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THE

CHURCHMAN

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ART. I.—REPORT ON THE ECCLESIASTICAL COURTS.

THE general approval which greeted the first appearance of the Report of the Royal Commission on the Ecclesiastical Courts in certain quarters where the existing Court of Appeal for Ecclesiastical causes is regarded with something more than disfavour, was a strong testimony to the careful and conscientious manner in which so difficult a subject as the remodification of the final tribunal of appeal had been dealt with by the Commissioners. It is no disparagement of their work that the favourable opinion first entertained on the part of a large and important body of Churchmen should have been somewhat rudely shaken, when the recommendations of the Commissioners came to be more fully considered, and were subjected to the trying ordeals of a Church Congress and of several diocesan conferences. Whatever difference of opinion there may be in the minds of earnest and thoughtful Churchmen as to the wisdom, or even the prudence, of some of the recommendations of the Commissioners, there can be no question as to the care and pains with which they have conducted the inquiry into an abstruse and difficult subject, and as to the industry displayed by some among them in a research of no ordinary character. The ability with which the task has been performed has been so fully recognized, that it is unnecessary to do more than to offer our testimony as to the accuracy and utility of the information contained in these blue-books, by specially commending the abstract of evidence of the witnesses examined by the Commissioners, as well as the historical appendices, particularly Appendix I., which contains an account of the Courts that have exercised Ecclesiastical jurisdiction in England from the earliest times up to the year 1832, and is contributed by Professor Stubbs. It is an invaluable contribu-

tion to Church history, even though we may not be prepared to endorse all the conclusions arrived at by the compiler.

To the laity generally we strongly suspect that the complicated procedure of the Ecclesiastical Courts is utterly incomprehensible. Since the jurisdiction in testamentary and matrimonial causes was taken from them in 1857, and suits for defamation were abolished in 1855, and laymen were relieved from proceedings for brawling before Ecclesiastical tribunals in 1860, the occupation of proctors and other Ecclesiastical officers is almost gone. So rapidly did the proctors diminish in number in consequence of this legislation, that the writer of this article, in 1867, moved the insertion of a clause in a Bill before the House of Commons, now 39 & 40 Vic., c. 66, enabling solicitors to practise in all Ecclesiastical Courts except those of London and York, a privilege up to that time confined to proctors. The exception of the Provincial and Metropolitan Courts was removed by subsequent legislation in 1876. Less than thirty years ago oral evidence was unknown in the Ecclesiastical Courts. Witnesses were examined and cross-examined on written interrogatories out of Court at an enormous expense and at the cost of scandalous delay and not unfrequently of an entire failure of justice. The mode of procedure was harassing and intolerable to litigants. The promoter and the defendant suffered alike. Term after term passed before the cause was ripe for hearing and for judgment. It was not till the reign of her present Majesty that an Act was passed permitting oral evidence to be taken in Ecclesiastical Courts, a short time only before their jurisdiction in matrimonial and testamentary causes was transferred to a lay tribunal. During the last twenty-five years the Diocesan Courts have been practically disused save for applications for faculties in matters relating to the church or churchyard.

Before we proceed to consider the recommendations of the Commissioners touching the two main objects to which their attention was specially directed—namely, "to renew the usefulness of our Diocesan Courts,"[1] and to prepare a scheme for the final Court of Appeal—it will not be out of place to take a brief historical survey of the constitution and working of the Ecclesiastical Courts prior, as well as subsequently, to the passing of the Reformation Statutes of the twenty-fourth and twenty-fifth years of King Henry VIII. We do not propose to follow Professor Stubbs in his interesting speculations concerning Ecclesiastical tribunals before the Norman Conquest, though we are disposed to agree with him in the belief, "that the judicial authority of the Bishop, like that of the King in still later times, was inherent in the person rather

[1] Report, p. lii.

than in the Court: and that accordingly, whilst in Visitation or at home, the Bishop might be called on constantly to hear causes with more or less solemnity."[1] These Courts, presided over by the Anglo-Saxon Bishops, whether confining themselves exclusively to Ecclesiastical causes, or exercising jurisdiction in the Shire moots, where ordinary civil and criminal cases arising between laymen were tried, may be regarded as the cradles of English jurisprudence, while from the earliest times they had within them the means, and exercised the right, of enforcing the decrees and sentences pronounced by the Bishops or by the Archdeacons as their executive officers. William the Conqueror granted a charter for establishing Ecclesiastical Courts, distinct from the Court of the Hundred, and enabling Bishops and Archdeacons to exercise coercive jurisdiction. The Commissioners state: "No new code was imposed at the Conquest or later. The laws of the Church of England from the Conquest onwards were, as before, the traditional Church law developed by the legal and scientific ability of its administrators, and occasionally amended by the Constitutions of successive Archbishops, the Canons of National Councils, and the sentences or authoritative answers to questions delivered by the Popes." (Report, p. xviii.) The Archdeacons soon acquired a customary jurisdiction from which there was an appeal to the Bishop's Court; while in order to meet the increase of business, the Bishops instituted Officials, Chancellors, Commissaries, and similar officers, whom they employed as their substitutes, without divesting themselves of the power to act as judges whenever they might think fit to do so. These appointments were nearly coincident with the publication of the *Decretum* of Gratian, the basis of the text of the Roman Church law, and with the revival of the civil law of Justinian, about the middle of the twelfth century. The Report proceeds:

> With the improved organization of Courts was introduced a regular system of appeals. From the Court of the Archdeacon an appeal lay to the Court of the Bishop, and from that of the Bishop to that of the Archbishop, from whom, according to the practice of foreign Churches, lay an appeal to the Pope. Nearly coincident with the growth of this system was the development of the legatine system, by which the Popes attempted to establish in each kingdom a resident representative of their supreme jurisdiction. The English kings struggled against both these practices, forbidding the introduction of legates without their leave, and also prohibiting appeals to Rome . . . . The practice of appeals to Rome lasted until the Reformation, although it was checked in all matters in which the Civil Courts were competent to deal by the Statutes of Præmunire, and gradually, in fact, became restricted to testamentary and matrimonial business. (Report, p. xix.)

Of the principal Courts of the province of Canterbury—the

[1] Historical Appendix I. p. 24.

Court of the Official Principal and the Prerogative Court—our immediate concern is with the first only, the Court of Appeal from the Diocesan Courts of the Province, which was commonly known as the Court of Arches, while the Official Principal bore the title of Dean of the Arches, and as such possessed all the judicial power of the Archbishop. The Chancery Court of York was the Provincial Court in the Northern Province, corresponding with the Court of Arches. The Diocesan Courts were the consistories of the Bishops, from which there was an appeal to the Provincial Court, and in which original causes were heard, as well as appeals from the jurisdiction of the Archdeacons. The Bishop reserved to himself the right of presiding in his Court, as is the case in many dioceses at the present day, the letters patent by which the Official Principal is appointed by the Bishop containing such reservation. The appointment is subsequently confirmed by the Dean and Chapter of the Cathedral in which the Chancellor holds the Consistorial Court. From very early times the procedure of these Courts was based upon the Roman civil law, and has so continued up to recent times. We regret that want of space must prevent us from following the Report in its interesting account of the matters which were subject to Ecclesiastical jurisdiction, and of the limitations to its exercise which were imposed by the Crown. A brief summary must suffice. "Churches, their patronage, furniture, ritual, and revenues; Clergymen in all their relations, faith and practice, dress and behaviour in Church and out; the morality of the laity, their religious behaviour, their marriages, legitimacy, wills, and administrations of intestates; the maintenance of the doctrines of the faith by laity and clergy alike; and the examination into all contracts in which faith was pledged or alleged to be pledged, the keeping of oaths, promises, and fiduciary undertakings," were subject matter of Ecclesiastical jurisdiction. So wide a field could not fail to develop the system of prohibitions and appeals to which recourse was frequently had in order to stay proceedings in the Court of First Instance. Appeals from interlocutory decisions anticipating an appeal from a definitive judgment or final decree could be interposed at every stage of the proceedings so that practically there was no limit to the system of rehearing the matter in dispute. This abuse tended to the complete paralysis of all ordinary Ecclesiastical jurisdiction. To some extent the growing evil was met by the Statutes of Præmunire (25 Edw. III. s. 6. and 16 Ric. II. s. 2, cc. 2, 3), which restrained appeals to Rome without the license of the Crown; while the growing power and constant aggressions of the Ecclesiastical Courts in the reign of Henry

VIII. were checked by Royal Ordinances, confining them in matters of civil interest to jurisdiction in testamentary and matrimonial causes.

Such was the state of the Ecclesiastical Courts in this kingdom when the Reformation Statutes of Henry VIII. came into force. The era of legislative change so vitally affecting the Church of England was coincident with the fall of Cardinal Wolsey and the appointment of Sir Thomas More as Chancellor in 1529. The earlier statutes passed after that date for the reform of the Ecclesiastical laws had reference to probates, non-residence of the clergy and pluralities. In 1531 the Convocation of Canterbury in voting a subsidy to the Crown was compelled to insert in the form of grant a recognition of the King as supreme head of the Church of England, "so far as it is allowed by the law of Christ." The Convocation of York objected to the form of recognition in the Canterbury grant, and only voted their subsidy under protest. In the following year the Act of 23 Hen. VIII. c. 20, was passed, after having been discussed in Convocation. It abolished the payment of annates to the Pope, and made provision for the confirmation and consecration of Bishops within the realm. Professor Stubbs[1] observes: "This Act is remarkable as the first open blow struck in Parliament at the Papacy." The Statute of 24 Hen. VIII. c. 12. prohibited appeals to the See of Rome under the penalties of præmunire, and prescribed the ordinary course of appeal from Archdeacons to the Bishops, from the Bishops to the Archbishops, and from the Archdeacon of any Archbishop to the Court of Arches or audience, and thence to the Archbishop of the province, from whom there was no appeal. In 1534 was passed the Act of 25 Hen. VIII. c. 19, for the submission of the clergy to the King's Majesty. By this Act the clergy were prohibited from making Canons or Constitutions in Convocation without first obtaining the royal assent, under a penalty of fine and imprisonment. Provision is also made in this statute for an appeal to the King's Majesty in the King's Court of Chancery, as well from the Archbishop's Courts as from peculiars and exempt jurisdictions. Upon every such appeal a commission issued under the Great Seal to such persons as might be appointed by the King to hear and definitively determine the same. This tribunal, known as the High Court of Delegates, continued unmodified by subsequent legislation, save during the brief interval of the reign of Queen Mary, until its functions were transferred to the Judicial Committee of the Privy Council in 1832. It was provided by the Act of Submission, "that such judgment and sentence as the

[1] Historical Appendix I. p. 33.

said Commissioners shall make and decree, in and upon any such appeal, shall be good and effectual, and also definitive, and no further appeals to be had or made from the said Commissioners for the same." But, notwithstanding the full and final powers granted to the delegates, it was held by the lawyers in the reign of Elizabeth, that by virtue of the supremacy the power of rehearing the whole case remained in the Crown. Applications for a Commission of Review were not unfrequently made to the King in council, and were referred to the Lord Chancellor, who, after hearing counsel, decided whether the commission should be granted or refused. The Commission of Review was not a Court of Appeal on a particular point, but was authorized to hear the whole cause *de novo*. It is important to bear in mind that the delegates did not publicly state the reasons for their sentence. We come now to the crowning Act of the Reformation, 26 Hen. VIII. c. 1. It is intituled "An Act concerning the King's Highness to be supreme head of the Church of England, and to have authority to reform and redress all errors, heresies, and abuses in the same."[1]

The Royal Supremacy was further defined in the preamble to the Act of 37 Hen. VIII. c. 17, as conferring "power to exercise all other manner of jurisdictions commonly called Ecclesiastical jurisdictions; and that the Archbishops, Bishops, Archdeacons, etc., have no manner of jurisdiction ecclesiastical but by, under, and from the King; and that to him by Holy Scripture, all authority and power is given to hear and determine all causes ecclesiastical, and to correct vice and sin whatsoever; and to all such persons as the King shall appoint thereto." (Report, p. xxxi.)

It is not possible within the limits allowed to us to do more

[1] It enacts: "The King, our Sovereign Lord, his heirs and successors, Kings of this realm, shall be taken, accepted, and reputed the only supreme head in earth of the Church of England called Anglicana Ecclesia, and shall have and enjoy, annexed and united to the imperial Crown of this realm, as well the title and style thereof as all honours, dignities, pre-eminences, jurisdictions, privileges, authorities, immunities, profits and commodities to the said dignity of the Supreme head of the same Church belonging and appertaining; and that our said Sovereign Lord, his heirs and successors, Kings of this realm, shall have full power and authority from time to time to visit, repress, redress, reform, correct, restrain, and amend all such heresies, abuses, offences, contempts and enormities, whatsoever they be, which by any manner spiritual authority or jurisdiction ought or may lawfully be reformed, repressed, ordered, redressed, corrected, restrained, or amended most to the pleasure of Almighty God, the increase of virtue in Christ's religion, and for the conservation of the peace, unity and tranquillity of this realm, any usage, custom, foreign laws, foreign authority, prescription, or any other thing or things to the contrary hereof notwithstanding."

than to refer briefly to the two definitions given by Professor Stubbs in the Historical Appendix I. p. 37, of the power claimed by the King under the title of Supreme Head of the Church. In reference to the first, it seems abundantly clear that Henry claimed the reversion of all the authority which had been usurped or claimed by the See of Rome; but the alternative definition adopted by the Commissioners and embodied in their Report (p. xxxi.), appears to us somewhat involved, and fails to convey the full meaning of the Royal Supremacy as recognised in the Reformation Statutes. It is as follows:

(i.) The complete assertion of all the Royal powers over the clergy and Ecclesiastical things which the laws of England had never ceased to maintain, but which had never, or but grudgingly, been admitted by the curia.

(ii.) The complete recovery from the Papacy of all the authority over the clergy and Ecclesiastical causes which had been usurped by the Popes from the Crown of England, and in which the usurpation had been admitted or acquiesced in by Church and nation.

(iii.) The complete recovery from the Papacy of all authority over the clergy, etc., which had been usurped by the Popes from the Church of England in its metropolitan and diocesan constitution.

(iv.) The assumption of an undefined power and authority in Ecclesiastical matters, which had been assumed by the Popes as Supreme Governors of the Church (but which was strange to the ancient constitution of the Church, and to the liberties of nations), in the character of Supreme fountain of all authority and of Supreme Ordinary of Ordinaries." (Report, p. xxxi.)

The material fact resulting from the struggle persistently carried on between the King and the clergy on the one hand, and between the King and the Papacy on the other, was the indisputable establishment of the Royal Supremacy. In both contests the King's victory was complete. The Royal Supremacy as confirmed by the Statutes of Henry VIII. in all cases whatsoever, was recognised to the fullest extent by the clergy as well as by the laity. After the temporary reversal of the Ecclesiastical legislation of Henry VIII. during the reign of Mary the relations between Church and State, as established at the Reformation, were once more firmly cemented by Elizabeth, and the policy of her father was further developed, the first statute passed in her reign being "An Act restoring to the Crown the ancient jurisdiction over the State Ecclesiastical and Spiritual, and abolishing all foreign power repugnant to the same."

The Statute of Supremacy, however, which had been repealed by her immediate predecessor was not re-enacted; but

the Queen was expressly recognised as *Supreme Governor* in Ecclesiastical as well as in Temporal causes, and provision was made in 1 Eliz. c. 1 for the enforcement of the jurisdiction of the Crown over the State, Ecclesiastical and Spiritual, as well as for the punishment of those who might act in contravention of it. Under the authority of this statute the Queen constituted the Court of High Commission for the execution of the Supreme Ecclesiastical jurisdiction belonging to the Crown, with one special and remarkable limitation contained in section 20 of the Act, which provided that the Commissioners should not adjudge matters to be heresy, unless so declared by the authority of the Canonical Scriptures, or by the first four General Councils, or by Parliament with the assent of Convocation. The Court of High Commission was actively engaged during the reign of Elizabeth, and existed for eighty years, having concurrent jurisdiction with the ordinary Ecclesiastical Courts. It was abolished by the Act of 16 Car. 1. c. 16, from which time the High Court of Delegates remained the only Supreme Court of final Ecclesiastical jurisdiction in England, and heard appeals of every kind, including causes in which questions of doctrine were involved. These latter, however, appear to have been very rare. It seems impossible, therefore, to arrive at any other conclusion than that appeals in doctrine and ritual could be, and were, entertained by this Court, and that it assumed and discharged spiritual functions committed to it as the Supreme tribunal of faith and ritual for the Church of England. On the recommendation of a Royal Commission, the jurisdiction of the Court of Delegates was abolished in 1832, and the ultimate appeal in Ecclesiastical causes was transferred to the Judicial Committee of the Privy Council. The Court of Delegates, though it had been in existence for nearly three hundred years, had not given satisfaction. Bishops, Common Law judges, and advocates practising in the Admiralty and Ecclesiastical Courts were from time to time, as occasion required, selected as Delegates: but, as the principal advocates at Doctors' Commons were generally engaged as counsel in the cases of appeal, the choice was necessarily restricted to some extent to junior advocates, especially during the last century of its existence, when the selection was made almost exclusively from civilians.

That the substituted tribunal of the Judicial Committee of the Privy Council should not have given satisfaction to those who take a limited view of the Royal Supremacy, cannot be matter of surprise, although from the constitution of the Court—comprising Lords Spiritual and Temporal, the Judges in Equity, the Chiefs of the Common Law Courts, the Judges of the Civil Law Courts, and distinguished lawyers, who had

filled judicial situations—it is difficult to conceive a tribunal more competent or more likely to be impartial in deciding appeals in Ecclesiastical causes. The rock upon which it split was the trial of ritual and doctrine. The objection taken to judges, who are not members of the Established Church, sitting in the Final Court of Appeal on the hearing of causes relating to doctrine appears to be not an unreasonable one; but it is an objection which might easily be removed. We are inclined to agree with Dr. Tristram in the evidence which he gave before the Commission (Blue Book, vol. ii. p. 143) that, although the Court has only to deal with questions on the construction of written documents, or questions of fact, upon which a judge who is not a member of the Church of England is just as likely to come to a right conclusion on the matter as a judge who is a member; yet "it would not be seemly that the Sovereign, as the Head of the Church of England, should be judicially advised on matters of doctrine or ritual by a judge who is not a member of the Church."

The Royal Commissioners had no easy task before them in endeavouring to settle permanently the knotty and difficult question of the Tribunal of Final Appeal, even though they were able to take warning from the failure of the Ecclesiastical Courts Commission of 1830-32. Among the witnesses examined by them were some who altogether overlooked the fact that the status of the Church of England, as an Established Church, must be defined and secured by Parliamentary enactments, while others advocated the revival of Synodical trials, and the substitution of the Spiritual for the Temporal power in the Court of Final Appeal. We greatly fear that in the opinion of those who contended "that as an historical fact the transference to the Crown at the Reformation of all appeals, which had previously gone to Rome, was never intended to give to the Crown the consideration of questions of heresy; that such questions had not gone on appeal to Rome, and that they were not heard in Courts, properly so called, but in the Synods of the realm, and were finally settled there,"[1] no Court of Final Appeal, which is likely to obtain the sanction of Parliament, would prove satisfactory. History, as well as the Reformation Statutes themselves, abundantly disprove two of the assertions we have just quoted; for the Statutes of 2 Hen. IV. c. 15, and of 2 Hen. V. c. 7, gave the cognizance of heresy to the Bishops' Commissary as well as to the Bishops, and Professor Stubbs has given[2] numerous instances of authenticated trials

[1] Report, p. v.

[2] Historical Appendix II. p. 52, *seqq.*

for heresy before the Bishop sitting judicially in his Court, or before his Chancellor, though they were more commonly heard in Synod. It is difficult to interpret the Act of Submission, which placed the power of taking cognizance of heresy in the hand of the King, as not giving to the Crown a power of hearing appeals from the action of the Ordinaries. It is undisputed that the King exercised a direct jurisdiction in cases of heresy by means of commissions, directed to individual Bishops and others. In applying the principles we have laid down to the recommendations of the Commissioners, we do not hesitate for a moment to admit that, in our opinion, Supremacy and Establishment are so closely interwoven as to be almost convertible terms. If the Supremacy be disputed by Churchmen, they must be prepared to take the alternative. That alternative is Disestablishment. The Church is undoubtedly in an extremely critical position. What can be more touching than the solemn warning of the Bishop of Liverpool at his late Diocesan Conference?

> It is my firm conviction that we are in great danger, and that unless a God of mercy interposes in some marvellous way our dear old Church cannot live much longer, and must go to pieces and perish. I do not see the slightest likelihood of either of the two great parties or schools of thought in our communions—who are divided about ritualism—giving way or tolerating one another. Now, mind, I am not saying now which is right and which is wrong. The one party seems determined to go back behind the Reformation and reintroduce things which our reformers rejected; the other party is equally determined to stand fast and have no change. There can only be one end to this state of things. If God does not help us, the Church must die. I have no doubt we deserve no better when I think of our past unfaithfulness, and our many sins of omission. But I cannot see the apparently approaching death of such a grand Church as the reformed Church of England, with such vast fields of usefulness open to her, without deep sorrow; and so I say to all, pray, pray, pray for the Church of England.

If the Bishop be right in his surmises, the end is not far off. We take leave to differ from his lordship. We believe the Church will yet weather the gathering storm. The work of the Reformation was done effectually, and by whatever means effected, it cannot now be undone. The submission of the clergy in Henry VIII.'s reign was complete. We fail to see what more they could have surrendered. What Parliament and the Crown may have given back to them in subsequent reigns can be regarded merely as a gift, and as subject to revocation, not as an inalienable right of which they could never have been deprived. What some English Churchmen contend for might have been possible at the Reformation. Now it is too late. "We contend," says the author of a

recent pamphlet on the Report of the Royal Commission, "that subject to the Catholic doctrine of Synods and Councils, which nothing can supersede or modify, the Court of Appeal should be a Spiritual Court, its Judges should be Spiritual persons, and its authority that of the Church."[1] If we were founding a colony, or creating a new empire, the question might be regarded as one of first principle; but in England, more than three centuries after the Reformation, we have no alternative but to consider the Church as a national institution, and the Supremacy as established in all causes whatsoever. After enumerating the main principles of the Court of Final Appeal proposed by the Commissioners, the writer goes on to say: "This is gross Erastianism. Compared with this, the Judicial Committee of the Privy Council is a Catholic Congregation of Rites and Doctrines."[2] We must be content to follow the example of the Royal Commissioners, and to look upon the relations of Church and State, not as they might have been, but as they are.

Passing on, then, to the Recommendations, we find them classed under three heads, viz.: (I.) Procedure in cases of misconduct and neglect of duty; (II.) Procedure in cases of heresy and breach of ritual; (III.) General and Miscellaneous. In cases of discipline it is proposed to restore to the Diocesan Courts the jurisdiction taken from them by the Church Discipline Act (3 & 4 Vict. c. 86), and it is recommended that the Bishop shall sit as judge with a legal assessor, except in cases where he shall call upon his Chancellor to hear the case alone, and that an appeal shall lie from the Diocesan Court to the Court of the Province, and thence to the Sovereign, who shall appoint a permanent body of lay judges, learned in the law, and members of the Church of England, to whom such appeals shall be referred.

In venturing to offer a few criticisms on some of their recommendations, we are only following the example of a majority of the Commissioners themselves; as out of twenty-three who signed the Report, sixteen have done so with reservations of a more or less distinct and definite character. In the main we agree with the Commissioners in thinking that the machinery of the Church Discipline Act of 1840 is cumbersome and costly; that the preliminary Commission is unnecessary, and may well be dispensed with; and that cases of discipline may be heard with advantage in the Diocesan Courts—to which, however, we must add the proviso, that they shall be presided over by a layman learned in the law. In common with some

[1] "The Church in Chancery." London, Pickering and Co., 1883, p. 19.
[2] *Ibid.* p. 20.

of the Commissioners, we are unable to concur in the recommendation that the Bishop should preside as judge in his Diocesan Court, for two reasons: first, because ecclesiastics are not, for the most part, qualified by education or training to interpret the rules laid down for the trial of causes, whether of discipline or of doctrine; and secondly, because we regard the Bishop's office as one of a paternal and pastoral, rather than of a judicial character, while such judicial functions as are inherent in the person of the Bishop may more appropriately be exercised *in camerâ*, as suggested in the Preface to the Book of Common Prayer, than in the seat of judgment. For many centuries the Bishops have delegated their authority in the Consistorial Courts to their Official Principals or Chancellors, and no sufficient cause has been shown for imposing upon them a duty which they have neither the time nor the requisite qualifications to undertake. The objections to the Bishop's veto to the institution of proceedings against a clerk in Holy Orders in cases of misconduct and neglect of duty, as well as in cases of ritual and doctrine, have been so fully set forth and discussed in a late number of THE CHURCHMAN, that we may confine our remarks on that very important point to an expression of opinion that an absolute veto is a power which ought not to be entrusted to the discretion of any single person without the right of appeal. Such a power is liable to abuse, and might be exercised to the prejudice of parishioners to the extent of depriving them of the use of their parish church. Before the passing of the Church Discipline Act (1840) leave to promote the office of the judge in the Ecclesiastical Courts was rarely, if ever, refused. Under the Public Worship Regulation Act (1874) the right of making a complaint and of instituting proceedings against a clergyman was further restrained and limited to certain specified persons or classes of persons, subject also to the Bishop's veto; but we have yet to learn that these provisions have given satisfaction to aggrieved parishioners. It does not appear to us that the apprehension apparently entertained by the Commissioners that clergymen might be subjected to frivolous and vexatious prosecutions, "without any real or substantial ground, upon mere scandal or evil report," is a sufficient reason for conferring upon the Bishop the sole power and responsibility of setting, or of refusing to set, the discipline of the Church in motion. The certainty of a case being dismissed with costs could not fail to act as a wholesome check upon litigious complainants. In spite of these criticisms on the recommendations, bearing upon the proceedings in the Court of First Instance, it is with unfeigned satisfaction that we can give our cordial approval

to the proposed scheme of final appeal to the Crown, with its consequential recommendations, in cases of discipline.

It is difficult to approach the consideration of the second group without some misgivings. The Commissioners enunciate seven propositions as to appeals to the Crown in cases of heresy and breach of ritual; and declare, in terms that can scarcely be misunderstood, that they regard the scheme embodied in them as a whole. Before we proceed to examine those propositions, it is important to observe that the Commissioners recommend that "in every case in which the Bishop refuses to give permission to a complainant to proceed he shall specifically state in writing his reasons for such refusal, and such statement shall be deposited in the Registry of the diocese, and a copy thereof shall be forthwith transmitted to the complainant and to the person complained of." (Report, p. lvii.) If this recommendation is to be considered in the light of a compromise between conflicting opinions, we can only say that we look upon it as one of a most objectionable nature. We fail to see what advantage can accrue to either party, or to the interests of the Church, from requiring the Bishop to assign reasons for an irresponsible veto, which can neither be revised nor reversed. The Bishop is practically constituted judge in the first instance though furnished with merely the particulars of the offence charged; he is empowered to shield, if not to acquit, the person so complained of, and to spare him the annoyance and inconvenience of a trial, while he has not a tittle of evidence to guide him to a right decision. Another—perhaps a more fatal—objection to the veto is, that the Bishop would to some extent be prejudging a case, which, if permitted to proceed, might be tried before him in his Diocesan Court. *Ex debito justitiæ*, then, we must enter our protest against the veto with or without those modifying accompaniments. The observations we have already made in reference to the Bishop sitting as judge in cases of discipline, apply with almost equal force in cases of doctrine. Even more objectionable does it appear to us that the Archbishop should be called upon to depart in any degree from his spiritual character by taking his seat in the Provincial Court for the purpose of accepting Letters of Request from the Bishops of the province, and of trying cases of ritual and doctrine, or of hearing appeals in person from the Diocesan Courts, instead of leaving them to be heard by his Official Principal with as many theological assessors as might be deemed desirable.

The seven propositions of the Commissioners, to which we have referred, are as follows:

An appeal shall lie from the Court of the Archbishop to the Crown, and the Crown shall appoint a permanent body of lay judges learned in the law, to whom such appeals shall be referred.

Every person so appointed shall, before entering on his office, sign the following declaration: I do hereby solemnly declare that I am a member of the Church of England as by law established.

The number summoned for each case shall not be less than five, who shall be summoned by the Lord Chancellor in rotation.

The Judges shall have the power of consulting the Archbishop and Bishops of the province, or, if thought advisable, of both provinces, in exactly the same form as the House of Lords now consults the judges of the land upon specific questions put to them for their opinion; and

Shall be bound so to consult them on the demand of any one or more of their number present at the hearing of the appeal.

The judges shall not be bound to state reasons for their decision; but if they do so, each judge shall deliver his judgment separately, as in the Supreme Court of Judicature and the House of Lords; and

The actual decree shall be alone of binding authority; the reasoning of the written or oral judgments shall always be allowed to be reconsidered and disputed. (Report, pp. lvii., lviii.)

As a whole, there is much to be commended in these resolutions. They may well form the groundwork for legislation; but to require that they should stand or fall together, and to start with the assumption that no emendation whatever is permissible, seems somewhat unreasonable. It may fairly be open to argument, whether the judges should or should not be required to state reasons for their decisions. We express no opinion on that head; but if we understand the concluding resolution rightly, we feel bound to take exception to the enunciation of a new principle which is at variance with the spirit and practice of the laws of this country, and which has nothing in common with the Canon Law to recommend it to our adoption. The principle involved in the recommendation that the judgment should be accepted, while the reasons on which the judgment is founded may be ignored, appears to us dangerous, and calculated to lead to endless litigation and confusion. What the Church stands most in need of is—peace. It is difficult to see how that is to be obtained if the decision of a question which has been pronounced by the Court of Final Appeal, even though it may involve an article of faith, is not to be binding upon the inferior Courts, and if the reasoning of the judgments solemnly delivered by the highest tribunal, even after the advice of the Archbishop and Bishops of the province has been sought and received, may always be reconsidered and disputed.

The general and miscellaneous recommendations call for little remark. They are mostly consequential, and are rendered necessary by the alterations enumerated above. The repeal of the Church Discipline Act, and of the Public Worship Regulation Act, follows as a matter of course the appointment of the Royal Commission. The rehabilitation of the Official Principal of each province, and the enforcement of a strict observance

of certain formalities before the judge enters on his office, as required by the Canons of 1603, and by the ancient laws of the Church, which were neglected on the appointment of Lord Penzance under the provisions of the Public Worship Regulation Act, are the necessary outcome of the revival of the Courts Christian, and of the agitation which, during the last ten years, has shaken the Church to her very foundations. The abolition of imprisonment for refusal on the part of a clergyman to obey the order of an Ecclesiastical Court cannot fail to meet with universal approval; while the substitution of suspension from his office and benefice, and eventually of deprivation in extreme cases of disobedience and contumacy, provides a reasonable and sufficient remedy. The sentences of suspension, deprivation, deposition from the ministry, or excommunication, may well be pronounced by the Bishop of the diocese in the Diocesan Court, and by the Archbishop in the Provincial Court. No scheme for the reform of the Ecclesiastical Courts would be complete which did not contemplate and provide for a more simple mode of procedure than that which may be found elaborated in Oughton. It is proposed, then, that the practice and procedure of these Courts shall be defined by Rules and Orders, to be drawn up by Order in Council, by and with the advice of the Lord Chancellor, the Lord Chief Justice, the Official Principals of each Province, and the Archbishops and Bishops, who are members of the Privy Council, or any two of them, one being the Lord Chancellor or Lord Chief Justice. The Rules and Orders are to lie on the table of each House of Parliament for forty days while Parliament is sitting, during which period they are to be subject to objection, and may be annulled by Order in Council on an address from either House, praying her Majesty to disallow the same.

We cannot conclude these observations without again acknowledging the excellence of many of the recommendations of the Commissioners, as well as the prudence and practical wisdom which have dictated them. The subject was one of surpassing difficulty. The strife between the two extreme parties in the Church raged fiercely, while so much dissatisfaction had been expressed at the constitution of the Final Court of Appeal, and with the Public Worship Regulation Act, as to necessitate the appointment of a Royal Commission. Those who are curious to investigate these matters for themselves will do well to study the evidence in vol. ii. of the Blue Books. The Commissioners have acted wisely in steering a middle course: they have prudently kept clear of Convocation, whether their view that it did not come within the scope of their instructions to make a formal recommendation on the

subject of laying their Report before that body be a correct one or not; they have vindicated the supremacy of the Crown, and, at the same time, have provided a ready means of consulting the spirituality in all questions relating to ritual and doctrine, while they interpose no obstacle to Convocation expressing its opinion on matters of a spiritual nature, so long as they do not trench upon the legislative power of Parliament. While the Report insists upon the full hearing of spiritual matters in the earlier stages of the proceedings by spiritual persons, *i.e.*, by judges appointed under recognised Ecclesiastical authority, the Commissioners evidently recognize the fact that Convocation, as at present constituted, is not, and cannot be, regarded as a true and sufficient representation of the Church of England, by passing over in silence its claim to a voice in the legislation which will be rendered necessary if their recommendations are to be carried into effect. For our part, we desire to see the Church entrusted with a large share of governing power, and with greater control in matters of discipline; but until Convocation fully and adequately represents the clergy and laity of the Church it is idle to suppose that Parliament will permit it to interfere in questions relating to Doctrine and Faith. What course the Government may see fit to adopt no one can safely predict. The difficulties of legislation, especially on Church questions, have been greatly enhanced of late years. We believe that there is one man, and only one, in the House of Commons who could at this moment successfully pilot such a measure as that contemplated in the Report of the Commissioners through Parliament —that man is Mr. Gladstone. In the midst of his other cares and labours we trust he may be able to spare the time necessary for the task, as we feel convinced that he will have the desire to perfect the work he commenced, when he entrusted the consideration of the subject of the constitution and working of the Ecclesiastical Courts to a Royal Commission, by an earnest and well-directed effort to restore to the Church that peace and harmony within herself, and to conciliate towards her that confidence on the part of the country, without which her effective power to deal with those moral evils of the world, which it is her especial mission to combat and to subdue, cannot fail to be dangerously—perhaps fatally—impaired.

C. J. Monk.

ART. II.—OUR LORD'S PRESENT WORK AS HIGH-PRIEST OF HIS CHURCH.

IN treating of this subject we have already seen that the present work of Christ for His Church, as described in Holy Scripture, is properly sacerdotal. We have also gathered,[1] from an examination of the sacrificial and sacerdotal system of the Jews, that His priestly ministry in heaven, if it corresponds with the institution which was divinely framed to represent it on earth, is without an altar and without a victim, and deals only with sacrificial blood, once for all shed and once for all offered or presented before the throne of God.

In the present paper we propose to inquire how far the conclusions which we have drawn from the typical institution are borne out, by the inspired commentary on that institution contained in the Epistle to the Hebrews. In this case we are not left to put our own interpretation upon the type. The Author of it has Himself interpreted it for us. Let us see, then, what His interpretation of it is, and in what manner He Himself applies it to the Christian verity.

With respect to the second of the points to be considered, the absence of a victim from the Most Holy Place, there is no room for difference of opinion. Neither directly nor indirectly, by no hint or allusion, much less by any plain assertion, does the inspired writer intimate that the heavenly Antitype differed at all in this respect from the earthly type. No passage from this Epistle has, so far as we are aware, been quoted in support of the theory that our Lord retains the "victim state" in heaven. So glaring a contradiction of the type finds no countenance here. Accordingly, it is in other parts of the New Testament that foundation is sought for that theory. The one inspired treatise on the whole subject is eloquent by its silence.

As regards the first of our three points, the absence of an altar from the inner sanctuary, we might fairly repeat what has been now said with reference to the second. No sentence of the Epistle to the Hebrews can be adduced which can even be construed into a suggestion that our Lord ministers before an altar in heaven, any more than the high priest did so in the Most Holy Place of the earthly tabernacle. Here again the analogy of the type is strictly adhered to.

There is, however, one passage (the only one in the Epistle in which an altar is spoken of in connection with the sacrifice

[1] The December CHURCHMAN.

of Christ) which deserves attention, not only because it has been largely made use of in the discussion of the general subject, but because we believe that it fully corroborates the view which we are taking. It occurs in the last chapter of the Epistle,[1] and in the course of the practical exhortations which the author deduces from the doctrine which he has laid down. He is cautioning his readers against being carried away from the doctrine of Christ, which like Himself is unchangeable, "the same yesterday, and to-day, and for ever," by doctrines "divers," with all the manifoldness, the varying shades and chameleon-like hues of error, and "strange," or foreign to the truth of the Gospel. He instances, as an example of what he means, the distinction drawn by Jews between different kinds of food, and the religious value which they set on some of them. It is "a good thing," he says, "that by grace the heart be strengthened, and not by meats, in which those who walked were not benefited." And then, as an inducement to them to follow his advice, and to renounce these and all other carnal ordinances of Judaism, to break completely with that system which, having served its divinely-appointed purpose, was even now tottering to its downfall, he illustrates for them, by a reference to the typical ordinance and its Christian counterpart, which had been the chief subject of his letter, the entire separation, nay, the antagonism, which in this respect exists between the Gospel and the law. "We have an altar," he proceeds—we are not without an altar—but it is one "of which they who serve the tabernacle" —the Jewish priests—"have no right to eat." I spoke of sacred food. What food more sacred in the estimation of a Jew than the flesh of victims offered upon God's altar, of which the priests alone were permitted to eat? But there was one altar—the holiest, the most sacred of them all—the altar at which the high priest ministered on the great day of atonement, of which not even the Jewish priests, much less Jewish worshippers, were permitted to partake.

"For the bodies of those beasts whose blood is brought into the Most Holy Place by the high priest for sin, are burnt without the camp."[2] Of many altars, of the one brazen altar, under many names given to it corresponding to the many purposes which it served; of the altar of burnt offering; of the altar of peace offering; in some cases even of the altar of sin offering, the priests were allowed to eat. A portion of the victim offered on those altars was theirs by right. But there was an altar—the altar of sin offering—on that day of which the service specially typified, as we have seen, the

[1] Hebrews xiii. 10. [2] *Ibid.* xiii. 11.

sacrifice of Christ, in which the priests had no share at all. Both of the animals then offered for sin were burned without the camp. Of their flesh no portion was eaten by the priests.[1] That was the altar to which our Christian altar corresponds. "Wherefore"—in strict accordance with and in fulfilment of the type in this particular—"Jesus also, that He might sanctify the people with His own blood, suffered without the gate."[2] If then we would be partakers of the altar on which He suffered, we must not be afraid or ashamed to quit the once sacred but now doomed city and commonwealth of Israel, and to cast in our lot with Him. "Let us go forth, therefore, unto Him without the camp" (of Judaism), "bearing His reproach. For here" (there is a touch of mournful pathos in the words as they well up from the heart of one who foresaw the destruction of that city which was "beautiful for situation, the joy of the whole earth") "here have we no continuing city, but we seek the one which is to come."[3]

What, then, is the real bearing of this passage upon our present argument? So far from Christ presenting His most sacred body, so far from His offering Himself in that sense continually before the Eternal Father in heaven, in the view of the writer of this Epistle, based upon the requirements of the fore-ordained type, He never so, in that character and under that aspect, presented His body to God at all. On no altar in Holy or Most Holy Place, on no altar within the court of the Tabernacle, nor even within the hallowed enclosure of the camp of Israel; but in a spot in the unhallowed wilderness without, is the type of the Cross reared on Calvary, outside the walls of Jerusalem, to be found. Holier a thousand times than camp of Israel or city of Jerusalem, holier a thousand times than court of Tabernacle or of Temple, than Holy or Most Holy Place, holiest of all holy places that earth ever knew; yet not as such, but as the place of separation, of ignominy, of death, is Calvary here set forth to our view:

> Christ redeemed us from the curse of the law, by being made a curse for us. For it is written, Cursed is everyone that hangeth on a tree.[4]
>
> He made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him.[5]

We speak and think commonly—and who would wish it otherwise?—of the Cross as an altar. Yet, strictly speaking, Christ's sacred body, when regarded as a sacrifice for sin, was not offered upon any altar at all. The truth is, that His one all-sufficient and all-embracing sacrifice gathered up into itself and fulfilled all the three principal kinds of Jewish

[1] Leviticus xvi. 27. [2] *Ibid.* xvi. 12. [3] *Ibid.*, xvi. 13, 14.
[4] Galatians iii. 13. [5] 2 Corinthians v. 21.

sacrifice, each of them representing a distinct and necessary idea—the Sin-offering, the Burnt-offering, and the Peace-offering. Regarded as the Sin-offering, of which the chief idea was atonement, His holy body was given up to God without the gate, His precious blood was brought into the Most Holy Place. Regarded as the Burnt-offering, of which the chief idea was self-sacrifice—the surrender of the whole man to God—He gave Himself for us, an offering and a sacrifice to God, "for a sweet-smelling savour,"[1] upon the Cross, which may in this respect be called the antitype of the altar of Burnt-offering. Regarded as the Peace-offering, of which the chief idea was fellowship, the sacrificial meal, the feeding of the now reconciled worshipper on the flesh of the sacrifice by which reconciliation had been procured, His body is the spiritual food and sustenance of His faithful people in the Holy Supper, and whenever and however else they are partakers of the benefits of His death. This man giveth us His flesh to eat. But in all this manifold exhibition of the virtue and significance of the one great sacrifice of the Cross, there is nothing to suggest the presenting of the body of Christ as a sacrifice to God at an altar in heaven; nothing, therefore, to support that view of Christian worship, resting upon such a supposed presentation, with which we are concerned.

Altar, then, of sacrifice and sacrificial victim are alike beyond the scope of this part of our investigation. With neither of them, directly and actively, has the work of our Lord for us in heaven, as described in the type, or in the commentary upon it, to do. To the consideration of His most precious Blood, and of His dealing with it there, by type and antitype alike, we are shut up. To that, therefore, our third point, in studying the inspired commentary of the Epistle to the Hebrews, we now come.

Following closely the lines of the type, the writer of the Epistle thus describes the fulfilment of it by our Lord:

> Christ being come, a High Priest of the good things to come, by the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, neither by the blood of goats and calves, but by His own blood entered in once for all into the Most Holy Place, and obtained eternal redemption for us.[2]

It is beside our present purpose to discuss at any length the meaning of "the greater and more perfect tabernacle" here spoken of. The view of some commentators that the "true tabernacle,"[3]

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[1] Ephesians v. 2. Compare Genesis viii. 21, where the expression in the LXX., *ὀσμὴ εὐωδίας*, is the same as that here used by St. Paul; and observe that in verse 20 Noah's sacrifice is said to have been a "burnt-offering."

[2] Hebrews ix. 11, 12.

[3] *Ibid.* viii. 2.

as it is elsewhere called, is the glorified body of Christ in which God meets with man, the Most Holy Place beyond being the unapproachable Deity, in which Christ as God dwells with the Father, apart from other objections, which might be urged against it, appears to contradict the ruling of this Epistle, that the Most Holy Place is "heaven itself."[1] Another view which identifies "the true Tabernacle" with that heaven in which God manifests Himself to saints and angels in beatific vision, and through which Christ passed locally into the Most Holy Place, the heaven of heavens, the light inaccessible, which is the proper dwelling-place of God, is perhaps less open to objection. We prefer, however, to regard "the true tabernacle" as the Church on earth—not local or visible, but spiritual—in which the seven golden candlesticks give forth their light,[2] and the incense of prayer and praise ascends unceasingly, and the table of shewbread is spread continually, in which all Christians, "a royal priesthood,"[3] minister before God; and the Most Holy Place as the heaven where Christ, our High Priest, is now, and we shall be with Him hereafter, from which already the veil is taken away, into which even now we have "boldness to enter by the blood of Jesus,"[4] as "in heart and mind we thither ascend, and with Him continually dwell."[5] But whichever of these views we take, or whatever other interpretation we put upon that clause of the verse, the fact remains that it is by His blood, and by His blood only, that Christ is here said to have entered into the Most Holy Place. The inspired commentary claims for the type in this respect an exact fulfilment. Two other typical ordinances are referred to in the verses which immediately follow—the ordinance of the red heifer, by which ceremonial defilement incurred by contact with death was removed;[6] and the inaugural rites by which the first covenant was solemnly ratified.[7] But both these are referred to solely to elucidate and confirm the value and the necessity of blood in the work of cleansing and atonement. They are employed as foils to magnify the transcendent preciousness of that blood, with which Christ entered once for all into the Most Holy Place. They are adduced, not as isolated or abnormal examples, but as instances of a universal law, which pervades and governs the whole typical institution:

> Almost all things are by the law purged with blood, and without shedding of blood is no remission.[8]

And this law, as the writer, returning after these illustra-

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[1] Hebrews ix. 24. [2] Revelation i. 20.
[3] 1 Peter ii. 9. [4] Hebrews x. 19. [5] Collect for Ascension Day.
[6] Hebrews ix. 13. [7] *Ibid.* ix. 19-21. [8] *Ibid.* ix. 22.

tions to his main argument, insists, was not one of preparatory discipline or of temporary obligation. It clothed itself, indeed, for the time in the garb of "carnal ordinances," imposed till the season of rectification;[1] but it had its root in that eternal necessity, that only law, which is the nature and the will of God.

It was necessary that the delineations of things in the heavens should be purified with these, but the heavenly things themselves with sacrifices better than these.[2]

Even into "the heavenly things themselves" man's sin had entered—the voice of a brother's blood crying from the ground; the cry of Sodom and Gomorrah waxen great before the face of the Lord; the hire of labourers, kept back by fraud, entering into the ears of the Lord of Sabaoth; the sins of the brethren brought before God by the accuser day and night continually,[3] until the Champion of our race signalized His return to heaven by casting him forth from thence. All these things made it necessary that even that eternal abode of spotless purity should be purified for man. Even there the eternal law obtained and must be obeyed; and, therefore, with His own blood He entered there for us.

"*With His own blood;*" but how "with it"? This is a question which cannot, we think, be precisely answered. The manner of presentation is not revealed to us, and we may not, therefore, presume to define it. The notion that the sacred Blood of Christ was carried by Him, separate from Himself, into heaven, and there remains as it was poured out, incorruptible in the presence of God, though it has the support of some great names, both ancient and modern, appears to us to be a materialistic conception, unworthy of so sublime a transaction. We cannot picture to ourselves those sacred hands, outstretched as they were in attitude to bless as He ascended up on high, as bearing some golden bowl or crystal vase,[4] in which that holy blood was to stand for ever before the throne of God. We cannot bring ourselves to suppose that He literally sprinkled, as well as literally placed, it there. Nor are we prepared to accept the explanation that our Lord presents continually His precious blood, as it is gathered up into His glorified body, before His Father in heaven. This, as we have seen already, would flatly contradict the type, in which the blood, not as living in the body, but as having passed from it in death, was the means of atonement. It would not help the view of the Holy Communion against which we are contending, for as we have also seen, it would form no pattern for that

[1] Hebrews ix. 10. [2] *Ibid.* ix. 23. [3] Revelation xii. 10.
[4] Hence, as a friend reminds me, the origin of the legend of the "Holy Graal."

Holy Scrament in which the body and blood of Christ are separately represented, and separately given and received. It would require that in the commentary before us, Christ should be said to have entered into the Most Holy Place, not by His blood only, but by His body and blood, or by Himself, or some similarly inclusive phrase. Enough for us to know, that "by" —"by means of," "by virtue of," "by," as a necessary condition fulfilled, His own blood, shed once for all on earth, He entered in once for all into the Most Holy Place; enough, that He returned to the Home which He had left, as One that had undergone death since He left it; enough, that He, Who from all eternity could have said, "I am the first, and the last, and the Living one," could now add, "and I was (became) dead."

But whether this interpretation of the clause, "by His own blood," be adopted or not; whatever view we take of what it is that our Lord presents, and in what manner He presents it, our main argument remains unshaken. The commentary repeats emphatically the sentence of the type, that the presentation, whatever and however it be, is not continuous, but once only and once for all.

Much stress has, indeed, been laid on one verse in the Epistle, in which, as it is alleged, the necessity of a continuous offering on the part of Christ in heaven is distinctly asserted.

"Every high priest," so the verse runs, "is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat also to offer."[2]

That it is in heaven that He must "have somewhat to offer," it is said, is clear, because it is of His ministry as heavenly, in contradistinction to earthly, that the writer is treating; for it is added immediately, "for if He were upon earth He would not be a priest at all, seeing there are those who offer the gifts according to the law."[3] What, therefore, this verse must be held to affirm, they tell us, is that, inasmuch as priesthood and oblation are correlative terms—to be a priest is to have something to offer, and to offer it—Christ, Who is a Priest in heaven and not on earth, must have something to offer continually there. And seeing that He is said, elsewhere in this Epistle, to offer Himself, it is *that*, His most holy body and blood, that He continually offers to God on high.

To this argument it has been thought sufficient by some writers to reply that it rests upon an inaccurate translation of the words, which, so far from conveying the meaning thus put upon them, are an example of the "fine precision" of the Greek language, and do properly say "it is of necessity that

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[1] Revelation i. 17, 18

[2] Hebrews viii. 3. [3] Hebrews viii. 4.

this High Priest also have somewhat to have offered once for all;"[1] thus in reality denying that very continuity of offerings which they are quoted to support. That this may be the meaning of the Greek, no one, we presume, would venture to deny: that it must be, few, we think, would venture to affirm. What, however, the meaning really is, must be ascertained, not by a grammatical disquisition on an ambiguous phrase, but by a comparison of the fuller statements of the same author, on the same subject, and in the course of the same argument. The inspired writer will be his own best interpreter. In the verse in question he is merely stating generally that, as a necessary condition of His Priesthood, our Lord "must have somewhat to offer." Elsewhere he explains what that somewhat is, and whether His offering it is repeated, or is once for all. Turning then to the other places in this Epistle, in which the words "offer" and "offering" are used with reference to our Lord, and leaving out as foreign to our purpose the statement that "in the days of His flesh He offered prayers and supplications,"[2] we find them to be these:

Who needeth not daily, as those high priests, to offer up sacrifice (the Greek word here is a little different,[3] but the variation does not affect the argument) first for his own sins and then for the people's; for this He did once for all, when he offered up Himself.[4]

For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, Who through the Eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?[5]

For Christ entered not into a most holy place made with hands, the figure of the true (the antitype of the ideal), but into heaven itself, now to appear in the presence of God on our behalf. Nor that He should offer Himself often, as the High priest entereth into the most holy place every year with blood of others, for then must He often have suffered since the foundation of the world; but now, once for all, in the end of the world (at the end of the ages) hath He been manifested for the putting away of sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many, and unto them that look for Him shall He appear the second time, without sin unto salvation.[6]

By which will we are sanctified by the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins. But this man after He had offered one sacrifice for sins for ever, sat down on the right hand of God, from henceforth expecting till His enemies be made His footstool. For by one offering He hath perfected for ever them that are sanctified.[7]

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[1] It is τὶ ὃ προσενέγκῃ, not προσφέρῃ.
[2] 1 Hebrews v. 7.
[3] ἀναφέρω instead of προσφέρω.
[4] Hebrews viii. 27.
[5] Hebrews ix. 13, 14.
[6] *Ibid.* ix. 24-28.
[7] *Ibid.* x. 10-14.

What, we ask, could possibly be more clear or more conclusive than this? By what precision of language, or frequency of iteration, or aptness of comparison, could a writer have put his meaning more entirely beyond the reach of misapprehension? How could he have more plainly said, what, indeed, he does in so many words say repeatedly, that the offering of Christ, whether it be the offering of "Himself," or the offering of His body, or the offering of His blood; whether it be His offering on earth, or His offering in heaven, was offered once and once only? And by what more cogent comparison could he have illustrated his meaning? The offering of the Jewish high priest was offered daily or yearly. In sharpest contrast to this is set the offering of Christ, which was never repeated at all. To claim for it repetition is to vitiate the comparison and dissipate the entire force of the contrast. The writer of the Epistle to the Hebrews denies as emphatically repetition of the offering in heaven, or re-presentation, as he does repetition of the sacrifice on earth. He gives express and positive contradiction to the idea, which had already been negatively contradicted, by the absence of all room for it in the type. "Nor yet," he writes, in one of the passages which we have just quoted, "that He should offer Himself often" (where? on the cross, on earth? No; but before the throne in heaven; for he adds immediately:) "*as the high priest entereth into the holy place, year by year, with blood not his own.*"[1] And why not? Because "else must He often have suffered, since the foundation of the world." So then, in the view of the writer, and therefore of the Holy Ghost by whose inspiration he wrote, *to offer often, is to suffer often.* He knows of no offering by Christ of Himself, or of His blood, in heaven, but such as is an integral part, an immediate consequence, of His sacrifice on earth. And, as though to put this truth, that our Lord's offering of Himself, in its entirety and completeness, was one and one only, he adds to the Jewish type a proof and illustration, drawn from the common lot and experience of mankind: "As it is appointed unto men once to die . . . so Christ was once offered."[2]

By the law of nature men die once, and once only. Christ, as man, submitted to that law, and died once, and once only. In that one death He was "offered once for all to bear the sins of many." That offering can no more be repeated in any of its parts, for it is in all its parts one necessary and coherent whole, than men can die commonly a second time.

If now we return, with all this wealth of comment upon it,

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[1] Hebrews ix. 25, Revised Version.
[2] *Ibid.* ix. 27, 28.

to the writer's earlier sentence, "It is necessary that this High-Priest also have somewhat to offer," we can be at no loss to determine what meaning he intends us to put upon it. The "somewhat" is His own body, offered once for all upon the cross on earth, and also His own blood, offered once for all, as a part of the one great complex act, before the Throne in heaven. In making this offering, He was not "a Priest on earth," in the sense which the writer denies. For though the cross was set up on earth, and the oblation begun there, it is not of earth locally that he is speaking. It is on a heavenly and spiritual, in contradistinction to an earthly and material tabernacle and ministry that he is insisting.[1] Such a tabernacle and ministry were Christ's when He offered Himself once for all on the cross, and then "appeared" (openly, not veiled like the Jewish high priest in a cloud of incense[2]), in the presence of God for us. This was the "somewhat" that He had to offer.

One other proof is furnished by a passage already adduced from this Epistle, that we are not warranted in assuming any active dealing by the great High Priest with His blood, now in heaven; that though the virtue of it as once presented lives on and is pleaded continually, yet the presentation of it has ceased for ever. Contrasting in yet another particular the Jewish priests with the High Priest of our Christian profession, the writer urges that whereas they "stand daily ministering and offering oftentimes the same sacrifices," "He, when He had offered one sacrifice for sins for ever, sat down on the right hand of God."[3] The point of contrast to which we draw attention is the *standing* of the many priests, and the *sitting down* of the One Priest. To *stand* before the Lord,[4] or before His ark,[5] or in His house,[6] was a phrase in common use to denote the ministry of a Jewish priest. But our Saviour Christ is not a Priest only, but a King as well. By the requirements of the ancient prophecies which we have considered, He is "a Priest upon His throne."[7] When He entered the courts of heaven, He accepted the invitation and obeyed the mandate of Jehovah, "Sit Thou on My right hand, till I make Thine enemies Thy footstool."[8] "We have such an High Priest, who sat down on the right hand of the Majesty in the heavens."[9] The Mercy-seat, which was the seat or throne in the ancient Tabernacle of Him "Who dwelleth between the cherubims,"[10] gives place in

[1] See Hebrews viii. 1, 2. [2] Leviticus xvi. 13, with Hebrews ix. 24.
[3] Hebrews x. 11, 12. [4] Deut. x. 8; xviii. 7.
[5] Judges xx. 28. [6] Psalm cxxxiv. 1. [7] Zechariah vi. 13.
[8] Psalm cx. 1. The reference to this in Hebrews x. 13, "from henceforth expecting," is obvious.
[9] Hebrews viii. 1.
[10] Psalm lxxx. 1; xcix. 1. Compare Exodus xxv. 22.

the antitype to the throne of glory in the heavenly Temple, which is a "throne of grace" also, the throne which Isaiah saw in that Temple in the vision which called him to his office,[1] the throne which is pre-eminently the Throne of God. On that throne, as He Himself testifies, "I overcame and sat down with My Father on His throne,"[2] our High Priest is sitting. There God hath "set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."[3] There He "sat down." There He sitteth still. But this is not the attitude of a priest re-presenting continually his sacrifice. Then would He rather have stood daily ministering, as those Jewish priests stood.[4] Here is no pattern and no warrant for Christian priests re-presenting continually, after His example, His most sacred body and blood, upon Christian altars in the Church below.

Here, then, we pause at present. In a concluding paper we hope to complete the negative argument as against the view which we deprecate, and also to show, so far as Holy Scripture reveals it, in what the sacerdotal function of our Lord in heaven consists. Our conclusion, so far, is, that the commentary agrees with the type, as how should it not do? seeing that from one and the self-same Spirit, now putting wisdom into the heart of man to furnish forth the type, and now giving light to the understanding of man to indite the commentary, both type and commentary proceed. With consentient voice, addressing themselves to the eye in visible symbols, and to the ear in audible words, they say to us, "By one offering," once for all offered, begun on the Cross here, completed before the Throne there, "He hath perfected for ever them that are sanctified."

T. T. PEROWNE.

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[1] Isaiah vi. 1. [2] Revelation iii. 21.

[3] Ephesians i. 20, 21.

[4] In the session of our Lord at the right hand of God lies the answer to the argument, that inasmuch as He is still within the Most Holy Place, and has not yet come forth again, as He will do at the last day, therefore He is to be regarded as doing still what the high priest did then, viz., dealing actively with His blood. But the New Testament, so far from affirming, emphatically denies that this is so. It reminds us that at this point the type of Aaron ceases to apply, and that the truer type of Melchisedek takes its place. He is a priest still, but now a priest upon His throne.

Art. III.—NATIONAL EDUCATION.

IT is time to review the merits and failures of the English system of National education. The policy of the young department which controls matters educational, like the policy of older departments of Government, appears to be to maintain with rigidity the lines of routine, and to take care that a report which is little more than a declaration of its own good deeds, should be annually published. It is the principal business of the Parliamentary chief of the department to describe once a year, in glowing terms, the wonders that have been achieved under his administration. Every abuse is concealed, or, if that be impossible, palliated; every success is magnified. All the weight of official authority is used to keep things as they are. It is ever the lot of reformers to contend against a steady weight of opposition from the State departments whose systems they would improve. A well-drilled loyal and immovable bureaucracy are prepared to give battle to all who would presume to interfere with their official functions. Nevertheless, a growing and widespread impression has sprung up, which among experts indeed is no new one, that all is not well. It will be difficult much longer to deny the right of the people to judge the experiment of 1870 by its results, and from facts which have come to light, rather than from the statements of the governments of the day.

It is generally believed that the system has produced overpressure in so many cases that they cannot be called exceptional, and that the health of the children of the poorest classes is being in some degree impaired. It has been proved that the quality of the education in reading, writing, and arithmetic is not as good as the nation has a right to demand. It is admitted that subjects which have no claim to be considered elementary, are now taught and paid for by the State; and the Charity Commissioners have entered a public protest against a system which threatens to impede the creation of third-grade schools. It is not denied that School Boards are an extravagant means of providing the required education, and that the rates have risen to an exorbitant height in some places. The multitude of street arabs whom it was intended to bring within the walls of a school-room, has not yet been gathered in. With the evidence of these failures before their eyes it becomes impossible for the friends of education to remain any longer silent.

Let us clear the ground by recapitulating the points upon which we are probably all agreed. No child ought to be

allowed to grow up without receiving the elements of education. Schools must be provided. Parents must be compelled to send their children to them. The parents, if compelled to send their children to school, must be assured that they will not be taught anything to which they have a right to object. Hence the origin and the necessity for a conscience clause. The State must not inform its citizens how they are to think. The duty of the State therefore seems to be to compel with regard to those things upon which men are agreed, and to abstain from interference as soon as there is a legitimate divergence of opinion. How can the State know what knowledge is most required? How can an Act of Parliament impart it? The only matter in education upon which men are generally agreed is that everyone should know how to read, write and cipher. Here, then, as far as the State is concerned, its functions must cease. But education cannot be broken off at the three R's, nor can the three R's be taught without teaching much besides. From which reasoning it appears to follow that the State ought not itself to be the schoolmaster of the nation, nor to elaborate educational codes and standards.

But the State has been defining every article which is to be taught to four million English children in a series of elaborate codes during the last ten years. The State has, moreover, put the entire direction of the education of one million children under the public authority of the School Boards: and has in fact constituted itself the schoolmaster of the people.

We have many examples of Governments assuming to themselves the business of educating the people in the way in which they should think, and many are the wrongs and the absurdities recorded. In Austria the education of the people was committed to a School Board of Jesuits, who instantly made a decree prohibiting not only the reading of the Bible in a school but the sale of a Bible in a shop. In England the education of the people was committed to a School Board of ratepayers, whereupon the Birmingham ratepayers passed a bye-law which effectually banished the Bible from the State schools under their charge. Not more strange was the method in which the Chinese fulfilled their national obligation in this respect. Mr. Herbert Spencer declares in his "Social Statics" that they passed the following law: "Scholars are prohibited from chess, football, flying kites, shuttlecocks, playing on wind instruments, training beasts, birds, fishes or insects, all which amusements dissipate the mind and debase the heart." Why should we multiply instances? Similar mistakes have everywhere marked the attempts of retrograde statesmen to make teaching a Government service.

How is it that they cannot appreciate the distinction between

a Government insisting that all its citizens should possess the elements of knowledge, and a Government creating a vast department which is to prescribe in what form and from what masters they are to learn? What has the Government to do with the religious and political denominations in matters of education? Clearly nothing at all. When there is so much difference of opinion the function of the State ought to be limited to the duty of testing the secular proficiency of the scholars. But our present methods seem designed to bring religious and political considerations into prominence. Every School Board election is decided by them. The political and religious values of the candidates, instead of being ignored, are made the most of. The congregations of the churches and chapels and all the political clubs are set in motion. The interests of education are altogether neglected. The consequence is failure, extravagance, and, in some cases, grave scandal.

The very men in the parish who care least about education, and are least capable of superintending the schooling of the young, are thus entrusted with the care of the schools. If a system works badly, it is no answer to say that its failures are the fault of the people themselves who have elected the inefficient Board. As educationalists, we wish to see the children properly taught, and whatever stands in the way of our national duty in this behalf, must be reformed. The abolition of School Boards is, perhaps, the first thing needful in the cause of sound education.

Let us now consider the methods by which the cost of maintaining our present defective system is provided.

The nation is required to pay £2,800,000 by taxation; but a part of the nation is also required to pay an additional £1,800,000 by rate. Another portion of the nation, numbering 270,000 persons, is induced to pay £725,000 for the maintenance of schools where definite religious teaching is given to children of parents who do not object. This is not all. The parents themselves, who are compelled, willing or unwilling, to send their children to school, are compelled to pay £1,600,000 in fees.

The plan of paying public money from a double source, partly by grant out of the taxes, partly by grant out of the rates, is both extravagant and unfair from the partiality of its incidence. School Boards are not universal; all the ratepayers of England are not rated for this purpose, but only some unfortunate persons who live in some unfortunate localities. The experience of ten years has shown the reckless extravagance of the School Boards. With an income derived from rates of £1,800,000, and an accumulated debt of £14,000,000,

the School Boards are only able to supply the requisite education for 1,000,000 children, while the Voluntary School Managers supply an equally good education to exactly double that number of children with an annual subscription of £725,000, and a school plant worth £12,000,000.

It is clearly impossible to argue in the same breath that education is a national obligation, and that it is a local obligation. We believe, in 1870, the fatal decision to divide the cost between the rates and the taxes was very doubtfully adopted as a sort of compromise, as an experiment, and on the expectation that the rates would be trifling.

The express understanding upon which the burden was thrown on the ratepayers having proved fallacious, and the returns showing that the average school-rate is 5½d., whereas in some districts it rises to 2s. in the pound, it seems to be our duty to relieve those who by our miscalculations we have grievously wronged. The school-rate ought not to be maintained now that our eyes are open to its enormous inequalities.

We next proceed to consider the case of the parents and the children. What right have we to compel people to send their children to school, and to imprison them if they neglect, and at the same time to make them pay fees for what, to them, may seem no advantage at all, and which certainly involves a loss of work? If we educate the children of the people because it is for the benefit of the nation at large that they should be educated, and insist upon this public good without regard to the wishes of individuals, surely it is unjust that we should demand fees. Free education is a national duty, not less than free trade in education. Without price it should be offered, and only so can we justify ourselves in inflicting pains and penalties on the parents who prevent their children from accepting it.

We then offer to the workmen and cottagers of England relief from a tax which now amounts to a sum equal to an addition to their rent of 20 per cent.

We offer to the ratepayers relief from an inequitable and oppressive burden, which averages 5½d. in the pound. We relieve School Boards from a duty which, from their very constitution, they are incapable of adequately performing.

But how, then, fulfil the national obligation which requires the education of every English child? We answer, by putting in practice the simple principle of free competition. By contracting in the open market for the educational work which is to be done, and allowing the contractors free scope, after having fulfilled the terms of their contract, to carry on other educational work on the principles of free-trade. As

soon as a deficiency of school accommodation is reported in any district, an advertisement would be issued by the inspector, not for the creation of a School Board, but for tenders from individuals for the supply of the deficiency. The conditions of the contract on the part of the State would be the following: A school of a certain specified description (as now); a master of certain character and qualifications (as now); a Government grant according to results (as now), with the addition of an attendance grant, equal to the present school fees. The national obligation will be fulfilled by the acceptance of the lowest tender, *cæteris paribus*, and the nation, not the locality, will pay the bill. The contractors would probably either be the present schoolmasters acting independently, or else supported by combinations of individuals. They would bid against each other; they would offer to provide the State with what the State requires at the lowest possible figure, which would be infinitely less than the State now pays. The profession of elementary schoolmaster would instantly be enfranchised; it would cease to be what it is now —that dull monotony of service to many masters, which is gradually making a laborious and honourable career intolerable. A career would be opened to the schoolmaster with boundless possibilities of advancement, and endless opportunities for the display of individual talent.

What is it that we propose to offer without price to the children of England? The elements of education—that is to say, reading, writing, and arithmetic. We do not compel any child to learn more than these; therefore there is no obligation upon us to offer free instruction in any subjects but these. Education in the higher standards may fairly be paid for, as it is now, by fees; but let the fees be according to the market value of the instruction given, varying according to the locality of the school, the discretion of the schoolmaster, the ability of the parents. But in these higher subjects the State has no right to interfere; because here we at once find ourselves face to face with legitimate differences of opinion—as to what instruction is necessary, and what is expedient, and how it should be imparted. The State can only properly act when the nation is practically of one mind. "One thing must be strenuously insisted upon," says Mr. John Stuart Mill, "that the Government must claim no monopoly for its education in the lower or higher branches." "Nor is it to be endured that a Government should either *de jure* or *de facto* have a complete control over the education of the whole people."

As a necessary condition of compulsion the children must be protected from over-pressure, as they are now, though in a feeble and inefficient way. The number of school-hours must

be limited, as now, and there must be no compulsory home-lessons; there must be a conscience clause, as now; but otherwise, the way in which the school-hours are employed must be left to the discretion of the schoolmaster. He will be judged by results, not by a slavish adherence to the rules of an official code.

To the relief of the parents, and to the relief of the rate-payers, we thus add the relief of the schoolmasters.

What a marvellous energy would this change instil into the whole educational machinery of England! The real educationalists, the true philanthropists, would rush into the vacuum caused by the abolition of School Boards. Bound by the State to exhibit efficiency in the elementary teaching, what variety would they introduce in the methods? Not one unelastic code for the children of the mountains of Wales and the children of the purlieus of Hackney, but a sympathetic training in harmony with the conditions of the scholars. How many schools would then introduce industrial and gymnastic courses! how many would provide the necessary midday dinner under elevating, not pauperizing, conditions! How many special subjects would be taught to the children of parents who could well afford, and would willingly pay, the extra fees, and would prefer not to be treated as pensioners of the State! What a desire would be created in their minds to give to their children something above the bare official, compulsory, unpaid-for standard! What a sense of responsibility would be brought home to them, and what discrimination would they be encouraged to show in selecting between the various standards offered to their unfettered choice!

What encouragement would be given to the profession of teacher! How often would a master endowed with administrative, as well as teaching, skill undertake the superintendence of a whole group of schools in a district, and supply, through a trained staff, not only the elementary, but the secondary education! And how easily, under such circumstances, might the intelligent children of the very poorest parents rise through scholarships by natural and easy gradations up to the highest level of collegiate training known in England!

Such a consummation is worth an effort. The English people are not stingy if they are satisfied that work is efficiently done. In educational matters, especially, there is no end to Parliamentary liberality. The reform we have proposed can, we are certain, be shown to be an economical reform. Nevertheless, we are equally certain that it will be opposed by the department, not on the ground of principle, not on the ground of abstract justice, but on the score of expense.

Let us deal with the finance of the business; the figures are easily comprehended:

1. Present grant, which is yearly increasing . .	£2,400,000
2. Present rates for school maintenance, which will be transferred to the taxes, and will have a tendency to grow less	1,000,000
3. School fees, which will hereafter be paid by the Government for school attendance	1,600,000
	£5,000,000

That will be the annual sum which Parliament will be required to provide directly. Be it remembered, that Parliament now provides precisely the same sum indirectly, and levies it by Act of Parliament. The increase in taxation will be met by a proportional relief from taxation; and, moreover, the relief will come just to those persons most in need of relief. Thus far, therefore, the financial difficulty is unsubstantial. The proposal is one merely to adjust, not to increase the taxation of the people. We anticipate a vast superiority in the quality of the work done under contract with individuals, to the quality of the work now done by School Boards. Private managers will certainly conduct the present Board schools at a less annual expense than School Boards. The increase of school accommodation, which will be required with the increase of population, will be precisely the same under the new system as under the old. The only difference will be, that the burden in future will be placed on the proper shoulders—the shoulders of the whole nation.

Although a reform may be in itself right and founded on the truest economical principles, yet if it involves a readjustment of taxation distasteful to the Chancellor of the Exchequer of a strong Government, he will probably succeed in inducing the Government to offer it every possible opposition. Reformers, time out of mind, have always had the honour of combating the Governments of the day. Our first effort must be directed to place our arguments before the people rather than before the Government.

Yet in this particular case there is a weapon in the hands of those who belong to the little army of free-traders in national education, which, if wielded with resolution, may compel any Government to come to terms, and may decide the fate of the educational battle. The supporters of voluntary schools are subscribers of £725,000 a year, and are the owners of schools and masters' houses worth £12,000,000. By their liberality thus administered they keep 2,000,000 children off the school-rates. According to the average expenditure of School Boards, the schools and schooling of 2,000,000 children would cost the

ratepayer £2,000,000 a year. Now if the subscribers to voluntary schools determine in a body, and at the same moment, to withdraw their subscriptions and school-plant from supplementing the Parliamentary scheme of secular education, an addition of two millions sterling would by this simple act be thrown upon the ratepayers. Why should they not do so? No Government could stand the shock; and the unjust system of exacting the payment for the performance of a national duty from one class of the community only, would receive its death-blow. It is an appreciation of this fact which impels the Department to endeavour to keep the voluntary system alive, but in a dying state. Its policy is to destroy the voluntary schools one by one, to bleed the volunteers to death by slow degrees, and so to deal with the ratepayers, not in a united body, but by parishes. The Department would be staggered by the voluntary party "striking." Supposing they do "strike," and that next year School Boards are universal; supposing, for the sake of argument, that the ratepayers were to accept mildly, and without remonstrance, so tremendous an addition to their burdens. Would the result be so very disastrous to the cause of religious education? We think not; for at the present time, wherever those who object to definite religious teaching are in a majority, there are School Boards. Therefore, wherever the new School Boards would be established, a majority of religious-minded managers would have complete control, and the maximum of religious training allowed by the law would be imparted to the children. The school would be the property of the religious denomination to whom it at present belongs, and the School Board might be allowed its use during certain hours; at all other times it would be at the disposal of its owners for instruction in that definite religious knowledge without which most Englishmen believe education to be inadequate. The subscriptions which are now paid for the sake of providing such instruction would still be paid; but instead of those subscriptions supplementing secular education, they would be wholly devoted to the purpose for which they were paid.

This is the possibility which we desire Churchmen not to shrink from facing. The very existence of voluntary elementary schools as at present conducted is at stake. Why should we unwisely continue to defend a position after we have been outflanked, when by a judicious change of front we can outflank the enemy? We are strong enough to-day to deal with the case in a masterly and statesmanlike manner; we may not be strong enough to-morrow. For the moment we are allowed to support a precarious existence, because the policy which is destroying us is doing its work with certainty.

We make an appeal to all to assist in a national cause. We claim the help of those who have long ago advocated the duty of providing education free and without cost. We appeal to the ratepayers, who are patient sufferers under a grievous burden, and who are in danger of suffering more. We appeal to the mass of the people who are paying fees heavier than they can well afford. We appeal to the philanthropists who are enlisted in the sacred work of education, who know the deadening influence of the hand of the State, who have marked the sad results of overstrain upon children and teachers, and who note with unutterable disgust the false catch-words which bring victory in School Board elections. We are not afraid of appealing boldly to the secularist who maintains that the State should pay all round for efficient secular education, leaving the religious teaching to the voluntary bodies; to the Nonconformist, "who detests officialism, and believes that a righteous and God-fearing race need very little Government;" and lastly, to the Churchman, who does battle for liberty of conscience, who believes in the absolute duty of parents, be they Catholic or materialist, to insist that their children shall be definitely taught the reasons for their faith, the dogmas upon which, according to their knowledge, the principle of life is founded.

STANLEY LEIGHTON.

ART. IV.—OUR SUPPORT OF FOREIGN MISSIONS.

TE DEUM LAUDAMUS must be our ejaculation, as we learn that, in the year 1882, God's people in the British Isles contributed more liberally towards Foreign Mission work than they had ever done before; nearly £100,000 more than in the previous year.[1] Yet our jubilation will receive a wholesome check, if we realize one aspect of the second verse in that grand old hymn, "Te Deum": "*All the earth doth worship Thee, the Father Everlasting.*" If we Churchmen, whose privilege it is constantly to utter these words, would

[1] British Contributions to Foreign Missions amounted to:
£1,086,678 in the year 1879
£1,108,950 in the year 1880
£1,093,569 in the year 1881
£1,191,175 in the year 1882
} Without reckoning any income from investments or contributions from abroad.

give heed to the Missionary suggestions they may raise, lifting our thoughts from the obedient earth itself to the inhabitants thereof, each "Te Deum" that is chanted might incite us to greater exertion for the spread of Christ's Gospel into the dark places of the earth.

The increase in contributions, during 1882, was not confined to any one body of Christians in the British isles; but there was an advance along the whole line. Analysis of the various Reports shows that the sums voluntarily contributed may be classified as follows:

	£
Church of England Societies received . . .	500,306
Joint Societies of Churchmen and Nonconformists .	154,813
English and Welsh Nonconformist Societies . .	348,175
Scotch and Irish Presbyterian Societies . .	176,362
Total contributed in 1882 to Protestant Societies	1,179,656
Roman Catholic Societies, received . . .	11,519
Total .	£1,191,175

In this summary we have nothing but voluntary contributions from the British isles. Income from investments is excluded; and no account is here taken of the large sums raised abroad, nor of balances in hand at the commencement of the year.

The Reports prove that amongst many whom God has blessed with wealth, the duty of giving annual subscriptions, proportioned to their large means, is realized, and is increasingly acted upon. Nevertheless, it is vain to shut our eyes to the fact that the conventional subscription of one guinea per annum is far too often adhered to by good men who ought to give more. We have been much impressed with the thoughts suggested by an entry in the daily-expense book of a Kentish esquire, of small estate, who lived at the time of the Commonwealth. It records his donation to the cause of Christian Missions, long before the oldest of our Missionary Societies was formed. Our Society for the Propagation of the Gospel was incorporated in 1701, for the religious instruction of British subjects beyond the seas; for the maintenance of clergymen in the plantations, colonies, and factories of Great Britain; and for the propagation of the Gospel in those parts: and its income in 1701 was £1,537. Our Society for Promoting Christian Knowledge had preceded it in the Mission field by three years, being incorporated in 1698. Seven years earlier still, a Christian Faith Society for the West Indies had been formed in 1691. Long before any of these Societies had arisen, during the period when Oliver Cromwell was Pro-

tector, the Kentish esquire recorded his donation to Foreign Mission work. Its terms seem to suggest that the title of our old Society, the "S. P. G." must have been borrowed from a yet older organization, which sprang into being while Cromwell was at the head of affairs.

The actual entry in the daily-expense book of James Master, Esq., of Mereworth in Kent, runs thus:

	£. s. d.
1655, Sept. 2: Given to ye propagateing of ye Gospell in New-England	01.00.00

Two hundred and twenty-eight years ago, money was of much greater value than it is now: yet the majority of annual subscriptions to the work of 'propagateing ye Gospell" still find their limit in the guinea which resembles in amount that Kentish gentleman's gift in 1655.

. In England the cause of Missions is not systematically reviewed, in a general and comprehensive manner, by any of our magazines; but THE CHURCHMAN has done more than any other in this direction. In the United States, a large bi-monthly magazine,[1] of eighty-eight pages, keeps its readers *au courant* with the Foreign Mission work of all the American Societies. Assistance of the greatest value might be rendered to the cause of Missions by the periodical press in England; and we believe that a growing desire to treat the subject more fairly may be traced in many quarters. That there was great need for a change of attitude in some powerful organs of the daily press, may be gathered from the fact that, when the *Times* newspaper first inserted the present writer's "Annual Summary of British Contributions to Foreign Missions," an offensive heading was affixed to it in the editor's office. The statistics were printed at full length; but they were labelled "THE FOREIGN MISSION TAX." Since that time, however, we have reason to believe that, with respect to Missionaries and their work, the harsh views of a certain great newspaper proprietor have been greatly ameliorated by personal intercourse with one of the most indefatigable of living Missionaries, the Bishop of Moosonee, and by a knowledge of the self-denying work of his life.

That French statesmen and French officers should malign English Missionaries and their work at Madagascar is natural; but it is sad to see our own House of Lords, and the pages of our English Press, occasionally made the scene of general

[1] The *Missionary Review*, published at Princeton, New Jersey, under the direction of the Rev. R. G. Wilder, has appeared six times a year during the past five years.

abuse against the long-suffering body of faithful emissaries sent out by our Missionary Societies. It is refreshing to turn from such attacks in the present to Dr. Fleming Stevenson's notice of such an attack in the past. We have not personally investigated his figures, but Dr. Stevenson's authority may well guarantee the accuracy of his representation respecting the results vouchsafed to the labours of English and American societies.

"It was the boast of Voltaire," says Dr. Fleming Stevenson, "that Christianity would have disappeared from the earth before the beginning of the nineteenth century. We are approaching the end of it, and Protestant Christianity alone is represented by 100 Societies, supporting 3,000 ordained Foreign Missionaries, at a cost of £1,700,000 a year; and with the result that there are now 2,300,000 native Christians in the countries where they labour, and that a single year swells the number by 140,000 more."

W. A. Scott Robertson.

Analysis of the Receipts of 79 Societies for 1882-83.

I. *Societies of the Church of England.*

	From abroad and other sources.	From Investments.	British Contributions.
	£	£	£
1. Church Missionary Society	7,009	11,007	207,215
2. Society for the Propagation of the Gospel in Foreign Parts (in addition to £18,272 received through Societies mentioned below	1,812	10,778	111,750
3. Society for Promoting Christian Knowledge, paid in aid of Foreign Mission work, about	...	...	15,000
4. London Society for Promoting Christianity among the Jews	711	2,841	37,579
5. Colonial and Continental Church Society	20,889	173	22,835
6. Church of England Zenana Missionary Society	224	88	17,211
7. Central African Mission, of the Universities	173	317	12,544
8. South American Missionary Society	3,192	166	11,866
9. Ladies' Association for Promoting Female Education among the Heathen (to aid S. P. G.)	...	...	6,150
10. Spanish, Portuguese, and Mexican Church Aid Society	60	...	6,073
11. Moosonee Diocesan Fund	...	...	4,724
12. British Syrian Schools	212	210	4,139
13. Missionary Leaves Association (aiding Native Clergy of the Church Missionary Society)	...	8	3,824
14. Colonial Bishoprics Fund	1,508	10,780	3,244
15. *The Net*'s Collections (for the Mackenzie Memorial Mission, and 12 other Funds)	...	156	2,695
16. St. Augustin's Missionary College (in addition to endowment for Warden and Fellows)	...	731	2,155
17. Melanesian Mission	...	...	2,143

	From abroad and other sources. £	From Investments. £	British Contributions. £
18. Anglo-Continental Society	...	...	1,367
19. Coral Missionary Fund (to aid Schools and Native Catechists of the C.M.S.)	...	22	1,234
20. Columbia Mission (no Report), about	...	...	1,200
21. Foreign Aid Society (for France, Belgium, Italy, and Spain)	...	3	1,096
22. St. Boniface Mission House, Warminster	...	...	1,030
23. Cambridge Mission to Delhi	...	54	575
24. Delhi Female Medical Mission	...	...	327
Christian Faith Society for the West Indies	...	2,176	
Estimated Value of other Gifts sent direct to Mission Stations, or gathered for individual Dioceses, Schools, Colleges, and Zenana Work, unreported	...	...	22,330
Total amount of Donations, Legacies, and Annual Subscriptions to Church of England Societies for 1882			£500,306

II. *Joint Societies of Churchmen and Nonconformists.*

25. British and Foreign Bible Society (portion devoted to Foreign Mission Work)	...	...	75,000
26. Religious Tract Society	5,337	563	14,261
27. China Inland Mission	...	...	13,840
28. Indian Female Normal School Society	26	...	8,497
29. East London Mission Institute (portion devoted to Foreign Mission Work), about	...	...	7,000
30. Society for Promoting Female Education in the East	156	549	6,815
31. Moravian (Episcopal) Missions of the United Brethren	12,403	731	6,594
32. Livingstone Inland Congo Mission	...	...	6,543
33. Christian Vernacular Education Society for India	6,327	123	3,390
34. Waldensian Missions Aid Fund	...	...	3,116
35. Trinitarian Bible Society	...	24	2,029
36. Turkish (American) Missions Aid Society	...	...	1,704
Estimated Value of other Contributions in money and work	...	...	6,024
Total amount of British Contributions for 1882, *through Joint Societies of Churchmen and Nonconformists*			£154,813

III. *Nonconformist Societies (English and Welsh).*

37. Wesleyan Missionary Society (spent £5,955 on Missions in Ireland)	153,626	4,588	120,578
38. London Missionary Society	20,068	4,445	100,245
39. Baptist Missionary Society	13,440	1,598	51,449
40. English Presbyterian Foreign Missions	1,051	59	14,021
41. British Society for the Propagation of the Gospel among the Jews	...	29	9,425
42. "Friends" Foreign Mission Association	...	401	6,129
43. United Methodist Free Churches Foreign and Colonial Missions	8,052	...	6,040
44. Welsh Calvinistic Methodist Missions	1,404	385	5,435
45. Evangelical Continental Society	...	42	5,368
46. General Baptist Missionary Society	3,540	241	4,197
47. Wesleyan Ladies Auxiliary for Female Education	...	45	3,792

	From abroad and other sources. £	From Investments. £	British Contributions. £
48. Primitive Methodist Colonial Missions	...	...	3,400
49. Colonial Missionary Society	...	69	3,311
50. Methodist New Connection Missionary Society	788	...	2,720
51. English Presbyterian Women's Mission Fund	...	...	2,414
52. "Friends" Mission in Syria and Palestine	1,554	...	1,650
53. Primitive Methodist African Mission	...	...	1,565
54. Women "Friends" Committee for Christian Work in France	...	29	436
Estimated Value of work sent to Mission Stations, and of other unreported Contributions	...	...	6,000
Total British Contributions through English and Welsh Nonconformist Societies for 1882			£348,175

IV. *Scotch and Irish Presbyterian Societies.*

Free Church of Scotland Mission Funds:—			
55. Foreign Missions	27,614	2,741	42,189
56. Continental Fund	745	124	8,080
57. Ladies Society for Female Education	...	...	5,291
58. Jews Conversion Fund	...	322	4,936
59. Colonial Mission	134	52	3,107
60. United Presbyterian Foreign Missions	858	1,288	35,992
61. United Presbyterian Zenana Mission	...	...	3,938
Church of Scotland Mission Boards:—			
62. Foreign Missions	9,041	556	15,394
63. Jewish Mission	204	...	5,958
64. Colonial and Continental Missions	...	...	5,945
65. Ladies' Association for Female Missions	...	...	4,465
66. Ladies' Association for Educating Jewesses	...	...	473
67. National Bible Society of Scotland (exclusive of Sales, £11,162)	...	965	14,629
68. Edinburgh Medical Missionary Society	970	138	3,517
69. Waldensian Missions Aid Fund	...	...	2,989
70. Lebanon Schools	...	...	865
71. Original Secession Church's Indian Mission	...	...	699
Estimated Value of other Scottish Contributions	...	...	3,230
Total Contributions of Scottish Presbyterians for 1882			£161,697
Irish Presbyterian Missions:—			
72. Foreign Mission	1,454	240	6,225
73. Jewish Mission	...	...	3,675
74. Continental Mission	...	...	2,216
75. Ladies' Female Missionary Society	...	...	1,720
76. Colonial Mission	200	...	829
77. Mrs. Magee's Indian Education Fund	...	1,261	
Total British Contributions through Scottish and Irish Presbyterian Societies for 1882			£176,362

V. *Roman Catholic Missionary Societies.*

78. Society for the Propagation of the Faith	...	...	7,356
79. St. Joseph's Foreign Missionary Society and College at Mill Hill, Hendon	...	...	4,163
Total British Contributions to Roman Catholic Missions			£11,519

Art. V.—MY JOURNEY IN AFRICA.

ON July 28th, 1883, a double march had brought me to the second Church Missionary Society station Mpwapwa. The next day the other white men and the caravan followed me. In spite of having prolonged the conversation till past midnight I was up early, and by the time they arrived had selected a desirable spot for the camp under a huge fig-tree, and near the somewhat short supply of water. Food proved to be rather a scarce article, as many caravans had preceded us, and they had also had a long dry season. Small-pox was raging in the neighbourhood, and not far from us was a native camp terribly infected, so that with the exception of the society of our brethren, we felt there was not so much to detain us as there had been at the delightful station of Mamboia.

The mission house is a fine one, and the prospect in the rainy season must be far more beautiful than it was then in the depth of winter, *alias* the hot dry season. It looks out over a vast plain, the home of many noble herds of buffalo and giraffe. This plain is bounded on the west by the beautiful chain of Wahehe Mountains. Twelve hours you would imagine would give you ample time to reach them, but so clear is the atmosphere that I am told it is four long days' march to the foot of the nearest of them. While here we were ardently expecting the mail to overtake us, and were informed that its arrival would be announced by two discharges of a gun. We were at church when we were suddenly disturbed by two loud bangs. I for one was inclined to leap from my seat and run to the door, but I waited for the brethren attached to the station to take the initiative. However, nobody stirred, and the officiating minister seemed to grow more deliberate, for they are at all times deliberate at Mpwapwa. The hymns were long, and the tunes had their dwelling-places in other tomes, and were by no means easy to turn up; and the accordion by which they were accompanied seemed rather to protract the agony. When the service closed and "Amen" had been said, everybody remained silent an unusual time, for nobody would show that he was in a hurry. At length silence was broken, and we learnt that it was only the mail from up country on its way to the coast; and this the Mpwapwa brethren knew from the quarter whence the guns had been fired—ignorance cannot always be said to be bliss. This mail brought the sad news of Dr. Southon's accident, and of Copplestone having had to amputate his arm.

We accepted an invitation to Kisokwe, the residence of Mr. Cole and his wife. A delightful spot amongst the mountains

at the back of Mpwapwa, and about six miles from it. This place is quite a second Mamboia, although it lacks its beautiful and extensive view; it is also a lovely field for the botanist. I found here an Orobanche, differing very little from O. major. While hunting for specimens with Dr. Baxter, we suddenly came into the midst of an enormous caravan of black ants, and although we fled as fast as our legs would carry us, we suffered severely for our inadvertency. It is a fact that the noise they made on the march amounted to a kind of hissing roar, and the dry bed of the stream which we were in was covered with them as far as the eye could reach.

While we spent the day with our friends the caravan was ordered to proceed to Khambe, and thither at the rising of the moon we followed them. Never, even amongst the Dovre fells, have I met with more stony ground: the forest was very dense, and the hills very steep, and before we had finished the fourteen miles we were all greatly fatigued, and promised to betake ourselves speedily to our welcome couches. When we reached the summit of the pass above Khambe we could see various villages with their fires in the plains below, but nowhere was the camp to be discerned. It was a weary time before we could alight on it; and when we did, what a scene presented itself to our gaze! The wind was so high that the camp fires were extinguished, and the men had betaken themselves to a deep trench cut through the sandy plain by a mountain torrent, but now perfectly dry; hence our difficulty in making out where the camp was. Two of the tents were in a prostrate condition, while the others were fast getting adrift. Volumes of dust were swamping beds, blankets, boxes, buckets, and in fact everything; and a more miserable scene could scarcely be beheld by a band of benighted pilgrims. It was no use staring at it. I seized a hammer and tent-pegs, forgot I was tired, and before very long had things fairly to rights; but I slept that night in a dust-heap, nor did the morning mend matters; and to encourage us the Mpwapwa brethren prophesied this state of affairs all through Ugogo. It is bad enough in a hot climate to have dust in your hair, and down your neck, and filling your boxes; but when it comes to food, and every mouthful you take grates your teeth, I leave you to imagine the pleasures of tent-life in a sandy plain.

August 2nd.—Started at 1·30 p.m. to pass the dreaded Marenga Mkali, a desert of about forty miles across. The wind was behind us, and the sun in our faces, the horizontal rays being even more trying than the perpendicular ones. We marched on until five p.m., when we had a short rest, and then followed a very miserable three hours, for darkness soon set in, and we had dense tangle above, and very rough and stony

ground below. Shortly after eight we made a halt, and having lighted huge fires we had our camp-beds put together, and laid us down to sleep. At one a.m. the drum was sounded, and the caravan was soon again *en route*. This moonlight march would have been a splendid subject for a poet, providing he could have dropped in upon us unexpectedly; for had he started as we did at 1·30 p.m., his poetic genius might possibly have flagged a little towards the small hours of the morning, especially as in the dusk, wait-a-bit thorns would from time to time check the flow of the imagination, and lively young saplings had a playful way of expending their energies on your hands and face.

We were not alone in this desert place. Once I distinctly heard voices: this was doubted at the moment by those with me; but when, not a hundred yards distant, we came upon their smouldering camp-fires, they acknowledged that my ears had not deceived me. However, they said it would only be some inoffensive hunters who, hearing the noise that the caravan was making, had precipitately fled. When we came to number our men at the journey's end one was missing, and a search led to the discovery of a pool of blood where he had been killed; but no body or load could be discovered, the robbers having dragged both into the jungle.

As I led the way, some distance ahead of the caravan, an occasional growl and rustle in the bushes would be a token of the near proximity of a hyæna, making off as fast as his legs could carry him for fear a messenger in the shape of a bullet might come and inquire what he wanted.

When the sun rose and the heat began to increase we found ourselves very weary. Nor was I revived by observing here and there a beautiful white solitary flower perched like a bird on the horizontal branches of trees, evidently a parasite. I fondly imagined I should come across it at another time when less weary, and so passed it without keeping the specimens I met with; alas! I never found it again. I have since read a description of a flower that appears to me to be very similar in an account of the flora of the Island of Rodriguez. Presently three shots of a rifle were heard, and the cry of "*Ruga-Ruga!*" ("Robbers!") ran down the line like wild-fire. The men, especially the warlike Wasukuma, roused themselves in a moment; their head-man, Bunduki, begged me to see to the housing, or, rather, piling up of the loads in a heap, while he and his chief men ran to the battle. What a transformation—mild-eyed, gentle-looking blacks appeared to me as altered men: their nostrils were dilated, their eyes flashed fire, and every muscle quivered with excitement as they dashed past me eager for the fray. It was more than I could stand. I deputed the care of

the baggage to more peaceful brethren, seized my gun, and advanced towards the scene of action. It was a disappointment to the Wasukuma, for it proved to be a false alarm. We found out afterwards that it was a got-up thing by the wily Stokes. Seeing the men flagging and nearly worn out, he rightly thought that a little excitement would have a good effect, and so it had. Not knowing the imposture, we all revived and marched on with a will; and at 11·30 a.m. we reached a village, the Pero, or frontier town of Ugogo. The men in their excitement fired a *feu-de-joie*, and one of them by mistake discharged a bullet, which buried itself in the sand close to where I and the other white men were standing. Time after time do I trace the hand of a merciful Providence over us.

A day or two after this we arrived at a camp where the water was excessively bad. We had to draw it for everybody from one deep hole, and probably dead rats, mice, lizards, and other small animals had fallen in and been drowned and allowed to remain and putrefy. The water smelt most dreadfully, no filtering or boiling seemed to have any effect upon it, and soup, coffee, and all food was flavoured by it. That afternoon I went for a stroll with my boy and two guns to endeavour to supply the table with a little better meat than tough goat. I soon struck on the dry bed of a masika (wet season) torrent. Following this up a little way I saw a fine troop of monkeys, and wanting the skin of one for my collection I sent a bullet flying after him, without, however, producing any effect beyond a tremendous scamper. My boy then said to me, "If you want to kill a monkey, master, you should try buck-shot;" so returning him my rifle, I took my fowling-piece. Perhaps it was fortunate I did so; for about a hundred yards farther on the river-bed I took a sharp turn, and coming round the corner I lighted on three fine tawny lions. They were quite close to me, and had I had my rifle my first impulse might have been too strong for me to resist speeding the parting guest with a bullet; as it was, I came to a sudden halt and they ran away. In vain my boy begged me to retreat. I seized the rifle and ran after them as fast as my legs would carry me, but they were soon hidden in the dense jungle that lined the river-banks; and although I could hear one growling and breathing hard about ten yards from me, I could not get a shot.

Sunday, August 6th.—I had signs of fever in the early morning, so started away with Gordon to endeavour to walk it off. He being anxious to inspect the spot where I had seen the lions, we turned our steps in that direction. We never take guns on Sunday, unless, indeed, we are obliged to do a

march which sometimes is unavoidable. In this instance, the country being infested with bands of Wahumba robbers, we quietly slipped a pair of loaded revolvers in our belts and started; but I was too ill to walk far, and soon turned faint and sick, and with difficulty got back to bed. That evening my temperature shot up to 110°, and I was seized with violent rigors, and then nearly collapsed in a fainting-fit; but the promptitude of Stokes and Gordon, humanly speaking, saved me; and the next morning, although I was to have ridden the hospital donkey, I felt well enough to walk, and let one of the others who was complaining save his strength. The march was through quite new country on the north-east side of Ugogo; the scenery was pretty, and game abounded. Three magnificent ostriches tempted me, in spite of weakness, to endeavour to stalk them, but without success. We did not reach our camp until one o'clock, and it was a very dirty one; such a disagreeable smell pervaded it that I named it "The dead man's camp;" we could, however, find no trace of any corpse lying about. I had here another agonizing attack of fever. Fever is not always agonizing, but sometimes, as on the present occasion, it is accompanied by violent sickness, intense pain in every limb, and burning thirst. I had nothing to drink, and my tongue was so hard and dry that when I touched it with my finger it made a noise like scraping a file. In this state I was carried on in my hammock till nightfall, when we halted in the desert, without water.

I now had severe attacks every day, and on the 11th we were compelled to come to a standstill, for I was far too ill to be moved. My life hung in the balance for three days. I was so weak, that the mere fact of a head-man, in kindness, coming in and speaking a few words to me brought on a fainting-fit; and on another occasion, I nearly succumbed from moving across the tent from one bed to another.

On the 14th the fever left me, and I was able to sit up for five and ten minutes at a time, and the next day was lifted into a hammock and carried onwards. The second day I had not proceeded far when there was a cry of "*Ruga-Ruga!*" I jumped from my hammock, seized my gun, but could neither run nor walk, so I begged my men to carry me to the field of danger. They were greatly delighted at my anxiety to go, but at the same time declared I was far too ill to bear fatigue, and immediately bore me away without waiting to hear what was really the matter. Now carry this in your mind, reader, as you follow me. We, the white men, with the exception of Stokes and a few followers, one bearing my tent, proceeded across a sandy plain, and before very long came to a village, where we created the greatest excitement, for many of them

confessed that they had never seen a white man before; this, however, was not to be our halting-place, so, after a short palaver, we passed on. My men now began to tire, and one after the other disappeared until at last I was left with two who were positively unable to carry me; and, weak as I was, I was obliged to take to the donkey.

Once in camp I had my tent put up, but nobody else followed, nor could we possibly tell what had become of them. We were absolutely without anything except my tent; however, the natives trusted us, and towards evening the Sultan sent me an ox as a present. We determined to despatch scouts to look for Stokes and the caravan. These soon returned, bringing back with them messengers whom he had sent to find us. It now appeared that the cry of "*Ruga-Ruga!*" which had reached me arose in the following way. A neighbouring chief hearing of our near approach sent messengers to say that the road we intended taking, *i.e.* the road I had just come, was infested with robbers and was not safe; but his men would guide us securely by another path, thereupon a warning cry against robbers had run down the ranks and reached me. My men at once bore me away without waiting to solve the mystery, and Stokes, etc., followed the messengers of the wily chief, whose only object was to receive a visit from the white men. As he remained with me, and the rest went some few miles to the camp, my boys gathered some stalks of mtama (millet) and made a bed which would have suited a man accustomed to sleep on a wood-heap, but was rather uncomfortable for a weakly invalid.

After I had been joined by the caravan we remained a day or two in this spot. It was an Elim to look at, many palm-trees and much water, and very picturesque.[1] The curiosity of the natives was unbounded. They swarmed round our tents from morning till night, asking to see everything we possessed; and as they are noted thieves, we had to keep an uncommonly sharp look-out. The men are exceedingly undressed, wearing only short goat-skins from the shoulder to the hip-bone. They besmear themselves with red ochre, and paint hideous devices on their faces, so that they look like red men rather than black. The hair is worn long, is often interwoven with bark fibre, and is plaited in various fashions, some of which are by no means unbecoming. The Ugogo type of countenance is for the most part very low in the scale, the features being broad and flat, with but little forehead. The few handsome exceptions one sees are, I am told, supposed to be Wamasai.

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[1] See illustrations *Church Missionary Gleaner* for January, 1884.

The women are scrupulously clad, and the many copper and steel chains which they wear are particularly becoming. The great feature of the Wagogo is their ears. The lower lobes in men, women, and children are pierced. First starting, they begin with inserting a straw or two, or a ring of copper wire; these are gradually increased in number until at last the ear is sufficiently stretched to allow of the insertion of bits of stick, gourds, snuff-boxes, old cartridge cases, and other such articles. From a boy about twelve years old I got a block of wood that he had in his ear considerably larger than the cork of a gooseberry bottle. Sometimes the lobe is so distended that it hangs down to the shoulder and refuses to hold anything inserted in it; in such a case it is used as a suspendary for fine chains, or coils of iron wire. Sometimes you would see them quite broken down, so that, to their immense regret, they could wear nothing. I have often been asked to mend their ears; but although I could easily have done it by nipping off the ends, and binding them together, yet I always refused to encourage their vanity.

I am supposed to be perverse, and so it was, I imagine, that I took a great fancy to these ill-famed Wagogo. It struck me that there was something very manly about them; even the boys were daubed with war-paint, and were armed with bright spears and skin shields, some of which I could not help coveting a little, but they asked such enormous prices when anything was said about buying and selling that I had to forego purchasing. Hyænas abounded in this locality, and were very noisy and troublesome at night. They kept some of the others awake, but I must say that I never was greatly disturbed; and further, I thoroughly delight in these weird sounds, and like to think of a leopard or lion stalking round my tent. I never could bring myself to believe that they would be bold enough to claw me out of bed, although some did say, with an ominous shake of the head, "You will see."

The Baobab tree (*Andansonia digitata*), although it occurs plentifully elsewhere from the Cape Coast to the Victoria Nyanza, and from thence to the coast of Senegal, is an especial feature in Ugogo, and some of the largest I ever saw I met with there. The Wagogo are reputed to bury their dead inside the hollow ones; and although I cannot vouch for it, it is far from unlikely. Our men when they passed a hollow tree always went to the entrance and saluted the demon that is supposed to reside therein, with "Jambo Bwana" ("How do you do, sir?") I used safely to say, "*Akijibu Jambo Sana Mtakufa*" ("If he answers, 'Very well, thank you,' you will die"). These trees we used to hail with delight in thinly populated districts where water was scarce, for they are almost an un-

failing token that there is a river or spring close at hand; and they are said, too, often to be filled with water themselves, but this I never had an opportunity of proving. The nuts are contained in a large pod, and are surrounded by an acid powder, which is by no means disagreeable to a thirsty palate.

By the 21st of August we had passed through Ugogo without having paid hongo (tax), a triumph in African travel. It always has been the custom to pay the chiefs at whose village you camp, or whose territories you pass through, a poll-tax of so many cloths. This tax has been a great burden to our caravans, for often two or three valuable days have been spent in palavering over the amount to be paid: waste of time means further expenditure of cloth beyond the actual tax itself. If a strong caravan refuses their demand they take their vengeance on the next weak one that passes that way, so that the safety of others much depends on the conduct of large bands of travellers. We, however, ventured on an entirely new route, and escaped without any inconvenience.

On the 22nd we had arranged to enter the region of deserts that divides the country of the Wagogo from that of the Wanyamwezi. The first news that reached me in the morning before daylight was, that the men refused to start, on the plea that they were not sufficiently provided to encounter the first huge stretch of desert, or, as I must henceforth call it, Pori. Stokes's argument was, that they ought to have been prepared, or, at all events, should have announced it the night before according to universal custom; and so he, declining to remain, started, begging us to follow. I tried to kindle a little fire of enthusiasm in the camp, but in vain. "We won't come!" they shouted, and they did not come. A few faithfuls and "Fridays" followed us, but the rest remained in camp.

Mounting a very steep hill, through jungle so dense that it was impossible for me to ride, to which the donkey had not the slightest objection, I reached the desert plateau. Nothing could be much more dismal. It was so dry that no bird, beast, butterfly, nor beetle broke the monotony, and this, I was informed, was to be the general state of things for a hundred miles. However, proceeding for some distance we suddenly came upon an oasis—a river-bed lying in deeply cleft tufa rocks, which had the appearance of having been rent and torn by an earthquake; they bore a most marked resemblance to the clefts and fissures in Lundy Island. As we appeared on the scene away dashed a beautiful herd of antelopes; a colony of rock-rabbits made a wild scamper for their holes, and several coveys of partridges and guinea-fowls took to wing, such confusion, such a zoological earthquake did the presence of man create.

Well, as I said, only a few men had followed us, we waited in vain for the rest; fortunately we had our tents and some provisions, and so we ordered breakfast to be cooked. While awaiting this always slow process words waxed warm, and threats of some sort of punishment began to be made, when it was suggested that before any determination was arrived at we should have prayers. A change of tone followed, cooler thoughts arose, and a whisper was heard that perhaps the men were not altogether wrong, although they should have spoken last night. After a sort of scratch meal it was agreed that Stokes should return to camp. The men's affection for him was strongly brought out by this temporary misunderstanding, for they received him with open arms, and soon came to a peaceable settlement of the matter.[1]

The men arrived early: they were in the main right, but we lost two days by it, and we, the white men, had to spend these in the desert. Then again, as we afterwards found, it made our camps all come wrong; we had to rest at the camps and sleep at the resting-places, for this spot was half a Pori march, and we could not afford to take only half a march the next day to get into the right order, for it is necessary, for fear of starvation, to cross the desert as quickly as possible. A hundred miles does not seem a long stretch in the land of railways, but when you have to march at caravan-pace, and everything has to be carried by men, and you have with you women, children and sick, it is next to impossible to go beyond twenty miles a day. Even that is terrible work under a tropical sun, and we always avoided going such a distance if possible.

I have travelled a great deal, and in many different ways, but I know of nothing more trying and fatiguing, nor yet more exciting and delightful (if such a paradox can possibly be understood) than crossing a Pori. I had so recently been climbing the Alps, that I had at the time the same coat on my back that I had worn to the summit of Monte Rosa; and yet if that coat, which had been frozen stiff at one time, and scorched in equatorial regions soon after, could have told you

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[1] During the afternoon a dead man was discovered in the neighbourhood of our tents; at night the wind shifted, and the stench was most terrible. We were unable then to move, so I had a large fire lighted close to the door, and one inside to purify the air. The first thing in the morning I ordered my tent to be shifted a long way off. When this was completed, somebody, induced by morbid curiosity, went round to have a look at the dead man, but he had utterly disappeared having been eaten by wild beasts even more completely than Jezebel, for nothing of him remained. This is very unusual, for they generally leave the skull.

the feelings of its wearer, it would declare that he found more enjoyment in the desert than in the grand scenery of the Alps.

Take it as a rule, you start at sunrise, which is often so gorgeous that it defies description. During the early hours herds of antelope bound into the thicket at your approach.

Wild boar, giraffe, fresh tracks of elephants, but never elephants themselves, are met with. Presently you enter dense tangle, so thick that it seems to defy even the wild beasts to penetrate it. No view is to be seen. The pathway itself is at times quite hidden; and yet in the dry season the leafless boughs form no protection against the burning rays of the sun. Now we come upon the dry bed of a pool, and I discover a shell that I have never seen before. It considerably enlivens me, and the next mile passes without a murmur. Then a shriek of joy. "Elephants?" "No! or I should not have made a noise." "Giraffe?" "No!" "Water?" "No!" "Well, what?" "A tortula!" "What's that?—a snake?" "No; a moss; haven't seen a vestige of moss for a hundred miles." "Oh!" with an emphasis that no explanation will exactly convey. Afterwards, "*Ona Bwana mbuyu!*" ("See, master, a baobab tree!") Ah yes, sure enough, standing out in solitary grandeur, there it is, and that means water and a halt for the night.

The next morning Gordon and I, with our boys, steal off before it is daylight, for Stokes has said he can do well enough without us. It is supposed to be unwise to go on ahead, because of robbers; but I never could see it, for robbers have a wholesome dread of white men; and what they want is cloth or any other burdens, so that a small party without baggage was always, to my mind, fairly safe. "Paa!" cries a boy, and a sweet little gazelle bounds into the grass; but, much as we want food, we won't shoot, as the men may take fright and declare it is robbers. Presently a low moan, and I see forest dogs (*Hyæna venatica*) in full cry. We watch them unobserved. Then, "What is this?" Half a dozen skulls, some broken boxes, an arrow-head. Robbers have been here. It is a sad scene, and it makes one think whether it would be wiser to wait until the caravan came up. An eagle flapped lazily across the path; he, too, had had his share of the spoil and in the fight, for he scarce got part without a battle for it with the jackalls and hyænas.

Sunday, August 27th.—Gladly would our weary frames have accepted the divinely-given day of rest; but it could not be. It was the sixth day since the men had left the village, and our seventh, and food was running short. We waited until we had had service, and then proceeded. Soon after starting I

have to rush in and stop a fight. Words had not only waxed high, but guns were about to be used. I seized one of their guns, but it was some little time before I could drag it out of the man's hands; nor did I feel very safe in the skirmish, for a full-cocked loaded gun, with weak and worn-out lock, is not the safest thing to be wrestling over. We came into camp just after sunset, without water, and soon one of the men's grass huts caught fire, and the whole camp was in danger of being burnt to the ground; but a good deal of stamping (with a great deal of yelling) put it out, and we quietly proceeded with our evening service.

Two days after this we arrived at Itura, a small district in the midst of this desert region, just nine days after we had last left a village. So short were we of food that we started away at daybreak on next to nothing, and welcomed, as better than nectar, some of the sourest milk that I ever tasted. I unfortunately chose a site for my tent that I found afterwards the cooks had taken a fancy to. The consequence was that things would not go right. The fire would not burn, and we got no food until seven p.m. Never let a hungry traveller fall out with his cook until after a hearty meal.

We made a short stay here, took in a fresh supply of provisions, and then started again to attack another long spell of Pori. One good piece of news we heard was, that through the influence of Mirambo the route was free from robbers. Although this took off the edges of the corners you turned, and did away with a lot of anticipatory excitement, yet there was a kind of pleasant satisfaction about it that we all appreciated.

To come now to our last day's march. The best part of thirty-six miles still remained to be done, and it was felt to be desirable to make one thing of it and get it over, the more especially as it was doubtful if there was any water on the road. I announced my intention of starting away at midnight, as there was a full moon, and the other white men jumped at the idea of going with me. It was afterwards arranged that any volunteers among the men might accompany us; so at twelve a.m. we started, twenty-four all told. It was a beautiful night—a poetic one, in fact; and for three hours the men marched well together. After this I found them getting a little troublesome, and so undertook to look after the stragglers. I had just been expostulating with one about dawdling, and, to give force to my arguments, I added, "Then I shall leave you, and the lions will eat you," when almost at the moment I heard a shot, then three or four more, and loud yells and shouts. In the excitement I dashed to the front, entirely forgetting that my boy was carrying my gun behind me, and was in no

such hurry to advance. Discovering I was unarmed, I seized a gun from the retreating figure of Duta, from whom I learnt that it was not robbers, but a lion, noisily enjoying his supper in the bushes close to the path, and refusing to budge in spite of all the noise and firing of guns, which, however, had only been discharged into the air. I begged men and brethren to be quiet and calm, took my own gun, and advanced to the fray; but the men danced round me, yelled that I must come back, and one even seized my coat-tails. Two of the leaders now took to the trees, seeing I was not to be easily dissuaded, and were soon followed by most of the men. Ashe, armed with a revolver, and Gordon with an umbrella—all honour to them—determined to die with me. Of all lion-scenes that I have heard and read of, I think this was about the most laughable. There was the lion, wroth beyond measure, determined that nothing should spoil his supper—a regular dog with a bone. There was I, preparing to fire, when in rushed a black boy, who had seized a spare gun, and discharged it wildly in the direction of the lion, and just in front of me. Fortunately he missed, although the bullet went very close to where the lion was. I saw him move and drag his prey farther into the jungle, and there lost sight of him, although I could hear from his growling exactly where he was. My supporters refused to leave me. I felt competent to avoid a charge by myself, yet I could not look out for them; so I mournfully abandoned the pursuit, grieved to the heart to lose such a splendid chance.

At six a.m. we reached a pool so betrodden by elephants that the water was utterly undrinkable. We were told we might find water, and we had agreed, if we did, to remain and cook food. However, this being impossible, I gave orders that all should travel at their own pace, and reach camp as best they could. I went on with Gordon. Hour after hour slowly passed away; the forest seemed unending. Eleven a.m. still on the move; no signs of a clearing; twelve p.m., the same. One p.m. a man utterly collapsed; two brethren prostrate under a tree; and I announced my intention of remaining under the next shady spot I could find, for three hours, until the cool of the day set in.

An hour went slowly by, and although I was constantly passing trees, not one could I find with sufficient shelter under which to halt. Instead of shade, however, here and there one showed signs of being lopped; in other words, there was "the print of a man's foot upon the sand," and habitations must be near. I have never been so tired but that the signs of a clearing gave me fresh life, and so it did at the end of thirty-four miles. In a short time we met my man Ibrahim returning with water, and soon after reached a village, although not the camping-

ground. Another hour's march led us to the right spot, and we gladly accepted the invitation of the natives to lodge within the walls of their tembe. We learnt there the sad news of Dr. Southon's death.

On the 4th of September we reached the mission station at Uyuvi, and were heartily welcomed by Copplestone. That very day I failed with dysentery, and up to the 13th I lay at death's door, every remedy failing to produce any satisfactory effect. The Jesuit priests at Unyanyembe (the spot where Dr. Livingstone and Stanley parted), hearing of my illness, sent a prescription of carbolic acid, and the very next day I was slightly better. The brethren, however, had met, and after much deliberation agreed that I was unfit to proceed, and they must go forward without me. The decision came as a tremendous disappointment; but I expected it, and received it as an oracle from heaven. On the 15th they left, with the exception of Gordon, and I never thought to see them more. Soon after this acute rheumatism set in, which in a few days turned to rheumatic fever, and I lost all power, being quite unable to stand. Again let me bear witness to Gordon's extreme attention and kindness in nursing me night and day. He would not let me die. On October 5th dysentery returned, and I was desperately ill and in such agony that I had to ask all to leave me to let me scream, as it seemed slightly to relieve the intense pain. In this state I said to Gordon, "Can it be long before I die?" His answer was "No; nor can you desire that it should be so." However, the next day I was somewhat relieved. To our great astonishment in walked Stokes. He had been compelled to turn back on account of the hostility of the natives. I no sooner heard it than I exclaimed, "I shall live, and not die." It at once struck me that they had come back in order that I might go on, and the thought inspired me with new life. The brethren had been unanimous before; now they were divided. Some were strongly in favour of my returning home; others said that I was different to other people, and was afflicted with an iron will. I don't think it was altogether true, but I decided to go on.

JAMES HANNINGTON.

Art. VI.—A DAY AT EISENACH.

THE newspapers of late have made us abundantly aware of a great commotion in Germany regarding Luther, and not in Germany alone, but in other countries likewise, including our own. On the 10th of last November four hundred years had passed since the birth of that wonderful man, and it was inevitable that the coincidence of dates should be carefully noted and celebrated in various ways. This paper may be viewed as a modest contribution towards the commemoration which has circulated, and still continues to circulate, round that day.

The life and work of Luther were so full of varied incident, they have already produced such manifold consequences to the human race, and they suggest so many grave questions for the future, that it is evidently desirable, in a slight endeavour of this kind, to keep within the limits of one topic. Now it so happens that last autumn I spent a day at Eisenach, and that this short opportunity of twenty-four hours has left on my memory a most vivid impression of certain scenes of Luther's life. Eisenach, too, with the Wartburg above, is itself well worthy of description and recollection. Nor can there be any question as to the extreme interest of Luther's connection with these places. His schoolboy days in the town have always had a romantic attraction for students of his biography; and his stay in the castle is, of all passages in his career, the most picturesque, the most definitely isolated, the most central, as certainly it is one of the most instructive.

It will be convenient in the first place to take a slight general glance at the range of country to which the town and castle belong. It was Luther's country in a very emphatic sense, and it has a well-marked character of its own. With this end of description in view, it is useful to join Coburg in our thoughts with Eisenach; and for other reasons, too, as will be seen afterwards, it is an advantage to think of the two places together in connection with the life of Luther. Both in the aspect of these two places and in their relation to the Saxon country around, there is a strong affinity between them. They are similar in size, each containing about 11,000 or 12,000 inhabitants. They both retain also very distinctive German characteristics. This may be seen, for instance, in the features of their modest yet dignified town-halls. Each, again, is entered by a gateway through one of those charming towers which remain in many of the smaller towns of Germany as most interesting memorials of the later part of the Middle

Ages. The difference in the two cases (and such variety is part of the interest of the subject) is in this circumstance, that the entrance-tower of Eisenach terminates in a gable, while that of Coburg has a bell-shaped summit. But especially it is to be noted that each of these towns is surmounted by a lofty hill, on which a fortified castle is erected. Thus Coburg and Eisenach dominate, so to speak, the country that lies between them, and determine much of its character.

The intermediate space of some eighty miles, now intersected, of course, by a well-travelled line of railway, has no very grand or commanding features. As surveyed, indeed, from the lofty eminences of the Wartburg and the Castle of Coburg, from whence Luther at two periods of his life often surveyed them—especially from the Castle of Coburg—the view presents a widespread surface of low hills varied between bare corn-land and dark forests. The valley of the Werra, however, which intervenes between Coburg and Eisenach, is really picturesque, well wooded and beautiful, especially as we come near to the latter. The beauty, too, may be said to be of the domestic kind; for it is especially connected with small towns and villages. Even as seen from the window of the railway carriage this aspect of the country is manifest, particularly as such places are passed as Hildburghausen, Themar, and Meiningen. Still more must this have been manifest in the old days of the carriage roads, and when in 1845, during the happy days of their early married life, our Queen and the Prince Consort travelled by these quiet roads and through these walled towns and red-roofed villages.[1]

But for other reasons beyond the mere advantage of obtaining a correct view of natural scenery and human habitation, it is desirable to look well at this tract of country. Historically and biographically such a survey is of great value. The Saxon district of Thuringia has been called "the heart, the warm true heart," of Germany. With our present subject before us, it is worth our while to note that a line running from south-west to north-east from Worms to Wittenberg, two critical scenes of Luther's life, intersect this region symmetrically. But what I have specially before my mind is this, that the district under our attention itself contains three spots having a memorable connection with his biography. These are Möhra, his father's birthplace; Altenstein, from whence Luther was carried off by pretended banditti to the Wartburg; and

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[1] See Sir Theodore Martin's "Life of the Prince Consort," vol. i., pp. 282–302. Some excellent illustrations of these German scenes, including both Coburg and Eisenach, are given in Mr. Rimmer's "Early Homes of Prince Albert."

Schmalkalden, where in his mature life the celebrated "Protestant League" was drawn up, which finally defined the Lutheran position, and made reconciliation with the Papacy impossible. A few words may be said on the first and third of these places. The intermediate one need only be touched, for it must be referred to presently again in connection with Eisenach itself.

The village of Möhra lies by the side of a small lake among wooded hills, about eight miles from Eisenach, very near to the railway which now forms the line of communication with Coburg. The name of Möhra itself reveals the character of the "moorland," where Luther's hard-working ancestors lived. These were, as he says himself, "thorough peasants," with farmsteads and cattle, and with a disposition towards mining, for which the neighbourhood gave some facilities. Three families bearing the name of Luther still reside at Möhra; and it is said that some of the present inhabitants of the place bear a striking likeness to the Reformer. It was, as is well known, the prospect of successful copper-mining that took Martin Luther's father to a region far distant from Möhra, so that he was born at Eisleben. But there is a curious interest in remembering that the quiet home of his ancestors was within a few miles of Schmalkalden, where, in conjunction with other noted men of the time, he may be said to have accomplished a religious revolution.[1]

This latter place has sometimes been compared to Chester. Its double row of ramparts and the quaint timber framework of its houses constitute a resemblance well worthy of notice; and indeed, anyone who has travelled through the district of Thuringia must have been reminded of Cheshire. Schmalkalden is only a few miles from Meiningen, the most noteworthy station between Coburg and Eisenach. Thus it is only a few miles from Möhra. There Luther met, in 1531, with Melancthon, Spalatin, Bucer, Bugenhagen, and others, in the prospect of the Great Council which was about to be summoned by the Pope; and in the Krone Hotel, which stands in the market-place, signed the articles which hold so memorable a place in the theological history of the Reformation. Melancthon was full of anxiety. "He feared—and not without good reason—a worse than Papal tyranny from rapacious Protestant Princes, who now exercised the power of supreme bishops and little popes in their territories; he sincerely re-

[1] The circumstances of the parentage of the Reformer in connection with Möhra are given in the first chapter of Kœstlin's "Life of Luther," a book which well deserves the eulogy of it by Mr. Froude on its first appearance.

gretted the loss, not of the episcopal domination, but of the episcopal administration, as a check upon secular despotism."[1] Luther was absorbed in his deadly opposition to the Papal system. It is touching to add that at Schmalkalden, where he had a most perilous and painful illness, he expressed the earnest hope that he might die in the territory of the Elector to whom he owed so much.

Intermediate in date between the events which mark these early and late reminiscences as connected with the life of Luther, was the adventure which took place near the Castle of Altenstein—as Altenstein itself is intermediate between Möhra and Schmalkalden. But, as I have said, the event and the place need only here be named; for they must be mentioned more particularly afterwards. It is now time that I should give some slight description of Eisenach and of the Wartburg, and of the time spent by Luther in each.

Eisenach nestles in the most intimate manner round the base of the steep wooded hill which rises up to the high eminence of the Wartburg. In itself it is an admirable specimen of an unchanged German town; so that, when I wandered through its open spaces and its streets, I felt convinced that I saw around me, on the whole, what Martin Luther saw on his various visits to this, "his beloved town." One of these open spaces is entered immediately on coming through the above-mentioned tower-gateway. It is large in extent and triangular in form, and must, I imagine, have always been what it is at present. Here stands, close to the gateway, so that its Romanesque tower is combined along with it in one view, St. Nicholas' Church, the older of the two sacred buildings of the place, though probably the less important.[2] From this space—the modern name of which is the Karlsplatz—but which the old fashioned inhabitants still call the "Sonnabendsmarkt," or "Saturday-market"—parallel streets conduct us to the chief open space of the city, which is the principal market-place, and has the name of "Mittwochsmarkt," or "Wednesday-market." Here stand the Town Hall and the Grand Duke's Palace at right angles to one another. Here especially stands St. George's Church, a large edifice without a tower. It is this church, most probably, that is to be closely connected with sundry incidents in the life of Luther. In front of it is one of those conspicuous fountains which give life and animation to the market-squares of Germany. This fountain associates itself with the church by having figures of

[1] See Professor Schaff's "Creeds of Christendom," vol. i. p 253.

[2] There are two other churches in Eisenach, but they are subordinate in interest.

St. George and the Dragon placed high in the midst of it. One very pleasing feature of the market-place is found in the collection of lime-trees near the church; and, if I am not mistaken, we have in these very trees a memorial of Luther. They are by no means very old; and I find that in 1817—on the 31st of October—the anniversary of the nailing of the "Theses" on the church-doors at Wittenberg three hundred years before—lime-trees were planted at Eisenach. Certain it is that the commemoration of 1817 was very heartily observed here, as in other parts of Germany.[1]

It may be well now to turn at once to the Wartburg: nor in so doing are we really offending against the course of the biography; for when Luther was a schoolboy at Eisenach, he must often have wandered up the woods to the Castle, and listened to the song of the birds and gathered strawberries, as he did afterwards when he was a prisoner there in mature manhood. The upper part of this Castle has excellent and dignified Romanesque arcades, dating from the early part of the twelfth century. This architecture has been admirably restored by the Grand Duke of Saxe-Weimar, so that one who has had experience of restorative work could imagine that Sir Gilbert Scott's hand had been engaged upon it. Round the lower part of the Castle are buildings of various periods, grouped together in most picturesque forms. The whole is an eloquent memorial of successive periods of history: and, though certainly the associations of the modern tourist in this scene are somewhat obtrusive, it is easy to separate from them the nobler thoughts which the place suggests; and, after all, we ought not to grudge to Germany the opportunity of visiting freely one of the temporary homes of a hero of their nationality and their religion. The appearance and the furniture of Luther's room in the Wartburg have been so often described, that this subject may be passed by. But my attention was caught by two objects there, for which I was not prepared. These were admirable portraits by Cranach of the father and mother of Luther, which the Grand Duke has, with a true instinct, placed in that room. It is a great help in studying here the stormy part of the life of Luther to recall his earliest childhood, and to note what we have been able to learn of his parents. Certainly they were severe. It was the fashion of that day. He says of himself, in referring to his earliest experience at home, that "in punishing children the apple should be placed beside the rod, and they should not be chastised for an offence about nuts or cherries as if they had broken open a money-box." Yet Hans Luther

[1] I have lately had an opportunity of consulting one of the memorial books published in Germany at that time.

and his wife were good and godly, as they were energetic and laborious. We read of the father as praying by the bedside of his son, and the mother had the admiration and respect of all her neighbours as an example of womanly excellence.

These parents sent young Martin Luther to school at Eisenach. They had relations there. In fact he said afterwards in one of his letters, "Isenacum pene totam parentelam meam habet." One of these relations appears to have been the sexton of St. George's Church; and through him it is probable that he made very early and familiar acquaintance with all parts of that building, within which his voice afterwards preached very startling doctrine. Not far from the church is the site of the school where young Martin was taught well in Latin and in the other learning of the day. The building has been lately renovated, so that its ancient form has been lost; but a statue of Luther prominently placed on its front asserts that this is the place where the stern Trebonius used to take off his hat and bow to the pupils every day when he came into the school. "Who knows," he said, "that there are not in this school some whom God will raise to the rank of burgomasters, chancellors, and doctors?" Trebonius could have no power of imagining how great a rank in the annals of mankind one of those pupils was destined to attain. On the opposite side of the market-square, in an obscure corner, the house is shown where good Madame Cotta, touched by the sweet voice of young Martin, when singing in the streets for bread, gave him a home—and not the house only, but the very room where he pursued his studies under this gentle patronage, and the cupboard where the boy slept. The kindly influence of this excellent woman was the corrective and complement of the harsh discipline of Trebonius, and probably exercised a strong controlling power over Luther's future character. It was the recollection of Madame Cotta which led to his memorable saying, "There is nothing sweeter than the heart of a pious woman." Luther never forgot his early days at Eisenach—never was ashamed of his poverty, his struggles, and of his singing hymns from door to door. "I too," he said, "was one of those young colts, particularly at Eisenach, my beloved town."

J. S. Howson.

(To be continued.)

Review.

The Church and the Ornaments Rubric. Letters between the REV. HENRY M. FLETCHER, M.A., and E. B. WHEATLEY BALME, Esq., M.A. Rivingtons, 1883.
The Church Quarterly Review. October, 1883. Spottiswoode and Co.

OUR readers, it may be, will be tired of this subject. They cannot be more so than we are. But as long as the besiegers of a fort continue their attack, those whose duty it is to hold it must needs be on the watch to resist.

In THE CHURCHMAN for July 1880, and May 1881, it was shown that Mr. James Parker's attacks on the Folkestone Decision had not only failed to shake it, but left it stronger than before.

But we suppose the Ritualists, strong in the sense of their own infallibility, took no more notice of our arguments than the Bishops at the Savoy Conference did of what they considered the Puritan hypercriticism.

A letter, however, from Mr. Fletcher led Mr. Wheatley Balme to make a fresh and independent search into the original authorities, from which he has drawn, in the book now before us, a clear and forcible argument in a style which goes far to make a dry subject interesting.

He comes nearly to the same conclusion which we have done. He rightly takes his stand on the ground, that not only in the title to the Acts of Elizabeth and Charles, but also in the express intention and aim of the legislators, UNIFORMITY, and especially in the ornaments of the minister, was one main object: and that the theory of a maximum and minimum is "absolutely without foundation; an ingenious device suggested by the exigencies of recent controversy."

This work the *Church Quarterly Review* endeavours to answer. But what is the answer? It is, in fact, little more than a *rechauffée* of Mr. James Parker, though avoiding some of his blunders. Space only permits us to notice the main points.

On the Injunctions of 1559 the Reviewer, after noticing Mr. W. Balme's admission that their issuing was not the "other order" required by the Act, argues (p. 51) that the Bishop's "Interpretations" of 1561 could not mend the defect. "Could," he asks, "two incompetent authorities make up a competent one? Obviously not." But if the defect of the first consisted only in its wanting the consent contained in the second, the obviousness is the other way.

Again, in p. 56, we have Mr. Parker's old argument against the Advertisements, drawn from the fact that in 1561 the Queen, in her exercise of another power given to her by the Act, wrote a formal letter under the great seal. And the Reviewer says, "had she meant to act on the first proviso in the same clause in 1566, we may be morally certain that she would have done so with similar publicity and explicitness." For our own part we do not perceive that "moral certainty." Few people act with perfect consistency at all times. And to expect a woman to show that rare faculty, in a matter which involves so much of a woman's weakness as dress, argues small knowledge of human nature.

To the objection against the maximum and minimum theory there is an attempted answer (p. 58), drawn from the change of directions given in 1559 and 1666 respecting the more or less frequent celebration of the Holy Communion. But there we have the words "AT LEAST." And common sense might teach us, that there might well be a desire to have

more frequent services in some places and at some times than could always and everywhere be had; while yet in the mode of performance absolute uniformity was aimed at. But uniformity is so utterly scorned now, that people find it difficult to realize the importance of it in the minds of our forefathers.

On the Advertisements we may make two other remarks. (1) Several of the strongest proofs of their adoption by the Queen, as for instance her letter of August 1571, and the Articles of 1583-84, are not noticed either by Mr. Wheatley Balme nor by the Reviewer. (2) Cosin's note, quoted in this Review, as so often before, does not show an accurate acquaintance with the fact. It assumes that some "qualification" is appointed as to the "other order," whereas in fact there is none, except the "advice" which WAS given. His other note, which the Reviewer *does not* quote, is equally inaccurate. "But the Act of Parliament, I see, refers to the Canons, and until such time as other order be taken" (Works, v. 42). The reference to the Canons is only in Cosin's imagination. It would have been better if Nicholls had left the notes of Cosin's youth in the obscurity in which he himself had left them. He knew far less of the history of Elizabeth's day than we do. On this his namesake Richard Cosin, who was Dean of Arches in 1583, was a far higher authority. In his "Answer" he speaks of "the injunctions and advertisements published by sufficient authority," p. 66. (See also pp. 67 and 74.)

And now for the last revision, on which the conclusion arrived at by the Reviewer seems to us to rest on two false assumptions: 1st, that to the Committee of Revision the meaning of the rubric must have been just as plain as if the words "Alb and Chasuble" had been printed there: and 2nd, that THEIR understanding of the meaning of the rubric must govern the law, although neither Convocation nor Parliament so understood it.

But the latter assumption is untenable. It is the intention of the legislators that governs the law.

And for the former the only evidence given consists of, 1st, some "considerations," evidently of Puritan origin, which are said to have been laid before a committee in 1641 not mentioned by Clarendon, and which certainly came to nothing; 2nd, the objection taken by the Puritans at the Savoy Conference; and 3rd, some proposals also made by the Puritan party six years after the Act was passed. So that from first to last the meaning now attached to the rubric by the Ritualists was that given to it by the Puritans. We need not tell the Reviewer that it is quite possible for one party to attach one meaning to a document, which to another party conveys a very different one.

We have shown in our former paper that there was quite ground enough to lead Churchmen to interpret the rubric by the Canons. We know that in fact Sparrow, Sancroft, and others, *did* so understand it. And we can see that they all MUST have so understood it, unless they meant the title, preamble, and main purpose expressed in the Act to be contradicted by a single obscure clause in a schedule, and which, in the sense now given to it, it is confessed they never acted or meant to act on; unless, that is, they meant variety when they spoke of uniformity.

We have been so far compelled to differ from our contemporary; but we entirely agree with one observation he makes. After noticing what Mr. Wheatley Balme says of the primitiveness of stole and surplice, he goes on (p. 68): "and a distinctive Eucharistic vesture is both prized and assailed on grounds much more serious . . . . because, specially, it is associated with a belief in the Eucharistic sacrifice and the sacerdotal character of the celebrant." Let those of us who are disposed to give way, remember this.

Short Notices.

Moses and Geology. The Harmony of the Bible with Science. By SAMUEL KINNS, Ph.D. With 110 illustrations. Fourth edition. Cassell and Co., 1883.

Of the fourth edition of a book which is probably very well known to many of our readers, and esteemed by them as singularly interesting and informing, we need write but little. Still, in heartily recommending the volume, it may be expedient—as it certainly is in consonance with our own feeling—to give a general idea of its characteristics, and remark that, by common consent, Dr. Kinns has done a really good work. The book is beautifully printed, and has abundance of illustration; argumentative, yet not one of those exhaustive lucid and logical works which are strongly praised but seldom perused; its method and devotional tone alike commend it.

Of its contents we must afford a glimpse. The first chapter, then, is headed "Thy Word is Truth;" it is a preface, as it were, to the argument of "Moses and Geology," that the statements of the Bible are really revelations, and, of course, thoroughly true. Chapter II. "Let there be Light," Chapter III. "Let there be a Firmament," Chapter IV. "Let the Dry Land appear," are excellent; and the argument proceeds, step by step, to Chapter XII. "God ended His Work which He had Made." From the recapitulation of Chapter XIII. we may quote a few paragraphs:

> Now from the ground there sprouted forth a low class of Cryptograms, such as lichens and fungi (*Thallogens*), corresponding with the Algæ, which existed in the seas long before, and afterwards a higher order of Cryptograms (*Acrogens*) covered the earth, composed of Club-mosses, Equisetaceæ, Tree-ferns, Lycopods, and Lepidodendra, which were flowerless, and propagated by spores, not by seeds, and therefore seeds are not mentioned.
>
> Then there was a further advance of vegetation, of a low order of Phænogams or flowering plants, composed of Conifers, etc., having naked seeds; that is, not covered, as in true fruits, and having a woody tissue of simple structure.
>
> Afterwards a higher class of Phænogams appeared, with nut-like seeds in fleshy envelopes, bearing a low order of fruit, perhaps allied to the edible Ginkgo of Japan.
>
> During all this time the Earth was surrounded with dense vapours, which to a great extent hid the direct rays of the Sun; and but one climate—a warm and moist one—pervaded the whole globe.
>
> These Ferns and Conifers were buried up in vast quantities to form our Coal Measures; but notwithstanding the excessive pressure, and the chemical changes consequent thereupon, many vestiges have been considerably—yea, providentially—preserved, to tell the story of all their beauty and greatness, and to furnish us with a history of what the world was like in ages gone by.

The Church Sunday School Magazine. Vol. xix.
The Church-Worker. Vol. ii.
The Boys and Girls' Companion. New Series, 1883. Church of England Sunday School Institute, Serjeant's Inn, E.C.

To these three volumes reference has occasionally been made in the magazine-notice paragraphs of the CHURCHMAN. The *Sunday School Magazine* is so well known and happily so much valued, that we need write little of the annual volume. Among the contributors are Mr. Appleton, Fellow of Trinity, Cambridge, Miss F. E. Arnold-Forster, Archdeacon Bardsley, the Bishop of Ossory, and Canon Leeke. The *Church Worker* is making its way, and the volume will be a very acceptable present to many. In the last number, in a leading article on Lay-help, the reference to the Chichester Diocesan Conference is scarcely

correct. A resolution in favour of lay-help was passed, almost without discussion. That which Sir Walter Barttelot protested against was an amendment, or rider, in favour of permitting laymen to preach in church pulpits. This found little favour. The weak point of the original resolution was this: its organization was parochial, rather than diocesan; it suggested the employment of laymen, but not of a diocesan body of lay-workers and lay-preachers. The appointment of another Committee was moved and carried, and at the next Diocesan Conference the subject of lay-help (including, no doubt, the lay-diaconate) will be discussed at due length. The question of the diaconate was brought before the Chichester Diocesan Conference the preceding year by Mr. Purton, Rector of Kingston-by-Sea.

Luther and Good Works. By JOHN E. B. MAYOR, M.A., Professor of Latin in the University of Cambridge, and Fellow of St. John's College. Pp. 46. Cambridge: Macmillan and Bowes.

We thoroughly recommend this pamphlet. At a time when so many are speaking smooth words about Rome, and with the cry of "unity" on their lips are indulging in sneers at Protestant "sectarianism," such an able, learned, and courageous, and yet discriminating, deliverance as this is truly refreshing. Professor Mayor sees what Rome is and what Romanizers are aiming at. The need of the times is plain and positive protest, and he does not shrink from it. To some newspaper critics it will seem rank heresy to call Dr. Newman's lectures "flimsy and flippant rhetoric"; but Mr. Mayor is right in lamenting the fact that they reached a fifth edition, while Hare's learned and powerful refutation has scarcely been read. The mischief done by anti-Protestant Oxford men, who stayed in the Church when Newman left it, has been incalculable. A remark was lately made to us by a dignitary, as to present movements: "What I am most afraid of is the *under-ground work*." It makes one thank God and take courage that, as to Luther and his great work, such men as Ince and Heurtley at Oxford, and Swainson and Mayor at Cambridge, sound so clear a note. From the dedication to Bishop Reinkens in the pamphlet before us we may quote a few lines:

"MY DEAR FRIEND,

"These few pages were preached in the chapel of our oldest foundation, St. John's College, on the 11th of this month, and read with some additions to the students of Ridley, our newest theological hall, on the 17th. To you these buildings are no longer an empty name; for last year Cambridge had the delight of hearing your voice."

The Church Standard. Vol. VIII.—*Hand and Heart.* 7, Paternoster Square.

We gladly recommend these volumes, cheap, attractive, and really good, admirable for parochial reading rooms. The *Church Standard* is known, probably, to all our readers—at all events to all our clerical readers; and we venture to express our hope that they will make themselves acquainted with its successor, the *Fireside News*, an excellent penny Church newspaper. That the clergy are behind their Nonconformist brethren in regard to journals there can hardly, we think, be much doubt. What is needed is a bright-looking and readable paper, with news and comments, which working-men and their wives can appreciate; some light reading; bits of Church news, but not too controversial; practical, after the *British Workman* fashion, and not of any political party. A clergyman who introduced into a small parish one hundred of the *Fireside News* would be doing a good work; the people, we feel sure, are ready to "take in" such a paper.

The Church of England. Her Principles, Ministry, and Sacraments. By the Rev. WILLIAM ODOM, Vicar of St. Simon's, Sheffield. Pp. 134. Sheffield : T. Widdison.

A vigorous work, partly constructive and partly controversial. Such Protestant High Church divines as Dean Hook are well and wisely quoted. We hardly know any other manual of this kind so full and firm, and so cheap. Not long ago we warmly recommended Mr. Odom's "Gospel Types and Shadows."

An Examination of Some of the More Important Texts in the New Testament that relate to the Deity of our Lord Jesus Christ, with Special Reference to the Treatment they have Severally Received in the Revised Version. By FRANCIS TILNEY BASSETT, M.A., Vicar of Dulverton. Pp. 160. Elliot Stock, 1883.

Mr. Bassett is known as a thoughtful and scholarly commentator, and any critical writing of his pen will repay respectful consideration. In the little book before us, he examines several points touched upon in THE CHURCHMAN articles on the Revised Version, and our reviews of Dean Burgon and Canon Kennedy's works ; and we have pleasure in recommending his painstaking and judicious work.

Coleridge's Ancient Mariner. Illustrated by David Scott, R.S.A. With life of the artist, and descriptive notices of the plates. By Rev. A. L. SIMPSON, D.D. T. Nelson and Sons.

An interesting and very tasteful volume; as to type, paper, and finish, all that could be expected in one of Messrs. Nelson's gift-books. The sketch of Scott's career (he died in 1849) is well done. Scott's designs for the "Ancient Mariner" were drawn when he was twenty-six, and received the warm commendation of Coleridge. They are here reproduced on a smaller scale.

How They Lived in the Olden Time. By the Rev. CHARLES BULLOCK, B.D. *Home Words* Office, 7, Paternoster Square.

In preparing these pages, the aim was to give a description of Anglo-Saxon and Anglo-Norman habits and customs. The headings of the chapters are "Nursery," "Bedroom," "Indoor Life," "Amusements," etc. There are several illustrations, and the little volume is attractive as well as cheap.

Daintree. By BERNARD HELDMANN, author of "Expelled," etc. Nisbet.

Old John Freeman, an elder in a Baptist church, was a farmer at Daintree, and a simple, sensible, and sturdy Christian. He wanted his sons to be farmers, but they were drawn to other callings. The story is sombre. All ends well.

Scottish Pictures. By SAMUEL S. GREEN, D.D. The Religious Tract Society.

Of this excellent series, "Pictures" drawn with pen and pencil, we have had the pleasure of reviewing almost every number. Indian, French, American, Swiss and other "Pictures" fill one of our best shelves. A year or two ago in commending one volume of the series we asked when "*Scottish* Pictures" would appear? Our wish has been granted ; and we are by no means disappointed. The prose is worthy of the able and accomplished writer, and the illustrations are admirable. In regard to the scenery of Scotland, the present writer is inclined to be severely critical; but with such engravings as these it is hard indeed to find fault. Some of them are delightful pictures, exquisitely finished. The whole work is excellent.

The Life of Faith. Sermons and Lectures delivered by the late JOHN GREGG, D.D., Bishop of Cork, Cloyne and Ross. With a preface by his son, ROBERT SAMUEL GREGG, D.D., Bishop of Cork, Cloyne and Ross. Pp. 250. Dublin: George Herbert.

We heartily recommend this volume. It contains sixteen sermons and four lectures, mainly delivered in Trinity Church, Dublin. Everybody knows how eloquent a Gospel preacher was John Gregg. Printed in clear type, this volume is a full and cheap gift-book, which may be read, lent, or given. In recommending it we cannot do better than quote from the preface a few words by a faithful and honoured Bishop in regard to the preaching of a faithful and honoured Bishop, his father.

He lived for his work. The results of reading, the fruits of thought, the experiences of life showed themselves in his preaching. He spoke as one who had prayed and expected that God would answer His servant's prayers; a continual setting forth of and unfolding of the Word of God was one marked feature of his preaching. A constantly expressed reliance upon the power of the Holy Spirit marked every sermon.

Those who heard him knew that they were listening to a man who, all the week, had been doing the laborious work of the pastor and the student. His preaching was the outpouring of a full mind, and a great, loving heart—the speaking of a man thoughtful and imaginative, solemn and cheerful, very careful in the statement of doctrine, and quaint in the explanation of it. Stern in the declaration of truth, and yet most gentle in applying to the wounded spirit the sweet consolation of the Gospel of Christ, he spoke as one who, as a part of his habitual practice, had intensely studied a portion of God's Word—who had thought of it, and dwelt upon it—one whose intense desire was to speak so as to influence those whom he was at that moment addressing.

Paddy Finn. The Adventures of a Midshipman Afloat and Ashore. By the late W. H. G. KINGSTON, author of "Peter the Whaler," "Salt Water," "The Three Midshipmen," etc., etc. Illustrated. Griffith and Farran.

This is a story of over four hundred pages; but we venture to say that scarcely a boy who has begun it will complain of its length. Our late esteemed friend Mr. Kingston, a gifted writer and a sincere Christian, knew very well what boys appreciate. "Paddy Finn" is an informing as well as amusing story. Tastefully got up with gilt edges, it forms one of the best of the many popular gift-books in the well-known rooms at the corner of St. Paul's Churchyard.

The Yoke of Christ in the Duties and Circumstances of Life. By ANTHONY W. THOROLD, D.D., Lord Bishop of Rochester. Pp. 296. William Isbister, 1884.

Professor Salmon has observed, that the great characteristic of our Lord's teaching is His perfect fusion of religion and morality into one homogeneous whole.—It is a question if modern teachers of the Gospel are as alive as they might be to the duty of imitating their Master in this respect. It is no question at all, that the duty of thus imitating Him presses, in the interest of a very considerable portion of society, far more urgently than the discussion of niceties of Biblical criticism, or even the reconcilement of alleged divergencies between Science and Revelation. —If spiritual religion is ever to be recognised by the people at large as an actual force in life, and if the deep crevasses that now only too conspicuously yawn between the ideas of religious professors and their conduct are presently (by their disappearance) to cease to justify flippant unbelievers in their scornful rejection of the person and faith of Christ,

we Christian teachers must look to it, and at once.—His word to us all about home and the market-place, and duty, and circumstances, and self-discipline is this: "Take My yoke upon you, and learn of Me." How shall we do it?

The preceding words appear in the Bishop of Rochester's preface, and we have quoted them as sounding, so to say, the key-note of the present work.

The New Testament, as we all know, is not a book of rules, but of principles. We believe the facts. How shall we apply the principles? In the circumstances of English society, as it now is, how shall the man of wealth who has truly taken upon him the yoke of Christ carry out Christian principles among his fellows and his inferiors in the social scale; what are his real duties? And what are the responsibilities of the artisan, or of the keen politician, or of the merchant, or of one who has shares in that conscienceless body, a company, or of the literary man? The influence of what is called Socialism is undoubtedly on the increase, and the contrasts between ostentatious wealth and penury grow more melancholy. The lack of sympathy between the "West End" and the "East" is an increasing source of danger; and criticism of Christian conduct has a very keen edge.

Just now, therefore, to teach the imitation of Christ is specially important, and the Bishop of Rochester's book, "The Yoke of Christ," has a peculiar value. It is a book for the time.

Its bearing, however, is individual. It makes no allusion to Positivist theories or Socialist agitations; neither does it discuss what are debated among the artisans of Europe as economic questions. It lays down the unchanging principles of the Gospel. The best answer to Comte is Christ; and like a true Bishop of the Church of Christ, our author sounds the Master's, the Teacher's, the Saviour's invitation, and unfolds it, "*Take My yoke upon you, and learn of Me.*"

The book before us, then, is one of practical advice, counsel as to changes, application to details. That its tone is one of gentle wisdom, that its doctrine of the Imitation of Christ is thoroughly evangelical, that its suggestions are both of spirituality and common-sense, we need hardly remark. Of vague generalities there are none. To help a pious person to judge for himself in the midst of perplexities; to show the practical bearings of Christian self-denial; to suggest thoughts of peace in a season of bereavement; to call forth courage, kindliness, and courtesy as marks of Christian service,

> In the plainest path of duty
> Stamping daily things with beauty—

this has been the aim of the book before us. It is intended obviously for thoughtful persons of culture; and it can hardly fail to be of service to many whose influence stretches far.

The subjects are Illness, Letter-writing, Friends, Money, the Loss of Friends, and Marriage.

The Luther Commemoration and the Church of England. A Sermon preached before the University of Oxford on Sunday, November 11th, 1883, by WILLIAM INCE, D.D., Regius Professor of Divinity, and Canon of Christ Church. Rivingtons.

Some allusion to this sermon was made in the December CHURCHMAN, and we are glad to see that so timely and valuable a discourse has been printed. The learned Professor recalls "the inestimable advantages" which members of the Church of England, "in common with the members of the Reformed Protestant Churches throughout the world owe to

Luther for his vindication of two or three grand vital principles of Christian life."

"First," says Dr. Ince, "we owe to Luther the revival and reassertion in "its full prominence of the doctrine of justification or salvation of man by "faith alone, and not on account of his own works or deservings, and "thereby the restoration of peace, joy, and freedom to the Christian life. "This profound spiritual truth, so dear to the troubled soul, so liable to per- "version by the ungodly, was the master-thought of Luther's own per- "sonal religion; it was the point of departure for all his subsequent "career of reformation. No doubt it was his manful and indignant pro- "test against the shameless falsehood and venality of the system of "indulgences, as propagated by men like Tetzel, which proved to be the "spark lighting up the great fire of the Reformation; but the spiritual "truth which, when realized in its full consequences, was destined to "overthrow the contemporary ecclesiastical system, was that which was "revealed to his consciousness in the inward experience of his monastic "life at Erfurt. Distracted, then, by the torments of a self-accusing "conscience, terrified by the thought of God as an angry Judge, weighed "down by the contrast between his own sinfulness and the righteousness "of God, he sought peace in vain by the performance of the most painful "external exercises of penance. In mental agony he bemoaned his own "wretchedness, and comfort came to him when the touching and simple "words of one of the elder brethren of his convent, recalling to his mind "the familiar words of the Creed, 'I believe in the forgiveness of sins,' "taught him that he must believe in reference to himself that God had, "through the death and passion of His Son, procured for him the for- "giveness of all his sins. Then he began to perceive that this truth, "that man is justified by faith without the works of the law, was the "original doctrine of St. Paul and his fellow Apostles; then he saw that "so long as he was attempting to earn God's favour by his own good "works, he was living in the spirit of a servant towards an exacting "master, and not in that of a son towards a loving Father; then with "the self-renouncing faith in the Divine promise of forgiveness, he "entered into the glorious liberty of the children of God, and knew the "joy of free and pure love. Deeper study of St. Paul's Epistles led "Luther on to the fuller and more far-reaching development of this "evangelical doctrine, which had been obscured and thrust out of sight "by the current teaching of the Mediæval Church. Formalism there "reigned supreme. A vast hierarchical ecclesiastical system had inter- "posed itself between God and the soul of the individual man." We hope that this sermon will be worthily read.

Thoughts upon the Liturgical Gospels. By E. M. GOULBURN, D.D., D.C.L. Dean of Norwich. Two vols. Rivingtons.

The aim of the author of this work has been, a preparatory note tells us, to furnish the devout Churchman with a single holy thought for every day in the year, founded on the Gospel for the Day, a thought sufficiently expanded to indicate the path in which the mind may travel at leisure moments, and yet sufficiently compressed to leave the mind something to do for itself. Further, the pious and learned author has kept in view the expository portion of family worship, and, as he modestly says, the needs of the younger clergy who may be helped by lines of thought for sermons *de Tempore*. The devotional portion of the work is good; clear and not diffuse; there is no deficiency of masculine vigour, and the thought is neither thin nor superficial. Some things we ourselves should express differently, and some sayings about Baptismal Regeneration we should claim such an authority as Professor Mozley for omitting. But Dean Goulburn's writings are well-known, and we need say no more.

Another portion of the work, the most laborious, is the critical and historical commentary, a separate Introduction to each Gospel, touching on the origin of the Liturgical Gospels, their history, the modifications made in them by the Reformers and by the Revisers of the Prayer Book, and the proportions in which they are drawn from the writings of the four Evangelists. This part of the work has evidently cost much pains and labour.

In Colston's Days. A story of Old Bristol. By EMMA MARSHALL. Seeley, Jackson and Halliday.

A new book by Mrs. Marshall is always welcomed by a large circle of appreciative readers, and "In Colston's Days" will form a very pleasing addition to the number, by no means small, of her carefully-written and informing stories. Throwing round the early youth of Edward Colston the halo of romance, and introducing characters for the most part imaginary, she has so dealt with names, local traditions, and historical incidents, as to make the story picture the city of Bristol in the days of the philanthropist whose noble educational work she praises and unfolds. Colston died in 1722, aged eighty-five. To Colston's School many brave and useful men have traced the beginning of their career. The present volume is beautifully printed, and its well-executed illustrations add to the interest of the story.

Life Echoes. By FRANCES RIDLEY HAVERGAL, with a few selected pieces by WILLIAM HENRY HAVERGAL, M.A., with twelve Illustrations by the Baroness Helga von Cramm. J. Nisbet and Co.

This is a delightful gift-book; dainty as to type, paper, cover, and illustration, and full of teaching-thoughts musically rendered. It has "Birthday echoes;" "Scripture and New Year and Bridal echoes;" "Children's echoes;" "Songs;" and miscellaneous verses. New decorative designs have been prepared for this, the *concluding* volume of F. R. H.'s poems; and there are twelve full-page coloured illustrations, and praise unstinted may be given to all. To each poem the date is appended. A few of the pieces are by the sainted father of the poetess. In the first number of THE CHURCHMAN, as some of our readers may remember, appeared an article on Miss Havergal's work and character by a well-known layman, and certainly her reputation—or to take a religious rather than a literary view—her *influence* has not diminished. Among the choice "Christmas Books" of this season, both attractive and for the soul's health, this tasteful work must take a high place.

Wild Hyacinths. A Tale. By Lady HOPE, Author of "Our Coffee Room," etc. Pp. 340. John F. Shaw.

This is a beautifully written work. Its sketches of life are bright and graceful; but the glow on all the pretty pictures is that of the evangel. In the story there are several passages of exposition as well as indirect teaching, and few will leave it without the gain of something. We are glad that, after all, Herbert marries Arbele, the gentle sympathizing girl who had loved him long. For young women of culture "Wild Hyacinths" is an excellent gift-book.

The Pharaohs and their People. Scenes of old Egyptian Life and History. By E. BERKLEY; author of "A History of Rome," etc. With numerous illustrations. Seeley, Jackson, and Halliday.

Many will be glad of a book containing, in a concise and easily accessible form, the chief results of modern research and discovery in the valley of the Nile. Interest in Egypt is growing. The book before us is readable, and, so far as we have examined, accurate; it has unmistakably

been prepared with care, and after diligent consultation of the most trustworthy sources. We quite go with the author in his remark that an "Egypt Exploration Fund" would bring out tokens of the rule of Moses.

An Autobiography. By ANTHONY TROLLOPE. 2 vols. W. Blackwood and Sons.

According to this autobiography, written seven years ago, Anthony Trollope was the son of a Chancery barrister, born in 1815. While a baby he was carried down to Harrow, where his father in an evil hour had taken a large farm. The two older brothers were sent as day-boarders to Harrow; and when Anthony was seven he also was sent. Matters were not going on well at this time; the father, a man of genius, but of a very irritable temper, and impracticable, was wasting his money. Anthony's appearance was against him: no doubt he was badly clad. The head-master, Dr. Butler, once stopped him in the street and asked him, "with all the clouds of Jove upon his brow and all the thunder in his voice, whether it was possible that Harrow school was disgraced by so disreputably dirty a little boy as I!" Looking back some fifty years, Trollope acknowledges the dirt, but thinks the questioner was cruel. "He must have known me, had he seen me as he was wont to see me, for he was in the habit of flogging me constantly. Perhaps he did not recognise me by my face." After three years he was sent to a private school at Sunbury, where he was often in disgrace, though his condition was somewhat improved. A heavy punishment was laid on him for an offence committed by three boys—"curs,"—who would not tell the truth: he was perfectly innocent. When he was twelve he was sent to Winchester, after his two elder brothers. His father had been a Wykehamist and Fellow of New College; but "that suffering man was never destined to have an ambition gratified." His three sons lost the prize which he strove to put within their reach, though the eldest all but achieved it.

When his father's affairs were at the lowest ebb, Anthony's school bills were not paid, his pocket-money was stopped, and the school-tradesmen gave him no credit, so that he "became a pariah" among his school-fellows. It is in the nature of boys, he says, to be cruel. He "suffered horribly!" On his father's return from America he was removed to "a wretched tumbledown" farm house, three miles from Harrow, to which school he had now again to tramp as a day-boy. "I might have been known," he says, "among the boys at a hundred yards distance, by my boots and trousers, and was conscious at all times that I was so known." This second Harrow period, of eighteen months, was "the worst" time of his life. He was sizar at a fashionable school. The new head-master, Dr. Longley, who never, in his life, said an ill-natured word, said nothing harsh to Anthony Trollope. "Dr. Butler," he remarks, "only became Dean of Peterborough, but his successor lived to be Archbishop of Canterbury." At nineteen he left Harrow, having achieved the position of seventh boy "by gravitation upwards," but having learnt, according to his own account, little but that groundwork of Latin, "which will, in the process of years, make its way slowly, even through the skin."

An offer was made to him of a commission in an Austrian cavalry regiment; but of German and French he knew almost nothing. He went to Brussels, however, as an usher, to learn languages. But a clerkship in the General Post Office was offered him, and he hurried back from Brussels.

It was in 1834 he began work in London on a salary of £90 a year. He got into debt; and the "first seven years of my official life," he says, "were neither creditable to myself nor useful to the public service." He adds: "I was always in trouble."

A young woman down in the country had taken it into her head that she would like to marry me, and a very foolish young woman she must have been to entertain such a wish . . . . The invitation had come from her, and I had lacked the pluck to give it a decided negative; but I had left the house within half an hour, going away without my dinner, and had never returned to it . . . .

At last the mother appeared at the Post Office. My hair almost stands on my head now as I remember the figure of the woman walking into the big room in which I sat with six or seven other clerks, having a large basket on her arm and an immense bonnet on her head. The messenger had vainly endeavoured to persuade her to remain in the ante-room. She followed the man in, and, walking up to the centre of the room, addressed me in a loud voice, "Anthony Trollope, when are you going to marry my daughter?" We have all had our worst moments, and that was one of my worst. I lived through it, however, and did not marry the young lady.

After seven years at the Post Office, in the secretary's office, where he did not get on well, he was appointed to an office in Ireland, the salary of which, what with one thing and another, amounted to £400 a year, and what he terms "suffering, disgrace, and inward remorse" came to an end. He commenced his first novel in 1843, and was married in 1844; but twelve years had to elapse before he received any payment for any literary work which afforded an appreciable increase to their income.

In 1851 he was sent by the Post Office into the south-west of England. "In the course of the job," he writes, "I visited Salisbury, and whilst wandering there one mid-summer evening round the purlieus of the cathedral, I conceived the story of "The Warden," from whence came that series of novels of which Barchester, with its Bishops, Deans and Archbishops, was the central site." Oddly enough he had never lived in any cathedral city except London, had never had any peculiar intimacy with clergymen; and his Archdeacon was the "simple result of an effort of his moral consciousness;" he hadn't even spoken to an Archdeacon. One is reminded of certain experiences in the life of Charlotte Brontë. What a wonderful thing the writing of novels is! We do not admire, of course, Mr. Trollope's clergymen; in the highest sense they are failures; but these results of his "moral consciousness" are undoubtedly very clever. Tom Towers, of the *Times*, also, we learn, was pure imagination. Mr. Trollope "created a journalist" as he had created an Archdeacon.

From 1859 to 1871 Mr. Trollope lived at Waltham Cross. His novel-writing was done mainly in the three hours before breakfast every day.

In 1867 Mr. Trollope made up his mind to resign his place in the Post Office. He seems to have been a hard-working public servant, doing his duty intelligently and with real willingness.

The second volume of the autobiography gives an account of his various novels and literary works. For "The Macdermots of Ballydoran," in 1847, he received £48 6s. 9d.; for "Phineas Finn," in 1869, £3,200; for "Phineas Redux," in 1874, £2,500. Altogether he made, by literature within twenty years, about £70,000.

We conclude the reading of these volumes with mingled feelings. This novelist worked hard and was remarkably successful. He "*worked always on Sundays.*" We can well understand that to be obliged to stay out a May Meeting was wearisome in the extreme.

A Story for the Schoolroom. By the author of "Mary Cloudsdale," "Widow Tanner's Cactus," etc. Illustrated by Stanley Berkley. S. P. C. K.

Among the many pure and pleasing stories issued this season, as gift-books or prizes, to be bought or lent, none, we think, deserve a higher place than this. It is very readable, and is likely to teach salutary truths. Fräulein is amusing; and there are many clever bits of description. The character of Agatha, very pleasing, is so well drawn that one is inclined

to ask, "Is it from life?" Gertrude is very tiresome; she is disobedient and really naughty. Let us hope that after her illness she began to mend in real earnest, and that in another story by the accomplished author (whom we are glad to meet again) she may come out, as Tim said, "a fine woman," and a sincere follower of Him "who pleased not Himself." The book has a pretty cover.

The People's Bible Finger-post. By the Rev. E. J. BARNES, K.C.L., Chaplain of the Islington Infirmary, formerly Vicar of Christ Church, Lowestoft. Pp. 88. Elliot Stock.

A plain guide to plain people in searching the Scriptures. Novel; likely to be useful; cheap.

Winning an Empire. By GRACE STEBBING. With illustrations. Pp. 380. Shaw and Co.

Several stories by the author of "Winning an Empire" have been very favourably reviewed in this periodical—"Silverdale Rectory," "Brave Geordie," for instance; and we have much pleasure in recommending the book before us, a well-written story of the life of Clive. Mill, Malcolm, and Macaulay have been duly consulted, and most of Clive's letters given are real ones. The story, therefore, is not only readable, but in a high degree informing. This is a capital gift-book.

Does Science aid Faith in regard to Creation? By the Right Rev. HENRY COTTERILL, D.D., F.R.S.E., Bishop of Edinburgh. Pp. 216. Hodder and Stoughton.

There is much in this ably-written work, of course, with which we thoroughly agree. We have read nearly the whole of it, indeed, with pleasure and satisfaction. But the learned Bishop, in regard to evolution, goes whither we cannot follow him, and accepts as scientifically true that which we can only, as things are, consider a fashionable theory. We ask for *proof*. A single sentence will show, to some extent, the Bishop's position:

> That man, therefore, who, as is indicated in Holy Scripture and by science, was on the one side of his being produced, as other living organisms were, and as each individual man is himself at the present day, through a process of evolution, was, nevertheless, in his complete being a divine work of a totally different order from evolution, even physical science itself not obscurely suggests.

A Prisoner of Jesus Christ; or, The Sufferings endured by a Spanish Convert for the Gospel's Sake, in the present year 1883. Translated from the Spanish. 8, Adam Street, Adelphi, London, W.C.

We are pleased to recommend this little tract, published by the Spanish, Portuguese, and Mexican Church-Aid Society.

The Highway of Holiness. Helps to the Spiritual Life. By W. HAY H. M. AITKEN, M.A., author of "The School of Grace," etc. Second Series of "The Mission Pulpit." Pp. 250. John F. Shaw and Co.

This volume contains sixteen sermons, of which the first, preached on Isaiah xxxv. 8-10, is "The Highway of Holiness." Among the other sermons are these: "To me to live is Christ," "Imitators of God." "The peril of Antinomianism," and "The peril of Worldliness." Mr. Aitken's experience as a Mission Preacher is probably without parallel; he has for several years, as is well known, given himself to evangelistic labours, and conducted Mission services in almost every variety of sphere and circumstance. He ought therefore to know thoroughly the needs, the difficulties, and the dangers of the Mission movement; and his sermons may well be studied in special connection

with that movement. But it is a mistake to suppose that this eloquent preacher always addresses himself to anxious inquirers or to the worldly and indifferent. As a matter of fact, the volume before us contains no discourses of an evangelizing character. In his preface Mr. Aitken makes some remarks upon this :

> It may perhaps be suggested that sermons of this class are not Mission Sermons, and are therefore out of place in such a series as "The Mission Pulpit;" but we answer that Missions have a double object: they are designed to meet the careless and the worldly, but they are also intended to benefit those in whom the new life has begun, by leading them on to a fuller consecration of themselves to God, and a more practical apprehension of their spiritual rights and privileges.
>
> This secondary object (continues Mr. Aitken) is usually present to the Mission Preacher's mind in his morning services, when he has reason to believe that his congregation is, to a very great extent, composed of the more earnest and spiritually-minded members of the flock. No true idea of Mission teaching, therefore, can be given in such a series as "The Mission Pulpit," unless sermons of both classes are published.

Upon this point, even now, perhaps, it is expedient to touch, although the lamentable ignorance as to the real nature of a Mission has greatly, thank God, been diminished, and the opposition of prejudice is consequently dying out. At all events, we may well quote the words of the most distinguished Mission Preacher of the Church of England in modern times, while we recommend sermons of his which are designed to lead believers onward in the spiritual life.

As we have read the sermons in this volume (and time has permitted us to read nearly the whole, all through), we have noted with admiration their learning, accuracy, and power. They are, indeed, deeply suggestive. Here and there is a striking expression or a pregnant thought; and everywhere breathes the loving warmth of the Gospel.

Life's Music. By EMMA E. HORNIBROOK, Author of "Maggie's Friend," etc. Pp. 360. Nisbet and Co.

This is a clever and very pleasing story. It tells of a barrister's wife and her children; and its temper is in tune with George Herbert's prayer, "Lord, place me in Thy concert; give one strain to my poor reed." Not here, as with so many stories, is the plot nearly all, and the purpose scarcely anything. A tender tone of piety pervades the whole. Deceitful Nathalie is well drawn; but most readers expected probably that at a certain part of the plot she would marry Harold. Alf, of course, marries Emmie. Many persons who dislike tales as being either sensational or insipid will read "Life's Music" with interest. Its key-note is:

> God's goodness flows around our incompleteness,
> Round our restlessness His rest.

Life: is it worth Living? By the Rev. J. M. LANG, D.D., Minister of the Barony Parish, Glasgow. Pp. 201. Hodder and Stoughton, 1883.

Mr. Mallock's curious production, "Is Life worth Living?" is ably criticized in this timely and vigorous book. Dr. Lang writes with power, devotedness, and good judgment; evidently an independent thinker of wide reading and tender sympathies, he marks the needs, the pretences, and the dangers of this Humanitarian age.

The Captain's Story. Jamaica Sixty Years since. With illustrations by John Gilbert. Pp. 368. Religious Tract Society.

This story was contributed to the *Leisure Hour* some years ago by Captain Brooke-Knight; bright and pleasing, it gives a good deal of information. A handsome gift-book.

About Ourselves. By Mrs. HENRY WOOD. Nisbet and Co.

A thoroughly good little book; deeply in earnest, quickening expositions of Luke xvii. 36—keynote, "Believe . . . and . . . be saved."

From Messrs. Rivington we have received a copy of the second edition of the masterly work on Baptismal Regeneration by Dr. MOZLEY. We gladly invite attention to it. *A Review of the Baptismal Controversy*, the second edition of which is now before us, is the most important work of that eminent divine, to whose great intellectual power, research, love for truth, controversial candour, and deep reverence, we repeat our earnest tribute. By this book, unless we greatly mistake, the merit of Professor Mozley will be chiefly cherished. Lately, in more quarters than one, we have noticed a tendency to pooh-pooh the protests made against the Gorham judgment; and it is possible that the history and bearing of the Gorham case (with an appreciation of the vital principles involved) are nowadays but little known. Dr. Mozley's book (especially with those who understand what manner of man its author was) will do good service. It should be read and recommended. It has never been answered. From the preface we may quote two sentences:

> I have confined myself to two positions: one, that the doctrine of the regeneration of all infants in baptism is not an article of the faith; the other, that the formularies of our Church do not impose it. . . There is nothing in the Gorham judgment which involves any departure from Anglican principles, and the acceptance of it need not rank as a party badge, or be exposed to the reproach of unsound Churchmanship.

The Annuals of the *Leisure Hour* and *Sunday at Home* are, as usual, excellent. To the contents of both magazines reference has been made in the columns of THE CHURCHMAN from time to time; and there remains little to add except a few words of hearty commendation as regards the volumes. In neither of them is any lack of variety; the editing, indeed, has been most judicious. Every parish library should have a copy of these valuable volumes.

From Messrs. Dean and Son (160a, Fleet Street)—known as the publishers of capital children's books, big and little—we have received two very pretty presents, *So Happy*, and *At the Mother's Knee;* large size, with plates in chromo colours; just the sort of prose-and-picture that little folks admire. We have also received some attractive books of smaller sizes.

Extracts from various authorities make up a little book, *Anecdotes of Luther and the Reformation* (Hodder and Stoughton). The editor quotes a recent saying of Pope Leo XIII.: "We, meanwhile, in order that we may have light and counsel, have ordered that the Virgin, who is called the Queen of the Rosary, shall be called to our aid." The Reformation, adds the editor, has still a mighty work to accomplish when priestcraft deals out such superstition as this.

Cheep and Chatter (Blackie and Son)—"lessons from field and tree"—is a bright and interesting book, with many illustrations. The tales about mice, robins, and so forth, will interest little readers.

The third volume of "Routledge's" annuals is for the little children, *Wide-awake.* The stories this year are shorter than in previous volumes, and more is made of the pictures. (George Routledge and Sons.)

Hand and Heart, a valuable monthly paper, is edited by Mr. FREDERICK SHERLOCK (editor of the *Church of England Temperance Chronicle*).

A capital gift-book, *The Crest and Monogram Album* (W. Lincoln, 239, High Holborn), will be much appreciated, no doubt, in many a Christmas circle this year. The book is strongly put together; cheap and tasteful.

From Messrs. Isbister and Co. we have received the Annuals of *Good Words* and *Sunday Magazine*, two most tasteful and attractive volumes. The characteristics of *Good Words* are so well known that few comments upon the Annual are here necessary. The tales, we must confess, we have not read; but a friendly critic tells us that they are about the same as usual. Some of the popular scientific papers (*e.g.*, Mr. Whymper's "Adventures Above the Clouds," and the Rev. J. G. Wood's "My Back-garden Zoo") are very interesting. Canon Fremantle writes on Archbishop Tait, and Canon Barry on St. Paul's Epistles. To the *Sunday Magazine*, edited by the Rev. BENJAMIN WAUGH, Dr. Donald Fraser, Dr. Hugh Macmillan, the Bishop of Rochester, and Dr. Maclaren have contributed Biblical papers. There are some good philanthropical and Missionary papers. Many of the illustrations are pleasing and beautifully finished.

From Messrs. W. H. and L. Collingridge (148, Aldersgate Street) we have received the volume of *Old Jonathan*, and the *City Diary* (the cheapest and best household diary, so far as we know).

Mr. J. E. Hawkins (38, Baker Street, W.) has been good enough to send us some large chromo floral cards with texts and verses, "Christmas Royal Blessings." Smaller-sized cards are "Christian Refuge and Strength," "Mountain Dew" (New Year), and "Fulness of Joy." Anyone desirous of obtaining some really good Scripture cards can obtain, no doubt, a list from Mr. Hawkins.

It is becoming a little difficult to write a review paragraph about Christmas and New Year Cards. These last two or three years some of our Fine Art Publishers have been spending large sums in preparing and publishing cards; the character of these pretty presents has been gradually improved; and, although the price of some has gone up with the fashion, yet, on the whole, one wonders how such charming designs can be turned out, as they are, at so low a price.

Among the most tasteful cards of the present season must be placed those of Messrs. S. Hildesheimer and Co. (14, Silk Street, E.C.), and, to say the least, in the very first rank. We have never seen any, we think, taking the specimens before us as a whole, so thoroughly tasteful and pleasing, so near perfection as works of art. Looking over the diverse, delightful packets, we hardly know which to single out for praise; but a few must be mentioned. No. 255, "In the Highlands;" No. 266, sprays of bronzed leaves and flowers (in a box); No. 259, "Old Plate and China," (with real feathers round the edges); No. 229, "'Twas Forty Years Ago," etc.; No. 271, portfolio stands and flowers. No. 253, rustic stands of growing flowers; and several satin cards (No. 5605 being specially "lovely"), exhaust our artistic epithets of praise. No. 3005, etchings round about Stratford-on-Avon, and No. 3006, "Sketches on the Isis," charming pictures, are exquisitely finished.

From Messrs. Raphael Tuck (72, Coleman Street, City) we have received a number of most attractive cards. To the chief among these, indeed, we may apply the same remarks as to the best of Messrs. Hildesheimer's. Many of them are Christmas presents in themselves. No. 1068, No. 9040, and No. 1079 ("The Coming Year"), No. 11131 ("Christmas Greetings," with silk fringe), and three picturesque landscapes, are exceedingly good. But all the cards sent out by this eminent firm betoken taste and labour.

From Messrs. John F. Shaw and Co. we have received seven very readable "Christmas books," pleasing and wholesome; well got up, with illustrations, and cheap. First, we will mention *The Robber Chief*, by E. BURTON; a romance of the Highlands in '45; chieftains, freebooters, claymores, dirks, Vich Dhu, and the Pretender, a little *mixed* sometimes; it has the life and dash that boys are fond of.—*Bek's First Corner*, by J. M. CONKLIN, has for heroine an American girl, Bebecca, or "Bek;" serious, with many thoughts on faith and prayer. "Bek's First Corner" was her twenty-fifth birthday, when she knew that a fortune was left her, and had a proposal from one she had learnt to reverence. This is a good book for young women; the tone is deeply earnest.—With *Alick's Hero*, by CATHERINE SHAW, author of two or three stories which have been recommended in THE CHURCHMAN, we are much pleased. It is cheery, fresh, and likely to make its mark; there is really religious teaching in it; chiefly for schoolboys, it will be liked by their sisters too.—To a new book by EMILY BRODIE we gladly give a cordial welcome. More than one of her stories have been warmly commended in these pages. *Nora Clinton* is a very well-told story. Nora was asked in marriage by an unbeliever. As a real Christian of course she refused. All ends happily; ends, at least, as nearly all readers would wish. Miss Brodie has a pleasing pen.—*The Emperor's Boys*, by ISMAY THORN, is a capital book for boys. The "emperor" is Uncle Clarence, who learnt to rule his own passions. The characters of Roy and Steenie are well drawn, and at the end of the story most readers will be glad to see that Roy was left a thousand a year, though Steenie goes into the army too.—*Walter Alison*, written by M. L. RIDLEY, author of "The Three Chums," and "Our Captain," is a really clever tale. Walter and Claude, step-brothers, did not "get on" well, and Walter is sent to school. The story has swing and brightsomeness; all ends happily at the Abbey. Schoolboys are sure to like this book.—*The Caged Linnet*, or "Love's Labour not Lost," by Mrs. STANLEY LEATHES, is pleasingly written, with pathetic touches. The influence of a loving child on an austere relative is well brought out.

We have much pleasure in inviting attention to an interesting tractate, *The Star in the East* (Office of the Christian Vernacular Education Society for India). In a very small compass much information is given about an excellent Society; and we hope the *brochure* will be largely circulated. The offices of the C. V. E. S. are 7, Adam Street, Strand, and the Hon. Sec. is Mr. HENRY MORRIS (a much-esteemed layman, we may add, who recently wrote a paper on Missions for THE CHURCHMAN).

A really good gift-book for the New Year (printed in large clear type) is *Glimpses Through the Veil*, by the Rev. J. W. BARDSLEY, "Some Natural Analogies and Bible Types." We have not now space to review this ably written work, which in some respects reminds us of Mr. Bardsley's excellent "Illustrative Texts," and must compress our commendation within the three notes, suggestive, interesting, and robust. In a day when much of what passes for exposition is either sentimental commonplace, or downright twaddle, it is refreshing to meet with a work which is at the same time thoroughly sound and one of strong commonsense. The volume is published by Messrs. Nisbet and Co.

We can thoroughly recommend "A Story for Girls," by Mrs. MARSHALL—*The Court and the Cottage*, a simple, quiet, homely tale, with the graceful touches of a practised pen.

An interesting story is *An Out-of-the-Way Place*, by ESMÈ STUART, some of whose tales we have, in previous years, had pleasure in commending. The characters are well-drawn. Those maidens who, like Joan, indulge in foolish fancies year after year may be the better for this tale. (Suttaby and Co.) A pretty gift-book.

A little gem is published by the S. P. C. K., *The Infancy of our Lord;* Scriptures, with coloured pictures; the tiniest thing of the kind we have ever seen.

Confirmation: Its True Value. A small pamphlet, or tractate, by Captain SETON CHURCHILL, is, like the gallant Captain's "Stepping Stones to Higher Things," bright, sensible, and earnest. An unprejudiced reader, to whatever "school" he may belong, will appreciate its candour. It is published by Messrs. Nisbet and Co.

Lessons on Scripture Biographies, by the Rev. JOHN KYLE (C. S. S. Institute), will be found very useful by many teachers and instructors.

Several good New Year Addresses are published by the C. S. S. Institute. Messrs. Shaw publish "A New Start for a New Year," by Captain DAWSON.

The Chastening of the Lord. Four Bible Readings given at St. Peter's, Eaton Square; by Dr. WILKINSON, Bishop of Truro. Dedicated to the sick and suffering. The little book contains much that we admire.

The Annual of *Our Darlings* contains a number of attractive illustrations, some being particularly good, bright, and pleasing. *Our Darlings* is the new and enlarged series of *The Children's Treasury*, edited by Dr. BARNARDO. This is a cheap volume.

Mr. John Shrimpton's *Letter to Schoolboys* gives good teaching in a hearty tone. A tastefully got-up "letter." We are pleased to recommend it. (Nisbet and Co.)

A very interesting and withal very tasteful gift-book is *The City in the Sea*, "stories of the deeds of the old Venetians," by the author of "Belt and Spur," which was lately recommended in these pages. (Seeley, Jackson, and Halliday.) These stories are gathered from the Venetian Chronicles, generally mere translations; occasionally the Chronicler has been utilized with judicious abridgment. "The Normans in Italy," "The Venetians at the Crusades," "Frederick Barbarossa," "The Sorrows of the Doge Foscari," are the titles of some of the chapters. The coloured illustrations are excellent, and the whole work shows care. This volume is admirably suited for a prize; and many thoughtful lads who "don't care for tales" will be very glad to receive such a gift-book.

We are pleased to recommend *Addresses and Stories for Mothers' Meetings*, by Mrs. G. E. MORTON and Miss ANNE HANKEY (Hamilton, Adams and Co.) The "stories" are practical and full of interest. Some of Mrs. Morton's works, *e.g.*, "From Egypt to Canaan," have been warmly recommended in THE CHURCHMAN.

It is a pleasure to give a "Christmas" greeting to our old friend the *Fireside Annual* (7, Paternoster Square, E.C.). The great work done by Mr. BULLOCK in regard to the press, and distinctively *Church* periodicals and papers, steadily and consistently, year after year, has not, we fancy, been sufficiently recognised. The magazines edited by him are all sound and good. The *Fireside* for 1883 is full of interesting matter; its cover, as usual, bright and tasteful; an admirable New Year's gift.—The *Day of Days*, Vol. XII., is one of the best cheap Sunday-school gift-books, just the thing for Christmas prizes and presents, as regards the elder children and their parents. We speak from practical experience.—Much the same may be said of the annual of *Home Words*—an excellent magazine for localizing. *Home Words* increases its circulation largely, we should suppose, every year. We earnestly recommend both the magazine and the volume before us.

"Six Addresses by D. L. MOODY," with the title *Salvation for All*, have been published by Mr. James E. Hawkins, 26, Bond Street. A tiny volume.

The *Boy's and Girl's Companion's* "Annual" is bright and pleasing; a cheap Christmas gift.

In the December number of the *National Review* appears an interesting article by Lord CRANBROOK on "Hereditary Pauperism and Boarding-out." In his paper on "Rich Men's Dwellings," a proposed remedy for social discontent, Mr. ALFRED AUSTEN hits the nail on the head. "What we want," says the accomplished writer, "is not more legislation, but more virtue, more individual seriousness." To do one's duty and set a good example . . . . . to abandon an ostentation and luxury which are hateful to the working classes and are undermining the stability of our institutions—these are the matters set before society, specially before that section of society which, during the last thirty years, has risen from poverty or competence to splendid or ostentatious opulence. "The Right Wing of the Revolutionary Army," says the Conservative essayist, "consists of rich men who spend their wealth luxuriously, ostentatiously—in a word, irresponsibly."

From Messrs. T. Nelson and Sons we have received two very pleasing children's books, large size, with coloured pictures, *Little Workers:* one for boys ("The Little Farmer," etc.), one for girls ("The Little Cook," etc.).

For *Cassell's Family Magazine*, an old and much-valued friend in many a household, we are always ready to say a hearty good word. The volume for 1883, a friend tells us, is quite equal to any of its predecessors, which is saying a good deal. There is a fund of sensible information; there is nothing sensational or unsound. The practical papers by a Family Physician are, as usual, shrewd and readable. It should be added that the illustrations are bright and tasteful.

For many years past "Routledge's" *Every Boy's Annual* and *Every Girl's Annual* have been warmly welcomed, to our knowledge, in many circles where pure and wholesome literature is greatly valued. The circulation of these two volumes is probably very large. The contents are, as usual, well varied; and the stories do not occupy too large a proportion of the space. With coloured pictures there are a series of papers in the *Boy's Annual* by Colonel Seccombe, on those who have received the Victoria Cross. The covers are as bright as usual.

Marjorie's Probation (Shaw and Co.) is possibly founded upon fact; at all events, "Chapters from a Life Story" is its second title, and the realness of the story strikes us. We have enjoyed it much, and though we did not expect, after the shipwreck, that Marjorie would ever see her Captain Morrison again, the thread is simple enough. A deep-toned piety pervades the whole.

We have received some of the Religious Tract Society's pocket-books (good as usual) and almanacks. Messrs. Hodder and Stoughton's *The Minister's Diary* is neat and useful. Messrs. Bemrose and Sons' *Daily Calendar*, for the week, is very convenient (23, Old Bailey); and Messrs. Eyre and Spottiswoode's "Ye olde plate Kalendar," very tasteful.—Several packets of Cards from the Religious Tract Society are exceedingly good; *e.g. Morning Rays;* and smaller sizes, *Golden Greetings, Here and Hereafter;* cheap, tasteful, and thoroughly suitable for gifts at Christmas and New Year in Sunday and Day Schools.

We can thoroughly recommend, as one of the best gift-books of this season, *The Cabin on the Beach*, by M. E. WINCHESTER (Seeley). Two other books by the same author, *The Wayside Snowdrop* and *Under the Shield* have been recommended in these pages; and we are pleased to see that *A Nest of Sparrows* has reached a third edition. If in her present work Miss Winchester has scarcely equalled the story by which she is so well known, yet at least it must be said that few of our story-writers could equal *The Cabin on the Beach*. Bob and David are first-rate, and Mister Blount not unworthy. The natural-history bits are most enjoyable. It would be easy to point out that this or the other little matter

is not quite probable: but we prefer to say that as a suggestive and pleasing tale, with gentle influence, this is admirable. We know a lady who has read it aloud to two juvenile audiences (one consisting of village boys), and both enjoyed it greatly.

A review of Captain CONDER'S *Heth and Moab*, a very interesting book (R. Bentley and Son) is deferred to the February CHURCHMAN.—From lack of time is postponed a notice of Dr. STOUGHTON'S *Memories of the Spanish Reformers* (R. T. S.), and of Mr. BICKERSTETH'S *From Year to Year* (Sampson Low and Co.); but we heartily commend these two volumes as choice New Year gifts.

*** *Some friends have written to us concerning the circulation of* THE CHURCHMAN, *a matter in which they tell us they take a real interest. To our lay friends we have replied, "Make the Magazine known to your clerical neighbours." To our clerical well-wishers we have given,* mutatis mutandis, *the same counsel. "Take a little trouble about it" is, just now, a most important rule, in regard to the Press, for all Churchmen who value evangelical truths. It may be well to state here that, so far as we know,* THE CHURCHMAN *never stood so well, in all respects, as it does now.*

THE MONTH.

AT the beginning of December was published an important Memorial to the Archbishops of Canterbury and York on the Report of the Ecclesiastical Courts Commission. It is a purely clerical Memorial, and emanates from a Committee of which the Dean of Canterbury is Chairman. Drawn up with skill and great good judgment, this document has already (December 10) received the signatures of Bishop Perry; the Deans of Ely, Ripon, Gloucester, and St. Asaph; Archdeacons Perowne, Cust, Martin, Jacob, Bardsley, Smart, Hornsby, Evans, Birch, Richardson, and Fearon; Dr. Perowne (Master of Corpus), Dr. Swainson (Master of Christ's); Professors Lumby and Mayor; Canons Carus, Saumarez Smith, Bell, Hoare, Spence, and Tristram; Prebendary Daniel Wilson, Prebendary Boultbee, and of many other representative men. The Memorial runs as follows:

We, the undersigned clergymen, desire to state our conviction that the Recommendations made by the Ecclesiastical Courts Commission are in general harmony with the relations of Church and State as settled at the Reformation, adequately recognise the Royal Supremacy, and suggest changes which, if adopted, would tend to promote the peace and well-being of the Church of England.

We earnestly hope that it will be found practicable to submit a measure based on those Recommendations to the judgment of Parliament at an early date. But we respectfully urge—

(1) The necessity of guarding the rights of the laity from real, or apparent, infringement by the uncontrolled exercise of the Episcopal veto.

(2) The necessity of preventing questions fully argued in, and determined by, the Court of Final Appeal from being reconsidered whenever they happen to arise in subsequent cases.

In an ably written and judicious article on this subject, the *Record* remarks that "the memorialists will very possibly be told that they should have left Convocation to speak for them, or at least have waited until its voice had been heard. But Convocation, especially in its present unreformed condition, does not either constitutionally or actually represent the Church for legislative purposes." The clergy ought to speak, and it is better that they should speak now. Convocation, "being deprived of the advantage of real representation inside its walls, may derive considerable assistance from a definite expression of opinion outside."[1]

To the articles in the November and December CHURCHMAN, by "A Layman," the *Record* pays a well-merited tribute: "We desire cordially to recognise the marked ability and knowledge displayed in them." Judging from letters which we ourselves have received, the "Layman's" criticisms on the Episcopal veto will be endorsed by many thoughtful influential laymen outside, as well as within, the Evangelical School.

About a year ago the Bishop of Rochester put forth his appeal for raising £50,000 as a Church Building Fund for South London. £42,123, we gladly note, has been subscribed; three churches have been built and consecrated, and others are in process of completion.

At a great gathering in Sheffield the Archbishop of York made an admirable speech on behalf of the Church Pastoral Aid Society. Such Incumbents as Canon Blakeney, the Vicar of Sheffield, have been doing quietly, year after year, a great work for the Church among the honest and warm-hearted men of the North.

The Very Rev. Maurice S. Baldwin has been elected, we record with pleasure, as a successor to the Right Rev. Dr. Hellmuth in the See of Huron.

Mr. Chamberlain, by his pronouncements in favour of a sweeping reform, and against the Established Church, must sadly embarrass, one would think, his colleagues in the Cabinet.

The Poet Laureate is now a peer.

The conviction of O'Donnell for the murder of Carey is a satisfactory vindication of justice.

A great disaster in the Soudan—the end of which nobody can foresee—has at least stopped the recall of British troops from Egypt.

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[1] Clergymen desiring to sign the above memorial are requested to send their names and addresses to the Rev. J. W. Marshall, St. John's Vicarage, Blackheath, S.E.