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THE
CHURCHMAN

MARCH, 1897.

ART. I.—THE NATIONAL SOCIETY.

IT is impossible in the short space at my disposal to give an exhaustive account of this Society, towards which at the present moment so much attention is being turned, and which has before it so difficult and so important a work. The Dean of St. Paul's, in his lately published work on "Elementary Education," has so ably and exhaustively traversed the whole rise and progress of the educational work with which the Society is concerned, that it is quite unnecessary for me to attempt a similar task. I purpose the far humbler object of seeking to interest your readers in a few points of the Society's history which are, comparatively speaking, unknown.

The work of the S.P.C.K., from its foundation in the year 1698; the heroic labours of Griffith Jones, Rector of Llandowror, in 1730; the subsequent efforts of Robert Raikes and others had prepared the ground, and in 1806 Dr. Bell opened his first parochial school at Gower's Walk, Whitechapel. There were many other schools, no doubt, in various parts of the country, but this school, which we are glad to say still exists, has probably the honour of claiming to be the first school of a new system which developed into one rightly called "national." Earnest men were urging Churchmen to take action, and on June 10, 1810, Dr. Bathurst, Bishop of Norwich, preaching at St. Paul's, scandalized his hearers by telling them that two-thirds of the children of the labouring poor were growing up without any religious teaching worth consideration. In the following year Dr. Herbert Marsh, the Margaret Professor of Divinity at Cambridge, said much the same thing, and urged upon his hearers the duty of combined and systematic action. These two sermons were probably the immediate cause of the foundation of the National Schools,

and on October 13, 1811, we find the said Dr. Marsh writing to Joshua Watson, a well-known London layman, proposing that "We should dine together in a private room of some coffee-house, and that Mr. Bowles and Mr. Norris be of the party. In this interior cabinet we can arrange the propositions which are to be brought forward at the cabinet council." John Bowles and the Rev. H. H. Norris were both intimate friends of Joshua Watson, the former being a Surrey magistrate and the latter Rector of Hackney.

Then, as now, Englishmen could do nothing without a dinner, but we much regret that no record exists of this most important dinner, which seems to have taken place on Tuesday, October 15, for on the following Wednesday, October 16, the Archbishop (Manners Sutton) of Canterbury presided at a meeting at Bartlett's Buildings, when the National Society was formed. The committee met again on the two following days, under the presidency of the Bishop (Randolph) of London, and on October 21 at St. Mary le Bow, again under the presidency of the Archbishop, when the "rules and the regulations for the constitution and government of the Society were approved." During the formation of the Society the Rev. H. H. Norris was "acting secretary," but the general committee at its first meeting, held on December 3, 1821, at St. Martin's Library, elected Joshua Watson treasurer, and the Rev. T. T. Walmesley, Rector of St. Martin's, Ludgate, secretary of the Society.

The committee at once endeavoured to find a site in Westminster for a central school, but were unable to do so, and had to content themselves with a brewery in Baldwin's Gardens, Gray's Inn Lane, which was converted into a school for 1,000 children, together with rooms for the officers of the Society. Whilst this conversion was taking place, a temporary school was opened at No. 45, Holborn.

Such was the birth of the Society, which quietly and unobtrusively developed itself, each year helping to bring new schools into existence, and each year striving to do its work through diocesan boards of education. The National Society has the satisfaction of knowing that the committee, whilst always willing to act as the central education society, has always encouraged diocesan efforts.

In 1815 the Society experienced its first attack of impecuniosity, which has unfortunately since become normal. There seems to have been in all times a fixed resolution with the committee to hoard nothing, but to spend, with as few office expenses as possible, all that came in. We consequently find that Archbishops have from the very first been importuned to make special appeals to the generosity of the

public. The first appeal in 1815 was stopped in its infancy, because "the news of the most glorious but sanguinary battle of Waterloo reached this country, and brought with it a claim to British gratitude, with the operation of which the committee were unwilling to interfere by any competition for the public bounty."

In 1816 a most important return was secured from fourteen dioceses, which proved that Bishop Bathurst's statement in 1810 was not exaggerated. It is so important, as evidencing the then state of the country so far as education was concerned at this period, that we give it in full :

| Diocese of | Parishes. | Parishes which have made no Return. | Parishes which have neither Sunday nor Day Schools. | Parishes which have National Schools. | Schools partially on National Plan. | Obstacles to the Adoption of the National System. | | How the Schools are Supported. | | Parishes now United, 1816. |
|-------------|-----------|-------------------------------------|---|---------------------------------------|-------------------------------------|---|----------------|--------------------------------|----------------|----------------------------|
| | | | | | | Inability, Age, or Prejudice of the Teacher. | Want of Funds. | Endowments. | Subscriptions. | |
| York - | 576 | | 66 | 37 | 46 | 56 | 111 | 98 | 204 | 19 |
| London - | 557 | 106 | 72 | 81 | 6 | 2 | 10 | | | 170 |
| Durham - | 85 | | 25 | 4 | 6 | 12 | | 34 | 6 | 21 |
| St. Asaph - | 109 | 9 | 24 | 6 | 8 | 1 | 29 | 17 | 31 | 4 |
| Bangor - | 162 | | 69 | 3 | | 5 | 49 | 12 | 42 | 2 |
| Bristol - | 168 | | 40 | 55 | 12 | 18 | 12 | 11 | 59 | 88 |
| Carlisle - | 130 | | 24 | 5 | 8 | 9 | 22 | 30 | 20 | 1 |
| Chester - | 361 | | 27 | 78 | 4 | 12 | 29 | 51 | 145 | 54 |
| Exeter - | 339 | | 31 | 33 | 19 | 39 | 51 | 30 | 103 | 65 |
| Llandaff - | 152 | | 78 | 5 | 4 | 6 | 6 | 5 | 14 | 7 |
| Lichfield - | 408 | | 31 | 37 | 55 | 31 | 54 | 72 | 213 | 36 |
| Oxford - | 229 | | 35 | 18 | 21 | 12 | 38 | 40 | 96 | 12 |
| Salisbury - | 384 | 89 | 40 | 20 | 46 | 22 | 46 | 26 | 143 | 11 |
| Worcester | 134 | 122 | 13 | 9 | 6 | 10 | 7 | 35 | 32 | 3 |
| | 2,818 | 326 | 575 | 391 | 238 | 235 | 464 | 461 | 1,108 | 493 |

It will be seen from the foregoing returns, that even after the National Society had been at work for four years, and things were beyond doubt better than they had been, 23 per cent. of the parishes making returns were not ashamed to own that neither on the Sunday nor the weekday was any attempt being made to teach the children anything. But each subsequent year's report shows an advance, and in 1833 the number of parishes in union with the Society had risen to 3,150. In this same year the secretary of the Society, the Rev. J. C. Wigram, afterwards Lord Bishop of Rochester, announced in his report the meeting of the Society for the first time in the new offices at Westminster, which from that time have been the headquarters of the Society.

In the year 1833 Government made its first grant for the education of the people, £20,000 being granted "in aid of

private subscriptions for the erection of schools for the education of the children of the poorer classes in Great Britain." The National Society and the British and Foreign School Society were made the means of distributing these annual grants. The 1834 report of the Society tells us that out of the £40,000 available for the two years 1833 and 1834, the Society asked for £38,436, but only got £11,187.

In the year 1840 the report of the Society describes what the committee considered "an unexpected and unhappy change," namely, the formation, during the preceding year, of the Education Department, through which henceforth all grants to schools were to be administered. It is somewhat curious to read in the same report that "To the inspection by a State officer thus insisted on the clergy and managers were decidedly averse, on grounds not only of expediency, but of principle." It was obvious to all concerned that the period was one of grave anxiety, and that the task of reconciling the managers of Church schools to what was inevitable, and at the same time preserving their position, was one which required both tact and courage. Fortunately, in the Rev. John Sinclair, then elected secretary, the Society obtained the services of a man whose knowledge of the world, combined with great strength of character, enabled him to steer the Society through troublous controversies.

The Education Department was yearly increasing in power, and the schools were yearly becoming more dependent upon the aid given by the State; this, notwithstanding the enormous sacrifices which Churchmen were continuously making. Mr. Sinclair's retirement from the secretaryship after four years' service, on his appointment to the important Vicarage of Kensington, coincided with the retirement of Joshua Watson from the treasurership, after thirty-two years' "most zealous and efficient services to the Society"; and Mr. Sinclair was forthwith appointed treasurer in his place, and shortly afterwards became Archdeacon of Middlesex. For thirty years Archdeacon Sinclair wisely conducted the work of keeping Church schools up to the constantly increasing requirements of the Education Department. The four training colleges of St. Mark's, Chelsea; St. John's, Battersea; St. Ursula, Whitelands; and Carmarthen, which are the property of the Society; and the Central Depository at Westminster, are all monuments of his energy and wisdom, and the position which Church schools were able to take in 1870 was quietly and unobtrusively secured for them by his patience and his refusal to be discouraged, however great the difficulties, which were constantly presenting themselves.

When Archdeacon Sinclair retired in 1870 the position

occupied by the Church was undoubtedly strong. Churchmen had, since the foundation of the National Society, spent £15,149,938 on their schools and training colleges, and had provided accommodation for 1,365,080 children, of whom 844,334 were in average attendance. But the very strength of the position courted the attack, and when the Education Act of 1870 was brought forward there were not wanting those who despaired of the Church being able to hold her own in educational matters. It was then that the National Society needed a treasurer who would have real courage, and who, avoiding untenable positions, would never willingly surrender any principle which it was the duty of Churchmen to maintain. In Canon Gregory, now Dean of St. Paul's, the standing committee secured such a leader.

The immediate work of the National Society in 1870 was to secure, within the very short space of time allowed by the Act, sufficient accommodation for all Church children requiring it, even though there were as yet no means of compelling such children to attend.

In introducing the Bill, Mr. Forster roughly computed the deficiency of accommodation at 1,500,000, and directly appealed to voluntary managers to supply this deficiency. To the question which he asks, "How can we cover the country with good schools?" he himself supplies the answer in the following terms: "There must be, consistently with the attainment of our object, the least possible expenditure of public money, the utmost endeavour not to injure existing and efficient schools, and the most careful absence of all encouragement to parents to neglect their children. Our object is to complete *the present voluntary system*, to fill up gaps, sparing the public money where it can be done without; procuring as much as we can the assistance of the parents, and welcoming as much as we rightly can the co-operation and aid of those benevolent men who desire to assist their neighbours."

To this invitation the National Society replied without one minute's delay, and meetings were organized and held in every part of England and Wales to procure money for the work of bringing up Church Schools, both as regards accommodation and efficiency, to the required standard. The laity and clergy alike came forward with munificent donations and subscriptions, and it is no exaggeration to say that within about five years upon buildings alone Churchmen had sunk two millions of pounds. It should not be forgotten that this and subsequent expenditure was made upon the faith that the distinct assurances given from both sides of the House of Commons, that voluntary schools were an integral part in the educational system of the nation, would not be set aside. The

repudiation of the National Debt would, morally speaking, not be more excusable than the failure at any time to recognise the money sunk by Churchmen upon their schools. It will be convenient here to note the total expenditure of the Church during the existence of the National Society upon elementary education, separating the period before 1870 from the subsequent years :

| | | | |
|-----------------------------------|---|---|-------------|
| From 1811 to 1870 Churchmen spent | - | - | £15,149,938 |
| Since 1870 they have spent | - | - | £23,840,080 |
| Making a total expenditure of | - | - | £38,990,018 |

As regards accommodation and average attendance, the following facts are also most deserving of attention :

| | Year ending August 31, 1870. | Year ending August 31, 1895. | Increase. |
|--|---------------------------------|---------------------------------|-----------|
| Accommodation in } Church Schools } | 1,365,080 | 2,702,270 | 1,337,190 |
| Average Attendance | 844,334 | 1,850,545 | 1,006,211 |

There are no signs of defeat. On the contrary, Church schools are at the present moment in a stronger position than they have ever occupied before.

Immediately after the passing of the 1870 Act it became the duty of the National Society to consider what should be done with respect to the religious examination of the schools. Up to 1870 the Government Inspector examined in religious as well as secular subjects, and those of us who are old enough will remember with pleasure the earnest interest taken in this by our best inspectors, and the reluctance with which they abandoned that portion of their work. Able as were most of the volunteer diocesan inspectors, it became necessary now to organize their work, and the National Society was prompt to secure that in every diocese at least one competent paid inspector should give his whole attention to the work.

The Society also undertook, in 1875, the entire expense of the religious inspection and examination connected with the training colleges. The importance and magnitude of this work, which is increasing every year, is hardly realized as it ought to be.

Prebendary Reynolds, one of our most competent educational experts, visits annually every Church training college, and reports most fully, not merely on the proficiency of the students in their religious examination, but also as to the whole condition of the college. Liberal grants are made every year by the Society to almost every training college, and the Society rightly desires to satisfy itself that in all matters the students are well cared for.

The actual work of examination is conducted by a Board,

composed of representatives of the two Archbishops—the National Society and the principals of Church training colleges. About 36,000 examination papers are annually distributed from the office of the Society, the examination centres arranged for, the papers again received from the centres where they are worked, divided amongst competent examiners whose marks, when received, are tabulated, and the candidates arranged in classes.

In 1876, mainly through the exertions of the present Earl of Harrowby, who is still a valued member of the National Society's Standing Committee, a supplementary Education Act was passed, which has been the means of saving many Church schools. From our point of view, its most important provision was the introduction of the principle which has since been extended—that schools serving small populations should receive special grants. A large number of village schools were, under this principle, placed upon a firm basis, which has enabled them successfully to hold their own against a School Board. The Bill also contained a clause for the "dissolution of School Boards under certain circumstances," which may, we hope, be further extended in some future Bill.

During the past ten years, commencing in 1886 with the Royal Commission on Education appointed in that year, various efforts have been made, directly or indirectly, through the National Society, to redress the increasing difficulties under which Voluntary Schools are suffering, and in spite of which they are continuing to prosper and advance. Public opinion is beginning to realize the vitality of a system which lives and grows in spite of the most serious discouragements. A fair field and no favour is all that Church Schools ask for, and there is a growing desire in all parts of the country to secure this for them. At the present moment the Education Bill of 1897, which is before the House of Commons, is being most carefully watched by the Society's standing committee, and Churchmen may depend that no opportunity will be lost in securing the best possible terms in the forthcoming legislation. No surrender of our existing rights to teach fully all that the Church teaches is possible; we must keep the appointment and dismissal of teachers in our own hands; but, subject to these leading principles, there are many possible methods under which a substantial and satisfactory settlement of the education question may be arrived at. For this the Society will continue to work with unabated vigour.

But, besides its labours in connection with the political situation, there is a direction in which the work of the Society is annually increasing. To quote the words of the last annual report: "The Society is the great agent of the Church of

England in watching and protecting the interest of Church Schools. School managers obtain from the officers of the Society, free of charge, advice on any points of difficulty which arise in the course of their work. . . . The Society is ready at all times to supervise the drawing up of trust deeds, to give the best legal advice obtainable on the interpretation of trust deeds, and of the now numerous Acts of Parliament which affect school managers; to organize resistance to proposals to divert property held for Church School purposes to other uses; and generally to defend and extend the machinery of the Church for the religious education of the children of the poor."

Immediately below the Society's office in Westminster is the Society's depot for the supply of school books and apparatus at the lowest possible price consistent with good quality. The Society is constantly publishing new books, and keeps ahead of all educational wants. The sales amounted in 1895 to £51,483, but it should be remembered that no profit is sought from these sales, and any surplus that remains after defraying working expenses is applied to the reduction of prices.

It remains only to add that it is much to be desired that Churchmen in all parts of the country should not merely realize what the Society has done, but also what it is doing, and should continue to use it as the servant of the Church for doing God's work amongst the lambs of the flock.

J. S. BROWNRIGG.



ART. II.—PATIENCE, HUMAN AND DIVINE.

A DEVOTIONAL PAPER.

HOW many times in the history of the world has one portion of the history of Job repeated itself! The rich man rejoices in the abundance of his possessions with a happy sense of security, and in the time of his wealth he is piously devoted to the service of God. Then, metaphorically, if not literally, he is given over into the power of Satan, who attacks him with great wrath because he knows that he has but a short time in which to do his worst. Job's troubles come not singly, but in shoals: all the fruits of his labours disappear, all that he loves best is taken from him, nothing seems left to him for which life is worth living. If he looks backward, it is but to realize that "sorrow's crown of sorrow is remembering happier things"; if he looks onward, nothing is before him but black darkness, which hides the very face of God itself.

The health and strength which hitherto had enabled him to bear his griefs with spirit and courage, if not with cheerfulness, these also fail; all the waves and storms of the Almighty go over his head, the ground slips away from beneath his feet, and he sinks down, down into the depths of the cave of despondency, where Giant Despair waits with hungry eyes to clasp him in a cruel embrace.

And then his friends come to console him; and, though they may not have the patience to sit by him in silence for seven days before they begin to speak, as did the comforters of the original Job, yet their forms of consolation have been from time immemorial the same. There is Eliphaz, the man of plain common sense, who comes with his undeniable statements of facts, and declares sorrow to be good for man; Bildad, who reproaches Job bitterly; Zophar, who, after two speeches comparing the righteous with the wicked, seems to despair of Job as a lost case, and relapses into silence; while all three, in the midst of their uncharitable fault-finding, exhort their unfortunate friend to repentance and submission.

The type of man represented by Elihu is perhaps less common. His wrath is kindled against Job and his three friends with judicial impartiality. He recognises both the pride of Job and the injustice of the friends. He justifies the ways of God to Job, and shows how suffering is one of the Almighty's voices to man. And surely we may count Elihu among the harbingers of the Gospel day as we listen to his words:

“He is gracious unto him, and saith,
Deliver him from going down to the pit,
I have found a ransom.”

His condemnation of Job for “multiplying words without knowledge” is afterwards endorsed by the Almighty; and he seems to strike the silence out of which Jehovah speaks when he calls upon Job to “stand still and consider the wondrous works of God.”

So far Job's history may have repeated itself line for line continually. But from this point his story differs from that of the millions whose earthly experiences have been the same as his, while their characters have varied, and the voice of God has spoken to them after another fashion.

Jehovah's answer out of the whirlwind is at first sight perplexing. It is perhaps the exact opposite to the kind of answer we should have expected. The Almighty does not justify Himself and His dealings; He does not confirm Job's protestation of his innocency, neither does He commend Job's time-honoured patience. He does not inform him of the previous interview with Satan which, known so well to us,

was unknown to Job, and the knowledge of which would have comforted him with the assurance that by enduring his sufferings patiently he had vindicated his Master's honour, proving that his Lord could still be trusted and loved even though He took away all earthly blessings; so that now we count Job "blessed which endured." Far from this, Jehovah's answer is rather a return challenge, calculated to humble, and thus perfect to the utmost, the man who, in spite of his integrity, faithfulness and patience, was yet too proud and self-confident in the sight of his Maker and Judge whom he had challenged. Thus Job, who had hitherto only heard of God by the hearing of the ear, was now called upon to see Him in nature, to recognise His power in those works of His which were stronger than man, and His wisdom in those mysteries of nature which man cannot fathom; though the voice also of love was not forgotten, for Job could behold His care for the beasts of the field, and the fowls of the air, and the children of men, for whom He had laid the foundations of the earth. And after God had humbled Job to the dust, then He exalted him, restoring him to more than his former prosperity, on condition only of his interceding for the three friends who had shown him so little mercy.

If, now, we turn to another of the Old Testament saints, we find Elijah under the juniper-tree requesting for himself, like Job, that he might die, though his despair did not, like Job's, spring from loss, but from failure. He had called down fire from heaven to convince the worshippers of Baal, and yet the hearts of all the children of Israel were not turned to the Lord. When Jehovah answered him, it was not in the whirlwind and the storm, the earthquake, or the fire, though all these terrors of God were made to pass before him; but in the still, small voice, which sent him back to his duty, reserving him for a more glorious end than that which he, in his short-sighted impatience, had demanded.

St. James says that in Job "we have seen the end of the Lord, how that the Lord is full of pity, and merciful." Perhaps it may seem to us that the story of Job's restoration to prosperity affords but little consolation to sufferers, since it is very seldom that our losses are restored to us with interest in this world. But is it not when we consider Job as a type of Christ, that we begin to find out the truth hidden in his history, that (as Eliphaz implied to Job) the consolations of God are not small to the soul which patiently waits for Him?

We have said that one part of the history of Job has repeated itself countless times in the lives of men. Let us now see in what respects Job may be taken as a type of the Man of Sorrows.

“Did he whose legacy,” writes Dean Bradley, “to the ages that were to follow was this immortal tale of ‘a Man of Sorrows and acquainted with grief,’ whose friends despised his moans and hid from him their faces—one against whose guiltless head such a sea of troubles seems to roll and break—did he see in him not only the one figure which he drew, but also a personification in him of all the unexplained and mysterious woes of suffering humanity? And did he see something more? Does there stand behind the figure of Job any shadow of all that was most sacred in the present and the future destiny of his own race—made to possess, to inherit, like Job, the bitter fruits of ‘the sins of its youth’? And more still. Have we in these chapters a sister-image to that of the ‘servant of God,’ who, in those later and profounder chapters that bear the name of Isaiah, represents, now the suffering remnant of God’s people, now a form, shrouded and mysterious, but bearing a mould and type that was to find its true fulfilment in One who, centuries later, was to drink the very dregs of the cup of suffering, and through all those sufferings to be infinitely dear to the God by whose gracious will He was afflicted? We ask and ask these questions. And as we ask the interest grows, and we would fain pierce the darkness. . . .”

Job, like Christ, was tempted by Satan, and escaped scatheless; he was deserted by some of his friends, falsely accused by others, and thought himself left alone even by God Himself. He suffered (as did the blind man healed by Christ) that the works of God might be made manifest in him. “But, though he thought himself deserted by God, exclaiming:

“Behold, I go forward, but He is not there;
And backward, but I cannot perceive Him;
On the left hand, when He doth work, but I cannot behold Him:
He hideth Himself on the right hand, that I cannot see Him”—

yet God was with him throughout his trial; and now, looking back from his seat in heaven to his earthly sufferings, might he not say?—

“Thou that hast neither failed me nor forsaken,
Through these hard hours with victory overpriced!
Now that I too of Thy passion have partaken,
For the world’s sake called, elected, sacrificed.
Thou wast alone through Thy redemption vigil,
Thy friends had fled;
The angel at the garden from Thee parted,
And solitude instead,
More than the scourge or cross, O tender-hearted,
Under the crown of thorns bowed down Thy head.
But I, amid the torture, and the taunting,
I have had Thee!

Thy hand was holding my hand fast and faster,
 Thy voice was close to me,
 And glorious eyes said, 'Follow Me, thy Master,
 Smile as I smile thy faithfulness to see.'

But if, after considering the resemblance of Job's story to Christ's, we pass on to compare, or, rather, to contrast, his patience with that of the sinless Sufferer, do we not feel that Job's endurance and submission might better be called rebellion? Job exclaims: "I will speak in the anguish of my spirit; I will complain in the bitterness of my soul!" Christ did not strive or cry, neither did any man hear His voice in the streets. Job cries out: "I am afraid of all my sorrows!" Christ leaves as His best legacy to His dearest friends, His peace and His joy. Job asks in bitter despair: "What is my end, that I should be patient?" Christ, enduring the prospect of infinitely greater and unparalleled suffering, speaks thus: "Now is My soul troubled, and what shall I say? Father, save Me from this hour? But for this cause came I unto this hour. *Father, glorify Thy Name.*"

And this last saying is the keynote of Christ's flawless patience; herein He sets an example greater than Job's to men who through all the ages and to the end of time share Job's sufferings. Some men try experiments for cheating pain and drowning sorrow in the waves of Lethe; and others, like Job, sit down in the dust and endure their sufferings in stoical silence, or lift up their voices to curse the day of their birth. It is reserved for him "who follows in the way that Christ has gone" to prove that optimism and truth are one. Christ's follower will not try to cheat his sorrow or send her away, neither will he look upon her as an enemy which cannot be conquered, and must therefore be endured; for he can say, with a deep and full conviction:

"Come then, Sorrow!
 Sweetest Sorrow!
 Like an own babe I nurse thee on my breast:
 I thought to leave thee
 And deceive thee,
 But now of all the world I love thee best"—

just because sorrow is the friend by whose intervention God may be glorified in him.

To such a sufferer, when Jehovah speaks, what will He say? He will speak to him doubtless in the whirlwind and the storm, in the earthquake and the fire, and through all the multitudinous voices of Nature; but while the listener exclaims, "The voice of the Lord is a glorious voice," he will not be crushed to the dust thereby, because he has no pride to be humbled. When he gazes on Christ, to his mind

“Man and his littleness perish, erased like an error, and cancelled,
Man and his greatness survive, lost in the greatness of God.”

He can exclaim with David: “When I consider . . . the work of Thy fingers, what is man that Thou art mindful of him?” but when he adds “that thou *visitest* him,” he remembers that Christ has visited man to make him great by sharing his humanity; that God has become man to restore him to the image of God, and has been “touched with the feeling of our infirmities,” and “made perfect through suffering,” that He might “crown us with glory and honour.”

When Job was restored to happiness from suffering, it was for himself alone, and his reward was an earthly one. When Christ had been humbled, and then exalted, and given “the Name which is above every name,” the reward was not for Himself alone, but He shares it with His followers; He was consoled that He might console us, just as He tells us to “comfort others through the comfort wherewith we ourselves are comforted of God.” He has entered into His glory, but it is to prepare a place for us, that we may be with Him where He is, to behold the glory given Him by the Father.

M. C. L.



ART. III.—JOHN WILLIAM KNOTT.

A MEMOIR.

“THE memory of the just is blessed.” The *Calcutta Christian Intelligence* of August, 1870, contained an excellent *In Memoriam* of Mr. Knott from the pen of the Rev. Edward Craig Stuart, then Corresponding Secretary of the C.M.S. at Calcutta, afterwards Bishop of Waiapu, and now C.M.S. missionary in Persia. But this article relates mainly to the incidents connected with Knott's death at Peshawar on June 28, 1870; and it has no date earlier than January 5 of the previous year, when the Committee in Salisbury Square took leave of him and the Rev. Thomas Valpy French, then on the point of proceeding together to the Punjab to establish a training college of native evangelists. In his admirable “Memoir of Bishop French,” lately published, Mr. Binks characterizes Knott as in many ways one of the most remarkable men that ever joined the ranks of the Church Missionary Society. This testimony is emphatically true; and, as the survivor possibly of those who knew him earlier and with closest intimacy, I covet the privilege of placing on record, for our Master's honour and His Church's benefit, a brief notice that will go far to justify it.

Born at Aston, now part of Birmingham, in the year 1822, he received his education at King Edward's School, first under Jeune and then under Prince Lee. Often have I heard him speak with grateful enthusiasm of what he owed to each of those great preceptors. The earliest school register extant, dated July, 1839, gives Knott's name as then fourth in the first class, and followed by six stars indicating the number of prizes he had then gained.

Those of us who can recall the energy and success with which, year after year, Mr. Knott the elder resisted the passing of the Bill for abolishing Church rates, may justly refer in part to a father's training the unflinching obedience to conscience which formed so marked a feature in the character of the son.

Holding a school exhibition, Knott commenced his Oxford career by entering in Wadham College in May, 1840. In 1842 he gained the Lusby scholarship—one of the most coveted distinctions at that date—which involved his migrating to Magdalen Hall. He proceeded B.A. in Easter Term, 1844, having obtained a second class from the classical examiners. Later in that year he was elected Fellow of Brasenose, and subsequently filled the office of Junior Proctor. On his ordination at Christmas, 1845, he was licensed to the curacy of St. Paul's, in Oxford, but did not seek the higher order till May, 1850.

Early in his University career Knott adopted the theological system of the Tractarian party, and with the thoroughness that distinguished him did what was in his power to promote Dr. Pusey's teaching. I remember his telling me how at Wadham it was his habit to throw High Church tracts in at the open windows of undergraduates whose rooms were on the ground floor, as opportunity offered. This was stopped by Dr. Symons, the Warden, sending for him and threatening to remove his name from the college books if the practice were continued. And yet it was now that, by a signally gracious influence, the Chief Shepherd began to mould and fashion our brother's heart for eventually becoming the "chosen vessel" of his later years. The Rev. John Tucker, then Fellow of Christ Church College and Corresponding Secretary of the C.M.S. at Madras, delivered an address in Wadham College Hall on the high duty of carrying or sending the Gospel to the heathen. Knott has told me how he went back to his rooms from the solemn appeal, fell upon his knees, and then and there devoted his future life to a personal obedience to his Saviour's latest command. This vow was never retracted or forgotten. Its fulfilment was impeded by circumstances to which I shall presently refer, and which his conscience felt to have a prior

claim. The time was not yet. Meanwhile, his attachment to sacerdotal dogma, largely fostered by a growing friendship with Dr. Pusey, became more developed. The complete confidence reposed in him by the latter was made apparent when in 1851 Pusey presented him to his lately erected church of St. Saviour's, Leeds!

In 1850, and during the first half of the next year, he was Chaplain at the Woodard School at Shoreham. It was consistent with the scrupulous tenderness of conscience which marked him to the end of life that his establishment in the faith of the Gospel was a matter of very gradual growth. The "effectual working" of the grace of God is as various, and His wisdom in preparing hearts for their coming service as manifold, as those hearts are naturally diverse. Knott once wrote to me: "Mr. Woodard helped much to emancipate me from Dr. Pusey and Tractarianism. He is not a Jesuit nor a Romanist. His error is in his *very high Churchism*." Later on, in the Holy Spirit's wonder-working sovereignty, Leeds became Knott's spiritual birthplace; and the Rev. Robert Aitken, of Pendeen, who had already made his acquaintance in Oxford, was the principal human agent employed in leading him into the full light and liberty of the Gospel of Christ. The era of his soul's final emancipation was 1854.

With the secessions and troubles that preceded Mr. Knott's vicariate at St. Saviour's I need not sadden my readers. Canon Liddon, in Pusey's Life, has lifted the curtain a little way, but enough to make it intelligible that at the outset his loving spirit had to encounter buffetings from extremists of his own school of thought. And much later in the day, and from quite another quarter, Knott found it needful to defend his doctrine and practice from published animadversions of the Vicar of Leeds.

In a letter to the *Guardian*, dated St. Matthew's Day, 1854, and afterwards published under the title "Justification and Conversion," Mr. Knott wrote:

Dr. Hook knows well how much Mr. Aitken has been enabled by God to do in the conversion of deeply-degraded sinners; that at his recent visit to Leeds he should have brought to experience the love of God many who knew themselves to be sinners, though not degraded outwardly in the eyes of men, is a result at which every good man will rejoice.

In after-life he would refer with thankfulness to the varied effects of the refiner's fire.

On becoming conscious of the fundamental change in religious belief he had undergone, Knott's immediate act was to apprise Dr. Pusey, frankly offering to resign St. Saviour's if the latter, as patron, requested it. What ensued was honourable to both parties. Pusey replied that his conscience

would not allow him to take that step, as the diocesan had placed Knott in charge of souls there; and Knott thereupon felt free to continue, and to regard himself as commissioned by the Church's head to minister to those souls. In continuing in charge, he had laid his account for long and sharp suffering, but was not prepared for the virulence of the opposition to the last offered by a majority of the congregation. Nor was this even confined to their stopping the supplies, and casting the whole cost of public worship and other church expenditure upon his slender purse. Before this paper closes, it will be seen that this grave injustice, eventually necessitating his retirement from St. Saviour's, was one of the two determining causes which compelled him to defer till middle life his offering himself to the C.M.S. Meanwhile, the Lord stood by him, comforting his bruised spirit by granting him fruitage of his ministry, and in particular by the large sympathy of the late Canon Jackson, incumbent of St. Jesus', Leeds, at whose weekly prayer-meeting Knott became a constant attendant. Nor were the countenance and encouragement of two successive Bishops of Ripon wanting. His introduction of an Evangelical Hymnal was bitterly resented, and at length he deemed it his duty to yield to the unequal contest by resigning St. Saviour's at Christmas, 1859.

In July, 1862, I first saw and heard him in the old chapel at Sydenham, where he had become Mr. Stevens' curate in 1861. That during 1860 he was at Birmingham, and temporarily in charge of a parish there, I infer from the following incident which he once related to me. He was informed of the serious illness of a parishioner, notorious in Birmingham by his public harangues, which, garnished with imprecations, denied the existence of God, denounced the Bible as an imposture, and all ministers of religion as conscious parties to the fraud, and assailed the Government of the day, owners of property, and employers of labour, as hateful tyrants. A brutal character tallied with his teaching. That the sick man was a parishioner at once determined Knott's sense of duty, though well aware of the fierceness of the reception he must face. After earnest prayer and mentally summoning all his resolution, he was soon on his way to the house; but on reaching it his courage failed him. Conscience, however, would not tolerate this dereliction of duty. During a night of anguish and confession and appeal for help, it was borne in upon his soul that the matter was not his, but his Lord's, whose honour and not his was involved. The realizing this brought entire calm, and the next morning found him in unruffled repose at the man's door. The wife who opened it conjured him not to go upstairs, for that he would be met by

curses, and, if her husband were able to leave his bed, with fierce maltreatment. From Knott all fear was gone, as he now realized that the conflict was not his, but Christ's. Curses and mad rage reached him from the bed, by which he had taken a seat. Of the torrent of execration to which he had long to listen, the gist was that, if there were a God, He never would permit the inequalities existing in the world—the excessive wealth of the rich, and the grinding poverty of the poor. When the speaker's exhaustion at length brought Knott his opportunity, he gently pointed out to the sufferer his mistake in supposing man's oppression by man to be of God's sanctioning, and told him of a time coming when in His world *all* would be equally happy. A look of surprise came over the man's face, and he demanded authority for these startling assertions. Knott now opened his Bible, and read verses from its last two chapters. Attentive interest showed itself; and when Christ's ambassador rose to go, his faithfulness was rewarded by a request that he would come again. Visits followed daily, and at the end of six weeks the somewhat blasphemous man died rejoicing in Christ his Saviour.

On July 25, 1862, the church built in Roxeth, in the civil parish of Harrow, in memory of the Rev. J. W. Cunningham, was consecrated, and Knott, appointed to it by the trustee patrons, commenced a fruitful ministry, which lasted just four years. With his institution there began for myself, then resident in Harrow, a friendship which soon ripened into the closest intimacy. After this lapse of years, to convey a just idea of his style of preaching is not an easy task. In attempting it, I would say that his sermons were characterized by a simplicity that never betrayed a glimpse even of the vast store of theological learning—patristic, mediæval, and modern—that years of patient study had amassed; by an ardent love for souls, accompanied by a special tenderness towards any of his hearers who might be in danger of imbibing doctrinal error; by a holy jealousy for Evangelical truth and the unadulterated Gospel in its fulness; and by the holy, almost childlike, humility which also marked every hour of his daily life. And yet the congregation felt that they were listening to a master mind. A memory of the days when he was a blind leader of the blind seemed never absent. At times, when his subject touched on any point of Tractarian or Rationalistic error, his voice would suddenly rise, and his very frame seemed to expand in holy indignation at the dishonour done to the truth of God; and then his tones would drop low in tender pity for those who were being misled. In those days the so-called "higher criticism" was only on the horizon, but the fatal teaching of Erskine of Linlathen in

Scotland, and Frederick Maurice in this country, was in full vogue.¹

In June, 1866, his college offered him, and he accepted, the living of East Ham, which yielded a gross income of £1,000 a year. His Harrow parsonage had from the first been the residence of his parents, of whom his father, the survivor, moved with him to the new home, but at an advanced age died there within the month following. At this point in my friend's history the inquiry will no doubt occur to most readers, "But what of the self-consecration to the foreign mission-field, so solemnly registered six-and-twenty years back?" Was not opportunity for its fulfilment now at length afforded? Has interest in missions faded, or was courage lacking, or the brief residue of life deemed an unworthy offering? Not so. There is record of earnest talk, while he was at Leeds, on missionary topics, with Bishop Smith, of Victoria; and in a letter to myself, dated October, 1867, he writes: "I have been reading lately with great delight the lives of David Brainerd and Henry Martyn. I think the last year of the latter which he spent in Persia is wonderfully stimulating and instructive to heart and mind." The truth is that, as already intimated, there were two obstacles to Knott's leaving England earlier than took place, either of which amounted to an absolute prohibition. One, the claim of filial duty, had now been removed. On a sister's death he had become the sole stay of his aged parents. The other impediment was equally conscientious and final. The opposition at St. Saviour's, to which reference has been made, had involved him in a very large indebtedness that still pressed heavily; and he might not quit this country in debt. From what he has told me, my conviction is that he accepted East Ham because its ample revenue would at an early date free him from this embarrassment. By 1868 the borrowed money was repaid, and Knott was at liberty to follow the long-cherished bent of his heart. God's "appointed time" had come, and the vow was to be performed.

The following extracts from the diary of Bishop French, lately given to the public by his biographer, enable us to fix dates with precision:

February 18, 1868.—Went up to London, spending night at Mr. Venn's, and accompanied him to C.M.S. House, Salisbury Square. Sat by dear

¹ A Christian officer, in communicating from India the sad tidings of Knott's death, wrote: "In the pulpit, when speaking of Christ and the glories of the Gospel, his face became radiant, and seemed to beam with love." Some of his Roxeth congregation must still be able to recall this very same impression being produced at times upon their minds.

Knott, who from time to time dropped in my ear some cheering, strengthening word of God's truth.

March 21.—Very remarkably cheering tidings received to-day touching Lahore College: (a) Mr. Knott's acceptance of joint presidency of the College.

Among the farewell meetings that immediately preceded the departure from England of these comrade soldiers and martyrs of the Cross, Mr. Birks makes special mention of one held in Oxford for members of the University on the evening of November 27, 1868, in Knott's own college. One precisely like it Oxford had never before witnessed. To quote from a short record published by Canon Christopher: "The ancient dining-hall of Brasenose was crowded from end to end with University men. . . . None who heard Mr. Knott's address are likely soon to forget the deep humility and true-hearted Christian faithfulness of his allusions to the mistakes of his early ministerial life." The committee of the C.M.S. met on January 5, 1869, to take leave of the two brethren. In acknowledging the instructions read by Mr. Venn, Knott thus referred to his past in words that still live and burn:

The duty of engaging in missionary work is no new thought to me. At certain critical periods of my life the necessity of missionary labour has been present to my mind; but I have been made to pass through a kind of suffering which was desirable for me. I trust that God has now opened the way to further exertion. When I offered myself to the committee for missionary work in India, I felt like Abraham's servant at the well-side, wondering whether the Lord would make his journey prosperous or not. But obstacles have been removed. The way has been smoothed; and I trust I shall be able for some period of time to devote all the power which God gives me to this great work; and I shall rejoice to testify in this way some sense of the special debt I owe to Him for His special favours to me. I feel that I have in a special manner to glorify God for His mercy to me—mercy in bringing me out of serious errors.

And now the narrative of my beloved friend's end, which came so suddenly, must be brief.

At Bombay, where they stayed a week, Mr. French's testimony of his fellow-traveller was: "The world and its requirements do not seem to give Mr. Knott a moment's concern." From Karpachi, under date February 1, 1869, French wrote:

To-night Mr. Knott lectured to about sixty men—a few Christians, but the majority Hindus, Parsees, Mohammedans, who knew something of English, and are more or less interested in the inquiry as to the truths of the Gospel. He was very powerful, almost prophetic, rapt into a kind of unearthly fervour, which thrilled through his audience. I have seldom or never heard a more remarkable specimen of simple Christian oratory, or more burning and piercing words.

By letter, dated April 10, Knott apprized me of his arrival at Lahore. French and he were at Murree in October.

There they parted, French for itineration work, and Knott for Peshawar. In the letter to the C.M.S. committee, written at the end of his first year in India, Knott explained that, as the Lahore Divinity School could not yet be opened, he had, with his colleague's consent, planted himself at Peshawar, as it afforded better opportunities for making progress in Urdu, by working in the schools and talking with Urdu-speaking natives. It also put it in his power to help his brother missionary there, the Rev. T. P. Hughes, under whose roof he eventually resided for more than six months. The latter warned him of the treacherous nature of the Peshawar climate now that the hot weather had set in, and succeeded in persuading him to go to the hills early in June. But just as he was starting the Chaplain of Peshawar fell ill, and Knott felt it to be a call from God that he should take the English Sunday services for him. This he did for the six weeks that remained to him of life. This brought him into daily contact with the men of the English regiments, for whom he conducted a weekly Bible-class and prayer-meeting. Wide as was his Christian influence in the station, it was from the private soldiers that the richest fruits of his labours were gathered. In writing to me, it was of them that he made most mention.

On Tuesday, June 28, 1870, the home-call came. On the previous Sunday he conducted three services for the English troops. Next day, in spite of severe headache, he took the usual Hindustani service for the native Christians in his house. "About 11 o'clock" of the morning following, we are told by Mr. Hughes, "he had a seizure of heat apoplexy, and after about four hours spent in unconsciousness he gently passed away, without any suffering, to be with Christ. At an early hour of the morning following the body was conveyed to the cemetery on a gun-carriage, lent by the officer commanding the Royal Artillery, and carried to the grave by eight soldiers, who were members of his Bible-class. Nearly every officer in the station was present, including the General and Deputy-Commissioner; and upwards of five hundred men of her Majesty's 5th and 38th Regiments obtained leave to attend."

Thus again we are taught that the measure of death to self put into work for Christ will be the measure of its prolificness. Aptly stand the Saviour's words on our brother's monument in Roxeth church: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

Of my own inability worthily to focus the converging rays of Mr. Knott's remarkable character I am conscious. Happily there is available the following *In Memoriam*, furnished to a Leeds journal, from the able pen of Canon Jackson:

Of what Mr. Knott was, whether viewed as a scholar, a theologian, a minister, a missionary, or a private Christian, it would require many words and terms seemingly exaggerated to such as did not personally know him in order to arrive at any correct portraiture. But he was as near an approximation to the saint in Christ Jesus as anyone of modern times. Of his entire devotion to the truth of the Gospel, his extreme conscientiousness, which, while always manifested, yet on three several occasions displayed itself in acts of the most extraordinary self-sacrifice; of his simple child-like deportment, even in his public addresses, covering an amount of learning and continuous study which had won him the highest place at Oxford; of his never-ceasing ardour for the salvation of souls; and of all that made the name of John William Knott a sacred influence to those that ever came within his reach, doubtless the record is an ever-enduring one, both with God and man. Respected, it might almost be said venerated, by both bishops under whose oversight he was placed when in the diocese of Ripon, he occupied a position of the greatest difficulty with so much acceptance, that it is not to be wondered at that his removal from it (which was one of those wonderful instances of deep conscientiousness to which reference has been made) was deemed a calamity alike by his diocesan, his ministerial brethren, and his sorrowing parishioners.

E. P. HATHAWAY.



ART. IV.—RECENT BOOKS ON HEGEL.

- “HEGEL’S LOGIC”: a Critical Exposition. By Dr. W. T. Harris. Chicago: Griggs. 1890.
- “STUDIES IN HEGEL’S PHILOSOPHY OF RELIGION.” By J. Macbride Sterrett, D.D. 1891.
- “HEGEL’S PHILOSOPHY OF MIND”; with Five Introductory Essays. By Wm. Wallace, LL.D. Oxford. 1894.
- “HEGEL’S PHILOSOPHY OF RIGHT.” Translated by S. W. Dyde, M.A., D.Sc. London: Bell and Sons. 1896.
- “STUDIES IN THE HEGELIAN DIALECTIC.” By J. M. E. McTaggart. Cambridge. 1896.

THE past two years have been signally fruitful in translations of, or disquisitions on, the great German philosopher, Hegel. That masterpiece of the world’s philosophic enterprise, the “Logic of Hegel,” was dressed up in English form, and formally presented to an amazed but, we must allow, wholly unconvinced, and, perhaps, unconvinced public, as far back as 1874. True, it was not the first serious attempt to make Hegel speak English; the honour of having essayed this all but impossible feat is wholly due to the energy of a now celebrated Scottish metaphysician, Dr. James Hutchison Stirling, whose brilliant studies, published in 1865 under the somewhat alluring title of “The Secret of Hegel,” may fairly be regarded as “epoch-making” (to adopt a useful phrase from Hegel’s own countrymen). Dr. Stirling’s work laboured

under the defect of a too great originality, both of thought and of expression; the book, too, it must be confessed, was somewhat uncouth in its style; and the learned author was addressing himself to readers who had, most of them, only heard of Hegel to scoff at him, and were quite convinced that he never wrote anything which any sane man could by any possibility comprehend, and that it was a pure waste of time to expend thought and labour upon him. Dr. Hutchison Stirling was a pioneer, largely busied in clearing a path through the dense jungles of our various ignorances and prejudices in matters philosophical; like most pioneers, he cleared a path for others to tread and make known.

As the "Secret of Hegel" cleared the way for an introduction of the Teutonic giant into our insular midst, so Dr. Wallace's admirable and scholarlike translation of Hegel's "Logic" (in 1874) finally forced the attention of a sceptical public towards the serious study of Hegel himself. This book was enriched with a careful introduction of nearly one hundred and fifty pages, with a view to laying bare some of the main veins and arteries of Hegel's philosophy, and in that form sufficed English readers for a space of twenty years. A completely revised and amended edition of this philosophic classic was issued from the Oxford press in 1894, in two volumes. As, in its older shape, it formed the philosophic pabulum for all our younger students in dealing with the highest metaphysical problems, so the work, in its enlarged form, will probably assist in training up another generation of zealous workers in the philosophic field.

The "Logic of Hegel," as it is the most important, so also is it the hardest of Hegelian nuts to crack; consequently the commentaries that have appeared upon this fundamental section of the philosophy are comparatively numerous. Next to Dr. Wallace's volumes, a foremost place must be assigned to Dr. Harris's very subtle exposition. Dr. Harris, in the course of his four hundred pages, has subjected the "Logic" to a searching criticism; and his five chapters dealing with Hegel's "Voyage of Discovery" in the realms of thought are of the deepest importance. His summing up of the dialectic process is pregnant, and deserves quotation here, for most people are still obstinately in the dark as to what that process is:

"The dialectic is no infinite progress, but it brings us to a final category, when a further continuation simply repeats the idea already reached—when further progress is simply going-together-with-itself, that is to say, when itself is its own other, and this explicitly—not implicitly, as has been found in the case of the categories of being and essence. This

thought is seized by Hegel in its fulness, and, if we criticize him for his view of Nature, we must not misunderstand his attitude, and attribute pantheism to him as though he teaches that Nature is a necessary moment of God, instead of being a free creation. . . . Hegel makes out the Absolute to be a *person*—intellect and will in their highest potency."

These words are vitally true, and dispose—one would hope, once for all, were not such hope vain—of the misconstructions of Hegel's highest philosophical endeavour, which, foisted upon the public by ill-informed writers, do duty for a true rendering of his meaning. "God is substance," says Hegel, but no less is He absolute person. Indeed, the object of all Hegel's long toil is simply to vindicate, by the Reason, those concepts of God, Immortality, Soul, already present to intuition. We have no cause to doubt that Hegel spoke with his accustomed sincerity, when he declared himself to be a Christian.¹

Dr. Sterrett's volume of "Studies in Hegel's Philosophy of Religion" is to be warmly commended from the point of view of a religious philosopher—and is not an *irreligious* philosopher (if we really consider the matter) a moral monster by virtue of the very lack of that element which makes philosophy of any true concern to a wise and understanding mind? Let the thoughtful reader put this book side by side with Mr. McTaggart's brilliant and convincing "studies," and endeavour to think himself into the heart of the dialectic and devour its essential content, and his verdict is doubtless assured. Mr. McTaggart's work is difficult to grasp, but it is replete with carefully-considered criticism, and with philosophical dicta admirably and effectively put. There are a few sentences (p. 255, § 229) which I am disposed to reproduce here, because they have a certain bearing on what has just been said about Hegel's position in its religious regard:

"The main practical interest of Hegel's philosophy is to be found in the abstract certainty which the Logic gives us that all reality is rational and righteous, even when we cannot in the least see *how* it is so; and also in the general determination of the nature of true reality, which is a legitimate consequence of the Logic. In other words, when we ask of

¹ "Hegel," says Erdmann ("History of Philosophy," vol. iii., p. 3 [E.T.]), "seeks to restore a positive existence to the theoretical element in religion, and not simply to the story of salvation as related in the Bible, but to the doctrines developed with and in the Church." Hegel describes his logic as an "exposition" of God. To him, God's universe is but the counter-stroke of God's own inner nature, the concrete fulfilment of the ever-present Divine activities (see J. H. Stirling's "Lectures on the Philosophy of Law," pp. 9-15).

what value philosophy is, apart from the value of truth for its own sake, we shall find that it lies more in the domains of religion than in those of science or practice." To put the matter somewhat pointedly, philosophy and religion are identical in their ultimate aims, it being the province of philosophy to demonstrate to the mind those same truths which religion makes known to the heart. And the ethical life, which is the sequel of religion, is the divine spirit as indwelling in self-consciousness, and made manifest in the actuality of the world.

Closely allied with, and indeed springing from, the Logic, are to be found Hegel's "Philosophy of Spirit and his Philosophy of Right. Both of these sections of Hegel's great programme are essential stages in the evolution of spirit. Hence a reading-in of these sections is more or less incumbent on the student who desires to grasp the totality of Hegel's meaning; and, this done, he will advance to the "Philosophy of Religion," the crowning-point of the whole vast edifice. Dr. Wallace's volume, "Philosophy of Mind"—for so he prefers to have it, notwithstanding the claims of "spirit" as the least inadequate rendering of Geist—with its five introductory essays, is of course invaluable; henceforth the book is to be ranged along with the same editor's revised "Logic" on our shelves. Hegel's "Psychology" is an invaluable antidote to much which in these days of Naturalism, Determinism, and anything else that is philosophically futile, passes current for sound sense. It may be useful to quote from Hegel's own introductory words (Wallace, p. 7):

"*The Absolute is mind (spirit)*—this is the supreme definition of the Absolute. To find this definition and to grasp its meaning and burden was, we may say, the ultimate purpose of all philosophy . . . The word "mind" (spirit)—aye, and some glimpse of its meaning—was found at an early period, and the spirituality of God is the lesson of Christianity."

Dr. Dyde has been so singularly self-repressful in his work, confining himself almost wholly to making a translation of his author, and leaving comment aside, that one may easily overlook his real service to modern philosophic studies by the publication of this version of the "Rechtsphilosophie." One is struck by the smoothness and clearness of the rendering, and these virtues of the translator are displayed throughout the book. It is pleasant to be able to lay stress upon the merits of this rendering of one of Hegel's books, as we have been sorely tried in patience of late by a version of the "History of Philosophy" which, if done well, would have been a boon indeed; as it is, the translators have produced a

sorry bungle of a version in the tangles of which the unwary may all too easily lose his way.

One consequence, it may be hoped, will accrue from a study of one or all of the books on Hegel noted at the head of this review. Henceforth it should be impossible for people to aver, with Tennemann, that Hegel's philosophy is a product of empty thinking, revolving upon a pivot of abstraction in a colourless void and divorced from experience and reality. A philosophy which does this sort of thing is no philosophy at all; it is but the merest cobweb-spinning. Now, as to *genuine* philosophy, the very opposite is the case. Hegel's own words surely disclose, if anything, the close connection of his philosophy with the world of reality. "The real world," he says ("Philosophy of Right," E.T., p. xxvi.), "is in earnest with the principles of right and duty, and in the full light of a consciousness of these principles it lives. Philosophy is an inquisition into the rational, and therefore the apprehension of the real and present."

E. H. BLAKENEY.

SANDWICH.



ART. V.—ARCHBISHOP MAGEE.

"THE LIFE OF ARCHBISHOP MAGEE." 2 vols. By John Cotter Macdonnell, D.D. Isbister and Co.

WILLIAM CONNOR MAGEE, Dean of Cork, Bishop of Peterborough, Archbishop of York, the wittiest of all his contemporaries, and the greatest orator of his day, either in the pulpit or in the House of Lords, was born at Cork, December 17, 1821. His father, John Magee, had a church in Drogheda, and died of fever, caught in pastoral visitation, when William was only fifteen. His grandfather, William Magee, was widely respected as Archbishop of Dublin. On his mother's side the boy was Scottish; she was the daughter of John Ker, an incumbent in County Longford.

The official events of his life may be briefly summed up. His career was one of steady and brilliant progress. In 1838 he was scholar of Trinity College, Dublin; obtained the first Archbishop King's prize in 1841; was B.A. in 1842, M.A. and B.D. in 1854, and D.D. in 1860. His first curacy was at St. Thomas's, Dublin, 1844-1846; his next at St. Saviour's, Bath, 1847-1850. He was Minister of the Octagon Chapel, Bath, from 1851-1856; Incumbent of Quebec Chapel, London, for a short time in 1856; Rector of Enniskillen from 1860-1864; Dean of Cork from 1864-1868; Dean of the Chapel

Royal, Dublin, 1866 and 1869; Bishop of Peterborough, 1869-1891: select preacher at Oxford, 1880-1882; Archbishop of York, 1881. He died, a victim to the influenza plague, on May 5, 1891, in his seventieth year.

Of his schooldays, a schoolfellow, Mr. Pilkington, thus writes:

"He never joined in any of our games, but stayed indoors, generally reading French books (with which his father supplied him), especially Molière's comedies. To them he paid devoted attention, and on a wet day repeated hundreds of lines to me and others, always supporting the characters with as much individuality as a regular stage expert. He had a great love for the inside of books, but a mischievous non-appreciation of the outside of them.

"His father used to send him beautifully-bound copies of the most popular books, and when he received them he at once tore off the covers, to make them fit into extemporized pockets, which he had made by cutting the linings of his jackets right across on the inside to the breadth of the book. As these pockets were made on both sides, or, rather, insides, of his jacket, he often looked like a small portable packing-case.

"His power of concentration was most remarkable. In the long winter evenings he would sit up on a desk, with his feet on the form, and there he would pore over some favourite volume, utterly independent of the most violent noises.

"He was a great chess-player for so young a boy. One of the day-boys used to bring a chess-board and men. This was left in Magee's desk until the play-hours, and, if the weather was fine, the two boys adjourned to the lower seat in the dark walk, and fought out their battle without much interruption.

"The one great drawback in his school-life was, there was no boy in the school who was capable of discussing general literature with him in a conversational manner. This want forced him in a great measure into solitary reading, and so left the majority of his schoolfellows quite in the dark as to his great mental capacities."

A lady contemporary gives the following picture of him:

"I knew William Magee as a boy, and a more mischievous boy was never seen. He was most amusing, for he was as full of fun and mischief as he could possibly be. He was passionately fond of fishing, and he used to rise early and go to fish in one or two lakes on my father's property. Years afterwards, when I met him at Bath, he used to enjoy a chat with me about those old times.

"In one of our conversations we happened to speak about charity. He said, 'I shall never forget the best lesson I ever had in my life about charity. It was when my father

was Vicar of St. Peter's, Drogheda. One day I met a little ragged, miserable Roman Catholic child, who was begging for help. Touched by his wretchedness, I made my way to my father's study and told him about the boy, and asked him to give me something for him. Looking up from his books and papers, he said, "Indeed I cannot. I have all our Protestant school-children and our own poor to help, and I really cannot do anything for the lad." However, as I turned crestfallen to the door, he called after me, "Willie, if you like to go without your own dinner, and to give it to the boy, you may; and go ask your mother to find some old things to clothe him in!" Off I went delighted, and gave the lad my dinner. And now, when I hear of large sums given in so-called charity, I think of my father's words, "Willie, if you like to go without your own dinner, you can give it to the lad." "

He had a wonderful memory, and this is how in early days he prepared his sermons:

"Magee's first sermon after his ordination as deacon was preached at St. Thomas's Church. Some of his old College Historical Society friends went down to hear him. They all returned greatly pleased with their 'auditor' in the pulpit. This sermon was carefully written out, but he soon gave up reading from a manuscript. His system for many years was to help the process of thinking out his subject by writing down his thoughts. Then he seldom looked again at what he had written, except for the purpose of making notes of it. He often entirely inverted in these notes the order and arrangement of his subject, but he never either copied or committed to memory any of his written MSS. But it was marvellous how, without doing so, whole sentences and paragraphs were delivered almost verbatim as he had originally written them. After hearing one of his sermons in those days, I asked him for the original manuscript, and found, as I have said, whole paragraphs which seemed to me to be an accurate report of what I had just heard, but the arrangement was different, and he assured me he had never read it over after writing it, though the sentences came in the same form to his lips."

He preached for his friend, John Cotter Macdonnell, the editor of these two volumes of letters, to whom the great majority of them are addressed, in 1846, at Fenagh, County Carlow, on Isa. l. 10, 11. No one who heard that sermon, says the biographer, could doubt that he would be one of the greatest preachers of the day.

He made the same impression at Bath, when his great illness of 1846 and 1847, in spite of a long convalescence in Spain, made it evident that he must not remain in Dublin:

“‘I remember,’ said a lady, ‘hearing his first sermon as a curate at St. Saviour’s. I saw a plain little man mount the pulpit stairs, but directly he opened his mouth he poured forth such a torrent of eloquence that we were all perfectly astounded.’ Another friend remembers the first sermon she heard from him on the words, ‘Curse ye them, saith the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty.’ ‘I came away,’ she said, ‘not thinking in the least of the *man*, but of the *words* he said. I had heard good preaching before, but never such words as these.’”

Mr. Peach, of Bath, says of this period :

“If there was a pulpit habit Dr. Magee scorned and avoided more than any other, it was that of cushion-thumping and anecdote-mongering in the pulpit. His manner as a preacher, from his earliest days at St. Saviour’s to his latest period at the Octagon, was characterized by a gravity, an earnestness, and dignity, from which he never departed. And this character lent a special impressiveness to his eloquence, than which nothing could have been more perfect. His action was wholly in unison with it. With his small Bible poised in his left hand, he would, as each well-balanced sentence fell from his lips, touch the book with the first and second fingers of his right hand, so that it seemed to give additional force to his argument; and when he became impassioned, he would put down the book, lean forward on the pulpit (from which he had banished the cushion), and pour ‘the flood tide of eloquence along.’”

Although very unobtrusive, it did not take long to make him known. In 1859, when minister of the Octagon, Lord Auckland, Bishop of Bath and Wells, made him Prebendary of Wells. After a brief tenure of Quebec Chapel, London, he had a useful experience of four years as Rector of Enniskillen. His influence here amongst the neighbouring clergy was lessened by the fact that he did not support the campaign of the Irish Church Education Society, but preferred Government schools with a conscience clause.

His theological position at this time he thus sets forth to his friend, with reference to a proposed volume of essays :

“In one word, our task would be to attempt to harmonize all that is really true and sound in Evangelicalism with all that is really true and sound both in High and Broad Churchism; and to show the outsiders—the intelligent, thoughtful laity, who are now wearied and disgusted with the parrot-like iteration of stock phrases by narrow-minded ‘Gospel preachers’—that these phrases, in their right place and connection,

involve great truths—truths which can be left out of no system of theology, and which really they themselves unconsciously hold under other forms; and at the same time to show such men that men, mainly Evangelical, and writing from the Evangelical standpoint, can understand and sympathize with their doubts and difficulties, and can do more for them than merely yell them down from the pulpit or in fifth-rate magazine articles and letters in newspapers.

“Again, I know there are moderate and thinking men among the Evangelicals, who are not represented either by the — or the —, who would gladly accept such a setting forth of Evangelicalism without cant, at once broader and deeper than what they get in the ‘Sound Gospel’ tracts and sermons of the day.

“Lastly, I think our aim should be to oppose some correction to the Dissenting leanings of our Evangelical clergy, endeavouring to set out an Evangelical Churchmanship, in which, by the way, the writings of the earlier Evangelicals—Simeon, Venn, and Wesley, too—would largely help us.”

Gratifications now began to encourage him.

“A lecture on Scepticism, delivered before the Young Men’s Christian Association in Dublin, was as great a success as that on Baxter a few years before had been. A great surprise and pleasure was in store for Magee in connection with this lecture. Writing to me on May 24, 1863, he says:

“‘I have just had a letter from Amsterdam to say that the Young Men’s Christian Association there are translating my lecture on Scepticism into Dutch, with a preface by a certain Professor von Ostensee! And so, you see, ‘We, too, are somebody.’”

And in March, 1863, he writes from London after the Prince of Wales’s marriage:

“I preached at St. Paul’s last Sunday evening to nearly 7,000 people!—the largest congregation yet known there. Numbers coming down to see the Danish Prince, who did not attend, and to hear ‘God save the Queen’ sung after the sermon, which was certainly one of the grandest things I have ever heard or witnessed; I say witnessed, for that vast multitude standing up to join in it was a sight to be remembered. Dean Milman told me I was ‘perfectly heard’ by all—a thing I can hardly believe. . . . It is a tremendous effort for mind and body, one of those sermons.”

He had already become conscious that promotion was now not improbable; but he was always pessimistic both as to private and public matters, and his forecasts were seldom correct. Thus, in September, 1863, he writes:

“As for me, my chances of promotion of any degree, never

very great, diminish yearly. I lose English friends by death and absence. I have no Irish friends. Shaftesbury gives the greater appointments, and Carlisle will naturally give the minor ones to his personal and political friends. Shaftesbury dislikes me, and Carlisle neither likes me nor dislikes me, while I have no party at my back to puff me, and am unpopular with the Church Education clergy.

“*Ergo*, I am fixed in Enniskillen for my natural life, and mean chiefly to grow cabbages, also, when the season suits, onions, likewise mangel and turnips!”

Here is his opinion of Archbishop Whately, who was then dying :

“Alas, for the brave old man whose race is so nearly run ! With all his weaknesses and eccentricities, he was a giant among pigmies here. His death is at this crisis ‘a heavy blow and great discouragement’ to the Irish Church. He was a link, and a strong one, between us and England ; and we shall feel the loss of him in the coming struggle.”

Lord Carlisle, the Viceroy of Ireland, had really wished Bishop Fitzgerald, of Killaloe, to succeed Archbishop Whately at Dublin, and Magee to be Bishop of Killaloe. In January, 1864, Lord Carlisle made him Dean of Cork and one of his own chaplains.

Bishop Tait and the Bishop of Bath and Wells wrote as follows :

“FULHAM PALACE, S.W., *January 16, 1864.*

“MY DEAR DR. MAGEE,

“I write to express my congratulations on your announced appointment to the deanery of Cork. I hope the post is such as will be agreeable and suitable.

“Yet I regard it only as a step in the direction of the Bench. Mrs. Tait joins in very kind regards to Mrs. Magee.

“Ever yours truly,

“A. C. LONDON.

“P.S.—I have endeavoured to procure your services for St. Paul’s and Whitehall.”

“THE PALACE, WELLS, *January 16, 1864.*

“MY DEAR DR. MAGEE,

“It was with the greatest pleasure I read this morning of your appointment to the deanery of Cork—the least thing that you could have expected from the Government. But I trust it is only a stepping-stone to something better. I assure you that the appointment gave great satisfaction to

a large party assembled at Cuddesden, amongst whom was the new Archbishop of Dublin.

“I remain, my dear Magee,

“Yours very truly,

“AUCKLAND, BATH AND WELLS.”

In 1864 he made a great speech at the Bristol Church Congress on the question of the Irish Church.

“He was followed by a speaker who had evidently a very tender regard for the Church of Rome, and who said in the course of his remarks that though he had a deep love for his *mother* the Church of England, he had also a great regard for his *grandmother* the Church of Rome. ‘Tell him,’ whispered Magee to me, as I was to speak afterwards, ‘that it is not lawful for a man to marry his grandmother.’”

At the end of the year he writes :

“I have been sorely tantalized by a request from the London C.M.S. to preach their anniversary sermon this year. This is the ‘blue ribbon’ of the Evangelical pulpit, and it would have been an identification of myself with the best of Evangelical Churchmanship, and a kind of *testamur* from them that I should have been glad of. I mean with respect to usefulness among the Evangelicals, who I hear are accusing me in England of deserting them.

“I have had, however, to forego this. But Venn has booked me for 1866.”

In 1866 he was appointed by Lord Kimberley Dean of the Chapel Royal, Dublin Castle, in addition to the Deanery of Cork. The Ministry going out soon afterwards, the new Lord-Lieutenant was Lord (afterwards the Duke of) Abercorn. Here is Magee’s first meeting with “Old Splendid,” as his friends always called him :

“And now for a really good joke. The A.D.C. told me his Excellency was out in the grounds, but he would bring me to Lord Hamilton. He brought me into the study, and after I waited there a little he came, a young, slight-looking, handsome man, apparently thirty-five, or it might be forty years of age, ‘who was happy to make my acquaintance,’ and with whom I shook hands very affably, and then sat down and chatted over my business very familiarly and pleasantly, and rather confidentially. I took my leave and told my wife when I came back how pleased I was to meet such a very agreeable and gentlemanlike official as Lord Hamilton seemed to be. Presently I go over to do ‘flunky’ at the reception. I form up in the hall, with the other head servants; up drives a carriage and out steps Lord Hamilton! Very odd, say I; where is Lord Abercorn? On we go to the council-room, and

again my friend Lord Hamilton comes forward to make his declaration that he does not believe in Transubstantiation and has no particular respect for the B.V.M. This was past a joke! My Lord Hamilton was the Marquis of Abercorn, and I had paid him the compliment of mistaking him for his eldest son! If I had been the most subtle of courtiers I could not have made a better hit."

He was now one of the foremost men in the Irish Church.

"The certain information," writes Canon Macdonnell, "that he was marked out to succeed to the Bishopric of Meath, and that, if the Ministry had stayed in for three weeks longer, or if the aged Bishop Singer had died three weeks earlier, he would have been the bishop was naturally trying; and the trial was unintentionally aggravated by his friends, who could not help expressing their disappointment, and so rather irritating the sore they wished to heal. The very unusual occurrence took place of three vacancies among the twelve Irish Sees in the one year 1866. Magee felt that it was only the natural course of things when Dr. Graves, a man of great learning, who had for a long time been Dean of the Chapel Royal and the personal friend and adviser of more than one Lord Lieutenant, was nominated to fill the first vacancy, that of Limerick. But when his appointment to one of the two Sees (Meath and Tuam) which fell vacant very soon after was stopped by the sudden change of Ministry, he felt the disappointment acutely, though he seldom said a word on the subject even to his most intimate friends. . . . He little thought what a revolution in his life and prospects was to take place two years later, and how much the vicissitudes of his life and his incessant occupations of various kinds were acting as a discipline and preparation for higher duties."

The year 1866 was also marked by great sermons at Armagh Cathedral, at the reopening of St. Andrew's Church, Dublin, and at Scarborough, as well as by a magnificent address on Dogmatic Teaching from the Pulpit, at the York Church Congress, following his friend the Dean of Emly, now Primate Alexander of Armagh.

He did not wish to be thought a party man :

"I have just refused going to a meeting of 'Evangelical' clergy at Southport, to give an address on the Church of England doctrine of the Sacraments.

"Oh my! if I had gone and said my say, in how many little pieces should I have been sent home to my sorrowing wife and bereaved orphans!

"I have also declined lecturing on Ritualism in London for the National Club. I fear to the end of my days I shall be reckoned amongst the Evangelicals; why, I cannot imagine."

In 1867 the question of the Irish Church Establishment became burning, and this was Magee's candid view of the situation :

"I did say that it is very much in the position of a Colonial Church, and so I think it is, and always has been, and will be, spite of all Dr. Lee and Stopford may take out of old records to prove that ecclesiastically we are the National Church of Ireland. It is the simple fact that the Irish Established Church never has been since the Reformation, or, indeed, for long before it, the Church of the nation.

"It has been all along the Church of the pale and the Church of the Anglo-Celtic colony in Ireland.

"Outside that pale lay, and lies still, the Celtic population. To that population the Irish Church Established ought to have been missionary. It was not.

"It remained the Church of the English colony in Ireland ; and it is that, and nothing else, at this moment.

"It is mere folly to talk of it, or to try to defend it, as *de facto* the Church of the Irish nation. As the Church of the Anglo-Celtic colony in Ireland, paid as it is by *these colonists* almost exclusively, and entitled as they are to English support for having held Ireland loyally for England, it has a perfectly valid ground of defence."

In 1868 he was full of important work : sermons before the British Association at Norwich, 1868, in Dublin Castle Chapel Royal, at Whitehall, Cambridge and Oxford ; the preparation for the Dublin Church Congress, and the impending troubles of the Irish Church.

"Eighty subjects for Church Congress have come in answer to our request for suggestions, amongst others 'tenant right.' 'It is a mad world, my masters.'

The times are out of joint. Oh, cursed spite

That Cork and Cashel cannot put them right.

SHAKESPEARE *Variorum.*"

The Dublin Church Congress, with Magee's famous sermon of the "breaking net," showed the Irish Church at its best, and was immediately followed by a most unexpected result, prompted by the desire of Disraeli to have in the House of Lords the most able defender of that Church against the coming onslaught of Mr. Gladstone.

"I forget what happened upon the intermediate day," says Canon Macdonnell, writing of the close of the Congress, "but I remember well that I had promised to speak at a meeting for the S.P.G. on the Monday following. Dean Magee came in and took his seat upon the platform, and waited till I had made my speech, and then whispered to me to go out with him, as he had something to tell me. We went out together into

the street, and he looked so pale, and like a man who had received a sudden shock, that I expected some very sad news. He then told me that he had received a letter from the Prime Minister that morning, saying that he had recommended him for the vacant See of Peterborough to the Queen, and that her Majesty had given her consent. It was so unexpected, and so far beyond his hopes, that he seemed quite paralyzed by the news. He had wished so much to get back to England that he had been induced to write to the Premier, asking him, when filling up the Deanery of St. Paul's, to give him one of the appointments that might be made vacant in so doing. He never dreamed of getting the Deanery itself, still less an English bishopric.

"There is a touch of humour in the way the Premier arranged his letter, beginning with a refusal of the Dean's modest request on the first page, and then making the offer of the bishopric when he turned over the leaf.

" 'From the PRIME MINISTER to DR. MAGEE.

" '10, DOWNING STREET, WHITEHALL,
" 'October 3, 1868.

" 'VERY REVEREND SIR,

" 'I regret that I cannot comply with your request, for I felt it my duty to recommend her Majesty to nominate you, if agreeable to yourself, to the vacant See of Peterborough.

" 'I hope you will accept that eminent post, which will afford, in this trying hour, an ampler opportunity for the exercise of the great gifts with which God has endowed you.

" 'I have the honour to remain,

" 'Very reverend sir,

" 'Your faithful servant,

" 'B. DISRAELI.

" 'Very Rev. the DEAN OF CORK.'"

The Irish Church Bill came on with the accession of Mr. Gladstone's Government. All the details of this time are exceedingly interesting, and Magee was consulted by all parties; but there is no room here for more than glimpses:

"It is open to Gladstone, if he wants our help, to bid for it, and I have given him the hint to do so. Cantuar fears the English prelates weakening their own position in England by any coquetting or manœuvring now. He quite accepts the idea of post-Reformation endowments as the line of compromise, and scouts with indignation the idea of a Suspensory Bill.

"Altogether, I am deeply impressed with his perfect honesty and calm sagacity. He really is a *man*, every inch of him."

Of Magee's great speech in the House of Lords against the Bill, Lord Derby said two nights afterwards :

"Even now there are ringing in my ears, as I doubt not in those of your lordships, the words of a right reverend Prelate who, on Tuesday night, kept your lordships entranced in rapt attention to a speech, containing within itself the most cogent and most conclusive arguments upon the merits of the question, while its fervid eloquence, its impassioned and brilliant language, have never in my memory been surpassed, and rarely equalled, during my long Parliamentary experience."

And Lord Ellenborough told Lord Chelmsford that he considered Bishop Magee's speech "superior, not in degree, but in kind, to *anything* he had *ever* heard in either House, with the sole exception of Grattan and Plunkett."

He was a little too fond of ticketing people epigrammatically. Not all the guests in the following description would admit his labels :

"February 13, 1873.

". . . I went to dinner duly at the Grosvenor Hotel. The dinner was certainly a strangely interesting one. Had the dishes been as various we should have had severe dyspepsia, all of us. Archbishop Manning in the chair was flanked by two Protestant Bishops right and left—Gloucester and Bristol and myself—on my right was Hutton, editor of the *Spectator*—an Arian; then came Father Dalgairns, a very able Roman Catholic priest; opposite him Lord A. Russell, a Deist; then two Scotch metaphysical writers—Freethinkers; then Knowles, the *very* broad editor of the *Contemporary*; then, dressed as a layman, and looking like a country squire, was Ward, formerly Rev. Ward, and earliest of the perverts to Rome; then Greg, author of 'The Creed of Christendom,' a Deist; then Froude, the historian, once a deacon in our Church, now a Deist; then Roden Noel, an actual Atheist and red Republican, and looking very like one! Lastly, Ruskin, who read after dinner a paper on miracles! which we discussed for an hour and a half. Nothing could be calmer, fairer, or even, on the whole, more reverent than the discussion. Nothing flippant or scoffing or bitter was said on either side, and very great ability, both of speech and thought, was shown by most speakers. In my opinion, we, the Christians, had much the best of it. Dalgairns, the priest, was very masterly; Manning, clever and precise and weighty; Froude, very acute, and so was Greg; while Ruskin declared himself delighted 'with the exquisite accuracy and logical power of the Bishop of Peterborough.'"

Here is a little grumble against the predominant personality of Archbishop Tait :

“February 1, 1876.

“The weather just now looks squally for the Church. The Archbishop has cut the ground from under our feet as regards the Burials Bill by his unfortunate and ill-timed utterance at Canterbury. He so entirely believes in Parliament, and so entirely ignores the clergy, that he is really becoming, with all his noble qualities and great practical sagacity, a great peril to the Church. He regards the clergy as a big sixth form, and the outer world as the parents and trustees of the big school, the Church, and acts accordingly. He and our dear brother of Lincoln, with his ultra-clerical sympathies on the other side, have between them pretty nearly carried the Burials Bill. Neither of them in the least realizes the effect on the *imagination* of men of the acts of those in power; and yet ‘C’est l’imagination qui gouverne le monde’ was Napoleon’s wise saying.”

This, however, he afterwards modified :

“It will, I am sure, please you to know that a week before the Primate died I received from him, in reply to a few words of farewell from myself, a message of ‘affectionate thanks with his blessing.’ Remembering, as you probably do, our one public and painful collision, and remembering, as I do, the several and not rare occasions in which I, almost alone of the Bishops, ventured to differ from and oppose him in private conference, this farewell from him to me is touching and to be remembered. He never could endure opposition well; but, on the other hand, he never bore malice. He was a good man, and in some respects a great one, and yet just now we need a different stamp of man for our chief—one who will conciliate the *clergy* as much as Tait did the *laity*, without alienating the latter.”

In a letter to Mr. Shaw Stewart, in 1876, there is an outspoken delineation of his own ecclesiastical position :

“I am of no other party than that of the Church of England, as I find her in her Prayer-Book and her history. I tolerate—I hope *largely*—all that, even by a stretch of charity, I can fairly see to be within these limits. I am *utterly* intolerant of all on any side that goes beyond them.

“Now, I cannot even with the utmost charity help seeing that the extreme Ritualists go, and avowedly aim at going, beyond these limits.

“I see and *know* of the deliberate adoption of *distinctly* Roman doctrines, practices, rites, ceremonies, devotions, and even phrases and turns of expression. I see this joined with deliberate and insulting defiance not of the merely legal

authority of Bishops, but, as I personally know, of their earnest and paternal remonstrances and entreaties, far more frequently resorted to than we are given credit for.

“I see, therefore, clearly and plainly, a determination on the part of some men to Romanize, or failing that, to revolutionize, our Church. I see, too, with deep pain, the great historical High Church party—partly from generosity, partly from a certain amount of theological sympathy with what they regard as only exaggerations of their own views, partly, I fully own, from disgust at the fatuous impolicy and bitterness of many of the opponents of those men who strike at High Churchmen through them—more and more identifying itself with men who are utterly untrue to its best traditions, and who sneer at and vilify its noblest names, and scout its ‘*miserable Anglicanism.*’

“Seeing and deploring all this as I do, I cannot identify myself with—still less hope to lead or champion—those High Churchmen who, though themselves truly loyal to our Church, throw their shield over those whom I *cannot* honestly regard as loyal to her.

“On the other hand, I shrink with unconcealed dislike from the vulgar, bitter, ignorant Puritanism that is engaged in the persecution of these men. I see that by their incredibly foolish attacks on things perfectly harmless and dear to many a loyal Churchman (*e.g.*, the eastward position), they are forcing on that alliance between the High Churchmen and the extremest Ritualists which a common danger naturally impels to.

“I see how narrow, how schismatical, how uncatholic is their line of action. I have opposed it and denounced it, and been bitterly reviled by them for so doing.

“But I see also one thing more, that in this bitter strife of parties both distrust and hate the bishops, mainly, I do believe, because they honestly endeavour to be just to both in turn.”

The interest in the life of the intrepid, eloquent, independent and clear-headed Irishman, vigorously governing his East Anglian See, and taking full part in all the life of the Church, increases as we follow him through the controversies on Church Patronage, the Public Worship Regulation Act, the Temperance Question, Ecclesiastical Prosecutions, the Confessional, the Burials Act, Church Reform, Agnosticism, Betting, Gambling, Socialism; the Lambeth Conferences of 1878 and 1888; the Navvies' Mission; the Church Congresses at Leicester and Manchester. On all these matters his opinions are shrewd, frankly and pungently expressed and worthy of consideration. Every page of the two volumes bristles with epigrams, estimates, judgments, sallies of wit and humour. But it would be beyond the limits of this paper to narrate, however

briefly, the whole of his brilliant career. The object of the paper is to give a sketch of him as he was—fearless, candid, warm-hearted, sometimes rash, often despondent, generally high-spirited, the protagonist of the Church of England in the House of Lords, the favourite of the pulpit and the platform, the marvellous orator, the philosophical preacher, building up the faith of multitudes, the firm friend, the acute theologian, the loyal and faithful member of the Reformed Church. He fell a victim to influenza, May 5, 1891, only five months after his appointment, with universal acclamation, to the Archbishopric of York. His biographer concludes his estimate of him with equal point and truth :

“ But let me impress upon those who only knew him in his public life that neither his great natural gifts, nor his assiduous cultivation of those gifts, nor the long discipline of his chequered life, in sorrow and sickness, as well as in joy and success ; nor his varied experiences of Church life, both in England and Ireland, from curacies in Dublin and Bath to the Sees of Peterborough and York—that none of these could have made the William Connor, Archbishop of York, whose loss we mourn, any more than the chemist could have made his marvellous brain out of the phosphorus and carbon and other materials into which he could have resolved it by his art. If it needed that God should breathe upon such earthly materials before ‘ man became a living soul,’ so did all the gifts of heart and intellect, and genius need a higher inspiration to make the spiritual preacher and wise ‘ Father in God.’ Had the Archbishop chosen the bar as his profession, he would assuredly have found his way into the House of Commons, and risen to the highest offices in the State. But he was something greater and better as a servant of Him whose ‘ kingdom is not of this world.’ Let us thank God that he was spared to us so long, and not lament that he was too soon cut off ; and let us pray that others may be raised up to do the work which he might have accomplished if he had been spared longer to the Church.”

Canon Macdonnell has performed his task as editor and biographer of this very remarkable man with the affection, respect, and intimate knowledge of a life-long friend. If the discretion of publishing some of the letters may be questioned, he has good reason in the earnest and unanimous wish of the Archbishop’s family and friends. We see him exactly as he was, though we do not perhaps get all his maturer judgments. It is a rare fortune for a man to have all through his life a congenial friend to whom he unreservedly unbosoms himself. And the Church at large, to its great advantage, is now admitted as a third partner in that interesting alliance.

WILLIAM SINCLAIR.

ART. VI.—THE MOST FORMIDABLE PENTATEUCHAL DIFFICULTY OBIATED.

MANY find their simple faith in the Moses who “wrote of” the Saviour, and to whom the Saviour bore witness, dazed and dismayed by the portentous array of critical talent enlisted in impugning the grounds of that belief. My present object is to endeavour so to strengthen “the shield of faith,” that it may meet and turn the hostile points of critical weapons—too numerous to be dealt with individually in the brief space at my command. In this hope I invite attention to a single period of patriarchal history, the Jacob-Joseph period, and to a single section of Mosaic law—the “judgments” which follow Exod. xxi. 1 as far as xxii. 20. The only extern authority which I shall adduce is that of the late eminent legal antiquary, Sir H. Maine, who writes from a standpoint absolutely neutral as regards theological prepossessions and critical theories.

The most formidable objection raised against Mosaic legislation is, “how to account for three codes by the same lawgiver to the same people in the course of forty years (the first being the Sinaitic, of which the section Exod. xxi.-xxii. 20 as above forms an imbedded part, and the last the Deuteronomic), especially for three codes, the first of which, as compared with the last, shows so wide a social contrast in the conditions of human life”? Now, attentive readers will see that it is only in respect of the “judgments” of this section that so great a backwardness exists as compared with the more advanced conditions of Deuteronomy. The section Exod. xxii. 21 to end of xxiii. reveals no such contrast, but is in harmonious consistency with Deuteronomy, many of the special provisions of which (notably those of the three great Festivals, Exod. xxiii. 14-19) it anticipates. In short, these earlier “judgments” are, as I shall show, not, in respect of their origin, Mosaic, but adopted by Moses into the Sinaitic covenant-laws from the close of the patriarchal period, when they originated.

The reasons for that adoption were sufficient, nay, imperative, at the time, as I shall further show. Now, from Exod. xxi. 2 to xxii. 20, we have a series of “judgments” highly peculiar and characteristic of a primitive society, the broader features of which I will sketch anon. But I first refer to Sir H. Maine, merely premising that, if any part of the Mosaic law is genuinely antique, it ought to present the features which he recognises as primary in “ancient law.” I shall further show that it does so. “In the infancy of mankind,” says that eminent authority (“Ancient Law,” p. 8), “law has

scarcely reached the footing of a custom, it is rather a habit. The only authoritative statement of right and wrong is a judicial sentence after the facts, not one presupposing a law which has been violated, but one which is *breathed by a higher Power into the judge's mind at the moment of adjudication*"; and he notices that "parities of circumstances were probably commoner in the simple mechanism of ancient society than they are now." The idea of a "sentence breathed by a higher Power into the judge's mind¹ at the moment," etc., is remarkably in keeping with the word for "judges" being the same as the name for God Himself, mostly, but not always with the article prefixed (*Elôhîm* or *Ha-elôhîm*). There is, indeed, another word rendered "judges," of which I speak below; but this sacred title designates the *ordinary* judges. This is strikingly confirmed by Jethro's words to Moses, "Be thou to the people *to God-ward*," and Moses, just before, to Jethro, "The people come unto me *to inquire of God*. I make them know *the statutes of God*," etc. (Exod. xviii. 19, and verses 15, 16), where the whole relates to the judicial function.¹ Take, again, the opening prayer of Ps. lxxii., which anticipates a kingdom of peace founded in righteousness: "Give the king *Thy judgments*, O God"—the king being the high judiciar of his realm, *i.e.*, "give him, by Divine *afflatus*, at the moment the decisions he is to utter on the facts laid before him." Poetry here preserves to us, as often, the archetypal idea of primitive justice²—exactly that laid down by Sir H. Maine. Again, compare Solomon's petition for wisdom "to judge Thy people" in 1 Kings iii. 9, with that king's recorded judgment, exemplary and typical, and the comment on it in the sequel—a case exactly in point. (1) No written law applies to it. (2) The facts come before the king. (3) On them he pronounces, as if from the inspiration of the moment; and (4) "The *wisdom of God*" is therefore recognised as "within him *to do judgment*" (ver. 28). Such

¹ Referring to the ancient codes of Solon and the East, Sir H. Maine says ("Ancient Law," p. 16), "Quite enough remains of these collections both in the East and in the West to show that they mingled up religious, civil, and merely moral ordinances without any regard to differences in their essential character; and this is consistent with all we know of early thought from other sources. The severance of law from morality, and of religion from law, belong very distinctly to the *later* stages of mental progress." He might have added that Plato, in his treatise on "Laws," preserves the same habit of prefixing or intermixing hortatory matter, religious or moral, with positive injunction which so strongly characterizes the Book of Deuteronomy.

² The title of this psalm is also remarkable—"A Psalm *for Solomon*." It thus gives the ideal character of a royal judge qualified for his function by Divine aid. The same idea meets us in the *themistes* of Homeric song, given by Zeus to the hero king (*Il.*, xii. 454), and kept by the latter (*i.* 238-9).

exactly are the judgments of Exod. xxi. foll.—not promulgations of statutes to provide for future cases, but literal “judgments” upon past facts, which then pass naturally into precedents. Thus, the very earliest known stage of law, in which it is “not yet a custom,” is realized before us. Every sentence of that venerable compilation has its root in facts of real life at the moment, and presents an idyl of a primitive society, matching, as I will presently show, the incidents, habits of thought, and often the actual phrases, of the patriarchal record. Let us, then, read the sentences back into the facts of origin, and thence construct a picture of the society so established. It is one peculiar and self-contained, with home-bred slaves of the native race, *not aliens*, like Eliezer of Damascus and Hagar the Egyptian—slaves become so by purchase—but whose rights are jealously tendered, and attract not merely a large, but the most prominent share, of judicial notice. Can anyone point to a legal compilation elsewhere, in which the slave is the foremost figure? I shall further show why this was, so to speak, the “burning question” of the primitive society at the time—families of Hebrew blood being forced into the servile condition by their multiplying more rapidly than the profitable subdivision of properties could follow. But I would notice first, that the society is evidently straitened for room; and this lack of due territorial area in which to expand is a cause of the prevalence of slavery. They live so closely packed that there is no margin of mutual avoidance. Neighbours and neighbours’ cattle seem unable to keep out of each other’s way. Thus, two men fight, but their combat is either in the house itself, or so close to it, that a chance-blow lights upon the housewife and does her a serious mischief (xxi. 22). *A* opens a pit and *B*’s beast walks into it; or *A*’s beast is found grazing in *B*’s field or vineyard. *A* lights a fire out of doors and it catches *B*’s harvest-field (xxi. 33; xxii. 5, 6). A prominent figure, too, is the vicious ox, who seems a standing peril to society, and may gore indiscriminately man or wife, son or daughter, slave or handmaid, and is to be stoned, as a measure of public safety. Such a beast establishes a character for vice, and is marked by witnesses, and delated as an old offender (xxi. 28-36). All this bespeaks close quarters, and a total absence of that free range to which we were accustomed in the patriarchal life,¹

¹ In Gen. xxxiv., Hamor and Shechem find “the land large enough” both for themselves and for the immigrant house of Israel, with its large train of flocks and herds and pastoral servants; and in Gen. xxxvii. Joseph follows his brethren and their flocks from Hebron to Shechem, and thence to Dothan, *i.e.*, from southern into middle Palestine, without let or hindrance or any sense of trespass.

and to which, later, the wilderness set absolutely no bounds but those of subsistence.

The society is one in which theft is common, but is not capitally or corporally punished. A thief can probably find a market for his theft not far off, or may himself disappear (xxii. 1, 3, 7, 8). He may be caught "breaking up"—or, in our phrase, "breaking into"—a domicile, or may rob it and be caught subsequently; in order to appreciate which conditions we must remember the total absence of all police in ancient oriental societies (xxii. 2, 3, 4). Observe also that the first section of these "judgments" is marked throughout by the predominance of the third person, with the significant exception of the first sentence of all, "If *thou* buy," etc. (xxi. 2), and with a few others, xxi. 13, 14 (on which I shall speak later on), *ib.* 23; xxii. 18 (this last I think probably a corruption of the text); whereas the second section observes "thou and thee," "you and ye," throughout. Notice also the absence of the "stranger" and "sojourner," or "that sojourneth," so prominent not only in the later Pentateuch, but in the very next as also the previous sections of this same Covenant law (xxii. 21; xxiii. 9; *cf.* xx. 10). Agricultural life is represented (xxii. 5, 6), but on the whole pastoral interests predominate. But although the society does not notice the "stranger" as yet, a "strange nation" is near enough to furnish a slave-market (xxi. 8, 16), and people live not in tents but in houses with wooden doorposts (xxii. 7; xxi. 6). The community is one in which, wholly primitive as the social state is, hurts are curatively treated, and one may almost say in which the doctor's fee is paid (xxi. 19). Now, all these features, some of them highly contrasted and all peculiar, are met in one period only of Israel's early history, viz., that in which "the people increased abundantly and multiplied" in Egypt, "and the land was filled with them" (Exod. i. 7). There was the "strange nation" at their gates to whom the slave-wife or kidnapped boy might be sold—the only nation of antiquity early renowned for high therapeutic skill and a medical profession. When a folk so increase within narrow limits it is no novel experience that a large proportion falls into poverty, and therefore in an ancient society would become slaves. They would become such to neighbours of their own race rather than to the stranger. Hence the large and foremost space on our canvas occupied by the slave and his or her rights and wrongs. The crime of "stealing and selling" a man is familiar to us from Joseph's case, "sold to the Ishmaelites," and, later, describing himself as "stolen away out of the land of the Hebrews" (Gen. xxxvii. 28; xl. 15). Notice also the decision (Exod. xxii. 10-13), "If a man deliver

unto his neighbour . . . any beast to keep, and it die. . . . If it be stolen from him he shall make restitution unto the owner. If it be torn in pieces . . ." closely reflecting Jacob's angry words to Laban (Gen. xxxi. 39): "That which was torn of beasts I brought not unto thee; I bare the loss of it . . . stolen by day or by night;" while the provision of an "oath of Jehovah" between the owner and the custodian finds a parallel in the Galeed-Mizpah covenant and oath, although prospective rather than retrospective, with solemn invocation of the patriarchal Deity (*ib.* 47-53). Again, the "torn beast" to be "brought for witness" has a not remote analogy to Joseph's own case, in which the evidence is the coat dipped in blood (Gen. xxxvii. 31-33; *cf.* Exod. xxii. 13), as though the next thing to the torn body. The same or similar aspects of fact, the same modes of thought, and even close resemblance of phrase, appear thus in the "judgments" and in the narrative. And these items concur in pointing to the land of Goshen, where the facts of recent patriarchal story would needs be racy of the soil; and, imbedded in the traditions of folk-lore, would mould the mental habits of the community, and guide the decisions of the judge. In them therefore, so far as preserved, we have the actual judgments fitting the facts of life as led in Goshen; and here alone do we find a congested society under simple rudimentary conditions, and offering a striking contrast to the greater complexity of Deuteronomy.

Again, turn yet another page, and we find the brief "Sinaitic" code, which closes at Exod. xxiii. 19, succeeded by an address didactic, promissory and hortatory. The coming out from Egypt has already (xxiii. 15) become an epoch in national history, and now we have the promise of the angel guide, the casting out of the Amorite, etc., enemy, and a "land" to be "inherited" from their overthrow (xxiii. 20-26). All this marks a new chapter in a people's life. Moreover, the pastoral element now almost disappears from the material basis of this new chapter in the manual of duty. That basis becomes dominantly agricultural, exactly reversing the position of these elements in xxi.-xxii. 20. Yet more: in Exod. xxxiv. we have a recapitulation of nearly all the laws of this "Sinaitic" code proper; but of those older Goshen judgments not one there reappears which at Sinai were adopted, as it were, provisionally, into the first Mosaic *corpus juris*. Of that adoption we find traces in the theocratic *dictum* of xxi. 13, "I will appoint thee a place whither he" (the non-murderous homicide) "may flee" (the only trace of futurition in the entire section), and in "thou shalt take him from Mine altar that he may die"; as also in the stern and strong monotheism of xxii. 20, the point of junction, as beforesaid, of

the old and the new jurisprudence, "He that sacrificeth . . . save unto Jehovah only, shall be devoted" (*hherem*, the most intense word in the Mosaic vocabulary). These are set like two seals on the more ancient and rudimentary "judgments" taken over (probably in part only) under the shadow of Mount Sinai as an evidence of unbroken continuity in the people's life. For as He who declared Himself as "Jehovah" identified Himself with the "El Shaddai" of the patriarchal age (Exod. vi. 3), and as the sacrifice of the covenant at Sinai was perhaps the last under the patriarchal ritual (xxiv. 4, 5), while the "record" of the "name" remains a consecration of patriarchal worship (xx. 24b), so in the civil and social sphere the laws, or some of them, which had guided the early life of the people passed under the great seal of the theocracy by the hand of Moses, its Prime Minister.

But there was a yet more urgent reason why these sentences of olden justice—which so exactly vindicate the term "judgments" applied to them (Exod. xxi. 1), and of which, although the scope was limited and narrow, the principles underlying were durable and broad—should not lapse from the jurisprudence of the wilderness. When, at Jethro's suggestion, Moses chooses his judicial subordinates, he is to "teach them ordinances and laws . . . and the work that they must do" (Exod. xviii. 20,¹ 21). The only available material existing for this would then be this Goshen Code, the native growth of the race, and familiar already in many of its applications. Thus, so far as it met the cases which arose, it would be *in viridi observantia* when the Law which incorporated it was given. Of course it would soon be in practice silently antiquated, but it might yet well claim, for the sake of the memories embalmed in it, a place among the sacred *deposita* of the race.

Of course I cannot touch here upon the large mass of miscellaneous laws which lie between those of the Sinaitic Covenant and Deuteronomy. But this pre-Mosaic stratum of law thus discovered wholly turns the flank of the objection of three codes, with wide social disparities, in forty years. The older elements of the Sinaitic jurisprudence have a seniority of perhaps two centuries to the later ones of Deuteronomy, and the gap between the two, instead of being a paradox, becomes the most natural feature they could possibly present. No satisfactory analysis of Exod. xxi.-xxiii. has yet appeared. Critics are content to label it "Sinaitic," and to take it as though one continuous whole, although the change of the

¹ It seems clear that these verses should be transposed. "Teach them ordinances." "Them" relates to the newly-chosen puisne judges.

person of the verb from third to second might have put them on their guard. And surely no one can contemplate such a case as the two men fighting, and the house-mother miscarrying by reason of a chance blow (xxi. 22), without feeling sure that we have here an adjudication upon facts presented as if a prospective law.

And all this is true if we view Moses merely as a hero law-giver of the human calibre. Nay, more than this may even so be urged. He had lived in Egypt, amidst the most highly-organized society known to the ancient world; he had since had a large experience outside it; he could not be ignorant of the social standard already reached in Canaan, nor without some power of forecasting the conditions under which life would have to be lived by his people there bereft of his leadership. How idle it seems, then, with his past experience, his nomothetic genius, and his power of forecast, to impeach his laws on the ground of the advance which they imply and the social progress which they assume. Cut short in his mission, with his great work yet pending, it was his business to be in advance of his age; for only so could he permanently influence for good the ages after him.

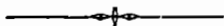
The archaic character of what are termed above the "Goshen judgments," *i.e.*, as compared with the others ascribed to Moses, is further confirmed by the cast of language, in which are the following antiquated words or phrases (xxi. 3, 4): "Came in . . . go out, *by himself*," where the margin shows the literal sense, "in his body." This occurs nowhere else in the Bible. Further, the word for body, *gaph*, is unknown in that sense elsewhere, and *only once* found, *viz.*, Prov. ix. 3, but there plural and signifying there "heights"; add ver. 10, *shear*, lit. "flesh," but only here in sense of "alimony"; and *ónah*, "cohabitation," unknown elsewhere. The (ver. 13) Hebrew phrase for "deliver into his hand" is equally strange. Most remarkable of all is *asón*, "mischief," found in verses 22, 23, but elsewhere only in Jacob's words of Benjamin, "mischief befall him" (Gen. xlii. 4, 38; xliv. 29.) This strongly confirms the local colouring as that of the domestic usage of the later patriarchal period. Also "to buy" ["endow," A.V.] (a wife, xxii. 16), *mahar*, is a verb unknown elsewhere, while from it is derived the *môhar*, "dowry," of ver. 16, found in Gen. xxxiv. 12, again in the story of Jacob's domestic life, and 1 Sam. xviii. 25, only. In Exod. xxi. 22 the word *pelilim*, "judges," or rather "arbiters," is likewise extremely rare, in fact, only twice elsewhere, and that in poetry. In Exod. xxi. 6, xxii. 8, the word for "judges" is, as noticed above, the same as "gods"; and the only later instance of that usage, except in poetry (Ps. lxxxii. 1, 6), is (1 Sam. ii. 25) in Eli's words to his

sons. Yet more curiously, the well-known Hebrew word from which the Book of Judges is so entitled is nowhere found in this ancient section, although occurring in the earlier narrative, Exod. ii. 14, and thrice in Deuteronomy. Thus the phraseology concurs remarkably with the facts, and both together form a highly cogent proof that the "judgments" of Exod. xxi., xxii. embody venerable decisions of the time of Jacob and his immediate descendants, including, probably, some by Joseph himself, incorporated by Moses, and stamping his laws and records with unbroken continuity, just as the transport of Joseph's bones for interment in Canaan form a material *vinculum* of unbroken patriarchal memory.

Such a single conclusion thus firmly established carries a weight of plenary satisfaction to the timid believer. One section of the law thus fixed in history is a corner-stone which radiates strength into the whole fabric of which it forms part. We have got down here to the primæval granite, the oldest stratum, I believe, of the whole record, whether the rest be esteemed Mosaic or not by our higher critics. Given a literary work carried on by a contemporary Moses, as part of the Exodus itself, and the section which we have been examining, fits exactly into its place. On any other theory it becomes a task of greater difficulty, the further we descend the stream of history, to account for its being where we find it. I therefore bid the faint-hearted brother be of good cheer; the truth will vindicate itself in God's good time.

For, indeed, the famous argument of Paley in his *Horæ Paulinæ* may, to a large extent, be paralled here. The "judgments" we have been examining and the social state resulting from a population becoming gradually congested, together with the incidents of the later patriarchal life which match those judgments, confirm one another. They are, as regards especially the characteristics of that social state, rather results which occur to us on reflection than broad and prominent features on the surface of the narrative. And they confirm one another, for the most part, in such an indirect and artless way, without any appearance of design either in the author of the narrative, or in the compiler of the "judgments," as to yield a strong argument for the authenticity of both, without assuming beforehand the authenticity of either.

HENRY HAYMAN, D.D.



Short Notices.

Luther's Primary Works. By WACE and BUCHHEIM. Pp. 492. Price 7s. 6d. Hodder and Stoughton.

NO more valuable contribution to English theology has been made of late than this admirable translation of Luther's great works. The volume contains a Short Catechism, the Greater Catechism, the Address to the Christian Nobility of the German Nation, the Treatise on Christian Liberty, the Treatise on the Babylonish Captivity of the Church, and the celebrated "Ninety-five Theses."

The sound sense, thorough orthodoxy, true catholicity, and wonderful perspicacity of Luther's great mind are visible on every page. Two highly valuable essays by the editors are modestly placed at the end of the book. One is on "The Primary Principles of Luther's Life and Teaching," by Dr. Wace, and the other on "The Political Course of the Reformation in Germany," by Dr. Buchheim.

This publication should give a stimulus to manly, candid, and strenuous theological thought in England.

Lectures on Ecclesiastical History in Norwich Cathedral. Edited by the DEAN OF NORWICH. Pp. 502. Price 7s. 6d. Nisbet and Co.

Dean Farrar deals with St. Ignatius and Polycarp; Professor Armistage Robinson with "The Apology of Aristides"; Canon Meyrick with Justin Martyr; Professor Leathes with St. Irenæus; Archdeacon Sinclair with St. Cyprian; Dr. Kingsmill with St. Chrysostom; Vice-Principal Schneider with Tertullian; Dr. Chase with St. Clement of Alexandria; the Rev. A. E. Brooke with Origen; Professor Gwatkin with Eusebius of Cæsarea; Professor Ince with St. Athanasius; Bishop Barry with St. Ambrose; Mr. Gee with the Catacombs; Principal Drury with St. Jerome; and Principal Moule with St. Augustine.

The object of the lecturers has been to describe each of these great Church leaders in his life and character, and to show in what way he affected the history of the Church. It is not necessary to hold that everything that a man who was canonized said or did was free from mistake or fault; and the lecturers have pointed out distinctly where such imperfections occurred and their results. But the upshot of the whole series is a sense of gratitude to God for the wise and good men whom He raised up in the early days of the Church to carry on the work of the Apostles.

Religious Thought in England in the Nineteenth Century. By the Rev. JOHN HUNT, D.D. Pp. 396. Price 10s. 6d. Gibbings and Co.

This important and valuable survey is on a level with German erudition and impartiality. Beginning with an account of the learned men at the beginning of the century, it goes on to an interesting sketch of the Evangelical clergy and their friends; it continues with a chapter on such learned Bishops as Marsh, Bathurst, Van Mildert, and Maltby, before the rise of the Tractarians. It then devotes chapters to Evidences, the subject of Church and State, Prophecy, and Nonconformists—Roman Catholic and Protestant. There is an interesting chapter on the "liberal" school, connected chiefly with Oriel College, and then follow two chapters on "Tracts for the Times."

Chapter xii. is devoted to the Baptismal controversy; chapter xiii. to Hare, Maurice, Kingsley, and Robertson. Two chapters are given to "Essays and Reviews" and their writers, followed by one on Bishop

Colenso. Chapter xvii. deals with recent Unitarianism; chapter xviii. with various Liberal writers, such as Bentham, W. R. Greg, F. W. Newman, J. S. Mill, Carlyle, Froude, Matthew Arnold, and the writers of "Ecce Homo" and "Supernatural Religion." Chapter xix. is an unprejudiced and interesting review of the whole.

Four supplementary chapters give additional useful information. The first supplies an account of all Bampton, Boyle, Hulsean, and Warburtonian Lectures of the period. The second deals with persons who could not well be classified previously: Sydney Smith, Thirlwall, John McLeod Campbell, Blanco White, Wiseman, and Harriet Martineau. The third sketches the state of religion at the beginning of the century, and the fourth contains brief biographies of the writers dealt with. There is a useful appendix of the Bishops of the century.

The Life and Work of St. Paul. By DEAN FARRAR. Pp. 781. Price 1s. 6d. Cassells.

This marvel of cheap printing is to be had on one condition; that is, that the purchaser must possess the three coupons issued respectively to the *Quiver* for November and December, 1896, and January, 1897.

Nobody has done more to spread popular knowledge of the life of Christ, the life of St. Paul, and the history of the Early Church than the brilliant and learned Dean of Canterbury. That it should be possible to purchase such a work as this for 1s. 6d. is indeed one of the triumphs of modern publishing. Henceforth every Sunday-school teacher and prize-winner will be able to possess this important, delightful, and instructive work.

Liddon's Sermons on Special Occasions. Pp. 359. Price 5s. Longmans and Co.

This volume, which is uniform with the well-known purple edition of Canon Liddon's works, contains some of the great preacher's most striking and memorable discourses. It is delightful to be reminded of a departed friend by such a treasury of thought and eloquence appearing after his death. The volume contains Special Sermons for Lent, the Church Penitentiary Association, the Bishop of London's Fund, King's College Anniversary, the International Medical Congress, the London Rifle Brigade, and items in various important courses. The most striking feature in the series is their absolute foundation on the texts and teaching of Holy Scripture.

The Church for Americans. By Archdeacon BROWN, of Ohio. Pp. 440. Whittaker, New York.

An unfortunate result of the long withholding of an Episcopate from the New England and American Colonies was the great growth of Christian communions in that country outside the English Church, and the comparative smallness of the Episcopalian body in the United States. Archdeacon Brown has written an extremely interesting volume, explaining the principles on which the Reformed Episcopal Church rests—its orthodoxy, catholicity, and independence.

The Episcopal Church in the States already commands an influence far beyond its numbers through the intelligence and position of its members. This moderate and accurate work ought to do much to extend the borders of that Church. At a time when the American Bishops are again visiting England for a synodical conference, the book will be read with interest by English Churchmen.

Day-spring. A Story of the time of William Tyndale. By EMMA MARSHALL. Pp. 338. Price 5s. "Home Words" Office.

The life of Tyndale is well known from the work of Foxe, the biography of Emæus, and the writings of his time. Mrs. Marshall,

whose home is in Gloucestershire, where Tyndale spent the earlier part of his life, and which is dominated by the monumental tower at Nibley, on the Cotswold Hills, has woven the facts of that most interesting life and character into a charming story.

The Gleaming Dawn. By JAMES BAKER. Pp. 391. Chapman and Hall.

This very remarkable story has already received the highest commendations of the press. It deals in the most vivid manner with the period between the death of Wyclif and the Reformation in the sixteenth century. The author is well acquainted with the scenes which he describes—Lincolnshire, Oxford, and Bohemia—and has made a special study of the times of which he writes. Without any bitterness, he shows the true condition of religion in the days of the unbroken Western Church: a very valuable picture in times when that condition is so inaccurately rehabilitated.

The Queen's Resolve. By CHARLES BULLOCK. Edition de Luxe, price 5s.

Pp. 235. And smaller edition at 1s. 6d. Pp. 200. "Home Words" Office.

In the Jubilee Year this work had a circulation of 150,000. Additional chapters have been written to bring it up to date, with six appropriate hymns or songs for the Queen's year. It is beautifully illustrated, and will do much good in spreading accurate knowledge about the person and family of the admirable royal lady whose reign has been such an inestimable benefit to the people of this country.

The Marian Reaction (Church Historical Society). By W. HOWARD FRERE, of the Community of the Resurrection. Pp. 288. S.P.C.K.

This is a very curious investigation into the results, as to bishops and clergy, of the deprivations under Mary and Elizabeth. The writer examines the facts simply from a point of view of Canon Law, and does not mention the principle established at the Reformation—that purity of doctrine according to the Word of God is the first essential of a true Church. He writes from the pre-Reformation point of view, that the Church was all one, and bound by the same principles and the same laws. His attitude is illustrated by the following sentence: "The precedent" (of deprivation and intrusion) "was set in the reign of Edward VI., when five Bishops were deprived and five dioceses were consequently plunged into a confusion from which they were slow to recover." And again: "For two and a half years Ridley was intruded into the See." Bishop Ponet and Bishop Scory are treated with scant courtesy, and mentioned as "deposed" for being married men and intruders. The object of the book is to show that, after a good deal of difficulty and haggling, the clergy ordained in Edward VI.'s time were unmolested, or only called upon to undergo a small supplementary ceremony. Also, that the enormous expulsion of clergy under Mary was because they were married.

Mary or Madonna. W. MARSHALL. Pp. 96. London: C. J. Thynne.

An interesting and popular inquiry into the position held in Roman theology by the Blessed Virgin Mary. The author contrasts, with convincing point, the simple language of Scripture with the inflated ecstasies of Bonaventura and Bernardine. He arrives at the conclusion that Madonna-worship is really of heathen origin.

Armenia and its Sorrows. By W. J. WINTLE. Pp. 112. Andrew Melrose.

This is another useful handbook, compiled from the best and most authentic sources, with eleven excellent illustrations. After giving a description of the country, the author sketches the history of the nation, adding an account of the people and their language. After describing the Church in Armenia, he goes into the origin of the troubles, and then

gives necessary details of the terrible Sassoun massacres, and the Commission of Inquiry. A dreadful chapter follows on the work of extermination; and the book concludes with an estimate of European responsibility. As our policy at home and abroad is largely determined by the popular veto, such a work as this should be in every working man's club and village library.

The Armenian Crisis in Turkey. By F. D. GREENE. Pp. 180. Putnam Sons.

This is chiefly an account of the great massacre of 1894, its antecedents and significance, with a consideration of some of the factors which enter into the solution of this phase of the Eastern Question. The writer was for several years a resident in Armenia. The first chapter is an account of the massacres; the second gives general information about Eastern Turkey; the third the chronic condition of Armenia and Kurdistan; the fourth the futility of Ottoman promises; the fifth the outcome of the Treaty of Berlin; the sixth the Sultan and the Porte; and others of no less interest. It concludes with chapters on "Who are the Armenians?" and on Armenian work in Turkey. The author speaks without bitterness of the Turks and Kurds, both of whom are fine races, with great capabilities under a proper system of government. The book is capably illustrated.

Lectures on Disendowment. Pp. 118. S.P.C.K.

These were lectures arranged for by the London Diocesan Church Reading Union. The first was by Bishop Temple on "The Clergy and Party Politics"; the second on "The Church in Wales," by the Bishop of Bangor; the third on "Continuity of Possession at the Reformation," by the Bishop of Stepney; the fourth on "How the Church received Her Property," by the Archdeacon of London; the fifth on "Village Disendowment," by Prebendary Harry Jones; and the sixth on "Why Confiscate Church Property?" by the Rev. T. Moore.

The subject of Church Defence should not be dropped on account of the lull in Ecclesiastical politics, and these lectures might well be repeated in every town and village in the country.

The Dead Prior. By C. DUDLEY LAMPEN. Pp. 221. Elliot Stock.

A romantic story of a cathedral city, with thrilling incidents of buried treasure and ghostly appearances.

MAGAZINES.

In *Blackwood* Mr. Andrew Lang has an interesting critical article on the subject of the Renaissance. Mr. Blackmore continues his story, "Daniel," and there is an appreciative article dealing with Lord Roberts' Biography.

The Cornhill continues its very interesting calendar for Englishmen; General Maurice discourses on the wreck of the *Birkenhead*, Goldwin Smith on Canning, and Mrs. Murray Smith on the Ugliness of the Monuments at Westminster Abbey.

Good Words has secured a discriminating sketch of Victorian literature by Andrew Lang; a touching sonnet on sickness, by Dr. Horton; and the pleasant sketches called "Bits about Books," by Mr. Canton.

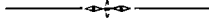
The Quiver is well supplied by a noble Paper on the "Glory of Service," by the Bishop of Ripon; a well-illustrated article on "Sunday at Sandringham"; a very instructive piece of autobiography by the Dean of Canterbury on work in which he is interested; a meditative paper by Dr. Bradford, of New Jersey, called "Glimpses of God"; and a talk with children on "Trees," by Canon Teignmouth Shore.

The Sunday Magazine also has "A Sunday at Sandringham," by another writer. The story of Mr. Quarrier's Orphan Homes of Scotland, at Bridge of Weir, Renfrewshire, is given as an illustration of answers to prayer; and Alderman Evan Spicer discourses on Sunday-schools.

The Leisure Hour has a well-illustrated paper on Northampton, a critique of the poetry of Coventry Patmore, a study of Charlotte Brontë, some Irish sketches, and a paper on the Atlantic steam-cruisers of the United States Navy.

We have also received the following :

The Critical Review, The Anglican Church Magazine, The Church Missionary Intelligencer, The Evangelical Churchman, The Church Sunday-School Magazine, The Fireside, Sunday at Home, The Boy's Own Paper, Sunday Hours, The Church Worker, The Church Monthly, The Church Missionary Gleaner, Light in the Home, Awake, India's Women, The Cottager and Artisan, Friendly Greetings, Little Folks, Our Little Dots, The Child's Companion, Boy's and Girl's Companion, The Children's World, Daybreak, Day of Days, Home Worls, Hand and Heart, and Church and People.



The Month.

CHURCH OF ENGLAND YOUNG MEN'S SOCIETY.

WE have received a communication from the Rev. W. M. Farquhar concerning the C.E.Y.M.S., of which he is Secretary. He says there are now some five or more societies, each with slightly modified aims, competing to some extent with one another in the work among young men in the Church of England. They do not compete with one another ostensibly, but in reality there is considerable overlapping.

1. *The Church of England Young Men's Society.*—This is the oldest, and has the most comprehensive name. Its unit or basis is an Institute. Any work which it does is always additional or subsidiary to the maintenance of its Central and Branch Institutes.

2. *The Young Men's Friendly Society.*—This was founded in imitation of, and as complementary to, the Young Women's Friendly Society. Its unit or basis is a person who undertakes to befriend or oversee a certain number of young men. It has formed clubs, and, by affiliation with institutes in the country, seriously competes with the C.E.Y.M.S.

3. *The Men's Help Society.*—This also was founded in imitation of the Women's Help Society. It combines the functions of both the C.E.Y.M.S. and the Y.M.F.S. It seeks to influence every class of men, but from the nature of its constitution, it is more suitable for the labouring classes. This may be shown from the fact that there is a "married men's department," a "little brothers' department," etc. It has a strong "soldiers' department."

4. *The London Diocesan Society for the Welfare of Young Men.*—It was founded originally to do the sort of work which the C.E.Y.M.S. does among city clerks. It had as a branch work a Seaside Camp, which is now its only work, together with some regiments of boys' corps.

5. *The Church Lads' Brigade.*—This is not strong in London, but in the provinces. Its headquarters are at the Church House.

Besides these, there are some organizations which do not cover the same

ground, and do not compete with the foregoing, such as the St. Andrew's Brotherhood, the C.P.A. Volunteers, the C.M.S. Lay Workers' Union, etc.

The weakness which is caused by such a multiplicity of societies does not so much arise from the extra expenditure on offices and salaries, which may be compensated for by the number of workers, but in the fact that there is no representative Society. Hundreds of parochial institutes would join such a Society, and this fact again would secure the formation of new ones. This is found to be so in the C.E.T.S. The parent Society does little or nothing directly for its branches, which all contribute towards its support. But each little branch, by means of and through the centre, stands in the strength of all the rest. Thus the C.E.T.S. is now a factor having weight even in politics. If there had been three Church of England Temperance Societies under different names, they would have lost this influence and strength.

Mr. Farquhar suggests that the Societies working for young men in the Church of England should amalgamate. One Society could have a Council of all the strong and influential men in each. It would be far better known, and have more prestige. It would need to be worked in departments; *e.g.*, Institutes, Friendlies, Men, Lads, etc. It should be possible to call the Society by one comprehensive name.

Any communications upon this subject should be sent to the Rev. W. M. Farquhar, 1, Portman Mansions, Baker Street, W.

CHURCH PASTORAL AID SOCIETY.

The Bishop of London has consented to preach the Society's Anniversary Sermon this year. The speakers at the Annual Meeting will include the Bishop of Newcastle; the Rev. A. Allen, Vicar of St. Stephen's, Spitalfields; the Rev. G. A. Sowter, Rector of St. George's, Birmingham; and the Rev. P. Waller, Vicar of Holy Trinity, Cheltenham. One of the Australian Bishops will also probably speak.

The Rev. Stanley Bradbrook, who has done such excellent work as Metropolitan Association Secretary, has accepted the living of Misterton, near Lutterworth, on the resignation of Dean MacDonnell. The Rev. A. E. Clease has been appointed Association Secretary for the Midlands.

At the Manchester Annual Meeting it was shown that during the past twelve months the Society has sent grants to that diocese amounting to £6,660, while the returns in subscriptions and collections were £3,731, including a legacy of £500. Though the diocese is much more thinly populated than that of London, it receives aid in 83 parishes, with a population of 721,500, whereas the latter has only 58 aided parishes, with a population of 547,700.

In a sermon for the Society preached in York Minster, the Vicar of Pudsey said that the county of Yorkshire received last year from the C.P.A.S. a sum of £11,040, of which it returned only £3,032 from aided parishes, and £1,046 from other sources, the Society thus giving £6,962 more than it received. The Dean of York took the chair at the Annual Meeting, and said that the endowments of the Church of England in one year amounted to £5,469,171, while her free-will offerings for the same period were £5,851,986, a sum greater by £382,815, and a strong evidence of her vitality.

An extremely interesting paper, by the Rev. R. G. Fowell, entitled "Episodes in the History of the Church Pastoral Aid Society," is to be found in the February number of *Church and People*. It shows that the Society's history is practically contemporary with the Queen's reign. It sketches in a graphic manner the state of England and the condition of the industrial classes in 1836. It describes how the Society insisted on the principle of laymen as Christian workers, and what consequent opposition followed. It gives some details of work among bargees, rustics,

navvies, miners and factory-hands. Altogether we can commend the February number of the Society's magazine as exceptionally valuable.

In a new leaflet issued by the Ladies' Home Mission Union, it is stated that the Union has now reached its ninth year of service, and numbers 151 branches with 6,456 members. It provides grants for 13 curates, 6 scripture-readers, and 4 women workers at a cost of £1,000 a year; 22 parishes containing 200,515 people in 14 different dioceses being helped. The Union also maintains a Ladies' Training Home at Blackheath.

S.P.C.K., 1895-96.

The Annual Report for 1895-96 has now probably reached the majority of the subscribers. It gives details concerning the great and varied work in which the society is engaged. A mere list of some of the directions in which grants are made is most instructive and impressive. About seven training colleges have been liberally helped; £300 was granted towards the purchase of one for mistresses at Oxford. Prizes of £2 each, amounting to £430, were given to pupil-teachers obtaining a first-class in the Archbishop's examination. To Board School and some other pupil-teachers in London £480 were granted for scholarships and religious instruction. For the provision of mission-rooms and Sunday-schools some £2,200 were expended for buildings, rent, and fittings. Emigrants from our shores had spiritual provision made for them. The endowment funds of the Bishoprics of Perth, in Western Australia, and of St. John's, Kaffraria, have been augmented. No less than 145 grants have been made for the building of churches, mission-chapels, and schools in colonial dioceses, amounting to a sum total of £8,140. For the training of native students as teachers, catechists, and clergy, for the passages of missionaries proceeding for the first time to their spheres of labour, and in other useful ways, certain special funds have been expended. For the maintenance of medical missions a sum of £2,000 was spent. In the publishing and editorial department there has been a falling off in sales to the extent of £2,200, largely in the sale of Bibles. Individual grants of books and publications were made in upwards of 3,000 instances, varying in amount from a few shillings to £250, and reaching a total value of £6,740. We trust that the following statement, which occurs in the course of the report, will receive earnest attention and provoke generous response: "Is it too much to hope that by 1898, when the society will begin to celebrate its bi-centenary, the subscriptions may at least reach the same figure as they did in 1849? It will need the interest, the effort, and the prayers of all concerned, if we are to add £3,200 a year to our income. Yet it would be felt by some of us a lasting disgrace if we were forced to confess that this venerable society counted fewer subscribers in its 200th year than it did in its 150th year."

NEW BISHOPS.

At a synod of clergy and laymen from four dioceses, with the Archbishop of Dublin in the chair, the Very Rev. Merdyn Archdall, Dean of Cork, was elected to succeed the late Dr. Wynne as Bishop of Killaloe by over two-thirds votes from both clergy and laity. Dr. Archdall was a graduate of Trinity College, Dublin, in 1856. After a useful and varied parochial experience he became Archdeacon of Cork in 1878, and Dean in 1894. He possesses a special aptitude for finance, and at the disestablishment he devised a financial scheme for the dioceses of Cork, Cloyne, and Ross, which has been a great success. His business powers have also found scope in the duties of honorary clerical secretary to the Diocesan Synod, and also to the General Synod. He is reputed to be an excellent speaker, a skilful administrator, and well versed in diocesan affairs.

The vacant See of St. David's has been filled by the appointment of the Rev. Canon John Owen, Principal of St. David's College, Lampeter. Canon Owen was a scholar of Jesus College, Oxford, where he obtained a Second Class in Mods. in 1874, and a Second Class in Math. in 1876. He was ordained in 1879, and has laboured in Wales since that time as Tutor at Lampeter College in 1879, Head-Master of Llandovery College in 1885, Dean of St. Asaph's, 1889, and Principal of Lampeter in 1892. He is an excellent Welsh scholar.

Canon Taylor Smith has been appointed to the Bishopric of Sierra Leone, vacated by Bishop Ingham. His purity of character and his knowledge of the diocese to which he goes will make his influence exceptionally strong.

HANNINGTON MEMORIAL HALL, OXFORD.

The Intercollegiate Missionary Union at Oxford has at length secured a suitable centre, such as the Henry Martyn Memorial Hall forms, for the similar Union at Cambridge. The building is on the site of the old New Inn Hall, which, as Trilleck's Hall, was given by William of Wykeham to New College. Once a stronghold of Puritanism, then the mint of Charles I., and again presided over by the great lawyer Sir William Blackstone, it has seen many changes. In 1887 it was incorporated with Balliol College, to be used for Indian Civil Service students in Oxford. Relinquishing this purpose, the College has now sold it to the Intercollegiate Missionary Union. Its change of name and use marks the disappearance of almost the last of those ancient halls which once abounded in Oxford, and out of which the University really sprang. St. Alban's Hall, founded 1230 A.D., is now part of Merton College. St. Mary's Hall, founded about a century later, has been recently merged into Oriel. We understand that St. Edmund's Hall is likewise doomed. But the last estate of New Inn Hall is extremely interesting, and full of meaning. Within the old shell of the house a new structure with a new purpose has arisen. A missionary library will be formed there, while missionary and other lectures will be frequently given in the large room, which is capable of seating three hundred persons. The prayer and devotion which have led to the purchase of this property will doubtless bear fruit both in and from Oxford in coming years.

CHURCH REFORM.

An influentially-attended meeting of the Church Reform League at Zion College was recently addressed by Bishop Anson. Emphasis was laid on the fact that not separation from the State was sought, but the power of adequate internal self-government. Not so much new machinery or new authority was needed, as to make existing organization thoroughly comprehensive and operative. While the Upper Houses of Convocation would naturally remain as before, the Lower Houses and the Houses of Laymen should adequately represent the whole body of clergy and laymen. This would give measures passed an amount of weight such as they do not now possess.

COMMEMORATION OF THE DIAMOND JUBILEE.

Throughout the country there appears to be a general desire to mark the sixtieth anniversary of Her Majesty's reign rather by the financial support of religious and philanthropic causes than by the erection of buildings or statues. The Prince of Wales has written to the *Times* to say that, in his opinion, the support of the medical charities of London will be a grateful and suitable memorial. He asks that from £100,000 to £1,500,000 may be raised in annual subscriptions of from one shilling upwards. Following this example, many provincial places have decided likewise to add to the resources of their hospitals. The Queen's Jubilee

Institute for Nurses is also before the country as an object deserving of wide support.

It would seem that the special Church memorial will take the form of increasing the Clergy Sustentation Fund. The Executive Committee have elected Lord Ashcombe and Viscount Cross, the Chairmen of the Houses of Laymen in the two Provinces, as their Vice-Chairmen for this purpose. It is possible that the fund may be given some distinctive name, such as Queen Victoria's Bounty.

TITHE.

The clergyman whose income mainly depends upon tithe will not find himself materially richer in 1897 than in previous years. The value of £100 of tithe rent-charge will this year be £67 17s. 11½d. The average annual value since commutation is at present £97 19s. 4¾d. After paying for collection and deducting losses and taxes, but a poor shadow of the nominal worth will remain.

The church of St. Saviour, Southwark, splendidly restored at a cost of upwards of £40,000, was reopened on February 17, in the presence of the Prince of Wales, the Duke and Duchess of Teck, the Archbishop of Canterbury, the Lord Mayor, and others. It will be used as a collegiate church for the present, and not as a cathedral.

The Rev. Archibald Robertson, D.D., Principal of Bishop Hatfield Hall, Durham, has been selected for the Principalship of King's College, London, in succession to Prebendary Wace. Dr. Robertson took a Second Class in Mods., and a First Class in *Lit. Hum.*, at Trinity College, Oxford, and became Fellow in 1876. He went to Durham in 1883. His writings have been chiefly upon St. Athanasius.

The Government has been urged to provide a Roman Catholic University for Ireland, on the ground that the existing University, which is subsidized by Government, only satisfies a minority of the Irish people. Perhaps it is policy that Mr. Balfour should join with Mr. Morley in expressing cordial sympathy with the proposal. Twelve such declarations have been made by leading statesmen during the past quarter of a century. But Mr. Lecky's commendation, as a representative of Dublin University, carries weight.

Owing to a statement that there are 6,000 clergy of the Church of England at present out of employment, a correspondent of the *National Church* has made a careful analysis of *Crockford*, with the result that he finds 28,117 clerics in active work, while 3,716 are non-active. Probably the majority of these last are not in service from age, ill-health, and similar causes. Perhaps there may be 1,000 unable to find positions—a serious number, but still only a sixth of the number stated.

In the See-city of Laramie, Wyoming, the heart of the Rocky Mountains, 7,500 feet above the sea, a noble cathedral has just been consecrated. This notable work is due to the indefatigable energy of Bishop Talbot. The diocese is three times larger than the whole of Great Britain and Ireland.

The Pan-Anglican Conference to be held at Lambeth in July will be an impressive witness to the spread and influence of the English Church. Sixty-seven British bishops will probably be present, nine Australian, eleven Canadian, nine Indian, eight South African, seven West Indian, three New Zealand, nineteen missionary bishops, and forty-three from the Protestant Episcopal Church of America. The increase from 76 at the first Conference in 1867 to the probable 185 in the present year is noticeable.

King's College School, following the example of the Charterhouse and St. Paul's, is about to remove from its premises in the Strand, which it has occupied nearly seventy years, to a noble site, some six acres in extent, facing Wimbledon Common.

The sum required to float the Bristol Bishopric Scheme is now practically complete, and the Bishop of Gloucester and Bristol hopes that the division of his diocese will take place about the end of March next.

During last year the lifeboats were launched for service 341 times round our coasts; 312 lives and much valuable property were saved, and twenty vessels, besides numbers of fishing-boats, were rescued from shipwreck.

The Bishop of Chichester, the Right Rev. E. R. Wilberforce, D.D., has consented to become Chairman of the C.E.T.S., in the place of the Archbishop of Canterbury. Dr. Wilberforce, like Dr. Temple, is himself a total abstainer.

The Bishop of London was enthroned in St. Paul's Cathedral on Saturday, January 30th. The Lord Mayor attended in state. The new Bishop of Peterborough was confirmed on February 22nd.

Sixty-six Liberal and twenty Irish Nationalist members voted for the Disestablishment and Disendowment of the Church of England on the motion of Mr. Samuel Smith on February 9th. There were 204 names against the motion.

At the time of writing the Mansion House Relief Fund for the Famine in India has nearly reached the magnificent sum of £330,000.

Sunday Closing has once again been rejected by the House of Commons.

GIFTS AND BEQUESTS.

Lord Heneage has given £1,000 towards the endowment of All Saints', Weelsby, Grimsby. The C.P.A.S. has received two sums of £500 each under the wills of Mr. Thomas Meadows and of Mrs. C. L. W. Thomas. The Duke of Westminster has sent £500 to the East London Church Fund. An anonymous donor has given £2,000 for the building of a chancel and towards the endowment of St. Matthew's, Cainscross, Stroud.

Obituary.

GENERAL SIR ROBERT PHAYRE, G.C.B., died on January 28, at the age of seventy-seven years. He was a Lieutenant in the Bombay Infantry in 1839, and advanced step by step to the position of General in 1889. He took part in an immense amount of soldiering in Sind, Baluchistan, Afghanistan, Kotra, Miani, Abyssinia, Magdala, Baroda, Quetta, Candahar, and other places. His public career will be chiefly remembered by the grave charges of maladministration which he successfully brought, when Political Resident at Baroda, against the Gaikwar, during the course of which an attempt was made to poison the Resident, instigated almost certainly by the Gaikwar. He received the thanks of both Houses of Parliament for his military services. He was a true man of God, and a Protestant Churchman of the most decided opinions.