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

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

THE
CHURCHMAN

NOVEMBER, 1896.

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

CHRIST CHURCH, CANTERBURY.

ON Whitsunday, June 2, of the year 597, the little church of St. Martin's, at Canterbury, is said to have been the scene of the baptism of Ethelbert, King of Kent, who had been converted to the Christian faith by the Italian missionary, St. Augustine. Queen Bertha had worshipped in St. Martin's some years before the landing of St. Augustine and before the conversion of her husband. Tradition still points to a postern gate in a little lane called "Queen Lane"—the Queen's Lane—between the city and the monastery wall, through which the first Christian Queen of England used to pass on her way from the wooden palace of her Pagan husband to the church, which, as had been stipulated in her marriage contract, was set apart for her special worship.

Ethelbert proved the reality of his faith in many ways. He gave up his royal palace at Canterbury to be a dwelling-place for Augustine, after the latter had been made Archbishop of Canterbury, and transferred his own residence to Reculver, seven miles distant, where he converted the old Roman fortress into a palace. The King also made over to Augustine an ancient heathen temple as a place for Christian worship, which Augustine named St. Pancras, after the Roman boy who was martyred at the age of fourteen. Both the churches of St. Martin and St. Pancras were outside the city walls, and since a place of worship within the city was also required, the foundations of the great Metropolitan Cathedral of Christ Church were shortly afterwards laid, on the site probably of a primitive Roman or British Church.

The Priory of Christ Church, which was connected with the cathedral, soon proved to be insufficient for the number of monks who were continually augmenting the original community of St. Augustine. The King therefore granted another large tract of land, adjacent to the Church of St. Pancras, for the building of a second monastery. It was to be both a centre of learning and also a burial-place for kings and archbishops, since the Roman law forbade interment within the city walls. The monastery was dedicated on Christmas-Day, 605, and named after St. Peter and St. Paul, though afterwards known, from its founder, as St. Augustine's Abbey. Thus were founded "the Church of St. Martin, the mother church, and the Cathedral of Canterbury, the mother cathedral, and St. Augustine's Abbey, the mother school, the mother university of England, the seat of letters and study at a time when Cambridge was a desolate fen, and Oxford a tangled forest in a wide waste of waters."¹

When Lanfranc, the former Abbot of St. Stephen's, Caen, was appointed Archbishop of Canterbury by William the Conqueror in 1070, his first work was to restore the cathedral of his new diocese, which had been destroyed by a great fire in 1067. He pulled down nearly all of the old Saxon work which remained, and rebuilt the church in the massive Norman style. In the school attached to the monastery there was in those days a boy called Eadmer, who afterwards became a monk, and rose to be the Cantor, or Precentor. He wrote a history of England between the years 1066 and 1182 called "*Historia Novorum*," and it is from his narrative that we learn about the rebuilding of the cathedral. He tells us that "when Lanfranc came to Canterbury and found that the church of the Saviour which he had undertaken to rule was reduced to almost nothing by fire and ruin, he was filled with consternation. "But he took courage, and, neglecting his own accommodation, he completed in all haste the houses essential to the monks." He built the "great cloisters" with a sloping wooden roof, resting on a stone arcade; the celerer's offices behind the west cloister wall, the refectory on the north side, the dormitory—occupying the site of the present Chapter Library—of which the windows are still visible above the cloister roof, and the other convent buildings. "As for the church," continues our historian, "which the aforesaid fire, combined with its age, had rendered completely unserviceable, he set about to destroy it utterly and erect a more noble one. And in the space of seven years he raised this new church from the very foundations, and rendered it nearly perfect. To

¹ Stanley, "*Memorials of Canterbury*."

which I, Eadmer, can bear witness, for I was then a boy at the school." Lanfranc, he tells us further, added one hundred monks to the previous number, and ordained that the total number should always be from 140 to 150.

The work of restoration was continued by Archbishop Anselm in William II.'s reign. Prior Ernulph superintended the work, built the greater part of the crypt, and began the building of the choir, which was completed by Prior Conrad, and obtained from its unwonted magnificence the name of the "glorious choir of Conrad." At the dedication of this choir in 1130 Henry I. of England, David, King of Scotland, and all the English bishops were present.

On December 29, 1170, occurred the most famous event in the history of the cathedral, namely, the murder of Becket, the account of which has been so graphically told by Dean Stanley in his "Memorials of Canterbury." There is no need to do more than refer to it here. We can trace every event in the narrative, from the Archbishop's flight from his palace, where parts of the room are still shown in which the altercation between Becket and the four knights took place, through the celerer's lodgings into the cloisters, and so into the chapter-house. From this he was almost forcibly hurried by his attendants into the chapel, now known as the Martyrdom, where the knights found him, and where, in violation of the sacred rights of the sanctuary, he was hewn down by repeated blows. For a later account of the cathedral and monastery, we must turn to the records of Gervase, who was a monk of Christ Church at the time of Becket's murder, and an eyewitness of the great fire which occurred in 1174, two months after the penance of Henry II., and four years after the murder of Becket. In an account termed "On the Burning and Repair of the Church of Canterbury," Gervase describes the work of William of Sens, a French architect, who undertook the restoration of the cathedral. "French William, as he was called, rebuilt and enlarged the choir and raised the walls of Lanfranc's church twelve feet higher. But in the year 1179, the fourth year of his work, while "turning the vault" in the upper part of the clerestory, William of Sens fell from a scaffold, the beams of which had given way under his feet. He was too much disabled to continue the superintendence of the work, though for a time he made a brave attempt to do so from his pallet. Another architect, therefore, who had previously assisted William of Sens, was put in charge of the building. He was known as "English William." "English by nation, small in body, but in workmanship of many kinds acute and honest." He very much added to the beauty of the cathedral by extending and

raising the east end of the choir, and by the addition of the stately Trinity Chapel. The oblations to the shrine partly covered the cost of the rebuilding, and the offer of indulgences secured large donations. "English William" introduced the Early English style of architecture, but in order to avoid too sudden a transition to the new style, he alternated round-headed and pointed arches. In 1180, on Easter Eve, the work was sufficiently complete for the monks to worship in the restored choir. The ceremony of lighting the "Paschal Candle," or the "New Fire," took place always on Easter Eve, and was renewed on this occasion. The fire was made in the cloister, the monks in procession proceeded thither, and, having consecrated the fire, lighted a taper from it, which was placed at the end of a long stick. This was carried to the choir with psalms and hymns and incense, to light the Paschal Candle. "And then the pontiff, standing at the altar and invested with the *infula*, began the *Te Deum Laudamus*, and the bells ringing, the convent took up the song with great joy, and, shedding sweet tears, they praised God with voice and heart for all his benefits."¹

The "translation" of the coffin of St. Thomas from the crypt, where he had first been buried, to the recently completed Trinity Chapel, took place on Tuesday, July 7, 1220, fifty years after the "murder," in the presence of Archbishop Stephen Langton, and King Henry III., then a boy of thirteen. The *feretrum* which contained the remains was carried on the illustrious shoulders of Archbishop Langton, Pandulf, "of fair Milan Cardinal," the Archbishop of Rheims, and the Chief Justiciary, Hubert de Burgh. In 1304 Prior Henry of Eastry erected the beautiful Decorated stone choir-screen, which at one time was as brightly coloured as the tomb of Archbishop Chichele—the famous founder of All Souls' College, Oxford—on the north side of the choir. In 1400 the cloister of Lanfranc was demolished by Prior Chillenden, who built the present one, with its traceried openings, pinnacled buttresses, and "ogee hood-moulds." Prior Chillenden also rebuilt the Chapter House and the nave, which, having fallen into disrepair, had been pulled down in 1379 by Archbishop Sudbury. He had intended to rebuild it in the Perpendicular style, but his murder by the rebels on Tower Hill put a stop to the work he had begun. His coat-of-arms—a talbot sejant—may be seen under the hood-mould of the south-west entrance into the nave; and this would seem to show that he had advanced thus far in his task before he fell into the hands of Wat Tyler and his wild mob.

¹ Gervase.

Great changes took place towards the middle of the next century. On March 30, 1539, the Priory of Christ Church was dissolved. Secular canons, living in their own houses, took the place of the ejected monks, and the Prior became a Dean. Dean Wotton, appointed by Henry VIII., was the first to occupy the new post. The shrine of St. Thomas was destroyed on April 27, 1540, by the orders of Henry VIII., who is said to have taken therefrom "eight cart-loads full" of treasures. The King is said to have ordered that the bones of St. Thomas should be burned; but if the order was ever really given there is strong reason to believe that it was evaded. For remains have been recently discovered in the crypt which there is the strongest possible reason to believe are those of St. Thomas à Becket himself. If so, we must suppose that the monks concealed the genuine relics in a stone coffin, which was buried where it has been found, near the old *tumba* of the saint.

Towards the close of the century the terrible massacre of St. Bartholomew in France in 1572, and the cruelties of Alva in the Netherlands, caused an influx of persecuted French and Flemish Protestants into our country. Eighteen families, with their pastor, Hector Hamon, arrived at the city of Canterbury, where they humbly prayed the Mayor and Aldermen to permit them the free exercise of their religion within the city walls, and to grant them favour and protection in the carrying on of their trade of making "Florence serges, bombazine, Orleans silk, bays, mouquade, and other stuffs." Queen Elizabeth, at the instigation of Archbishop Parker, who represented the refugees as "gentle and profitable strangers," is said to have granted them the use of the crypt, or "undercroft," of Canterbury Cathedral; but no document to that effect has ever been discovered. The crypt extends the whole length of the choir and Trinity Chapel, and is the largest in England. The greater part of it was built between the end of the eleventh and the beginning of the twelfth centuries, though part of the west wall has marks of far older work, and is said to date back at least as far as the time of St. Augustine. It was here that the body of Thomas Becket was first buried, and here, with his head thrust into one of the apertures of the tomb, that Henry II. performed his memorable penance.

Part of the crypt under the south cross-aisle is occupied by the chantry chapel endowed by the Black Prince in requital for the Pope's dispensation, which permitted him to marry his cousin Joan, the "Fair Maid of Kent." The little chapel of "Our Lady of the Undercroft," in the centre of the crypt, was probably also endowed by the Black Prince. Though now much mutilated, it was at one time the most gorgeous of all

the shrines in the cathedral, "the sight of which was debarred to the vulgar and reserved for persons of great quality." Erasmus, who visited Canterbury with Dean Colet in 1512, thus describes this shrine: "There," said he, "the virgin-mother hath a habitation, but somewhat dark, inclosed with a double sept, or rail of iron, for fear of thieves. For, indeed, I never saw a thing more laden with riches. Lights being brought in, we saw a more than royal spectacle. In beauty it far surpasseth that of Walsingham. This chapel is showed but to noblemen and especial friends." At the dissolution of the monastery Henry VIII. appropriated all the treasures of this shrine, as well as those of Becket's shrine in Trinity Chapel. For some years the crypt was deserted and neglected, till the refugees settled there, and made the vaults resound with their hymns and prayers, with the murmur of the children's voices as they repeated their tasks, or read aloud to their elders at work, and with the ceaseless whirl of the busy looms. Archbishop Laud tried to insist that the Walloons and Huguenots should abandon their Genevan form of worship, and conform to the Anglican use; but happily the affairs of Scotland diverted his attention elsewhere, and the community stood firm till the Long Parliament fully established their right to worship according to their own ritual. The majority of the French workmen in Canterbury removed subsequently to Spitalfields for the greater convenience of trade. Though the numbers of genuine Huguenot worshippers have dwindled to a mere handful, the service is still conducted in the French tongue, and the Psalms are sung to the Huguenot tunes, while in the choir above the more elaborate choral service is taking place. In 1826 a space on the south-west side of the crypt was walled off for the use of the French congregation, but since the end of last year—1895—the numbers having still further diminished, the French services have been held in the Black Prince's chantry, thereby opening out and greatly improving the crypt by the removal of the wall.

The next important event in the history of Christ Church—but not a pleasing one—happened in 1642, when on August 31 the Puritans, under Colonel Sandys, plundered the cathedral, ruined the font, burnt the vestments, destroyed the images, tore off the brasses from the monuments and tombs, and destroyed many of the windows. The worst offender was Richard Culmer, known as "Blue Dick," rector of Chartham, who with a long pike broke many of the ancient stained-glass windows, including one given by Edward IV. in commemoration of a visit to Canterbury. Christ Church gateway, which forms the entrance to the precincts on the south side of the cathedral, was also partially destroyed by the Ironsides, who shot at and pulled down the figure

of our Saviour in the central niche, because "it was the means of much idolatry, as travellers knelt to it in the street." The Prebendaries were driven from their houses, the Deanery invaded, and the wife and family of Dean Bargrave subjected to great indignities. The Dean himself was at Gravesend. The Puritans went there, seized him in bed, and confined him in the Tower, where he remained for three weeks. He was broken-hearted at these cruel indignities, and died shortly after at the age of fifty-six.

For eighteen years the cathedral and church property were in the hands of the Puritans; and at one time the sacred building was desecrated by being used for a stable and armoury by the soldiery. Not till the restoration of 1660 did the Cathedral Chapter recover their property and the use of their plundered and mutilated church, the state of which a contemporary writer thus describes: "The sad, forlorn, and languishing condition of our Church at our returne was such as made it look more like a ruined monastery than a Church, so little had the fury of the late Reformers left remaining of it besides the bare walles and rooffe, and these, partly through neglect, and partly by the daily assaults and batteries of the disaffected, so shaken, ruinated, and defaced, as it was not more unserviceable in the way of a cathedral, than justly scandalous to all who delight to serve God in the beauty of holiness."¹

This is fortunately the last of the disasters recorded in the history of Christ Church, with the exception of a fire in 1872, which broke out in the roof of the cathedral, and necessitated its complete renewal. The aim of succeeding generations was, as it is now, to preserve and embellish the venerable cathedral of the metropolitan city of Canterbury.

We have dealt so far only with the history of the cathedral, of which it is well to know something before we enter in through the beautiful fifteenth-century south porch and take a brief glance around. Within we find every variety of architecture—Pre-Norman, Norman, Transition, Early English, Decorated and Perpendicular—and yet all these varying styles are harmoniously blended together with the most consummate skill.

The nave, with its lofty Perpendicular piers and arches, was built two hundred years later than the choir. The font has been recently restored to its original position on the north-west side. We pass into the choir under the screen with canopied niches, once filled with silver figures of the Apostles, on the choir side of which are the oak-panelled stalls of the Dean and Chapter. The Decorated stone screen on the

¹ Somner.

north and south sides of the choir is of the fourteenth century, and was once brightly coloured. The eye finally rests on the jewelled cross on the high altar, which stands above two flights of steps, on either side of which are the tombs of Archbishops. The shrines of St. Alphege and St. Dunstan, formerly on either side of the high altar, have long disappeared.

Beyond the choir lies Trinity Chapel, the approach to which is by a flight of steps, which pilgrims, in double lines, ascended on their knees when they came to visit the far-famed shrine of St. Thomas. The shrine occupied the centre of the chapel, and stood on a pavement of mosaic and medallions, upon a platform elevated on three marble steps. Above was the chased and gilded coffin of the saint, supported by three arches, generally hung with votive offerings, and covered by a richly-decorated oak case, which was drawn up by pulleys for pilgrims to view the riches within. The interesting and beautiful thirteenth-century windows in this chapel—representing the miracles of Becket—give us some notion of the appearance of the shrine, of which nothing is now visible but the pavement, composed of fragments from the marble steps.

In Trinity Chapel are the tombs of Henry IV. and his second wife, Joan of Navarre, and of Edward the Black Prince, with surcoat, gauntlets, shield, lion-crested helmet and scabbard above his effigy in full armour. The sword is no longer in the scabbard, and is said to have been taken away by Cromwell, to save it from his soldiers. He placed it in Windsor Castle, where it is still preserved. The ill-fated Odo de Coligny, Cardinal of Chatillon, also lies here; and the first Dean, Wotton, and Archbishops Courtenay and Hubert Walter. The tomb of the latter was recently opened, and the chalice, paten, embroidered shoes, and pastoral staff which were found in it are now exhibited in Henry IV.'s chantry, on the north side of the chapel.

At the head and extreme east end of the church is the part known as the "Corona," or Crown of Becket, perhaps so called from a silver image of the skull of Becket said to have been kept there. In the centre of this little apse is the famous Chair of St. Augustine, which is believed to have been made for the occasion of the "translation" (1220), though according to tradition it was the ancient throne of the kings of Kent, which had been presented by Ethelbert to St. Augustine. It is made of three pieces of Purbeck marble, and the ornament on it seems to indicate the date of its construction, for it resembles that on the tomb of Stephen Langton. On the north side of the Corona is the plain tomb of Cardinal Pole, the cousin of Queen Mary, who died in 1559. He was the last Archbishop buried in the cathedral, until, after a discon-

tinuity of 337 years, Archbishop Benson was laid in his grave under the north-west tower on October 16, 1896.

At the foot of the steps on the south side is St. Anselm's Chapel, where Archbishop Anselm is said to have been buried in 1109. When this chapel was being restored in 1888 an interesting wall-painting of the twelfth century, representing St. Paul and the Viper, was discovered by the removal of a buttress. Similar paintings can be seen in the little chapel of St. Gabriel, below St. Anselm's Chapel, in the crypt. On the north side is the corresponding Norman Chapel of St. Andrew. The very perceptible narrowing of the choir aisles towards the east end is occasioned by these two chapels—St. Andrew's and St. Anselm's—which originally adjoined the apse of the choir, and which, being uninjured by the fire of 1174, William of Sens was anxious to preserve and, at the same time, extend the choir beyond them.

The tomb of Archbishop Stephen Langton, who was mainly instrumental in forcing King John to sign Magna Charta, is in St. Michael's Chapel, more generally known as the "Warriors' Chapel," from containing the banners and monuments of the "Buffs"—the East Kent Regiment. We pass out through the "Martyrdom" into the cloisters, where we call to mind the scene of Becket vainly struggling to turn back and face his foes, but urged on by his little band of faithful friends, and of the four knights rushing in their clanking armour through the south-west door, straight down the cloisters and in at the cathedral door on the south-east side. We think, too, of the monks who spent the greater part of their day here, when not at one of the seven services. We are told that "the cloisters were the place of business, instruction, reading, and conversation, the common study, workshop, and parlour of all the inmates of the house—the professed brethren—and the children who formed the school attached to the house. In this cloister, open apparently to the weather, but under shelter, all sat, when they were not at service in church, or assembled in the Chapter, or at their meals in the refectory, or resting in the dormitory for their mid-day sleep; all teaching, reading, writing, copying, or any handicraft in which a monk might employ himself, went on here. Here the children learned their letters, or read aloud, or practised their singing under their masters." We peep in at the Chapter House, and notice the oak-panelled ceiling, once beautifully gilded, the ancient canopied stall of the prior, and the stone benches round the walls, on which the monks used to seat themselves when holding their formal "chapter."

The monastery buildings can be clearly traced in the precincts—the ruins of the priory in the front deanery garden, the refectory, kitchens, porter's lodge, granary, bakehouse,

brewhouse, and the separate guest-houses for pilgrims of noble, middle-class, or humble rank.

The massive central tower of the cathedral is a landmark for miles around, though the cathedral itself lies in a hollow in the valley of the river Stour. The "Bell Harry" Tower, as it is now called, replaced in 1495 the "Angyll Stepyll," which was so named from the gilded figure of an angel which surmounted it and could be seen by pilgrims from a great distance. The bell of this tower still rings the curfew every night, and the "ghostly mass" in the early morning hours, though the service for the "souls of the dead" ceased to be held centuries ago. The watchman still parades the precincts and cathedral every night, proclaiming the hour and the state of the weather, and assuring those who lie awake that "all's well." The monastery was protected not only by its own walls, but on the north and east sides also by the city wall, which was of tremendous strength, being in parts from six to seven feet thick, and rising some twenty feet above the ground; for Canterbury was in ancient days "Cant-wara-byrig," *i.e.*, the stronghold of the men of Kent. The walls enclosed an area of nearly two miles, and were provided with twenty-one turrets, or watch-towers, and with six gates, of which only one—the West Gate, rebuilt by Archbishop Sudbury in 1380—now remains. The five other gates, called the "Newing Gate," or New Gate; the North Gate; "Werth," or Worth Gate; "Burgate," or Borough Gate; and "Riding," or Road Gate, were all destroyed by the barbarous indifference of the citizens in the last century. The exact date of the oldest part of the walls is not known, but there was probably a rampart of some kind round the city as early as the period of the Roman occupation of Britain.

F. W. FARRAR.



ART. II.—THE FUNERAL HYMN OF PRUDENTIUS.

A free rendering of the hymn, "Jam mæsta quiesce querela" (Prudentius, "Cathemerinon," X.), written about 390. The Latin is given almost complete in Trench's "Sacred Latin Poetry." In the rendering an approach to the cheerful rhythm of the Latin is attempted.

Now hush'd be the accents of mourning,
 Ye mothers, your tears all be dried;
 Our lost treasures shall yet be returning—
 To live, and for ever, they died.

So the sere grain lies low in its prison,
 Yet soon wears its emerald again,
 To repeat, in young beauty arisen,
 The tale of the last harvest-plain.

Now take him, kind Earth, to thy keeping,
Fold warm to thy motherly breast
These dear human limbs, soundly sleeping,
These fair noble relics, at rest.

Here once had a spirit its dwelling ;
The Spirit of God was its spring ;
This heart once with high thought was swelling,
And Christ was its Life and its King.

Aye, take to thy keeping our burthen ;
Its Maker remembers it there ;
He will claim it again, His own guerdon,
Fair likeness of Him, the All-fair.

Come once the bright season to fulness
When the Lord all our longings shall crown,
Earth must yield from her clasp, in its wholeness,
The body that here we lay down.

Let Time make our treasure its fuel,
Turn to ashes each bone, if it must ;
Let him work till he leaves of our jewel
But a handful of vanishing dust ;

Let the wild stormy winds, in their flying,
With that dust do the worst that they can ;
'Tis not perishing, this, 'tis not dying ;
This kills not the true form, the man !

But, Lord, while the body Thou'rt taking
To fashion it fairer once more,
Where, ah, where, is the pure spirit waking ?
Whither now, at Thy word, will it soar ?

It will hie it to Abraham's bosom,
By Lazarus its rest it will claim,
In the bower whose ethereal blossom
The sinner beheld from the flame.

We remember Thy promise, great Saviour,
When Thy death did our victory win :
"To-day, in My footsteps, for ever,
Pass thou to thy Paradise in."

To Thy faithful, secure in Thy pardon,
Lies open the pathway of gold ;
We are free now to tread the green garden
We lost to the serpent of old.

Thither now let Thy voice, blessed Master,
The soul that has serv'd Thee recall,
To her own native land, whence she cast her,
An exile, afar, in the Fall.

Meanwhile the dear spot we will cover
 With green leaves, and violets in bloom,
 And the stone and the name shower over
 With dewdrops of breathing perfume.

H. C. G. MOULE.



ART. III.—THE TEACHING OF SCRIPTURE IN SCHOOLS.

AT a moment like the present, when, for the first time after the lapse of a quarter of a century, the claims of Christian parents to recognised religious teaching for their children are admitted by those in power, it seems a fitting opportunity to present to the readers of *THE CHURCHMAN* a few ideas respecting Scriptural teaching, its difficulties, and the efforts that are being made to overcome them.

As there have been no School Boards or "Codes" to repress teachers in Secondary Schools, religious teaching has been maintained in most of these without a struggle, a matter which has been productive of more or less good, according to the character of the teacher and the influences of the home. Thus, it has been no uncommon thing even for the child of Agnostic parents to obtain distinction in Scripture, considered as an examination subject, and the parents have doubtless felt a natural exultation in their child's achievement. Few things, on the other hand, are more painful to the religious-minded teacher or pupil than to note the glib readiness of a child both to study the Bible and to answer questions at examination times when that sacred book is regarded like any other text-book, as something to be "got up" with credit, if possible, but, in any case, so as to "satisfy the examiner."

A friend of the writer's, the head-mistress of a large secondary school, stated, after some years' experience, that she felt as if the teaching of Scripture on present lines was "little short of sacrilege." All earnest-minded teachers at one time or another have had a similar impression. The late Mr. Thring, of Uppingham, is said to have regarded it as a matter of congratulation that throughout his head-mastership not one of his boys had obtained the mark of distinction for Scripture in the University Local Examinations. The reason is not difficult to discover. An examiner is led to suppose that a particular text and commentary have been studied by certain examinees. He finds that a diligent student, whose study of the book has been commendably thorough, ought to have

acquired a knowledge, not only of the sacred text, but of certain Jewish usages, civil and ecclesiastical, matters of Jewish history and tradition, etc., and he proceeds to test the accuracy of their information. Consequently, when sending in pupils for examinations, the teacher must either risk failure, more or less frequent, or insist upon their mastering pages of uninteresting and disconnected matter with sufficient lip-readiness to reproduce at least a respectable portion six or eight months from date. The study of a gospel in this fashion is deadening to all spiritual life. Nor does the evil end here. It may happen that a child who carefully "got up" one Gospel, is launched next year upon a second, and eventually upon a third. Yet, if Scripture is taught as a class subject, parents like it to be included in the examinations. In certain public local examinations this can, indeed, only be avoided by a declaration on the part of the parent that he has a conscientious objection to the subjects being offered for examination. In one leading college the head-mistress takes it upon herself to sign this declaration, and perhaps in no school is there a higher religious tone. If a different method of teaching is followed, and the moral and spiritual aspects of our Lord's life are chiefly dwelt upon, and the harmony of the Gospels is brought out, instead of confining the attention to one narrative, it is a mere chance whether the candidate will be furnished with information which will "satisfy the examiner." The choice seems to lie between academic success and a vital interest in the subject, and young pupils can hardly be blamed who are inclined to think that instruction which aims at the latter, rather than the former, object is of the wrong kind.

In the teaching of the Old Testament the risks run are even greater. Some earnest teachers deliberately discontinue the study of Old Testament history, keen though the interest be which it usually excites, as soon as the point is reached when learners must make use of a commentary upon the text. They feel too greatly the responsibility of suggesting to immature minds possible inaccuracies in the transcription of names and numerals, or difficulties in the subject-matter which are not likely to occur to the ordinary reader. To the very young nothing is either marvellous or impossible, and no explanation of an extraordinary phenomenon is looked for, nor does the destruction of a tribe or race in Old Testament history involve in their minds any moral problem; while to suggest the "principle of accommodation" so widely received and occasionally mentioned in existing manuals, tends to shatter the very foundations of childish faith.

While thus ruminating with a "large discontent" upon

Scripture teaching as it is, and as it ought to be, and feeling more than half resolved to teach the subject no more for her own part, and devolve the responsibility upon others, there was, happily, brought under the notice of the writer an admirable "Comprehensive Scripture Lesson Scheme," which seemed to meet the demands of the "examination fiend" without sinking the moral in the utilitarian teaching. The scheme in itself is so large that it has occupied some years in publication, and even now all its parts have not been issued from the press. Yet that so excellent a scheme is so far matured as to be ready to furnish the armoury of the teacher of Scripture at this momentous time, seems to be little less than providential.

The editor, the Rev. Charles Neil, M.A., Vicar of St. Matthias, Poplar, has fully explained in the preface the three-fold character of the work. It consists of three "departments." First, "The Teacher's Synoptical Syllabus," with all needed tables for ready reference.

This title in no way conveys an adequate idea of the value of the work. The volume consists of a very carefully drawn up, and artistically printed, analysis of the books of the Bible usually studied in schools; viz., the Pentateuch, the history of Israel and Judah as included in the series from Joshua to Nehemiah, and the Book of Daniel. The portions of the New Testament offered are the Four Gospels and the Book of Acts. The practical teacher will value the brevity and clearness of the analysis, the suggested division into lessons, and, above all, the incomparable arrangement of the reference tables, maps, and diagrams. It is not unusual for the enthusiastic teacher, who has carefully prepared a lesson, to bring into the class-room a whole library of volumes, at the risk of terrifying a not particularly intelligent class; yet who, knowing that "tout est dans tout," and that an apparently simple narrative opens up wide questions of archæology, chronology, geography, etc., dares to trust to the memory, facts about obscure dynasties, unknown localities, and other matters with which any curious inquirer may bring one face to face? Such a teacher, however, may now take heart, as in the book to which reference has been made (a volume of moderate dimensions) will be found, digested and ready for use, information usually culled, with much expenditure of time and toil, from the vast encyclopædias and dictionaries of the Bible which it was formerly necessary to consult.

The second department of the scheme is called "The Teacher's Catechizing Bible." Though exceedingly useful, and, indeed, indispensable as regards the combined narrative of the Gospels, this section may not commend itself so in-

stantaneously to the untrained teacher. By the brain-weary or preoccupied veteran its full merits will be recognised from the first. How many jaded teachers could at the end of a day marshal in accurate and parallel rank the records of the Evangelists, so as not to ascribe to one what is only found in the narrative of another? Yet this clearly defined and accurate knowledge is necessary, or one will accept slovenly, patched-up answers culled from other sources than the particular gospel which is the subject of study. The editor of the "scheme" combines the four sacred records, selecting for the text the most graphic details given by each, clearly marking the authorship, and relegating to a footnote the coordinate narratives, so that the teacher can easily discriminate the line taken by each.

From this combined narrative we learn another fact, which not a few students have already discovered for themselves, namely, that the more critical study of the life of our Lord, which in point of time should succeed the simple reading of the Gospel in the earlier standards, should not be in the separate, but in the combined form. How much partial knowledge would be avoided by employing three or four years in the reverent and gradual development of the Divine story, instead of rushing through consecutively the writings of each Evangelist, leaving the various accounts to harmonize and adjust themselves in the youthful mind as best they may. Is there not a risk in this mode of teaching that we may sow the seeds of scepticism and infidelity by allowing an intelligent pupil to arrive at the conviction that it is hopeless to try to reconcile the narrative of the fourth Evangelist with the records of the other three? That the study of the Gospels should be followed by the Book of Acts is self-evident. The writer would suggest that the study of the combined narrative should in primary schools coincide with the fourth standard, and be entered upon in secondary schools at the age of twelve, the course being completed at seventeen. Such training would so ground pupils in the knowledge of the truth that the adversary would find them armed against some of his most insidious darts.

The third department of the scheme under consideration is termed "The Teacher's Classified Lesson Material." This is a book which, unlike the second section, will commend itself more to the tyro in the art of teaching than to the veteran. The young teacher has probably had little time for Bible-study, and will be grateful for the information supplied to elucidate the text. The editor does not attempt to overlay the written Word with all the erudition, human and Divine, which might be brought to bear upon it. Though intended

for the teacher's private study, one might without hesitation place the "lesson-material" in the hands of an intelligent pupil of sixteen or seventeen. Most of us older teachers are choked with commentaries, and it requires some independence of thought to resolve upon which of three or four conflicting views we shall adopt. In this respect, possibly, the possession of the "classified lesson material" may assist many to arrive at a decision.

It should here be stated that one method runs through the three volumes. A lesson marked 1 in the synopsis has its corresponding number in the "Catechizing Bible" and in the "Classified Lesson-Material," so that the three resemble a threefold cord so intimately bound together that one is not complete without the other two. In this consists mainly the usefulness and originality of the scheme.

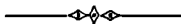
One advantage of using this series is that two or more teachers, working in one school and following the scheme, must always work in harmony, and nothing learnt in one year is likely to be controverted in the years of school-life that follow.

The cost of the series is considerable, and might to some appear prohibitory (the advertised price of the completed work is £3), but it can be purchased in separate parts as required, at a cost of 1s. 6d. or 2s. each, so that none need be deterred at the outset by the expense, and the valuable collection may be gradually completed during the course of years. To the clergy and to heads of schools the writer recommends the purchase of the large volumes at the first. It is worth even the sacrifice of a needed holiday to procure them, so greatly do they minimize one's toil.

One more thought before closing. The time is ripe for educational experiments. Why should not some Educational Board elaborate a course of religious instruction based upon such a scheme as that before our notice, set annual test-papers upon each section, and bestow certificates which shall be acknowledged to be superior to passes and distinctions in the University Locals, because based upon a more devout recognition of the real aim of Bible study?

The Bible would then be restored to its place as the Book of books, and be removed from the list of text-books to be learnt by a system of unwholesome cramming.

C. M. BIRRELL.



ART. IV.—THE HISTORY OF OUR PRAYER-BOOK AS BEARING ON PRESENT CONTROVERSIES.

PART IV.

MY readers will probably judge that sufficient evidence has been adduced against the arguments of those who imagine that a doctrinal innovation has been introduced into our Liturgy by the change of expression in the Black Rubric. But there is somewhat more which ought to be added. Indeed, the absurdity of supposing that the change of expression is to be attributed to a change of doctrine was ably exposed by the Romanist, Abraham Woodhead, who wrote: "I say, if the words of the former rubric, *real and essential*, were by the late clergy changed into *corporal* on any such design, that so the real and essential Presence might be still by them maintained; then I ask here, How can the same reason be still retained in their opinions thus altered? For this reason [*that the same body cannot be at once in several places*] . . . combats as well a *real and essential* Presence, which they now would seem to allow, as a *corporal*, which they reject" ("Two Discourses," p. 19; London, 1687). And again: "In my apprehension, either these our English divines must affirm this proposition of *one body at the same time being in more places than one*, or some other equivalent to it, to be true; or else must cease to assert any *real, essential, or substantial* Presence of Christ's Body in the Eucharist, contradistinct to the sense of the Zuinglians" (*ibid.*, p. 20).

And the true state of the case was clearly set out in Dean Aldrich's "Reply": "He tells us in King Edward's book [the rubric] denied a *real and essential*, but now denies only a *corporal Presence*. To which I answer that King Edward's rubric by *real and essential* means (as the Papists then used to do) a *real and bodily* Presence, as is plain by the *Articles*¹ set forth about the same time" ("Reply to Two Discourses," p. 9; Oxford, 1687).

¹ It is worthy of special observation that the change of expression in the rubric was but a return to the original language of the Latin Article (28) of 1553 ["*carnis ejus et sanguinis Realem et Corporalem (ut loquuntur) præsentiam*"]. So that (as Dr. Blakeney observes, "On Common Prayer," 3rd edit., p. 434) "the revisers of 1661 in the word *corporal* selected the very term which was chosen by our Reformers to express their meaning in the article from which the declaration is taken." (See "Papers on the Doctrine of the English Church," p. 567.)

It should be noted also that the change of expression is but one among a great number of verbal alterations made in the rubric as adopted at the last review.

And, further, it will be well to read in connection the following among the reasons given for changes in the Preface of 1662: "for the more

Again he says: "It is . . . evident that when we say Christ is *present*, or *adorable*, in the *Sacrament*, we do not mean in the *elements*, but in the celebration. We affirm His natural Body to be locally in heaven and not here; and that we, who are here and not in heaven, ought to worship it as *locally present in heaven*, while we celebrate the Holy Sacrament upon earth" (*ibid.*, p. 17).

And again—vindicating a *real* as distinguished from a *corporal* presence—he says: "We take the Bishop's [Andrewes] words, *Præsentiam credimus; nec minus quam vos, veram*; and his meaning, that the spiritual Presence, which we hold, is as *real* as the *corporal* which the *Papists* hold: and I hope we need not stay to prove a thing so manifest, and so universally agreed upon, as that what is spiritual is as real as what is corporal" (*ibid.*, p. 25).

I will add yet one other extract, which is valuable as giving not only a commentary on the rubric, but also virtually a sufficient account of the change in its language: "I will tell him [Abraham Woodhead] that the King's [James I.], the Bishop's [Andrewes], and the Church's meaning is very plain, viz., that since Christ's natural Body is not to be adored but where it is corporally and locally present, and it is not so present in the Eucharist, that therefore in the Sacrament (*i.e.*, in the celebration) the worthy communicant, to whose soul that Body is really present, is to adore the person of Christ in heaven, where alone His Body is locally present. This I doubt the author very well knew, and saw that it was no way contrary to the declaration" ("Reply to Two Discourses," p. 34; Oxford, 1687).

I might further strengthen my position by appealing to the authority of Archbishop Wake, who, in replying to the same "Two Discourses," says: "It were an easy matter to show how constant our Church has been to the doctrine of the *true, real, spiritual Presence*, which it still asserts, and which it derived from its first Reformers" ("Discourse of the Holy Eucharist," p. 71; London, 1687). He declares "that the alterations which have been made in our rubric were not upon the account of our divines changing their opinions, as is vainly and falsely suggested" (*ibid.*, p. 72). He says: "Because the chiefest mystery he thinks lies in this, that whereas in King Edward's days the rubric called it an *essential Presence*, which we have now turned into *corporeal*. I must confess that I will not undertake to say what the occasion of it was. If they thought this latter manner more free from giving offence than

proper expression of some words or phrases of ancient usage in terms more suitable to the language of the present times."

the other would have been, I think they did well to prefer it"¹ (*ibid.*, p. 76).

I might add the testimony of Archbishop Tenison, who tells us that the rejected expression "real and essential" was "subject to misconstruction" ("On Idolatry," p. 181; London, 1678). He adds, "Real it is, if it be present in its real effects, and they are the essence of it so far as a Communicant doth receive it." He also declares that "this Rubric doth in effect charge the Church of Rome with gross idolatry" (p. 180; see also p. 185).

Here we may very well leave the subject of the Black Rubric. But what about other alterations?

It is not intended at all to represent the changes of 1662 as being all and altogether in one direction.² Who is there now

¹ It should be well observed that L'Estrange, writing before the review, calls the rubric in its old form "this excellent rubric, anciently called 'a protestation touching the gesture of kneeling'" ("Alliance of Divine Offices," p. 329, edit. Oxford); and that Bishop White Kennet (in his "Register and Chronicle," p. 585; London, 1728), enumerating "the concessions and alterations," mentions the insertion of the rubric as a concession to the Presbyterians, but takes no notice whatever of any change in the rubric. His words are: "IX. They [the Presbyterian divines] desired that a rubric in the Common Prayer-Book in 5 and 6 Edward VI. for the vindicating of our Church in the matter of kneeling at the Sacrament, without adoration, etc., might be restored, and it was so."

So also Collier, in his "Ecclesiastical History," takes no account at all of any change, but says: "To satisfy these scruples, the Church thought fit to condescend so far as to restore the rubric of King Edward's reign above mentioned" (vol. v., p. 436).

The same may be said of Durel in his "Vindiciæ Eccl. Anglicanæ." And Neal speaks of the rubric as it was in the book of Edward (which he regards as "expunged" in Elizabeth's reign) as declaring that no adoration was intended to any *corporal* Presence ("History of Puritans," vol. i., p. 97. See also vol. iii., p. 96, London, 1837).

[With this compare the language of Knox, "Such as in that action adore any *corporal* or *real* presence of Christ's ~~natural~~ *body*, which is not there, but in heaven" (Lorimer's "John Knox," p. 159).]

Baxter, also speaking of the Conformists, tells us: "As for the ceremonies, they say that kneeling is freed from all suspicion of idolatry by the annexing of the rubric of our King Edward VI.'s Common Prayer-Book, which, though the Convocation refused, yet the Parliament annexed; and they are the imposers, and it is their sense that we must stand to. And as it is lawful to kneel in accepting a sealed pardon from the King by his messenger, so is it in accepting a sealed pardon from God with the investiture of our privileges" ("Reliquiæ Baxterianæ," p. 390).

That Baxter's *history* appears to be mistaken does not invalidate his testimony to the fact that no doctrinal change appears to have been seen or suspected in the appended rubric.

² Witness the change in the preface to the ordinal, and see Cardwell's "Conferences," p. 388. But though some of these, such as the substitution of "church" for "congregation" (which, however, was but following the use of Baxter's own book), and the specific mention

who is not thankful for the addition made to the prayer for the whole state of Christ's Church?¹

But it was at no request of the Presbyterian divines that

of "bishops, priests, and deacons," may have tended to produce irritation in the excited state of some minds, yet it will be found, I believe, that the general feeling of discontent on the part of the Presbyterian party was much rather (as in the case of the Hampton Court Conference) because of disappointment at the insufficiency of the concessions to meet their expectations (which had been unduly raised) than because of any trifling (however from a Churchman's point of view desirable) changes in an opposite direction.

The Presbyterians at the Savoy had desired that the word "minister" should be substituted for "priest." And it must doubtless have been distasteful to them to find "priest" substituted for "minister" in the rubric before the absolution. But it should be observed that the reply of the Episcopal Commissioners does not claim for the word "priest" any sacrificial character, but simply points out the need of some such word to distinguish the orders of the ministry, and to preclude the "deacon" from functions which do not belong to the diaconate. They allege that it is "unreasonable that the word *minister* should only be used in the Liturgy, since some parts might be performed by a deacon, others by none under the order of a priest—viz., absolution and consecration. It was fit, therefore, that some such word as 'priest' should be used for these offices, and not 'minister,' which signified at large everyone that ministered in that holy office, of whatsoever order he might be."

Mr. Perry has observed that the word *priest* is still retained in the rubrics "before prayers which it has never been doubted that a deacon may use" ("History of Church of England," vol. ii., p. 345). It may be added that in Durel's "Latin Prayer-Book" "presbyter" occurs one hundred and sixty times, "sacerdos" never (see Marshall's "Latin Prayer-Book of Charles II.," p. 47). This translation was made in conformity with the Act of Uniformity. And though no claim can be made for it as either faultless, or properly authorized, it was regarded by Bishop Barlow as an *interpretation* of the English Liturgy, and the fact that it was submitted to Sancroft (than whom very few could be better judges of the intention of the revisers) must be allowed to give it a high interpretative value on such a point. It should, however, be noted that Duport's Greek version (dedicated to Archbishop Sheldon), published in 1665, does not thus shun the use of *ιερεὺς*. It follows very much the Greek version of Petley (1638), which was dedicated to Archbishop Laud.

As for the change in the rubric before the confession, limiting the rehearsal to "one of the ministers," which before had been allowed to one of the communicants, it was only conceding what the Presbyterians had asked in these words, "We desire it may be made by the minister only" (Cardwell, p. 319).

On the other hand, the introduction of the word "offertory" ("Then shall the priest return to the Lord's Table and begin the offertory"—see Scudamore's "Notitia Euch.," p. 342, 2nd edit.), and perhaps also of the term "oblations" (on which see Harrison on Rubrics, pp. 353-357; Scudamore, "Notitia," p. 409; Robertson on Liturgy, pp. 185-189; and Marshall's "Latin Prayer-Book of Charles II.," pp. 61-80), in view of this complaint "touching innovation" (1641)—"By

¹ See Note 1, p. 77.

the words were added, "And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom."

Possibly some of the Puritans might have objected to it. Possibly even some of the revisers in King Edward's reign might have judged it to be running somewhat counter to their

introducing an offertory before the Communion, distinct from the giving of alms to the poor" (see Cardwell's "Conferences," p. 273), and of the exception of the Presbyterians at the Savoy: "Collection for the poor may be better made at or a little before the departing of the communicants" (*ibid.*, p. 319)—can hardly have been otherwise than distasteful to the prejudices of the Puritans. In Baxter's Liturgy there appears no direction for any collection or offering of any alms or oblations. And in the "Directory" the only notice on the subject is the following admonition at the close of the service: "The collection for the poor is so to be ordered that no part of the public worship be thereby hindered." It is curious to observe that these Puritan objections are as the echo of an ancient liturgical authority—"De collectis vero in usum pauperum, auctor est expositor Ord. R. eas opportuno tempore non inter officium Missarum fieri debere" (Cassander, "Liturgica," cap. xxvii., Op., p. 62, Paris, 1616; see also p. 61). Canon Dixon regards the prayer as now confused "by the offertory, which belonged to the Ordinary, being introduced among the oblations" ("History of Church of England," vol. iii., p. 30). But it should be observed that the Mozarabic rubric after the oblation of the Host and Chalice is this: "Let the priest turn to the people, and let them make their offering, if willing, and let the choir sing the 'Sacrificium'" (*i.e.*, the anthem answering to the offertory). See Simmons' "Lay Folks' Mass-Book," p. 231; see also the "Missa Gothica" of Archbishop Lorenzana, p. 100, Angelopoli, 1770; Neale's "Essays on Liturgiology," p. 148; and Warren's "Celtic Ritual," p. 130. Indeed, the offering of charitable gifts together with the bread and wine was doubtless a very ancient custom, out of which may probably have arisen the curious practice of the Greeks. (See Goar "Euchologium," p. 101; Venice, 1730.) In the Armenian service, however, there appears now to be no offering of any oblations, except of the elements to be consecrated. Mr. Hammond has noted that in the Ambrosian use the first and second oblations are united ("Liturgies," p. xxxii). And it will be seen that in the Ethiopic Liturgy the first oblation, including alms, is followed immediately by the second (*ibid.*, pp. 241, 244). Moreover, in the Gallican Office it appears that during the singing of the offertory antiphon "oblatio fit munerum," and then, according to Mabillon, "Tunc fiebat oblatio panis et vini ad Sacrificium" (*ibid.*, p. 315).

¹ As to the position of this prayer, though it differs from that in the Roman and Eastern Liturgies (which also herein differ from one another), it is the same as that in the Gallican and Mozarabic Liturgies, and probably as that in the ancient British Church (see S.P.C.K. "Commentary," p. 103; and Burbidge "Liturgies and Offices," p. 221). It is worthy of being noted that "the most ancient liturgies have the greatest variety in the order of parts" (Canon Dixon, "History of Church of England," vol. iii., p. 405; see Freeman's "Principles of Divine Service," vol. ii., part ii., pp. 400, 432; and Hammond's "Liturgies," Introduction, p. xxxvii).

extreme principle of caution.¹ But what is there in this commemoration of the departed that can give reasonable offence to any? "Some such prayer," it has been well said, "is contained in every ancient Liturgy, the present form being accurately worded so as to avoid giving any countenance to the mediæval doctrine that the faithful departed are in any place of penal or purgatorial fire or unrest" (Warren, in S.P.C.K. "Commentary." See also Burbidge, "Liturgies and Offices," pp. 221-223, and Bishop of St. Andrews on Cheyne's "Appeal," pp. 26, 27, Edinburgh, 1858).

Other similar changes, not without their importance, and not without their value, might doubtless be enumerated.

That certain changes and additions were admitted tending to increase reverence and deeper solemnity in the celebration of those holy mysteries—this is that in which (I trust) all may well agree to rejoice together.

But it is unquestionable that in the final revision Laudian influences were kept in check. It was doubtless not without cause that the Parliament appeared to be somewhat suspicious of certain tendencies among the clergy (see "Documents relating to Act of Uniformity," London, 1862; "Proceedings in Parliament," pp. 426, 427), but it is certain that those tendencies, so far as they may have aimed at any conspicuous or important results, did not prevail (see Cardwell's "Conferences," pp. 378, 389-392). And I believe that the general result of the revision is not unfairly expressed (though perhaps the picture may be taken from a somewhat one-sided point of view) in Bishop White Kennet's "Register and Chronicle" as follows:

"Though this debate at the Savoy was ended without any great satisfaction to either party, yet both parties knew the desires and understood the abilities of the other much better

¹ For in this matter they had rejected the recommendation of Bucer, who, after arguing strongly against prayer for the dead as it stood in this place in Edward's first book, had desired that in its place should be substituted some such addition as that which was made in 1662. See his "Censura" in "Scripta Anglicana," p. 468: "His itaque de causis optarim ego commendationem defunctorum et precem pro æterna eorum pace, prætermitti: et in locum hujus commendationis et precatonis preci præcedenti, quâ oratur concedi nobis exempla Divorum eorumque in fide constantiam, atque præceptorum Dei observantiam sequi, ista subjici, Quomodo unâ cum his, et omnibus qui ad te nos hinc in fide nominis tui præcesserunt, possimus in adventu filii tui gloriose prodire ad resurrectionem vitæ," etc.

Bishop Wren, after noting the omission, and the reason for it—"that the vulgar might not think they did either pray to the dead or for the dead"—added, "Thanks be to God! there can be no pretence at all now why it should not be restored" (Jacobson's "Fragmentary Illustrations," p. 77). See Palmer's "Origines Lit.," vol. ii., pp. 94-97.

than before it; and the late distressed clergy, that were now restored to their former rights and power, were so charitable as at their next meeting of Convocation to contrive to give the dissenting party satisfaction by alteration, explanation, and addition to some part, both of the *Rubric* and *Common Prayer*, as also by adding some new necessary collects, with a particular collect of thanksgiving" (pp. 632, 633; see also Walton, "Life of Sanderson," in Sanderson's "Sermons," p. 42, edit. 1686).

It would obviously be out of place here to enter upon anything like a critical examination of the many minor alterations.¹ If very much has been made of them in recent years,

¹ Passing over the long list of more minute changes (as they seem to me) in the Communion Service, which Mr. Walton has with great care and diligence collected in p. 67 of his "Rubrical Determination," which indicate the carefulness of the revision and its concern for reverence in the administration, but which can hardly by any be supposed to have any considerable doctrinal import, I will set down here the list of changes which he gives in p. 22 as "undoubtedly derived, through the Scotch Liturgy, from Bishop Andrewes' Notes."

- (1) "The priest to recite the Commandments, *turning to the people.*"
- (2) "The people to *stand* during the Gospel, and to be *still standing* at the Creed.
- (3) "The *deacons* to *receive* (not 'gather' as in the previous rubric) the alms.
- (4) "The alms to be brought to the priest, and by him to be humbly presented and placed upon the holy table.
- (5) "The solemn oblation of the elements (brought 'from a by-standing table.'—Andrewes).
- (6) "After the Confession, inserting the word 'absolution' in the following rubric . . . '*pronounce this Absolution.*'"
- (7) "Insertion of the term 'prayer of consecration.'
- (8) "Revival of the ancient Catholic names 'paten' and 'chalice.'
- (9) "The priest while consecrating to break the bread, and take the chalice into his hand, '*Ejus ductu et exemplo Qui hic presidet.*'"
- (10) "After consecration, 'Amen' to be said."

Upon comparison of these with Bishop Andrewes' Notes, it is to be observed (a) that what may fairly be called the high ceremonialism recommended in those Notes is not to be found in the revised Liturgy; (b) that the "Amen" (No. 10) is, according to Andrewes, to be said by the communicant after the first half of the form of administration of the cup, not "after consecration."

Bishop Wren would have the communicant say "Amen" at the end of the words of delivery. He says: "The Church of Rome, to gain some colour to their fancy of transubstantiation, next after the words, 'The Body of our Lord Jesus Christ,' put in *Amen* there. Now, though we approve not of that, yet there is no reason why it should be quite omitted" (Jacobson, "Fragmentary Illustrations," p. 82).

(c) That the change from "said" to "sung or said" before the Nicene Creed—so also in Preface (to which importance has been attached as making provision for choral celebrations; see Walton, "Rubrical Determination," p. 67)—is in distinct contravention of Bishop Andrewes' note in p. 152: "In sacra synaxi nihil canitur, quod alias fieri

it is very much more than was made of them at the time, and very much more, as I am persuaded, than will endure the flame of the critical furnace.

solet ; sed omnia graviter et severe peraguntur cum affectu potius quam modulatione."

(d) That the revision has disregarded Andrewes' note concerning the Gospel : " In the reading the holy Gospel, and never else, is adoration made at the Name of Jesus " (p. 152), which is hardly to be reconciled with Canon XVIII. (except as that canon was interpreted by prevalent custom).

(e) That whereas in Andrewes' Notes, " These [the wafer, bread, and wine] the Bishop offers in the name of the whole congregation," and again, " Then he offers into the basin for himself, and after him the whole congregation " (p. 153), the revision designedly refused the word *offer*, doubtless lest the expression (however innocent and right in itself) might give needless offence to some.

(f) That whereas in Andrewes' note the offering is made " upon the altar " (p. 153), the revision nowhere restores the word " altar," which had been rejected in the revision of 1552.

Further, it should be observed, as regards No. 5, that what is called " the solemn oblation of the elements," is just what is directed in the Liturgy of Baxter : " Here let the bread be brought to the minister, and received by him, and set upon the table " (Hall's " Reliquiæ Lit.," vol. iv., p. 68) ; whereas the revisers, following otherwise the form of the Scottish Liturgy of 1637, omit the words " offer up." The omission was a distinct rejection, for the words " offer up " were in the rubric as proposed in Sancroft's book (see Cardwell's " Conferences," p. 382). It must, therefore, have been with design, and with design which gives to the change just a contrary tendency to that which Mr. Walton would give it. Note also that in Baxter's Liturgy " the brethren " expunged a few lines " where the word *offering* was used " (see " Reliquiæ Baxterianæ," p. 334 ; see also Harrison on Rubrics, p. 353.) Note also that there is no verbal oblation of the elements (when placed) in the Liturgy of the Apostolical Constitutions ; nor was there originally in the Roman Liturgy (see Scudamore's " Notitia Euch.," pp. 416, 417, 2nd edit.). Yet in mediæval missals the " solemn sacrifice " is the oblation of the bread and wine. And a special solemnity was associated with this rite until an increasing prominence, doctrinal and ceremonial, was given to the subsequent blessing and consecration of the gifts (see Simmons' " Lay Folks' Mass-Book," pp. 231, 234, 238, 268).

According to Bishop Wren's suggestion, the bread and wine were not to be " upon the Lord's board " till just before the prayer of humble access (see Jacobson's " Fragmentary Illustrations," p. 80).

And, as regards No. 9, the rubric does but direct to be done what the Presbyterian divines had desired at the Savoy. Among these " exceptions " we find the following : " We conceive that the manner of the consecrating of the elements is not here explicit and distinct enough, and the minister's breaking of the bread is not so much as mentioned."

So also it may be observed (though scarcely worth notice), as regards No. 7, that the Presbyterian divines had named that prayer " the prayer at the consecration " (Cardwell, p. 321).

As regards No. 4, it may perhaps be worth noting that the exception given in by the Presbyterians to the former rubric—" Then shall the churchwardens, or some other by them appointed, gather the devotion of the people "—" collection for the poor may be better made at or a little before the departing of the communicants"—would seem to be recom-

It has, indeed, been urged by some that, trifling as they may seem, these minute changes were as little seeds,¹ which were sown as in secret silence *then*, that in after generations *we* might gather in the ripe and goodly fruit of a sacrificial *sacerdotium* and something like a restored missal-service.

But I find no evidence of the revisers themselves having had any thought at all of regarding themselves as sowers of such prolific seeds. Indeed, it seems acknowledged that this sowing was generally unobserved² in their day. And very sure I am that they would never have put their hand to any such seed-sowing if they had had any idea of these seeds ripening into a harvest of what is now too often regarded as "Catholic doctrine."

mending an entire abolition of the offertory ; whereas Bucer has highly commended it ("Scripta Anglicana," p. 463), and Bullinger had described the ancient custom : "Stabant diaconi oblata a populo accipientes, quæ presbyter demum offerebat Domino, cum precatione et gratiarum actione super oblatis rebus habita, quæ accepta esse cupiebat per Dominum Jesum" ("De Origine Erroris," cap. vii., p. 213 ; Tiguri, 1539). See Harrison on Rubrics, pp. 340-347 ; Le Brun, "Explicatio Lit.," tom. i., pp. 137-141 ; Cardwell's "Conferences," p. 273 ; also Scudamore's "Notitia Euch.," pp. 343-353, 2nd edit.

I can hardly suppose that the reader will think any observations needful on the other particulars.

¹ Mr. Alexander Knox says : "What, then, can we suppose, but that those changes were meant by Providence to subserve ulterior movements ; to lie dormant, as it were, until nearer 'the time of the end,' when it might suit the order of Providence that what was before deposited as seed, should grow up into a rich and luxuriant harvest" ("Remains," vol. i., p. 60, 2nd edit.) Mr. Walton, who quotes these words, regards them as "prophetic words," "written in 1816" ("Rubrical Determination," p. 26, new edit.).

A little before Knox had said : "The revisers seized the opportunity (contrary to what the public was reckoning upon) to make our formularies not more Puritanic, but more Catholic. They effected this, without doubt, *stealthily*, and, to appearance, by the minutest alteration ; but to compare the Communion Service as it now stands, especially its rubrics, with the form in which we find it previously to that transaction, will be to discover that, *without any change of features which could cause alarm*, a new spirit was then breathed into our Communion Service" (pp. 59, 60). But these words are not quoted by Mr. Walton.

If I understand Mr. Knox aright (from whom I grieve to differ), he appears to attribute to the revisers a *deep and dark design*, which I should be sorry to think they were capable of, and which, I feel sure, was far from their intentions.

² Thus Mr. Alexander Knox writes : "Who can doubt of this transaction being, in all its bearings, providential ? And yet it was clearly insufficient to produce any extended or striking effect. It has actually *escaped general observation*. Wheatley on the Liturgy notices the changes ; but, though himself a High Churchman, overlooks their import. Nichols, if I remember right, scarcely adverts to the fact ; and Shepherd, who meant to take pains, seems not to have known anything of the matter" ("Remains," vol. i., p. 60).

Mr. Knox might have added the names of others who failed to see the import of these little changes.

Without committing ourselves to the assertion that nothing might have been done better, or that nothing¹ more might have been attempted in the way of conciliation—nothing more to manifest a loving desire to cross the bridge of separation and to embrace offended and offending brethren in the unity of the spirit and the bond of peace—we may still look on our Service for the administration of the Holy Communion, and thank God for the last review, both for what it did do and for what it did not do.

The impress and character of "Reformed" Theology is still to be seen stamped on our Liturgy as sharp and clear as when it came from the "Reformed" mint in 1552. It may be regarded as something very remarkable, if not very wonderful, that, coming out of a fire heated with a strong anti-Puritan flame,² its doctrinal markings have been so little touched, and injured not at all.³ Not a mark nor a scratch is on it from

¹ Archbishop Tenison says: "If they had foreseen what is since come to pass, I charitably believe they would not have done all they did, and just so much, and no more." ("Compl. History," p. 252; see Neal's "History of Puritans," vol. iii., p. 97).

² Not that the clergy as a whole had much sympathy with Laudian views. Neal himself says: "The country clergy were of a quite different spirit: they were determined Protestants and true Churchmen, but more disposed to a coalition with Protestant Dissenters than with Papists" ("History of Puritans," vol. iii., p. 130; London, 1837).

The London clergy, it appears, had even elected Baxter and Calamy as their proctors in convocation (see Blakeney on "Common Prayer," p. 135, 3rd edit.).

The anti-Puritan feeling was manifested chiefly in the House of Commons. Clarendon says of the Bill: "Every man, according to his passion, thought of adding somewhat to it that might make it more grievous to somebody whom he did not love." The Lords had pleaded the King's declaration in favour of *tender consciences*. The Commons replied "that his Majesty could not understand the *misleaders* of the people, but only the *mised*." (See Lister's "Life of Clarendon," vol. ii., pp. 185, 186).

³ Dean Luckock brings "a long and heavy bill of indictment against the second revisionists [*i.e.*, those who were responsible for Edward VI.'s second book] for departure from Catholic doctrine" ("Studies," p. 106). He even goes so far as to say: "It seems difficult to acquit them of hypocrisy or infatuation" (p. 108). But he regards their designs as "so far hopelessly baffled, that at the final revision the Church was able solemnly to declare that the true Eucharistic doctrine had remained essentially unchanged from the first revision to the last" (p. 109). He appeals to the language of the Preface of 1662: "We find, that in the reigns of several princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient; yet so, as that the main body and essentials of it, as well in the chiefest materials as in the frame and order thereof, have still continued the same unto this day, and do yet stand firm and unshaken." He considers it "impossible to exaggerate the weight of this declaration" (p. 110).

Lutheranizing or Romanizing influence. Not a trace is to be found on it of the erroneous sacrificial doctrine of which it was

But obviously the argument from these words may lead to two very different conclusions, according to the sense we attribute to "the main body and essentials" of the Liturgy.

Are we to suppose that these terms must mean that doctrine of the Presence and the Sacrifice which "mistakers" may have read into the first book? And are we to conclude that the revisers meant us to understand that these same doctrines are now to be read into the second book, which so carefully excluded them? If so, why did the revision of 1662 decline to undo "the departure from Catholic doctrine" which was due to the "hypocrisy or infatuation" of our Reformers? And why did they in the Preface express such approval of the book "as it stood before established by law"?

But let "the main body and essentials" be understood as pointing, among other things, to "that which," in the language of Hooker ("Ecc. Pol.," V., chap. lxvii., § 12), "alone is material" (in the doctrine of the Eucharist), and all is easy, intelligible and consistent. Then we see and recognise the unchanged character of our "Reformed" Prayer-Book, and acknowledge that its essentials "have still continued the same unto this day, and do yet stand firm and unshaken"; whereas, on Dean Luckock's hypothesis, much Catholic truth had been shaken, and quite shaken out, and the revisers of 1662 (not restoring the liberty of reserving the Blessed Sacrament) have left parish priests (in cases of wide-spread sickness) with no alternative but to "transgress the existing law, or leave men to die without the food of eternal life" (p. 88). They have also, in Dean Luckock's view, "left a most lamentable blot on the book" (p. 89), in discountenancing prayers for the dead; and further, in not ordering the Holy Eucharist at burials, have "left a void in our Prayer-Book for which nothing but its full restoration can ever supply adequate consolation" (pp. 90, 91); and in continuing the displacement of the prayer of oblation, they have sanctioned "a direct breach of Catholic usage" (p. 102).

If I mistake not, the words on which Dean Luckock relies will be found to signify, in their natural and obvious interpretation, that the revisers did not change, and had no thought or desire of changing, the doctrinal character of our distinctly "Reformed" Prayer-Book—regarding the doctrine of the book as it was before their revision (*i.e.*, in the main the book which, in Dean Luckock's view, manifests a "departure from Catholic doctrine") as retaining "the main body and essentials" of the Liturgy yet "standing firm and unshaken."

Indeed, the *ipsissima verba* which form the basis of Dean Luckock's argument will be found in the language of Gauden, then Bishop Elect of Exeter, who, writing in 1661, thus expressed himself: "My judgment is that the Liturgy of the Church of England, as to the *main and essentials* of it, in doctrine, devotion, consecration and celebration, for matter, order and method, may in no case be maimed, rudely changed, or oddly deformed" ("Considerations Touching the Liturgy," p. 23; London, 1661). And this he wrote in the persuasion that the Liturgy would preserve in England "the reformed part of religion," be a "most impregnable bulwark against . . . Romish superstitions," and "for ever keep out the Mass" (*ibid.*, p. 12).

And it may be worth noting that as regards the "displacement" of the "prayer of oblation," neither did Bishop Sanderson, who penned the Preface in draft, nor did Bishop Wren, at whose house the Episcopal Committee met, seem to have had any desire to correct what, in

so carefully divested in King Edward's reign.¹ It is, as the Act of Uniformity declares, the Book of Elizabeth (which was the Second Book of Edward) with certain additions and alterations, many of which (even some of those now regarded as "Catholic" changes) were made at the instance of the Presbyterian Divines, and all of which were desirable or unobjectionable from the point of view of the Churchmanship of the Reformed Church of England.

I will only add that if any one of my readers has cherished the idea of a deep recondite "Catholic" sense underlying the numerous minor changes effected at the last review, he has but to read with careful attention what is said in the Preface (the work of Bishop Sanderson²), which is itself an integral part of the Prayer-Book³ to see that such a notion is utterly repugnant to the declared design of the revisers⁴ themselves, and to the professed assurance of the very Prayer-Book itself.

Dean Luckcock's view, is such "a direct breach of Catholic usage." (See Jacobson's "Fragmentary Illustrations," pp. 27, 28, 83).

And we know that the Bishops at Ely House declined to sanction such a change.

Where, then, is the evidence that the last review effected any such important change in the doctrine of our Liturgy?

Lord Selborne says, "The tabular list or conspectus, prefixed to the 'Convocation Book,' and bound up in it when sent to the House of Lords, shows all the alterations and additions, then thought material, which had been made by Convocation at the time when it was drawn up: and it would require a theological microscope of high magnifying power to find in these (of which some were afterwards withdrawn) any substantial change of the doctrinal balance of the former Liturgy" ("Notes on Liturgical History," pp. 48, 49).

Such a statement from such an authority carries a weight which cannot easily be set on one side.

It is surely impossible to believe that, by "the main body and essentials" of the Liturgy, the Preface means us to understand those very doctrines which were with scrupulous care eliminated at the Reformation, and have never been restored.

¹ The change in the second exhortation from "in remembrance of His death" to "in remembrance of the sacrifice of His death" (see Walton's "Rubrical Determination," p. 67), should rather, as I think, tell *against* than *for* any such doctrine. (See "Eucharistic Presence," pp. 493, 531, and Scudamore's "Notitia Euch.," pp. 473, 474, 2nd edit.).

² Dr. White Kennet tells us: "It may be noted that, for the satisfying all the dissenting brethren and others, the Convocation's reasons for the alterations and additions to the Liturgy were by them desired to be drawn up by Dr. Sanderson, which being done by him and approved by them, was appointed to be printed before the Liturgy, and may be now known by this title, 'The Preface,' and begins thus: 'It hath been the wisdom of the Church,'" etc. ("Register and Chronicle," p. 633).

³ "Mistakers" may also be recommended to read the Act of Uniformity for further evidence of the character and purpose of the Revision.

⁴ In the list of "Alterations" appended to the copy of the book of 1636, which was prepared by the revisers for the copyist, there are specified ten changes in "Communion," none of which can fairly be regarded as inno-

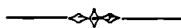
The revision has done its work, and in the main we may surely say the substance of our Communion Book is unaltered.

Still we look in vain for the restoration of such expressions as before 1552 looked most like a corporal Presence. Still we look in vain for any Invocation of the Holy Spirit on the Elements,¹ Still we look in vain to find in the Consecration Prayer any asking for any such inherent change in God's creatures as the objective theory² requires. Still we look in vain for any such sacrificial language as the maintainers of that theory desire. Still we look in vain for any such adoration as we are told the "real objective Presence" demands.

Some concluding observations must be reserved for another month.

N. DIMOCK.

(To be continued.)



ART. V.—THE RELIGION OF THE OXFORD UNDERGRADUATE.

IN a recent number of the *Nineteenth Century* Mr. A. C. Deane has brought forward a somewhat violent indictment against Oxford and Cambridge Undergraduates on the score of their religious opinions. A criticism of this description assails a very large body of men; and it is natural to suppose that many 'Varsity men of a former generation, and parents who intend to send their sons to Oxford, may receive something akin to a mental shock when they find a writer, who claims to be thoroughly conversant with the question before him, maintaining, in the most sweeping way, that the average undergraduate is an agnostic. "With sorrow and reluctance it must be confessed," says Mr. Deane, "that the majority of Oxford and Cambridge undergraduates are without, or, at least, profess to be without, any religious beliefs at all. It is sad, it is deplorable, but it is true." I have no wish to enter the lists with a rhetorical sermon on Mr. Deane's lines, nor to complicate matters by introducing any consideration as to the

variations in doctrine. At the foot of the entire list we find the words, "These are all the material alterations. The rest are only verbal, or the changing of some rubrics for the better performing of the service, or the new moulding of some of the Collects."

¹ See "Eucharistic Presence," pp. 559-561, 553.

² It is significant that no room was found in the Consecration prayer for even the very modest addition (suggestive or admitting of a *μνημόσυλον* sense) which appears in the MSS. proposals of Bishop Wren (see Jacobson's "Fragmentary Illustrations," p. 81).

intention of the Divine will with respect to undergraduate theology; my sole intention is to demonstrate from current facts the utterly baseless character of Mr. Deane's statements about, and criticisms upon, the religious condition of the resident members of our University, senior and junior alike.

The lay mind is generally—whether rightly or wrongly—rather suspicious of formal clerical censures upon lay morality. There is frequently about such strictures a flavour of the professional critic. Nor is such a suspicion decreased when one discovers in the article before us that the writer does not even realize the meaning of the evils which he combats. Throughout his diatribe Mr. Deane evidently regards “agnosticism” and “unorthodoxy” as identical terms. For the attitude of mind represented by his promiscuous employment of such terms he evinces no shadow of sympathy. From his point of view, the undergraduates of this generation are, with the exception of a few Evangelicals who steer a middle course of “misguided enthusiasm,” to be divided into High Churchmen and Agnostics, the latter enjoying a vast numerical preponderance. He is one of those persons who, amid the atmosphere of theological colleges and ritualistic services, appear quite unable to see the good side of that honesty which prevents a man from openly professing in its entirety a belief, the certainty of which he is unable intellectually to maintain. Nothing can be more absurd than Mr. Deane's remark that cultivated agnostics are invariably “priggish, egotistical and introspective.” As to the two former epithets, he flatly contradicts himself a few lines further on, where the average undergraduate, *ex hypothesi* an agnostic, is represented as docile and unaffected. As to “introspection,” one is again led to believe that, like young undergraduates in their essays, Mr. Deane occasionally employs words whose full connotation he does not grasp. What, in the name of reason, is the peculiar connection of “introspection” with agnosticism? If the Churchman is not “introspective” so much the worse for him! One honest and reverent agnostic is worth a score of those young men who accept certain tenets either because they are merely told to do so, or else in spite of intellectual misgivings. In short, it is well for Christians to remember that amongst those whom the Founder of our religion singles out for blessedness in His graphic pictures of a future judgment are the agnostics who had done good in spite of their ignorance.

As to the liberalism which Mr. Deane persists in confusing with agnosticism, it would ordinarily be regarded as a waste of time in these days to demonstrate that a failure to accept certain non-essential dogmas does not necessarily involve any

severance of one's loyal membership in the Church of England. It is worth while, however, to repeat what has become a truism for Mr. Deane's benefit, inasmuch as it is clear that he mourns over the absence amongst undergraduates, not so much of religion, as of definite High Church tendencies. This is in reality the keynote of his attack. His desideratum is not so much Christianity as devotion to the tenets of a certain section of Churchmen. Hence we find, in the midst of his pessimistic lament over the decay of religion in Oxford, a sneer—strangely out of place—at the Evangelical undergraduates who hold open-air meetings at the Martyrs' Memorial and in the Cambridge "backs."

We may now consider some facts of University life which, so far from countenancing Mr. Deane's pessimism, tend to show that there exists amongst our senior and junior members a very large amount of sound religious feeling. By religion I mean Christianity, not necessarily a devotion to the doctrines of our Church as such—though this is happily very prevalent—but a sincere attachment to the teaching of the Gospels, and a desire to act in accordance with God's will as revealed through Christ. I believe, in direct opposition to Mr. Deane, that abundant signs exist to show that our University life was never more Christian than at present.

Mr. Deane has much to say in depreciation of both "compulsory chapels" and "rollers," but, like many drastic reformers, he fails to suggest any other system to take the place of the two institutions which incur his displeasure. There is certainly an ugly sound about "compulsory chapels," but, in the first place, such things are non-existent—at any rate in Oxford; and secondly, if they did exist, the evil complained of is greatly exaggerated. The line of demarcation between the schoolboy and the Varsity man is not a very rigid one. If the presence of the former is universally required in his school chapel, why should the maintenance of a similar rule in the case of the young undergraduate be objected to so strongly? Mr. Deane's vehement tirade on this subject is full of mistakes, and verges on the ludicrous, as, for example, when he ranks college chapel-going amongst the principal causes of the prevailing "agnosticism." Agnosticism is almost always arrived at by a slow and bitter process, after much agony of mind and many painful strivings to hope against hope. It is not a phase of thought which can be induced by twenty-four compulsory chapels per term. Further, there is little warrant for the statement that "college sermons are usually on some obscure point of Biblical criticism which profits the hearers about as much as would half an hour's reading aloud of 'Bradshaw's Railway Guide.'"

The ordinary college sermon—in Oxford, at any rate—is essentially practical in its tone, and even if a little information is occasionally given to the undergraduate about the latest results of archaeological or critical research, surely this is not an evil to be deplored. At the same time, one can quite well understand that Biblical criticism is not a peculiarly agreeable topic to the type of ecclesiastic represented by the writer of the article before us—men who bury their heads in the dry sand of the “Speaker’s Commentary,” and think themselves safe from the pursuit of modern enlightenment.

Again, with regard to college services, how arbitrary is the assumption on Mr. Deane’s part that “the majority of those present are so, not from any desire to offer prayers and thanksgivings to God, but simply in order that they may escape being ‘gated’ by the college authorities.” It is impossible to correctly analyze people’s real feelings in this drastic manner; and the fact that a large proportion of undergraduates “keep” chapels instead of “rollers,” and that in many colleges the evening services, which do not “count” for the term, are well attended, does not lend support to Mr. Deane’s contention. But a still more decisive indication of a widespread Churchmanship is afforded by the crowds of undergraduates who attend the services of the more important parish churches in the city. St. Mary’s, *e.g.*, and St. Barnabas’s are frequently filled to overflowing by members of the University, and of these enormous congregations the men who intend to take orders certainly constitute the minority.

Mr. Deane would further have us believe that celebrations of the Holy Communion in college are attended by a very small percentage of the undergraduates, and that “earnest men” are compelled (in consequence, I suppose, of the scarcity of such celebrations) to seek them elsewhere in the town.

It is, of course, useless to deny that in some colleges a comparatively small number of men are present at the early service; but this is not the case universally by any means. It is probably a fair estimate of the number of communicants in Oxford to reckon them at from one-half to two-thirds of the entire body of undergraduates. This, it is needless to say, represents an average very far above that of the non-University laymen of the same social class. Again, it is difficult to see what grounds Mr. Deane has for suggesting that college celebrations are too few in number. There is, I believe, no college in Oxford where the Communion is not celebrated every Sunday morning, as well as on the usually recognised festivals and saints’ days. No apparent reason exists, therefore, why earnest men should be ordinarily driven to attend

celebrations outside the walls of their own colleges. In fact, the only instances of such a practice I have personally met with were those in which the "earnest men" meant certain individuals who, utterly unmindful of the essentially social character of the rite, openly declared that the Communion partaken of with their fellow-collegians was not "Catholic" enough for them, because it was administered in a quiet manner, without an excess of extraneous *καλλωπίσματα*, and the college authorities did not encourage the so-called "non-communitating attendance."

We may find a further indication of the religious sympathies of the undergraduate in the numerous Church societies and Bible-reading societies which abound on every side. Nearly every college and hall in Oxford contains one and frequently several associations of this kind, which are well supported, and exert a powerful, if unobtrusive, influence for good.

In discussing the possibility of counteracting the pernicious liberalism of the day, Mr. Deane has most justly eulogized the good work of the Pusey House. Every fair-minded Churchman must rejoice with him at the unselfish and successful energy displayed by the clerical and lay members of this institution. The house forms a valuable centre of religious life, and the privileges it affords are welcomed by a large and increasing body of undergraduates; nor would any of its members, I feel sure, be at all inclined to share Mr. Deane's gloomy views of the religious condition of our University.

From a somewhat different standpoint Wycliffe Hall does its best to deepen and strengthen the religion of our junior members. Its evangelical adherents work on parallel, if distinct, lines from the more Catholic societies; and the only instance of the *odium theologicum* one can remember happened in a football match between Wycliffe Hall and Cuddesdon, when a stalwart forward of the former club, with a zeal recalling the vigorous orthodoxy of the Councils period, repeatedly uttered a loud shout of "No Popery!" as he charged over his antagonists. The Inter-collegiate Christian Union, in touch with Wycliffe Hall, is a large and vigorous society; and even if it is difficult to feel unqualified sympathy with their theology and their methods, the evangelical piety and moral courage of these youthful enthusiasts must excite admiration, and help to contradict the wholesale denunciations of Mr. Deane.

Of course, the value of the above testimony would be seriously discounted were these various societies recruited almost exclusively from men who intended to take orders. But this is far from being the case. A very large proportion are undergraduates who will continue to be lay members of

the Church. And even amongst those who do not attach themselves to any definite society, or take up any definite Church work, there exists plenty of sympathy in the right direction. The average well-meaning young Englishman who is labelled by Mr. Deane as an agnostic is in reality nothing of the sort. He doubtless shares that reserve in things personal which attaches in a peculiar degree to our countrymen; but if one lives and moves amongst undergraduates, one realizes that underneath this reserve there is often a deep substratum of genuine Christian belief and practice. When a college is fortunate enough to possess the right sort of clerical Fellow, who can earn the respect and affection of his lay juniors, such a man discovers how many of the undergraduates, ordinarily regarded as indifferent, rowdy, or worse, evince in quiet conversation with himself a sincere attachment to Christian ideals, and are so far from posing as anti-clerical or aggressively agnostic, that they frequently of their own accord, or with very slight inducement, resort to him for advice in difficulties, and encouragement in their efforts to lead a Christian life. Of these facts it is naturally almost impossible to afford in print concrete examples; but I feel sure that clerical dons whom I could name in Oxford would amply bear out the truth of my remarks.

From the point of view of practical Christianity the pronounced success in Oxford of the Christian Social Union is very significant. The University branch possesses a strong executive, and has on its books some three hundred resident members in addition to a large number of non-residents. Again, the generous support accorded to the Oxford House in Bethnal Green, an institution based on Church principles, the success of the various missions attached to colleges, the valuable help given by many undergraduates to the parish clergymen of the city, the assistance so readily afforded at charitable entertainments or boys' clubs, like the Oxford Institute—such activities as these are surely not compatible with "almost universal agnosticism and indifference."

No one, again, who is really acquainted with university life in Oxford would hesitate to assert that the general *morale* of undergraduates has reached a much higher level than that existing, say, twenty years ago. Partly, it is true, from the diminished wealth of our upper classes, but chiefly owing to a better tone which pervades the community, drunken orgies are much less frequent. In most of the social clubs a heavy fine is inflicted for intoxication at their meetings, and a chronic offender would speedily be given the cold shoulder by the "best men" in all colleges. Further, it is a fact which any proctor of the last ten years could easily corroborate, that

amongst undergraduates sexual immorality in Oxford is now extremely rare. As to the flippant and irreverent jests, which, according to Mr. Deane, are almost universally prevalent amongst all members of the University, I can only surmise that his Oxford friends, upon whose conduct, coupled with his brief residence at Cuddesdon, he bases his inductions, must have been exceptionally irreverent. Ordinarily in the University blasphemous or grossly irreligious remarks would be speedily resented, nor does it ever occur to the average undergraduate that there is any necessity to exercise his wit in this direction.

In short, the conception of the undergraduate presented to our view in Mr. Deane's rhodomontade is altogether inadequate and distorted. Take, for example, the following graphic picture of the freshman: "Rejoicing in his new-found freedom, he is only too ready to cavil at authority in any form. What wonder, then, he obeys his natural impulses, scoffs at religion, and looks upon his agnosticism (which he is careful to proclaim on every occasion) as, like his cigar, the symbol of intellectual manhood." Is not this rather like claptrap? Fancy an ordinary public-school boy possessing a "natural impulse to scoff at religion," and immediately upon his arrival at the University equipping himself with agnosticism as he does with new furniture, wine and cigars! Why, the ordinary healthy-minded English boy of eighteen does not even know what agnosticism means. This deplorable result, due to contact with wicked sceptics amongst the second and third year men, might, Mr. Deane thinks, have been so easily counteracted. "A very small amount of guidance, a very little influence, would suffice to make him adhere to his early beliefs." The requisite guidance can, it seems, proceed solely from High-Church clergymen of a certain type, since the lay dons are hopelessly indifferent or antagonistic towards religion. Yet fancy, again, an undergraduate of real ability being diverted from the liberalism which he has, rightly or wrongly, imbibed from, say, "*Literæ Humaniores*," by the arguments of gentlemen like the writer, whose academic distinctions consist of a pass degree.

I should like to add a brief apology for the "don," in whom Mr. Deane is apparently unable to detect anything except a malignant antagonism towards Christianity. The picture of the "don" presented to us is full of grotesque exaggerations. The college don has frequently been misrepresented in literature, especially the literature of fiction. It is still, for example, occasionally believed that after dinner he drinks a great deal of port and discusses the immortality of the soul. A very slight acquaintance with Oxford Common Rooms would dispel

this, among other delusions. The don is sometimes underbred, badly dressed, or very dull ; but, with all his faults, he is certainly not a propagandist of agnosticism. Of the "modern young don" Mr. Deane says: "His opinions, his epigrams, are quoted everywhere, and if, as is too often the case, he is an open derider of religion, the force of his example leads many of the younger men to vie with one another in silly jests and flippant profanity concerning the creeds of the Church." His anti-religious epigrams are *not* quoted everywhere, firstly, because he seldom makes them; secondly, because, if made, they are probably so feeble as to be not worth quoting. That a don should go out of his way to instil agnostic doctrines into an undergraduate's mind is a thing practically unheard of. There are, in fact, very few college dons who openly profess agnostic tenets, and as an agnostic has no intention of saving other people's souls, and no feeling of contempt, but rather of envy, for those who honestly draw conclusions different to his own from the same data, he would in almost every instance leave the religious opinions of his undergraduate friends alone; while, if he is a gentleman, his good feeling will not permit him to jest about beliefs which his friends happen to cherish and respect. On the other hand, any college tutor whose religious attitude did not go beyond an "honorary membership in all religious systems" might fairly join issue with Mr. Deane and submit that in accepting his fellowship he did not in any way undertake the responsibility of instructing undergraduates in Church principles.

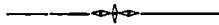
As a plain matter of fact, however, the "young modern don" is not at all anti-religious or anti-clerical. A very fair percentage take orders, and of those who remain laymen the vast majority are professed members and communicants of our Church. During the last few months some half-dozen fellowships and tutorships have been filled up in Oxford, and of the gentlemen elected to these posts every single one is an active member of the Church of England, while three will shortly be ordained. Nor is the Churchmanship of our young dons the mere perfunctory profession of an historically respectable creed. Very many of them are known as not only personally religious men, but always ready to sympathize with the religious life and problems of the undergraduate.

I have confined myself in these pages to my own University. Not having enjoyed the privilege of a few months' residence in any spot within five miles of Cambridge, I cannot claim that intimate knowledge of our sister University which in the case of Oxford was afforded to Mr. Deane by his brief sojourn at Cuddesdon. But, as Mr. Deane himself remarks, "the intellectual fashions of Oxford correspond pretty closely

with those of Cambridge." And, further, I have been informed by Cambridge men of recognised position that Mr. Deane's criticisms seem directed for the most part against a wholly imaginary condition of things, and correspond to nothing actually existing in the life of their University.

My object in writing these pages has been simply apologetic. Mr. Deane has, on the one hand, immensely exaggerated certain evils which must inevitably exist amongst a large number of persons devoted in various degrees to intellectual pursuits. On the other hand, he has perpetrated something akin to a libel in the unfounded charges he brings against a body of men who certainly do not merit such treatment. It is quite impossible in the present century to expect the University authorities to be *primarily* "not tutors and deans, but priests of God's Holy Church." Yet there exists no real cause for Mr. Deane's lugubrious pessimism, and I trust that my brief reply may help to convince those outside our University that Oxford still, and in a higher degree than ever before, continues to be the home of sound religion as well as of sound learning.

E. N. BENNETT.



ART. VI.—HOW CAN WE BRING THE MEN TO CHRIST?

WOMEN and children are both highly important classes in the field of ministerial work, but not so influential as men. Women do not as yet greatly produce our journalistic literature, nor the most considerable part of our books; they do not govern public life, or to any great extent manage our institutions. The thought of the country is for the most part done by men. There are, of course, exceptions to all this, but nobody can deny that this is the broad fact. Now, in how many of our churches do we not see a great preponderance of women? And, with regard to children, if the choice had to be made between holding a children's service or a men's service on Sunday afternoon, have not the children so far established their superior importance, according to our present practice and views, over the men, that there are not many clergymen who would have the courage to reverse the order of urgency?

Men, for the purposes of this paper, may be divided into two classes—those whom we commonly call the educated, and those who are known as the working classes. It is not a logical division, because many of the educated classes work as hard as the working classes, or harder still, and many of the working

classes have a considerable amount of education. But, at any rate, we understand what we mean by the division, and it must stand for rough use.

Now, with regard to both, nothing appeals to them so strongly as a thoroughly consistent Christian life and practice. They may seem to like you to join in free and worldly conversation, worldly amusements and occupations, but, depend upon it, even those of them who seem most worldly will respect a minister of Christ the more in proportion as he is like His Master. They will expect to see self-restraint in demeanour, modesty of speech and manner, considerateness, gentleness, self-devotion, self-sacrifice. A merely professional clergyman will not touch their hearts in the least; but they will listen to a man whose whole life, down to the very smallest details, carries out the principles which he preaches. The most worldly man will instinctively take knowledge of you whether you have been with Jesus, and he will have a shrewd instinct if you have not. If you are merely a respectable performer, doing your work without heart for a fixed sum, he will know how to estimate your value.

Another quality which men expect in their minister is manliness. The upright figure, the firm, clear speech, the decided action, ought only to be the signs of the firm, courageous, self-respecting character within. The clergy who are always in the company of women, and who get an effeminate look, manner, and voice, the clergy who are always receiving from women gifts of slippers, sachets, and other devotional offerings, are not those for whom men will care. Why? Because a woman is a woman, and a man is a man, and each have special qualities of their own; a man has no business to be like a woman any more than a woman like a man. The woman-like man is a monstrosity, just as is the man-like woman. A man is not intended to be much amongst women, except those of his own household. There will be common parish work, but it will be done without gossiping and philandering. Men will not care for a man who is always amongst women.

And affectation is another great hindrance to interest of men in the work of the Christian ministry. The conventional tone in church, the drawl or the whine in reading the Word of God, the artificial look and attitude which are often cultivated, are repulsive to men of sense. There is no reason why devotion should be connected with a snuffle or a drone, or why a minister should wear his head on one side, or imitate the distorted figures which indicate piety in a painted window. As our thoughts should be free, spontaneous, true, and sincere, however grave and elevated, so should their expression in language, gesture, and attitude. Affectation means putting on

something which is unnatural or unsuitable to our character. Affectation is soon found out, and it is heartily despised, except by the weak and silly.

Another recommendation of ministerial life to the laity is when they see that we live in the spirit of prayer, and when they understand something of the meaning of it. Some people might say, "What the laity want is to see that Christianity is a practical thing, and has to do with social life and charitable action." That is all very well, and will come afterwards, in its own order and place; but what they want first is to see that Christianity is a reality. Whenever we have the opportunity we must pray with them in public or in private. A thoroughly earnest utterance of the prayers in church, when the utterer prays every word as well as reads it, has a wonderful influence on those who are there, and is sure to bring others. One of the most effective parts of Bishop Wilkinson's celebrated ministry at St. Peter's, Eaton Square, was the weekly prayer-meeting in the church. He made the people feel that they had something to pray for, something to ask, something to expect. It gave a spirit of reality to all their services and work. And then, again, as to prayer out of the church: every meeting for any purpose gives an opportunity for realizing the impressiveness, the spirituality, of prayer. I deprecate the use of the collect on these occasions, because that is very often run glibly off as if it was a charm, and it tends to be formal; wrestling with God in real prayer in the midst of the people for something presently and immediately needed is sure to solemnize them, and make them feel that there is something solid, sound, true, and actual in your ministry. And it will very happily and easily settle the terms on which you are to be with them, if when you have any opportunity of seeing them alone you ask permission to kneel down and join with them in prayer for their souls' health. They will see that you are not merely a parish official, but that you have a real message from God, and that you have the courage and earnestness of your convictions. In Scotland it is very usual for the Episcopalian clergyman to ask to hold a visitation of the servants in some large household, which means having them all together in some large room for instruction and prayer. That gives an opportunity of influencing the men-servants better than anything else.

Our services ought to be more suited to the taste and intelligence of men of education. It is too often the women who are consulted, and not the men. In my parish, if any women gave me advice as to the conduct of the services, I used to say I should be happy to receive it from the head of their family. Women are more emotional than men, and think more of what

they like than of what is right and reasonable. Men should have a voice in the arrangements of the common service, the amount of music, the style of hymns, the administration of the charities and the social enterprises of the church. They should be invited also to suggest topics for services, so that they may feel that the weekly address from the pulpit is something that really does concern them, and has an actual relation to their thoughts, and difficulties, and daily life.

There are some topics which are best treated out of the pulpit, such as evidential difficulties, and on these the minister must be at all times willing and able to converse with the laymen if he expects to make his ministry useful to them in any large degree. For this purpose some skill in dialectic is desirable, and some knowledge of evidential literature necessary. Half a century ago a great deal of the knowledge gained at the University was tested by dialectic or arguments, and you find men of that generation far more able to hold a disputation with an opponent than those of our own. Modern education at Oxford teaches to write, but not to speak or to argue. I should strongly recommend training colleges to hold constant disputations, in order to enable the future ministers of Christ to hold their own in wise and temperate controversy.

One of Bishop Wilkinson's sources of strength in his cultivated London parish was the Bible-class he held weekly for educated men. He was so intensely earnest, and took such immense pains with all his work, and made everybody feel so keenly the vital reality of what they were doing, that he greatly interested them, and the class became large and vigorous, and had a very leavening influence on the congregation and parish. Men who would never have dreamed of taking part in anything of the kind found themselves active and constant attendants, and bringing others in also. There is nothing like courage, faithfulness, and earnestness.

II. Some of these observations have been applicable to our dealings with working men, as well as those who are cultivated; but I now turn particularly to them.

1. The first point is the friendly visit. Call at a time when you know the working man will be at home. Some ministers, I am afraid, have so little confidence and courage that they shrink from what they believe will be a disagreeable encounter, and are rather glad if the working man is not at home. The working man is like anybody else, and will respond to real brotherly friendliness. But you must have something to say to him. You must talk in language that he can understand. You must forget your academical style and all traces of the Oxford drawl, and talk to him as man to man in a free, frank,

and cheery way. You must talk to him about things in which he is interested. If he cares about dogs, talk to him about dogs. If he cares about politics, talk to him about politics. Let him see that you are his friend, and care for him, and want to know what he has got to say. Sometimes the men are not at home, but in groups of twenty or thirty at a street corner. Don't pass censure on it by dubbing it "idle corner," or pass by with nose in the air and averted eyes, but go boldly up and join them, and talk to them without reserve, and let them talk to you. They will soon find out of what stuff you are made.

2. Some men say that they have so many organizations that they have no time for visitation. I think such men are neglecting the true work for the mere serving of tables. Very often the minister spends the whole of his time in working for his regular fixed, settled congregation, who ought to be doing these things for themselves, instead of looking after the rest of his parish, and trying to bring them to a better mind and to carry the Gospel to their hearts. It is no use asking, "What are we to do to bring the men?" if you spend all your time on the sheep in the fold and neglect to do anything for the ninety-and-nine outside. Let me put in a plea for the parish as against the absorbing exactions of the congregation.

3. In the character of the services, as I have said in the other case, you must consult the men. Get them to debate the subject with you, and see what are their ideas. Make reading of the prayers, reading of the lessons, music, hymns and sermon all interesting to them. Remember that it is not yourself you have to edify, but the men.

4. See that there are kind and friendly people to help them to a seat. If they come shyly wandering in for a seat and place themselves in a wrong one, and hear a sharp remonstrance "Come out of that!" they will very soon wander out again more quickly than they came in, to return no more.

5. Let the sermons be in the real vernacular, and short. Study their language, and learn how they clothe their thoughts. Steep yourself in Spurgeon and Talmage, cultivate the homely style, while you are always reverent, and you will soon find that you can command their attention.

6. You must not be impatient about them, but remember all the difficulties, obstacles and disabilities from which they suffer. Think of the stifling, overcrowded rooms, the shifting from place to place before they get accustomed to one church and one clergyman, the strong public opinion against church-going created in past generations by long neglect, want of sympathy, and carelessness, the hard work of the week, creating a strong desire for mere repose on Sunday, the

tremendous temptations to drink and gamble that surround them at all times. There is much for you, by your affectionate sympathy and brotherly interest, to overcome.

7. Here I would urge everybody who has a parish of working people to have regularly every Sunday afternoon a men's special service. The experiment has been tried with so much success in so many places that it is no longer doubtful. You first of all talk about it; then you get a committee of the most useful men in the parish together as a nucleus; then they choose a secretary; then you hold a meeting and discuss what is to be done; then you begin. The committee will soon bring in their friends, and if you have got anything to say worth hearing, they will come again. You will find that the men will like to have a band of their own, and conduct the singing. You will probably use Moody and Sankey's hymns, for that is the style that they know and like. You will have collects, hymns, a lesson, the creed, and an address; but you will very likely vary the services according to those in the mission-book. The committee will take turns in reading the lessons. The sermon will be of a faithful Gospel character, in homely language, with a pithy title, such as will excite the curiosity and the fancy of the working-man. You will yourself be always earnestly praying for a blessing on the service, and you will be surprised to find how wonderfully it succeeds.

8. Throughout this movement you will try to make the men realize a spirit of brotherly and affectionate unity, a belief that the result will depend on their own prayers, a readiness to make efforts for the extension of Christ's kingdom at home. The great point is in all things to make them realize that you do feel a real friendliness and affection for them, an interest in all their concerns, an unassumed sympathy in their joys and sorrows. You should never let a Sunday afternoon service go by, without going and standing at the door, and shaking hands with each member of the gathering as he goes out. You will see who is there for the first time, or who is absent, and you can have a personal word or hand-grasp with all.

9. You will find the men ready to take up various branches of Christian work in consequence of this movement. At Westminster our men went about two by two, and had small districts assigned to them all over the parish. They used to go where missions were being held, to bring men in; and on one dark night laid hold of an unoffending curate as he was passing on his round, and dragged him into the mission-hall. Mr. Ditchfield, who read an admirable paper on the subject to the Home Mission Union in London, which was afterwards

published in THE CHURCHMAN, has a band of thirty men, who visit, take round tracts, parish magazine, and do their best to bring others to church. Then there is another band to visit the public-houses, who get into conversation with the men there, bring out their good points, discuss subjects with them, and get them to promise to come. When each man is taught that his religion is not for himself alone, but that it can and ought to affect others, the result spreads far and wide. It is not difficult to find them work to do amongst the various branches of Christian enterprise which now exist. Perhaps you have a system of personal letters to the men in the parish, or to those who have gone away at certain seasons of the year. You will find some of the men very willing to copy out those letters for you. But, by all means, as soon as a man seems to be turning to the Lord, and coming regularly to His worship, give him something to do for God, whatever it may be.

10. Auxiliary agencies there will be. Mr. Ditchfield has a Bible-class for men on Tuesday evenings, and another at 10 or so on Sunday morning. There is certain to be a Thrift Society or Self-help Club, and it is wonderful what sums accumulate when once the men's minds are turned towards it. There will be all kinds of social clubs and institutes; and you will certainly require a well-provided library. One result at Holloway was that the women of the parish would not be satisfied, but declared that they must have a service for themselves, which was accordingly provided for them on Tuesday afternoon. Once a year Mr. Ditchfield has a great social tea for men and wives, with music and speeches. That has to be in a very large hall, as the men who come to the service number nearly 1,000. Once a year (it is a great day) he has a united service also for the wives as well as the men, when the church is crammed beyond its capabilities; two old women were provided with seats in the pulpit. The movement, in short, has been blessed by God, and should spread far and wide.

Englishmen are willing to be Christian if we will be less formal, less pedantic, less patronizing, more natural, more manly, more friendly, more affectionate, more consistent, more real, more elastic. We must go and seek them out personally, and accommodate our system to them, and give them their rights and privileges as members of Christ's Church. I have said nothing about the message itself, because that is in all cases the same: Repentance, Faith, Obedience. I have been dealing with measures and systems. I have told you what I have seen with my own eyes, and worked out myself by my own experience. May God grant that some of these thoughts

and memories may be useful and fruitful in other hands, by the grace of the Holy Spirit, to the saving and reclaiming of many an honest and manly soul.

WILLIAM SINCLAIR.

Notes and Queries.

THE CUNEIFORM RECORDS AND THE FALL OF BABYLON.

I HAVE been greatly interested by Mr. Robinson's ingenious article in the *CHURCHMAN* of October, 1896. But it is based on a misconception. *Erébu*, it is true, literally means in Assyrian "to descend," but *erébu ana* has only the sense of "to enter," and it is from this secondary sense that the signification of the derivatives of *erébu* has been derived. Mr. Robinson may at once convince himself of this by turning to the root *erébu* in Delitzsch's "*Assyrisches Handwörterbuch*," pp. 126-128. "To descend to" (i.e., "as far as") would require a different preposition—*adi* instead of *ana*—as well as a different verb—*urádu* instead of *erébu*. As Mr. Robinson knows, we cannot argue in language from the literal meaning of a word to its idiomatic use.

A. H. SAYCE.

Short Notices.

Augustine's "De Catechizandis Rudibus." Edited by Rev. W. YORKE FAUSSET. Methuen, 1896.

THIS excellent little book, edited by an accomplished Latin scholar, will, we hope, be widely circulated. It was undertaken at the suggestion of the Bishop of Edinburgh, as an introduction to patristic literature in general, and Augustine in particular. Candidates for orders would learn much from a careful perusal of the great Bishop's treatise. Their Latinity would be improved—for it is a pitiable mistake to suppose that no first-rate Latin was written except in the so-called "classical" period; their ideas as to the holy office of teaching in the Christian ministry would perhaps be widened and rectified, and their doctrinal position strengthened. This treatise "On the catechizing of the unlearned" (written *circa* A.D. 400), brief and unconventional as it is, nevertheless, as Mr. Fausset tells us, touches on the leading heads of Augustinian doctrine. As such, it would merit our close attention; but it does more. It gives us a sketch—rough, but exact in its outlines—of the Christian Church at a great crisis in its career, possibly the greatest crisis it has ever passed through. From being a persecuted Church, it was about to become a dominant power in the polity of the world; and yet, as Mr. Fausset reminds us in his brief but most admirable introduction, "the sunshine of imperial patronage was even more dangerous than the persecuting hatred of a Diocletian or a Julian."

We think Mr. Fausset would have been well advised to follow the example set by Professor Gwatkin in his "Selections from the Early

Christian Writers," by interpagating the Latin text with an English version. The notes are full and useful, it is true, but those who can read Latin with ease enough to enjoy such a work as this are not too numerous, and we suppose that the editor is "catering" for these weaker brethren, or his commentary would have been less elementary in character.

Mr. Fausset has done good service to the cause of historical as well as doctrinal theology by the publication of this useful edition of Augustine's "De Rudibus"; we hope that he, or some equally competent scholar, will before long follow it up by giving us a really adequate commentary upon Origen's "Philocalia," the text of which has been so serviceably edited by Dr. Armitage Robinson. E. H. B.

Uncle Tom's Cabin. New edition. By Mrs. HARRIET BEECHER STOWE. Pp. 371, price 1s. S.S.U.

The Sunday-school Union is to be congratulated on bringing out a cheap edition in cloth of this famous book.

Home Morning and Evening Service. Second edition. By A. M. M. T. Pp. 116. Elliot Stock.

This little manual contains morning and evening devotions for a month, consisting of a text, a meditation, and a prayer. The tone is devout, simple, and evangelical.

Old Testament History for Schools. By the Rev. E. H. STOKOE, D.D. Part II., From the Settlement to the Disruption. Pp. 326. Clarendon Press.

This is an admirable manual. On one side of the page is text and historical abstract, and on the other notes. The author does not attempt to go into the Higher Criticism, which would be unsuitable for schools, but treats the subject in the same way as he would a classical work. His selections are well made, and his notes full of information and very concise. This book will supply a want in secondary schools and lower forms of public schools.

Documents Illustrative of English Church History. By HENRY GEE and WILLIAM JOHN HARDY. Pp. 670. Macmillan.

This important and long-looked-for volume contains 124 important documents on 314 to 1700 A.D., and has the expressed approval of the learned Church historian, Bishop Stubbs, of Oxford.

The authors give their reasons for not, as a rule, inserting the post-Reformation Canons and Articles of Religion; they are long, and they are contained in Hardwick's "History of the Articles," and Walcott's "Canons of the Church of England." We should have liked, however, to have seen an account of *Reformatio Legum Anglicanum*, if space would have permitted it.

The book is admirably edited with scholarly and sympathetic care, and is of extraordinary value. No clergyman's study can be complete without it.

The Layman's Introduction to the Book of Common Prayer. By EDWIN H. ELAND. Pp. 195. Price 5s. Longmans.

A useful, temperate, and, on the whole, impartial account of the genesis of the Prayer-Book. It should have been mentioned that the early liturgies which we possess are only in a late form, and that we cannot estimate their primitiveness. It should also have been stated that in the Early Church the offering of the oblations was certainly before consecration, and was not the offering of the Body and Blood of Christ. The writer seems to prefer the first Prayer-Book of Edward VI. to the second, and, though he mentions the reasons for the changes in 1552, he

hardly seems to realise how certain the abuses would be to return, if we once left the wise and prudent safeguards of our present Liturgy.

Church Services and Service-Books before the Reformation. By HENRY BARCLAY SWETE, D.D. Pp. 229. Price 4s. S.P.C.K.

Few men could write with greater authority on this subject than Dr. Swete. The book contains a mass of valuable information well arranged. There is one point, however, of supreme importance which waits to be determined; that is, the approximate date of the probable liturgies of the early Church, their relation to the New Testament and to primitive practice, and the gradual growth of the different stages of opinion which they embody.

An Introduction to the History of the Church of England. By H. O. WAKEMAN. Pp. 505. Price 7s. 6d. Rivington.

This is an able and skilful apology for the Tractarian and Ritualistic movement. Mr. Wakeman writes as a thorough and convinced partisan in an agreeable and scholarly style. We cannot but regard his view of the English Prayer-Book, especially in the eucharistic controversy, as misleading. Nothing can be more certain to an impartial inquirer than that it is the Receptionist doctrine which is that of the English Prayer-Book. He makes the mistake of supposing that the Evangelicals ever had an ascendancy in the Church of England. They were a strong leaven, but it was the high and dry who were the vast majority. The Evangelicals were never numerous enough to have any real power either in Church or State; they were only a spiritualizing influence; it is absurd to charge them with the inertness of the dominant school. The best parts of the book are the chapters before the Reformation. The account of the Oxford movement is extremely interesting and attractive, but no attempt is made to estimate the truth of the doctrines introduced by Newman and Pusey.

Conversion of the Heptarchy. By the BISHOP OF STEPNEY. Pp. 232. Price 3s. S.P.C.K.

These vivid lectures, delivered in St. Paul's Cathedral, are purely historical, and do not enter into theological questions. Bishop Browne writes with the ease and skill of a man who is thoroughly familiar with his subject.

The work will be read with undiminished interest from beginning to end, especially in reference to Roman claims.

A Manual on the Means of Grace. By CANON GARNIER. Pp. 150. Price 1s. 6d. S.P.C.K.

The writer treats his subject as a moderate Anglican. There is nothing in the New Testament to confine grace to the Sacraments, and accordingly Canon Garnier allows that there may be such grace outside the sacramental system. The true scriptural proportion of faith would not merely allow this, but would insist upon it, Holy Communion being one among the means of grace, probably the most important, but not at all prominent in the teaching of the Epistles. Here and there a sentence has not been sufficiently thought out; for example, "the Catholic system assumes a continuous action of the Mediatorial office of Christ; whereas the Puritan is wont to insist on the finished work of Redemption, upon the merits of which he has only to draw." Here allusion is probably made to the teaching that Christ is perpetually offering Himself in heaven, which is supposed to justify the priestly offering at the altar, a notion which has absolutely no foundation in the New Testament; while, on the other hand, no one is stronger than the Puritans on the heavenly intercession of Christ.

Cardinal Manning as presented in his own Letters and Notes. By STANLEY ROAMER. Pp. 283. Price 5s. Elliot Stock.

This is an able and temperate drawing out of the moral of Mr. Purcell's amazing "Life of Cardinal Manning." It is unpleasant to dissect the characters of those who have had high reputation in their lifetime, but sometimes it has to be done in the interests of truth. Mr. Roamer quietly shows by comparing one extract with another, the vanity, ambition, duplicity, and intriguing crookedness of this great ecclesiastic.

London City Churches. By A. E. DANIELL. Pp. 394. Price 6s. Constable and Co.

This is a delightful book, charmingly illustrated by photographs and woodcuts. The churches are classified as The Eight before the Fire, Wren's Thirty-five Churches, and the Twelve subsequent to Wren. An account is given of each church, historical and architectural, and it forms a complete guide to one of the most interesting chapters in the history of English building. An emphatic and well-deserved protest is made against the frequent interference with Wren's fittings and arrangements. Wren's sense of proportion and taste in his own style was consummate and perfect. When once this is changed, the charm is gone.

A Retrospect. By Mrs. RUSSELL BARRINGTON. Pp. 349. Osgood, McIlvaine and Co.

The talented authoress, herself an accomplished artist and critic, has been for many years a disciple and intimate friend of the late Lord Leighton and Mr. Watts. The present volume is a collection of her essays, and forms a noble plea for the preservation of the ideal in English art, in opposition to the current tendency to an uninspired realism.

Homiletic Review. Vol. xxx., July to December, 1895. Pp. 576. Funk and Wagnall.

This enormous mass of criticism, suggestion, illustration, and example, is a complete treasury of contemporary religious thought amongst the evangelical communions, and will be an invaluable help in stimulating thought to the overworked or inexperienced preacher.

The Homiletic Review Index. Vols. i. to xxx. Pp. 532. Funk and Wagnall.

This is an invaluable accompaniment to the *Review* itself, and will make it easy to search the accumulated stores of the thirty volumes. Only one side of the page is printed, room being thus left for personal memoranda.

The Family Year Book. By Sir JAMES COLQUHOUN, Bart. Pp. 375. Nisbet.

Sir James, who is the grandson of the well-known Scottish religious leader, Janet, Lady Colquhoun, is himself known as a devout and earnest writer. The "Year Book" contains a psalm, a short lesson, and an original collect for every day in the year. It will be found a great help to family prayer, and breathes a spirit of trustful and apostolical piety.

Simplicity in Christ. By ARCHDEACON SINCLAIR. Pp. 309. Price 3s. 6d. Constable and Co.

This volume consists of twelve sermons preached at St. Paul's and elsewhere. The subjects are: 1. "What are we doing for Unity?" 2. "The Duty and the Spirit of Controversy." 3. "Reality in Religious Forms." 4. "The Sacraments and Spiritual Life." 5. "Christ and Infallibility." 6. "Christ and Penance." 7. "The Reasonable Spirit in Public and Private Life." 8. "Hungering for Righteousness."

9. "The Quality of Mercy." 10. "The Reward of the Persecuted."
 11. "The Salt of the Earth." 12. "The Absoluteness of Moral Law."
 The volume is dedicated to the Memory of Bishop Lightfoot.

Utterances from the Pulpit of Sydenham Parish Church. By the Rev. H. G. J. CLEMENTS. Pp. 270. Price 3s. 6d. Innes.

These thoughtful and temperate discourses have been asked for by a devoted congregation after a ministry of 30 years. The writer shows a large and tolerant spirit, and a true insight into spiritual things.

The Church Monthly for 1896. Pp. 284. *Church Monthly* Office.

This admirable annual has appeared early in the field. Its special features are a series of "Buried Truths, Questions on the Bible and Questions on the Prayer-Book," by an able and thoughtful writer, the Rev. Sunderland Lewis, of St. Mary's, Hornsey Rise; "Representative Churchmen," including the Bishops of Oxford, Rochester, Newcastle, Cork, Lichfield, and Shrewsbury; "Parish Churches," including Kidderminster, Whitford, Whitechapel, Fallowfield, St. Margaret's, Westminster, St. Mary's, Shrewsbury, and Whitbourne. Mr. Sherlock is helped by some of the most attractive writers in the Church.

Penny Volumes. S.P.C.K.

The new editions are "The King's Own," "The Little Savage," and "Poor Jack," by Captain Marryat; "The Borderers," by Fenimore Cooper; and "Nick of the Woods," by Bird.

Are Bazaars the Right Method? By the Rev. C. E. HARRIS. Pp. 8, price 3d. Todd, North Shields.

This wholesome discourse criticises the extravagances of the modern fancy fair.



The Month.

DEATH OF THE ARCHBISHOP OF CANTERBURY.

THE sudden and pathetic death of the beloved Archbishop of Canterbury has been so fully described in every English newspaper that it would be superfluous to do more here than to record the dates of his life, and to express the deepest sorrow at his loss. In an age when there is a growing worldliness, love of display, and dependence on organization in the Church, he showed in his high position a refreshing example of simplicity, sincerity, humility and piety. Amidst great conflicts of doctrinal and ecclesiastical opinion he steered his own way and guided the Church with consummate tact and skill. He made for peace, and when he wished, he had a golden gift of silence. He achieved much: Wellington College, Lincoln Theological College, Truro Diocese, Truro Cathedral, the Lambeth Conference, the Lincoln Judgment, Church Defence; and he made few mistakes. He was ninety-third Archbishop, born 1829, first class classics, Chancellor's Medallist and Senior Optime, 1852; Fellow of Trinity, 1853; deacon, 1853; priest, 1857; Master of Wellington College, 1858-72; Prebendary of Lincoln, 1869; Chancellor and Canon, 1872; Hon. Chaplain to the Queen, 1873-75; Chaplain-in-Ordinary, 1875-77; Examining Chaplain to the Bishop of Lincoln, 1873-77; first Bishop of Truro, 1877; Archbishop of Canterbury, 1883; died at Hawarden, October 11, 1896.

THE CHURCH OF ENGLAND AND THE CHURCH OF RUSSIA.

The following correspondence, published in the *Times*, by the late Archbishop of Canterbury, should receive permanent record. The

original Russian letter, in Russian characters, bears the official seal of the Governing Synod of all the Russias :

"Edward, by Divine Providence, Archbishop of Canterbury, Primate of All England and Metropolitan, to Palladius, the Most Reverend Metropolitan of St. Petersburg and Ladoga, President of the Most Holy Governing Synod of All the Russias, Very Reverend Abbot of the Lavra of the Most Religious Grand Duke St. Alexander Nevsky, sendeth greeting in the Lord.

"We are most desirous to testify on the solemn occasion of the approaching coronation the truly deep and sympathetic reverence which the Church of England entertains towards the Throne and person of his Imperial Majesty the Emperor of Russia and towards the Orthodox Church of Russia, over which, in all loyal devotion to his Imperial Majesty, your Eminence most worthily presides.

"We have therefore delegated one of the principal prelates of our Church, the Right Reverend Mandell Creighton, Doctor of Divinity, Lord Bishop of Peterborough, a distinguished historian, and one of the most learned of living scholars and divines, to convey to your Eminence the assurance of these sentiments.

"Her Majesty the Queen, our most religious and gracious Sovereign, has been pleased to express her approval of this our desire of the delegation of the right reverend Bishop.

"We earnestly commit him, therefore, to your Eminence's fatherly kindness, and are assured that you will accept the affection with which we welcome the opportunity of expressing the love and charity which binds us to you in Christ Jesus Our Lord.

"We unite our prayers with yours to the All Holy and Blessed Trinity, Three Persons and One God, for the peace and stability of your Orthodox Church and Empire at a moment when you are rejoicing in hope of all temporal, spiritual, and eternal blessings to be poured upon your nation and their august Sovereign, and imploring for him a long and happy reign in honour, justice, and mercy, and in possession of the hearts of his people.

"EDW. CANTUAR.

"Given at Lambeth Palace on the 6th day of May, in the year of Our Lord one thousand eight hundred and ninety-six, and of our translation the fourteenth."

"Palladius, by Divine mercy, Metropolitan of St. Petersburg and Ladoga, Archimandrite of the Lavra of the Holy Trinity and St. Alexander Nevsky, Presiding Member of the Most Holy Governing Synod of All the Russias, unto Edward, Lord Archbishop of Canterbury, Primate of All England, and Metropolitan, greeting in the Lord.

"Your Grace's highly-valued letter of the sixth of this month of May, upon the occasion of the solemnity of the coronation and sacred anointing with chrism of our most religious Sovereign Lord, the Emperor Nicholas Alexandrovitch, and of our most religious Sovereign Lady, the Empress Alexandra Theodorovna, in which you, as Primate of All England, are pleased to express the feelings of sincere respect entertained by the Church of England towards the Throne of All the Russias, towards the person of his Imperial Majesty, and towards the Orthodox Church of Russia, has been received by us from your Grace's accredited representative, the reverend Lord Bishop of Peterborough, the Right Reverend Mandell Creighton.

"Having received the Right Reverend Mandell with love in Christ, and having expressed to him our gratitude for the labour undertaken by him in the journey to the capital of the First Throne of the Russian Empire, in order to be present upon the day of the all-joyful solemnity of the crowning of our most religious Tsar, we considered it our duty to bring the contents of your letter to the knowledge of the Most Holy Governing Synod of All the Russias at its session on the tenth of this month of May.

"The Most Holy Synod, in full session of all its members, listened with becoming attention to your Grace's letter, and commissioned me to express to you, as Primate of the Church of England, its feelings of profound gratitude for the good wishes expressed by you on behalf of that Church towards our most religious Sovereign Lord, towards the Orthodox Church, and towards the Russian people, and for joining in our prayers for the long, happy, and glorious reign of our Sovereign to the joy and well-being of his faithful subjects.

"On our own behalf, offering hearty thanks to your Grace for the goodwill expressed in your letter, we have the consolation of informing you that, by the gracious permission of Divine Providence, the coronation and sacred anointing with chrism of their Imperial Majesties have now been accomplished as a holy pledge of the blessing of God upon the greater exaltation and confirmation of the high Imperial Authority.

"And therefore offering up glory and praise to the Most High Giver of all good, we, together with this, likewise declare to your Grace our fervent gratitude for your prayerful participation in this our national solemnity, and we pray unto the Heavenly Chief

Pastor that He may preserve under His gracious protection Her Majesty the Queen of England, that He may govern your flock unto salvation in peace and prosperity, and that He may prolong your days unto the extreme limit of human life and in perfect health unto the successful fulfilling of your high service.

"The 28th day of May, in the 1896th year from the Birth of Christ, and the 30th of our Episcopate.

"THE HUMBLE PALLADIUS, Metropolitan of St. Petersburg and Ladoga, Pre-siding Member of the Most Holy Governing Synod of All the Russias."

APPOINTMENTS.

ARCHDEACON OF WESTMORLAND.

The Bishop of Carlisle has appointed the Rev. Canon Diggle, of Mossley Hill Church, Liverpool, to be Archdeacon of Westmorland and Canon of Carlisle Cathedral. Mr. Diggle has been Vicar at Mossley Hill since 1875. In 1889 he was appointed Honorary Canon of Liverpool, and since 1892 has been Examining Chaplain to the Bishop of Carlisle, while he has occupied the positions of Hon. Sec. to the Liverpool Council of Education and Rural Dean of Childwall since 1882. In 1870-71 he was Lecturer in Roman Law and Modern History at Merton College, Oxford. Mr. Diggle's accomplishments and personal influence justify the belief that he will add strength to the Church in the diocese of Carlisle.

ARCHDEACON OF CRAVEN.

The *Yorkshire Post*, referring to the appointment of the Rev. F. C. Kilner as Archdeacon of Craven in succession to the late Archdeacon Bardsley, after recalling that he took his degree at Keble College, Oxford, of which he was one of the original members, in 1873, and was ordained in 1874 to Christ Church, Bootle, says: "From 1879 to 1881 his energies found suitable play as Wilberforce Missioner in the diocese of Winchester, and he prepared himself for similar work among the masses at Portsea, under the present Bishop of Newcastle. Like his college warden (the present Bishop of Rochester), Mr. Kilner was destined to labour in Leeds, and the ecclesiastical activities of the parish of Poternewton owe much to Mr. Kilner. It was from thence that, in 1892, he was called to succeed, in the ancient parish of Bingley, the late Canon Edwards; and, as events have proved, it was a happy choice that selected him to follow so able a man. As Vicar of Bingley and Rural Dean, Mr. Kilner has proved himself a worthy minister, and the surrounding districts have felt the impulse of his devotedness to his calling. While of the High Church school, he is not illiberal in his sympathies, and both inside and outside his communion he has comported himself so as to command respect. In charity organization and other local movements the new Archdeacon has taken a leading part, and his succession to the work of the late lamented Vicar of Bradford will be regarded as an honour to one who has proved himself worthy."

CANON OF RIPON.

Referring to the appointment of Archdeacon Danks to be residentiary Canon of Ripon Cathedral, in succession to the late Archdeacon Bardsley, the *Yorkshire Post* says that the record of Archdeacon Danks's past services to the Church, and notably in the diocese of Ripon, is such as to commend the Bishop's choice to the hearty approval and goodwill of both the clergy and laity. His first incumbency—he had previously held several curacies—was at St. Margaret's, Ilkley, where he was responsible for raising no less a sum than £14,000 for the building of the handsome new church. After five years of arduous work there, he left, largely through failure of his health, and was for a time chaplain at Castle Howard, and later on Vicar of New Basford, near Nottingham, where he had previously

held a curacy. After an interval of four years, however, with restored health, he was induced to return to Ilkley, much to the satisfaction of the parishioners as well as of the patrons. In 1890 Mr. Danks left Ilkley to become the Rector of Richmond, and two years later he was appointed an honorary Canon of Ripon. In 1894, when, by a readjustment of boundaries, the diocese was divided into three archdeaconries, Mr. Danks was selected as Archdeacon of Richmond, the late Archdeacon Bardsley and Archdeacon Waugh being simultaneously appointed to the archdeaconries of Craven and Ripon. Preferment has thus come rapidly of late, but in the duties of these successive appointments Archdeacon Danks has developed a capacity which has marked him out for further elevation. As a matter of fact, he was not long ago invited to accept the bishopric of Wellington, New Zealand, and it was greatly to the satisfaction of his Yorkshire friends that, upon consideration, he declined the offer.

VICAR OF BRADFORD.

The new vicar, the Rev. John Robertson, is the son of Mr. James Robertson, J.P. He was born at Weymouth in 1852. He was brought up under the ministry of the Rev. Talbot Greaves, and was educated at Weymouth College, under the Rev. John Ellis, afterwards becoming a pupil of the Rev. W. Webster, of Twickenham, of Greek Testament fame, and father of the Rector of St. Thomas's, Birmingham. He subsequently proceeded to Queen's College, Oxford, where he gained a third class in "Mods" in 1873, and a second class in theology in 1875, when he took his B.A. degree. He proceeded to his M.A. degree in 1878. Whilst at Oxford he numbered amongst his associates Bishop Hodges, of Travancore, and the late Bishop Poole, of Japan. He was ordained deacon by Bishop Jackson in Advent, 1875, and was selected to read the Gospel on that occasion. He was ordained priest in 1876.

VICAR OF ST. MARY'S, KILBURN.

The Rev. W. H. Stone, the well-known Vicar of St. James's, Hatcham, has accepted the Vicarage of St. Mary's, Kilburn, on the appointment of the Church Patronage trustees, in succession to the Rev. John Robertson, who has been preferred to the Vicarage of Bradford. Mr. Stone enjoys a wide reputation as a forcible preacher, while his energies as a parish worker are boundless. He received his early education at Rugby, and afterwards proceeded to Trinity College, Cambridge, where he graduated in 1883. Then he went for a time to Ridley Hall, where he came under the personal influence of Dr. Moule; and he makes no secret that much of the success he has achieved as a parochial clergyman is due to the faithful training he there received. He was ordained shortly afterwards by the Bishop of London, and served his first curacy at St. Simon's, Hammersmith. Two years later he became curate to the Rev. Henry Sharpe at Holy Trinity, Hampstead. In 1888 he received his first sole charge, being appointed to the Rectory of Charleton, a country parish in Devonshire. But this was evidently no place for a young and capable man in the full vigour of manhood. Indeed, he once said at a Scripture Readers' meeting that the verdict of the *Record* upon South London—"Christianity is not in possession"—coming as it did just as he was leaving London, almost haunted him, and he longed to work in that district. The opportunity came in 1891, when the Church Patronage trustees offered him the living of St. James's, Hatcham. The contrast between the two parishes could hardly be more strongly marked. In the one case, the population was under 600; in the other, it is over 21,000. But Mr. Stone has proved his metal. The parish is in an excellent state of organization; church, schools, and mission-halls are all crowded, and

a strong spiritual tone characterizes the people. Mr. Stone will be much missed in South London.

VICAR OF PENN FIELDS, WOLVERHAMPTON.

The Rev. T. J. Bass has accepted the living of Penn Fields, near Wolverhampton. The loss to the C.P.A.S. in the Midlands will be great, as Mr. Bass has been most energetic and successful in pushing forwards the claims of the Home Mission cause.

CHURCH PASTORAL AID SOCIETY.

The following statistics of a year's work, published by the Church Pastoral Aid Society, will be studied with interest :

	Population (1891)	No. of Parishes Aided	Population of Parishes Aided	Total No. of Clergy (inclusive of C.P.A. Curates)	Amount of Grants from C.P.A.S.	Returns to C.P.A.S.			Percentage of Returns on Grants.
						Non- Aided Parishes	Aided Parishes	Total	
LONDON ..	4,392,346	102	997,963	254	£ 8,804	£ 2,839	£ 1,853	£ 4,692	53.2
Birmingham ..	487,891	35	381,592	78	4,240	178	1,158	1,336	31.5
Bristol and Clif- ton ..	225,028	12	68,168	24	835	490	221	711	83.3
Derby ..	97,341	4	26,534	8	420	50	184	234	55.7
Leicester ..	184,547	2	10,962	4	180	69	90	159	88.3
Nottingham ..	220,551	15	117,901	33	1,270	211	534	745	58.6
Wolverhampton and District ..	154,451	12	72,613	22	840	209	232	441	52.5
Blackburn ..	124,005	12	107,666	25	1,120	185	449	634	56.6
Birkenhead ..	103,817	3	21,897	7	260	—	63	63	24.2
Bolton ..	117,278	6	41,928	13	430	33	143	176	40.9
Liverpool ..	510,514	36	352,365	82	3,104	806	856	1,662	53.5
Manchester ..	515,508	32	322,081	66	2,520	790	1,024	1,814	71.0
Salford ..	203,431								
Oldham ..	136,469	6	48,767	11	440	4	168	172	39.0
Preston ..	110,225	9	73,657	19	780	5	268	273	35.0
Wigan and Dist- rict ..	81,336	6	66,334	14	600	—	186	186	31.0
Bradford ..	221,611	21	195,388	43	1,530	5	560	565	36.5
Halifax ..	89,832	10	80,541	21	750	23	246	269	35.8
Huddersfield ..	97,549	3	23,764	6	260	8	57	65	25.0
Hull ..	208,709	11	116,652	23	1,275	—	333	333	26.1
Leeds ..	382,093	12	117,243	29	1,210	306	217	523	43.1
Sheffield ..	333,922	21	203,792	47	2,420	392	567	959	39.6
Brighton ..	117,833	1	5,000	2	80	110	16	126	—
Newcastle ..	196,997	6	68,624	11	600	11	242	253	42.1
Norwich ..	104,184	7	42,049	15	430	230	170	400	93.0
Plymouth, with Devonport and Stonehouse ..	154,392	12	82,450	23	800	9	243	252	31.5
Portsmouth, with Portsea ..	167,277	2	13,470	3	290	24	46	70	24.1
Sunderland ..	134,515	3	26,769	8	170	—	34	34	20.0
Swansea ..	93,816	6	52,193	18	600	2	179	181	30.1
Total (29) ..	9,967,468	407	3,738,363	909	36,258	6,989	10,339	17,328	—

THE OLD CATHOLIC CONGRESS.

The old Catholic Congress, which was expected to be held this year, has been postponed till next.

CHURCH OF ENGLAND SUNDAY-SCHOOL INSTITUTE.

The following table gives some idea of the remarkable progress in the last few years of the Sunday-school system in the Church of England. The statistics in regard to Church of England Sunday-schools have been furnished by 13,401 incumbents, leaving only 401 to be accounted for :

SUNDAY-SCHOOLS.				
Scholars.	1893-94	1894-95		Increase.
Infants ...	578,485	589,071		20,586
Boys ...	788,718	808,662		19,244
Girls ...	903,215	922,080		18,865
Total	2,270,418	2,329,813		59,395
BIBLE CLASSES.				
Males ...	209,184	217,310		8,126
Females ...	226,762	231,785		5,023
Total	435,946	449,095		13,149
Teachers.				
Males ...	56,573	58,065		1,492
Females ...	137,760	142,531		4,771
Total	194,333	200,596		6,263

CHRISTIAN EVIDENCE SOCIETY.

The books selected by the Christian Evidence Society for their examination next spring are as follows :

Gibson's "Rock versus Sand," Stewart's "Handbook of Christian Evidences," Butler's "Analogy," March Phillips's "Divine Revelation," Flint's "Theism," Arthur's "Differences between Physical and Moral Law," Wright's and Robinson's "Introductions to the Old Testament," Dod's "Introduction to the New Testament," and M'Clymont's "New Testament and its Writers."

There is no restriction of sex, age, or religious denomination ; any persons may offer themselves as candidates for examination. Copies of the regulations may now be obtained of the Revs. C. Lloyd Engström and T. T. Waterman, secretaries, Christian Evidence Society, 13, Buckingham Street, Strand.

STATISTICS OF THE CHURCH MISSIONARY SOCIETY.

	1896.	1895.		1896.	1895.
STATIONS ...	462	435	Catechumens...	24,151	23,038
MISSIONARIES, etc. :			COMMUNICANTS ...	58,564	56,538
European Clergy ...	364	344	BAPTISMS DURING THE		
" Laymen ...	94	93	YEAR :		
" Wives ...	299	274	Adult ...	6,725	4,478
" Female			Children ...	9,080	7,989
Missionaries	213	192	SCHOOLS AND SEMIN-		
Eurasian Clergy ...	19	20	ARIES ...	2,130	2,016
Native Clergy ...	319	309	SCHOLARS AND SEMIN-		
" Laymen ...	3,997	3,744	ARISTS ...	88,205	84,725
" Females ...	1,077	997	MEDICAL WORK :		
NATIVE CHRISTIAN			In-patients ...	6,432	4,846
ADHERENTS :			Out-patients ...	417,928	373,355
Baptized ...	193,674	187,586			

As nearly as can at present be calculated, the number of missionaries sailing this autumn will be about 140, eighty going out for the first time, including wives in both cases. This is the largest party ever sent forth. Nearly all the recruits who do not go at their own charges are provided for by special contributions for their support, either from individual friends or from parishes.

A new chapel at Cheltenham College was dedicated recently by the Bishop of Gloucester. The chapel commemorates the jubilee of the college celebrated in 1891, and the idea of building it originated with the Rev. H. A. James, then Principal of the college, and now Headmaster of Rugby. Subscriptions came in freely, and by 1893 £10,000 had been subscribed or promised. Mr. Prothero, an old boy, was selected as the architect. The chapel is a very fine example of modern Gothic architecture. The total cost up to the present time has been £12,230.

THE WELSH CONGREGATIONAL CHURCHES.

Statistical returns of the Welsh Congregational churches give a total of 1,037 churches and 172 Missions. The membership is returned at 135,777, with 133,523 adherents, who are not yet communicants. The sittings provided in the places of worship are returned at 412,908. In the Sunday-schools there are 146,690 teachers and scholars. For all purposes the sum of £187,752 was contributed last year, including £19,631 for the reduction of chapel debts. The estimated value of the church property is £1,315,035, on which there are debts to the extent of £155,085.

GIFTS AND BEQUESTS.

Estate duty has been paid on £144,812 as the value of the personal estate of Mr. William Debenham, late of the Priory, Nevill Park, Tunbridge Wells, and of the firm of Debenham and Freebody. Among other legacies Mr. Debenham bequeathed to his wife the income during her life of a sum of £40,000 which, subject to her life-interest, is to be in trust as to £10,000 as she may appoint, as to £10,000 for the People's Palace at Mile End, as to £5,000 for the Church Extension Association (for the Orphanage of Mercy in Randolph Gardens), and as to the residue of the trust fund of £40,000 for such educational purposes, technical or otherwise, as the trustees may appoint. Mr. Debenham bequeaths to the British and Foreign Bible Society £2,000, to the S.P.G. £1,000, to the C.M.S. for Africa and the East £1,000, to the Young Women's Christian Association £1,000, to the London City Mission £1,000, to the London Missionary Society £1,000, to the Y.M.C.A. £1,000, to the treasurers of King's College £1,000, and about £25,000 more in all to hospitals, homes, and other charities.

The late Mr. George S. Lean, of Bath, whose will has just been proved, the personal estate being sworn at £136,845, has bequeathed £10,000 in legacies to over thirty charities and religious and missionary societies. The Bath and Wells Diocesan Church Building Society, the National Society, the S.P.G. and the S.P.C.K. each receive £500; the Curates Augmentation Fund, the Additional Curates Fund, the C.M.S., and the Church Pastoral Aid Society £300 each; the Church Extension Association, the Poor Clergy Relief Fund, the Colonial and Continental Church Society, and the British and Foreign Bible Society £200 each.

The late esteemed Welshman, Mr. John Hughes, of Liverpool, amongst other munificent bequests, has bequeathed a sum of £5,000 in augmentation of the incomes of poor clergy in North Wales. It will be remembered that the Bishop of Bangor made an urgent appeal recently for this object, while it is notorious that many clergy in St. Asaph diocese have suffered keenly through the anti-tithe agitation.

The Marquis of Salisbury has forwarded a donation of £100 to the Additional Curates Society for the new Quinquennial Fund. The total amount which has been paid or promised to this fund up to date is £5,600. The committee will at once make a first distribution of new grants from this special fund to meet the needs of some of the most urgent cases on the list of more than 100 parishes which have applied for assistance.

A munificent gift of £2,000 has been received by the Missions to Seamen for the erection of an institute with a church overhead for the sole use of sailors and fishermen of all creeds at Lowestoft. A suitable site near the fish docks had already been purchased; but there seemed no immediate prospect of raising the necessary funds. Sir Arthur Blomfield and Sons, the architects of the Missions to Seamen Institute at Poplar, are now engaged preparing plans for a building, the cost of which, it is hoped, may be kept within the £2,000 so generously given. As the sailors have been crowded out of three successive temporary seamen's institutes at

Lowestoft, each one larger than its predecessor, within the last fifteen years, it is desirable in the new permanent building to anticipate not only increased attendances, but the new wants which arise as seafaring men grow in intelligence, in respectability, and in religious characteristics.

It having been notified to the Society for the Propagation of the Gospel that a large sum of money will probably come to it under the will of the late Mr. Alfred Marriott, the standing committee, at their first meeting after the recess, on the 8th inst., passed the following resolution:—"The standing committee desire to put on record their deep thankfulness to God for the signal proof of His blessing on the society's work to be received through the munificent bequest of the late Mr. Marriott, and see in it an encouragement to persevere in their labours for the evangelization of the world; they appeal to all workers for the society throughout the country not only to unite in thanksgiving to God for this gift, but also to redouble their efforts to provide men and means for the missions supported by the society." By the will of the testator, his bequests, the amount of which is not yet known, are not available for the support of living agents to which the society's general fund is dedicated, but must be spent on church-building and on the establishment, enlargement, and endowment of colleges, schools, or other educational establishments and of hospitals in foreign parts.

A supporter of St. Andrew's Waterside Church Mission has given £100 towards the maintenance of the Church ship *Goshawk*, in memory of the late secretary of the society. The ship is doing a truly excellent work among the North Sea fleets.

A donation of £1,000 has been received from two friends of the Ripon-Wakefield branch of the Church of England Waifs and Strays Society, towards the redemption of the mortgage on St. Chad's Home at Far Headingley, Leeds.

Mr. W. Brooke, Huddersfield, has promised £1,000 towards the Clergy Sustentation Fund at the Church House, Westminster.

An anonymous donation of £1,000 has been received by the committee of the Ordination Candidates Fund, 39, Victoria Street, Westminster. By means of this fund pecuniary aid is given to suitable candidates for the holy office who otherwise would be unable to secure a college training.

Mr. W. D. Crewdson has promised £500 towards the Clergy Sustentation Fund, Church House, Dean's Yard, Westminster.

The Church Pastoral Aid Society has received a donation of £1,000 from "H. B. M."

An anonymous gift of £500 has been received by the council of the Church of England Incumbents' Sustentation Fund, 39, Victoria Street, Westminster, for the purpose of making grants in augmentation of poor benefices under £200 per annum in value.

The Duke of Westminster has contributed £100 towards the new Welsh church now in course of erection in St. Mary's Terrace, Paddington Green. The church will cost £3,500, towards which the sum of £2,800 has been paid or promised.



Obituary.

ARCHDEACON OF SHEFFIELD.

THE Ven. Henry Arnold Favell, M.A., Archdeacon of Sheffield and Vicar of St. Mark's in that city, was the youngest son of the late Charles F. Favell, of Sheffield. He was educated at the Collegiate School in that city, and at Caius College, Cambridge, where he took his degree in

1866. He was ordained the following year to the curacy of St. Martin's, Birmingham, where he laboured for six years, and became well known (says the *Yorkshire Post*) as a fluent, earnest, and powerful preacher, and a zealous worker in all movements connected with Church; and when, in 1873, he was appointed to the vicarage of St. George's, Sheffield, he was heartily welcomed to his native town. At St. George's he remained for ten years, doing laborious work and gradually adding to his reputation. During his incumbency a sum of more than £20,000 was raised for Church purposes. In 1883, the vicarage of St. Mark's becoming vacant, was offered to Mr. Favell by the Church burgesses. He accepted the offer, and worked with whole-hearted zeal in his new sphere. From the first his activities were far-reaching. He was appointed honorary secretary to the Sheffield Church Missionary Association in 1876, and in 1889 undertook the same office for the Sheffield Scripture Readers Society. For several years he represented the clergy of the archdeaconry of Sheffield in the Convocation of York, and in 1890 the late Archbishop Thomson conferred upon him the prebendaryship of Wistow, and constituted him a Canon in York Minster. In January, 1895, on the death of the late Archdeacon Blakeney, he became Archdeacon of Sheffield. The Archbishop of York, in making the offer to Canon Favell, sent a very kindly letter, and when the offer was accepted, everybody in Sheffield, and Churchmen in particular, rejoiced that his Grace had recognised the faithful services of such a leader of Church thought and work.

BISHOP OF ANTIGUA.

We regret to record the death of the Right Rev. Charles James Branch, D.D., Bishop of Antigua. Dr. Branch, whose death will be regretted throughout the diocese, had devoted the whole of his ministerial life to work in the West Indies, and he was beloved and respected by all classes. Although he only succeeded to the supreme rule of the diocese of Antigua last year, upon the death of Bishop Jackson, he had, in everything but name, been actually the chief for some fourteen years, Dr. Jackson having spent the last dozen years of his life in retirement at Ealing. The deceased prelate was consecrated Coadjutor to Bishop Jackson at Lambeth in 1882.

HENRY BYRON REED, M.P.

Mr. Henry Byron Reed, M.P. for East Bradford, who has died from the result of an accident at Ventnor, was a warm friend to the Church. At first no great importance was attached to the mishap. Grave symptoms, however, showed themselves later, and on the receipt of a telegram his uncle, Sir Edward Reed, was proceeding to Mr. Victor Horsley to secure his services, when another telegram announcing Mr. Reed's death was put into his hands. Mr. Reed met with a similar accident about three months ago, when returning home from Parliament in a cab. Mr. Reed, says the *Times*, was the eldest son of the late Mr. Henry Draper Reed, and was born in 1855. He was educated privately at Sydenham. For over twenty years he had been closely identified with the work of Church defence, particularly in the North of England, in connection with the Church Defence Institution. He was a J.P. for Darlington, was a member of the Darlington School Board from 1880 to 1886, and a member of the council of the National Union of Conservative Associations. He married Mary Hannah, only daughter of the late Mr. Matthew Atkin, of Sheffield. He was an unsuccessful candidate for West Bradford in 1885, represented the East Division from 1886 to 1892, and was again unsuccessful in 1892. At the last election in 1895 he defeated Mr. W. S. Caine.