "concerning the three forms of which thou inquirest. In the first vision, wherefore did she appear to thee an aged woman and seated on a chair? . . . Because every weak person sits on a chair by reason of his weakness, that the weakness of his body may be supported. So thou hast the symbolism of the first vision."

"But in the second vision thou sawest her standing, and with her countenance more youthful and more gladsome than before, but her flesh and her hair aged. . . . For He had compassion on you, and renewed your spirits; and ye laid aside

your maladies, and strength came to you, and ye were made powerful in the faith, and the Lord rejoiced to see you put on your strength. And therefore He showed you the building of the tower; yea, and other things also shall He show you, if with your whole heart ye be at peace among yourselves."

"But in the third vision ye saw her younger, and fair, and gladsome, and her form fair. For as when to one sorrowing cometh good tidings (*ἀγγελία ἀγαθή*), he straightway forgetteth the former sorrows, and giveth heed to nothing but the tidings which he received, and is strengthened thenceforth unto that which is good, and his spirit is renewed by reason of the joy which he received; so ye also have received renewal of your spirits by seeing these *good things*. And whereas thou sawest her seated on a bench, the position is a firm one: for the bench has *four feet*, and stands firmly; *for the world also is upheld by means of four elements*. They, then, that have fully repented shall be young again, and *founded* firmly; they that have repented with their whole heart. Thou hast the revelation entire and complete. Thou shalt ask nothing more as touching revelation; but if anything lack yet, it shall be revealed to thee."

What is meant by the "four feet" of the bench, with reference to which it is said that the world likewise is upheld, or held fast (*κρατεῖται*), by "four elements"? Hilgenfeld, in his full and learned commentary on "Hermæ Pastor" (1881), simply quotes the three words from another writer, "argumentatio mere inepta"—it is a purely nonsensical piece of reasoning. There is then, it seems, no interpretation which "holds the field," and has to be displaced by a better. We have only to find one which makes sense of what had been thought nonsense. But if Origen compares the *Four Gospels to the elements of the faith of the Church, of which elements the whole world consists* (Art. i., p. 279), the four feet of the bench, which Hermas likens to the four elements of the world, may have been meant by him to denote the Four Gospels. The bench is eventually deposited in the tower (Vis. iii. 10), and thus becomes, as it should if it represents the fourfold Gospel, a lasting possession of the Church.

Sundry objections have been made to this solution; but (so far as I have observed) only by critics who were not acquainted with, or did not at the moment call to mind, the saying of Origen above quoted. This remarkable saying confirms the solution offered, and may itself have been suggested by the passage of Hermas, which it helps to interpret.

A reviewer of the "Witness of Hermas," in the course of some remarks upon the "Visions," writes: "But even so we cannot see why the bench with its four feet is the fourfold

Gospel. On the contrary, we are definitely informed that the four feet represent the four elements of the world, so that the whole image represents the world-wide extension of the Church universal.<sup>1</sup> I must confess that I fail to find any such definite information in the "argumentatio mere inepta" of Hermas. He does not say that the material elements are the things signified by the feet of the bench, but only that the two tetrads of things correspond to one another in some way which we are left to discover for ourselves. That the things signified by the four feet are analogues of the four elements of the *cosmos* is all that lies upon the surface. But when a later writer, like-minded with Hermas, makes the Four Gospels analogues of those elements, he obliges us to think that for that comparison he may possibly have been indebted to Hermas, as he certainly was for other striking ideas.

And why should Hermas not have meant to hint at the Four Gospels by means of the four feet of the bench?

The objections to be met are summed up in the two allegations: (1) That the context shows that he meant something else; and (2) that to credit him with knowledge of the Four Gospels would be an anachronism.

If we would give full and fair consideration to the case for covert allusion to, and use of the Four Gospels in the "Shepherd" of Hermas, we must for a time keep in abeyance all prejudice to the contrary arising from theories as to the dates of composition of the work of Hermas and of the Gospels.

Passing by for the present this chronological question, we have to determine whether it is exegetically a good solution of the problem which we have had before us to say that the four-footed bench symbolizes the fourfold Gospel.

The objection to this on internal grounds, which has been raised by several writers, is thus expressed by one already quoted: "For ourselves, we think that the most obvious interpretation of these visions would refer them to the renewal and restoration to its pristine fervour of the Church of Hermas' own day, the good tidings of the last vision being the revelation given through Hermas himself."

I grant without hesitation that this is indeed "the most joyous interpretation," and that it gives, so far as it goes, the true purport of much of what Hermas wrote. But it is well known that there are passages in his allegory where the sense, (if there be a sense) does not lie upon the surface; and

<sup>1</sup> It is added (after Zahn and others) that, like the bench in Hermas, the Bishop's seat in Cyprian's time was covered with linen. Hermas may or may not have taken a Bishop's seat for his model in this or that particular.

some study of his style has satisfied me that, fervently as he protests against double-mindedness, his expressions are sometimes chosen so as to convey a double sense. I venture to think that in some places where commentators inveigh against his ineptitude, it is because they have failed to catch the whole meaning of his words.

In Vis. iii. 1, the Church and Hermas being left alone, "She saith to me, Sit down here. I say to her, Lady, let the elders sit down first." No elders being present, what better proof could there be of the writer's wretched incompetence?—"versus enim hic melius alio scriptoris miseram scribendi artem indicat."

Of the author's own interpretation of the vision, it is said that it does not everywhere accord with the vision itself; and of something in chap. ii., that it flatly contradicts Vis. ii. 4. In the one place we read: "Listen (saith he) concerning the three forms of which thou enquirest. In the first vision wherefore did she appear to thee an aged woman, and seated upon a chair? Because your spirit was aged and already decayed, and had no power, by reason of your infirmities and double-mindednesses. . . . Wherefore, then, she was seated on a chair, I would fain know, Sir. Because every weak person sits on a chair by reason of his weakness, that the weakness of his body may be comforted." But in the earlier passage it had been explained that the Church appeared aged *because she was created before all things, and for her sake the world was framed*—the signs of age upon her no more implying failure of powers than the snow-white hair of the risen Son of man (Rev. i. 14) or of the "ancient of days."

The contradiction does not arise from any oversight of the writer, but he purposes to hint at two things by one symbol. The Church's decrepitude and rejuvenescence may have a local and temporal reference; but something more than the Church on earth as known to Hermas is signified by the pre-existent Holy Spirit which spoke with him in the form of the Church, which Spirit is the Son of God (Sim. ix. 1.).

The "chair," again, in Vis. i. seems to be only a chair of teaching like "*Moses cathedra*"; but use is made afterwards of its meaning *easy chair*, fit for an invalid, and the Church's sitting upon it is taken to signify that she is sick, and at the point of death.

If in the light of these illustrations we look again at the complete picture of the bench, the building of the tower, and the Church giving command to the archangelic "masters of all creation," we see that its significance is on far too large a scale to be "cribbéd, cabined, and confined" within the narrow limits of the "more obvious interpretation."

The statement of it quoted above ends with the words, "the good tidings being the revelation given through Hermas himself." But in the "Shepherd" the two things are not identified, but only compared; thus: "For as when to one sorrowing cometh good tidings . . . so ye also have received renewal of your spirits by seeing these good things." It is not said that Hermas, or others through him, received the "good tidings," but that they saw *good things*. At the end of the preceding chapter it had been said: "And therefore He shewed you the building of the tower; yea, and other things also shall we shew you, if with your whole heart ye be at peace among yourselves." And before the vision of the tower the Church had asked Hermas: "Seest thou a great thing?" And on his replying, "Lady, I see nothing," she had said: "Look there, dost thou not see in front of thee a great tower being builded upon the waters?" This, then, is the specification of the "good things" seen; as, again, in Sim. ix. 10 it is said of the tower there described: "I was joyous at seeing such good things."

The building of the tower being obviously the outcome of the preaching of the Gospel, the "good things" are Gospel, and the "good tidings" with which they are compared must be interpreted accordingly. Thus we come again by another way to what was first suggested by a study of the *Didaché*, namely, that the expression for "good tidings" was chosen by Hermas as a variation upon the word *Evangelium*.

What was it that suggested to him the word rendered "good things," which he uses of the tower, and by implication of the Gospel, not once only, but in both places where the tower is described?

Origen, in the context of his comparison of the Four Gospels to the four elements, uses and dwells upon the same word, finding it in the expression "gospelling good things," in Isa. lii. 7, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good." Compare Nahum i. 15, "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace."

That Hermas had in mind the above famous words of Isaiah in connection with the Gospel is more than probable. The prophet speaks also of "peace," and Hermas writes, "If with your whole heart ye be at peace among yourselves." Origen discusses the "feet" of the gosseller. Is it possible that they set Hermas thinking of the Church as resting upon a seat with feet?

The following statement of the sayings of Irenæus referred

to in Art. i., is repeated from the "Witness of Hermas to the Four Gospels":

"In Iren. iii. 11, 12 (ed. Harvey), we read, that there are not more than four Gospels, nor could there be fewer. For since there are four regions of the world, and four catholic winds, it was natural that the Church, which is spread over the whole earth, and has the Gospel for its *pillar* and stay and breath of life, should have four *pillars*, blowing incorruption from all quarters and rekindling mankind. The Word, the artificer of all things, that sits upon the cherubim, and holds the universe together, when He was manifested to men, gave us the Gospel in four forms, but held together by one Spirit. For the cherubim are four-faced (Ezek. i. 6), and their faces are emblems of the working of the Son of God. For the living creatures have respectively the aspects of lion, calf, man, eagle. And the Gospels are consonant with these, *upon which Christ sits*. . . . Correspondingly, continues Irenæus, the Word conversed with the patriarchs as Divine; gave priestly ordinances to those under the law; afterwards was made man; and sent forth the gift of the Spirit to all the earth. . . . As was the working of the Son of God, which was quadriform, such was the form of the living creatures, and such the character of the Gospels. And on this account there were four catholic covenants given to humanity. . . . The Gospels in some order correspond to these, the last in order corresponding to the actual Gospel covenant. . . . The Gospels of the Apostles only are true and firm, and it is impossible that there should be more or fewer than these, as we have shown at such length. *For when God has made all things compounded and fitted together, the form of the Gospel, too, must needs have been well compounded and compacted.*"

Here he alludes, we may suppose, to the doctrine of his day, that the world was compounded of four elements. But if so, he, too, likens the Four Gospels to those elements. And about the middle of the passage quoted he represents Christ as seated, so to say, upon the Four Gospels, like the Church in the "Shepherd." On some things in the passage we shall have occasion to touch in another article.

Hermas may well have been one of the authorities of Irenæus in this matter, for Eusebius writes of Irenæus, "And he not only knows, but even receives the writing of the 'Shepherd,' saying, Well then spake the Scripture, which says, First of all believe that God is one, even He that created all things."

Some who allow this qualify the admission by suggesting that Irenæus, "half a century or more later" than Hermas, went on to enlarge his symbolism of the number four, "with an additional reference to four Gospels." But let it first be proved



that Hermas wrote at so early a date that he could not have known the Four Gospels as the elements of the faith of the Church.

C. TAYLOR.

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ART. II.—WE HAVE AN ALTAR.

AN EXPOSITION OF HEB. XIII. 10-12.

OF the first part of this passage, "we have an altar," Dean Alford gives a summary of the many different interpretations known to him. It may be well to specify them briefly:

1. He writes: "Some have said that no distinct idea was before him (the writer of the Epistle), but that he merely used the term *altar* to keep the figure he was about to introduce, and this view has just so much truth in it, that there is no emphasis on *θυσιαστήριον*: it is not *θυσιαστήριον ἔχομεν*." This is a valuable remark of the Dean, and one to be always borne in mind in our interpretation of the words.

2. "Others understand by the altar *Christ Himself*." But I ask, How could the victim be the altar on which it was itself offered?

3. "Some understand *the table of the Lord*, at which we eat the Lord's Supper." I remark, This view arises from two misconceptions: one, that the pronoun "we" in our English translation refers to Christians, *we Christians have an altar*, as distinguished from Jews, whereas there is no pronoun in the Greek; on the importance of this I shall enlarge further on; the other misconception, a baseless assumption, is that the elements of bread and wine are offered on the table as a sacrifice. Hence the anomalous expression "Altar-cloths." Who ever heard of a cloth being laid on an altar in either Pagan or Jewish ritual? To this also I shall again refer.

Alford's own view is, "that the Altar is the Cross of Christ on which the Lord suffered." The answer to this too generally held view I give from the "Speaker's Commentary." Dr. William Kay, the writer, says, "It cannot be the cross, that was the instrument by which our Lord's death was effected: but so far was it from being as the altar which sanctifieth the gift, that it stands as the outward symbol of the curse pronounced by the law (Gal. iii. 23) upon the malefactor. The cross was as little the altar as the Roman soldiers were priests." I may add, or as the knife by which the victim was slain was the altar on which that victim was offered.

The Commentary goes on to say, "nor yet can it be understood of *the Lord's table*. It is, of course, true to say that they who continued to serve the tabernacle had no right to partake

of the Lord's Supper, and if verse 10 had stood alone, this might have been what it asserted." The writer seems strangely to have forgotten that the tabernacle service had centuries gone by ceased altogether, and that at the time the Epistle was written there were none "who continued to serve the tabernacle." Dr. Kay's own opinion is that the Altar is "Christ's own Divine-human personality." But this is too transcendental.

I must now refer to the late Bishop Lightfoot, whose view varied at times, and was far from being at any time established.<sup>1</sup> He writes: "It is surprising that some should have interpreted *θυσιαστήριον* in Heb. xiii. 10, 'of the Lord's table.' In my former editions I interpreted *θυσιαστήριον* of 'the congregation assembled for worship,' but I have since been convinced that the context points to the Cross of Christ spiritually considered as the true interpretation." Referring then to the opinion of more than one writer, he says: "It is maintained that *ἔχομεν θυσιαστήριον* should be understood, 'We Jews have an altar.'" This view he considers "attractive, but inadequate to explain the whole context, and is ill-adapted to individual expressions, not to mention that the first person plural and the present tense *ἔχομεν* seem unnatural, when the author and his readers are spoken of, not as natural Christians, but as former Jews."

Again, referring to the opinion that by altar the Lord's table is intended, the Bishop writes: "Some interpreters, from a comparison of 1 Cor. ix. 13 with 1 Cor. x. 16, have inferred that St. Paul recognises the designation of the Lord's-table as an altar. On the contrary, it is a speaking fact, that in both passages he avoids using this term of the Lord's table, though the language of the context might readily have suggested it to him if he had considered it appropriate; nor does the argument in either case require or encourage such an inference. In 1 Cor. ix. 13 the Apostle writes, 'Know ye not that they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel.' The point of resemblance in the two cases is the holding a sacred office, but the ministering on the altar is predicated only of the former. So also in 1 Cor. x. 18, *sq.*, the altar is named as common to Jews and heathens, *i.e.*, the Holy Eucharist is a banquet, but it is not a sacrifice (in the Jewish or heathen sense of sacrifice)."

I repeat Lightfoot's words, "It is surprising that some should have interpreted *θυσιαστήριον* in Heb. xiii. 10, 'of the Lord's table.'" "Surprising" indeed, only we know that men

<sup>1</sup> "The Christian Ministry," pp. 265, 266, note, seventh edition.

bent on propping up an untenable position will go to any lengths. "Surprising," for there is nothing in the epistle from first to last referring to the Lord's Supper, and more especially in the context of the verse. But when men have made up their minds that they will offer a propitiatory sacrifice for sin, or, at least, that they will have some part in the one sacrifice of our Lord, they readily seize on the words "we have an altar," irrespectively altogether of the context, as affording some colour for their determination; and this without any proof in the whole New Testament; or any argument I have ever heard, except, if it can be called argument, some abstract conception that such ought to be, and then the school-boy conclusion, that such is. It is in this way that the passages in 1 Cor. ix. and x. are handled to prove that the Lord's table is an altar. It is assumed that St. Paul in these passages ought to have employed the term altar instead of table, therefore altar and table are interchangeable, and finally, therefore, table means altar.

It is many years since my opinion was formed that the writer of the epistle refers to the tabernacle altar in connection with the great day of atonement. I arrived at this opinion in the following way: It is admitted on all hands that the author is explaining the evangelical teaching of the tabernacle service, which service, however, had ceased many centuries before; yet in his explanation he uses the present tense. In chap. ix. the tabernacle itself is first described with its ordinances; and then we read (R.V.): "Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services; but into the second the high-priest alone once in the year, not without blood, which he offereth for himself, and for the errors of the people; the Holy Ghost this signifying that the way into the holy place hath not yet been made manifest, while as the first tabernacle is. yet standing; which is a parable for the time now present, according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect, being only . . . carnal ordinances imposed until a time of reformation" (verses 6-10). The Apostle has before his mind the whole tabernacle service as enjoined in the Book of the Law, and writes as if he saw it all carried out. We ourselves constantly use the present tense when speaking of the past.

When my mind fully grasped the importance of this, I applied the principle to the exegesis of the passage before us. Its statements are in the present tense: "We have an altar—they which serve the tabernacle—bodies are burned, blood is brought." As if the writer said: "I see in the tabernacle service an altar, whereof the servers of the tabernacle,—priests

Levites, porters, all who wait on the altar—have no power to eat, for the all-sufficient reason that the entire bodies of those beasts, whose blood is brought into the holy place by the high-priest for sin, are burned without the camp.” Should we not translate ἐξ ἧς *from off which*, and ἐξουσίαν *power*? Ability, not title.<sup>1</sup>

This led me to conclude that ἔχομεν is a technical expression, as the words “we have” are with us, whose import is *there is* or *there are*, and that we should understand the words as *there is an altar—i.e.*, in the service. I examined the use of the word in the New Testament, and found it to occur forty-five times; and in most of these, if not in all—except in three, if not in four cases—no emphasis necessarily appertains to the pronoun “we”—at least such is the rule, whatever exceptions there may be. And the present instance cannot be an exception, as at the time the epistle was written the altar was non-existent, having passed away with the cessation of the tabernacle service.

In the three exceptions referred to the pronoun is expressed—ἡμεῖς ἔχομεν. Thus in John xix. 7, Ἡμεῖς νόμον ἔχομεν, “We (Jews) have a law.” In 1 Cor. ii. 16, Ἡμεῖς δὲ νοῦν ἔχομεν, We (Apostles). Similarly in xi. 16, ἡμεῖς τοιαύτην συνήθειαν ὄνυχ ἔχομεν, We (Apostles). The fourth case is peculiar, John viii. 41, Ἡμεῖς ἐκ πορνείας οὐκ ἐγεννηθήμεν (R.V.), ἕνα πατέρα ἔχομεν, τον Θεόν, “We have one Father, God.” We (Jews). Here the ἡμεῖς is evidently understood, brought forward from the previous verb; it belongs to both verbs.

I may instance two other cases, though in each the construction is different. Acts xxi. 23, “We have four men,” εἰσὶν ἡμῖν ἄνδρες τέσσαρες; 1 Cor. viii. 6, “To us there is one God,” ἡμῖν εἰς Θεός. In both these the pronoun is specific. In most other instances, as I have already said, ἔχομεν by itself has the meaning of *there is*, or *there are*. I cite a verse or two. Matt. xxvi. 65, “What further need have we of witnesses?” This may be read, and it is what it means, What further need is there of witnesses? 1 John ii. 1, “If any man sin, we have an Advocate.” This is slipshod English. Correct language would be, “If any man sin, he has an Advocate.” But read, “There is an Advocate.” And all is correct as a translation.

Dr. Kay, in the “Speaker’s Commentary,” in a passage already quoted, says: “It is, of course, true to say that they who continued to serve the tabernacle had no right to partake of the Lord’s Supper.” Here is a fine specimen of confusion of

<sup>1</sup> In Westcott and Hort’s revised Greek New Testament, ἐξουσίαν is in brackets.

language. The writer in his thought, unconsciously no doubt, substitutes *temple* for *tabernacle*, forgetting that servitors of the tabernacle had ceased to be ages before the epistle was written, so that there were none "who continued to serve the tabernacle" at the time.<sup>1</sup> But, passing this, is it "of course true to say" that they who were serving the temple were not entitled to partake of the Lord's Supper? We are told that "many thousands—tens of thousands—of the Jews believed, and were all zealous of the law"; and no doubt among them were counted the "great company of the priests that were obedient to the faith." Paul himself was made prisoner when observing the law in the temple, waiting until "the offering was offered for everyone of them," himself and his four companions (Acts xxi. 26). It is utterly inconceivable that these many thousands, including the priests and Paul himself, were not entitled to partake of the Lord's Supper. This consideration furnishes one of the strongest arguments, if not the strongest, against the conception that by the altar of our passage we are to understand the Lord's table. This is strengthened by the word "camp"—"the bodies are burned without the camp"—all proving that the reference is to the tabernacle service of the Israelites when encamped in the wilderness, and not in any respect to the temple service, as in the days of the Apostles. There is consequently no contrast or opposition between altar and tabernacle, but perfect agreement, and hence no opposition intended between *altar*, interpreted to be the *Lord's table*, and *tabernacle*, interpreted to be *the temple*. It may be well, for clearness' sake, to repeat that any asserted opposition is purely imaginative, and contrary to the teaching of the Scriptures, as the believing Jews took part in both services—that of the temple and that of the Lord's Supper; while the believing Gentiles took part only in the latter.

The doctrine of the service, or services, on the great day of Atonement is elucidated by, as well as elucidating, the parallelism drawn between the mode of the victim's death and that of our Lord. The body of the former, as being considered altogether unclean, was brought without the camp and wholly consumed in an unclean place: thus in type suffering the penalty of sin, borne by itself, alone. So "Jesus suffered without the gate." He was crucified in the unclean place where the Romans were wont to crucify their condemned. "He bore our sins in His own body up to the tree," and there paid the full penalty thereof—alone.

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<sup>1</sup> Westcott acts similarly in his exposition, which all proceeds on this strange substitution.

The full penalty of sin is banishment from God's presence for ever. If in His "presence is the fulness of joy and pleasures for evermore," in absence from Him is the fulness of misery. St. Jude illustrates this by a striking simile: "Wandering stars for whom is reserved the blackness of darkness for ever;" planets that have broken from their orbits, wandering off into illimitable space, where no light or heat of the sun can reach them; death for ever their lot; never to return to their orbits. So Jesus felt the fulness of this misery when forsaken by His Father. The iron entered into His soul; it was coldness; it was darkness; it was death; the terrible curse rested upon Him; and from His inmost soul was wrung the cry of deepest anguish, "My God, My God, why hast Thou forsaken Me?" Why? The answer is, As the Lamb of God He bore the sin of the world; He must needs pay the full penalty thereof.

In language altogether different, and so bold that we should hesitate to use it, did we not find it in the Scriptures, St. Paul in his Epistle to the Galatians (chap. iii.) teaches the same truth. He quotes from Deuteronomy (xxvii. 26): "Cursed is everyone that continueth not in all things that are written in the book of the law to do them." This curse is the full penalty. He then declares the glad tidings of deliverance from the curse: "Christ hath redeemed us from the curse of the law, having become a curse for us, as it is written, Cursed is everyone that hangeth on a tree." The cross, or stake, being an accursed thing in God's sight, everyone impaled on the cursed thing became thereby accursed, on the principle that whosoever touched a dead body became thereby defiled. Christ thus, as it were, intercepted the curse that else should have fallen on us, becoming thereby "a curse for us."

In the examination of our passage we should not overlook the statement that "Jesus suffered without the gate, that He might sanctify the people through (*διὰ*) His own blood." The doctrine of the blood thus requires consideration. We find this doctrine in the prohibition to eat blood, and, as the reason for the prohibition, "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh atonement by reason of the life" (Lev. xvii. 11, R.V.). Here are three statements to be carefully noted: 1. The blood is the life. 2. The blood maketh atonement for the soul. 3. The blood on the altar, not as poured out, but as offered on the altar; not dead blood, but living blood: that is, the life offered on the altar is the atonement for the soul.

From the first it was clearly revealed that "death is by sin," sin's penalty. "In the day thou eatest thereof, thou shalt surely die." The life forfeited, the atonement must be

another life, chargeable with no sin, substituted. This is taught in Leviticus i. in the case of the man who offereth an oblation unto the Lord: "He shall lay his hand upon the head of the burnt offering; and it shall be accepted of him, to make atonement for him. And he shall kill the bullock before the Lord: and the priests, Aaron's sons, shall present the blood, and sprinkle the blood round about upon the altar, that is at the door of the tent of meeting" (verses 4, 5). It is not said that in laying his hand on the bullock's head he transferred his sin to the bullock; he merely identified himself with the victim who was thus substituted for him, so that the victim's life—the blood upon the altar—would be accepted in lieu of the offerer's, an atonement for him.

More fully is all this taught in the ordinance of the great day of atonement (Lev. xvi.) to which our passage especially points. On that day the high priest acted in a double capacity—as representative of the people to God, and as representative of God to the people. As the former he killed "the bullock of the sin offering, which is for himself," and the goat of the "sin offering that is for the people." And as the latter, he laid "both his hands upon the head of the live goat, and confessed over him all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them upon the head of the goat." He took of the children of Israel two he-goats for a sin offering, the two being regarded as one. With the blood of the bullock, which was for himself, and with the blood of the goat, which was for the people, each at different times, he went within the veil, and sprinkled the blood upon and before the mercy seat, thus making the atonement: "And there shall be no man in the tent of meeting, when he goeth in to make atonement in the holy place, until he come out, and have made atonement for himself, and for his household, and for all the assembly of Israel."

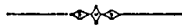
The complete effect of the atonement was symbolically declared by the subsequent proceeding. The goat to which all the sins of the people had been transferred was led into the wilderness and there let free, not to return, bringing back the sins from the land of oblivion. Thus was anticipated the terms of the new covenant, "Their sins will I remember no more."

All this met its fulfilment in our Lord. Thus Isaiah wrote (liii. 6), "The Lord hath laid on Him the iniquity of us all." And the first testimony borne to Him after He entered on His ministry was this by John the Baptist: "Behold the Lamb of God, Who beareth the sin of the world" (John i. 29, margin). And onward through His ministry He bore that load, until,

as St. Peter expresseth it, "Who His own self carried up our sins in His body to the tree" (1 Peter ii. 24, margin R.V.). Two considerations here should not be overlooked: 1. Jehovah and Jesus are one, so that Jehovah laying our iniquity upon Him, was Jesus voluntarily assuming it. 2. Sickness, which is virtually death begun, is of the penalty of sin. When, therefore, our Lord healed diseases, He is stated to have taken them upon Himself, afterwards to pay the penalty on the cross, and there to offer the atonement in the presentation of His blood. Thus St. Matthew (viii. 16): "He healed all that were sick, that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our iniquities and bare our diseases." This is the doctrine of the blood—of the substituted life—according to the Scriptures.

THEOPHILUS CAMPBELL.

*(To be continued.)*



#### ART. III.—THE CHRISTIANS OF ST. THOMAS.

TWO works have lately been published which between them may serve to enlighten a dark page in Church history, and may give a clearer conception of the Christians of St. Thomas than that which is generally entertained. The Rev. Alex. J. D. D'Orsey's "Portuguese Discoveries, Dependencies, and Missions in Asia and Africa"<sup>1</sup> appeared a few months ago, following upon Mr. G. M. Rae's "Syrian Church in India."<sup>2</sup>

The first thing to do is to realize the geographical position of Malabar. All educated Englishmen know that it lies on the west coast of the Indian Peninsula, and few know more. If they would glance at the map—which Mr. Rae gives them no opportunity of doing—they would see further that it lies about as far south of Goa as Bombay lies north of that city, and that it is nearly opposite to Madras, which is situated on the east coast of the peninsula. How did Christianity make its way there? If we listen to local traditions, we shall believe that the Apostle Thomas planted it. These traditions are more or less accepted by Mr. D'Orsey, who gathers from them and other notices that St. Thomas converted a colony of Jews settled on the coast of Malabar, which thus became the cradle of Christianity in India. Mr. D'Orsey thinks that it may be true that the Apostle was so successful a Christian missionary as to have stirred up the hatred of the Brahmins, and to have been martyred by them at Meliapoor. He thinks

<sup>1</sup> London: Allen and Co., pp. 434.

<sup>2</sup> Edinburgh: Blackwood and Sons, pp. 388.



that it was to this part of India that the famous Alexandrian catechist, Pantænus, was sent by the Patriarch Demetrius, and that it was from thence that he brought back the Hebrew or Aramaic version of St. Matthew's Gospel, which he found in India. He thinks that the "Bishop of Persia and Great India," present at the Council of Nicæa, might have had to do with Southern India, and that it might have been hither that St. Athanasius sent Frumentius to labour. He allows that great uncertainty hangs over all this supposed history, but quotes Bishop Heber, Archdeacon Robinson, and Dr. Buchanan as "favouring the claims of the Syro-Malabarian Church to this Apostolic origin" (p. 71). We think that Mr. Rae is more judicious in rejecting the whole account as a story that has originated partly from the necessity felt of connecting an ancient Church with the name of an Apostle, partly from a confusion of the various countries which once went under the name of India. If St. Thomas went to India, he holds that it was to Northern India or to Afghanistan that he went; that it was to that country that Pantænus' visit was paid, and that Frumentius' "India" was Abyssinia. We believe Mr. Rae to be right in these conjectures.

Then how did Christianity enter the peninsula of Madras, and why was the name of St. Thomas attached to the Christians of the Malabar coast rather than that of Bartholomew, to whom Eusebius and Jerome attribute the apostleship of India (in connexion with the Pantænus story), or, indeed, that of any other of the Apostles? Mr. Rae explains the process very clearly. St. Thomas, owing to a supposed connexion with Edessa, became the favourite Apostle in the East, as St. Peter was in the West. The time came when the Church of St. Thomas was as far extended and as powerful in its spiritual relations as the Church of St. Peter in its palmiest days. For when Nestorianism was persecuted out of the Roman Empire it took refuge in Persia, where it was welcomed, not as Christianity, but because it was antagonistic to the religion embraced by the Empire. Tolerated, and even more than tolerated, by the Persian sovereigns, it spread with extraordinary rapidity. In the year 498, the Persian or Chaldæan Church constituted itself as an independent Church under the rule of the Patriarch of Babylon, and its missionary efforts were so successful that by the beginning of the eleventh century the Patriarch "had under him twenty-five metropolitans, who ruled from China to the Tigris, from the Lake Balkal to Cape Comorin" (Neale).

During the flourishing period of this Church of the far East, before Turks and Mongols had crushed it and had driven the few remnants of it into Kurdistan, where they still linger, its

missionaries, probably at the beginning of the sixth century, brought Christianity to the southern peninsula of India. This is the origin of the Church of the Malabar coast. But why, then, do its members bear the name of St. Thomas, and why are they called Syrian Christians? Not because St. Thomas converted them, nor because they have Syrian blood in their veins, but because they were an offshoot of the Church of Babylon, which traced itself to St. Thomas, and because, like their parent Church, they used the Syrian Liturgy. We will quote Mr. Rae on both these points :

The phrase "Christians of St. Thomas" means merely that the Church to which they belonged, their mother Church on the Tigris, derived the grace of Apostolic succession from St. Thomas. If St. Thomas planted the Church in Southern India, he did so not by a personal visit, but by the agency of the Church which had adopted him as its patron saint. The Church was planted in Southern India by Christians, whose priesthood received their ecclesiastical "orders" in the last resort from St. Thomas. Their Church standing was ultimately traceable to that Apostle (p. 128).

On the term Syrian :

The members of the Church of Malabar are not of the Syrian nation, but of the Syrian rite. The name in this case is not an ethnological or geographical designation, but is purely ecclesiastical. As Syriac was the sacred language of the mother Church in Persia, so it became the sacred language of her daughter in Malabar, just as the services in the Church of England were conducted for centuries in Latin. So the Christian Dravidians of Malabar have, and not inconsistently with ecclesiastical usage, been called Syrians (p. 167).

The history of this little body of "Syrian" Christians in the Indian Peninsula is for the most part a blank for nearly a thousand years. Then they appear, through coming in contact with the Portuguese adventurers, whose discoveries and missions Mr. D'Orsey recounts. The Portuguese on their arrival in India, after passing the Cape of Good Hope, sailing up the east coast of Africa and boldly crossing the open sea to India, were delighted to find, in the strange land which they had reached, a body of some 200,000 Christians. The Christians, oppressed by Mohammedans and Pagans, were equally delighted at finding co-religionists in the invaders. Each thought to derive benefit from the other, and they gladly welcomed one another. In 1501 Cabral persuaded two native Christians to return with him to Lisbon, whose presence raised a *furor* in Europe. Thirty thousand Syrian Christians declared themselves willing to accept the sovereignty of Emmanuel, and in return Vasco da Gama offered them alliance and protection. All seemed *couleur de rose*—but only for a short time. Each found that the other's Christianity was not theirs. Their Bibles were not the same, for the Syrians had not Esther or Tobit or Wisdom in theirs ; they did not acknowledge the same number

of Œcumenical Councils, for the Syrians accepted only two; the Portuguese Sacraments were seven, the Syrian only three—Baptism, the Eucharist, and Orders; the Syrians held the single, the Portuguese the double procession of the Holy Ghost; the Syrians administered in both kinds, the Portuguese in one only; the Syrians had wooden, the Portuguese stone altars; the Syrians knew nothing of transubstantiation; the Syrian clergy were married men; matrimony, penance, and extreme unction were not regarded by the Syrians as sacraments; the Syrians abhorred image and saint worship; they knew nothing of purgatory. “‘These Churches belong to the Pope,’ said the Portuguese. ‘Who is the Pope?’ said the Syrians. ‘We never heard of him’” (Buchanan). It is only necessary to be acquainted with the love of domination which characterizes the Roman Church to feel assured of what must follow. Every nerve would be strained in Rome, in Portugal, in Goa, to reduce these semi-Protestant Christians to submission to the Papacy. And how were they to resist?

The first effort to convert the Syrians was made by Franciscans, sent in 1545 from Goa by Archbishop Albuquerque. Argument failing to have any result, they established a college at Cranganore, at the expense of the Portuguese Viceroy, for the training of young Syrian candidates for the ministry in the Romish faith and ceremonies; but the native Christians refused to have anything to say to these hybrid priests, and all that they could effect was a feeble schism. Then the Jesuits took up the case. They, too, established a college at Vaipacotta, where all the externals of the Syrian Church, such as language, dress and method of life, were observed, and Roman doctrine was sedulously inculcated. Still, they were as little successful as the Franciscans. The young men they turned out were found to be, after all, in heart Syrians and not Romans. But the Jesuits were not men to be easily baffled. Persuasion failing, they had recourse to force. Mar Joseph, the Syrian Bishop, was arrested and shipped off to Lisbon, and the passes were watched to prevent any bishop coming from Babylon to succeed him. The kidnapped bishop, finding himself a forlorn prisoner at Lisbon, besought an interview with Cardinal Henrique, then Inquisitor-General for Portugal, and promised that if he was allowed to return he would do his utmost to bring about the submission of the Syrian Church to Rome. On these terms he was sent back with honour. Meantime, the Syrian Church had got a new bishop, Mar Abraham, from Babylon, in spite of the efforts of the Jesuits to stop him on the way. The return of Mar Joseph, therefore, caused a schism among the Syrians, some holding to Mar Joseph and some to Mar Abraham. The Archbishop of

Goa thereupon urged the Portuguese Viceroy to arrest Mar Abraham, which was done, and he, like Mar Joseph before him, was shipped off to Europe. Arriving in Rome, he followed the example of Mar Joseph at Lisbon, abjured the Syrian faith, and was sent back as a Roman prelate, room being made for him by Mar Joseph (who had once more professed the Syrian tenets) being arrested and again shipped off to Lisbon, whence he went to Rome, where he died. Mar Abraham, now bearing also the Latin title of Bishop of Augamale, resumed the oversight of his flock, but being suspected of still holding the Syrian tenets, he was summoned to a synod at Goa, where he was compelled to swear allegiance to Rome and belief in all Roman doctrines. Returning to his diocese, he wrote to the Bishop of Babylon, declaring that he had yielded through "the long and unintermitting persecutions of the Portuguese," and asking for a coadjutor. This coadjutor was sent, Mar Simeon, but he, too, was persuaded, soon after his arrival, to go to Lisbon and Rome "for consultation," the result of his journey being that he was imprisoned for the rest of his life, first in a Franciscan convent, then in the dungeons of the Inquisition.

Rome had now sufficiently disorganized and disintegrated the native Church to make her great *coup*. For this Alexis de Menezes was selected as the proper instrument, and he was appointed Archbishop of Goa for the purpose. His first step was to condemn Mar Abraham once more, to declare him deposed, and to take care that no successor should be allowed to arrive from Babylon by guarding the passes and the sea-board.

Every expedient was adopted to elude his vigilance. Disguised as Indians they came by land, as sailors they entered the port of Cochin, but were always stopped, sent home, or imprisoned, and thus the dioceses remained without a head (D'Orsey, p. 186).

Next, the Archbishop undertook a visitation of the district. The Portuguese writers represent this as an act of marvellous courage. It was not that. He knew that he had the Portuguese to back him, and that the native princes were, or wished to be, allies of the Portuguese, and that therefore the Syrian Christians would not dare to touch a hair of his head except they were driven to madness by assaults upon their faith. It was a contest of dissimulation between him and Archdeacon George, the representative of the Syrian Church. In those arms the Archbishop and the Archdeacon were about equal, but the Archbishop had behind him a reserve of force which the poor Archdeacon did not dare to oppose, and to which he tremblingly gave way whenever the Archbishop exerted it. Menezes held a visitation with great pomp at Vaipacotta, Paru,

Chegurec, Molandurte, Diamper, Carturte and other places, ordaining or re-ordaining according to the Roman rite, confirming, ordering, browbeating, and, above all, destroying every Syrian liturgy that could be found.

The third act of the drama now began. The Archbishop drove the Archdeacon into consenting to a synod being held at Diamper to settle the points at issue between the two Churches. It met on January 20, 1559, and sat for seven days. What its character was to be is made plain by the opening address of the Archbishop :

Does it please you that for the praise and glory of the Holy and Undivided Trinity, the Father, Son, and Holy Ghost, and for the increase and exaltation of the Catholic faith, and the Christian religion of the inhabitants of the bishopric, and for the destruction of the heresies and errors which have been sown therein by some heretics and schismatics, and for the purging of books from the false doctrines contained in them, and for the perfect union of this Church with the whole Church Catholic and Universal, *and for the yielding of obedience to the supreme Bishop of Rome, the universal pastor of the Church, and successor in the chair of St. Peter, and vicar of Christ upon earth, from whom you have for some time departed*, and for the extirpation of simony, which has been much practised in this bishopric, and for the regulating of the administration of the Holy Sacraments of the Church and the necessary use of them, and for the reformation of the affairs of the Church, and the clergy, and the customs of all the Christian people of this diocese, we should begin a Diocesan Synod of this bishopric of Serra? Does it please you?

To this question the poor cowed Syrian priests could only answer, "It pleaseth us." And then the farce of the Council of Florence was acted over again on a smaller scale. The Western canon of Scripture, the Western form of the Creed, the seven Sacraments, transubstantiation, purgatory, indulgences, invocation, worship of relics, the Papacy, the Jesuits—all was accepted; the married priests were commanded to put away their wives, the Syrian liturgies were burnt, a Latin bishop was imposed upon the Syrian community.<sup>1</sup> Menezes was rewarded by the Vice-Royalty of Portuguese India, and soon afterwards by the Archbishopric of Braga and the Vice-Royalty of Portugal.

Was Menezes' work to last? It lasted for nearly a hundred

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<sup>1</sup> Before the acceptance of this Synod's decrees, Mr. D'Orsey enumerates the following doctrines as held by the Church of Malabar: "(1) She condemned the Pope's supremacy; (2) affirmed that the Roman Church had departed from the faith; (3) denied transubstantiation; (4) condemned the worship of images; (5) made no use of oils; (6) denied purgatory; (7) would not admit spiritual affinity; (8) knew nothing of auricular confession; (9) never heard of extreme unction; (10) permitted the clergy to marry; (11) denied that matrimony and confirmation were sacraments; (12) celebrated with leavened bread and consecrated with prayer" (p. 233).

years; then it dissolved in foam, like so many other works which have owed their origin to Jesuit intrigue. The Roman yoke became intolerable, and the Syrians "assembled one day in thousands round the Coonen Cross in a village near Cochin, and took an oath that they were done with Portuguese bishops and would never again acknowledge them. This was in 1653" (Rae, p. 259). The immediate occasion of this spiritual revolt of the Syrians was the treatment of Attala, or Theodore, who had been sent by the Patriarch of Babylon for their bishop, and had been seized by the Portuguese on landing and consigned to the dungeons of the Inquisition at Goa. (The Inquisition had been established there in accordance with the request of Xavier some hundred years before.) The Pope despatched some Carmelite priests to soothe the angry spirits of the Syrians, but their efforts were in vain, and two-thirds of the Syrian community were permanently lost to the Roman Church.

In the same year that the Syrians defied the Portuguese and the Pope they organized themselves under their Archdeacon Thomas and waited for better times. Twelve years subsequently an Eastern bishop arrived in Malabar, named Gregory, and he, at the request of the Syrian Church, consecrated Thomas a bishop. It was true that Gregory was a Jacobite, not a Nestorian prelate, but the distinction between Nestorian and Jacobite, sharply marked as it once had been by angry partizanship, was now as nothing when compared with the chasm which separated Latins from Orientals. At least Gregory was a bishop, and he was not a Portuguese, not a Roman Catholic. So the Syrians were satisfied, and they passed over from their Nestorianism, such as it was, to their Eutychnianism, such as they accepted it, without a murmur and almost unanimously. The only difference that they appreciated was that their bishop was sent them from Antioch instead of from Babylon. The line of Jacobite bishops is inglorious, consisting of nine Mar Thomases, three Mar Dionysiuses, two Mar Athanasiuses and Mar Dionysius Joseph. The English, who have been brought into contact with this ancient Church, had their attention turned towards it by Colonel Munro, British Resident at the Court of Travancore and Cochin in 1811; the result of which was that the Church Missionary Society built a college for the training of the clergy of Malabar. For about a quarter of a century the society and the Syrian Church worked together harmoniously. At the end of that time differences arose, and in 1837 a separation took place between them. But can nothing more be done? We have seen that Jesuit intrigue and Portuguese force have disintegrated this ancient Church and have brought it to the

brink of dissolution. Cannot the English still do something towards building it up again? At least liberty of conscience is now guaranteed it, and cannot sufficient life-blood be poured into its veins to enable it to cast off the excrescences and disfigurements of Nestorianism, Jacobitism, Jesuitism and Romanism, and to take its place in the great federation (now forming) of non-Roman, Christian Churches?

F. MEYRICK.

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ART. IV.—THE BIRDS OF DANTE.

AMONG the many aspects of Dante's writings which have received attention of late years, there is one point which has not been treated with the fulness it deserves. We refer to the study of Dante's bird-life, which reveals to the student the divine poet's love of nature.

The "Commedia" is an autobiography. We see in it the life's history of the great Florentine. We recognise in its scenery "the gorges of the Alps and Apennines, and the terraces and precipices of the Riviera." Indeed, the whole idea of the poem was conceived, as Dean Church well puts it, "not under the roof-tree of the literary citizen, but when the exile had been driven out to the highways of the world, to study nature on the sea, and by the river, and on the mountain-track." And it is impossible to read the "Commedia" in the most perfunctory manner without being struck with the poet's marvellous faculty of observation. His eye is everywhere. He notices every passing phase of nature. The minutest details of natural history are taken in and made use of in the composition of his poem. The fire-flies, or perhaps glow-worms, fitting to and fro in the twilight of a summer's evening; the frogs escaping from the water-snake on to the bank, or croaking in a pool with only their heads visible; the lizard darting like a lightning-flash from hedge to hedge; the snail drawing in its horns; the dolphins arching their backs before a coming storm; the ants meeting in the way; the bees busy among the flowers—all are noted with the eye of a naturalist, and furnish the poet with some apt similitude. Or, take his picture of the sheep in the third canto of the "Purgatorio," the most perfect passage of the kind in the world, so at least Lord Macaulay thought it, the most picturesque and the most sweetly expressed. Or his description of forest scenery in the twenty-eighth canto, of which Mr. Ruskin says that "the tender lines which tell of the voices of the birds mingling with the wind, and of the leaves all turning one way before it, have been more or less copied

by every poet since Dante's time. They are," he adds, "so far as I know, the sweetest passage of wood description which exists in literature."

We find in the "Commedia" some thirty-seven ornithological allusions: of these ten occur in the "Inferno," sixteen in the "Purgatorio," and eleven in the "Paradiso." Dante mentions fourteen different species of birds, if we may reckon his reference to Christ as the mystic Pelican.

The most striking, as well as the most numerous, of Dante's bird-similitudes are those which he draws from the art of falconry. The sport was exceedingly popular in Italy and throughout Europe in the thirteenth century. The elaborate treatise of the Emperor Frederick II. is striking evidence of the favour in which it was held. That Dante was intimately acquainted with every detail of the art may be taken as beyond dispute. Some ten times he alludes to it in the "Commedia," and in a manner which marks an enthusiast in the sport. Take this picture of a falcon, unable to find its prey, and returning tired and sullen:

E'en as a falcon, long upheld in air,  
Not seeing lure or bird upon the wing,  
So that the falconer utters in despair:  
"Alas, thou stoop'st!" fatigued descends from high,  
And whirling quickly round in many a ring,  
Far from his master sits—disdainfully.

*Inf.*, xvii., Wright.

Or this, baffled by the diving of a wild-duck:

E'en thus the water-fowl, when she perceives  
The falcon near, dives instant down, while he  
Enraged and spent retires.

*Inf.*, xxii., Cary.

And a few lines further on, the falcon, furious at the escape of the water-fowl, turns his talons on his comrade:

O'er the dyke  
In grapple close they joined; but the other proved  
A *goshawk*, able well to rend his foe,  
And into the boiling lake both fell.

What species of hawk Dante intended by "sparvier grifagno" it is impossible to determine; the "goshawk" of Cary is, of course, only a guess: it seems probable that the terms *falcon* and *sparvier* were used by the poet indiscriminately. In illustration of the above passage, the following story, told by Mr. Harting, may be quoted:

"In October, 1172, Henry II. was at Pembroke, *en route* for Ireland, where, says Giraldus Cambrensis, he amused himself with the sport of hawking. He chanced to espy a noble falcon perched on a crag, and making a circuit round a rock,



he let loose upon it a large high-bred Norway hawk, which he carried on his left wrist. The falcon, though its flight was at first slower than the other bird's, having at last mounted above it, became in turn its assailant, and stooping from aloft with great fury on the Norway hawk, laid it dead at the King's feet."

In the second circle of Purgatory Dante sees the shades of the envious, clad in sackcloth, and leaning blind and helpless against the cliff:

For, through the orbs of all,  
A thread of wire, impiercing, knits them up,  
As for the taming of a haggard hawk. xiii. 63-5.

This method of taming a "haggard hawk," *i.e.*, a full-grown hawk taken "on passage," as distinguished from a young bird taken from the nest, was common in Dante's time, and is mentioned by the Emperor Frederick in his book on "Falconry." It was known as *seeling*, and seems to have been a custom of great antiquity. It is often alluded to by Shakespeare, as in the well-known quotation from "Antony and Cleopatra":

The wise gods seel our eyes.

This method, now happily superseded by the use of a hood, was also practised in Ceylon. Sir E. Tennant tells us that where the goshawk was trained for hawking, it was usual to "darken its eyes by means of a silken thread passed through holes in the eyelids."

It is impossible to quote all the passages in which Dante alludes to the art of falconry, but the following references may be consulted: "Inferno," iii. 112-117; "Purgatorio," xiv. 147; xix. 61-66; "Paradiso," xviii. 42; xix. 34-36. In after years Dante seems to have regarded the time spent in falconry as little better than wasted. At any rate he begins the twenty-third canto of the "Purgatorio" with the lines:

On the green leaf mine eyes were fix'd, like his  
Who throws away his days in idle chase  
Of the diminutive birds.

Cranes are three times mentioned in the "Commedia." In the second circle of the "Inferno" Dante sees the souls of carnal sinners driven with restless fury by the warring winds, and uttering their wailing cries:

As cranes  
Chanting their dolorous notes, traverse the sky,  
Stretch'd out in long array; so I beheld  
Spirits, who came loud wailing, hurried on  
By their dire doom. v. 46-50.

The cries of the lost reminded him of the loud clanging notes of the crane, which he had often heard, sometimes at night, as the birds on their spring migration passed overhead to their

northern breeding-places. An interesting parallel will be at once remembered in the famous lamentation of Hezekiah, where the king says, "Like a crane or a swallow, so did I chatter." The flight of cranes twice supplies Dante with a simile; once in the twenty-fourth canto of the "Purgatorio," and again in the twenty-sixth, where, strange to say, his facts are not in accordance with nature. He represents the birds as migrating in opposite directions at the same period of the year, some to the Ural mountains, and some to the deserts of Africa:

As cranes  
That part towards the Riphæan mountains fly,  
Part towards the Lybic sands, these to avoid  
The ice and those the sun.

The error is curious as being the only instance in the "Commedia" of a bird-similitude not strictly accurate. It may be that Dante had in his mind, consciously or unconsciously, a passage from Virgil's "Georgics" (i. 240); but the more probable explanation seems to be that the sight of spirits moving in opposite directions suggested the simile, and he was not careful as to its scientific accuracy. While on the subject of the migration of birds, on which careful observation has of late years thrown so much light, it is interesting to notice the following passage from Dante's *canzone* on "Winter," which shows that the fact of migration was quite familiar to the poet. We quote from Dean Plumptre's translation:

Fled far is every bird that loves the heat  
From Europe's clime, where evermore are seen  
The seven bright stars that are the lords of cold;  
And others cease awhile their warblings sweet,  
To sound no more until the spring be green.

The stork, sacred in Europe as the robin in England, is several times mentioned by Dante. He had often seen their nests perched on the housetops, and on the towers and belfries of churches, if not in Italy, at least on his travels in Central Europe. Their habits furnish him with several similitudes. During the breeding-season they keep up an almost constant clapping with their bills. Dante had noticed this; and in the frozen circle of the "Inferno" he compares the chattering teeth of the shivering shades to the noise made by storks:

Blue-pinch'd and shrined in ice the spirits stood,  
Moving their teeth in shrill note like the stork. xxxii. 34.

In the "Purgatorio" Dante likens his desire for knowledge and at the same time his timidity in questioning his guide, to that of the fledgling longing to escape from the nest, and yet fearing to leave the housetop:

E'en as the young stork lifteth up his wing  
 Through wish to fly, yet ventures not to quit  
 The nest, and drops it. . . .

xxv., 10-12, Cary.

While in the "Paradiso" (xix. 91-94) he notices the eager gaze of the nestlings as they look up at the parent bird :

Even as above her nest goes circling round  
 The stork when she has fed her little ones,  
 While they with upward eyes do look on her.

It is a moot question whether the stork nested in Italy in the thirteenth century. At the present time it seems to be of irregular occurrence, passing over the country at the spring migration, but never staying to breed there. This, however, cannot be due to climate, as it breeds freely in the parallel latitudes of Spain and Asia Minor. And it is quite certain that the stork bred in ancient Italy. In a most interesting article on "The Birds of Virgil," an Oxford tutor quotes a passage from the "Satyricon" of Petronius, which is conclusive on this point. I venture to make use of his forcible translation: "A stork, too, that welcome guest from foreign lands, with its long, thin legs and rattling bill, the bird that is banished by the winter, and announces the coming of the warm season, has made his accursed nest in my boiler." Further evidence to the same effect is furnished by the story told by Gibbon, on the authority of Jornandes and Procopius, that at the siege of Aquileia, in A.D. 452, Attila was encouraged to persist by the sight of a stork preparing to leave her nest in one of the towers, and to fly with her infant family towards the country. He seized, says Gibbon, "this trifling incident which chance had offered to superstition, and exclaimed in a loud and cheerful tone that such a domestic bird would never have abandoned her ancient seats unless those towers had been devoted to impending ruin and solitude." It is, therefore, not improbable that the stork continued to breed in Italy as late as the thirteenth century, and that Dante's descriptions were the result of local observation. In France, owing to persecution, the stork is now only a migrant; the same cause may have produced a like result in Italy.

The Latin and Greek poets have many and beautiful allusions to the swan, which was once far commoner in Europe than it is now. Dante only mentions it once. As he and Virgil are led upward to the fifth circle of "Purgatory," his eyes are caught by the splendour of the angel's wings, which "like a swan's did shine." Starlings, too, are once mentioned. In the second circle of the "Inferno" are found the souls of sensual sinners, whose punishment is—

To be imprisoned in the viewless winds,  
And blown with restless violence round about  
The pendent world.

Whirled in the stormy blast, their movements recall to the mind of the poet the flight of starlings in winter-time, when in large flocks they sweep across the stormy sky :

As in large troops  
And multitudinous, when winter reigns,  
The starlings on their wings are borne abroad ;  
So bears the tyrannous gust those evil souls. v. 40-3.

In the eighteenth canto of the "Paradiso" we have another simile from the flight of birds ; and again in the twenty-first canto, where the movements of the blessed are compared to those of rooks at break of day.

Dante's lines on the skylark are among the most beautiful in the "Commedia." They occur in the twentieth canto of the "Paradiso," where the souls of the righteous are represented as resting in "the sweetness of contemplating the Divine righteousness, as the lark rests on the sweetness of its own song":

Like to the lark  
That warbling in the air expatiates long,  
Then trilling out his last sweet melody,  
Drops, satiate with the sweetness.

"All the verses that ever were written on the nightingale," says Landor, "are scarcely worth the beautiful triad of this divine poet on the lark. In the first of them do you not see the twinkling of her wings against the sky? As often as I repeat them my ear is satisfied, my heart, like hers, contented."

Another beautiful simile—in Mr. Lowell's estimation perhaps the most exquisite in all poetry—is that of doves in the fifth canto of the "Inferno." It occurs in the well-known scene where Dante, at the command of Virgil, calls on the shades of Francesca and Paolo as they are whirled along in the infernal blast to stay if possible and speak. And then—

As doves  
By fond desire invited, on wide wings  
And firm, to their sweet nest returning home,  
Cleave the air, wafted by their will along,

the sad souls draw near. To what particular species of pigeon Dante here alludes it is impossible to speak with certainty. The description both here and in the twenty-fifth canto of the "Paradiso" would seem to point either to the ring-dove or the stock-dove. It must, however, be allowed that the passage calls to mind the famous lines in the fifth book of the "Æneid," where Virgil evidently refers to the blue-rock. And modern

naturalists assert that the ring-dove and stock-dove, so abundant in England, seldom or never breed in Italy, being only seen on the spring and autumn migrations. But from certain passages in Virgil and Pliny it seems to be beyond question that in their time one or both species habitually nested in Italy. Had this ceased to be the case in Dante's days? If so, his *colombo* is perhaps the blue-rock; though the more probable conclusion seems to be that he used the word generally, without any thought or even knowledge of the different species. Once again, in the second canto of the "Purgatorio," does Dante draw a simile from a flock of pigeons, perhaps here of wood-pigeons, feeding with their accustomed wariness in the corn-fields after harvest during the autumn migration.

Once only does Dante allude to the nightingale ("Purgatorio," xvii.), and once to the swallow ("Purgatorio," ix.), in each instance with reference to the story of Procne and Philomela. Another classical allusion may be found in the opening canto of the same poem, where reference is made to the transformation of the daughters of the King of Thessaly into magpies—"wretched birds of chattering note." In the thirteenth canto Dante puts into the mouth of Sapia, a lady of Siena, whom he finds among the envious in the second circle, the following words:

And like the blackbird, cheated by a gleam,  
Cried, "It is over, Heaven; I fear thee not!"

The words, says the late Dean Plumptre, "more or less analogous to our proverb that 'One swallow does not make a summer,' imply a fable. A blackbird had found shelter in a house during winter. When a fine day came at the end of January—such days are known in Lombardy as *giorni della merla*—he began to sing out, saying to his protector, 'Now, master, I care not for thee, for the winter is past.'" The reference to Christ as "our mystic Pelican" comes under the same category of allusions. The story of the pelican feeding her young ones with her blood is of considerable antiquity, but its origin is much disputed. The mystical interpretation of the passage in Psalm cii. may have suggested the symbolism as applied to Christ. The allusions to the eagle in the "Commedia" are of course many, but they are either symbolical or classical. The bird of Jove is with Dante the symbol of Roman power, as with Ezekiel it had been of Nebuchadnezzar. The grand similitude of the starry eagle of many souls, in which splendid constellation David occupied

That part which sees and bears the sun  
In mortal eagles,

need only be mentioned. The classical story of Ganymede is graphically made use of in the ninth canto of the "Purgatorio." In the limbo of the unbaptized, Dante meets the great poets of antiquity; among them Homer—

The monarch of sublimest song,  
That o'er the others like an eagle soars.

As our last picture—in Dean Plumptre's estimation perhaps the most beautiful in Dante's bird-gallery—we have reserved the exquisite description of the bird waiting for the dawn in the opening lines of the twenty-third canto of the "Paradiso." The following is Wright's translation:

E'en as the bird that resting in the nest  
Of her sweet brood, the sheltering boughs among,  
While all things are enwrapt in night's dark vest—  
Now eager to behold the looks she loves,  
And to find food for her impatient young  
(Whence labour grateful to a mother proves)  
Forestalls the time, high perch'd upon the spray,  
And with impassion'd zeal the sun expecting,  
Anxiously waiteth the first break of day.

It is quite possible that this picture may have been drawn from nature; but, as the Dean has pointed out, interesting parallels may be found in Dante's favourite poets, Virgil and Statius.

In concluding this brief notice of the birds of Dante, which we trust may not be without interest to students of the "Commedia," we desire to express our obligation to the article, already alluded to, on "The Birds of Virgil," to Dean Church's celebrated essay, and to the suggestive notes and studies by the late Dean Plumptre in his admirable volumes on "The Commedia and Canzoniere of Dante Alighieri."

JOHN VAUGHAN.

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#### ART. V.—THE CHURCH IN WALES.

THE Welsh Church question is just now a burning question, and it behoves those who are called upon in any way to deal practically with it to survey the situation carefully, and with due regard to the important issues that are at stake. Those who are interested in maintaining the Church in her present position should spare no pains in discovering and removing whatever may be prejudicial to that position, and all those who place the moral and religious welfare of the people above party politics and mere sectarian interests, should pause well before committing themselves to a policy the aim of which

is to cripple the resources of the most important Christian community in Wales, at a time when religion is losing rather than gaining ground in the country.

It cannot be said that the administration of the Church in Wales has been free from grievous blunders in the past, or that it is incapable of improvement in the present. Those who are inclined to argue that the Anglicizing policy of the Hanoverian period is not mainly responsible for the depression of the Church in Wales, and those who assert that the troubles and oppressions of that period weighed equally on England, may be asked to account for this fact, amongst others, that the growth of Dissent was far more rapid in England than in Wales in the eighteenth century. In the year 1716, two years after the accession of the House of Hanover, there were about 1,150 Dissenting congregations in England and Wales, of which 43 only, or 3·7 per cent., were in Wales. In 1772, or fifty-six years later, there were 1,252 congregations in England and Wales, of which 160, or 12·4 per cent., belonged to Wales. In 1810 there were 2,002 congregations in England and Wales, of which 419, or nearly 21 per cent., were in Wales. We thus see that at the accession of the House of Hanover, the Welsh Dissenting congregations numbered only one in about 27 of those of the whole country, while in 1810 they had grown to nearly one in 5. The full significance of these figures will only be seen when we remember that, in the civil war which had thrown the country into confusion in the middle of the previous century, the Church and King had found their steadiest and sturdiest adherents in Wales. Poverty has often been alleged as the cause of the decline of the Welsh Church in the last century; but the Church was poor before the accession of the House of Hanover, and had, during the period of her decline, to compete with systems which were not only poorer, but absolutely penniless. To say, as has been often said of late, that the Church's system of government and liturgical form of worship are unsuited to the genius of the Welsh Celt, is to ignore past history. Though I cannot but express my emphatic disagreement with the political attitude of Mr. Gladstone in recent years towards the Welsh Church, I nevertheless gratefully avow my conviction that no living man has been more just or generous, in his estimate of both her past history and her present activity, than the late Premier. He has often found occasion to speak of her, and has always done so in highly sympathetic terms, and with due appreciation of her past services. Referring in 1888 to the current notion that the Welsh people began to be a religious people as late as 120 or 150 years ago, he said: "I do not believe a word of it. I believe that they were a religious people from the time when they harboured the old Christian

religion, in the fourth, fifth, and sixth centuries, at a time when it was driven out of the great bulk of the English counties." During the long period referred to in this passage, the Welsh Church was virtually the sole spiritual guide of the Welsh people; the sole instrument used of God to evoke and foster their spiritual instincts, and to quicken their spiritual aspirations; and unless it can be proved that either the Welsh Church, or Welsh genius, has essentially altered during the last 150 years, the above testimony summarily disposes of the allegation that the Welsh Church is essentially unsuited to the genius of the Welsh Celt. The Welsh people have been often conspicuously zealous in their attachment to the Church, and occasionally under trying circumstances. It is, moreover, reasonable to presume that a service like ours, which is capable of being rendered in an artistic and æsthetic manner, would, if presented properly, possess a special attraction for an imaginative and musical race like the Welsh. And this only emphasizes the more both past misgovernment and the present imperfect adaptation of the Church to her surroundings.

One of the most important questions which the Church of the present day has to answer is, What attitude is she going to assume towards the national sentiment, which in Wales, as elsewhere, is a rapidly-growing force? To ignore it is impossible; to oppose it would be suicidal; to look at it as of little or no importance is to seriously miscalculate one of the most significant movements of modern times. The idea of nationality is the peculiar political lesson of the nineteenth century. As Professor Seeley has told us, it is "the new idea that took possession of the mind of Europe"; and Sir Benjamin Hall, afterwards Lord Llanover, observed forty years ago that "nationality is inherent in every portion of the Celtic race." This "new idea" of the nineteenth century has taken a strong hold of the Welsh people. Attempts have been made occasionally to reason or ridicule them out of it. It has been argued that, since the population of Wales is less than one-half of the population of Lancashire, the Welsh are therefore not a nation. If this argument is valid, then the English people were not a nation when William the Conqueror came over in the eleventh century, as the whole population of England and Wales at that time must have been less than two-thirds of the present inhabitants of Wales. It has been also said that the Welsh are not a nation because they are not one race, but a mixture of races, which is at least equally true of England. It has been further said that the nationality argument is dangerous because it is vague. It is certainly somewhat dangerous to oppose the movement with such irrelevant argu-



ments as these. It is a fact which Churchmen would do well to realize, that the national sentiment is a growing power in the political and religious life of Wales. It may be that place-hunters adopt it for personal purposes; it may be that enthusiasts seek to carry it out into absurd and mischievous conclusions; it may be in danger of becoming a destructive weapon in the hands of extremists. All this may be true; but even so, it would only emphasize all the more the duty of those who foresee the dangers, to throw themselves into the current of the national life, and, with genuine sympathy and wise counsel, seek to guard it from perilous issues. Wales needs the combined wisdom and strength of her best men at the present moment. Her immediate dangers arise from the spread of the English language, the secularization of our educational systems, and the absorbing influence which politics are acquiring over the minds of the people.

There may be some who would dispute this. There are those who think that the prevalence of the English language and the disappearance of the Welsh, so far from being attended with dangers, would be the greatest blessing to the Welsh people and the Welsh Church. That the universal prevalence of the English language would greatly increase the commercial and educational advantages, as well as the intellectual enjoyment of the Welsh people, is what no one disputes, as far as I know, and is certainly what no one opposes. But that it will necessarily result in great benefits to the Church, and the religious and moral welfare of the people, is open to serious doubts. All the evidence relevant to the question, as well as the opinions of not a few eminent Welsh Churchmen, are adverse to such a conclusion. Whilst discussing this subject a short time ago with an English clergyman, who has enjoyed exceptional opportunities of becoming acquainted with the needs and difficulties of the Welsh Church, as well as with the religious peculiarities of the Welsh people, I ventured to remark that it was the duty of the Church to provide in the best way possible for the religious needs of the Welsh-speaking population, apart entirely from the desirability or otherwise of prolonging the existence of the Welsh language. His answer struck me as remarkable: "I go further," he said, "and maintain that, when the Welsh language dies, a great deal of what is best in Welsh religion will die with it." The Arch-deacon of Llandaff, who knows Wales as well as any living man, is reported to have said in his Welsh sermon in St. Paul's Cathedral, on the eve of St. David's Day this year, that "the monoglot condition of Wales had hitherto kept her from the contagion that had played such havoc elsewhere; but he feared that the day of trial for Cambria had arrived." This

testimony is by no means new. It was repeatedly borne by the great Welsh Church educationist of the last century, the Rev. Griffith Jones, who wrote as follows in 1739: "It is no inconsiderable advantage that our language is so great a protection and defence to our common people, against the growing corruption of the times in the English tongue, by which means they are less prejudiced and better disposed to receive Divine instruction, when offered to them in their native tongue." The learned Editors of the *Myvyrian Archæology of Wales* say the same thing in their preface to that work: "There are not, and, we hope, never will be, in our language any such immoral and otherwise pernicious publications, as in most other countries are the bane of morality and social happiness." Malkin, in his excellent work on South Wales, published in 1807, wrote as follows: "It is very remarkable that great immoralities do not prevail in any part of Wales, not even in places contiguous to large manufactories, especially if the English language happens to be but little spoken. One reason for this probably is, that, though there are accounted to be about two thousand books in the Welsh language, there are none of immoral tendencies, none that propagate the principles of infidelity." Speaking at the great Abergavenny Eisteddfod in 1853, Chancellor Hugh Williams, Rector of Bassaleg, said: "Our object—we confess it, and are proud of it—is to maintain, to enjoy, and cultivate the Welsh language, because we love it, and because we believe it to have been, and still to be, a blessing to Wales. Wherever it is spoken alone and in its purity, it is a bulwark against the corruption of our faith, and a barrier against the inroads of vice, immorality, and crime. Why has it occurred in the interior of Wales, and where the Welsh language prevails, that on several occasions within our memory there have been what are termed maiden assizes—that is, empty gaols, and not a single prisoner for trial? I maintain that it is because the inhabitants of those districts are Welsh spoken, purely Welsh people, and are religious, and therefore industrious and moral; for the genuine native aboriginal Welsh are a most religious people." These are competent witnesses, and their testimony is corroborated by judicial statistics. We take the report of the Blue Books, published in 1893, on Criminal Proceedings in Wales for the previous ten years. The "Comparative Table of the number of persons committed or bailed for trial," on page 54, gives us the following results: The number of such persons from the six western and more Welsh-speaking counties for those years is 1,095 out of a population of 546,235, or about 2 per thousand. On the other hand, the number of such persons from the six eastern and more English-speaking counties is 4,018 out of a

population of 954,928, or 4·2 per thousand, which is double the proportion in the western counties. It cannot be said that the high percentage of criminals in the more English-speaking counties is attributable to the condensed population of those counties, as the following figures will show. The criminals are 5·8 per thousand in Flintshire, 4·9 in Breconsbire, 4·4 in Glamorganshire, 4 in Anglesey, one of the western counties, and 3·4 in Radnor; whilst they are below 1 per thousand in Cardiganshire, 1·9 in Carnarvon and Carmarthen, 2 in Merioneth, 2·3 in Denbighshire, 2·8 in Montgomery, and 1·6 in Pembrokeshire. These last two are reckoned among the more English-speaking counties.

It is sometimes averred that the extinction of the Welsh language would be followed in Wales by considerable advantage to the Church, and what are called constitutional politics. This can also be tested to some extent by statistics. I take the elections of 1892, and where there were no contests in that year, I take the figures of the next previous election in each case. Of the total of 75,123 votes polled in the six western and more Welsh-speaking counties, the Radical candidates received a clear majority of 16,899, or 22·4 per cent. Of the total of 115,988 votes polled in the eastern and more English-speaking counties, the Radical candidates received a clear majority of 29,720, which is 25·6 per cent., or 3·2 higher than in the six Welsh-speaking counties. We take, again, the official returns of Church communicants for the four Welsh dioceses, as given in the Church Year Book for 1893, and allowing their due proportion for those parishes which made no returns, we have the following results: The total communicants for the dioceses of Llandaff and St. Asaph, which, generally speaking, cover the eastern counties (including Monmouthshire) form 5·3 of the population; whereas the total communicants of the dioceses of St. David's and Bangor, which include the western counties, form 7·5 of the population. The Bishop of St. David's says in his Charge for 1883, that the proportion of communicants to the population in his diocese reached its highest mark in the purely Welsh county of Cardigan, where it stood at nearly 10 per cent., while it reached its lowest in that part of Glamorganshire which is in his diocese, where it was slightly below 4 per cent. It is interesting to observe that the Welsh county in which crime is lowest contains also the highest proportion of Church communicants; whilst, according to the last census, it has the highest percentage of persons able to speak Welsh. This does not look as if the Church was unsuitable to the genius of the Welsh people, or as if the Welsh language was a hindrance to the progress of the Church. I fully grant, however, that it

would be very easy to exaggerate the importance of the figures given above; but they will serve the purpose of effectually refuting the silly nonsense that is sometimes uttered about the Welsh language being the foe of the Church, of constitutional principles, and of morality.

According to the last census, the Welsh language is spoken by 910,289 out of 1,669,705 of the population of Wales. If the census returns are correct, over five-ninths of that number have practically no alternative but either to worship in Welsh or not at all; while it is acknowledged that Welshmen, though well able to converse and do business in English, have a strong preference for religious ministrations in their native language. I have two parishes under my charge, with full services in each in both languages. Of the Welsh congregations in those parishes, 70 or 80 per cent. are more or less bilinguals, while of the English congregations not more than 5 per cent. are so in any sense. As a sign of the vitality of the Welsh language, I would refer to what was said in the Report of Lord Aberdare's Committee on Welsh Education, issued in 1881, namely, that "twelve newspapers, with a weekly circulation of 74,500; eighteen magazines, with a circulation of 90,300; and two quarterly publications of 3,000, are published in Welsh." Archdeacon Howell, in his interesting lecture on Welsh Nationality, tells us that the twelve weekly Welsh newspapers of 1881 had, in 1891, increased to seventeen, "with a circulation of fully 120,000 a week." This hardly points to a speedy disappearance of the Welsh language, and the conclusion of Lord Aberdare's Committee seems the only one consistent with facts: "There is every appearance that the Welsh language will be long cherished by the large majority of the Welsh people."

It should never be forgotten that it was by a succession of patriotic Welsh prelates and divines, who sympathized with their countrymen, cherished their language, enriched their literature, and revived their national life, that Wales was rescued in the sixteenth century from a state of almost barbaric lawlessness, ignorance, and immorality. They were nobly supported and often led by the old Welsh aristocracy, who prided themselves on nothing more than on their knowledge of the Welsh language and their promotion of Welsh letters.

The people of Wales are taking a new turn in the development of their educational and religious life. This new turn is beset with perils. Novel ideas are rushing in like a flood. The masses are awakening to the realization of their newly-acquired privileges. The implicit belief in the Bible as the Word of God, and the profound reverence for the ordinances of Christianity, which characterized the Welsh people of a

generation ago, show some signs of giving way to a spirit of scepticism. The adoption of the principles of secularism in politics and popular education by the leaders of the Nonconformist denominations in Wales has unquestionably damaged the prestige of religion in the eyes of the people, and is already beginning to produce its natural effects on the minds and convictions of the rising generations. A leading Nonconformist divine, the Rev. Principal Edwards, said of his countrymen some time ago, that "the sense of sin is not there," and that the rising generation is "in danger of drifting away altogether from theological truth." The same high authority is reported to have said in 1892 that "scepticism was spreading in Wales—in the small towns, in the quarries, in the coal mines, and even among the farmers." The late Mr. Henry Richard, writing to a friend in 1887, used the following words: "I have of late been greatly exercised on two points connected with the future of Wales; one is the danger which I think I foresee of the people of Wales ceasing to be the earnestly religious people they once were. What with violent political excitement, and the Eisteddfodau, with the choral and literary competitions, and even the great enthusiasm about education, the minds and hearts of our countrymen are in danger of being diverted from the one thing needful." Testimonies to the same effect might be easily multiplied. In a leading article in the *Goleuada*, an ably-conducted weekly newspaper of the Calvinistic Methodists, it was asserted a few weeks ago that there are half a million of people in Wales—not far from a third of the whole population—who neglect all means of grace, and are morally in a worse condition than the inhabitants of the Principality were in the beginning of the last century. This testimony is true, and offers a magnificent opportunity for the Church to vindicate her position, and at the same time to render it impregnable. To deal successfully with the problem of reclaiming half a million of lost souls should be her instant reply to her political assailants. This seems to me to be an unanswerable argument against her disendowment. It is clear that Wales needs all, and more than all, the religious forces at her disposal, to counteract the growing indifference, unbelief, and immorality that are spreading among her people. No one pretends to say that the Nonconformists are doing more than holding their own in Wales, and none of them seem to have thought of the proposal of reducing their own material resources as a means of increasing their spiritual efficiency. When forces antagonistic to religion are on the increase, it would seem to be an act of disloyalty to our common Christianity, for those who profess it to seek to weaken the organization of any religious community. It

would be to strike a blow at an ally in the most sacred cause. Looked at in this light, the consuming desire for the disendowment of the Church which possesses many good Nonconformists seems to me to be inexplicable. It cannot be that they think themselves able to take up the work that may have to be dropped by the Church. It will probably be conceded that the Calvinistic Methodists have displayed at least as great a vitality as any of the religious denominations in Wales during this century; and yet they have barely succeeded in keeping pace with the increase in the population of Wales and Monmouthshire during the last thirty years. The average of their hearers in 1862 was very nearly as high in proportion to the population as their total adherents were in 1892; and while the population of the country has increased 39·5 per cent. between 1861 and 1891, the increase in their members between 1862 and 1892 has been only 32·6. I have no means of testing the comparative statistics of the other Nonconformist bodies, but there is no reason to believe that they have been more prosperous. The growth of the Calvinistic Methodists, both in number and influence, was remarkably rapid during the first half of this century. The above figures indicate that there has been at least no proportionate growth in their numbers during the last thirty years; and many even of their own adherents will admit that they have lost much of the spiritual influence which they once wielded. The period of their decline has been said to have dated from the year 1868, when they commenced to throw themselves into the vortex of politics. The Rev. John Elias, the greatest Welsh preacher of this century, seems to have foreseen this danger in 1835, when he wrote the following words in a letter to a correspondent: "Our Connexion [the Welsh Calvinistic Methodists] is kept wonderfully free from the political mania that is too general in the country, and also among some professors in Wales. The vitals of religion are eaten up by that demon wherever it prevails. I hope the Lord will keep our Connexion in the same peaceable and loyal paths our fathers trod before us." Mr. J. R. Davies, a cultured and influential Nonconformist of the same persuasion, referring to the effects of politics on the religious life of Welsh Nonconformity, used the following words in 1892 before a Congress of Nonconformists: "Sectarianism as it exists to-day, carried as it is to extremes little short of ridiculous, is getting into contempt with much of the young life of Wales. I sometimes doubt whether its work is not done as an instrument in aid of Christianity. One thing that makes me incline to that opinion is, that the one great central idea of all the sects at this moment is the disestablishment and disendowment of the

Church of England in Wales, a purely political aspiration. It is a low aim for any part of the Church of the living God; and the very fact that we are so absorbed in so temporal an object is itself our condemnation, and the explanation of our spiritual poverty."

If the Church in Wales realizes her position as the spiritual guide of the people, she has a stupendous task before her. Her opportunities—the spiritual needs and perils of the nation—are the measure of her responsibilities. There are powerful forces at work which call for the most strenuous efforts on her part, as the guardian of the faith and the herald of salvation. Education has been now brought within easy reach of the masses, and the hopes of the rising generation seem to be largely centred in the benefits that are expected to accrue therefrom. But our educational systems are built on what is virtually a secular basis. The increase of knowledge; the prevalence of the English language, which furnishes the key to the vast and varied treasures of English literature; the absorbing influence of politics; the broad fringe of what is practically a non-religious population, forming, as we have seen, nearly a third of the whole population of the Principality—these are some of the conditions that bring new trials to the faith and morals of our countrymen, and new demands on the resources and self-sacrifice of the Church. The eyes of many are just now turned on the old Church of Wales. She will soon be subjected to merciless criticisms; her claims to her own will be disputed and denied; her failings and failures will be exposed and flaunted in her face. What answer is she preparing for her assailants? Will her leaders lead forth the army of the living God in a holy crusade against the destructive forces that are undermining our Christianity? If she takes advantage of the present awakening of the national life, and becomes, as often before, the chief instrument for the fulfilment of the highest hopes and aspirations of the people; above all, if she speedily realizes the stupendous responsibilities that lie at her door, and relies upon the wisdom and power of God for their due discharge, then, indeed, she will be recognised and preserved as the most essential institution in the land for promoting the welfare of man and the glory of God.

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## ART. VI.—DANGERS AND DUTIES.

THE SUBSTANCE OF AN ADDRESS DELIVERED TO A MEETING  
OF THE CLERGY AT LEEDS.

IN considering our position with regard both to the Church and nation, there is one fact which in all our difficulties is a constant encouragement to us. It is this: that our principles are indisputably those of the Reformation. The aggressive party in the Church no longer conceal their dislike to the Prayer-Book. They have issued proposals for altering the Prayer-Book in order that it should agree with the ancient mediæval Use of Sarum. They do not conceal their dislike to the Reformers. This is a very strong evidence that a mediæval interpretation of the Prayer-Book in the sense of Newman's Tract No. 90 is forced, unnatural, and unhistorical. We agree with the acute Archbishop Whately when he said: "I know not how anyone can escape the imputation of very low notions of morality who continues to retain his position in our Church, and speaks with bitterness of those not in communion with it, while he opposes the principles and even vilifies the character of our Reformers. To me it does appear that without attributing to those Reformers an infallibility which they expressly disclaimed, we may justly give them credit for such sound views and such resolute adherence to evangelical truth, combined with such moderation and discretion as were, considering the difficult circumstances they were placed in, truly wonderful."<sup>1</sup>

Secondly, we are strong in the fact that we express the genuine, natural, historical sense of our formularies. Why is it that the second half of the words of administration are so often omitted or mumbled? Why is it that the Articles are so constantly disparaged or ridiculed? or that Newman, in order to maintain his position as a mediæval Anglican, was compelled to shock the moral sense of English Christianity by writing Tract No. 90? I quote from a recent useful writer, Mr. Dyson Hague: "The first practice generally to be introduced by the aspirants of this party is the elevation of the elements in the administration of the Eucharist. The first practice to be forbidden in the liturgical reformation of the Church of England was this same elevation of the chalice in the act of consecration. The crucial doctrines to be taught with more or less boldness as occasions permit are the doctrines of sacramental absolution, auricular confession, sacramental justification, and the sacrificial character (I mean in the

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<sup>1</sup> "Kingdom of Christ Delineated," pp. 220, 221.



Roman sense) of the Supper of the Lord. The doctrines to be clearly impugned both by the silence and the clearness of the Prayer-Book are these same doctrines. In the first Prayer-Book of 1549 they obtained but slight countenance; and the subsequent revisions show they were thoroughly disallowed. If the doctrines of the Reformers in the reigns of Edward VI. and Elizabeth had been the doctrines of Pusey and the Tractarian party, the Prayer-Book would never have been cast in its present form. This is an unquestionable fact; and it is a thought of cardinal importance for English Churchmen. Let them grasp it and hold it fast. It is silent when, from their standpoint, it should be most expressive; it is found wanting where, had they compiled it, it would have been most explicit."<sup>1</sup>

In the third place, we know that we have the laity with us. If they once obtained the notion that after all the agony of the Reformation they were again to be controlled by a corporation of priests, once more they would rise and sweep priestcraft away from the Church and people. The population within the National Church is reckoned at over 15,000,000; the adherents of the English Church Union are not more than some 30,000. The Church Missionary Society still raises £282,000 a year. The income of the Religious Tract Society is £86,000 a year. That of the Church Pastoral Aid Society £70,000 a year. The philanthropic enterprises of the friends of the Reformation flourish every year more abundantly and cover the country with beneficent institutions. The laity are sometimes perplexed at the growth of Sacerdotalism, but their general attitude is that such matters are the affair of the bishops and clergy, and that, while leaving these things to them, they will support them as far as they can in all good works. The religion of most Englishmen is the religion of the Bible.

Another strong point in the present position is to be found in the fact that the policy of prosecution has been dropped. Although, within the last few years, the Ecclesiastical Law Courts of England have pronounced no fewer than sixty ceremonies, vestments, and ornaments sought to be introduced by Ritualists to be illegal, and contrary to the doctrine and usages of the Church of England, there can be no doubt that these law-suits were not popular, and that wherever a ritualistic clergyman was condemned and opposed the execution of the sentence, he was regarded as a martyr. Much sympathy was alienated from the side of the Reformation by this policy.

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<sup>1</sup> "Protestantism of the Prayer-Book," p. xviii.

“In the fifth place, as these costly prosecutions have been abandoned, the resources of the friends of the Reformation will now be available for missionary efforts at home, such as training-colleges for the clergy, middle-class schools for boys, new churches, the purchase of advowsons, the maintenance in every quarter of living agents, and the promotion and distribution of wholesome theological literature.

On the other hand, there are dangers in the situation which must not fail to be recognised. There is no doubt the counter-Reformation has achieved a very large amount of popularity, especially amongst fashionable people. Its use of music and decoration and stately ceremonial has brought to its side the votaries of art and æstheticism. Like all new and vigorous religious movements, it has attracted to itself, as the prevailing current of the hour, much of the zeal and ability amongst religious-minded young men seeking for orders. And apart from the religious, it has the quality of being a very easy system for the worldly and superficial. Time is easily spent at an elaborate musical ceremonial, and a devout manner in Church easily acquired. Non-communicating attendance at the Sacrifice of the Mass puts no very severe strain upon devotion or conduct. Again, the power of the ritualistic press is enormous. The movement has some of the ablest and most popular journals of the day, and Church of England writers in other journals are frequently of this type.

Another danger lies in the fact that the mediæval unreformed style of service is now so established in the National Church, that the first scandal and shock have ceased. More than a thousand churches have adopted the Eucharistic vestments, and the number seems likely to increase. Again, the very respectfulness of laymen to constituted authorities, whether in parishes or dioceses, makes them to some degree indifferent to these matters. If they do not like a church, it is very easy for them to cease attendance. It must also be observed that the movement has practically captured what is called “society.” The vast majority of fashionable ladies have taken it up, and ladies, as everybody knows, are extremely successful in promoting any cause in which they delight. Further, it should be noticed that the policy of many of the rulers of the Church is, in all these matters, either decidedly favourable or latitudinarian. The old truths are seldom proclaimed in charges, pastorals, or sermons. The favourite policy of the present day is obviously that of the prayer, “Give peace in our time, O Lord.” Thus the promoters and adherents of the movement find it easy to get themselves accepted as the true representatives of the Reformed Church of England. Another

fact which gives grave cause for anxiety is that the open demand of the president of the English Church Union and his friends for the alteration of the Prayer-Book, so as to undo what was distinctive about the Reformation, has, so far, met with little surprise. Perhaps the demand may seem so remote from fulfilment that it is not worth while taking notice of; but in the meantime the movement is creeping on and increasing in numbers amongst the clergy. Liberalism and a tolerant indifference may go too far when dealing with the sacred interests of truth. Then, again, there is the hovering spectre of Disestablishment; and the not unnatural desire to keep the Church together suggests that the terms of peace should be dictated by the aggressive and disturbing element. Lastly, the danger must be faced, that for twelve or thirteen hundred years, little as the ritualistic view accords with the teaching of Scripture, it was the prevalent influence throughout the whole Catholic Church. Of course this was a not at all improbable result of the fact that the Bible was in manuscript and little known; but the difficulty created is considerable in dealing with those who prefer the continuous practice of the Church, however ignorant, from an early date, to the obvious teaching of Holy Scripture.

There are certain fallacies about the friends of the Reformation which it is desirable that we should realize and correct. The first is that they are declining in numbers. Now the probability is that there never were so many Evangelical clergymen in the Church before as at the present day, nor so many supporters amongst the laymen. The list of subscribers to the Church Missionary Society alone is sufficient to show this. It is true that they have received little official patronage during the last twenty or five-and-twenty years, but that is an accident arising from the fact that the dispensers of patronage have been chiefly on the other side. The enthusiasm of the annual Church Missionary gathering at Exeter Hall, the zeal of the annual meeting at Islington, and the great growth of Evangelical religious and philanthropic associations, are quite enough to prove this.

The second fallacy is that they have been accused of having no theory of the Church. Their theory is very plain and simple, and they have adhered to it without deviation or hesitation. It is that the true Church of Christ is, as Hooker shows, invisible, and that the visible Churches are congregations of faithful men, where the pure Word of God is preached and the Sacraments duly administered. The word Catholic, like the word Holy, is an ideal description as applied to a visible Church. It is a quality much to be desired, but not

yet absolutely complete in fact. The Episcopal form of government is a historical truth, but there is nothing to show that it is a doctrinal necessity. There are defective Churches, and Churches more or less complete in truth and practice. The Church of Rome, while complete in organization and continuity, is defective in orthodoxy, truth and purity. The Greek Church is defective in purity of doctrine, in learning and in conduct. The Presbyterian Churches are, through difficulties at the Reformation, defective in the historical form of government. It would be desirable, indeed, that all Churches should agree in the truth of God's Holy Word and in holiness of life, but the dissensions between Rome, Greece, England, and other reformed Churches and bodies, render this impossible. While waiting for fuller terms of communion, it is best to treat those who agree with us most nearly with the greatest confidence and friendship.

A third fallacy is that the really hard-working, self-denying people are the ritualistic clergy, and that the Evangelicals are less strenuous and more self-seeking. Never was misrepresentation more unfounded or more wanton. In my vast archdeaconry I have clergymen and churches of every conceivable type, and it would be in the highest degree absurd to draw distinctions in this particular. Some of the very best parish work is done by Evangelicals old and young; and, on the other hand, although ritualism has had the advantage of novelty and excitement, some of the most dismal failures have been in ritualistic enterprises once of the greatest promise. The probability is that there is less to say about old-fashioned methods of work than about those that are new; but in all cases, he who has the blessing of God is the one who devotes himself with the most affectionate zeal to the good of his people.

A fourth fallacy must be noticed. It was even repeated by Canon Liddon in his "Life of Dr. Pusey." It is that the Evangelicals preach only, or mainly, on two chapters of the Epistle to the Romans. I need only mention the seven volumes of Melville's sermons, who is rated by many at even a higher level than Canon Liddon himself; the numerous and extremely various volumes of the sermons of Dr. Vaughan; upwards of twenty volumes of outlines of sermons by the famous Simeon on every conceivable topic throughout the whole Bible, from Genesis to Revelation, containing 2,536 discourses; the fifteen volumes of magnificent orations by Dr. Chalmers, besides a whole school of Scotch preachers; the celebrated sermons of Bradley and Edward Bickersteth; and, in more modern times, the powerful and weighty contributions to English homiletical literature of Archbishop Thomson and

Archbishop Magee, Bishop Boyd Carpenter and Archdeacon Farrar; the sermons of the two latter are amongst the most eloquent and notable of any of the present day, and both of them, as is well known, heartily on the side of the Reformation.

I now come to the question, What, under the circumstances, is our own duty?

1. To be perfectly clear and definite in understanding our own principles. Do not let it be said that the principles of the Reformation are merely those that were mediæval, with a little Evangelical water. They are most distinct; and as they have the authority of our Lord and the Apostles, they are far more glorious. For the most recent and careful exposition of them, I should refer to Boulton's "Thirty-nine Articles," Moule's "Outline of Christian Doctrine," Odom's "Church of England," and Hague's "Protestantism of the Prayer-Book."

2. We must pay far more attention than ever before to the training of candidates for Orders. Besides Ridley, Wycliffe, Highbury, and St. Bees, there appears to be no college which is not more or less in accord with the mediæval movement, or, at any rate, neutral in the matter. What is wanted is a great institution at Aston, or somewhere near Birmingham, which would provide for graduates of Oxford or Cambridge before they take Orders. Our young men must be taught at length to compose sermons and to read aloud, two of their most important duties. It is also cruel to launch them, as we do at present, into vast parishes, without any previous acquaintance with the thoughts, habits, and ways of the working classes.

3. The offer of the Church Pastoral Aid Society to be a pioneer in all home mission work, as the Church Missionary Society is for all work abroad, must be heartily welcomed and accepted. It desires to take up the question of middle-class education, buy advowsons from indifferent and impecunious laymen; in fact, all the desirable objects which I mentioned in an earlier part of this address in connection with work at home, it proposes in a most intelligent manner to pursue.

4. One part of this programme is so important that it needs separate mention. It is that of literature. If the friends of the Reformation wish their principles to be understood by the people at large, they must have manuals and catechisms such as Staley's "Catholic Religion," the catechisms of the Church Extension Society, and the well-known manuals of Sadler. Strange to say, there is little of the kind at present available.

5. A grand opportunity awaits the wealthy friends of the Reformation in the building of churches. According to primitive custom, he who builds and endows a church retains

the right of presentation. The diocese of London alone requires forty or fifty new churches at the present moment. The town of Birmingham is in a like condition ; and with our vast increase of population, many towns must be in the same case.

6. There is no more important motto for the friends of the Reformation at the present time than "Let your light so shine before men, that they may see your good works." In all social improvements, in all movements of real progress, in every philanthropic enterprise, the friends of the Reformation must be prompt and vigorous in showing the influence of their principles, and in proving by their conduct how necessarily all that is salutary and useful springs out of their principles.

7. Much can be done in the character of the Church services. It is not necessary that all types should be alike ; the important thing is, to find out what is best suited to the congregation. In all churches, except those which are of cathedral rank, or frequented by fashionable and wealthy congregations, the aim should be to make the whole services thoroughly popular and such as all can join in them. With regard to intoning, if the choir do not sing the responses, and sing them well, it is infinitely preferable that they should be silent, and that the responding should be left to the congregation rather than that there should be a thin and poor, or rough and loud monotoning on the part of those who have not the skill or experience to make their utterance musical or devotional.

8. It does not seem that the friends of the Reformation have been sufficiently to the front in maintaining their principles in public conferences. In no single diocese, or town, or village, should the principles of the Reformation be allowed to go by default.

9. Controversy is, in our present circumstances, the very life-breath of truth ; but controversy has often been acrimonious and personal. There is not the least reason why it should not be perfectly good-tempered, when it is temperate, reasonable, well-informed, and begun and ended in prayer. The victory sought must be for truth, and not for self.

10. All personal ambition must, of course, be set aside in a cause which is to prosper. If men are continually thinking what effect their words will have on their promotion, they cannot be said to be carrying the banner of Christ at all. The Church of England contains many prizes of high rank, influence, and wealth. There are good reasons for them, which need not now be discussed ; but to take these into consideration in proclaiming and defending the truth would deserve immediate and despicable failure.

11. It is very important to encourage the younger clergy ;

to treat them as brothers and colleagues, and not as mere employés. To rejoice in their success, to spare no pains in their training; to introduce them to the fullest privileges of the social life of the congregation, to improve their education and reading, and at the right time to labour heartily for their promotion to an independent sphere.

12. Much strength has been wasted, and cohesion lost, by exaggerating trifles instead of sticking to principles. There are multitudes of unimportant matters about which men may reasonably differ. The discreet man will do his utmost to avoid all unnecessary shibboleths.

13. The friends of the Reformation cannot be accused of the wisdom of the serpent in the matter of cohesion and mutual support. There has certainly been too much tendency to multiply eccentricities and to cultivate individualism; far too little of the spirit of preferring one another in all points of honour and advantage.

14. It is highly important that the true representatives of apostolical Christianity should show a wholesome and striking example of obedience to the rulers of the Church, of respect for their office, and affection for their characters. They should make their Bishops feel that nowhere are they more welcome than in their churches and parsonages; that nowhere are they received with more intelligent sympathy and genuine regard. It is very foolish indeed to act, even unconsciously, as if the Bishop must necessarily belong to the movement which makes so strong a point of Apostolical Succession. So high and responsible an officer should always be received with honour and gratitude, and his visit made in every possible way impressive to the people of the parish.

15. Few people realize how much of the life of the present age depends on the press. The press, on the whole, is wonderfully friendly to the Church; but it may be pardoned for paying most attention to those who give them most to talk about. The press in all its sections is pleased to receive information of what affects the interests of the different communities. Nothing is, of course, worse than self-advertisement and puffing; but a prudent provision of information by some lay member of the congregation is nothing but a mark of grateful recognition for useful work performed.

16. Questions relating to social matters and labour interests are amongst the most important in our age. Any section of the clergy or laity who shut their ears to these matters deserve to lose all influence in the life of the nation. Our attitude towards them must be patient, sympathetic, and desirous of trustworthy information and experience.

17. The fact must be recognised that the vast majority of

the working classes prefer worshipping in mission halls to the somewhat ceremonious worship of the Prayer-Book. In all populous parishes such mission halls should be provided, where earnest laymen can exercise their gifts without restriction. These will gradually be feeders to the parish church, and certainly will not interfere with the numbers of those who can appreciate the consummate beauty of the services provided for us by the Reformers.

18. It need hardly be added that there is no means by which the clergy can more extend their influence or more properly commend themselves to the laity than by exhibiting throughout their daily life a true, primitive earnestness, zeal, faith, and self-devotion. Never was it more necessary than in the present day to lay aside all worldliness and mere worldly enjoyments. What is probably the natural life for the squire and his family, would often be very unfitting indeed in the preacher of the Gospel, whose whole life is consecrated to promoting the kingdom of Christ on earth, and who finds that life too short for the discharge of his tremendous responsibilities.

I have offered these suggestions in response to a most kind invitation, not from any superior experience of my own, but frankly and freely as an impartial observer, and in accordance with the unrivalled opportunities of survey afforded me by the central position of my office.

WILLIAM SINCLAIR.

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## Short Notices.

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*The Ancient and Modern Library.* Published at 1s., grey boards ; 1s. 6d., scarlet cloth. Griffith, Farran and Co.

No. 1, "Confessions of St. Augustine." Pp. 227. Messrs. Griffith and Farran are much to be congratulated on their enterprise in publishing, in excellent type and in a very readable form, some of the most classical theological works in Christendom, and it is to be hoped they will be encouraged by a large sale. The first of the series is, of course, one of the most touching and inspiring results of human piety and genius.

Nos. 2, 3, and 4 have not been received.

No. 5 is William Wilberforce's celebrated and thoughtful work, "The Five Empires," written from the point of view of Divine providence in evolving the Church of Christ. It contains 214 pages.

No. 6 has not been received.

No. 7 it is needless to praise. It is Jeremy Taylor's immortal work "Holy Living." Pp. 295.



Nos. 8 and 9 have not been received.

The revival of religious life in England owes much to No. 10. It is Law's celebrated "Serious Call." Pp. 287. It would be well, indeed, if this were widely studied in these days of frivolity and uncertainty.

No. 11 is the first vol. of "The Lives of the Popes," translated from the Latin of Platina, by Canon Benham. It takes them down to the death of Alexander II., A.D. 1073. Pp. 288.

No. 12 has not been received.

No. 13 contains the splendid orations of St. Athanasius against the Arians. Pp. 299.

No. 14 has not been received.

No. 15 is the grave and thoughtful "Whole Duty of Man," generally ascribed to Dorothy, Lady Pakington. Pp. 290. A capital work to give to Confirmation candidates.

No. 16 is extremely interesting, being an exact reprint of the second Prayer-Book of King Edward VI., which, with the slight changes made in Queen Elizabeth's reign, is practically the Prayer-Book now in use. Pp. 239.

No. 17 is the second volume of Platina's "Lives of the Popes," taking them down to the death of Paul II. in 1471. Pp. 296.

No. 18 has not been received.

No. 19 is the famous work of William Wilberforce which revolutionized fashionable society at the beginning of this century: "The Practical View of Christianity." This is a work which should again have renewed life in the widest possible circulation, especially amongst young men.

No. 20 is the first volume of "The Apostolic Fathers," preceded by Burton's "History of the Church in the First Century," and comprises the Epistles of St. Clement of Rome, and St. Barnabas, and the Shepherd of Hermas. Pp. 299.

No. 21 has not been received.

No. 22 is the second volume of "The Apostolic Fathers," with Professor Burton's "History of the Church in the Second Century," comprising the Epistles of St. Ignatius, the Epistles of St. Polycarp, the Epistle of the Church of Smyrna, the Teaching of the Twelve Apostles, the Epistle to Diognetus, and Reeves' essay on "The Right Use of the Fathers." Pp. 277.

Nos. 23, 24, 25, 26, 27, and 28 have not been received.

No. 29 contains the celebrated "Cur Deus Homo" of St. Anselm, together with an exceedingly interesting collection of eighty-nine letters of his correspondence.

All these volumes are at the same small price of 1s. It is a wonderful advantage to young people in the present day, at merely nominal cost, to have a whole library of the best theology in English at their command.

*The Teachers' Classified Lesson Material.* The Four Gospels combined Narrative. By the Rev. W. J. DEANE, the Rev. MARCUS JOHNSON, and the Rev. CHARLES NEIL. Pp. 431. Price 7s. 6d. Nisbet and Co.

This is part of a great scheme under the editorship of the Rev. Charles Neil for supplying Board-School Teachers, as well as those in Sunday-schools and second grade schools, both public and private, with a comprehensive supply of materials specially arranged for lessons. The first department is the Teacher's Synoptical Syllabus; the second, the Teacher's Catechizing Bible, in three volumes; and the third the Teacher's Classified Lesson Material, of which the present volume contains Parts 12, 13 and 14.

The work contains the usually accepted harmony of our Lord's life, and is admirably worked out, each separate sentence or idea being in a single line. It ought greatly to improve the system of teaching Scripture to all young people. Admirable in simplicity, it is rich in suggestiveness. It will be a very material assistance to teachers in private schools, in making their lessons distinct and interesting.

*The Lifting of the Shadow.* By K. M. EADY. Pp. 202. Price 2s. Sunday-School Union.

"The Lifting of the Shadow" is an explanation of undeserved suspicion. The book is interesting and wholesome.

*Keith's Trial and Victory.* EDITH EVERETT GREEN. Pp. 288. Sunday-School Union.

Miss Everett Green is too well known and popular a writer to need commendation. This is a story of modern life. Keith is the daughter of an English peer, and was brought up to suppose herself his sole heir. Her trial consists in having an unexpected stepmother brought home. The contrasts of Christian principle and worldly life are worked out with skill and power.

*The Annotated Paragraph Bible.* Pp. 438. Price 28s. R.T.S.

This is the well-known work issued between 1850 and 1860, reprinted with improvements. The prefaces and introductions have all been carefully revised, and there are textual notes at the bottom of every page. The volume contains also Indexes to the Notes on the Old and New Testament. Probably no work in the same space does so much to increase the interest of the Bible, and to render it intelligible. In every Christian family and schoolroom it would be a welcome treasure.

*The Master's Guide for His Disciples.* Pp. 268. Elliot Stock.

The idea of this careful and thoughtful work is to arrange our Lord's teachings under various heads. The main divisions are the Devout Life, the Practical Life, and the Intellectual Life. Under the first head come Christian Worship, Spirit and Virtues; under the second, Christian Conduct and Relations; under the third, Christian Truth. To have the whole doctrine of our Lord arranged in a manual of this kind, so carefully and reverently, is a great help to devotion and to meditation, as well as to the preacher and teacher in his study.

*A Glossary of Words and Phrases in Use in South-East Worcestershire.* By JESSE SALISBURY. Pp. 104. Price 4s. 6d. J. Salisbury.

Many parts of the country now have their own handbooks of dialect and folk-lore. This has been done for South-East Worcestershire, part of the ancient kingdom of Mercia, with intelligent care by Mr. Salisbury. The advance of railways and the spread of a uniform system of elementary education are doing much to abolish local colouring in England. Mr. Salisbury's zeal in making this collection, and the skill with which he illustrates the use of words by local phrases, are worthy of all praise.

*The Heroic in Missions.* By the Rev. A. R. BUCKLAND. Pp. 112. Price 1s. 6d. Isbister and Co.

To produce interest in missionary work it is an excellent plan to connect the name of some special hero with different mission fields. Mr. Buckland has given us seven short sympathetic sketches of this character, admirably suited for reading aloud to working parties or to pupils. The first deals with William Welton and his friends in China. The second gives an account of George Ensor as the pioneer in Japan.

The next section, "The Graves by the Victoria Nyanza," implies a thrilling and pathetic romance which needs no comment. "The Pioneer in the Far West" is the excellent Bishop Horden. "The Pilgrim Missionary of the Punjab," again, will be recognised as George Maxwell Gordon. The last chapter, "The Men who Died at Lokoga," records the death of our most recent martyrs on the fatal banks of the Niger. Mr. Buckland is a charming writer, clear and perspicuous in style, and sympathetic in treatment. His heart is wholly with his subject. It seems somewhat strange that these Church Missionary Bishops, really heroes of our age, who have spent their lives in the service of Christ with a truly primitive zeal, such as French of Lahore, Hannington of East Africa, Parker of East Africa, Hill of the Niger, Horden of Moosonee, and other famous missionary saints, should not be commemorated by some simple inexpensive tablet in the great national Cathedral of St. Paul, where so many of them were consecrated. Such a commemoration would stimulate vivid interest in missions amongst the thousands who daily visit that central church of the empire.

*The Expositor's Bible: The Second Book of Kings.* By F. W. FARRAR, D.D. Pp. 496. Price 7s. 6d. Hodder and Stoughton.

Archdeacon Farrar illustrates this interesting portion of Jewish history in his own graphic and picturesque way, from the wide stores of his reading, and with his own historical gift. Candidates for Holy Orders, as well as others, frequently display great ignorance of the narratives of the Old Testament. Such a brilliant *résumé* as this would greatly help them to keep the outlines of these ancient records in their minds. Into the question of Old Testament miracles the Archdeacon declines to be led, leaving it to the judgment and faith of each individual reader. With regard, for instance, to the mysterious account of the death of Elijah, he says: "Respecting the manner in which Elijah ended his earthly career, we know nothing beyond what is conveyed by this splendid narrative. His death, like that of Moses, was surrounded by mystery and miracles, and we can say nothing further about it. The question must still remain unanswered for many minds, whether it was intended by the prophetic analysts for literal history, for spiritual allegory, or for actual events, bathed in the colourings of an imagination to which the providential assumed the aspect of the supernatural."

*"The Higher Criticism" and the Verdict of the Monuments.* By the Rev. A. H. SAYCE. Pp. 575. S.P.C.K.

In this very interesting volume, the result of many years of patient and impartial study, Professor Sayce deals many very heavy blows at the impatient and uncritical imaginations of the promoters of the higher criticism. A preface is added by the Tract Committee to the effect that in publishing this work, which throws so valuable a light on the Old Testament, they do "not commit the society to an agreement with all the opinions expressed in it." The book ought to have had full treatment in a separate article, but it is desirable that no time should be lost in recommending it as an important and valuable addition to every theological library.

*Poems and Idylls.* By the Rev. JOHN CULLEN, D.D. Pp. 280. Price 6s. 6d. Partridge and Co.

Everyone who has the gift of poetic thought and rhythmical expression should cultivate it as a Divine blessing. Dr. Cullen has done this to some purpose. The matter is interesting, the metres varied, the

expression and rhythm melodious; and the writer shows deep sympathy with nature and insight into human character and life. Many of the lyrics have a genuine tone of pure devotion. Dr. Cullen is clearly a close student of Tennyson; but hardly any contemporary poet can be free from the influence of that great master. The book will be very pleasant reading in many a Christian home, class, or meeting.

*Andrew A. Bonar, D.D.* By MARJORY BONAR. Pp. 400. Price 6s. Hodder and Stoughton.

Dr. Andrew Bonar belonged to a family of eminent Scotch clergymen, of whom his brother, Dr. Horatius Bonar, the poet, was the best known. The biography is from his diary and letters, and is interesting as the personal record of an able and effective Evangelical ministry, and a transcript of a strong, thoughtful, devout and comprehensive mind.

*Episcopacy.* By JOHN FRASER. Pp. 403. Clarke and Co.

This is not exactly a historical disquisition on the institution of Episcopacy, but a medley on things, in the author's view, connected with Episcopal institutions. The opening sentence gives an idea of the scope of the work: "In the course of an inquiry, principally concerning Episcopal matters, many interesting particulars have been elicited with regard to various out-of-the-way things, and curious points by no means generally known . . . and a venture now made upon an exposition of some of them has proved somewhat arduous, it having been by no means easy to determine even upon a starting-place from whence to launch a few of the curious details which one is tempted to import."

The writer dislikes Episcopacy, and writes with a strong animus against it.

*Lux Diurna.* By JANET SINCLAIR BERGER. With an Introduction by the BISHOP OF WINCHESTER. Pp. 384. Price 4s. 6d. Hodder and Stoughton.

Mrs. Berger belongs to a literary family. Her father was John Colquhoun, author of "The Moor and the Loch"; her sister is the well-known novelist, Mrs. L. B. Walford; and her great-aunt was Catherine Sinclair, authoress of "Holiday House." The present dainty volume has a page for every day in the year, with a text from Scripture, a prose quotation, a verse or two of poetry, and a Collect. It will be a welcome addition to the contents of the devotional table or shelf in the private chamber. The selections are made from wide reading, and with conspicuous taste and judgment.

*The Brahmin's Plot.* By the Rev. W. J. WILKINS. Pp. 255. R. T. S.

A capital story of English life in India, which will do more than books of geography or statistics to throw light on that most romantic part of our vast empire.

The S.P.C.K. has been bringing out some admirable penny editions of classical English works of fiction. We have before us Scott's "Talisman"; Defoe's "Robinson Crusoe"; Maryatt's "Masterman Ready"; Cooper's "Last of the Mohicans"; Southey's "Life of Nelson," and Kingston's "Ned Garth," and "Owen Hartley." These little books are bound in scarlet, with white lettering, and should be scattered by thousands amongst the young men of our villages and towns. It is almost astounding that they should have these, the highest efforts of genius in fiction, in their hands for the price of a top or an orange.

## MAGAZINES.

We have received the following (April) magazines :

*The Thinker, The Expository Times, The Religious Review of Reviews, The Review of the Churches, The Newbery House Magazine, The Anglican Church Magazine, The Church Missionary Intelligencer, The Weekly Churchman, The Evangelical Churchman, The Church Family Newspaper, The Church Sunday-School Magazine, Blackwood, The Cornhill, Sunday Magazine, The Fireside, The Quiver, Cassell's Family Magazine, Good Words, The Leisure Hour, Sunday at Home, The Young Man, The Girl's Own Paper, The Boy's Own Paper, Light and Truth, The Church Worker, The Church Monthly, The Church Missionary Gleaner, Light in the Home, Awake, India's Women, The Parish Helper, Parish Magazine, New and Old, The Bible Society's Gleanings for the Young, The Bible Society's Monthly Reporter, The Zenana, The Cottager and Artisan, Friendly Greetings, Little Folks, Our Little Dots, The Child's Companion, Boy's and Girl's Companion, The Children's World, Daybreak, Day of Days, Home Words, Hand and Heart, The Home Visitor, and The Jewish Herald.*



## THE MONTH.

THE Bishop of Rochester, from his sick-bed in Kennington Park Road, has written some very wise and needful words to his diocese (London south of the Thames, together with the northern part of Kent) on the coming London School Board election. "It is said that the election will turn largely on the religious questions raised in the recent controversy within the Board, and that those arguments on one side or the other should serve as a criterion of the qualifications of the candidates who seek our suffrages. I earnestly trust that this view will not prevail. The recent controversy, unfortunate, as I think, both in its inception and in its character, was, so to speak, accidental, and it has comparatively little bearing upon the general work of the School Board and the qualifications of its members. It has unhappily been exaggerated out of all proportion to its real importance, and it has, I think, distorted and confused the considerations which ought at all times to govern us in selecting candidates for a School Board.

"First, there is the need of securing and maintaining in our Board Schools the highest educational efficiency. Elementary schools under the London School Board should be as efficient as elementary schools can anywhere be made. Let the Church of England be foremost in maintaining that no economy is defensible which stints the elementary education of the children for whom the State has made itself responsible. Whatever the cost to our pockets as ratepayers, whatever the increase of difficulty in maintaining our voluntary schools, owing to the attractiveness of their rivals, our first duty as School Board voters is surely to the 475,000 children (he is speaking of the whole metropolitan area) now attending our Board Schools. No candidate who does not place this in the forefront of his responsibilities has, in my opinion, any right to sit upon the Board."

The Bishop goes on to speak in the next place of the compromise of 1871 on the religious question, and understands it to mean the elements of the Christian Faith as set forth in Holy Scripture. . . . "For the insignificant fraction of parents who object to religious education, the conscience clause affords ample protection; and it is difficult to believe

that anyone who tries to look impartially at the outcome of the recent controversy can seriously discover therein an endeavour on the part of the Board to force upon teachers or children the distinctive tenets either of the Church of England or of any denomination in the land. . . .

"The members of the Board admit their obvious duty to take care that no one be called upon to teach what he does not conscientiously believe. They are not likely to find this a very formidable task. An idea has somehow gained currency among those who have no personal knowledge of the subject, that there are hundreds of Board School teachers to whose consciences the teaching of definite Scriptural Christianity is an unfair burden. I have conversed on every side with the Board School teachers of South London, to whose voluntary labours as Church workers we owe so much in the Sunday-schools and Bible-classes of our poorest parishes, and from any information they can give me, I find no evidence whatever to justify such fears." The Bishop concludes by urging the paramount duty of maintaining, in the fullest efficiency, the voluntary schools of the Church.—*Review of the Churches.*

At the London Diocesan Conference, in the debate on the recent School Board circular, the Bishop of London, in closing the discussion, said that there had been some very forcible arguments used on both sides; but the most forcible was that this was not now a question of principle, but of expediency—viz., that the thing was done, and that, therefore, it was no use for them to express any opinion upon it; but, at the same time, it was to be remembered that in all this matter they were not dealing simply with what was to happen this year or next in London, but for all the country over, and for that reason he did not feel himself justified in withholding his opinion that the circular was a great mistake. It went in some degree in the direction of establishing a new sort of creed or formulary, and in some degree it was like creating a new Christian denomination of those who believed in these three doctrines. In that spirit it did not appear to him to be consistent with the Act of Parliament. What he should like to happen was that the Church Party should fight upon Church lines; but that when they got the opportunity they should take care so to deal with their circular as to win the co-operation of those who did not agree with them in Church questions, but who did agree with them in certain fundamental doctrines.

The whole number of places provided by our elementary education system is 5,692,000. Of these 2,041,000 are in Board schools, 3,651,000 in those that are called voluntary. The voluntary scheme is seen to provide nearly double the number of places afforded by the Board scheme. The figures of the daily average attendance are also remarkable. That of the whole number of children in England and Wales is 4,900,000. Of these 1,570,000 belong to Board schools, 3,330,000 to the voluntary system. Here the proportion is considerably more than half. After twenty-three years of honourable competition, this is no discouraging result to those who value denominational or voluntary schools.

In his report for last year on religious knowledge in the Church schools in the diocese of London (the geographical county of Middlesex), the inspector, Prebendary Bernard Reynolds, says: "The schools were never in a better condition than at present. There were in the inspected Church schools of the diocese last year 145,858 children on the books, 113,428 in average attendance, and 119,913 present on the day of examination, being increases upon 1892 of 6,084, 5,917, 5,798 respectively. Two very small schools have been surrendered, but new schools have also been built, such as St. George's, Brentford, St. Anne's, Brookfield, and others, besides the

rebuilding and enlarging of old schools, which is always going on. The state of the religious knowledge of the children shows an advance upon all previous years: 752 departments were inspected, against 750 in the previous year; of these 218 passed an excellent examination, 280 were marked very good, 177 good, and 70 fair, being an increase of 25 in the excellent schools, and 5 in the very good. This is a very high state of efficiency to reach, and the most encouraging feature is that improvement is constant.

The Church of England Waifs and Strays Society has received an anonymous donation of £1,000.

Two donations of £1,000 have been offered towards the repair and restoration of Chichester Cathedral.

The Church House has received a legacy of £1,000 under the will of the late Rev. Dr. Samuel Kettlewell, of Eastbourne.

Mrs. Combe, of the Clarendon Press, Oxford, has bequeathed to the British and Foreign Bible Society £1,500; to the Pusey Library, £2,000; to the S.P.C.K., £3,500; to the S.P.G., £3,500; to the Central African Mission, £3,000; to Indian Missions, £2,000; to Keble College, £3,000; to St. Barnabas, Oxford, £5,000; to the Clever Home of Mercy, £300; and to the Oxford Penitentiary, £500.

At a meeting of the Court of Assistants of the Sons of the Clergy at the Corporation House, Bloomsbury Place, Sir Paget Bowman gave some interesting evidence of the important work carried on by the society in the figures for 1893. To clergymen, including those who received help from the Clergy Distress Fund, grants were made amounting to £8,348; to widows and daughters, in pensions and grants, £15,245; and to clergy children, for education, etc., £5,068, making a total of £28,661. The total number of pensions and grants was 1,907. Looking back fifteen years, to 1878, the figures in that year are as follows: To clergymen £4,180, to widows and daughters £16,905, and to children £4,471; the total number helped having been 1,490. In 1878, 220 clergymen received grants, of whom 130 were unbeneficed; in 1893, 406, of whom only 107 were unbeneficed.

The governors of Queen Anne's Bounty, at their annual meeting, made their distribution of surplus funds in grants to meet benefactions on behalf of poor benefices in England and Wales. They were unable to fully respond to all the applications made to them. The benefactions offered were of the value of £48,379. The benefices approved for augmentation were 150 in number, ranging in value from nil to £200 per annum. The total of grants promised was £35,000. The corporation has in past years received numerous gifts and legacies, and they would welcome fresh additions to their general augmentation fund.

The 24th report of the Church Representative Body, laid before the general Synod of the Church of Ireland, gives a very satisfactory account of its financial condition. In this respect it contrasts very hopefully with the report presented last year, which showed a falling off, and expressed gloomy forebodings as to the future. The contributions from voluntary sources amounted to £156,597, showing an increase of £5,695 over the amount in 1892. In 1891 the contributions amounted to £170,177. There is a noticeable decrease this year in the parochial assessment account for stipends. It amounts to £2,144. The contributions received from voluntary sources since disestablishment amount to £4,376,197. There is a total revenue of £487,681. The total expenditure is £421,553, and the balance in hand is £66,128.—*Times*.

At the annual meeting of diocesan societies held at Manchester, the Bishop of Manchester referred to the bequest of £50,000 for diocesan purposes in the will of the late Mr. Samuel Weston. The Bishop said the greatest need of the Church at the present time was a more energetic effort to maintain and sustain their voluntary schools. The demand for free places by some of their people, the requirement of extensive repairs and reconstruction on the part of the Committee of Council on Education, and, above all, the competition of Board schools, fierce as it was in some cases, had very seriously endangered the preservation of a very large number of voluntary schools. He dreaded the result very much, because he felt the maintenance of their voluntary schools was that which really stood between the country and the adoption of a secular system of education in State-aided schools. He saw in the newspapers that a very beneficent gift had been made to the diocese, and had been put at his disposal. He had resolved, if he had the power to dispose of the money, that he would deal with it in a certain way. He would get it invested, and then he would give every farthing of the income, as long as it might be necessary, to the support of the Church's voluntary schools. The money would be administered by the Diocesan Board.—*Times*.

The committee of the London Diocesan Conference appointed to consider the question of the impoverishment of the clergy has reported that out of 623 benefices in the diocese of London, fifty-nine are affected by the state of agriculture, being partly dependent upon tithe. Of the whole number three do not exceed in value £100 per annum, while fifty-four are above that amount, but do not exceed £200. Of the fifty-seven which do not exceed £200, only eleven appear to be impoverished—*i.e.*, decreasing, or likely to decrease, in value. The incomes, however, of many other parishes are suffering from the increasing poverty of the inhabitants, which causes a diminution in the pew-rents and in contributions for Church purposes, and an increase in the expenses which fall upon the incumbent in maintaining the church and its services. The opening of free and unappropriated churches in the neighbourhood is frequently assigned as a cause of diminished income. No benefices appear to have increased in value in recent years, with the exception of—(a) a few where the offertories are larger; and (b) a few where the endowment of a daughter district has been increased at the expense of the mother church. There are in the archdeaconry of Middlesex 196 parsonages, and in the archdeaconry of London 131 parsonages, so that, out of a total of 623 benefices, 296 are apparently without a parsonage house.—*Times*.

The Rev. the Hon. E. Carr Glyn, Vicar of Kensington, in a letter of introduction to the St. Mary Abbots Year-book for 1893, says that the aggregate of funds accounted for reached the figure of £19,466 5s. 10d., a larger amount than they had ever before dealt with in any one year. This, together with £73,000 8s. 5d., accounted for in the four previous years, made a total of £92,466 14s. 3d. for the last five years.

The Synod of the Diocese of Grafton and Armidale (New South Wales) met on Thursday, February 15, and determined to rescind the resolution to select a Bishop for the vacant see by delegation, and to proceed at once to the election of the Bishop. There were four clergymen nominated—namely, Archdeacon Ross, Archdeacon Green, Archdeacon Dundas, and the Rev. Jonathan Evans. Archdeacon Ross, however, declined to stand, and the voting was ultimately between Archdeacon Green and Mr. Evans. On a ballot, the Archdeacon received thirty-three votes, and Mr. Evans twenty-two. All opposition to Archdeacon Green was afterwards withdrawn, and his election as Bishop was unanimously agreed to. The new



Bishop—the Ven. Arthur Vincent Green, LL.D.—is a graduate of the Melbourne University. He was ordained in 1880 by Bishop Moorhouse, then Bishop of Melbourne. After holding various incumbencies, he was appointed in 1890 Archdeacon of Ballarat and Vicar of the Pro-Cathedral.

The Bishop of Ripon has offered the vacant archdeaconry of Craven to Canon Bardsley, Vicar of Bradford, who has accepted the offer. Arrangements with regard to a third archdeaconry in the diocese of Ripon are likely to be completed before very long.

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## Obituary.

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THE Most Rev. Charles Parsons Reichel, Bishop of Meath, has died at the residence of his son, Professor Reichel, at Bangor. He graduated at Trinity College, Dublin, in 1843, with first classical honours, and became D.D. in 1858. He was ordained in 1846, and for four years held a curacy in Dublin. From 1850 to 1864 he was Professor of Latin in Queen's College, Belfast. He was in succession Vicar of Mullingar, Rector of Trim, and Dean of Clonmacnois, and was consecrated Bishop of Meath in 1885. He held the Professorship of Ecclesiastical History at Trinity College, Dublin, from 1878 to 1883, and he was many times select preacher at Oxford, Cambridge, and Dublin. He was author of "Sermons on the Lord's Prayer," "Sermons on the Prayer-Book" (these were delivered as Donellan Lectures), and several "Tracts on the Ordinal."

The Very Rev. and Hon. George Herbert, late Dean of Hereford, was the third son of the second Earl of Powis, by his wife, Lucy Graham, third daughter of the third Duke of Montrose. He was born on November 20th, 1825, and educated at Eton and St. John's, Cambridge, where he graduated in 1847. In the University sense, therefore, he was seven years younger than the Bishop, who graduated in 1840 from the same college, of which he was afterwards Fellow and tutor. The late Dean was ordained in 1850, and was licensed to the curacy of Kidderminster, which he held until 1855. In that year he was appointed Vicar of Clun-with-Chapel Lawn on the presentation of his brother, Lord Powis, and also to a prebendal stall in Hereford Cathedral by Bishop Hampden. In October, 1863, he married Elizabeth Beatrice, fourth daughter of Sir Tatton Sykes. In 1867 he was appointed by the Earl of Derby to the Deanery of Hereford. He was also Master of the St. Ethelbert Hospital, Hereford. The late Dean took no active part in public affairs, and although he gave the benefit of his support to several deserving institutions in the town, his chief work was done in connection with the cathedral. It was to him that we owe the arrangements whereby a succession of fine preachers deliver eloquent sermons in the cathedral during Lent, attracting enormous congregations, and he will also be remembered for his energy in making the ordinary services as beautiful as they are.—*Guardian*.