

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

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

THE
CHURCHMAN

APRIL, 1897.

ART. I.—STRONGHOLDS OF THE CHURCH IN
BRITAIN.

GLASTONBURY, A VANISHED GLORY.

HAVE you seen Glastonbury Abbey? Glastonbury Abbey—nay, rather the pathetic Ruin, which tells hearts that ache as they contemplate it that “there hath passed a glory from the earth.” The broken chapel, making the mind thrill with its loveliness even now—even now. The great arms of the ruined chancel arch, holding up their maimed stumps in mute appeal to the blue heaven against the greed, and bigotry, and crassness, and madness which could destroy with fire, and axe, and bar, a stone inspiration of the Spirit of God;¹ the blackened doorway arches, each a dream of beauty even now; the shattered sheaves of graceful column, the ruined interchange of arch with arch, the desolated glory of this wonder of the world—I scarcely marvel that ruined Glastonbury Abbey sent but last year a man of deeply sensitive mind over to the enchantments of Rome. It was those arms that did it—their piteous and ruinous protest against the ruthless Puritan bigotry that could bring such destruction upon such fame of God.

I have only within a few weeks seen for the first time the Abbey. Seen it? nay, stood riveted, fascinated, indignant, broken-hearted before its reverend, august, and venerable desolation.

Heated am I? You—you wonder! Well, it scarce becomes my age. Patience; let the dying actor mouth his last upon the stage.

¹ Exod. xxxv. 50, etc.

And it might have been a "joy for ever," this thing of sublimity and beauty! How much has this earth lost of beauty and glory even in the last fifty years!—think of the loss in the beauties of Nature! The rose and Parian basins that in New Zealand the volcano buried with mire; even the Seaton cliff, that fell not long ago—the face of it—in ruin; and the willows of Carshalton, and the beauty of the Wandle valley; the Benhill copse at Sutton; and now they would take Dovedale and Windermere away! But also think of the works of *Art* that are gone! The Titians and Tintorets that, in its grasp of great houses, the fire regarded no more than had they been rolls of brown paper; the paintings of Zeuxis and Apelles; the statues of Phidias, of Myron, of Praxiteles—the heart is sore as it recalls our irreparable loss. And the Greek temples: the Acropolis; the pure Parian against the intense blue; rows of stately columns—Ionic, Doric, Corinthian; entablature, with architrave and rich cornice, and between, the frieze rough with—think of it!—the Elgin marbles, *perfect*; the Ilyssus and Theseus in their pristine white magnificence; the Parthenon as Pericles beheld it—the purity, the glory, and the grace!

Then the beauty and magnificence of the Gothic, ere taste vulgarized into the Renaissance—"earthly, sensual, and devilish," as Ruskin condemns it; the stones of Venice, with its Byzantine Gothic; the superb cathedrals and minsters and abbeys on the Continent and in our own land; the tall stone shafts by the wayside and in God's-acre, crowned with the subtly carven cross—these shattered, and only the triple or sevenfold steps and the broken shafts left. And yet, for their use as well as beauty, let Thomas Hood be advocate:

Say, was it to my spirit's gain or loss,
 One bright and balmy morning, as I went
 From Liege's lovely environs to Ghent,
 If hard by the wayside I found a cross,
 That made me breathe a prayer upon the spot—
 While Nature of herself, as if to trace
 The emblem's use, had trailed around its base
 The blue significant "Forget-me-not"?
 Methought the claims of Charity to urge
 More forcibly, along with Faith and Hope,
 The pious choice had pitched upon the verge
 Of a delicious slope,
 Giving the eye much varied scope;—
 "Look round," it whispered, "on that prospect rare,
 Those vales so verdant, and those hills so blue;
 Enjoy the sunny world, so fresh and fair,
 But" (how the simple legend pierced me thro'!)
 "PRIEZ POUR LES MALHEUREUX."

But the wayside crosses are cast down by grim Puritanic rage; and the Abbeys, and the Cathedrals, and the Minsters—

broken, robbed, despoiled, shattered with axes and hammers—tell, in the loveliness of their decay, what must have been the splendour and the glory of their complete and revered perfection. Vanished splendour! departed glory!

Let me recall my entrance upon the Isle of Avalon:

As I left the station—a thing which was not found in Glastonbury in the old days (but that we can condone)—and passed from the steam and puff and hurry of nineteenth-century pressure, I tried to realize the times of long ago. This, then, was the Isle of Avalon. No doubt where is now the railway-station water once flowed, and on a little island the abbey stood, not at first a building in stone, the incarnation of a Divine thought of beauty—No. On the island, then called *Yuiswitrin*, covered with trees and brambles, and surrounded by marshes, the legend says, twelve disciples of St. Philip, then preaching in France (the principal of them being,—be gentle with the old myth!—Joseph of Arimathea), settled, and made their huts of wattled rods, and afterwards their Chapel of the Virgin, raised in like rude architecture. Ah, how these rods of early Saxon days twined and arched into rounded and pointed perfection; and how the foliage of them taught the very stones to foliate and curve and leaf-into intricacies and surprises of beauty and of grace!

These twelve dying off—one hundred and three years after, in A.D. 166, two missionaries, in the course of their proceeding through Britain, arrived at the island *Avallonia* (or *Yuiswitrin*), *i.e.*, Apple Island. By degrees the fabric rose. First the Chapel of the Virgin (now called St. Joseph's Chapel) developed its clustered osiers into sheaves of stone shafts, its palmy foliage into boss and capital of petrified flower and leaf. Then the *major Ecclesia*, founded by Ina, the great Church of the Apostles Peter and Paul, arose to the east of the *vetusta Ecclesia*, and with this, appearing as though a chancel out of place at the west end, gave a superb length of over five hundred feet to the whole building. Here, in the old church, were the reputed graves of Joseph of Arimathea and St. Patrick. St. David of Menevia visited it. It is claimed for it also that the remains of the Abbess Hilda, and of St. Aidan of Lindisfarne, of St. Gildas, St. Dunstan, and St. Benignus, were laid in the wicker fane. Here was St. David's sapphire altar; and here, in this Isle of Avalon, angel-borne to rest from his battles and to recover from his wounds, lay "the blameless king": "that pure severity of perfect light," too colourless for earthly passion to understand, appreciate, and approve. In 1184 "the beautiful group of edifices, the church venerable to all, and sheltering

so many saints, were reduced to a heap of ashes."¹ Then King Henry II. directed his camerarius, Radulphus, son of King Stephen, that the church should be rebuilt and magnificently completed. Hereupon (in 1186 *circiter*) was raised the exquisite thing of beauty called now St. Joseph's Chapel and the Great Church, in its superb magnificence, of which the smaller building became probably the Lady Chapel.

And the site of all this stone history and beauty lay before me, as I stood with the railway-station behind me; behind me also the westering sun. And a delicate October haze drew its veil of softening and of mystery over the scenery. There in front was Glastonbury Tor, with, cresting it, the tall, solitary tower of its church of long ago. There was the lesser tower of the Church of St. Benignus (altered now, to its detriment, in common parlance, to Benedict). And tall, between, the stately tower of St. John's Church, about which the doves circle, and along whose string-courses and gables they rest, seeming as though of the intended ornament there, and upon whose square of lawn-close they assemble in conclave, or hover about the parish priest, almost settling on his shoulders when he brings to them their corn. These towers I saw before me, lit up in the golden haze, and in the foreground an apple orchard, of a rich Rembrandt—dark within its recesses. And a blue, soft air toned down the vermilion of the modern roofs, and hushed and quieted the flushed tints of the distant autumn woods.

So, with a glow upon it of glory, I entered the precincts of the Isle of Avalon.

It was in the early morning, next day, that through a court I came upon the Abbey. The book signed, I touched the latch, and there, in the morning light, rose before my eyes the majestic and pathetic Ruin. It is not as Tintern; no, the walls are not standing (save of St. Joseph's Chapel)—only fragments of the walls. I approached through the lush, long grass, drenched with vanished frost, and looked with wonder and sorrow upon the ruins. There, at first regard, was a Norman arch, rich beyond words in exquisite roughness of carved design, circle after circle smitten as by a fairy wand into foliage, and angel, and knight, and saint; the fair supporting columns gone, the whole superb arch blackened with smoke and flame. Imagine the mind (but, happily, you cannot) that could light a fire under this glory in stone! Opposite, the south doorway, almost equally rich. And then the spandrels above them, and the arcade within the walls, Norman arches crossing and interlacing, and thus

¹ The Rev. R. Willis, "Glastonbury Abbey."

creating the pointed Early English arch; and the interstices of these fitted in with bosses and rosettes of petrified foliage and flower. Through the framing of the doorways, stone wall and quiet trees; above, on the top of the ruins, yew and thorn, needing little nurture, and long, trailing streamers of the orange-fruited briar rose; beyond, the majestic remains of the Great Church, with the melancholy loveliness of their carven glory and grandeur. It seems scarcely credible that this great length was really that of only the one church, with this, its mother, at the west end of it. Deep and lush was the grass when first I entered upon its sweet and mournful seclusion, but, the second time, I found the grass eaten down, and about the ruins a flock of lambs. They seemed fitly placed there, and added in a way to the quiet and the beauty. Under the carved, blackened doorway two were lying and one stood, completing the group which my approach spoiled. In the crypt below they were nibbling the scanty turf. Out of buttress and shaft they appeared and moved; along the length of grassy aisle they clustered—a meek congregation, listening to, but heeding not, a silent sermon ever being preached against man's profanity, and bigotry, and stupidity, and greed.

It cannot be restored, this Abbey, nor is there place in Glastonbury for the ministration of such a vast fane. Nor would our practical "Churchmen" of the nineteenth century find a million of pounds for such restoration. There was talk, once, of Rome acquiring it. I dare say our lay English "Churchmen" would suffer this unperturbed! Nor *did* it originally, as Rome pretends, belong to an alien Church. As Rome pretends?—Yes. For example: A burly priest, with a shrivelled-looking brother, who was a pervert from the Church Anglican, was lordlily marching through the stately aisles of St. Mary's, Redcliffe, Bristol. To the verger, who accompanied them, he swaggered:

"All this used to belong to *us*, and we shall have it all back again. See, my friend here, *he* was with you once, but he has left you and come to us."

The verger, stepping back a pace, looked the small Insignificance from head to foot, and replied:

"And we *don't* begrudge you him, sir."

Away, however, with flippancy in sight of these gray ruins! I turn to leave you, O mouldering Abbey! Remain pathetic in your desolation, a Niobe of ruins. The winters pass and crumble you, the rain and the sunshine assist in your decay, yet, at least while I tread this earth—this earth that is the tomb of departed glories—those solemn arms will yet appeal to Heaven, those smoke-blackened majesties deliver

their protest, those linking arches, over-fringed with yew and briar, bid modern architects despair.

For what but imitation, and *poor* imitation, is the Gothic architecture of our modern day?

Why should not the builder of the next cathedral simply take for his plan Glastonbury Abbey, carefully and closely reproduced? Not, perhaps, at once the wonderful carving, but, as funds came in, in the years to come to bid the blank prepared stone to blossom into exact replica of the photographed glory. Where a cathedral is wanted, as in rich Liverpool, let the great abbey reappear.

And let the ruins remain in pensive dignity to rebuke the flippant and to raise the earnest mind. They must crumble away; nor could any new building be at all, for many years, as venerable and soul-subduing as are they. Nor could the associations of Glastonbury be transferred: the legends of King Arthur, the bones of St. Dunstan and St. Patrick, the thorn of Joseph of Arimathea—these cannot be removed from those gray buildings. The thorn—men are apt to be sceptical as to this; the thorn, which was originally the staff, brought from the East, held in St. Joseph's hand, and struck by him into the ground, thereupon, as a miracle to convince the people, putting out leaves at Christmas-time, and budding buds and bearing blossoms. Yet I saw, in Glastonbury, one of those thorns growing; there was, in November, bud upon it, and at Christmas it would, as is its wont, be in flower. Always in the flower-vases in church, on Christmas Day, a spray is placed of the Glastonbury thorn. It is, curiously, said to be an introduction from the *East*, and, to grow, must be grafted on an ordinary thorn.

Nor could we reproduce the Isle of Avalon, with its Arthurian legends that cluster about the ruin, as the doves circle about the tall tower of St. John's. Yes, here was the Isle of Avalon, surrounded by a great water, of which, when the moon was full, Sir Bedivere

Heard the ripple washing in the reeds,
And the wild water lapping on the crag.

And, bearing on his back the dying King, saw,
On a sudden, lo, the level lake,
And the long glories of the winter moon.

Then saw they how there hove a dusky barge,
Dark as a funeral scarf from stem to stern,
Beneath them; and, descending, they were 'ware
That all the decks were dense with stately forms
Black-stoled, black-hooded like a dream.

Were these the monks coming to take to sanctuary the sorely-smitten King, and were the queens sisters of mercy,

and "the tallest of them all, and fairest," some stately mother abbess, who should nurse the King, and so

Laid his head upon her lap

And loosed the shattered casque, and chafed his hands ?

And so he was rowed, with muffled oar, over the level lake that then, it may well be, surrounded the isle of many legends and of mystic beauty—

The island-valley of Avilion,
Where falls not hail, or rain, or any snow,
Nor ever wind blows loudly, but it lies
Deep-meadowed, happy, fair with orchard lawns
And bowery hollows.

And there, in the peace and calm of the great abbey, may he have been laid,

Where he might heal him of his grievous wound.

But there, the tradition is, the blameless King died, and was buried, with Ginevra his Queen.¹ King Henry II., about to embark at Milford Haven for the conquest of Ireland, while waiting at Menevia (St. David's), was entertained at his feast by a learned bard, who sang the praises of King Arthur, "and how he was conveyed by water to the monastery of Avallonia, and buried near the old church there, in a wooden coffin, deep in the ground." And at the beginning of the reign of Richard I., the place indicated was, by the abbot's order, excavated, and sure enough, a wooden sarcophagus of enormous size was discovered, made out of hollowed oak, sixteen feet below the surface. On being raised and opened, its cavity was found to be divided into two parts. In one were the bones of a gigantic man; in the shorter those of a female (Guinevere) with a tress of golden hair, preserving form and colour; but, touched hastily by a monk, it fell immediately into dust. They also found a leaden cross, inscribed "Here lies buried, in the Island AVALLONIA, the renowned King Arthur."

"In 1276 Edward I. and his Queen visited Glastonbury, and the sarcophagus, transferred to a black marble mausoleum, was opened for their inspection. Leland saw the tomb at the latter end of the fifteenth century."

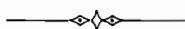
Be this as it may, there the stately ruins stand, and about them, and about Glastonbury and its Isle of Avalon, will the memories and traditions for ever abide, of Joseph of Arimathea, of Dunstan, of Patrick, and of the great King Arthur. At least the *Americans* know this, and value their share in the departed glory. For the vicar showed me a letter which while I was his guest arrived from America, asking for if but

¹ The Rev. R. Willis.

so much as a *blade of grass* from the sacred spot. And this was but a specimen of many such letters that he was accustomed to receive. The Americans would have purchased Shakespeare's house—they *have* placed a stained window in his church at Stratford. Had we, at home, their reverence, we should have purchased for the English people for ever Coleridge's cottages at Clevedon and Nether Stowey, and the house where Tennyson was born—all which were (and, it may be, are) to be had for a trifling sum. Perhaps they may reproduce Glastonbury Abbey in America. But such flights are not, it would seem, for the stolid, moneyed, Philistine Briton.

Farewell, solemn and piteous gray Ruin! No, pity is not the word; rather deep reverence befits sublimity in low estate. Protest still, and appeal, ye mute uplifted arms! And oh! Glastonbury people, rejoice in your possession; and, people of England, guard jealously the shell of a vanished glory!

I. R. VERNON.



ART. II.—REPLIES TO THE POPE'S BULL.

THE Pope's Bull (*Apostolicæ Curæ*) has given rise to a great deal of literature. He has condemned the Church of England as having no valid ministry, and the defenders of that Church have naturally risen to repel the charge. This they have done very effectually, showing, in the first place, that the Church of England has retained in her ordination services everything which was deemed essential by the early and undivided Church, and, in the second place, that the continuity of the Church of Rome cannot be assured if something more was necessary for the validity of ordination than was found in the early Church. So far the defenders of the Church of England will seem to most unprejudiced persons to have proved their case against the condemnation of the Papal Bull.

But some of these writers, in repelling the Pope's attack, have used a line of argument which is calculated to give more concern to the friends of the English Church than to her opponents, and which tends to compromise the general position of the Church in reference to the Church of Rome. It is to be regretted that the venerable Society for Promoting Christian Knowledge seems to have lent its authority to an argument of this kind; for the publication which has attracted most attention in its opposition to the Pope's charge is one that has been issued by this Society, under the auspices of

the Church Historical Society, written by the Rev. F. W. Puller, of the Cowley Mission; and this pamphlet, as will be shown, is very misleading in reference to some very important subjects.

To confine ourselves, then, to the pamphlet in question, the first part of it is written to show that there is no defect of form in the English ordination service. It is made clear that no one form of words has been recognised by the Catholic Church as the only valid form of ordination, that the forms have varied considerably in different Churches at different times, and that our Prayer-Book form, whether we consider it as it was worded in the reign of Edward VI., or as it has been worded since the last revision, fulfils all the conditions which, even by Roman Catholic authorities, have been held necessary. The pamphlet discusses this point with much learning and ability, and so far deserves the hearty acknowledgments of English Churchmen. But upon the second part of this pamphlet many Churchmen will pass a very different judgment. Its special subject is the intention of the English Ordinal; and in order to show the intention of the Ordinal, it seemed necessary to justify the intention of those divines who drew it up, for the Pope had condemned their intention; and the main charge which we have to make against this part of the pamphlet is that there runs through it an assumption that the intention of the Church of England is in substantial agreement with the intention of the Church of Rome upon the points of doctrine upon which the Pope condemns the English Church. It will be remembered that the Pope in his Bull had condemned the Church because the words of its ordination service do not "definitely express the sacred order of Priesthood, or its grace and power, which is chiefly the power of consecrating and of offering the true body and blood of the Lord (Council of Trent, Sess. xxiii., Can. 1) in that sacrifice, which is no nude commemoration of the sacrifice offered on the Cross (*ibid.*, Sess. xxii., de Sacrif. Missæ, Can. 3)."

Thus the Pope makes it plain that he condemns the Church of England in reference to the Eucharistic Sacrifice, because it has rejected that doctrine of the sacrifice which was affirmed by the Council of Trent; and, accordingly, he adds: "In vain those who from the time of Charles I. have attempted to hold some kind of sacrifice or of priesthood have made some additions to the Ordinal. In vain also has been the contention of that small section of the Anglican body formed in recent times that the said Ordinal can be understood and interpreted in a sound and orthodox sense. Such efforts, we affirm, have been, and are, made in vain, and for this reason, that any words in the Anglican Ordinal, as it now is, which

lend themselves to ambiguity cannot be taken in the same sense as they possess in the Catholic rite."

Now, how does Mr. Puller meet this plain charge of the Pope, that the Church of England has rejected that doctrine of the Mass sacrifice which is contained in the Roman Catholic rite? He might have met it by showing that the Church of England has retained the doctrine of the Eucharistic Sacrifice in the sense which she considers primitive and Scriptural, and that it is not necessary to hold it as affirmed by the Council of Trent. But instead of doing this, he says not a word to show that the doctrine of the Mass sacrifice, as required by the Pope, is not obligatory. He argues as if the Pope could not be gainsaid in declaring it obligatory, and, accordingly, he says that the Pope had been misled, that he had been deluded by some of his advisers into imagining that the doctrine of the priesthood and the sacrifice had been suppressed in the English Church. He says: "The Church of England determined at that time (in the sixteenth century) to continue the primitive and mediæval priesthood, and she has continued it to this day." "That priesthood has always, from the Day of Pentecost onwards, offered the Eucharistic Sacrifice to God." Thus the reader of the pamphlet is led to suppose that the Pope would not have condemned the English Church if he had understood her real tenets—in other words, that the doctrine of the Church of England in reference to the Eucharistic Sacrifice and that of the Church of Rome are substantially and essentially one and the same.

But further, in order to answer the Pope's objection as to the animus of the English Reformers, and to show that our formularies need not be interpreted in the sense which the Pope attributes to them, Mr. Puller argues that our Reformers, when they struck out sacrificial words from our English formularies, were not opposing that doctrine of the Eucharistic Sacrifice which the Pope affirms as necessary, but that they were only opposing some extravagances which had been broached by Roman Catholic divines, such as the doctrines condemned by Vasquez, and the opinion attributed to Catharinus that sins committed before baptism are remitted through the sacrifice of the cross, but all post-baptismal sins through the sacrifice of the altar. This argument has been used much of late in order to evacuate our Thirty-first Article of any opposition to the Romish Mass, as though it had only been directed against some popular errors in connection with the Mass. But if anyone wishes to see how destitute the notion is of any solid foundation, he may be referred to two small but learned volumes written by the Rev. N. Dimock: "Dangerous Deceits," and "Missarum Sacrificiæ" (Elliot

Stock). Mr. Dimock, in reference to the Thirty-first Article, pertinently asks those who would read a new sense into it, as though it were directed against such errors as those of Catharinus: "Can they produce any one saying from any one of the writings of any one among the divines of any authority, on either side of the controversy, which can fairly be said to give any solid support to their view?" And he asks whether it is conceivable that our Reformers should have been opposing extravagances of this kind, "and the whole succession of our divines from the Reformation downwards be utterly ignorant of it." The doctrine of the Eucharistic Sacrifice was, as Mr. Dimock says, "the subject of continual controversies between the learned divines of England and of Rome in the sixteenth and seventeenth centuries . . . and on neither side was it ever (I believe) even questioned that the matter in dispute between the Churches was the very doctrine of the Mass itself, and nothing else." It is to be hoped that, unless Mr. Dimock's statements can be refuted, and his proofs shown to be untrustworthy, the attempt to evacuate our formularies of all opposition to the Romish Mass will not be repeated any more. Cardinal Newman acknowledged in his late years how untenable had been his own position in reference to this subject. In "Via Media" (Longmans, 1891), he wrote: "There is no denying that these audacious words (blasphemous fables and dangerous deceits—Article XXXI.) apply to the doctrinal teaching as well as to the popular belief of Catholics. What was commonly said" (that the priest offers Christ for the quick and the dead—Article XXXI.) "was also formally enunciated by the Œcumenical Hierarchy in Council assembled." And again, "What the Thirty-first Article repudiates is undeniably the central and most sacred doctrine of the Catholic religion, and so its wording has ever been read since it was drawn up."

But a further charge must be brought against the pamphlet in question. It is this: Mr. Puller, in order to show that the Pope had been misled as to the tenets of the English Church, has quoted some great English divines, and left an impression that they maintained doctrines which they have strongly and emphatically repudiated. He has relied upon their declaration of belief in a Eucharistic Sacrifice, as though they must have meant by that term the same Eucharistic Sacrifice which the Pope holds as an obligatory subject of faith. He could hardly have been aware that the divines whom he quotes considered the doctrine of the Church of England upon the Eucharistic Sacrifice as separated by an impassable gulf from that of the Church of Rome, and that they had declared the doctrine of the Romish Mass, which the Pope holds obligatory, to be

blasphemous. But let them speak for themselves. Mr. Puller has singled out four names from the great divines of our Church, saying: "These are representative names among the theologians of the Church of England during the reigns of Elizabeth and James I., and they one and all bear witness to the fact that the English Church had retained priesthood and sacrifice, and that she taught the truths connected with them to her people." The four divines thus singled out are Bishops Jewel, Bilson and Andrewes, and Dean Field, and the following extracts will show how far the sacrifice which they acknowledge is the same as that which the Pope declares obligatory.

(1) Jewel—"They did tell us that in their Mass they were able to make Christ the Son of God, and to offer Him unto God His Father for our sins. O blasphemous speech! and most injurious to the glorious work of our redemption. . . . Shall he that is conceived in sin, in whom there dwelleth no good, who is altogether unprofitable, and hath no entrance unto the Father but through Jesus Christ, make intercession to the Father that for his sake He will look upon and receive His Son, even because he doth offer Him for a sacrifice? What is blasphemy, if this be not? Such kind of sacrifice we have not. . . . It is the blood of Jesus which cleanseth us from all sin. This is our sacrifice, this is our propitiation, this is the propitiation and sacrifice for the whole world. How, then, saith Pope Pius we have no sacrifice?" (P.S., 1139, 1140).

Again, Jewel writes: "Thus we offer up Christ, that is to say, an example" [referring to a quotation from Chrysostom] "a commemoration, or remembrance, of the Death of Christ. This kind of sacrifice was never denied, but Mr. Harding's real sacrifice was never yet proved."

(2) Bilson says: "You will have a real corporal and local offering of Christ's flesh to God the Father under the forms of bread and wine, made by the priest's external gestures and actions for the sins of such as he lists. This is, we say, a wicked and blasphemous mockery."

Then, in answer to an objection that Christ is daily offered in the Church, he says: "Not in the substance, which is your error, but in signification, which is their doctrine (the Fathers') and ours. Take their interpretation with their words, and they make nothing for your local and external offering of Christ. . . . The Catholic Fathers, I can assure you, say Christ is offered and Christ is crucified in the Lord's Supper indifferently" ("True Difference," pp. 690, 691, 700).

(3) Andrewes distinguishes between two senses in which the word "sacrifice" is used. "Sacrificii vocabulum sumitur dupliciter, proprie et improprie," and he writes: "There is but

one Sacrifice veri nominis, properly so called, that is, Christ's death, and that sacrifice but once actually performed at His death, but ever before presented in figure from the beginning, and ever since represented in memory to the world's end" (Sermon II., 300). And in his answer to Bellarmine, he writes: "Vos tollite de missâ transubstantiationem vestram, nec diu lis erit de sacrificio; memoriam ibi fieri sacrificii damus non inviti. Sacrificari ibi Christum vestrum de pane factum nunquam daturi."

(4) Dean Field writes: "The best and principal men that then lived taught peremptorily that Christ is not newly offered any otherwise than in that He is offered to the view of God, nor any otherwise sacrificed than in that His sacrifice on the cross is commemorated and represented."

Again: "We admit the Eucharist to be rightly named a sacrifice, though we detest the blasphemous construction the Papists make of it."

Again: "It is made clear and evident that the best and worthiest among the guides of God's Church taught, as we do, that the sacrifice of the altar is only the sacrifice of praise and thanksgiving, and a mere representation and commemoration of the sacrifice once offered upon the cross, and consequently are all put under the curse and anathematized by the Tridentine Council" ("Of the Church-Book," III., vol. ii., pp. 59, 72, 83, 94).

The above extracts show that the view of the Eucharistic Sacrifice which the writers maintained is certainly not one which would be considered satisfactory or sufficient by the Pope. In fact, as Field acknowledges in the last quotation, their views were anathematized by the Council of Trent. Therefore the conclusion must be, if these writers are "representative names among the theologians of the English Church," that the Pope in condemning the doctrine of that Church upon the Eucharistic Sacrifice, did not condemn it because he had been misled or deluded about the tenets of our Church upon this subject, or because he had misunderstood the position which her representative theologians had taken up, but he condemned it because the doctrine which the Church of England holds in reference to the sacrifice of the Eucharist is essentially different from that held by the Church of Rome.

The extracts which have been given sufficiently indicate where the essential difference lies, apart from the question of transubstantiation; they show that the writers willingly acknowledge in the Eucharist a sacrificial offering for God's acceptance of everything which man can give and offer for His acceptance, such as the offering of thanks and praise, and of our bodies, souls and spirits. But they deny that man can

offer for God's acceptance that which Christ alone had to offer—the body and blood which He yielded up upon the cross. If the reader will refer to the first extracts from Jewel, he will see that what is condemned so strongly by him is the notion that man can properly make intercession to God that He will accept the sacrifice of His only-begotten Son. The pleading of that sacrifice is quite another matter. In pleading it, we are not asking Him to accept the sacrifice, but to accept us for the sake of the sacrifice once made. And this the writers whose names have been brought forward allow to be a right accompaniment of the Lord's Supper. But to offer to God for His acceptance the body and blood of Christ once offered upon the cross is regarded as a presumptuous reversal of the right position of man before God, in forgetfulness that man is only the receiver of God's inestimable gift, and that he has nothing to bring to God in return but his thanks and devotion.

It may be added, as the name of Cranmer has been also prominently brought forward in this discussion as acknowledging a sacrifice in the Lord's Supper, that the following words, taken from the preface of his "Defence of the Sacrament," in 1550, will serve to show whether he gave any support to the Mass doctrine which the Pope requires: "The rest is but branches and leaves, the cutting away whereof is but like topping and lopping of a tree . . . leaving the body standing and the roots in the ground; but the very body of the tree, or, rather, the roots of the weeds, is the Popish doctrine of transubstantiation, of the real presence of Christ's flesh and blood in the Sacrament of the altar (as they call it), and of the sacrifice and oblation of Christ made by the priest for the salvation of the quick and the dead. Which roots, if they be suffered to grow in the Lord's vineyard, will overspread all the ground again with the old errors and superstitions."

P.S.—Many Churchmen will be glad to see that the Archbishop's answer to the Pope's letter, which has just appeared, states the Anglican view of the Eucharistic sacrifice in close accordance with the divines quoted in this article.

E. J. BIRCH.



ART. III.—SOUTH AMERICA FROM A MISSIONARY
STANDPOINT.

IN these days in which all the various Missionary and Bible Societies are toiling in their several fields with a zeal and devotion unparalleled since the days of the Primitive Church, and while especially the brave Church Missionary Society is challenging the faith and love of thousands in the noble *three years' enterprise*, it will not be thought strange that the South American Missionary Society—which for more than fifty years has faithfully faced the tremendous work of the evangelization of the vast continent of South America—should invite attention to the magnitude and the urgency of the cry for help which is coming now from almost every section of the field, and to which it is making strenuous efforts to respond. In reality, no apology is due from those who plead for the forty millions of these lands; far too long have they been left by Christian Britain comparatively uncared for and forgotten.

Most of the statements in this paper refer to the civilized and semi-civilized Spanish and Portuguese speaking people of South America, who represent more than three-fourths of the population of the entire continent, or probably about thirty-two millions. Of these, about fourteen millions belong to Brazil, and their language is a kind of Portuguese, while about eighteen millions speak the Spanish language. The eight millions or more of the various aboriginal Indian tribes are scattered over the entire continent, and are only referred to incidentally in these pages.

By the Spanish conquest a double bondage was imposed upon the inhabitants of South America: one was that of servitude to Spain; the other, the mentally and spiritually degrading and deadening bondage to Rome; and while the former was frequently hard and cruel, the latter was merciless, despotic, and deadly without exception.

Early in the present century these countries threw off the Spanish yoke of misrule, and declared that they would be free; but mental and spiritual fetters are not so easily broken, and, nearly one century since their national emancipation took place, they still groan and languish under spiritual oppression. Thus, for more than three hundred years has Romanism held almost undisturbed possession in South America. Some of the blackest pages of the records of the Church of Rome are those which contain the history of her infamous reign in these lands.

But some may ask, What are the evils of the system? Two only will be mentioned here in detail, but these are of first

importance, and cannot be emphasized too strongly at this time, when our faithful old apostolic Church of England is being harassed and grieved by disguised Romanizing teachers. The first is, that—

The Bible has been systematically and absolutely denied to the people; they have had no sure word of revelation and testimony; they have listened to many voices, but the voice of God, through His written Word, is unknown to them. The teaching of both Old and New Testaments, and of the Primitive Christian Church, is that the Bible contains God's full, absolute, essential and final word of revelation and salvation to the human race; and let us remind ourselves, in these times of latitudinarianism, that our own Catholic Apostolic Church of England boldly and clearly declares this to be a foundation truth of its most holy faith. In our Articles (alas, too little studied by both clergy and laity!) the supremacy of the Word of God as the voice of the Omnipotent, as the only and sufficient test of every doctrine, and as the final court of appeal, is stoutly maintained in unmistakable terms.

Article VI. declares that "*Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation.*" Article VIII., that the three Creeds "*ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture.*" Article XVII. says, that "*in our doings that will of God is to be followed which we have expressly declared unto us in the Word of God.*" Article XX., that "*it is not lawful for the Church to ordain anything contrary to God's Word written,*" and "*as it ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of salvation.*" Article XXI., that things ordained by General Councils "*as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.*"

And let us be well assured that our true and loyal Church of England will continue an integral branch of the faithful Church of Christ—will be a mighty, uplifting, saving power, and a crown of glory to our nation and empire, and a messenger of salvation to the uttermost ends of the earth, only as she fearlessly and unreservedly remains loyal to "the Word of the Lord which abideth for ever."

"Sanctify them in the truth, Thy word is truth," our Saviour prayed. This saving, sanctifying word of love from the throne of God is entirely unknown to the poor South American Romanist. Millions of these people do not know

the Bible even by name; it is sad to witness the genuine astonishment which they manifest on hearing that a Book actually exists which has been expressly written under the inspiration of the Holy Spirit, to teach us of the holiness, and the love, and the will of God; and when they learn that it can be obtained in their own language for a nominal price, their deep interest and their desire to possess a copy are very impressive. The eager tone of inquiry tells of the strong desire of a hungry soul, tells that the heart is weary of husks, and reminds us that it is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The old sin of the Pharisees is the sin of the Romish Church in South America; idle fables and blasphemous inventions, tending only to lethargy and death, have been given to the people, and the Word of life has been denied them. The leaders of the papal system "have made the Word of God of none effect through their traditions."

The second prominent evil of the system is, that *Christ is denied and rejected*; while professing to bear His name, it practically ignores the purpose and power of His incarnation, and of all His glorious work of redemption and intercession. The free love of God revealed in Christ is unknown: millions suppose that Christ is the name of some inferior saint; others there are to whom the Lord Jesus Christ is a helpless babe in the manger of Bethlehem, or a dying man upon the cross of Calvary, or a lifeless body in the tomb of Joseph of Arimathea, or—awful blasphemy!—a wafer given by a priest; but the risen, ascended, glorified, omnipotent, interceding Christ is unknown. The cross is everywhere seen, but the tenderness and compassion of the Saviour who suffered upon the cross for our salvation are strange words to all, and to hundreds of thousands the cross is as meaningless an idol as are their own images to the pagans of China, India, and Africa. Everywhere the missionary is confronted by the fact that a feeling of real terror takes possession of these peoples at the very thought of God. The old pagan notion that God hates them, that His attitude toward them is that of a cruel, revengeful tyrant, haunts hundreds of thousands to-day.

South American Romanism is a monstrously blasphemous system of idolatry and paganism, impiously arrogating to itself the name of Christ. Commandments of men; fabled apparitions and revelations; penances; indulgences; weary pilgrimages to shrines and altars erected to countless saints and virgins; the abominations of the confessional; prayers and services in Latin, which none of the common people understand; the worshipping of images, pictures, and relics;

the blasphemous service of the Mass, and many other "fond things, vainly invented and grounded upon no warranty of Scripture, but, rather, repugnant to the Word of God"; the mercenary spirit of the Church, so that by many Romanism is called the "religion of money"; their religious festivals, turned into scenes of debauchery and crime; the well-known dissolute character of hundreds of the priests who claim to be the representatives of God to the people; and the general despotic character of the system, have hidden the Christ of God from the mind and heart of this people. Patience, silence, toleration, are words which cannot be used regarding Romanism, when one has seen this system as it exists in South America, and the harvest of unspeakable corruption which it inevitably produces.

Two lessons are taught most clearly by Romish rule in South America. *One is*, that the Bible is essential to the purity, happiness, and prosperity of any people, without which spiritual chaos, deadness, and decay must inevitably prevail. Had the Church, which took possession of this continent in the sixteenth century, given to the people the Word of God, the awful social immorality, political and commercial duplicity and dishonesty, and the still more awful spiritual blindness, would not be met on every hand as they are to-day.

The *second lesson* is, that all Christianity must ever acknowledge the position of absolute supremacy which belongs to our Saviour and Lord.

Christ must ever be the centre, Christ must ever be first. Nothing may come between the human soul and the Saviour. He is the only Priest. His is the only sacrifice for sin. Forgiveness *is free* for Christ's sake for every penitent heart. By faith in Him alone we are justified. We may admit no confessional but the Throne of Grace, where in repentance the soul is alone with God. We may accept no human mediator. We must insist on the God-given right of direct supplication before the mercy-seat. Christ Jesus is our only Intercessor before the Majesty on high. We obey no other word. He is our Prophet. We know no other Redeemer or Saviour. He is our Priest to bring us to God. We own obedience to no other spiritual sovereignty. He is our King. Let us hold fast the Scriptural teaching of our XIth Article: "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings"; and that of Article XV.: "He came to be the Lamb without spot, who, by sacrifice of Himself once made, should take away the sins of the world"; and that of

Article XVIII.: "Holy Scripture doth set out unto us only the name of Jesus Christ whereby men must be saved"; and also that of our XXXIst Article: "The offering of Christ once made is the perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, *and there is none other satisfaction for sin, but that alone.*"

In South America the natural outcome of the Romish system can be seen more truly, perhaps, than anywhere else. If able to produce beneficial results, surely they ought to be found here, where for so long this system has held almost absolute sway; but the policy of the Papal power has ever been, in South America, as elsewhere, to hold the masses in the most abject ignorance, and almost the entire population of this continent is still in the dense moral and spiritual gloom which enveloped Europe four hundred years ago. Romanism has blinded the mind and heart of the semi-civilized peoples with her unholy inventions and haughty claims, and has left the Indian tribes to languish in the darkness of their primitive paganism.

The dark clouds of the Middle Ages still hang over these lands.

A GREAT CHANGE TAKING PLACE.

But a marvellous change is rapidly taking place in the condition of these peoples. As the increasing oppression of Spain a century ago hastened the day of their national emancipation, so, in part, the despotism of Rome is bringing about a widely-spread moral and spiritual revolt, and the very weight of her tyranny is hastening her overthrow. Also education is advancing; hundreds of thousands in the three leading republics are now reading and thinking for themselves, and are awaking to the thought that their religious teaching has been a base deception; they are comparing the countries whose people possess and read the Bible with their own; they are beginning to read the Bible themselves, and are breaking away in disgust from a system by which their ancestors and they themselves have been so cruelly deceived.

In the Argentine Republic, the foremost of the countries of South America, the national power of the Papacy is practically a thing of the past. In some towns and villages of the interior the priest holds still some vestige of his old power, but in general the colporteur and missionary will be welcomed everywhere with open doors and inquiring hearts. This also applies in a somewhat lesser degree to Uruguay and Chile.

In Brazil, Bolivia, Paraguay and Peru, the same rupture with Romanism is surely taking place, but is not in nearly such an advanced stage as in the first-named countries. In Ecuador—for many years the impenetrable stronghold of Papal power, where it was boasted that no Bible or missionary should ever enter—a civil war has just ended in the overthrow of the old Government, which was entirely under the tutelage of Rome, and a new Constitutional Government has been established. The national power of Romanism here also has been broken, colporteurs have already entered Quito, the capital, and the Bible in the language of the people is now being circulated in this republic, into which, till only a few months ago, it was impossible for a colporteur or missionary to enter.

In Columbia and Venezuela it is also possible to distribute and teach the Word of God.

Opposition, determined and severe, will be experienced by the missionary in very many parts, especially in some of the less known countries, and opposition in some form may be expected everywhere; but it is always originated and led on by priests, who use calumny and falsehood freely to incite the people to violently oppose the messenger of the Word of God. And probably the undying hatred of the Romish system for the Word of God, when translated into the language of the people and freely circulated, can be seen more fully in South America than anywhere else to-day. Bibles have frequently been burned, and often have priests publicly declared that if they only had the power, they would burn the colporteur also. But no malice can withstand the movement which is rapidly rising, and which will soon sweep over all these lands; the tide of indignation is fast swelling, and the days of Papal dominion in South America will soon be numbered; and ere long from Cape Horn to the Isthmus of Panama, and from the Atlantic to the Pacific Ocean, the entire continent will invite and welcome the colporteur and the missionary of the Cross.

MISSIONARY WORK AMONG THE ARGENTINES.

The following incident, from my own missionary experience in the Argentine Republic, may serve to illustrate a little the character of such work:

Some of my native Christian people came one day to tell me of a poor girl of about nineteen years of age who was very ill; of their own accord they had seen her parents, and had obtained their consent for me to speak and pray with her. The family were entire strangers to me. I found her in an almost dying condition. Long wax candles, placed around

the bed, were kept burning night and day; a large picture of some saint hung upon the wall at the foot, a small crucifix, and a pierced heart made of some polished metal, lay upon her breast, and the atmosphere of the room was dense with the smoke of incense. They were unable to obtain regular visits from a priest to the sick girl, because they had no money to give him. He had been once only. Neither the visit of the priest, the picture, the crucifix, the pierced heart, the candles nor the incense, had brought resignation to the heart of the parents, nor apparently had they given satisfaction and rest to the departing one. Her large dark eyes were fixed upon me with that wistfulness and inquiry which seemed to tell of the unsatisfied longing of the heart. She was unable to speak, but in such cases the very soul seems to look forth from the eyes, and eloquently, though silently, tell its want of that which it feels to be its greatest need.

On three different occasions I visited her, and endeavoured gently and plainly to point her to Jesus. I cannot tell whether she was able to grasp anything that I said. A number of friends of the family were always present at these visits, and listened, and appeared intensely interested.

They all knelt reverently during prayer, and it was easy to see that (as they afterwards told me) both the thought of the love of God, and also the truth that we can speak directly with God in prayer, was quite new and strange to them. The poor girl passed away, and on the day following her death I held a funeral service at the house. A few native Christians had invited their neighbours to attend, and the novelty of the idea excited curiosity and brought together a large number—between one and two hundred were present, or within hearing distance. The gathering was held in the open air, in the large yard surrounding the house, as the room in which the family lived was very small. The singing at what was known to be a funeral service attracted many from the surrounding yards, and these listened—some from the doors of their houses, some sitting upon the walls, and upon the roofs of the huts around us; a number were in tears while I spoke. The truth of *free forgiveness*, and of *salvation to be obtained without price or labour*, touched the heart of many, who before had understood that God's forgiveness could only be received (if at all) in return for money given to the priest, and after many weary penances and pilgrimages had been performed; the thought of immediate happiness after death, instead of ages of purgatory; the teaching that the gates of heaven were open wide to all who would surrender to the Lord Jesus Christ as their Saviour; and that the mercy and love of God were really theirs for ever, in place of what they had feared

for years—His hatred and vengeance—was overwhelming in its tenderness and power.

Through this gathering many were brought to our mission hall, and some have since entered the Christian life. The parents did not long continue with us. The fact that several left off attending the Romish Church, as a result of this funeral service, so enraged the priests and nuns that they sought by threats and wiles and bribes to cause them to return, and to hinder in every way the progress of the Gospel. A few were terrified into yielding, and among these the parents.

Much might be told concerning the persecution which many have to bear who begin to attend evangelistic services, or obtain a Bible or a Testament. Bribes, threats, falsehood and various coercive measures are the weapons which are unsparingly used.

After an experience of about seven years among the Argentine people in missionary work, and having lived among them for more than fifteen years before my conversion, and knowing something also of the other peoples of South America through their literature and from those who are acquainted with them, I am deeply convinced that the supreme need of all these peoples is the knowledge of God as revealed in the Gospel of our Lord and Saviour Jesus Christ; and while their ignorance and darkness are at times most saddening, yet their willingness to receive and obey the truth as it dawns upon them is very encouraging, and when once they have entered the Christian life, the steadfastness and singleness of their devotion are very impressive.

Everywhere people are to be found who are ready and eager to learn the Gospel truth; men and women in their homes, travellers on steamboats and trains, business men, members of the medical and legal professions, labourers, tramcar conductors and drivers, artisans of all classes, policemen, soldiers, the cattle and sheep-farmers of the pampas, young and old of every class—all are ready to receive books and tracts, and obtain Bibles or Testaments, and hear the Gospel story; and even among the priests some there are who will at times converse awhile in apparently the deepest interest. Very many of the priests are far more to be pitied than condemned; in fact, both people and priests claim and deserve our tenderest love and kindest service.

Once again let us look at the truth that this great revulsion from Romanism which is taking place, as it creates a great opportunity for the entrance of the Gospel, so also it places these people in a position of imminent and peculiar danger. When our forefathers dashed to the ground the shackles of a

corrupt Church, they had the open Bible within their reach, and their noble revolt from Rome was a return to the pure faith of the Primitive Christian Church; in South America thousands are turning away from Romanism, but they know not to whom to turn, and many are drifting into atheism, some into spiritualism, some into a hollow scepticism, and some are to be found who seem to occupy the position of those who are waiting for the light: they willingly hear and yield to the invitations of the Gospel. And have not we of the Church of England a sacred duty to perform for these people? Our own beloved Church came forth from the spiritual bondage under which they still struggle and groan: ought we not to promptly and gladly seize the present opportunity and point them to the purer faith and holier life which we possess—even “faith on the Son of God,” and the life “hid with Christ in God”? Oh that a few earnest, resolute men might be sent forth who should take the lead in preparing the way for the founding of Reformed Native Evangelical Churches in every country, and do for South America what the Archbishop of Dublin, Bishop Cabrera, and others, are doing for Spain! The outcome of the present movement in South America will depend entirely upon the prompt and devoted action of missionary enterprise. Should such action be forthcoming without delay, a mighty work can be accomplished in a comparatively short time; but if this be lacking, a period of atheism and utter iniquity must necessarily follow.

HELP NEEDED FOR THIS WORK.

A plan of advance providing for the taking up immediately of evangelistic work among the Spanish and Portuguese-speaking peoples of South America is now receiving the serious consideration of the Committee of the South American Missionary Society. The Committee have decided to undertake this work at once with promptness and energy, and all details will soon be definitely settled.

Such work will be commenced at once in the Argentine Republic, in Buenos Ayres or Rosario, possibly in both these cities. Spanish services and Sunday-schools, house-to-house visiting, colportage work, the distribution of suitable tract literature, and the advocacy of the Gospel in the native press, will be leading features of the work. Later on, mission day-schools will have to be opened. A missionary training-school will also be urgently needed, in which suitable native candidates may obtain some preparation for their work, for the bulk of the work of the evangelization of these lands will be done by native workers. To continue and extend the operations of the Society among the Indian tribes and among the English-

speaking settlers and sailors, and to efficiently prepare for this new work, about £5,000 are urgently needed, and also increased annual subscriptions. It may be mentioned here that a very hopeful feature of the new work is the probability that many of the centres would very quickly be self-supporting. All contributions to be sent to *The Secretaries*, The South American Missionary Society, 1, Clifford's Inn, Fleet Street, London, E.C.

The writer has recently been accepted by the Committee for evangelistic work in Spanish, and will be glad to receive invitations to address meetings, or to give any information on behalf of the Society.

And the Lord said, "Speak unto the children of Israel that they go forward." They obeyed, and the waters divided before them.

The Lord Jesus said to His Apostles, "Go, preach." They obeyed, and before them tyrants trembled, thrones were shaken, systems and empires fell.

Let us, in these the days of the Holy Spirit, go forward in obedience to the opportunity and claim these people for our King.

WILLIAM C. MORRIS.



ART. IV.—THE DIACONATE AS A PERMANENT ORDER.

Stanley's "Life of Arnold." Vol. ii., p. 151. Letter of Arnold to Stanley in 1839.

Archdeacon Hale, of London. Essay, published in 1850, "The Extension of the Service of the Diaconate as the best and most effectual method of increasing the efficiency of the Christian ministry so as to meet the wants of our Church." Charge, 1852.

Report of a Committee of Clergy of the Rural Deanery of Leeds, 1851, on "What are the best means of reclaiming our lost population?"

"The Extension of the Diaconate." A paper read at the Church Congress. Leeds, October 9, 1872, by Edward Jackson, M.A., Incumbent of St. James's, Leeds. London: Hamilton, Adams and Co., 1874.

"The Extension of the Diaconate." A paper read at the Ripon Diocesan Conference, Leeds, October 6, 1880, by C. H. Sale, M.A., Vicar of Kirby-on-the-Moor, Boroughbridge. Weighell, printer, Boroughbridge, 1880.

Critical paper on 1 Tim. iii. 12, 13, "Have Deacons any Inherent Claim to Further Preference as favoured by the ΚΑΛΟΣ ΒΑΘΜΟΣ of St. Paul?" By Jackson Mason, M.A., Vicar of Pickyhill, Thirsk, Yorkshire. London: W. Skeffington and Son, 163, Piccadilly, 1881.

Convocation of York. Report of the Committee on the Diaconate, presented February 14, 1882.

"Abeyance and Restoration of the Diaconate." By Henry Grove.

London: Church Press Company, 11, Burleigh Street, Strand. Third Edition, 1883.

"The Diaconate: an Ancient Remedy for Modern Needs." Two sermons by A. C. Downer, M.A., Vicar of Ilkley. London: The Church of England Book Society, 11, Adam Street, Strand. 1883.

Resolution of the Upper House of the Convocation of Canterbury, February 15, 1884. (See Ely Diocesan Calendar for 1897, p. 154.)

"The Status of Unbeneficed Clergy." A paper read before the Church Congress, 1896, by the Ven. W. Sinclair, D.D., Archdeacon of London. (See press reports of contemporary date.)

THE foregoing list of documents does not pretend to be a complete bibliography of the modern movement for the restoration of the diaconate as a permanent order. It is, however, a compendium of such pamphlets on the subject as the present writer is acquainted with. He would be grateful to readers of the *CHURCHMAN* who may know of others, if they would inform him of their titles and publishers.

In beginning to study the diaconate, we turn naturally to the sixth chapter of the Acts of the Apostles. We there read how the order sprang out of the inability of the Twelve to combine with the work of evangelization and pastoral superintendence of the Church, that of overseeing the daily provision for the temporal needs of the poorer members. At their instance, the Seven were selected by the whole body of the Church, and were ordained by the imposition of hands. Under their care the daily ministrations of food were duly served out to the widows, whether Hebrews or Hellenists, and we find them rendering important help to the Apostles in their spiritual work also. That the order was not destined to be temporary, or confined to the Church of Jerusalem, is shown by St. Paul's references to it in the Epistles to the Corinthians, the Romans, the Philippians, and Timothy.

The qualifications required in a deacon, at the institution of the order, by the Twelve ordaining Apostles, were that he should be "of honest report," and "full of the Holy Ghost and wisdom." Stephen, the leader of the band, is noted as being "full of faith" as well as "of the Holy Ghost." The qualifications of the Diaconate are more fully stated by St. Paul in 1 Tim. iii. 8-13, and it is noticeable that they are not of so exacting a nature as those demanded of the "bishop." In character the deacon was to be "grave," that is, free from levity and deserving of respect; "not double-tongued," that is, careful to avoid flattery, slander, and deceit; "not given to much wine," lest he should be brought under the dominion of the flesh; "not greedy of filthy lucre," as one who might safely be intrusted with the disbursement of the Church's alms. In personal religion he was "to hold the mystery of the faith in pure conscience," as one fully assured of the

truth of the Gospel he had received. In family life he was to maintain the same high standard of devotion, keeping his wife and children steadily under his own good influence. His reward was to be "a good degree," by which we must understand, not elevation to a higher order of ministry, but the esteem of the Church, coupled with the favour of God, "and great boldness in the faith."

The spiritual work allotted to the deacon, if we may infer it from the notices of Stephen and Philip in the Acts of the Apostles, was evangelistic as distinguished from pastoral. Philip, indeed, was called "the Evangelist." It would appear that the institution of the diaconate, in A.D. 33, through the blessing of God upon its work, issued in a considerable accession to the numbers of the Church.

It is likely that we may see a reference to the deacon in the "helps" of 1 Cor. xii. 28, written in A.D. 57; and the "ministrations" of Rom. xii. 7, written in A.D. 58. In Phil. i. 1, date A.D. 62, the deacons share with the bishops in St. Paul's dedication. The First Epistle to Timothy, already referred to, was probably written in A.D. 66. The New Testament notices of the diaconate, therefore, range at least from A.D. 33 to A.D. 66.

The deacon of a later period of Church history assisted in the administration of discipline, as the "eye" and "heart" of the bishop, and the title "archdeacon" carries within it a reference to the origin of the office it denotes. In the year 315 a canon of the Council of Neocæsarea prescribed that no Church should possess more than seven deacons, since such was the number at first appointed. This was one of the earliest of the steps leading to the present disproportionately small numbers of the deacons as compared with those of the presbyters.

The present system amongst ourselves of treating the diaconate merely as a novitiate for the priesthood has had the effect of still further reducing the number of working deacons in the Church of England. If we assume the number of assistant clergy to be what it was in 1882, viz., 5,640,¹ and the annual number ordained to be 750, we find that rather more than one in seven of these assistant clergy are deacons. The total number of clergy being about 24,000, only one in every thirty-two is a deacon.

This cannot be regarded as adequate to the needs of a population requiring a large increase of ministerial supply. The census of 1881 disclosed the fact that the population of

¹ I quote the figures given by Archdeacon Sinclair before the Church Congress of 1896, from a Parliamentary return.

England and Wales increases at the rate of 1,000 a day, a ratio since exceeded. This means, in effect, that the population of a considerable parish is weekly added to the responsibility of the Church. To supply these with a church, parsonage house, school, and endowment of £300 a year for a resident minister, would require £20,000 per week, and even then each incumbent would be left to minister alone to this large population unless further provision were made for an assistant curate. Such a sum cannot be looked for.

Nor can we look to an increase in the number of assistant curates as a remedy for this state of need, even if stipends could be found for them, for to increase unduly this class of clergy would be to condemn to hopeless poverty the very large number who then could never be promoted to benefices.

Nor will lay help meet the case, for, though it is of the greatest value and importance, and our laity must more and more be summoned to the aid of the clergy in the work of the Church, still, laymen are not qualified to do ministerial work, and it is ministerial work that is required.

The only other means by which the need can be supplied is by a considerable and systematic extension of the order of deacons. There must be many men, especially in our large towns, of independent means or supporting themselves by professions, who would be willing and qualified to perform the duties of the diaconate, and who, if enlisted in its ranks, would bring a great accession of strength to the ranks of the Church's ministry. In some cases it might be possible and desirable to offer a stipend, but ordinarily there would not be funds for this purpose. The examination imposed by the Bishop would naturally be less severe than that to which the candidate for holy orders has at present to submit. Some knowledge of Latin is required by the Canon, and a deacon should doubtless be well acquainted with the Scriptures, and have an intelligent knowledge of doctrine; but Greek would not be asked for, nor would any deep knowledge of Church history or pastoral theology be expected. In the judgment of the writer even Latin might be omitted, as being less requisite than in former days. The leading truths of the Christian religion will be required, as from one who will have to evangelize, though not to teach, and who will be the friend and helper of the poor.

The duty of the deacon, as defined in the Ordinal, is to assist the priest in divine service, and especially in the Communion; to read Holy Scriptures and homilies in the church; to catechize children; to baptize in the absence of the priest; to preach, if admitted thereto by the Bishop; and to search out the poor and sick for relief by the curate. He might also,

under the guidance of the incumbent, manage the charities, keep parish accounts, teach religion in the day and Sunday-schools, visit from house to house, hold cottage lectures, and give addresses in schoolrooms or in the open air, and thus relieve the incumbent of a multitude of details that at present tend to interfere with the discharge of his spiritual duties.

The deacon would not be licensed to preach in the congregation unless he were found to be specially qualified to do so, and then only when the priest is unable to preach himself. The deacon is not, by virtue of his office alone, an authorized teacher. As a preacher, he would not be called upon to feed the flock so much as to deliver mission addresses and other simple exhortations.

A staff of one or more deacons in every large parish, giving either the whole or a part of their time to their official duties, licensed by the Bishop and acting under the incumbent, is what we desire to see as a means of giving greater efficiency to the work of the Church. Many of those earnest laymen who have joined Diocesan or other Lay Helpers' Associations might be found suitable for promotion to deacons' orders. It would be understood that their diaconate should be permanent, though no pledge need be exacted of them that they should not seek priests' orders. The Bishop and his examining chaplains would take care that any deacons thus coming forward should be fully-equipped scholars, "men learned in the Word of God, perfect, and well expert in administration." In asking that the examination for deacons' orders should be simplified, we are careful to maintain a high standard for that of priests. And it would of course be required of all candidates for priests' orders that they should resign all secular callings, and devote themselves wholly to their spiritual work.

A suggestion has been made that the age for admission to the diaconate should be lowered from twenty-three to twenty-one. This does not merit recommendation, especially as the plan has already been tried in our Church and deliberately rejected.

Nor will the proposal to substitute sub-deacons, or minor orders, for deacons, meet the case, since these are not of the three great Scriptural orders of the ministry, and we must keep steadily in view that it is an increase of ministerial agency that we seek, and nothing that falls short of this will suffice.

No scheme can be propounded against which some difficulties may not be alleged or imagined. It is fortunate that those brought against the extension of the diaconate are so comparatively trivial. One of these rests upon a misunder-

standing of 1 Tim. iii., 12, 13, where "a good degree" is supposed to imply the higher order to which the deacon who has used his office well has, by doing so, purchased his right to be raised. But, as stated above, the *καλὸς βαθμὸς* does not mean a higher order of ministry, but a condition of acceptance before God and the Church. Another is the well-known legal disqualification of those in holy orders from engaging in trade (1 and 2 Vict., c. 106, s. 29). If this should be found to apply to the deacon, and not be confined to beneficed clergy exclusively, still there are very many callings and occupations, in which a man may find support, exempt from the provisions of the statute. Again, it has been thought that, if some deacons were permanent and others probationary, an invidious distinction would arise. But this is only what already exists in the other orders. We already have two classes of bishops, diocesan and suffragan; and two of priests, beneficed and unbeneficed. We feel no serious difficulty from these existing classifications, nor do we anticipate any from having two classes of deacons. Others have feared that with less highly-educated deacons, the social status of the clergy would be lowered. But the clergy already represent various degrees of social standing, and we believe that the deacons we propose to admit would quite hold their own with other clergy. Besides, we should require the same standard as at present, if not a higher one, from priests, from whom the incumbents of parishes are taken. Again, some fear that deacons would prove troublesome, and attempt to dictate their views to their incumbents. Most incumbents, however, are well able to maintain their authority over their assistant curates, even when the latter are in priests' orders, and we see no reason why there should be any greater difficulty in managing deacons. It must be remembered that the deacons we speak of are not the "deacons" of the dissenting chapel, who are supposed to rule the unfortunate minister with an iron rod; but men pledged to obey the bishop, holding his license, and placed definitely under the direction of the incumbent. They would, moreover, be removable in the same manner as assistant curates are at present. It appears to the writer that the irresponsible layman would be far more likely to give trouble to his incumbent than the responsible and disciplined deacon. A town vicar gains in influence and dignity by being surrounded by a large staff of curates. It would be the same with his staff of deacons. It seems almost too trivial to inquire whether the title "Reverend" would be used by the permanent deacon, and whether he would wear clerical attire. The opinion may be offered that he would do neither; but there is really no difficulty in the case.

The advantages that would follow the extension of the order may be inferred from what has already been said. The Church services would be conducted with more dignity and effectiveness, with a larger staff of clergy to take part in them, and this would especially be the case in the Holy Communion, which could be administered in a more solemn and orderly manner, and with greater expedition with a large body of communicants, than when only one or two clergy have to sustain the entire service. The Occasional Offices, which offer most important opportunities for impressive ministrations, owing to their personal character, could be much more solemnly performed. Parochial Home Missions, cottage lectures, open-air preaching, Bible classes, domiciliary visitation, would all receive an impetus. Religious instruction in day-schools—a most important and not always well-employed opportunity—might be indefinitely advanced, and Sunday-schools could be better managed. Candidates for Confirmation would be better sought, and brought under instruction.

The temporal functions of the deacon would provide for the better care of the sick and poor, and the parochial deacons would form a useful council to prevent the abuse of charity by the undeserving. Hospitals, orphanages, workhouses, gaols, would all in turn profit by the visits of the deacon.

Church services might be multiplied, districts better broken up for visitation, non-churchgoers brought up to the House of God, lapsed communicants recovered, funds raised for Church purposes increased year by year, dissenters welcomed home again to the National Church, Church people strengthened in their allegiance, young men and women watched over at the critical period of life, the machinery of the parish effectively driven, the incumbent relieved of a mass of entangling secular detail, including, we may hope, much of the work of collecting subscriptions, and set more free for his own more important work of preaching, teaching, shepherding and organizing.

Happily there is not, so far as is known to the writer, a shadow of party bias, one way or another, about this question, nor is there any reason why Churchmen of all shades of opinion should not unite to urge on the extension and practical use of the diaconate.

The question has engaged the attention of the Bishops of the Church, and the proposal for a permanent diaconate has received their formal approval. On February 15, 1884, the Upper House of Convocation passed the following resolution :

“That this House is of opinion that in view of the overwhelming need of increase in the number of the Ministry, and

the impossibility of providing sufficient endowments for the purpose, it is expedient to ordain to the office of Deacon men possessing other means of living who are willing to aid the Clergy gratuitously, provided that they be tried and examined according to the Preface of the Ordinal, and in particular be found to possess a competent knowledge of the Holy Scriptures, of the Book of Common Prayer, and of Theology in general; provided also that they be in no case admitted to the Priesthood unless they can pass all the examinations which are required in the case of other candidates for that office, and that they shall have devoted their whole time to Spiritual labour for not less than four years, unless they are graduates before they present themselves for these examinations."

A note to this resolution in the Calendar of the Diocese of Ely states: "The Bishop is prepared to receive candidates for Deacons' orders under the terms of the above resolution. They need not be graduates. They will be required to pass the same examination as other candidates for Deacons' orders, except that Greek will not be required, the New Testament, like the Old, being taken in English. They will be required to have some knowledge of Latin in accordance with the Thirty-fourth Canon."

It will be seen how very great a distance on the road to the realization of the diaconate we are carried by the terms of the foregoing resolution; and, although thirteen years have passed since it was agreed on without any great extension of the order having taken place, we may well thank God and take courage.

Why has not the resolution of the Bishops been more widely acted on? Probably because it has been inadequately brought home to either the clergy or the laity. The first candidate in the diocese of Ely under the terms of this resolution is to present himself for examination this year. It is a circumstance of happy augury. Let us trust that many more may soon follow.

May we not humbly and respectfully entreat the Bishops, our fathers in God, to make more widely known their willingness to receive and ordain candidates for the permanent diaconate, to give the scheme they have already approved, and for which they have stated the need, their active and authoritative support, not to allow it to be supposed that it is merely a permissive arrangement that has been wrung from them reluctantly by way of concession, but themselves, so far as may be, to seek out suitable candidates and encourage them to come forward. If the view of those who have

long and ardently waited for the realization of the diaconate as an integral, permanent, living order in the Church of England, be not a dream, they will have every reason to be satisfied with the experiment, and we shall be appreciably nearer the time when the great towns and cities of our English land shall be won for Christ.

A. C. DOWNER.

ART V.—THE INDIAN FAMINE OF 1897.¹

IT is strange that so little is known amongst the people of England about that vast empire which so properly gives the Imperial title to the Sovereign of this country. It is fortunate, indeed, that it is beyond the range of party politics, and that its administration is a notable example of high and pure government. It is a happy thing to feel sure that whichever way the vast and teeming electorate of the labouring classes in town and country at home should vote, that greatest dependency of our Crown would continue calm and undisturbed under the sway of an unchanging system of wise, strong and stable government. But we should have thought that the fact that it has fallen to the lot of the throne of Great Britain to rule 288,000,000 of human beings in the most famous and romantic of all empires, would have stimulated in a far greater degree the imagination and the interest of our fellow-countrymen. The empire of India, not including Baluchistan, has 1,600,000 square miles. From Gilgit, its most northern station, to Cape Comorin, in the south, the distance exceeds 2,000 miles. Hardly less is the breadth of those vast territories from Kurrachee, on the west, to Assam, on the east. Its mountains are the highest and most splendid in the world, clothed at their feet with tropical vegetation, and rising into peaks of dazzling glory, the snow-clad mothers of giant rivers, the inexhaustible source of the wealth of the mighty provinces below. Of its three greatest streams, the Indus is 1,800 miles long, the Ganges 1,600, the Bramapootra 1,500. Its magnificent primæval forests are rich with the most precious woods. Its wonderful crops are the pride of the vegetable kingdom. Its mines of jewels, gold and silver, are the proverb of the world. Its cities are amongst the largest and most beautiful that can invite the admiration of the

¹ "The Famine in India," by G. W. Forrest, Director of Records, Government of India. London: H. Cox, E. C.

traveller. Calcutta has 978,000 inhabitants, Bombay 821,000, Madras 452,000, Hyderabad 415,000, Lucknow 273,000, Benares 219,000. Its architecture is incomparably beautiful, its arts and manufactures unsurpassed in skill and delicacy by those of any other civilized nation whatever, the taste of its inhabitants unrivalled. It is the richest land on which the sun looks down, a land of romance and marvel.

Its history is no less strange. Two thousand years before the birth of our Lord a branch of the race of which we ourselves are an offshoot descended from the plains of Central Asia and settled in the Punjab. They were a pastoral and agricultural people; their form of government was patriarchal, and the offices of prince and priest were united in the same person. It was some centuries before they spread over the whole peninsula. From the Laws of Manu we obtain a picture of Indian society during the 800 years before Christ.¹ Although the primitive simplicity had disappeared, and religion had fallen into the hands of the priestly caste, the Brahmans, there was much quiet happiness in the life of the village communities. In the seventh century B.C. Sakya Muni preached his new philosophy of Buddhism, which in 300 years became the national religion, and for 1,000 years existed side by side with Brahmanism. Its followers in India are not now numerous, but it flourishes in Nepaul, Burma, Ceylon, China and Japan.

Then came those cruel and terrible waves of invasion which, until the peaceful dominion of the British Crown, have in succession devastated those fair provinces. First came Alexander the Great in 327 B.C. The accounts of Greek and Chinese writers of the period testify to the prosperous condition of the country before these weary irruptions, to the absence of slavery, and to the brave, sober, truthful, harmonious condition of the inhabitants. Next came the Scythians, between 126 B.C. and 544 A.D. The Arabian invasions began in 664 A.D., and during five centuries Mahometan Afghan kings had power in Hindustan. In 1206 they took Delhi. In 1294 they invaded the Deccan. Mogul or Mongolian hordes made the next irruption. In 1398 the famous Tamerlane burst into India at the head of a mighty host and seized the capital. The Mogul Empire was founded in 1526, and lasted 200 years. The famous emperors were Baber, Akbar, Shah Jehan, and Aurungzeb. The most terrible of all invaders came in 1738—Nadir, Shah of Persia,

¹ It was to the middle of this period that the mention of India in the Book of Esther belongs. Ahasuerus was the famous Xerxes, and we know from Herodotus that his one hundred and twenty provinces included some of the north-western territories of Hindustân.

who slew more than 100,000 of the inhabitants of Delhi, and carried off fifty millions sterling of treasure. The Mogul power was followed by that of the Mahrattas, a native race, who, with the Pindaris, a horde of freebooters who followed in their train, were a scourge to the country, and it was not till both Pindaris and Mahrattas were overthrown in 1818 by Lord Hastings that India at length knew the blessing of internal peace.

I have given this rough and rapid sketch of Indian history in order to recall the fact that our rule has, at any rate, obtained for these great peoples the incalculable advantage of security at home and abroad which they had. I am not going to trace the growth of the East India Company from its small and almost accidental beginning in the reign of Queen Elizabeth to the present mighty and beneficent empire. I have not space to speak of the inevitable circumstances which led successively to the conquests of Clive, Warren Hastings, Lord Cornwallis, the Marquis Wellesley, the Marquis of Hastings, Lord Ellenborough, Lord Hardinge, Lord Dalhousie, and Lord Dufferin. Step by step we were led by the march of events, the jealousies and internal feuds of incompatible native races, to assume the sovereign power. Peace such as was never known before has been established amongst those warring nations, and by British enterprise, energy, invention, and skill, the available wealth of the country and the population have both been enormously increased. The most unswerving justice has taken the place of oppression and bribery; government according to the most enlightened principles of law has succeeded to a capricious despotism; instead of contented acquiescence in ancient evils, there has come a widespread desire for progress and for the continuous improvement of the condition of the people. By the universal introduction of a high standard of systematic education, and from contact with the self-restraint, the equity, the high principle, the intelligence and learning of the West, the elevation of the customs, habits and thought of India has been incalculably great. Whatever mistakes we may have made, and whether all the steps in the advance of the consolidation of our empire were justified or not, there can be no question now of the gratitude and loyalty of the princes and peoples of India for the peaceful and benignant dominion of the English Imperial Crown.

A mighty famine has arisen in extensive and populous provinces of our Indian Empire,¹ and we are once more

¹ "The Famine in India," by G. W. Forrest, Director of Records, Government of India.

reminded of the liability of that vast and various continent to a recurrence of the greatest of all the calamities which visit and waylay the life of man. Mr. Forrest gives us a catalogue, awful in its simple brevity. Since the commencement of our rule there have been no less than eighteen famines, and fourteen during the present century. Regarding those which occurred before our advent, we have not sufficient data to construct an accurate list, for the records of them are misty and indefinite. They tell, however, of vast mortality, of tracts of great extent left without inhabitants, of destructive pestilence following in the wake of famine.

In 1770 an extremely severe famine afflicted Lower Bengal and Behar. The pressure of this visitation was felt in all the northern districts of Bengal as early as November, 1769. Large numbers of people, after vainly endeavouring to obtain subsistence from leaves and the bark of trees, perished miserably of starvation, and the fields and highways were strewn with dead bodies. We read of "many hundreds of villages entirely depopulated," and it was officially computed at the time that about one-third of the population, or ten millions of people, perished. In many cases the starving objects sustained themselves with the flesh of forbidden and abhorred animals, and there were instances in which the child fed on its dead parents and the mother on her child.

Thirteen years after, another great famine ravaged Hindostan from the Punjab to Bengal. That it proved terribly severe is apparent from its historical importance in the annals of India. A new era and a new population seem to reckon from that date—the native year of Sambut, 1840. Of the desolation caused by it in Bengal, Warren Hastings was an eye-witness. "From Buxar," he wrote, "to the opposite boundary, I have seen nothing but traces of complete devastation in every village."

In 1803 a famine struck so severe a blow at the prosperity of certain districts of the Bombay Presidency that sixty years later the traces of its ravages were still visible in the ruins of deserted villages and districts lying waste.

In 1833 a most severe famine afflicted the Madras Presidency. The total population severely affected was about five millions, and the area about 38,000 square miles. The Government seems to have been taken by surprise, and the most fatal of all blunders made; the severity of the calamity was not recognised till too late. Very little was done to relieve distress except by the distribution of gratuitous food in the towns to which these sufferers from starvation flocked. It was estimated that in the Gantur district alone 200,000

persons died out of a population of 500,000. Hence the famine is known as the Gantur famine.

In the frightful famine of 1837 in the North-Western Provinces, it was held to be the duty of the Government to offer employment to those who could work, but that the relief of the helpless and infirm members of the population was the business of the charitable public. Private charity has, however, not the organization for providing relief for every class of a famine-stricken population. The pangs of hunger compelled mothers to sell their children, and crowds of persons, the picture of misery and despair, crawled about the towns begging for a morsel to eat.

In the year 1861 the North-West was again sorely smitten by famine, and it is calculated that 800,000 people died from want and the great epidemics which almost invariably come in the train of famine. The following few plain words describe the state of the population: "They were one and all starving, and the majority were skeletons from atrophy." This famine is the first of which any clear official narrative has been preserved, and Colonel Baird Smith's report on it is a State paper of great value.

In the year 1866 a disastrous famine swept over the province of Orissa, and the management of that calamity is a grave blot on our administration. Timely measures were not taken to meet the evil when the famine threatened the country, nor, indeed, when it deepened in intensity. A third of the population were allowed to whiten the fields with their bones. Nearly a million persons perished. The horrors of the Orissa famine touched the heart and roused the conscience of the English people, and the principle was laid down that human beings must not be allowed to perish for lack of food.

The famine of Behar, in Southern India, in 1876-78, both in respect of the area and population affected, and the duration and intensity of the distress, proved to be the most grievous experienced on British soil since the beginning of the century. How grievous it is difficult for the mind to grasp. The Famine Commissioners state in their report that the mortality exceeded $5\frac{1}{2}$ millions. The late Sir James Caird, one of the Commissioners, wrote: "The people of England can hardly realize the loss by death in the last Indian famine. Upwards of 5,000,000 of human beings, more in number than the population of Ireland, perished at that miserable time. If the people of this vast Metropolis, with the millions in its neighbourhood, were all melted away by a lingering death, even this would not exceed in numbers the loss of India. A result so fearful in extent, and so heart-rending in its details, was brought about by want of timely

preparation to meet a calamity which, though irregular in its arrival, is periodical and inevitable."

Once more the periodic and inevitable scourge has smitten the land. According to the latest official information, says Mr. Forrest, famine was felt or expected over districts inhabited by about 37,000,000 people, while more or less distress was feared over other tracts containing 44,000,000. The whole area affected by the failure of the crop is 285,700 square miles, and the population amounts to 81,419,000. The area of the whole German Empire is 211,168 square miles, and the population 49,428,470. Therefore, if we can conceive that every person in Germany and nearly every person in France was suffering from want of food, we can form some conception of the calamity which has stricken our Indian Empire. In the Punjab, the area affected by the failure of the crop is 46,900 square miles, and the population amounts to more than $10\frac{1}{2}$ millions. The martial qualities of one section of the population, the Sikhs, has given rise to the erroneous idea that they form the bulk of the inhabitants of this province. But in the Punjab, in round numbers there are $11\frac{1}{2}$ millions of Mahommedans, $7\frac{1}{2}$ millions of Hindus, and less than $1\frac{1}{2}$ million Sikhs. In the North-Western Provinces the affected area is 76,800 square miles, and the population amounts to more than 57,000,000, or about 1,000,000 less than the whole population of France. The population chiefly consist of industrious cultivators, and are a peasantry whom any Government might be proud to reckon among its subjects. In the Central Provinces, which include the greater portion of the table-land of India, the area affected is 73,400 square miles, and the population amounts to more than 8,000,000. The larger distressed districts of the Bombay Presidency contain a total area of 52,300 square miles, and a population of more than 9,000,000, mainly consisting of hardy, intelligent, Mahratta peasants. In Madras the area affected is 8,500 square miles, and the population, chiefly composed of Tamil and Telugu ryots, amounts to a little more than 1,000,000. In Bengal the area affected is 16,600 square miles, and the population amounts to about $13\frac{1}{2}$ millions. From the Punjab to Bengal, from the North-Western Provinces to Bombay and Madras, sterility and indigence overspread the face of once flourishing provinces. The vocation of the peasantry is gone for a time. There is no working or tending wanted for the withered crops. There is no harvesting to be done. The fields cannot be tilled for lack of moisture. The plough is unemployed, and the oxen, mere masses of bone, are straying in quest of fodder.

The Government of India, warned by former failures and fortified with accumulated experience, has been for many years increasing the means of transport between one part of

India and another by railways and canals, so that one province with abundant produce can supply the markets of districts affected by want. It has also been promoting irrigation, so that larger amounts of grain can be raised.

I cannot describe the rules and codes established for combating famines, the order for mobilization of the whole scheme in October last, the suspension of the land revenue, the large relief-works at great centres, the small relief-works for those at home, the relief in their own homes given to women, the system of medical inspection, the famine camp, hospitals, poorhouses, kitchens, and provision for the children. The preparations of the Indian Government seem to have been most complete.

But there is the utmost need, Mr. Forrest reminds us, and the most ample scope for the operation of private charity outside the definite task of saving people from starvation which Government, and Government alone, must perform. As guardian of the public purse, and in view of the magnitude of the calamity, Government is obliged to limit its assistance to what is absolutely necessary for the preservation of life, and the contributions of individuals can be well employed in supplementing the subsistence ration of the State. It can dispense small comforts, whether of food or of clothing, to hospital patients, the young, the aged, and the infirm. The feeling of the sacredness of domestic privacy is intensely strong in India, and private charity can be of the greatest service in relieving the numerous poor but respectable persons who will endure almost any privation rather than apply for Government relief. Again, every famine leaves behind it a number of waifs who have lost or become separated from those who should be responsible for them, and private charity can provide for the future maintenance of the fatherless and the orphan. Private charity can be of the greatest use in supplying, after the famine has come to an end, capital for a fresh start in life to those who have lost their all in the struggle. The effect of a season of famine in India is not merely to entail on its population a terrible amount of loss of life or temporary suffering, but to thrust back prosperity for an indefinite number of years. Multitudes of well-to-do men, in addition to all their misery and loss of health, will be oppressed with a load of debts from which they may never recover. From the position of men of substance they have sunk into that of beggars, from free men they have been degraded into the slaves of the money-lender, the worst form of slavery in the world.

The money, Mr. Forrest assures us, will be most carefully distributed. A complete scheme has been issued by the

Government for the organization of patriotic and enlightened committees in every part affected; to secure that the help of the generous public shall reach its proper aim without the subtraction of even the least sum.

And now, as the Viceroy remarked in a recent speech, "a charitable movement can be prosecuted in India and England, or elsewhere, for a common cause in which all can co-operate." A meeting was held in Bombay under the presidency of the Governor, and the natives of the Western capital, threatened with ruin in its worst form, have given a fresh proof of their great generosity. A meeting was held in Calcutta under the presidency of the Viceroy, and has been followed by a meeting in London. And the time has come for the whole British nation to do what the whole British nation has done before: give freely to mitigate the sufferings of their fellow-subjects. Though there are some gleams of hope for the future, the misery and want are intense. "It is," to use the words of Burke, "a people in beggary; it is a nation which stretches out its hand for food." Those who reside in opulent England can have but a faint idea of the suffering caused by famine. The word has almost lost its original meaning in highly civilized countries, but it has all its old import in India. Sore now is the famishment in the land, and the call upon us is authoritative. It is a matter which concerns our public interest and our national reputation. Whoever subscribes towards the relief of our fellow-citizens in India, smitten with the plague of hunger, furnishes a proof to the world that we deserve the superintendence of our great Eastern Dominion.

We thank Mr. Forrest for the careful and impressive statistics of his timely pamphlet, which we have reproduced in the latter part of this article.

WILLIAM SINCLAIR.



ERRATA.—By a rare oversight, which we much regret, Mr. Hathaway did not receive a proof copy of his paper that appeared in our last issue. For accuracy's sake, he begs us to state that the Rev. John Tucker was not a member of Christ Church, Oxford (p. 292), but Fellow of Corpus Christi College; and that Canon Jackson was Incumbent of St. James', Leeds (p. 294). For "*Karpachi*" (p. 297) "*Karachi*" should, of course, be read.

Review.



A Brief Declaration of the Lord's Supper. By NICHOLAS RIDLEY. Edited by Principal MOULE. London: Seeley and Co. 5s. Pp. 314.

IT is extremely interesting for all theological students, whatever view of the Eucharist they take, to have in their hands the teaching of the learned divine, Ridley, Bishop of London, who influenced in this matter the minds of the Reformers and the doctrine of the English Prayer-Book more extensively than any other.

Dr. Moule gives us a careful and valuable biographical sketch, in 72 pages. Then follows "A Breve Declaration," in the original spelling, composed by Ridley in prison at Oxford not long before his death. To this are appended Prefatory Notes and Additional Notes.

There are six important Appendices: 1. "The Book of Bertram," referred to by Ridley in one of his Disputations, Bertram being Ratramnus, the learned monastic theologian of Corbie in the ninth century. 2. An abridged rendering of Bertram. 3. The "Historia Controversiæ Sacramentariæ" of Lavather, of A.D. 1563. 4. Ridley's "Eucharistic Doctrine at Large." 5. Wyclif "On the Eucharist." 6. "The Treatise on Spiritual Eating," by Johannes Ferus, a Franciscan theologian of the sixteenth century at Mainz. The whole forms a thoroughly scholarly complete volume, an important contribution to our knowledge of Reformation literature and theology, which would be a worthy companion on lists of selected theological works to Waterland's Treatises on the Eucharist.

The following are some of the chief points of Ridley's doctrine :

1. *Of Transubstantiation.*

"If it shall be found that the substance of bread is the natural substance of the Sacrament, although for the change of the use, office, and dignity of the bread, indeed sacramentally is changed into the body of Christ, as the water in Baptism is sacramentally changed into the fountain of regeneration, and yet the natural substance thereof remaineth all one, as was before: if (I say) the true solution of that former question (whereupon all the controversies do hang) be that the natural substance of bread is the material substance in the Sacrament of Christ's blessed body: then must it needs follow of the former proposition (confessed of all that be named to be learned, so far as I do know in England), which is that there is but one material substance in the Sacrament of the body, and one only likewise in the Sacrament of the blood, that there is no such thing indeed and in truth as they call Transubstantiation" ("Breve Declaration," p. 108).

2. *St. Augustine on Figures.*

"If the Scripture doth seem to command a thing which is wicked or ungodly: or to forbid a thing that charity doth require: then know thou that the speech is figurative. And for example he bringeth the saying

of Christ in the viith chapter of St. John : 'Except ye eat of the flesh of the Son of Man, and drink His blood, ye cannot have life in you': it seems to command a wicked or an ungodly thing. Wherefore it is a figurative speech, commanding to have Communion and fellowship with Christ's passion, and devoutly and wholesomely to lay up in memory that His flesh was crucified and wounded for us" ("De Doctrinâ Christianâ," iii. 16; "Breve Declaration," p. 127).

3. *The Sacrifice of the Mass.*

"But the Sacrament of the blood is not to be received without the offering up and sacrificing thereof unto God the Father, both for the quick and for the dead: and no man may make oblation of Christ's blood unto God but a priest, and therefore the priest alone, and that but in his Mass only, may receive the Sacrament of the Blood.' And call you this, Masters, *Mysterium Fidei*? Alas, alas, I fear me this is before God *Mysterium Iniquitatis*, the mystery of iniquity, such as St. Paul speaketh of in his Epistle to the Thessalonians. . . . This kind of Oblation standeth upon Transubstantiation, his cousin german, and they do both grow upon one ground. To speak of this Oblation, how much is it injurious unto Christ's Passion? How it cannot, but with high blasphemy and heinous arrogancy and intolerable pride be claimed of any man, other than of Christ Himself: how much and how plainly it repugneth unto the manifest words, the true sense and meaning of Holy Scripture in many places, especially in the Epistle to the Hebrews!" ("Breve Declaration," p. 131).

4. *Origen on the Symbolical Body.*

"If anything enter into the mouth, it goeth away into the belly, and is avoided into the draught. Yea, and that meat which is sanctified by the Word of God and prayer, concerning the matter thereof, it goeth away into the belly, and is avoided into the draught. But for the prayer which is added unto it, for the proportion of the faith, it is made profitable, making the mind able to perceive and see that which is profitable. For it is not the material substance of bread, but the word which is spoken upon it, that is profitable to the man that eateth it not unworthily. And this I mean of the typical and symbolical (that is, sacramental) body" (Origen on Matt. xv. ; "Breve Declaration," p. 144).

5. *St. Chrysostom on the Mystical Body.*

"If it be a fault to translate the hallowed vessels, in the which is contained, not the true body of Christ, but the mystery of the body, to private uses, how much more offence is it to abuse and defile the vessels of our body?" (St. Chrysostom, "Hom. IX. on St. Matthew" (imperfect); "Breve Declaration," p. 131).

6. *Theodoret on Christ's Allegorizing.*

"He that calleth His natural body corn and bread, and also nameth Himself a vine-tree, even He the same hath honoured the symbols (that

is, the sacramental signs) with the names of His body and blood, not changing indeed the nature itself, but adding grace unto the nature" (Theodoretus, "Contra Eutichen"; "Breve Declaration," p. 156).

7. Tertullian.

"Jesus made the bread, which He took, and distributed to His disciples, His body, saying: This is My body, that is to say, a figure of My body" (Tertullian, "Against Marcion," Book IV.; "Breve Declaration," p. 160).

"God did not reject bread, which is His creature, for by it He hath made a representation of His body" (Tertullian, "Against Marcion," Book I.; "Breve Declaration," p. 162).

8. St. Augustine on Metaphorical Language.

"Christ did admit Judas into the feast, in the which He commended unto His disciples the figure of His body" (Augustine on Psalm iii.; "Breve Declaration," p. 165).

"Was Christ offered any more but once? And He offered Himself. And yet in a sacrament, or representation, not only every solemn feast of Easter, but also every day to the people He is offered; so that He doth not lie that saith: He is every day offered. For if sacraments had not some *similitudes, or likeness*, of those things whereof they be sacraments, they could in no wise be sacraments; and for their *similitudes, or likeness*, commonly they have the names of the things whereof they be sacraments. Therefore, as, after a certain manner of speech, the sacrament of Christ's body is Christ's body, the sacrament of Christ's blood is Christ's blood, so likewise the sacrament of faith is faith" ("Epistle to Bonifacius," 23; "Breve Declaration," p. 166).

9. Gelasius.

"The sacraments of the body and blood of Christ which we receive are *godly things*, whereby and by the same we are made partakers of the Divine nature, and yet, nevertheless, the substance or nature of the bread and wine doth not depart or go away" (Gelasius, "Contra Eutichen"; "Breve Declaration," p. 171).

These quotations are enough to show the scope and importance of the work. There is only room for one more, from Appendix IV., "Ridley's Eucharistic Doctrine": "I know that all these places of the Scripture are avoided by two manner of subtle shifts: the one is, by the distinction of the bloody and unbloody sacrifice, as though our unbloody sacrifice of the Church were any other than the sacrifice of praise and thanksgiving, than a commemoration, than a showing-forth and a sacramental representation of that one only bloody sacrifice offered up once for all" (p. 285).

A study of this learned and temperate work will clear up ambiguities, correct thought, and cut off extravagances on both sides.

WILLIAM SINCLAIR.

Short Notices.

St. William of Norwich. By A. JESSOP and M. R. JAMES. Pp. 303. Cambridge University Press.

THE mediæval historian, Thomas of Monmouth, left a MS. of the life of the boy said to have been put to death by Jews in the reign of King Stephen. In A.D. 1700 a library was bequeathed by a Fellow of Trinity, Cambridge, to Brent Eleigh, in Suffolk. In 1889 the University bought seven MSS. from the trustees of this library, and one of them contained this curious biography. It strongly illustrates ecclesiastical life in the reign of Stephen. Certain points are noticeable. Every priest whom Thomas names is a married man. When Thomas wrote, the practice of auricular confession had not been made obligatory, nor had the indicative formula of absolution come into use; but there was much more education of a certain kind among all classes than might have been expected, and there was a good deal of money changing hands. The edition is a delightful specimen of scholarly completeness. Dr. Jessop writes chapters on Thomas à Monmouth, the Benedictine Priory at Norwich, East Anglia in the reign of Stephen, and the Norwich Jews. Dr. James gives chapters on the MS., text, and history of the book, the legend, the worship and pictures of the boy. The canonized boy's life and miracles are contained in seven books carefully and ably translated.

The Birth and Boyhood of Jesus. By DR. PENTECOST. Pp. 399. Price 6s. Hodder and Stoughton.

This volume contains twenty sermons delivered extemporarily, transcribed from shorthand, and corrected. They are rich in original thought, variety of illustration, spiritual insight, and loyalty to the Catholic faith.

Grace abounding in the Forgiveness of Sins. By DR. PENTECOST. Pp. 174. Downey.

This volume contains the teaching for the month of June, 1896, to the congregation of Marylebone Presbyterian Church. The sermons were found very helpful to a large number of persons, and there can be no doubt that this publication will be widely useful. Dr. Pentecost is a Gospel preacher of the most earnest and simple type, with a singular power of arresting the attention and touching the heart. Christianity is with him, as it was in the New Testament, a religion of redemption.

Personal Consecration. By HUBERT BROOKE. Pp. 172. Price 2s. 6d. Nisbet and Co.

This is one of Messrs. Nisbet's series on "The Deeper Life," and is full of ripe spiritual experience and fruitful suggestion. Although young clergymen should not imitate too closely, this volume will give them an idea of the subjects and the treatment most effective in building up the Church of Christ amongst the people whom they are appointed to serve.

A Concise Manual of Baptism. By J. HUNT COOKE. Pp. 128. Price 2s. Baptist Union.

This is a very fair and temperate statement of the case for the Baptist communion, who reject infant baptism. The authority for infant baptism is generally based on the difficulty of pointing out when the practice began, on the corresponding rite of circumcision in the Jewish Church, on our Lord's blessing little children, and on the authority of the early

Fathers. St. Irenæus, who was born A.D. 97, and had sat at the feet of Polycarp, the disciple of St. John, speaks of our Lord coming into the world in order that through Himself He might save all men—infants and little ones, and children and youths and elders—even all who through Him are born again unto God; and again, Tertullian, who was of full age before the death of Irenæus, says that the baptism of infants was a common practice of the Church in his own time, towards the close of the second century. With characteristic freedom he expresses his own opinion that the practice might wisely be altered, but never speaks of it as an innovation. Origen clearly believed that it was from the Apostles that the Church had received the tradition to baptize infants. Clement of Alexandria, again, speaks of “children drawn up out of the water.” There is no doubt that in the centuries when the Church was still prosecuting the conversion of the world from paganism and heathenism, many persons deferred baptism till they were fully persuaded, as is now the case in foreign missions; but the evidence quoted is quite sufficient for establishing the practice of baptizing the children of Christian parents. This work may be useful in pointing to the propriety of having a laver for immersion in certain central churches, and also as a protest against promiscuous baptism without faith or godliness amongst either parents or sponsors. There is an immersion laver at Holy Trinity, Marylebone, and one is to be erected in Lambeth Church in memory of Archbishop Benson.

Be True (Sermons to Boys). By the Rev. NORMAN BENNETT. Pp. 108. Price 2s. Elliot Stock.

Mr. Bennett has been appointed by the Church Parochial Mission Society to be Missioner to the Public Schools of England. This is a most difficult and critical task, but Mr. Bennett himself is so thoroughly in earnest, so manly and simple, that he is evidently just the man for the work. He has received a very kind welcome from most of the public schools in the kingdom. The present volume contains sermons preached at Canterbury, Warwick, Leamington, Dover, Dulwich, and Rugby. There is no attempt at sensationalism, but the teaching is direct and scriptural, and the manner brisk, pointed and brief. The sermons will be useful to others who have to address boys, and Mr. Bennett's Mission should prove a very wholesome adjunct to public school life.

The Voice of the People. By the Rev. FRANCIS BOURDILLION. Pp. 160. R.T.S.

This is a series of twenty charming, homely, and vivid papers on popular and current proverbs. All Mr. Bourdillion's work shows knowledge of human life, sympathy with the people, and a thorough grasp of the teaching of Christ.

Sunday-school and its Relations. Pp. 79. Price 1s. S. S. Union.

This little volume contains practical papers by different writers; amongst them are Professor Marcus Dods, Principal Simon, and the Rev. A. R. Buckland, Chaplain of the Foundling. The subjects are: Relations to the Home, to the Church, to Amusements, to Athletics, to Temperance, to Modern Biblical Criticism, and to the Business of Life. The questions suggested by Modern Biblical Criticism are treated with great frankness by Professor Marcus Dods, who lays down that all teachers would be wrong in suggesting critical doubts, that no teacher must teach what he does not believe to be true, and that if, for instance, the teacher does not believe the intention of the early chapters of Genesis to be verbally and literally taken as scientific fact, he must tell the children, if they ask, that they are allegories with a spiritual meaning.

Charles Vickery Hawkins. By WADDINGTON, INSKIP and MOULE. Pp. 256. Price 5s. Hodder and Stoughton.

In 1893 died at King's College, Cambridge, a very brilliant and promising scholar, who was justly styled one of the most remarkable Cambridge personalities of our own day. His father was a carpenter, and the boy gained an Exhibition at King's from Plymouth Grammar School. He was the founder of the Boys' Christian Union, and had a marvellous influence in the university both amongst his own contemporaries and the younger Dons. He was one of the leaders of the wonderful revival of Evangelical and spiritual religion amongst the undergraduates at Cambridge in recent years, and his biography will be an inspiration to all young men who feel the impulse of spiritual life in difficult surroundings.

Charles Pritchard. By ADA PRITCHARD. Pp. 322. Seeley and Co.

From 1870 to 1893, when he died, the Savilian Professor of Astronomy at Oxford was a well-known and highly-respected figure. He took his degree at St. John's College, Cambridge, of which he was a Fellow. After some years as a schoolmaster, and eight years at Freshwater, Isle of Wight, he was in 1870 elected to the distinguished Professorship which he held with conspicuous ability till his death. An account of his theological works is given in forty-one pages by the Bishop of Worcester, and of his astronomical work in a hundred pages by his successor, Professor Turner. The whole makes an admirable memorial of one who was at once a faithful believer, a great teacher, and a recognised scientific authority.

Diocesan Histories: Chester. By Prebendary MORRIS. Pp. 256. S.P.C.K.

The history of a diocese illustrates the history of the Church at large, and is of general interest beyond the diocese itself. To trace in local districts the result of the central policy of the government of Church and State is a fascinating study. Prebendary Morris, who was chaplain to the Duke of Westminster at Eaton, and is now Vicar of St. Gabriel's, Pimlico, has done his work with a thorough knowledge, excellent judgment, and a vivid pen.

The Art of Extempore Speaking. By the Rev. HAROLD FORD. Pp. 104. Elliot Stock.

Mr. Ford, the rector of a remote country parish, has made a study of this subject, and is already the author of "The Principia of Vocal Delivery." Mr. Ford believes that fluency is attainable. The first essential is clearness or vividness in the mind, and he suggests three modes of exercise—translation, reading aloud, and substitution. There is no doubt that men differ in the widest possible degree in memory as in other mental gifts, and memory is a great help to fluent speech; but at the same time diligent practice will compensate for much original deficiency. Even circumstances will vary greatly; those, for example, who live alone and seldom talk, will experience much more difficulty in expressing themselves than those who live in families where conversation is constantly running. Mr. Ford's book is eminently practical, and we cordially recommend it to the rising generation of the clergy.

Inspiration. By the Rev. SYDNEY FLEMING. Pp. 30. Price 6d. Croydon: Lemon and Son.

We have here four short lectures containing an energetic protest against the theory of verbal inspiration, and considerably widening the scope of the word altogether. There is no doubt that the theory of literal or verbal inspiration has caused many difficulties and weakened the faith of many. St. Paul's view, that inspiration was given for teaching,

for reproof, for correction, and for instruction in righteousness, that is, for the inculcation of moral truths, is now generally accepted as the true theory. In a supreme sense, Scripture is inspired as revealing the will of God for man's salvation; and in a secondary sense, all good thoughts are inspired by God, as the Father of Lights, from whom cometh every good and perfect gift. This is the theory elaborated by Mr. Fleming.

Questions on the Church Catechism. By the Rev. FRASER HANDCOCK. Pp. 206. Home Words Office.

These questions, originally prepared with great carefulness for the use of the Sunday-schools at St. Luke's, Redcliffe Square, are in two parts—one for junior, and the other for senior classes. They are thoughtful and accurate, and should prove a safeguard against many of the mistakes which are made in the present day by going to authorities other than the Prayer-Book.

Missionaries in the Witness-Box. Pp. 168. Price 1s. 6d. C.M.S.

Archbishop Temple in the last year of his London Episcopate urged the clergy and laity of every Rural Deanery in succession to study missionary subjects. Here is an excellent opportunity for beginning the study or for extending its scope. The twelve chapters are by: W. J. Humphrey, from Sierra Leone; G. J. Baskerville, from Central Africa; Dr. Bruce, from Persia; Mr. Monro, from Rural Bengal; G. J. A. Pargenter, from a mission-school; Miss A. M. Smith on Indian Zenana; E. S. Carr, from Southern India; J. D. Simmonds, from Ceylon; Mr. H. S. Phillips, from Chinese villages; C. J. Symons, from China; G. Chapman, from Japan; and Archdeacon Phayre, from the far West. If the history of these missions be followed up in monthly and annual reports, intelligent sympathy will necessarily follow, and will certainly not be evanescent.

Under His Banner. By PREBENDARY TUCKER. Pp. 104. Price 5s. Seventh Edition, tenth thousand. S.P.C.K.

This well-known, popular work, giving an account of missionary work in modern times, and not confined to that of the S.P.G., is an excellent handbook of Evangelistic enterprise abroad, and should be read by everybody who wishes to feel an interest in the subject. No more competent guide could be found than Prebendary Tucker, who has for so many years been the mainspring of the S.P.G.

Cambridge Bible for Schools: Timothy and Titus. By the Rev. A. E. HUMPHREYS. Pp. 271. Price 3s. University Press.

We are glad to call attention to this excellent number of the Cambridge Series. Mr. Humphreys was well known as one of the most brilliant scholars of his time, as Fellow of Trinity, and as President of the Jesus Lane Sunday-school. He has supplied an excellent edition of the Pastoral Epistles.

The Papal Attempt to Reconvert England. Pp. 142. R.T.S.

This interesting handbook is by a layman who was born and bred in the Roman Church, and is fully acquainted with her doctrines, history, principles, and methods. He speaks without bitterness of his former Communion, but with full knowledge, from the inside, of her system. With regard to the Roman view that English Protestantism is entirely due to prejudice and ignorance of the true Church of Rome, he temperately shows, from Rome's own documents and authoritative teaching,

how abundantly the revolt of the English Church was justified. In view of present hallucinations and apologies, the book is most useful.

Knots Untied. By the BISHOP OF LIVERPOOL. Pp. 510. Price 4s. Charles Murray.

This is a re-issue of Dr. Ryle's important work on disputed points in religion from the standpoint of an Evangelical Churchman. He speaks of the following subjects: Evangelical Religion; Only One Way of Salvation; Private Judgment; The Thirty-nine Articles; Baptism; Regeneration; The Prayer-Book on Regeneration; The Lord's Supper; The Real Presence; The Church; The Priest; Confession; Worship; The Sabbath; Innovating Doctrines; The Fallibility of Ministers; and Idolatry.

If our Ritualistic friends desire to realize what is understood to be the teaching of the Church of England by that vast body of clergy and laity who hold by the Reformation settlement, they cannot do better than consult this able and temperate book.

The Conversion of Armenia. By R. ST. CLAIR-TISDALL. Pp. 256. Price 3s. 6d. R.T.S.

This is a sketch by one of the most competent Armenian scholars of the present day, of the early Church history of Armenia; the introduction of Christianity into that country and its development and consolidation. At the present time, when the eyes of the whole civilized world have been directed to that unhappy country, this book possesses a remarkable interest. It is, besides, a monograph of permanent value on a very interesting branch of the Christian Church.

In Bonds. An Armenian's Experience. By the Rev. KRIKOR BEHENILIAN. Pp. 63. Morgan and Scott.

A very touching account by an Armenian clergyman, who has studied in England, of the troubles, misfortunes and hopes of his people.

A Primer of Roman Catholicism. By Dr. CHARLES WRIGHT. Pp. 157. Price 1s. R.T.S.

The English Church does not possess a more able controversialist than the learned Grinfield lecturer on the Septuagint in the University of Oxford. No English clergyman is better acquainted with Roman Catholic literature. With admirable clearness and simplicity he has condensed his stores of learning into the compass of a small manual. He gives authorities for his statements, and shows how contrary to the teaching of Holy Scripture are the distinctive tenets of the Roman Church. At a time when Rome is stretching every nerve to recover England for the Roman faith, this manual should be universally circulated and read through the country.

The Church of Rome and Her Barriers against Union and Unity. Pp. 69. London, C. J. Thynne.

A series of thoughtful reflections by "An Aged Servant of Christ," on the difficulties placed in the way of the reunion of Christendom by the results of the Roman doctrine of Development.

The Spirit of the Papacy. By JOHN S. HITTELL. Pp. 314. San Francisco, Hittell.

An interesting survey of the influence of the Papacy on history. Its relation is discussed to Personal Freedom, Constitutional Government, National Independence, Education, Truth, Persecution and Morals. A vast number of authorities are quoted. An unfavourable conclusion is

drawn in all these points, and the author pleads with ability for a purified and reformed Catholicism.

Do You Pray? A word to boys. By C. F. HARFORD-BATTERSBY. Pp. 79. Price 9d. *Home Words* Office.

This little manual, dedicated by an old Reptonian to the present boys of Repton School, contains some very useful hints and advice to boys on the subject of expressing their thoughts and wishes to the Almighty. The last part consists of blank pages, with special subjects for prayer on one side and praise for answered prayer on the other, and also a scheme of subjects for intercessory prayer for a month. It is to be hoped that this little manual, attractively bound in red cloth, may find its way in large numbers to all public and private schools.

The Greek View of Life. By G. L. DICKINSON, M.A. London: Methuen ("University Extension Series").

We can hardly give this book higher praise than to say that it deserves to rank alongside Mr. Mackail's work on Latin Literature, which was published last year. Both books suffer, perhaps, from the fact that they have been published in a series; and this might dispose readers to imagine that they were written on the usual "series" lines—which is very far from being the case. It would be an insult to Mr. Dickinson's book to suppose, for an instant, that it was simply an average specimen of the educational manual which is being manufactured without stint in the present day; the truth being that its excellences entitle it to a permanent place among the best works treating of the literature and the life of ancient Rome and Greece. Dr. Butcher has, we think, touched the very highest level in his luminous and exquisitely wrought essay "Aspects of the Greek Genius"; though Professor Jebb's various introductions to the Sophoclean dramas are hardly less masterly a performance.

Mr. Dickinson has designed his pages as a general introduction to Greek literature and thought, primarily for those who know no Greek; but we can assure him that no one, not even one well versed in ancient culture, could rise from a perusal of this volume without a conviction that his literary taste had been quickened, his interests awakened anew, and his powers of appreciation sensibly increased. The book is short enough—all too short; for it consists of but five chapters, dealing respectively with the Greek view of religion, of the State, of the individual, and of art, the final chapter being an admirably concise summary of the whole. Perhaps the palm for excellence may be given to the opening chapter of all, though doubtless we are disposed so to think because we have found in it the amplest material for thought. Mr. Dickinson's comparison and contrast between the Greek and the Christian view of religion is obviously just when he says, "It was a distinguishing characteristic of the Greek religion that it did not concern itself with the conscience at all; the conscience, in fact, did not yet exist to enact that drama of the soul with God which is the main interest of the Christian faith." Equally pertinent is his commentary on the main motive of the "Eumenides" of Æschylus, that the tragedy there involved is the punishment of the guilty, *not his inward sense of sin*. In short, when we read (p. 28) that "the Greek conception of the relation of man to the gods is external and mechanical, not inward and spiritual," we feel that Mr. Dickinson has expressed the truth in the tersest and truest way. We do not at all agree with the remark on p. 233, that with the Greek civilization beauty perished from the world. The writer has surely forgotten that wonderful epoch, the thirteenth century, the heart of the Middle Ages, an epoch that witnessed the building of those masterpieces of Gothic art and design which are at once the delight and despair of every lover of the beautiful.

E. H. B.

The Bible and the Blackboard. By F. F. BELSEY. Pp. 128. Price 1s. 6d S.-S. Union.

This writer is Chairman of the Sunday-School Union Council, and President of the World's First Sunday-School Convention. The black-board has, of course, been of immense importance in elementary day-schools; and this is a capital application of its principles to Scriptural instruction. The power of drawing correctly is an essential preliminary; the grotesque would be a very considerable danger; but in the hands of skilful draughtsmen the method is excellent. It proved a great power in the hands of Mr. Elsdale, late Vicar of St. Agnes, Kennington. The present work consists of a valuable series of illustrations, suggestions, and hints.

Bible Places. By CANON TRISTRAM. Pp. 433. Price 5s. S.P.C.K.

The S.P.C.K. have a fortunate faculty of getting the best qualified writers to provide them with books on special subjects. Canon Tristram has made a life-study of the Holy Land; and his great energy and the thoroughness of his methods constitute him a first-rate authority. His style is interesting, and the illustrative light on Biblical literature is very great. The book should be the companion of every preacher and teacher in day and Sunday-schools.

The Arch of Titus. By CANON KNIGHT. Pp. 126. Price 2s. 6d. R.T.S.

This is the twenty-second number of that most useful series "By-Paths of Bible Knowledge." The Bishop of Durham contributes an introduction on the momentous importance of the destruction of Jerusalem, and the events commemorated by the sculptures on the Arch. "The impressive and scholarly narrative of Canon Knight," he says, "will open many fruitful lines of thought to the student, showing in all the tragic incidents how God fought against Israel and fulfilled His will through Roman armies." The volume would form material for a short series of most useful lectures for senior classes.

The Young Man Master of Himself. By DEAN FARRAR. Pp. 150. Price 1s. 6d. Nisbet and Co.

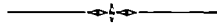
The Dean of Canterbury, as assistant master at Harrow, head master at Marlborough, and the author of "Eric" and other books for boys, has a wide knowledge of boy-nature and deep sympathy with young men in their dangers and possibilities. The present volume contains five striking and eloquent papers on the Young Man in Home, in Business, in Church, in Marriage, and in reference to Self-Control. The tone is lofty and noble, the principles inculcated eminently Christian, and the advice practical.

Messrs. Archibald Constable, of Westminster, have sent us some of their really beautiful little editions of the Books of the Bible—the Book of Psalms and the Gospel of St. Matthew in paragraph form, with scarlet capitals and headings. These become delightful companions of the prayer-desk or table, for private devotion, for the study, or on a journey.

For Confirmation.

We very heartily commend a little book, *Outlines of Confirmation Lectures*, compiled by the Rev. Arthur J. Robinson, Rector of Holy Trinity, Marylebone. Within a small compass it gives a well-arranged and most comprehensive body of instruction. The Archdeacon of London and Principal Moule both write warm words of introduction. At this time, when so many clergy are preparing candidates for confirmation, such a publication will be found of the greatest value. We think it will be used year after year by those holding such classes. It is a book wrought on the anvil of practical experience. It is just issued by Messrs. Elliot Stock, and its price is merely nominal.

We have also received the following (April) magazines : *Blackwood's, Cornhill, Good Words, Quiver, Sunday Magazine, The Leisure Hour, The Critical Review, The Anglican Church Magazine, The Church Missionary Intelligencer, The Evangelical Churchman, The Church Sunday-School Magazine, The Fireside, Sunday at Home, The Girl's Own Paper, The Boy's Own Paper, Sunday Hours, The Church Worker, The Church Monthly, The Church Missionary Gleaner, Light in the Home, Awake, India's Women, 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, and Church and People*; and also Part IV. of a particularly admirable magazine for boys and girls called *Sunday Hours*, published by the R.T.S.



The Month.

THE ARCHBISHOPS AND THE PAPAL BULL.

IN September of last year a Papal Bull claiming infallibility, styled from its opening words *Apostolica Cura*, was sent from Rome by Leo XIII. to be printed and circulated in Latin and English in this country. The occasion of this document, quite apart from its contents, gave rise to warrantable annoyance within the Church of England, for it was compiled in consequence of the attitude, if not at the express wish, of some few of her members. In that Bull the Pope declared that Anglican Orders "have been and are absolutely null and utterly void" in matter, form, and intention. In a still more recent Encyclical he assures "the sons of the British Empire, who are not of our faith," that this sentence is a "straightforward and final pronouncement."

The late Archbishop of Canterbury was already preparing some notes for an authoritative reply to the Papal dictum, when he was removed by sudden death. A full, learned, and sufficient answer has now been issued under the joint names of the two Primates. It is composed both in Ecclesiastical Latin and in English, is divided into twenty sections, followed by a note on the case of John Gordon, Bishop of Galloway, and is published by Messrs. Longman, Green and Co. It is addressed not only to "our venerable brother, Pope Leo XIII.," but also to "the whole body of Bishops of the Catholic Church."

The Archbishops point out, that so far as the tradition coming from the Lord and His Apostles is concerned, the matter of holy orders is the laying on of hands, and the form is prayer or blessing appropriate to the ministry to be conferred. Nothing certain or decisive is to be found otherwise in either Provincial or Œcumenical Councils throughout the history of the Christian Church.

As regards the practice of Rome concerning re-ordination, there has been no certain uniformity through the centuries. For instance, the work of reconciliation under Queen Mary (July 6, 1553, to November 17, 1558), was in great measure finished under Royal and Episcopal authority, before the arrival of the Legate Pole. There is no documentary evidence of even Pole's constant procedure; his faculties are not in evidence, and complete uncertainty prevails concerning the scope and nature of his actions in this matter.

Nor can anything be proved from the case of John Gordon, Bishop of

Galloway, who became a Roman Catholic in 1704. Gordon petitioned to be re-ordained, and no evidence was heard on the other side. His petition was based on the Nag's Head fable and other falsehoods. The documents cited by the Pope are full of obscurity. The decree of the Holy Office conflicts with another similar one on Abyssinian ordinations given at the same period. Finally Gordon only received minor orders.

With reference to the matter of the Anglican rite, if the doctrine of William of Auxerre (1215 A.D.) be accepted, that each sacrament ought to have a single form and matter exactly defined, then both the Oriental and the Roman Churches fall in another place by this argument. For both Greeks and Romans hold confirmation to be a sacrament. But the Greeks hold Chrism to be the matter (with Eugenius IV.), and use no laying on of hands, while the Roman Church has for centuries permitted the stretching out of hands over or towards those who are to be confirmed. If the identity of matter be insisted on, then the Romans administer confirmation imperfectly, and for centuries the Greeks have had none.

The arguments used against the form and intention of our rite are examined at length and answered in the most conclusive manner. It is clearly shown that, while the Pope shows considerable ignorance of our form for the ordering of Bishops, he manifests a total neglect of that concerning priests. Such poverty of knowledge militates greatly against the worth of his decision. Again, he either does not know, or utterly neglects, the declaration of intention set forth in the title and preface of the Ordinal, which was to continue and reverently use and esteem those orders of ministers in Christ's Church, Bishops, Priests, and Deacons, which from the Apostles' time have ever been. And, indeed, if he insists upon this identity of form and intention, he not only condemns the Orientals, in company with ourselves, but also "his own predecessors, who surely enjoyed with himself in an equal measure the gift of the Holy Spirit." If our "hierarchy has become extinct on account of the nullity of the form," and so there remains no longer power of ordaining, then by the selfsame law the Church of Rome herself has an invalid priesthood, and the reformers of the Sacramentaries can do nothing to remedy her rites, because higher up in the stream of her succession Hippolytus, and Victor, and Leo, and Gelasius, and Gregory, have said too little about priesthood and high-priesthood, and nothing about the power of offering the sacrifice of the Body and Blood of Christ.

In short, infallibility, having with temerity for once ventured upon reasons in order to substantiate its own pronouncement, unfortunately for its credit, cannot in the least satisfy the intelligence of ordinary fallibility. The primates have made a valuable addition to that mass of theological and historical witness to the rightful nature and worthy position of the Christian Church established in this land. They have also shown the strength of their argument by the absolute freedom from the *odium theologicum* in which they have written. It may be that, in her usual way of dealing with inconvenient truths, Rome will promptly place the Archbishops' reply on her *Index Expurgatorius*. But it is to be hoped that the Latin text may first of all reach the aged and thoughtful dialectician, that he may ponder upon its statements as he paces his well-trimmed garden-paths at the Vatican. The sad conviction is, however, necessary, that, whatever private wishes and even sure beliefs he may have, he is the helpless centre-pivot of an inexorable machinery, and must be the mechanical mouthpiece of those political schemers and philosophic dreamers who lurk beneath the pontifical mantle and the triple crown.

THE NEW CODE.

The Revised Code of the Education Department is now in circulation. It has grown still more bulky and technical, and bears witness on every

page to the extreme laboriousness of the officers of the Committee of Council.

At the present there are 19,800 schools, with 30,377 departments. The denominational distribution is as follows :

Church of England,	16,517	departments,	and	2,707,780	places.
Wesleyans	753	"	"	189,955	"
Roman Catholics	1,693	"	"	367,344	"
British and others	1,662	"	"	355,726	"
School Boards	9,572	"	"	2,345,467	"

Thus voluntary managers provide 20,625 departments, against 9,752 of the School Board, and the ratio of their school scale is three to two.

The average grant in Board schools is 19s. 5d., in Voluntary schools 18s. 5½d. The average expenditure of Voluntary schools per scholar is £1 18s. 11¼d., against £2 10s. 1¾d. in Board schools. In London the expenditure per child in Voluntary schools is £2 6s., in Board schools £3 8s. 3¼d.

With reference to the curriculum of the schools, in addition to the ordinary subjects there is a formidable list of specific subjects. But in order to safeguard from cramming for additional grant and so spoiling the more essential elements of education, not more than two specific subjects may be taught to a scholar. Some of these are exceedingly useful, such as cookery, doing work, domestic economy, cottage gardening, laundry work, etc.

Children still leave school very young. Out of 5,325,858 children on the registers, less than 700,000 were over twelve years of age.

The changes in the Code are not very numerous or important. Facilities are given for enabling certificated Irish teachers to take up work in England. This will be a boon to Roman Catholic schools. The articles respecting pupil-teachers are amended, and provide that such teachers must be not less than 15 years of age at the beginning of their apprenticeship, except under special conditions in rural schools. Agreements in writing between managers and teachers must henceforth follow a model given in Schedule VI.

Division of the Diocese of York.

The Archbishop of York has laid before the clergy and leading laity of Sheffield the outline of his scheme for the sub-division of the Diocese of York, and the creation of two new sees. "He had considered," he said, "from his earliest experience of the diocese, that this sub-division was urgently necessary. It was the largest of all the Northern dioceses in population and area, being 90 miles long and 40 miles wide, containing some 4,000 square miles, with a population of a million and a half. The number of benefices was 630, and the number of clergy 900. He proposed that Sheffield should be the see-city of a new diocese in South Yorkshire, bounded by the rivers Aire and Ouse. It would have a population of 700,000, with 180 benefices. Towards its income he proposed to surrender £1,000 a year from the revenues of York.

Before long, also, he hoped to see another diocese formed, to include the whole East Riding, towards the foundation of which he was willing to yield another £1,000 per annum from his official income. A suitable residence and an additional income of £1,000 a year for each new diocese were necessary in his opinion. The appointing of fresh suffragan-bishops was not sufficient for the need, and he trusted that Yorkshire churchmen would give liberal support, for the result of such sub-division of dioceses during the past twenty years had resulted everywhere in the most remarkable strengthening of Church life and extension of Church work.

THE BRITISH DRINK BILL.

The figures for the Liquor Bill of 1896 now confront the public. There were those who believed, from various reasons, that the sum would be a large one; but few, we suspect, would have ventured to give an estimate at all approaching what proves to be the reality. In 1895 the total expenditure on alcoholic beverages was £142,415,812, and many hoped that temperance work would perceptibly stay any rapid increase of this total in the future. Such has not, however, proved to be the case. The year 1896 must be known as the one in which the Drink Bill was increased by six and a half million pounds sterling over any previous year, reaching the enormous sum of £148,972,230.

We are not among those strange reasoners who look upon such an expenditure with complacency. It is true that the increase manifests in an unmistakable manner that the nation has passed through a period of considerable prosperity. It would be proper to feel less dissatisfaction if it could be shown that a proportionate amount of the country's additional wealth had gone into channels more productive of lasting benefit to the community. But this would be hard to prove. The fact remains that this magnificent sum has been squandered upon an article of luxury concerning which the best that can be said is that it yields no beneficial results at all adequate to its cost. It is not the fanatical visionary, but the earnest Christian worker who sees most clearly the evil caused by this national sin of unwarrantable extravagance and self-gratification. And it should be the persevering endeavour of every thoughtful and right-minded person to inculcate, both by example and precept, those habits of simplicity of life and of self-restraint which conduce alike to the material and the moral welfare of mankind.

CONFIRMATION.

Those who are engaged in the responsible task of preparing candidates for confirmation will welcome the publication of a little book called "Outlines of Confirmation Lectures," by the Rev. Arthur J. Robinson, Rector of Holy Trinity, St. Marylebone. Here are the results of many years of practical experience in such work, and in these thirteen outlines of lectures there is a wonderfully complete presentment of Bible and Prayer-Book teaching suitable for confirmation classes. But not only is the matter adequate, it is also admirably arranged, so that it cannot fail to come home with interest and effect. In its way the book is unique, and supplies a distinct need. We believe that the clergy will find it useful to consult these lectures from year to year at confirmation times. Many will like to give copies to their candidates. For this reason the price is made purposely low. Twopence will purchase a single copy, and Messrs. Elliot Stock, the publishers, are prepared to furnish larger quantities at a still further reduced rate.

THE LAMBETH CONFERENCE.

The Lambeth Conference will commence on June 30, and continue until August 2. It will discuss a variety of important topics, among them being the following: the organization of the Anglican Communion; the relation of religious communities within the Church to the episcopate; Foreign Missions; Reformation Movements on the Continent of Europe and elsewhere; Church Unity in relation to the Eastern Church, the Latin Church, and other Christian bodies; International Arbitration; the office of the Church with respect to industrial problems; the Prayer-Book, with respect to additional services and local adaptations; the duties of the Church to the Colonies. The Conference will begin with a devotional day and a service in Westminster Abbey, will include a visit to the landing-place of St. Augustine in the Isle of Thanet, and will end with a service in St. Paul's Cathedral.

THE BETTING ACT.

The case of *Hawke v. Dunn* has been fully developed before a bench of five judges upon the question whether the Tattersall enclosure can be considered "a place" within the meaning of the Act of 1853. Section 1 of that Act says that "no house, office, room, or other place shall be opened, kept, or used" for the purpose mentioned in the preamble. The justices of Kingston had held that because Mr. Dunn did not remain in one spot in carrying on his business as a bookmaker in the Tattersall enclosure on a certain occasion, he was therefore not liable under the Betting Act. But the judges have now reversed this decision, and have declared that the whole enclosure called Tattersall's Ring comes within the meaning of the Act. This decision is likely to become historic.

THE WALLACE BEQUEST.

Privileged persons have from time to time been permitted to see the splendid collection of paintings, furniture, and other artistic treasures in the galleries of Hertford House, Manchester Square, the home of the late Sir Richard and Lady Wallace. It is with feelings of lively satisfaction that lovers of art will learn that the whole collection, with a few unimportant exceptions, has been left to the nation, provided that it be kept together under the name of the "Wallace Collection," and suitably housed in a central part of London. Since the days of Mazarin, no private *virtuoso* has accumulated such priceless gems. There is hardly a second-rate article in the whole collection. Pictures of the highest importance—Dutch, French, Spanish, English, Flemish; china, glass, old French furniture, and fine armour, are comprised in the bequest, the worth of which is estimated at not less than a million and a half sterling, and probably far exceeds that sum.

THE BISHOP OF SODOR AND MAN AND THE C.P.A.S.

Anniversary sermons and meetings have recently been held at Blackburn in connection with the C.P.A.S. The Bishop of Sodor and Man was among the preachers, and also delivered a powerful address in the Town Hall, which had great effect. He said that it was estimated that there were 14 000 parishes at the present time in England and Wales. Some of them were enormous in area, and others enormous in population. Such parishes the C.P.A.S. sought to help. The main population of England had shifted from the country to the towns. In 1836, when the Society was founded, the population of the country was 70 per cent., while that of the towns was only 30 per cent. To-day the population of the towns is 71 per cent., while that of the country is 29 per cent. These changed conditions brought a tremendous overtaking of the religious provision in towns. Having spoken of the deplorable spiritual condition of many of the parishes, he gave details of the admirable and effective remedy supplied by the Society, ending with an earnest appeal for help from Lancashire and Yorkshire, which benefit so largely from its help.

Mr. Sedley Taylor has written in the *Cambridge Review* a candid and pathetic avowal of what, in his opinion, is the logical outcome of the Higher Criticism. He considers that it has destroyed the foundations on which many of the essential doctrines of Christianity rest. He says: "I do not hesitate to risk incurring a charge of egotism by saying that it is inability to find a basis sufficiently firm to bear a dogmatic superstructure which has dislocated, and in a great measure crippled, a life which I had hoped and fully resolved to spend in active work as a clergyman of the Church of England. I feel very strongly that distinguished clergymen who publicly announce their acceptance of the results of the Higher Criticism, and are fortunate enough, as their retention of office in the

Church proves, to have found such a basis as I have sought for in vain, are morally bound to tell us, with equal publicity and explicitness, what that basis is."

The ancient hospice of the Great St. Bernard has been seriously damaged by an avalanche of snow. The dining-hall, kitchen, and other portions of the monastery have been completely wrecked. The monks were seated in the refectory at the time of the catastrophe, and had to dig their way through the snow.

Mgr. Procopius, Metropolitan of Athens, has telegraphed to the Archbishop of Canterbury begging for the sympathy and prayers of the Anglican Church for Crete in the present crisis. The Archbishop has replied: "The Anglican Church prays earnestly to the Almighty that He may give the Cretans liberty, justice and peace."

President M'Kinley has spoken noble words, which will greatly help forward the scheme of arbitration between the British and American nations. "War should never be entered upon until every agency of peace fails. Peace is preferable to war in almost every contingency. The treaty of arbitration between the United States and Great Britain is a glorious example, and its ratification by the Senate is a duty to mankind."

At the desire of the Archbishop of Canterbury, the Ecclesiastical Commissioners have consented to the sale of Addington Park, near Croydon, which has been the country residence of the see since the time of Archbishop Mannors Sutton, 1805-1828. The property has been a pleasant, though a costly, appendage. The sum resulting from the sale will be used to purchase a smaller house for the Archbishop at Canterbury, and the balance will be devoted to Church work in the diocese.

A Bill to regulate the transfer of Church Patronage has been introduced by Mr. Stanley Leighton, Mr. Herbert Gladstone, and Sir John Kennaway. It seeks to provide that any assignment or transfer of the right of patronage or presentation to any benefice or cure of souls shall be void unless notice of the same, together with the name of the transferee, shall have been given four weeks previously to the registrar of the diocese, and a deed of assignment or transfer be deposited at the same time at the diocesan registry.

The financial year of the Church Missionary Society closes with March, and a heavy deficit seems impending. For some time past the expenditure has been £18,000 in excess of previous years. There is a considerable growth in the income from associations and appropriated contributions, but legacies are £10,000 less. Altogether, some £30,000 are needed if the Society is to go forward with a clean balance-sheet.

Admiral Hollmann, secretary for the German Navy, has demanded, in the name of the Emperor, a sum of £17,000,000 sterling from the Budget Committee, to be expended on the building of fresh war-vessels within the next two years. A fresh general election and the return of more Socialists will be the almost inevitable consequence.

The Education Bill makes but slow progress in the committee stage. The Opposition is doing its legitimate utmost to kill the Bill with amend-

ments. alike by their nature and number. On the other hand, the Government is using all the expedients which the rules and customs of the House allow to force the Bill forward against all obstacles.

The waters of the Victoria Nyanza are now navigated by the steamer placed there mainly by the efforts of the *Record* newspaper. The good effect upon civilizing and missionary enterprise is likely to be marked.

The Vicar of Aston, the Rev. H. Sutton, who has just been appointed an Hon. Canon in Worcester Cathedral, set apart February 21 as a thank-offering Sunday, with the result that £1,300 were given, mainly by members of the regular congregation, towards the needs of the parish.

The Bampton Lecturer for the present year is the Rev. R. L. Ottley, Fellow of Magdalen College, who has chosen for his general subject the practical value to the spiritual life of to-day of the Old Testament as seen in the light of modern criticism.



Obituary.

THE Rev. WILLIAM ARCHIBALD SCOTT ROBERTSON, Hon. Canon of Canterbury. Canon Robertson was a Senior Optime in 1859, and was ordained the same year. His life was mainly spent in country parishes, and his published studies in archæology are numerous and excellent.

The Rev. WILLIAM HARDING GIRDLESTONE, D.D., Hon. Canon of Gloucester, aged seventy-five. A scholar of Christ's College, Cambridge, he was ordained in 1849, was Vicar of Ryde in 1863, and Principal of Gloucester College, 1868-1875.

The Very Rev. EVAN OWEN PHILLIPS, Dean of St. David's, died somewhat suddenly on March 2. He was a native of Pembrokeshire, and was educated at Cardigan Grammar School and Corpus Christi College, Cambridge. He was eighteenth Wrangler in 1849. From 1854-1861 he was Warden of Llandoverly, and afterwards Rector of Aberystwith, in both of which positions he did valuable constructive work. He became Canon of St. David's in 1874, and Chancellor of the Cathedral in 1879. Dr. Phillips was a man of many parts, a good scholar, an excellent preacher, and an accomplished organist.

The Rev. F. E. WIGRAM, Prebendary of St. Paul's Cathedral, after a long and painful illness. A graduate of Trinity, Cambridge, in 1857, he was ordained the following year, and held several curacies, until in 1880 he became hon. secretary to the Church Missionary Society. How faithfully and manfully he laboured in this great post is told by a comparatively early death.

THE Rev. EBENEZER COBHAM BREWER, LL.D., died on March 6, at the age of eighty-six. He took a first class in law from Trinity Hall, Cambridge, in 1835, and was ordained the same year in the diocese of Ely. He published his widely known "Guide to Science" in 1850. His "Dictionary of Phrase and Fable," first published in 1868, has reached its twenty-fifth edition.