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ART. IV.—CHURCH LIFE AT CAMBRIDGE.

THE University of Cambridge, like many other of our national institutions, has not escaped the reforming influences of modern times.

Some familiar features have disappeared, others have been modified, while, at the same time, new ones have been added. Many regret these changes; and perhaps, from an excessive spirit of loyalty to what *was*, are somewhat slow to acknowledge the permanent and distinctive value of that which *is*, and are apt to imagine that the time-honoured University has shifted hopelessly from her traditional moorings, and become utterly secularized. But this is not really so. In the words of Professor Westcott, from which the most faint-hearted may well take courage, "It would be mere affectation to pretend that nothing has been lost which belonged to the ideal fulness of our organization"—such as the widening of the range of reading, the abolition of religious tests,¹ and the excessive importance attached to the minutest results of particular examinations—"but it would be utter faithlessness not to acknowledge that enough is yet left at Cambridge to enable the University to exercise the authority of a true spiritual power, more widely and more beneficently than it has yet done." Regret is apt to make us blind, continues the Professor, and the keen sense of what is lost dulls the power of seeing what remains. Meanwhile the old landmarks, which have through many centuries given a distinct religious tone to the University, survive at the present day. The very Act of Parliament which abolished religious tests, describes its scope as being the extension of the benefits "of the Universities as places of religion and learning" to the whole nation "under proper safeguards for the maintenance of religious instruction and worship," distinctly recognising and ratifying all that is essential to the true religious character of the Universities; "the old epithets, hallowed by the memories of a thousand years, are solemnly rehearsed;" the College-chapel system, with its sanctifying influence, still remains; the preacher in the pulpit of Great St. Mary's—that great power for good in stimulating and directing the religious tendencies of the day—still, in the ancient bidding-prayer, speaks of the religious foundation of his own particular College; permanent and adequate provision exists, in the Theological Professorships and College Lectures, for imparting religious instruction to members of the Church of England; offices formerly restricted

¹ By which certain clerical fellowships were thrown open to others than members of the Church of England.

to persons in holy orders remain restricted as before; and "special dogmatic tests are retained for those graduates who desire to enter the theological faculty." It is felt that the extension of the University system is not an unmixed evil, but that "as the area from which students are drawn becomes wider, its influence will become more effective, and College tutors have heartily and unanimously combined to provide efficient public instruction in the subjects proposed for the Theological Tripos; while two Colleges—Trinity and Emmanuel—have appointed distinguished scholars without their own bodies to Theological Prælectorships." It is also a hopeful sign, and one that speaks much for the increased reality of the Theological Degrees, that they are sought in greater numbers by the clergy now than formerly.

The present position, therefore, may be best explained, perhaps, by stating that though the old monopoly has gone, the old and cherished *genius loci* remains. Henceforth, both the University and its several Colleges present a twofold character, individual and corporate. "So far as they are regarded in their individual members," says Dr. Westcott, "they have no standard of opinion; but as societies, they retain exactly the same religious character as they have had since the Reformation;" and experience has widely shown "that a distinct religious character in the body can be reconciled with complete personal liberty. The true safeguard lies in preserving intact the autonomy of the Colleges, which are already endowed with powers adequate for successful action; and as long as free scope is given for the exercise of these internal spontaneous forces, the highest work of the University will remain possible.

Religious life, or Mission work, is a subject, from its very nature, difficult at all times to handle, as it eludes, in its deeper and more interior sense, the ordinary tests of reality and success. It will readily be acknowledged that the difficulty is much increased when the largely shifting element of University life is remembered. We can but look at the outward material facts which lie around, and find in them the index of that inner religious feeling which has called them into existence.

Another reflection renders the inquiry of especial value. Unlike the sister University of Oxford, which, ever since the revival there of fifty years ago, has been prominently before the mind of the nation, no circumstance of like importance has forced the claims of Cambridge upon public attention. The spiritual and intellectual atmosphere of Cambridge has ever been of a quiet and retiring tone, as if she had caught her inspiration from worthy old George Herbert. But "still

waters run deep," and it is the object of the present paper to record the increasing flow of religious life in recent years—which has quickened beyond all expectation—reflecting in these restless and practical days the deep, earnest, quiet spirit of Charles Simeon, Henry Martyn, and others, accentuated, possibly, by contact with the practical activities of later times. Our subject divides itself into three sections:

I. Church Life at home, represented by the several "College Missions" in London.

II. Church Life abroad, represented mainly by the "Cambridge Mission to Delhi."

III. Church Life at Cambridge itself, represented by the recently erected "Henry Martyn Memorial Hall."

Such a triple development of the subject is necessary to its completeness.

I. The establishment of missions in the Metropolis, supported by individual Colleges, is a distinct recognition, on the part of the University, of that missionary spirit of Christianity, which is its very essence, as well as its due sense of the duty and privilege of imparting to others the spiritual blessings we ourselves enjoy.

At the present time, six such missions are in full working order. St. John's College led the way in 1884 by starting a mission in the parish of St. John's, Walworth. The original impulse, which has been quickly followed by other Colleges, was given by a sermon in St. John's College Chapel in Lent, 1883, by Mr. Allen Whitworth, one of the Fellows, at that time Vicar of St. John's, Hammersmith, but now Vicar of All Saints, Margaret Street. Clare followed in 1885 with a mission in All Saints, Rotherhithe; and Pembroke in All Saints, Newington Butts; Trinity, 1886, in St. George's, Camberwell; another mission to the needy parishes in the South of London was started by Corpus, in Christ Church, Camberwell, in 1887; while, more recently still, a further mission is being organised by Caius.

II. Closely allied with this branch of the subject, is the action of Cambridge in regard to foreign missions. They obtained its earnest sympathy fully ten years ago. In this case, the impetus was given by Professor Westcott, in a sermon preached in Advent, 1872, before the University of Cambridge, in which, while pleading for a special effort on the part of Cambridge for a mission to India, he made the following stirring appeal:

The conversion of Asia is the last and greatest problem which has been reserved for the Church of Christ. It is through India that the East can be approached. It is to England that the evangelizing of India has been entrusted by the providence of God. It is by the concentration

of all that is ripest in thought, of all that is wisest in counsel, of all that is intensest in devotion, of all that is purest in self-sacrifice, that the work must be achieved. Can we, then, fail to see what is required of us? Can we fail to recognise what we have to give? However unworthy I am to plead such a cause, I must speak of the fulness of my heart. I must ask, not less through the love which I bear to Cambridge, than through the sense which I have of the office of England, for your thoughts, for your offerings, for your prayers, in furtherance of such a plan as I have indicated.

How entirely such an appeal found an echo in the Christian conscience of Cambridge, let the story of the "Cambridge Mission to Delhi" answer. Four years later, in February, 1876, Dr. Westcott's words bore their first-fruits in two papers, read by the Rev. T. V. French (since then Bishop of Lahore), and the Rev. E. Bickersteth, now Bishop in Japan, before the "Cambridge University Church Society," and the "Cambridge Graduates' Mission Aid Society," respectively. In 1877, the scheme was consolidated, and, in connection with the Society for the Propagation of the Gospel, Mr. Bickersteth, of Pembroke,¹ and Mr. Murray, now Vice-Principal of Wells Theological College, joined Mr. Winter, at Delhi. A succession of graduates, since that time, has never been wanting to maintain the work so auspiciously begun. Details of this work cannot, of course, be given here, but they can be found in the very interesting Annual Reports of the Mission, supplied by the home committee.

In recording this latest enterprise on the part of Cambridge as a corporate act in regard to foreign missions, representing the entire University, we are not unmindful of the share she took in the year 1861, when the "Universities' Mission to Central Africa" was taken in hand as a permanent memorial to Bishop Mackenzie. No words can place in too strong a light the heroic devotion of those who have so successfully carried on this noble work in the face of a deadly climate. As one after another have succumbed to its fatal influence, others have fearlessly stepped into their place. Indeed, the history of these two missions has a very distinct and lasting value, as indicating the latest and most intellectual offering on the part of Cambridge University to the great cause of Christianity. They are efforts, voluntarily made, which must have an abiding effect on succeeding generations, as well as a present benefit, when they read how Cambridge gave the best of her sons to the best of all work.

III. The erection of the "Henry Martyn Memorial Hall," quite recently opened, is, perhaps, the most direct witness to the reality of the religious life in Cambridge itself at the present day, and may well claim to be the most important addition

¹ Now Bishop of Japan.

to the institutions within the University for many years. It is not only a memorial to the departed, and an evidence of the veneration in which Henry Martyn is held—showing, by the way, how the influence of a good and holy worker for God lives long after him—but it is also a proof that his spirit still survives and largely dominates the religious atmosphere of Cambridge at the present time. It seems like the embodiment of the devotional instincts of the University, focusing, as it were, its manifold spiritual agencies to a common centre.

The scheme originated with the Rev. John Barton, Vicar of Holy Trinity, who took advantage of the centenary of Henry Martyn's birth, six years ago, to propose the erection of a Hall in Cambridge, which should serve the double purpose of perpetuating the memory of his saintly life, and, at the same time, afford a local habitation for the meetings of the University Church Missionary Union and the numerous other religious societies which have greatly increased of late, both in numbers and influence. Such a proposal, offering such practical advantages, met at once with the hearty support it deserved. A difficulty was at first experienced in procuring a suitable site; but an excellent one was eventually secured, very appropriately adjoining Holy Trinity Church. The cost of the site alone was £2,960; but the committee—which included eight Bishops, besides the Archbishop of Canterbury, two Deans, several Heads of Colleges, all the Divinity Professors, and many other distinguished Cambridge men—feeling “that, for the purpose they had in view, a central position and a good frontage were indispensable,” the property was purchased, so that the undertaking should, in every way, be worthy of its object. About £4,000 more have been required for the building itself, of which all has been collected, except the small sum of £350. The Hall is situated in Market Street, and includes a spacious Gothic hall capable of seating 175 persons, with committee-rooms attached, besides a library and quarters for a custodian. The lower story will, for the present, be rented as a shop, the “rental of which will, it is hoped, more than cover the interest on the mortgage, and leave a surplus to form a sinking-fund.”

There can be no doubt “that it is far easier now than it was a few years ago for a man to make the most outward profession of religion, without its being regarded (by almost any set) as at all remarkable.” Of this important sign of religious progress, the “Henry Martyn Memorial Hall” is a standing witness.

Some earnest words of the Rev. J. Barton are very much to the same effect. He says:

These are days, the Lord be praised for it, in which meetings of

undergraduates for prayer, Bible study, and religious or missionary addresses, are not only possible, but matters of everyday occurrence; the Church Missionary Union, the Church Society, the University Daily Prayer Meeting, the Inter-University Christian Union, the University District Visiting Society, the Jesus Lane Sunday-school Teachers' Association, all have their regular meetings, some daily, some weekly or fortnightly, or at least frequent intervals, but all numerous attended.

Some reference to these various societies, naturally very brief, may appropriately close this section of our subject.

(a) Jesus Lane Sunday-school Teachers' Association was founded in 1827, by some undergraduates of Queen's College, and has now a widespread and important organization. In 1877, as a Jubilee memorial, "The Albert Institute" was built, as a youth's club; it has now 200 members. In 1867 a branch of the school was opened for the choristers of the various College chapels; about 120 boys now attend. Of late years, also, gatherings for the elder choristers, numbering about 50, have been held on Sunday evenings. Total number of teachers, 100; of children, 550. There is a terminal prayer-meeting, and also a terminal celebration of the Holy Communion in St. Benet's Church.

(b) Cambridge University District Visiting Society, founded 1833, has drawn together a number of men, who, under the general superintendence of the clergy, work systematically in the parishes of St. Giles, St. Matthew, and Holy Trinity.

(c) Cambridge University Prayer Union, founded 1848, with a membership of 68; it has risen in 1887 to 1,575. Its object is combined intercession and thanksgiving, subjects for which are circulated in quarterly papers. The subjects have included—the Church Universal; the University and Colleges of Cambridge; the C.U. Prayer-Union and kindred Unions; the Church at home; the Church abroad; the Extension and Success of the Christian Church; Religious Education.

(d) Cambridge University Church Missionary Union, founded 1858, in connection with the C.M.S., to promote increased interest in missions, and intercession on behalf of them. There are weekly meetings in term time, consisting of prayer, and an address by some invited speaker, on some special missionary subject; also an annual service of intercession for Foreign Missions on the eve of St. Andrew.

(e) Cambridge University Church Society has for its object the promotion of a spirit of sympathy among all communicant members of the Church of England. Professor Westcott reminded the Church Congress at Leeds, in 1872, how he had seen, within the last two years, "a large body of the younger men among us, including many of the highest University distinctions, unite themselves in a society on the basis of communion with the Church of England, with the twofold

object, to quote their own words, of 'increasing the number of devoted and duly prepared workers in the cause of Christ, both clerical and lay, who go forth from the University,' and 'of promoting unity within the Church of England, to the extent of their opportunities.' The means by which this is sought to be accomplished, include (i.) weekly devotional meetings, with an address; (ii.) fortnightly meetings, when a paper is read on some subject connected with theological thought, or practical Christian work. Recent papers have comprised the following subjects: (a) The Unity of Christendom; (β) Apostolical Succession; (γ) Our several Christianities. (iii.) A terminal service, with a sermon by a special preacher; (iv.) an annual celebration of the Holy Communion.

Other meetings of a less formal but no less real kind are of such frequent occurrence, that it must suffice merely to mention them categorically.

(f) *Bible and Prayer Meetings* are held in almost every College; *Evangelistic Services* are held on Sunday evenings by undergraduates for undergraduates in the Alexandra Hall, which have a wide influence and attract great numbers; *Sunday Evening Essay Society*, at Trinity, Jesus, and Pembroke Colleges, including Nonconformists and Romanists, which illustrates the sympathetic spirit of Cambridge at the present time; *Social Purity Society*; *Church of England Temperance Society*; *The Confraternity of the Holy Trinity*, founded in 1857 by the late Mr. George Williams, to combine the study of Divinity with some practical work of a religious or charitable nature—work among fallen women, tramps, coprolite diggers, and the like.

Among other hopeful signs may be named, an increase of early celebrations of Holy Communion in the College chapels—with a weekly service of preparation, usually on Friday—and choral services; prayer-meetings for medical students in the interval between the hours at which the dissecting-room is open; and the fact that many athletic men are zealous Christians, and that numbers of "Blues" have entered at Ridley Hall.

While these things are so—while young men are found, as they are found, to unite for religious and devotional work of such varied character, to deepen their own spiritual life, to confess Christ, not of ostentation, but of set purpose, humbly yet openly before their fellows, and to work for His Church—there is no need to fear that the old religious spirit of Cambridge will fail.

A brief reference to what may be termed University action in the direction of the subject of this paper, must bring it to a close. Selwyn College, opened 1882; Ridley Hall, opened

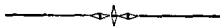
1881; the Clergy Training School, opened 1881—all three designed for distinctly religious purposes; the inauguration of the Preliminary Theological Examination, preparatory to ordination; the recent Lectures on Church Doctrine in Great St. Mary's; the founding of Ely Theological College; the new Divinity Schools (1879)—all point in the same direction.

This paper cannot be more fittingly closed than in the words of Professor Westcott—taken from his “Religious Office of the Universities,” already quoted at the commencement:—

And, to rise to the highest region of life and thought, no student of theology who has been allowed to work at Cambridge, in these later days, will refuse to acknowledge, with gratitude, the increasing opportunities which are afforded there, for realizing the power of that final synthesis of thought and experience and faith which is slowly unfolded through the ages, and yet summed up for us for ever, in the facts of our historic creed.

And in a letter to the present writer, the same author says, referring to the above-mentioned work: “Every hope which I expressed in it, has been, I think I may say, even more than realized in the fourteen or fifteen years which have passed since the papers were written.”

DONALD J. MACKEY.



ART. V.—RECENT ATTACKS ON THE MOABITE STONE.

THE story of the discovery of the Moabite Stone has often been told, but it will bear repeating.

In the summer of 1868 the Rev. F. A. Klein, then a missionary at Jerusalem, made an expedition through the district on the eastern side of the Jordan. He passed through Gilead, and continuing his journey southward, crossed the Jabbok and entered the land of Moab. The wild, lawless character of the natives makes a tour in that land dangerous, and Mr. Klein therefore took with him a native chief, named Zattam, who acted as guide and protector. The party met with no opposition from the tribes through which they passed, and on August 19 arrived at an encampment of the Beni Hamîdé, about three miles north of the river Arnon. The roving Arabs had spread their tents about ten minutes' walk from the ruins of Dhibân, the ancient Dibon of the Bible, and in a friendly way received Zattam and his friends.

Carpets and cushions were spread in the tents of the shiekh, and coffee was prepared with all the ceremonial of Bedouin etiquette. Before the