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the following sentence : " The choral service is no longer found only in its native home, the cathedral. It has been planted in places where it will never live ; even in villages, music, not content to be handmaid, has forgotten her place, and has presumed to push public prayer and praise out of the sanctuary. This must often be due to the efforts of over-enthusiastic musicians. A clergyman once said, ' Give musicians too much of their own way, they will ruin the services.' " Mr. Daniel argues very wisely for retaining the organ and choir in the west gallery, and for employing the voices of women instead of the tuneless shrieks of half-taught village boys. The book will be a tower of strength to clergymen in dealing with any ill-considered enthusiasms and inappropriate ambitions on the part of organists and choir-masters.

*The Kingdom of God.* (2 vols.) By TOLSTOI. Pp. 261 and pp. 266. Heinemann.

There is a great deal that is beautiful in Count Tolstoi's two volumes, and they deserve careful attention as a protest against a merely ecclesiastical setting of religion ; but he makes several fundamental mistakes. He forgets, in the first place, how constantly our Lord uses the form of paradox in sentences when you have to break a nut in order to get at the kernel. He forgets also that Christian morality, life, and spirit cannot subsist without the foundations of doctrine, of which, in the New Testament, they are the outcome. And he confounds the lifeless, mechanical religion, only too common in the Greek Church, with all religious systems of doctrine, however well-founded, Scriptural, and fruitful. But the book as a study of the spirit of Christianity, if not divorced from the doctrinal truths, must end in good.

*Tolstoi's Boyhood.* By Himself. Pp. 480. Price 1s. (cheaper edition). Elliot Stock.

This well-known book will be welcomed in a cheaper form, as it illustrates a very noble mind, and gives assistance in understanding Russian society.

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#### THE MONTH.\*

THE anniversary meeting of the Church of England Temperance Society was held in the library at Lambeth Palace on April 30, under the presidency of the Bishop of London, in the absence abroad of the Archbishop of Canterbury. The annual report, an abstract of which was presented, showed that the income of the central council had been £4,070 (an increase of £251), and the expenditure £4,172—the latter sum, however, including special and non-recurring outgoings of £673. The sales of publications amounted to £5,425. The deficit had been reduced by £838 during the year, to meet which Mr. A. F. Hills had offered £500 under certain conditions. There had been considerable demand for publications dealing with the Gothenburg system. A scheme had been instituted for the training of Band of Hope teachers. It was hoped that the second reading debate on the society's Licensing Bill in the House of Lords would not be without effect as an educational movement, and would in all probability bear repetition in the near future. The Police-court and Prison-gate Mission had made steady progress. The number of courts visited was 189 ; cases visited at their homes, 44,934 ; prisoners met on discharge, 15,809 ; persons (chiefly young women and girls) placed in homes or restored to their friends, 1,784 ; employment provided, including

\* We are indebted to the *Times* for its useful summaries of many of the May Meetings.

admission to the eight labour yards, for 2,850 cases ; cases assisted with money, shelter, food, clothing, tools, etc., 16,919 ; handed over to parochial clergy, 3,808. The society's missionaries were now regular visitors at all the racecourses of the country, and the five vans had visited 343 parishes and taken 893 pledges. The Bishop of London, in moving the adoption of the report, said that an Archbishop of Canterbury had much harder work now than fifty years ago, when he enjoyed a dignified repose for a large part of the year. Now he had the whole Colonial Church on his back. Each of the society's members should bring in at least ten members during the year. Happily a larger proportion of the juvenile members every year were found staying faithful to the cause as they grew up. If he got a good opportunity, he hoped to introduce the society's Sunday Closing Bill—a small part of what they wanted—in the House of Lords. The introduction of the Government Bill was a great step in advance, though it contained certain things they did not agree with, and the mere fact would have a considerable effect on the course of politics from this time onwards. Mr. C. E. Tritton, M.P., said—speaking not as a party man—that the Government had been largely elected by teetotalers' votes ; but nothing had been done in these three years except the addition to the Local Government Bill (on the motion of the treasurer of that society) preventing parish councils from meeting in public-houses. That clause had been a blessing to many parishes.

The annual meeting of the Church Army was held on May 1 at Princes' Hall, the Dean of Worcester presiding. The hon secretary (the Rev. W. Carlile) reported that the income had advanced from £34,000 for the last nine months of 1893 to £54,000 for the year 1894. The extension of the labour home system and the establishment of training farms in Suffolk had pressed heavily on the funds. After addresses from Mr. Edward Clifford, the Rev. W. H. Hunt (secretary of the social scheme), the Rev. W. Carlile, and several evangelists, the Rev. W. Rosedale, of St. Peter's, Bayswater, and the Rev. Russell Wakefield, Rector of St. Mary's, Bryanston Square, testified to the earnest and effective work the Army had done in their respective parishes. At the evening meeting, the chairman, the Dean of Norwich, pleaded earnestly on behalf of the Army ; and the Bishop of Durham urged those present to do all in their power to support and extend the society's operations. The Archdeacon of London also spoke.

The annual meeting of the Colonial and Continental Church Society was held in Exeter Hall on May 1. The Bishop of Sodor and Man presided. The report, which was presented by Canon Hurst, showed a gradual improvement in funds, and several new and important developments in various parts of the world. The home receipts had been £24,575 (an increase of £3,676), and the total income £45,172. About £1,400 was still required for the new church at Grindelwald. Three new summer chaplaincies—Splügen, Stanserhorn, and Davos—had been added to the list, and a lady had given £750 for the initiatory expenses of new chaplaincies. Particulars were given of the Church work helped by the society among the French Canadians and the scattered Indian and white populations of the Dominion, in Australia, in South Africa, Mauritius, and India. Nearly £300 in money and £500 worth of clothing had been sent to relieve the distress in Newfoundland. The Bishop of Toronto, the Archdeacon of London, the Bishop of Algoma, and the Dean of Norwich addressed the meeting.

The Bishop of Sodor and Man presided on May 2, at Sion College, over the annual meeting in connection with the Oxford Evangelical

Pastorate. Among others present were the Bishop of Sierra Leone, Bishop Royston, the Dean of Norwich, Colonel Urmston, Mr. Sydney Gedge, Mr. Eugene Stock, Canon Vincent Jackson, Prebendary Mason, the Rev. Dr. L. B. White, Canon Gibbon, and Mr. J. H. Buxton. The Rev. the Hon. W. Talbot Rice, of Oxford, presented a report, showing that the Rev. H. H. Gibbon was working very successfully among the undergraduates, and next October another very able man would join him. The capital fund now amounted to £5,000. The chairman, in moving the adoption of the report, said that it was almost impossible for a young man at Oxford to steer without guidance between the Scylla of free thought and the Charybdis of sacerdotalism. Those who desired the young men to be led forward in the principles of the Reformation should heartily support the extension of this movement. Canon Girdlestone remarked that a very strong attack on the Establishment would be based on the sacerdotalism in the Church. Nevertheless, the day had not come for despair, and one ground for hope was the influence of such movements as this among the future clergy. Canon Christopher said that Mr. Gibbon had been remarkably successful in winning the confidence of the undergraduates, but Pusey-house had five men devoted to instilling Dr. Pusey's doctrines. The outlook, however, was more hopeful than it had been in the last thirty-six years. The report was adopted. The Rev. F. J. Chavasse said that they should render all honour to the High Churchmen, who stepped into the breach when Oxford was likely to be unchristianized, and who had spent at least £150,000 there. The Congregationalists and Unitarians had put up fine college buildings in Oxford, and there was a widespread opinion that before long a Roman Catholic institution would follow. People scarcely realized how the number of candidates for holy orders had fallen off in the last few years. It was a black look-out for the Church of England. Fortunately this scheme was checking the backward movement, and there had never been more men in residence at Wickliffe Hall.

The Zululand Mission Association had its annual meeting on May 2 at the Church House. The Bishop of Shrewsbury, who presided, said that Bishop Carter's report was not by any means highly coloured, but it showed many signs of advance. In one district the people themselves contributed £275 during the year, and in another district the people had now contributed £100 towards the erection of a school building. The bishopric endowment fund had at last reached a point at which an income of £400 a year was assured. The Bishop of Grahamstown said that one great difficulty in South Africa was the unfortunate idea among the colonists that the natives were better in their primitive and savage state than veneered with something of our civilization. That idea was giving way to a more correct notion in the minds of the best people; and if there was one man in South Africa likely to remove false impressions it was Bishop Carter. The Rev. the Hon. A. G. Lawley, the Bishop's commissary, who has recently returned from a visit to most parts of the Zululand diocese, said his impressions were most favourable. The Church had practically a monopoly there, and he hoped its responsibility would be fulfilled. The meeting was also addressed by the Bishop of Stepney, the Rev. A. H. Gallagher (of Zululand), and the Rev. E. Farmer. The annual report showed that the ordinary income of the association last year was £1,811, besides £942 interest on investments. The schools earned a grant of £220 from the Zululand Government.

The annual meeting of the Church of England Zenana Missionary Society was held in the Queen's Hall on May 4, Sir Charles Aitchison presiding. The secretary presented a report showing that the year's

income had been £40,698, increasing the credit balance from £846 to £3,088. A large sum had been received in legacies. The society had now 53 stations in India, 8 in China, and 1 in Ceylon. It had 175 missionaries in European connection and 78 in local connection, besides 640 native Biblewomen, teachers, and other workers. An evening meeting was held in St. Martin's Town Hall, Charing Cross.

Lord Kinnaird presided in Exeter Hall on May 1 at the annual meeting of the British and Foreign Bible Society. The annual report showed that the heavy deficit accumulated in the last few years had been wiped off, the present year beginning with a balance in hand. The sales in 1894-95 amounted to £93,552, an increase of £1,812, and other receipts to £139,810, a decrease of £1,418. The expenditure, £214,970, showed a decrease of £7,877, leaving a balance of £18,392, which was reduced to £5,331 by the removal of the deficit. The issue of Bibles, testaments, and portions had been 1,651,566 at home, and 2,185,656 abroad. The total was below that of 1892-93, but showed the large increase of 28,264 copies under the head of whole Bibles. The most important editorial work of the year had been the revision of the versions in the great languages of India and China. The revision Persian Bible had been issued, and it was hoped that the first Pashtu Bible for Afghanistan would be completed this year. In Africa, in New Guinea, in Japan, on the Himalayan slopes, and in Assam, native races are having the Gospels placed within their reach for the first time. The Bible women, who were more or less maintained by the society's grants, now numbered 429, of whom 310 are in India, 76 in Ceylon, 14 in Syria and Palestine, 18 in Egypt, 5 in China, 2 in the Straits, and 4 in Mauritius and Seychelles. The circulation of Bibles and portions in Germany during the year was 668,495, an increase of 54,000; in France, 167,763, a decrease of 65,000; in Spain, 51,907, against 64,835; in Belgium, 34,468, against 18,281; in Italy, 189,653, against 169,937; in Austria-Hungary, including Servia, Roumania, and Russian Poland, 161,694, against 156,208; in Russia, including Siberia, 527,308, against 514,951; in Japan, 114,000, against 35,000; in China, 289,000, against 236,000 in the previous year. The report was adopted on the motion of the Dean of Norwich, seconded by the Rev. J. G. Greenhough, president of the Baptist Union.

The annual meeting of the Church of England Young Men's Society was held on May 1 at Leopold Rooms, St. Bride's Street. Mr. Justice Kekewich presided. The report stated that the work at the central institute included religious meetings, entertainments, educational classes, a gymnasium, and cricket, football, billiard, and chess clubs. Reports from the branches also showed much activity. If, however, the movement in advance was to be carried on, the addition of £1,000 to the annual income was needed. As it was, the council had had to borrow £900. The report was adopted on the motion of the chairman, seconded by Judge Meadows White. Canon Scott Holland then gave an address, and was followed by the Archdeacon of London.

The annual meeting of the Church Pastoral Aid Society was held in Exeter Hall on May 2, Mr. J. H. Buxton, the new president, occupying the chair. The Bishop of Down and Connor moved the adoption of the report. This showed that the year's income had been £63,536, and the expenditure £57,251 (against £55,326 and £55,639 last year). The receipts were larger than ever before, except once, when a legacy of £18,000 had come in. During the year new grants had been made to 37 parishes, making a total of 853 grants, of which 668 were for curates, 131 for lay agents, and 54 for women workers. The average population

of the parishes helped was over 9,000. Two subsidiary organizations had been formed, a Lay Volunteers' Union and a children's branch. The special Forward Movement Fund had received £4,410 (included in the above figures), making a total of £5,785. The committee hoped shortly to launch two new schemes—the concentration of special aid on some very large parishes, and provision for some large and thinly-populated districts; and the establishment of a clergy training school in the North, by co-operation with the Elland Clerical Society. With a view to securing in the larger towns a succession of devoted clergy, faithful to Reformation principles, a board of trustees had been formed to accept and hold advowsons.

At the annual meeting of the London City Mission (now in its sixtieth year of existence), the committee drew attention to the serious decrease of nearly £20,000 in their receipts, which have amounted during 1894 to £48,759, against an expenditure of £60,345. The work of the society is at present being carried on all over London and its suburbs by 477 missionaries, who have paid 3,624,277 visits and calls during the past twelve months. Of these agents 121 are detailed for special work, visiting and conversing with foreigners, the landlords and customers in public-houses, drovers, gipsies, scavengers, and others who are not reached by ordinary agencies. The committee, while deploring the increase of drunkenness among women and the spread of gambling among all classes, consider themselves justified in congratulating their subscribers on the numbers induced by their missionaries to attend public worship, to become total abstainers, and to enter homes and refuges, while they attribute indirectly much of the remedial legislation and of the philanthropic enterprise of recent times to the information supplied by the London City Mission to Members of Parliament and others interested in ameliorating the physical and social condition of the poor.

The ninety-sixth annual meeting of the Church Missionary Society was held in Exeter Hall on April 30. Sir John Kennaway presided, and among others present were the Archbishop of Dublin, the Bishops of Exeter, Salisbury, Southwell, Hull, and Sodor and Man, Bishop Royston, the Dean of Windsor, Archdeacons Richardson and Warren, and Sir Richard Temple, M.P. The chairman said that they had heard with pride and satisfaction of the gallant defence of a fort on our Indian frontier, and the whole resources of the Empire had been ready to support our distant representatives. The same support should be given to the missionaries who were "holding the fort" and looking for reinforcements. Alluding to the anxious situation in foreign affairs described by the Prime Minister, and assuring his lordship of their earnest prayers, Sir John urged that they must be ready to occupy any openings which the issues of the war might have developed. Already the society had 180 missionaries in China and Japan. He concluded by reference to the increased contributions from Ireland and to the services rendered, both there and beyond the Queen's dominions, by the Archbishop of Dublin, whom they were glad to see with them. The Archbishop of Dublin, who was received with long-continued cheering, said that he knew what that kind reception meant. It expressed, not merely personal goodwill, but attachment to a great principle, in upholding which, at the call of God, he had taken some humble part; and it expressed sympathy with the great work of evangelization carried on by those who were reforming themselves in a dark land.

In reviewing the work of their ninety-sixth year, the Church Missionary Society congratulate the members on the increasing number of their missionaries. In the seven years, 1887-94, the total had just doubled. At

the anniversary of 1888 the number reported was 333; to-day it is 633. With reference to the financial condition of the society, the committee record that the total receipts of the year have amounted to £272,000, thus exceeding by more than £20,000 those of any former year, while the expenditure has exceeded that of the preceding year by only £960, a result mainly due to the continued fall in the price of silver. The recent average of some 3,000 baptisms of adult converts in the year has been considerably exceeded, the total already known being about 4,200. Dealing with the past and present of Uganda, the report (presented formally at the annual meeting) states that the work of the mission has taken a remarkable, almost a sudden, leap forward. Its extension from the capital into the outlying provinces has been rapid and fruitful. Three of these provinces are now occupied by resident missionaries, and native evangelists to the number of 130 are posted at 85 stations. There are about 200 buildings for public worship and teaching in the country districts, and in these the daily worshippers average 4,000, and those on Sunday 20,000, exclusive of the capital. In conclusion, the committee regret the loss of such standard-bearers as Bishop Pelham, Deans Fremantle and Payne-Smith, and Canon Edward Hoare, and are not without serious apprehension at the "distinct advance of sacerdotalism and rationalism in the Church of England."

The public meeting in connection with the 194th anniversary of the Society for the Propagation of the Gospel in Foreign Parts was held in St. James's Hall on May 9. The Archbishop of Canterbury presided, and among others present were the Bishops of London, St. Albans, Hereford, Grahamstown, Colombo, Algoma, Moray and Ross, Antigua, and Sierra Leone, Bishops Barry and Hornby, Lord Ashcombe, Generals Davies, Lowry and Tremenheere, Admiral R. Macdonald, the Deans of St. Asaph and Hobart, the Archdeacon of Grafton and Armidale, Archdeacons Burney and Thornton, and Colonel J. B. Hardy. The secretary presented a report showing that the society's income in 1894 had been £122,327 (showing an increase of £9,248), including £20,723 in legacies. The staff consisted of nine bishops and 712 other ordained missionaries, distributed thus: In Asia, 232; Africa, 173; Australia and the Pacific, 17; North America, 208; West Indies, 39; and 39 chaplains in Europe. The total included 125 natives of Asia and 45 of Africa. There were also 2,900 lay teachers, 3,200 students in the society's colleges, and 38,000 children in the mission schools. In spite of anxieties caused by the war, there had been no word of fear from the missions in Korea, North China, and Manchuria, though active missionary progress had been sadly interrupted in Madagascar, where "the French invasion must stop the work of the Church and imperil its immediate prospects." In Lebombo, the society's youngest diocese, the bishop found himself arrested at the very outset by a Kaffir rising; and in their oldest diocese, Newfoundland, the Church shared in the general paralysis. A marvellous advance had been made into the kingdom of Kashmir; the whole movement lay among people of some social importance. Race prejudices among members of the Church were hindering the spread of the Gospel in South Africa. A missionary spirit was evidently stirring in the Australian dioceses. The dioceses of the Windward Islands and Antigua were severely crippled by poverty. The disendowment of the Church brought out very considerable self-support; but now, under the great depression, the people seemed really unequal to the support of their Church and pastors. The Archbishop of Canterbury said that they were at work, as it were, over an earthquake. The great religion of Buddhism was moving; it was a living and stirring religion. In Sierra Leone, as the Bishop had been telling him, they must bestir themselves to meet Mohammedanism, a religion which so completely allowed for and suited the natural man, that as men

emerged from utter barbarism, if they found Mohammedanism ready to hand, they were sure to embrace it, and they would hold it for a long time. The immense masses of men who were going out from our own country must be followed up promptly. As to the ancient Eastern Churches, he supposed that the Greek and some other Churches were safe, but it was hardly realized how small they were; and some other Churches could hardly be described as safe. It was the extremity of folly, while they were making new Christians, to let old Christians fall back into heathenism. Our colonies were glorious for England, but not so glorious for the English Church. Wonderful things had been done—but not wonderful in proportion to this country's resources. In conclusion, he urged the importance of not so preaching Christianity as to substitute one mythology for another.

The Archbishop of Dublin presided in Exeter Hall at the annual meeting of the Spanish and Portuguese Church Aid Society. The Rev. Dr. Noyes presented a report referring at length to the consecration by the chairman of Señora Cabrera as first Bishop of the Reformed Spanish Church, and to the criticisms provoked by that step. The Society's income had been £5,933, of which £4,637 had been spent, and £1,128 placed in reserve. It was also announced that half of the £3,000 required to complete the bishopric endowment had now been raised. The Archbishop at great length defended his consecration of Bishop Cabrera. It was not against canon law, which only necessitated the permission of his own Church and the invitation of the people to whom he went. Nor was it forbidden by the Lambeth Conference, which had declined to take the responsibility of pronouncing on such matters. He had received from many bishops opinions in harmony with his own, and in the next conference he expected to find many friends. It was said he had defied English Church opinion. Where was that opinion to be found? If the votes of English Churchmen could be taken, including the laity, he was sure their opinion would be in his favour. The establishment of the Reformed Church in Madrid was a triumph of religious liberty. The Dean of Norwich, in moving the adoption of the report, said that the aversion of some people to Protestantism was stronger than their adherence to Episcopacy, and they would have let the Spanish reformers either remain in Roman Catholicism or drift into Dissent. The Bishop of Clogher, who accompanied the Archbishop to Madrid, seconded the motion, observing that the objectors in England were only members of a young sect about thirty or forty years of age. The report was adopted, and the meeting was subsequently addressed by the Bishop of Down and Connor and the Archdeacon of London.

The Bishop of Southwark presided at the fifty-second annual meeting of the Church of England Sunday-School Institute in Exeter Hall. Mr. John Palmer presented the annual report, which showed an income of £1,742, besides £10,485 from sales, the increases being £264 and £97 respectively. The resources of the institute were quite inadequate. The number of scholars in Church of England Sunday-schools was now 2,805,205, the year's increase being 61,163; and there were 201,430 teachers, of whom 586 underwent examination in the year. The committee desired to assist the clergy in poor parishes to hire Board schools for Sunday-school purposes. Whatever religious instruction might be attainable in Board schools, it was clear that more and more dependence would have to be placed on Sunday-schools if children were to be taught the doctrines of the Bible in a thoroughly Christian sense. If the Sunday-school was to continue a power among the people, it must be as different from the Sunday-school of the present as that was from the Sunday-school of a hundred years ago. The Bishop of Southwark, in moving



the adoption of the report, said they need not despair of the old Church in the presence of such great voluntary unpaid movements as this, whatever might be said about the Establishment. The present moment was a crisis in the history of religious teaching. The recent School Board contest was only one sign of an accelerating current of thought all over England on the subject of definite religious instruction. He hoped they had now done with that curious academic fiction, undenominationalism, of which so much had been heard twenty-five years ago. They could not live on such fragments of a faith as no one cared to dispute. They wanted the full faith ungrudgingly taught to their children, leaving Baptists and Roman Catholics to do the same, and not prevent the Church of this realm from teaching what she believed. He believed that presently they would be driven to adopt a paid system of professional teaching, asking the week-day teachers to accept such small sums as could be offered and devote their teaching skill to Sunday-school work. Paid work, however, ought not to take the place of voluntary teaching. The motion was seconded by Prebendary Eardley-Wilmot and carried. The Rev. E. A. Stuart then gave an address to teachers. Canon Davenport Kelly and Chancellor P. Vernon Smith also spoke.

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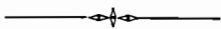
The Bishop of London has approved of the nomination of the Rev. Blomfield Jackson to be secretary of the London Diocesan Home Mission in succession to Canon Browne, now Bishop of Stepney. This society supports twenty-four missions in different parts of London, where parishes are overgrown, and a new permanent church with an independent district is required. The post has formerly been held by the present Archdeacon of Craven, the Bishop of Mauritius, and other distinguished clergymen. Mr. Blomfield Jackson is son of the late Prebendary Jackson, the builder of Stoke Newington Church, and is Rector of St. Bartholomew, Moorfields, a parish from which the population has departed. He was tutor to the children of the Prince and Princess of Wales, senior assistant-master and chaplain at King's College School, and Hon. Fellow of King's College. During the last four years he has been well known throughout the diocese for his successful and energetic work as secretary of the Church Reading Union.

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#### A DESERVING CITY CHARITY.

Continuity, though in many respects an object to be aimed at, not infrequently proves the reverse of an advantage. This is so in a great measure with respect to the selection of chairmen at the festival dinners of charitable institutions. There is a danger of the charity falling into one groove, and relying for its support not on a succession of new friends, but upon the same well-wishers year after year. Fresh interests must be aroused, and additional sources of income must be "tapped" if the funds are to progress in a manner that is essential if the work done is to grow in proportion to the advance of population. For this reason, therefore, though we regret as a matter of sentiment that the civic element is not this year to be as conspicuous as is generally the case, we are free to confess that benefit is likely to result from the selection by the City of London Truss Society, Finsbury Square, of the eloquent Bishop of Derry as the president of the festival dinner on Friday, June 14. Trade depression is unfortunately still existent, and many who would help are as a consequence not in a position to contribute; but that notwithstanding, the claims of so excellent a charity as the Truss Society will, we are sure, be heartily acknowledged in the most practical of all ways by a generous contribution list, when they are urged with the eloquence and the force the Bishop can so well bring to bear. The work of the society requires little or no mention, so generally is it known and so heartily is it appre-

ciated. For the moment, therefore, it will suffice to say that it has relieved during the eighty-eight years of its existence no fewer than half a million sufferers, ranging in age from the helpless infant of a few months to the aged worker, whose life is all behind him; that it is now benefiting as many as 10,000 patients yearly; and that, owing to the income not increasing in a like ratio to the development of the work, the committee more than once have been obliged to have recourse to the already very scanty reserve for the purpose of meeting liabilities. The secretary, we may add, is Mr. John Whittington, to whose devotion to duty and able administrative capabilities much of the success that has attended the society's operations during the past quarter of a century is undoubtedly to be attributed.



## Obituary.

IT would be impossible to estimate the loss which the Church has sustained in the death of Lord Selborne. No one at this moment could take his place or do what he has been doing, and, if he had lived, would have continued to do. His position, like his character, was unique. In the defence of the Church he had weight and influence which no one could approach. His mastery of the subject made him unanswerable in the controversy. His strong and deep convictions immeasurably strengthened and deepened the convictions of those who fought at his side. His devotion to the cause gave him a power of unflagging perseverance, which never felt or acknowledged a check. His learning and his power of handling it, his great abilities, his successful career, his high reputation, his remarkable readiness in debate, his invariable consistency in maintaining the highest principles of action, his conspicuous impartiality in dealing with opponents, presented a combination in which very few could come near him. But he was all this to the public at large. To those who saw him more closely all this was but little in comparison with the inner nature of the man himself. Those who knew him well could not in their estimate of his goodness and greatness dwell on all this as if this were in their eyes the most excellent thing in his character. They turn instinctively to what rose immeasurably higher, the loftiness of the ideal to which he was ever matching his conduct, whether in politics, or in the ordinary intercourse of life, or in his own home. He lived by so high a rule and followed the precepts of the religion in which he believed with so unswerving a consistency, that he invariably presented to view the very model of a Christian. There was no sacrifice that he would not make to be true to the highest standard of Christian duty, and this appeared more than once in his public life. But men will sometimes make great sacrifices who cannot bring themselves to make self-sacrifice to duty the rule in all things, great and small alike. And this is what Lord Selborne was ever doing in the eyes of those who had the means of observing him closely. In ordinary conversation, in the routine of daily life, in the transaction of common business, he was the same as in the handling of public affairs. There was large generosity, there was warm sympathy with sorrow or distress or perplexity, there was singular kindness of speech and manner, there was genuine humility, there was quiet dislike of all ostentation, there were the qualities which endear a man to his family and win the confidence of friends; but these were not in him as in so many men characteristics that might be taken separately for what each was worth, but seemed to be only the varied fruits that came from the deep religious spirit that animated his whole life, and appeared never to be absent for a moment from his heart. His whole life was a quiet, unvarying obedience to the precept of his Master, "Abide in Me, and I in you."—*Guardian*.