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THE

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ART. I.—LAY WORK IN NONCONFORMITY.

A GREAT living leader of the English Church has observed that the closing years of the nineteenth century seem likely to be marked in the history of the Church of England by a new departure in the employment of lay agency.

The great problem of the evangelization of the non-worshipping masses has been forced upon the Church's attention by the amazingly rapid growth of our large towns and mining and manufacturing villages. In the back streets of our big towns tens of thousands of the poor are congregated in ignorance and misery. The Church is a mere name to many of them, and scarcely more. Even the Christian religion in any form is for the most part an unknown system—a proper and most respectable thing at which they look carelessly from afar, and with which they do not feel they have so much as a remote concern. We are thus, to use the forcible words of the Bishop of Bath and Wells, "brought face to face with a great evil and a great danger—a huge population in a Christian land not enjoying the blessings of a living Christianity—a huge multitude of men exposed to all the arts of the demagogue, all the blandishments of a smooth-tongued socialism, all appealing to their worst passions and basest inclinations, and they without the safeguard of a Christian faith or that wisdom which comes from an acquaintance with the Word of the living God."[1]

This appalling problem calls for a prompt solution. The population is mounting up by thousands every week. The work that absolutely must be done by the Christian Church in England, vast as it already is, grows in extent every day, and is to the last degree urgent. To wait in meditative, hesitating, undecided mood is a weak and halting policy, fore-

[1] *Guardian*, April 22, 1885, p. 600.

doomed to the ignominious failure it would so richly merit. It means that the Church shall look on with folded arms while the masses she would fain attach to herself are being seized by other and too often hostile hands. Such a course would argue a strange inaptitude to recognise the great day of the Church's opportunity. Happily there is little danger of this. The conscience of the Church is now thoroughly awake. Her ears are open to the piteous voice of the neglected multitudes crying inarticulately but unmistakably for the living message from God. Her heart yearns to respond up to the full measure of her power, in well-directed efforts for their rescue, their elevation, their full and true incorporation into the Christian Church.

What is the wisest and most effectual way to this consummation so devoutly to be wished? To this all-important question there has come a variety of answers most perplexing in their diversity, not to say their discordance. The enumeration and discussion of these would lead us away from our present subject. It is enough just now to point out how on all sides there is a growing agreement that the clergy are utterly insufficient in point of numbers for the work which must be done. No schemes for an extended or permanent diaconate, good and desirable as they may be, are at all likely to yield a sufficient supply of workers. When everything possible has been done, the labourers of this class will be inexpressibly too few for the tilling and sowing and reaping which the moral wastes of our country demand. The solution of the problem must be sought in another direction. In the minds of very many, and these by no means the least experienced or the least trustworthy among the leaders and workers of the English Church, the conviction is gathering strength day by day that the one sure way out of our pressing difficulties, the one effectual method of dealing with the crying necessities of our vast unreached multitudes, is to be found in the employment of laymen on a far larger scale than they are now used. The Bishop of Durham said to the York Convocation three years ago, "The great need of the English Church at the present time is to employ laymen as laymen." "The evangelization of the masses can be done in that way and no other." "The great hope for the Church of England in the future lies not in adding two or three more to the clergy here and there, but in gathering in the whole body of laymen and giving them all work to do as laymen."[1] About the same time Archdeacon Blakeney, in this Magazine,[2] expressed a similar opinion. "Ex-

[1] *Guardian*, April 30, 1884, p. 652.
[2] THE CHURCHMAN, Dec., 1884, p. 209.

perience leads me to believe," he wrote, "that we must enlist the co-operation of agents hitherto but little recognised in the Church of England. I allude to those who may themselves be said to be among the masses. The clergy, Scripture readers, Bible women, lay readers, tract distributors, lay evangelists have done, and are doing, a blessed work, but there is a power amongst working-men, which, if it can be added to the work of those just named, would, I feel convinced, have a marvellous influence in bringing the truths of Christianity to bear upon that class of the community which it has been found so difficult to move." There is, unquestionably, a large amount of energy and zeal among the laity of the Church, now lying dormant, which they are willing to devote to her service, provided practicable ways of using it can be opened out to them. This lay power should be brought into action as speedily as possible. The further the Church can go in the full utilization of lay effort the better it will be for her own practical efficiency and for the moral well-being of the whole nation.

The past of the Church of England is not rich in experience of lay work on which we may fall back for guidance in the present emergency. The small use she has hitherto made of her laymen, and the limited sphere assigned to their energy, constitute one of the weakest places in both her past and present organization. It may, therefore, be of service, while the whole question is undergoing in Synod and Congress and Convocation, the most careful consideration, to look across our own borders, and fix an inquiring eye upon those communities which, separated though they be from our fellowship and in many kinds of religious work our inferiors, are nevertheless in this one matter of the utilization of lay strength decidedly our superiors. No one who really understands the service which Dissent has secured from its laymen will be inclined to differ from the Bishop of Durham when he says that we may well "take a lesson from Nonconformists, who in this matter are wiser than ourselves." "The truest Churchmen are those whose minds are most open to the lessons which can be gathered from all quarters."

The first glance at Nonconformity as a whole makes the observer aware that the different denominations have made very unequal demands on the devotion of their lay adherents. Some communities, such as the Quakers and the Plymouth Brethren, who both reject the principle of a separate ministry, do all, or nearly all, their work by means of laymen. Others, like the Irvingites and the Unitarians, employ the laity to a comparatively limited extent. These bodies, however, constitute the extremes of Dissent; their numbers are small; and

we may at once pass from them to concentrate our attention upon the four principal and most influential denominations.

Among these, again, a singular inequality in the utilization of lay power at once strikes the eye. Congregationalists and Baptists on the one hand, Methodists and Presbyterians on the other, have each opened a large field of labour to their members; but the proportion of workers actually engaged in spiritual toil is considerably greater in the latter bodies than in the former. How is this fact to be explained? After a careful consideration of this striking diversity and of the causes which may have brought it about, we are persuaded the secret of the difference may be expressed in a single word —*organization*. Where the congregations of a denomination take "isolation" as their principle and watchword, where they are separated from and independent of each other, with no more connection and cohesion than grains of sand, then the number of lay workers is small in proportion to the size of the community, and of the opportunities afforded. But given highly organized societies, like the Wesleyan and the Presbyterian, with congregations closely bound together, with district welded to district, and synod to synod, with all the varied powers and functions of the body compacted into one solid organism—there the amount and success of lay work is signal and most instructive. The closer the connection between the component parts of a denomination, the more thoroughly it can organize and utilize its laity. In short, organic unity is essential to the highest development of lay power; whilst the principle of "Independency" is fatal to it! This fact is most hopeful for the Church of England. With her "the sense of corporate unity" is built on strong and deep foundations, so that "she has a greater power of utilizing the evangelistic zeal of her lay members than any other Christian community, though hitherto it has been latent."

All lay work is divisible into two great classes. On the one side is the work of evangelizing and teaching; on the other is the business of council and administration. Reserving the latter of these for a separate paper, we will proceed at once to the consideration of the more directly spiritual departments of lay service in Nonconformity.

Upon such modes of lay work as Sunday School teaching and District Visiting, in which Anglicans are not only fully abreast but also far ahead of the most successful Nonconformist bodies, there is no need to speak. The Church has nothing to learn from Dissent in these matters; rather may Dissent well take a lesson from the Church. So much, however, cannot be said in regard to the exceedingly important subject of evan-

gelistic work among the masses, carried on by men who are not separated from secular pursuits.

Lay preaching is a great and prominent feature in all the principal denominations, except the Presbyterian. For some reason or other it has never flourished in the Scottish communities, although there is much in their polity and organization that seems favourable to the development of this sort of work. There are signs, however, that before many years are passed Presbyterianism will make far greater use of this kind of agency than it has hitherto done. Amongst the Baptists and Congregationalists lay preaching has long been recognised and employed as an effectual means of dealing with small scattered populations, or large poor populations which are unable to sustain a minister. Yet considering the length of time it has been practised, and the extent to which it has been used, surprisingly little is to be learnt from their experience. The method of admission, the plans and rules of work, vary with every distinct congregation. Here, as elsewhere, the action of the principle of independence, the absence of corporate life and union, are most mischievous. The evil appears to be realized by the more intelligent and energetic members of these denominations, for the Congregationalists have in this matter broken away apart from the most distinctive ground of their separate existence as a religious body. Where lay preaching most flourishes among them, we understand there is generally a committee appointed by "a group of churches" in the district, which selects the preachers after trial, and makes arrangements for their services. In some cases the appointments are submitted to the "church meetings;" in other cases the power to appoint is delegated absolutely to the committee. This may be a good working plan, but it is by no means the best conceivable; and, let Congregationalists protest as much as they please, it savours far more of Presbyterianism than Independency. Apart from this new system, the great variety of usage prevailing in both communities confines the working of any one method for selecting, authorizing, and employing their agents to so limited an area as to deprive it of value for our present purpose. The Baptists employ 4,041 lay preachers; the Congregationalists, as usual, give no statistics.

The palm for elaborate organization and extensive use of lay preaching is carried off by the Wesleyan Methodists, with whom the office holds a position of unique importance. As such, the system deserves more detailed description and consideration. Every candidate for lay preachership must be a fully recognised member of the Wesleyan Society for some time previous to his candidature, and must have regularly

attended the weekly meetings of the society class to which he belongs. Should the superintendent minister of the "circuit" in which he resides consider him a suitable person for the office, he gives him a letter authorizing him to conduct two or three services at specified times and places, when one lay preacher or more will be present to report on the candidate's qualifications. Their report is first sent privately to the minister, and then, if he be satisfied with it, to the Quarterly Meeting of all the ministers and lay preachers belonging to the "circuit," or group of societies within a fixed area. At this meeting the presiding minister (and no other person) having certified that the candidate has passed a preliminary examination in the Second Methodist Catechism and the elements of English Grammar, may propose that he be received on probation for the office. The meeting has simply the right of approval or veto. The period of probation extends over twelve months at least, during which time the "lay preacher on trial" conducts a considerable number of services. At the end of his term of probation, when he is seeking full admission and recognition, he must assure the lay preacher's meeting that "he has read the standard sermons of Mr. Wesley and his 'Notes on the New Testament,'" and believes the doctrines therein contained; he must likewise pass "a satisfactory examination in the definitions and Scripture-proofs of the leading doctrines of Christianity as there explained." At the close of this *vivâ-voce* examination, reports are given in on the services he has held, and then, on the proposition of the presiding minister only, he may be admitted to his office by the vote of the meeting. After admission a very strict discipline is maintained over the lay preachers. At their Quarterly Meeting the names are read out one by one; inquiry is made in regard to each separately, whether any objection is made to his moral and religious character, his belief and faithful preaching of Methodist doctrine, his observance of Methodist rule, and especially his attention to and ability for his appointed work. If a charge be preferred against any lay preacher, affecting his work only, it may be dealt with then and there; but if it affect his moral character it must be remitted to the "Leaders' Meeting" of the society to which he belongs, and there be investigated according to the regulations laid down for the trial of all members alike.

This system of admission and discipline, of which we have sketched only the main outlines,[1] is no doubt highly organized

[1] For other details, see Williams, 'The Constitution and Polity of Wesleyan Methodism,' pp. 101-104.

enough. Some parts of it are open to criticism, and we will touch them presently; but first let us look at the work of these men and the results it produces.

The lay preachers of Wesleyan Methodism are in number 15,009; those of the Primitive Methodists amount to 16,138; over 6,000 more are employed by the minor Methodist bodies, so that the total is not far short of 38,000. They are drawn from all ranks and grades of the Methodist community, a great many of them being plain working-men. Each Sunday this army of workers is sent out into the country chapels and town mission-rooms of our land according to a plan of appointments which is drawn up and published quarterly by each superintendent minister. Those who can afford it use conveyances; but the majority travel on foot, walking, in some instances, from ten to twenty miles. One fact alone speaks volumes as to the extent of their work. The number of Wesleyan Ministers in Great Britain is 1,970, the number of chapels is 7,145, and this return does not include rooms and buildings which are rented for service; hence there must be at least 5,000 congregations in Wesleyan Methodism, and probably many more, which are every Sunday dependent on the voluntary efforts of the lay preachers. No impartial observer who is acquainted with their labour can doubt its self-sacrifice, its warm-hearted spiritual earnestness, or the great and wide-reaching influence it has had. Many of these men have known how to speak to working-men in their own language, and with deeply sympathetic knowledge of their peculiar needs, temptations, and trials; to address them with a contagious emotion, and with a straightforward directness of aim that the hearers have often found it peculiarly hard to withstand. In fact, their work is amongst the two or three secrets of the power and success of Methodism. No denomination has grown in the course of this nineteenth century like this cluster of kindred communities. That Methodism has so grown is largely due to its fearless and far-sighted use of lay preaching. A Methodist writer said truly not long ago: "Village Methodism could not live another week without the untiring labour of our lay preachers." Addressing a recent annual gathering of them, Dr. Rigg declared: "It is not too much to say that without your aid, concurrence, and labour, all that has been specifically characteristic of our Methodist churches in the past, in the best and brightest times of their history, would decay and pass away. The wings would be cut away from our Church, and it would subside into something which, though possibly it might still bear the name, would have lost the virtue and life of the Methodism of the ancient days."

Churchmen may and doubtless will think with good reason that several parts of the Wesleyan method are open to serious animadversion. They will object that to test a candidate's fitness, in the first instance, by setting him to conduct a service and preach a sermon, is unfair to him, and painfully derogatory to the dignity and ideal of divine worship; that even under the pressure of a large demand in rural districts there is undue yielding to the temptation to employ spiritually inferior men, whose principal qualification for their grave and solemn task is a certain readiness of speech or perhaps a simple willingness to be used; that the absence of any systematic and general provision for the training and instruction of lay preachers in their work and in the interpretation of Holy Scripture, is a serious injustice to both them and their hearers. This and more may be urged. But when everything in the shape of criticism has been advanced and all deductions have been made, the solid and most instructive fact remains, that the community which, of all others outside the Church of England, has made the greatest advance, owes its present position and influence, to a very large extent, to its lay preachers, and that if these were permanently silenced it must speedily shrink to one-fourth of its present dimensions.

Is there any sufficient reason why the Anglican Church should not utilize its laymen as thoroughly and profitably? In the best qualifications—in piety and energy, in loving devotedness and spiritual earnestness, in careful and accurate knowledge of Scripture—thousands upon thousands of them are, to say the very least, equal to the best Methodist lay preachers, while in general culture and refinement they are decidedly superior. As the "Report of Convocation on the Spiritual Needs of the Masses of the People" says: "There is a mass of volunteers and very serviceable recruits which may be almost indefinitely multiplied. . . . In the more highly educated classes of Churchmen a very remarkable desire exists to take their part in the great work of winning souls." Why should not the Church enlist these volunteers and recruits in her service to a far larger extent than she is now doing, organize them, and bid them go forth in the name of God amongst the vast masses of ignorant, indifferent, degraded souls, for whose evangelization the clergy in their present numbers, with their multifarious duties and straitened resources, can do so little ?[1]

[1] In any attempt to thoroughly organize lay preaching in the Church, a number of difficult questions would have to be faced, such as cannot be discussed in a paper on Nonconformist lay work. How, for instance, lay preaching might be carried on in rural parishes? Whether laymen should be permitted to preach in consecrated buildings? Against this last proposal very grave objections may be urged.

One other form of lay ministration there is, peculiar, as far we know, to Methodism, and sufficiently notable to call for attention. Every person who desires to be regarded as a member of the Wesleyan Society is required to join a society class. There are usually from twelve to twenty persons in a class, "united in order to pray together, to receive the word of exhortation, and to watch over one another in love." A layman selected by the minister and approved by the other leaders connected with the society is placed in charge of the class. It is his business to meet the class once a week, to conduct the service, which consists of extempore prayer, the singing of hymns, the recital of Christian experience by the members, followed in each case by suitable advice from the leader in regard to what has been said, or to what he knows of each member's special trials or spiritual necessities. It is obvious at once that here is work of the most delicate character and an agency capable of great results. Everything depends upon the intelligence, the fidelity, the spiritual wisdom and power of the leader. Should he be a man well read in his Bible and the secret workings of the human heart, of sound integrity of life, genuine and unaffected in his mode of speech, full of loving sympathy with the soul in its aspirations, its disappointments, its successes, he will be of real use to his fellow-members, and they will find the meetings instructive and helpful. But let him be, as is too often the case, a man stereotyped in thought and life, with no gift of spiritual discernment, of small knowledge and power and sympathy, then one of two things will certainly follow. Either the members will be repelled by the sleepy repetition of stock phrases out of which the vitality has long since fled, and they will gradually fall away; or they too will learn to repeat week by week the same dead phrases and stereotyped "experiences," to the blunting of their spiritual sensibilities and the crusting over of the soul with a coat of terrible unreality.

It is no part of our present business to discuss the class-meeting as a condition of membership, or to examine the details of its working. We are simply considering it as a field of spiritual work for laymen, and what as such it may suggest to Churchmen. On one side it is open to the grave objection that part of the work of spiritual guidance and direction which is entrusted to the layman is work which ought properly to be undertaken by the clergyman, as demanding the utmost knowledge and skill of a trained and qualified teacher. On the other side, the system of constant interest and oversight, of weekly religious instruction for the young and the spiritually ignorant—that is, for people inexperienced in the devout life—is a system of great power and value. Might not Anglican laymen be

used to similar good purpose in Bible-classes, in guilds, in small unions or societies of working-men? For example, after a mission, during which many people have been deeply impressed and brought into personal intercourse with the missioners, the most backward and least instructed of these might be formed into small guilds or classes, one of which could be committed to the charge of some devout and experienced layman, who should meet them at stated times for conversation, instruction, and guidance; who should quietly observe their attendance at church and holy communion, encouraging or stimulating as each case might require, and who should always ask the attention of the clergyman to those who needed special help or admonition. We do not plead for the introduction of the class-meeting into the Church of England. We entirely grant that the most fit and suitable person for such instruction as we have in view is the parish priest. But, alas! he cannot multiply himself indefinitely, nor can he possibly take ten or twenty classes per week in addition to the work he already has; still less can he give to the several members of such classes the abundant personal attention which is so valuable and which is the secret of success. A worker such as we have in view would not supplant the clergyman or interfere with his work, or intrude upon the pastoral office; but he would assuredly be a most valuable auxiliary, enabling the clergyman to overtake his work, and relieving his heart and mind of a burden often too heavy to be borne.

We are thus brought back to the point with which this article began. There is no hope that within the next fifty years the clergy will be increased to such an extent as will be sufficient to meet the crying spiritual necessities of our country. But in the laity the Church has a great and comparatively unworked mine—a vast host of workers in reserve, who may well be called up to the relief of the over-tasked parish priests in the hard conflict with indifference and sin. How much may be done and how safely, we may already see from the various successful experiments that have been made—those bold ventures of consecrated energy and enthusiasm which are even now making a deep mark in the history of the Church. Mr. Charles Mackeson's six years' work as a layman at Hampstead, that has brought from forty to fifty persons to confirmation every year, and has added three hundred names to the parish roll of communicants, is one instance of what lay ministration can effect, and a striking illustration of what the Church annually loses from the want of it. The labours of Mr. Trevarthen in connection with the Guild of St. Alban's, of which a Dissenter volunteered the statement that it had

completely altered the character of the district, is another example. The Bishop of Rochester had in 1885 seventy lay readers and fifty lay preachers employed in his diocese, and he testifies that the system works well. Many must remember the energetic, self-sacrificing, and enthusiastic service rendered with such striking effect during the last London Mission, both in east and west, by the Church of England Working Men's Society, which is reported to have a membership of 8,500 men, all communicants.[1] In truth, as the Bishop of Bedford has said, "Thousands of earnest, manly, unpretending laymen, and multitudes of devoted women are now undertaking work for the Church. We have Prime Ministers acting as lay readers, and Lord Chancellors as Sunday teachers, at one end of the social scale, and working-men in their guilds and associations, enthusiastic in aiding the mission-work of the Church, and in teaching and influencing their fellows, at the other end." These instances are sufficient to show that the system of lay co-operation can be wrought into the Church's work and harmonized with her best established methods, that there is nothing in the structural condition of the Church of England to prevent her applying the additional machinery that is needed. What is wanted now is that spiritual lay work should pass out of the stage of isolated action and experiment, even though it be diocesan, into the stage of a well-considered and thoroughly organized movement on the part of the whole Church as one compacted body.

J. STEPHENSON.

ART. II.—LIFE OF SIR JOSEPH NAPIER.

The Life of the Right Hon. Sir Joseph Napier, Bart., ex-Lord Chancellor of Ireland. A Political Biography. By ALEX. CHARLES EWALD, F.S.A. Longmans, Green, and Co. 1887.

A BIOGRAPHY like that of Sir Joseph Napier gives us both the history of a human life and the history of a national epoch. The life of the man is full of personal interest. It is the life of a thoroughly noble man, with a high order of intellectual power, with a warm and tender heart, and a moral character remarkable alike for its strength, simplicity, and loftiness of tone. No one could attentively read the record

[1] For a further interesting illustration of the use that may be made of working-men, see the account of Mission-work in Sheffield, given by Archdeacon Blakeney, in the article already quoted.—(CHURCHMAN, Dec., 1884.)

of such a life without feeling stirred up by it to high aims and conscientious efforts. And no one could study the national and political movements in which Sir Joseph took part without having his knowledge of the history of his country increased, or at least his remembrance of it refreshed.

The biographer has done his difficult work well. We might wish, indeed, for more of picturesque detail as to the scenes in which the interesting drama was acted. The busy, bustling, rising city in which the future Chancellor's early life was passed; the old historic school situated on the beautiful shores of Lough Erne; the Courts and Halls of Trinity College, where so much fun and wildness mingled with so much brilliant talent and massive learning; the lonely lodgings where the young barrister pursued those studies which soon brought him such gain and fame—we could have wished to have been enabled to linger a little longer over these old scenes through which Mr. Ewald rather ruthlessly hurries us in two or three pages. But there is much to be told—an important, stirring, hard-working life to be described; so we must be satisfied not to be allowed to spend too much time over the dim, though fresh and pleasant hours of the morning, and let ourselves be taken on at once to business. And we soon find, as we read the sensibly written pages, that we are being told, with a certain swing of lively movement, a deeply interesting story of a strong and important actor in the history of his day. The story has the charm of a narrative of rapid and uninterrupted success. We cannot expect it to have at the same time the different charm, the deeper and more pathetic charm of a chequered history, like that of Thomas Carlyle for example, where success has long struggles with failure, where the light breaks out through clouds that swept over it, and for a while covered it with their mournful veil. But in reading Sir Joseph Napier's history we have the pleasure of watching one of the runners in the race of life taking a strong lead from the first, and by honest energy and courage through his whole course keeping his place well in the front. And if the element of pathos is lacking in the written account of the successful barrister, the powerful senator and honoured Chancellor, we have it supplied in the engraving of the frontispiece. It is beautiful with a very touching beauty. The calm, grave face and thoughtful brows tell more than a biography could tell of the struggles, hopes, fears, longings, aspirations, and disappointments that earnest spirits experience in secret. The intensely gazing eyes have already in them a suggestion of tears; and we are sure, as we look at the picture, that he who argued so clearly in court, and spoke with such force and wisdom in Parliament, had an inner life of deeper sorrow and joy than could be suggested to us by

his public utterances. But his outward career was from the first a career of uninterrupted success. "Without any of the struggles and delays of the men who afterwards attained eminence in their profession—men like Pratt, Thurlow, Eldon, Romilly, Lyndhurst, and others—he at once commanded an extensive practice. Before five years had passed over his head he was looked upon both by advocate and attorney as the most rising of juniors." Many of the important cases in which he was engaged in these early years are described in the biography. We are amused as we read of the race that was run for his services by both sides in the great trial of O'Connell for sedition in the year 1843; and shortly after we find him with his "silk gown" in the inner bar, where still "brief after brief continued to cover his table and rejoice the heart of his clerk, until there was scarcely a trial of note in which he was not retained on one side or the other." In 1847 he was returned without contest to the distinguished position of member for the University of Dublin. Another kind of success awaited him here. He soon made his mark in the House of Commons. He never spoke unless he thoroughly understood the question in debate. Then he spoke out earnestly, carefully, weightily, and when the subject was one on which he felt deeply his speech rose to a noble and dignified eloquence. He always commanded the ear of the House, and on Irish legal questions his unrivalled knowledge of law, his large experience, and clear honest judgment, made his opinion valued both on the Government and Opposition benches.

He was from first to last a steady and "staunch," because firmly convinced, Conservative in his political views. But he never was a factious partisan. There was an honesty in his heart, and a certain judicial capacity in his mind for weighing the evidence on every side of a question, which moderated his zeal for the party he espoused. He was an earnest student also of English literature. He loved the wisdom of Lord Bacon, the cautious thoughtfulness of Bishop Butler, as well as the passionate fervour of Edmund Burke. Thus his views and his action both on political and religious subjects were to a considerable degree preserved from the narrowness and intolerance which his education, his circumstances, and the general tone at that time of the party with which he was connected tended to produce. Many who read his biography will not take the same view as he did of the various political questions which he discussed. To a certain degree "the times change, and we change with them." The march of events makes a difference in our mental perspective. Some of the changes which Napier resisted have taken place so long ago and the sharp edges of their rupture with the past have been

so softened by the gliding years, that we almost wonder at the eager resistance made to them by him and his fellow-workers. But we must judge him by the thought of that day and not of this day. And we must acknowledge that it may often be the duty of the guardians of the nation's interests to be cautious with an almost jealous caution as to modifications in its polity which the experience of after years proves to be free from the dangers they had apprehended. But no matter how firmly Napier as a thorough-going Conservative "nailed his colours to the mast," it is quite evident to those who read his history now, as indeed it was generally recognised at the time, that his political conduct was entirely the result of conscientious conviction. He was a deeply religious man. The truths of God's revelation were precious possessions to his heart. They coloured all his thoughts, and gave their tone both to his private and public conduct. Anything that seemed to him against the principles taught in holy Scripture must be resisted at whatever cost. No Crusader ever went forth to defend sacred shrines from desecration by the "Paynim" with more fervent devotion than he stood up in his place to combat whatever he thought antagonistic to "the Word of God." We may not always agree with him in his ideas of what that Word commanded or forbade, but we must honour the zeal, the single-mindedness, and unswerving courage with which he always stood up for what seemed to him the right and the true. He took up his position with a singular simplicity, neither ostentatiously parading his religion nor timidly concealing it.

Thus striving to honour God and His truth, and honoured himself by the respect and approval of thoughtful men of varying schools of opinion, he pursued his useful Parliamentary course. He was appointed Attorney-General for Ireland by Lord Derby at the formation of his Cabinet in 1852. This post he had specially wished for, and was greatly pleased when it was conferred upon him. He expresses his pleasure in the following touching words to his wife:

> I am sensible indeed of the goodness and gracious watchfulness of that merciful heavenly Father Who has ever been so tender and gracious to me. Oh, how weighty is the obligation for all His mercies and blessings, spiritual and temporal! May I be enabled to act as His servant in whatever be my position! I trust my dearest children and you, my dear good faithful wife, may share largely in every benefit and good from this elevation. I have never descended to one unworthy artifice or any step of inconsistency to attract the favour of the great. Promotion and honour comes from the Giver of every good and perfect gift.

The most important part of his work as Attorney-General was the preparation of a careful scheme for ameliorating the relation between the owners and occupiers of land in Ireland.

Four bills were prepared by Napier, dealing with the subject in a large-minded and liberal spirit. To this measure Mr. Gladstone, when introducing his Home Rule Bill last year, gave the following testimony: "The late Mr. Napier, who became Lord Chancellor of Ireland, at the time when he sat for the Academic constituency of Dublin, developed very early, and with great earnestness, truly liberal views on the subject of Irish land, and made generous efforts in that behalf." The speech in which he introduced the Land Bills to the House of Commons concluded with these weighty and noble sentiments:

He knew the recompense too often bestowed on those who preferred the moderate and equitable adjustment of extreme opinions and conflicting claims to the gratification of narrow prejudices, but who considered the common weal and the interests of all as paramount to the selfish demands of any class or party. The man who was clamorous about rights and negligent of duties would depreciate his labours; the grinding middleman would dislike, and the factious or fraudulent tenant would heartily condemn them—for all this he was quite prepared. Enough for him if by this code he had provided a free course for industry, and had raised up an obstacle to injustice. If he should afford the means of developing effectively the resources of a land which God had blessed but man had blighted, the recompense would be to him an exceeding great reward. They might ask him, indeed, whether he hoped by any measure of legislation they could bring peace and prosperity to Ireland. And he should answer that he could not, except in so far, indeed, as their legislation might be a portion of that appointed agency which He could bless Whose gracious touch could make the very act of ministering to the wants of the multitude the occasion and the means of increase and abundance. The voice of mercy had resuscitated Ireland; the flush and glow of returning life reanimated her frame; but still was she bound in the grave-clothes in which severe policy and sore affliction had enwrapped her. Loose her and let her go.

Owing to the fall of Lord Derby's Government, the measure prepared with so much thought and labour never became law. But the fact of its having been brought forward, and brought forward by a strong Conservative and an eminent Irish lawyer, served to educate public opinion, and many of its most valuable suggestions were embodied in subsequent legislation.

After some years of active political life on the Opposition side of the House, during which his wisdom and experience were in many important ways used for the benefit of his country, he was appointed by Lord Derby, on his return to power in 1858, Lord Chancellor of Ireland.

Upon the elevation of Napier to this high post, numerous were the letters of congratulation that he received. From the correspondence preserved by this gifted man it is plainly visible that all who had relations with him, whether official or social, were much impressed by the fine qualities he possessed; and even when opposed to his opinions, entertained a strong liking for the man as an individual. . . . Among these letters of congratulation was one which he valued the most highly of all. The

clergy of the Church of Ireland had presented Napier with the following address, at the same time accompanying the compliment with the gift of a large and most handsomely bound Bible valued at £80. The address, to which 300 signatures were attached, was thus worded: "As the friend and counsellor of the Irish clergy, you have won our esteem and gratitude, and we look back with honest pride upon your course as the representative of our beloved University. Your diligent attendance on Parliamentary duty at great personal sacrifice, the position you attained in the House of Commons, the influence you exercised upon the tone and character of the debates, the zeal you manifested in the advancement of education in all its branches—religious, secular, legal, and medical—and the generous sympathy you evinced in every worthy object, have raised in the eyes of all men the character, not only of the University, but of the representation of Ireland in Parliament. Your able defence of the interests of our national Church, your zealous vindication of her faith and doctrine, and your constant consistent conduct in the maintenance of principle, afforded a standard of senatorial duty for which, as ministers of religion, we feel thankful to Almighty God."

It would take up too much of our space to describe particularly the various honours by which gratitude for the services of this laborious, conscientious, and able man to his country in general, and to the political party with which he was connected, was expressed. The honorary degree of D.C.L. was conferred upon him by the University of Oxford. He was elected President of the Jurisprudence section of the Association for Social Science, and wrote a brilliant address for its meeting in Liverpool. He was created a baronet in 1867, and was afterwards appointed to the highly honourable position of member of the Judicial Committee of the Privy Council. All these distinctions he received with frank humility, and recognised every step reached in his career simply as a manifestation of the favour and blessing of the God Whom he strove to serve.

Thus far we see the subject of this biography in the light of constantly increasing and almost uninterrupted prosperity. We shall be obliged just now to watch him in the shadow for a little while. But before we close his personal history, it will be well to think for a moment of the important period in the nation's life brought before us by this man's career. The political struggles, now on this side, now on that, in which he took part mark the advancing history of the British people. It is the part of our history that lies on the border region between the visible present and the recorded past, and liable on that account to be indistinct in our minds. As we read the biography of Sir Joseph Napier, we see passing before us a long procession of illustrious statesmen with whose efforts he was connected either in co-operation or opposition —Sir Robert Peel, Lord John Russell, Lord Derby, Lord Palmerston, Lord Aberdeen, Lord Beaconsfield. Their figures stand out vividly, and their voices ring in our ears with living

distinctness as we follow the careful narrative of this book. And we are reminded, as we study its pages, of how the heart of the nation was stirred to its depths on various questions, for some of which solutions have been found, while some of them remain burning questions still. The admission of Jews to Parliament; marriage with a deceased wife's sister; national education in relation to religious convictions; Romish ecclesiastical titles; the clergy reserves in Canada; the inspection of conventual establishments; the foreign policy that led to the Crimean war; our international relations with Persia and China, with Italy and France; the ritualistic controversy in the Church of England; Parliamentary oaths and tests; clerical subscription to Church formularies; the opening of places of recreation on Sunday—on all these subjects there have been, during the last forty years, eager discussions and hard-fought political battles. In all of them Sir Joseph Napier took a prominent part; in some of them his diligent Parliamentary labours materially contributed to a practical settlement. The *résumé* of these questions and controversies given in the biography is exceedingly valuable. It is, in fact, an important contribution to the political history of the century. But the account of Sir Joseph's public career is in a very special way an account of the relations between England and Ireland during his life. It describes the constant uprising of sedition and turbulence; the efforts made by successive statesmen to produce contentment and prosperity; the concessions made one after another to the spirit of factious discontent; the spasmodic endeavours to heal old chronic diseases by remedies which, when tried, only irritated the loyal classes in the country without satisfying the disloyal. Sir Joseph's most earnest and most passionate speeches were made in resistance to measures of the kind which he believed to be wrong in principle and mistaken in policy. It was his firm conviction that there was a moral and spiritual and not merely a political root to the disaffection of the Irish people. In contrasting the condition of Ulster with that of the southern and disaffected parts of the country, he says:

> In the one place you have religion appealing to the understandings and affections of the people; in the other to their passions and their senses. Can you hope to equalize by human law differences occasioned by divine legislation? or shall the former prevail where the latter is repudiated? It cannot be: another remedy must be sought and applied. While I admit the moral inequality, I would to some extent desire to be the apologist of many of my degraded countrymen. Remember their wretched state of social and physical depression; and, above all, reflect on the training they habitually undergo. How can legislation correct this? It cannot make men virtuous; and yet to be happy they must be good, and to be good religious truth must warm their hearts.[1]

[1] Speech on the Outgoing Tenants (Ireland) Bill, April, 1848.

Holding such views, then; believing that men cannot be made good by Act of Parliament, but that they can by the teaching of God's revelation; believing that the political grievances of Ireland were fictitious, but that the moral faults and religious errors that kept them in perpetual turmoil were very real, it is not surprising that he strove with all his energies to stay that swelling wave of public opinion which, after rising in threatening attitude several times and being broken by Conservative resistance, at length swept away the ancient privileges and endowments of the Irish Church. Sir Joseph Napier ardently loved and admired that Church. He believed her to be the lineal historic representative of the primitive Irish Church, which in ancient days, by her learning and self-sacrificing zeal, spread Christian truth to distant lands. He believed her doctrine to be true and pure, her constitution apostolic, her clergy to be kind, useful, pious, and faithful. He deprecated the taking away of her property as unjust spoliation, and the dissolution of her long union with the State as the lowering of the nation's flag to the strangely allied forces of Romanism and Secularism. He considered the endowments of the Church to belong, not to the nation, but to the corporation which had legally inherited them. The teaching of the Church he believed to be God's remedy for the sins and sorrows of mankind—the only remedy which could cure the miseries of Ireland. He considered that it would be an act of treachery to the loyalists of the land, an act of treason to its heavenly King, to yield to what seemed to him the clamour of a noisy faction what he believed to be a sacred trust held by the nation for her God. These sentiments he put forward strongly in repeated speeches, which we feel still, as we read them, to be thrilling with a passion of earnest conviction. It would be useless for us now to fight over again the old battle as to the justice or injustice of the measure he so much dreaded. We are all by this time familiar with what is said on the other side, as well as on his side of the question. The nation formed its judgment and acted upon it. No arguing will now reverse it. But as similar measures seem threatening in the future similar institutions in the sister land, the eloquent warnings against the disestablishment of the Church recorded in this biography are worth studying. There is a tendency to suppose that when once a measure has become "an accomplished fact" it is all right. We learn little from history unless we watch the verdict that subsequent events pass upon those that have gone before. Has the country at large gained or lost by this measure against which Sir Joseph contended? Has it produced a "*Hibernia pacata*"? Has it been received as a pledge of England's love and justice towards Ireland, and so softened

the mad hatred of those who still persist in counting themselves the conquered against those whom they look upon as their conquerors? Has it smoothed the antagonism between Protestants and Roman Catholics in Ireland? Has it diminished crime, increased good feeling, silenced a moan of discontent, conciliated the hierarchy of the Italian Church in Ireland? Before the echoes of this wise statesman's prophecies as to the uselessness as well as the injustice of the measure have quite died away, it is well, by asking ourselves such questions, to see whether the years that have since passed have fulfilled or contradicted them.

The effect of the measure upon the spiritual condition of the Church herself it is difficult to appreciate accurately. It seems to have done her both good and harm. There is no doubt that during the last fifteen years there has been a considerable increase in the vigour of her action. How far this is due to the general wave of increasing earnestness that seems to be stirring and lifting up all branches of the Christian Church, and how far to the special circumstances of the Church in Ireland, it is not easy to determine. If unbelief is active now, belief is active too. If modern thought in the growth of its strength seems to shake off impatiently the restraint of old creeds, modern faith at the same time holds with firmer grasp the great life-truths revealed by the Son of God, finds in them the strength and stay of the soul amidst the agonies of intellectual struggle, and strives with increasing vigour to bring them to bear upon the practical duties of daily conduct. And the "silver streak" of sea does not divide us in Ireland from the thought and feeling of our brethren in Great Britain. The same intellectual and spiritual pulses beat through the hearts of thinking men here as there. The press annihilates geographical separation. In the lonely little Irish parsonage, surrounded by brown moor, overlooked by purple mountains, you find the very same books and periodicals as you see on the table of the student in Oxford or Cambridge, or of the busy labourer in the heart of London. And as the spiritual pulse has (thank God) quickened and strengthened in England, in spite of many dangers, so has it also in Ireland. Disestablishment has to a certain degree helped the onward movement. It has acted as a spur to rouse from dreaminess and lethargy. It has drawn the clergy and laity more closely together as fellow-workers in parochial, diocesan and general church organization. It has called forth the exercise of popular gifts among the clergy by making their support largely dependent upon the goodwill of their flocks. It has interested the people more generally in the Church work, which has to be done by them and not merely

done for them. So its action has been helpful. But it has caused also great and, it is to be feared, increasing difficulties. Though so much generosity has been shown by the members of the Church, and so much wisdom by those who have been authorized to manage her funds, she has had a hard struggle with poverty. In three provinces of Ireland her people are few and thinly scattered over wide stretches of country. Even though parishes have been thrown together and consolidated it has been in many cases almost impossible to keep up the support of a clergyman to carry on the services and ministrations of the Church where there are no resident gentry, and only poor farmers and isolated labourers belonging to our communion, living lonely lives and specially wanting spiritual instruction and consolation in districts which it would take a day's journey to traverse. And in its effects upon the character of the clergy who serve the Church her disestablished position has dangers which are making themselves felt. They are the dangers which have been recognised by serious thinkers among the Nonconformist bodies, but from which the Church of England has been hitherto free. In appointing clergymen to benefices, the more showy qualities are apt to be principally thought of, the more solid and in the long-run more valuable are apt to be overlooked. So that there is a danger of the men who come to the front being the men who are ready and fluent talkers, rather than those who are careful thinkers and devoted labourers. There is a great danger also of the abler and more advantageously circumstanced young men being drawn to more remunerative professions and leaving the ranks of the clergy to be filled from a lower social class. We are not to be dismayed by these dangers. He Who is "in the midst of the candlesticks" knows all about them, and out of them can bring strength and profit. But in looking back to a great national measure which may easily become a precedent for others in the same direction, it is important that as members of the nation we should recognise all the bearings of our action.

To return, however, to the subject of our biography, when the die was cast, when the step which seemed to him little short of revolution was actually taken, Sir Joseph Napier threw himself very heartily into the reconstruction of the body whose outward organization had received so rude a shock. The Church of Ireland, it is well known, rallied together with prompt zeal to adapt herself to the new circumstances in which she found herself so suddenly placed. All classes joined together in the work of reconstruction. The bishops, the clergy, the nobility, the landed gentry, the professional and mercantile classes, the stout yeomanry of the

north, the scattered population in country towns and villages, all roused their energies, sent in their representatives to diocesan gatherings and to the great central convention. Money was subscribed, secretaries, treasurers, and committees were busy in every little country parish; while in Dublin there was such an assemblage of men of rank, talent, eloquence and administrative power as has seldom been collected at one time and with one object. Laws for the self-government of the Church had to be formed; her whole machinery had to be put on an altered footing.

And then came in a new difficulty, a new danger, and yet what seemed to the majority of the Church a new duty. "The Prayer Book, the common heritage of the English and Irish Churches, had to be altered somewhat in consequence of disestablishment, and the necessity for the small changes thus required, joined with a dread of the attraction to more ritualism in the public services of the Church than Irish Churchmen face to face with Roman Catholic practice desired, made the Convention decide on a revision of the Prayer Book; and in this work also Sir Joseph Napier took an earnest and laborious part. The first resolution on this subject was adopted on the motion of the Duke of Abercorn, October 27, 1870, by the General Convention:

'That a committee shall be appointed to consider whether, without making any such alterations in the Liturgy or formularies of our Church as would involve or imply a change in her doctrines, any measures can be suggested calculated to check the introduction and spread of novel doctrines and practices opposed to the principles of our Reformed Church, and to report to the General Synod in 1871.'"[1]

The result of this resolution was the formation of a committee to revise the formularies "in a cautious and reverent spirit, and to report to the General Synod of 1872." The work thus undertaken was of a most delicate and difficult nature. The committee held seventy meetings. The debates on its suggestions for several years were anxious and sometimes stormy. Strong feelings were aroused. There was a section in the House which looked upon the Prayer Book with such affectionate reverence that to touch a "jot or tittle" of it seemed to them a kind of sacrilege. There was another that with fervour of deep spiritual conviction felt it an imperative duty to raise a protest and fix a barrier against "sacerdotal" doctrines which seemed to them directly contrary to God's revelation to man in Christ Jesus. There was a danger that these eager advocates of different ideas should come to look on each other as combatants instead of fellow-councillors.

[1] Letter from Canon Jellett, quoted p. 402.

The danger was averted by the good providence of God. Men spoke out their thoughts fully and earnestly. As they debated they learned to understand each other better, to value more the great central truths they held together, and to make allowances for differences of view on details. The revision of the Prayer Book was completed without any serious breach in the harmony of the Church. Some thought there was too much done: others that what was done was little or nothing to what ought to have been done. But all agreed to worship the one Lord together still, and to use in public prayer the old Liturgy, that, though revised in expression here and there, was still the same noble vehicle for devotion which had been endeared by so many holy associations both to themselves and their fathers. Among those to whom the gratitude of the Church is due for this peaceful result Sir J. Napier stands prominent. In the long labours of the Revision Committee he took an active part. He continually acted as "assessor" to the General Synod during the stormy debates; and by his clearness of judgment, gentleness of manner, and firm direction of the proceedings helped the assembly through many a difficulty, and showed the way through many an entanglement. Though he sympathized with the movement for the revision of the formularies, he threw his whole weight against any alteration that would make a breach between the sister Churches of England and Ireland, or prevent the free interchange of ministerial work between their clergy.

But now towards the close of this good man's life the scenes shift somewhat sadly. The public figures fade away from sight. The shadows of sorrow and adversity fall. But through them we see shining out the beautiful features of the faithful servant of God. If we have no longer vigour, statesmanship, unwearied labour, we have what is greater and grander—resignation, patience, trust, the quiet and even thankful bowing of the child-heart under the will of the great Father. The physical infirmity of deafness increased so as to make it hard for Sir Joseph to take part in public work. A very dearly beloved son was taken away in the prime of his strength and usefulness. General delicacy of health, following this shock of sorrow, broke down a constitution never very robust, and the closing years of his life were spent in seclusion. They were deeply shadowed, those closing years, but they were not darkened. Christian peace and holy hope gave light when the earthly lights were dimmed. "The great mind and genius" (writes his daughter) "bowed beneath the weight of circumstances, but did not break, yielding itself in patience to the will of its Creator." And so there passed away from human history an earnest and noble man, who

served his God, his country, and his Church in his generation, and then was gently taken to the sphere where he is to serve God day and night in His holy temple.

FRED. R. WYNNE.

ART. III.—WORK AMONG THE HOP-PICKERS.

LAST year THE CHURCHMAN allowed me to have a little say about the Hop-pickers. And some of the readers of THE CHURCHMAN were so kind as to tell me that my little say interested them. There is more to say, and THE CHURCHMAN gives me a little space to say it. It ought to be interesting; and if it be not found so, I shall have to own that it is my own fault.

Last November I was only able to say very little about our evangelistic addresses, though in these we work the most directly and the most widely, for the spiritual good of the poor people. These are sometimes given in the hop-gardens at the dinner hour; sometimes in the midst of an encampment, from a waggon or coach-box; sometimes in a Church tent, or, in wet weather, in the oast-house (building for drying the hops) itself. Generally we have very fair order and quiet—the more so the more the people get accustomed to being thus addressed. Sometimes there is an earnest and riveted attention—touching and hopeful.

Our most disturbed evenings are when unfortunately the people may be on strike, having fallen out with their employers over the "tally," or number of bushels to be picked for a shilling. If the crop and the picker are both good, twenty-four bushels may well be picked in a day, and if the "tally" be *eight*, three shillings will be earned, which is a good average wage. The pickers would naturally prefer to have "sixes" or "fours," which would give respectively four shillings, and six shillings, for twenty-four bushels picked. When the hops are very bad and few, I have heard of the "tally" being as low as *two*.

The strikes are generally organized by a few of the rougher sort, and the rest give in like frightened sheep. Then we have hungry children and weeping women and cursing men, and the time is bad.

If a few of the ringleaders come to our service we are almost sure to be interrupted, and hopelessly so. At the close of each period of one's address, we get from our audience "Fives or fours!" "No sixes!" "Fives!" "Fours!" "Ain't they ashamed of themselves?" etc., etc. We give out the hymn "Shall we meet

beyond the river?" We have, "We'll meet you to-morrow at the garden gate," which being interpreted means, "We shall stand at the gate of the hop-garden with our bludgeons to break the head of anybody who will dare to pick any more at six bushels for a shilling." Our time is best spent then in a little calm talk about the tally (if we can get it), and an effort to organize a representative body who may talk reasonably with the employer. But, as I said, we are generally free without interruption to proclaim the blessed Gospel to these very poor.

I think that *system* in the addresses is highly desirable. I have often noticed evangelists one after another, and time after time, do nothing but reiterate the freeness of mercy, and the call "Come to Jesus, and come now"—indispensable teaching indeed in its proper proportion. But many of these poor people are perfectly ignorant of their real need of the Saviour, and know next to nothing of what He has done to supply the need. Hence I think it well to aim at a series of subjects, such as an "Outline of the Ten Commandments;" the "Sabbath and means of grace;" "Passages of our Lord's life." Not, indeed, that I would announce them in so many set terms, but I would try to have such a plan before my mind, and work up to it night by night as far as possible. However, with everybody strenuously engaged, with very unusual circumstances, with constant emergencies of weather, temper, speaker's voice, etc., it is difficult to carry out system perfectly, and necessary to take the work by the hour as God may be pleased to give it.

I have found most satisfactory of all, addresses on our Lord's life and death, or on His parables, illustrated by magic lantern views.[1] This draws the people, instructs them in facts they need to know, and impresses these facts on their minds and memories. Even here some difficulties will arise. "Pass them on quick, governor; we likes to see the pictures," bawls out one of my audience, when I am trying to press home the picture lesson. One night I saw the group on the screen perform a very remarkable gyration. In an instant there was a crash. The lantern had gone over; the oil was streaming about in flames. We had to beat them out as best we could, and as quickly as possible to turn up a lamp and show ourselves before the screen. By a merciful Providence accident by panic or fire was averted. But our exhibition was stopped, and our audience vowed vengeance against the mischievous boy who

[1] Lanterns and slides, or either of them, can be hired readily and cheaply from various houses in town. I get mine from E. J. Wood, 74, Cheapside.

had pushed the canvas wall of the tent against our table and upset the whole thing!

But we are permitted to have our encouragements. Night after night we see the rough gipsy men (in the midst of whose encampment we pitch our Church tent) come in and listen all through till nine o'clock, when they go to bed with admirable punctuality. They are ignorant and careless about spiritual matters as a class. The first year in which I commenced inquiries for unbaptized persons, I found more among the gipsies than any other class. I suppose that the baptism of their children is much overlooked on account of their migratory life. On one occasion I baptized ten or twelve of them. The group around the font was picturesque in the extreme. Big dark men in fustian, with bright ties, tall handsome women all decked out in bright colours and beads. Not one of them could read. I could only explain to them the service all along as I went through, and teach them their parts. Probably this made the service more useful to the whole of the uncultured audience.

By the way, let me remark that the gipsies are great hop-pickers. Some of our own women who have grown up in the midst of hops have been known occasionally to pick thirty or forty bushels in a day; but the gipsies beat them for all that.

We have, for *our* work, encouragement among the denizens of the squalid courts of London, similar to that which I have described among the gipsies. It is touching and it is cheering to see the bright eyes of pale children fixed upon us, and to recognise poor wretched men and women in rags, coming again and again to drink in the Gospel. Sundays are of course the days of greatest opportunity, though they are not left to us for processes of moral cleansing only.

Whatever the hoppers at Farnham may do (the inspector gave evidence that they do not wash the whole time they are there—three or four weeks!) no one can contend that they do not wash here at least once a week. For myself, if I have happened to be out among them *any* day of the week before six a.m., I have seen limited processes of washing *sub Jove frigido*, and have seen them comb their hair too! But Sunday morning is the general wash, and our fences then give anyone a fair opportunity, if desired, of taking stock of a hopper's wardrobe. In the afternoon, too, I believe many of them are in our river Medway! I have never been down to see, but have been told that the scene is of the same description as that at a French bathing-place, with the exception that *peignoirs* are notably conspicuous by their absence.

On Sunday mornings, some of our workers go out to encampments far from any church or centre of work. Outside the public-

houses, and in front of distant "hop-lodges," they have found large companies of generally attentive listeners. At one spot where 500 or more congregate, they have found the hop-grower himself distributing tracts, and all ready to welcome and assist their efforts. The well-known open-air preacher Mr. Kirkham spent a Sunday in my brother's parish, where the habitations are scattered along a circumference of three miles. He addressed the people at thirteen groups of huts. "I never," he said, "preached so many sermons on one Sunday in my life!"

Our Sunday evening services for our immigrants are just after our Church service, and only differ from the daily services in being more numerously attended. I find it attractive to march my choir singing from church to the tent. It is good for them, too, and others of my people to hear the evangelistic addresses. It is good for us all, in our usually quiet and placid lives, to have urgent calls brought before us to try to do spiritual good to less favoured brothers and sisters.

I find that last year, besides Church services, we were able to give 106 addresses in our twenty-four days, to congregations averaging 130. Eleven children were baptized. Scores of Scripture portions and hundreds of tracts were received; 1,065 pints of soup were sold, and reckoning purchases by half-pennies, 5,504 were made at our coffee-barrow. For the previous year the "Church Society for Missions to Hop-pickers" gives, as its summary, thirty missionaries employed in thirty-four parishes; four tents provided; sixty-seven children baptized; and religious assistance offered to 34,197 immigrant hop-pickers. With what result? God only knows fully, and our means of observing are necessarily small.

"One thing I have learned down here," said one, "is that it is possible to live a good life in the midst of wickedness." "I have found out," said another, "I can do without the drink. I have not tasted a drop all the while I have been down here." "If God could save such a man as he once was who spoke to us, I am quite sure He can save even me." The young lady who takes our children's service was challenged this year by one of her lambs for repeating what she had told them last year. She found that several of them could pass an examination in last year's lesson.

An evangelist came down at the head of a party of young men to help in connection with the "Christian Mission to Hop-pickers." He writes from London:

We have heard of several who heard the Gospel down there (in the hop-picking, that is) who have since become associated with the people of God. Walking through Kennington Park one day, I was stopped, and asked if I were the minister who had spoken down at Maidstone, as since then he (the speaker) had lived a better life. "I've given up my drink and tobacco, and am now serving the Lord, and I mean to continue so,

for He is the best Master I ever had. I've got better work now; my old gal and children love me now, and I them."

Let me give two specimens of letters received from some of our friends on their return:

SIR

i now rite these few lines to thank you for that butefull book hoping you Will Excuse me for not riting before hoping that you and the Lady is Well likewise the Cureate and Daughter i oftimes think of the happy tims We had Wile in teston our cleagerman and Wif has ben away 5 weeks the work dose not seam to go on much hear every few att service yesterday and every few on Whensday Night it wants some to preach to the poor ther is nobody to tend to them

i must Conclud with best wishes to all
from you humble servant
Mrs. ———.

Excuse bad riting.

Camberwell.

DEAR SIR,

I write to thank you for the magazine you were kind enough to send to me. I find it very interesting. I assure you I prize it very much because it was sent by you. I have read it and will read it again.

Allow me to remain,
Yours respectfully.

Some of the cases in which we have felt hopeful interest we are able to report to the clergy of their own neighbourhood. From these busy brothers I have received kind and satisfactory replies, and have also been very glad to get letters of commendation from them on behalf of some of their people when down for temporary sojourn here. This illustrates the advantage of our parochial system.

Our Master ever combined works of benevolence with teaching the truth. Doubtless it is our duty to follow His example and, while avoiding all bribery to a hypocritical profession, to recommend the Gospel we preach by showing and offering its loving fruits. Hence I must say something on the subject of the sad circumstances in which these poor people used to come to their occupation, and the efforts which have been made to ameliorate them. The journeys are one source of trouble. Not to gipsies or costermongers, indeed. Where a whole family, and furniture for a month, comes down behind a pony or a donkey there *is* trouble, but it is to the quadruped. For those who had no caravans or carts, there used to be nothing for it but the trudge down on foot. Men and women, children pick-a-back or in arms, one man carrying a kettle, others the inevitable sack which brings the pots and pans, bedding, and change of clothes (if such luxuries are possessed), walked along all the roads into Kent, begging for their food, sleeping under the hedges if they could not creep into sheds, and arriving wearied and worn out. Many walk the whole way still, and we see them when they

have arrived, sleeping by the hour under our trees, unless they are immediately set to work. For twenty years past, however, they have had an alternative to walking the whole way. The Kentish railways run special trains for them at low fares. Or steamboats bring them as far as Gravesend for sixpence a head. In 1865, 11,090 travelled into Kent by special trains. In 1885, 13,193 came, and 16,229 returned, by rail. The money earned is doubtless the reason of the greater number who ride back. In 1877, 21,334 rode down and 24,012 rode back. I fear that the diminished number of 1885 must be ascribed to the increase of depression and poverty. It is not due to a smaller cultivation, for the number of acres under hop-cultivation in Kent has steadily increased since 1879, and is within 1,000 acres of what it was in the largest year, 1877. The whole number of acres in the United Kingdom was in 1875, 69,203, and in 1885, 71,328.—a complete answer to the wild assertions that have been recently made that the hop cultivation has been grievously impeded by the "iniquitous impost of tithe"! An effort was made in 1883 to ascertain the number of pickers who migrated into Kent; and the returns amounted to 50,896, exclusive of children below six years of age. Of these only 18,126 travelled by special trains, so that it is probable that 25,000 at least (after allowing for carts and steamboats) had to walk.

Much pains has been taken by the railway companies in organizing these special trains, and much patience is needed and displayed by their officials in carrying out the organization. For the numbers are vast, the people are little used to travelling, and are decidedly rough in their ways. On a recent occasion the barriers of the S.E.R. station at London Bridge were forced by the impatient mob, and the station and carriages taken by storm. I have heard that unless a sharp look-out is kept, the travellers who have gone through the barrier pass their tickets over the railings to their pals outside, who present them at the barricade for the second time. All children become "children in arms" for the five minutes of entrance, as such are "not charged for." I have heard that on one occasion a stalwart Irishwoman was passing through the barricade with her sack over her shoulder, which appeared so remarkably loaded that the police opened it, and found the *great Irishwoman's little husband,* who was thus trying to do the company of his 2s. fare!

But there is the other side. When the intending pickers have found by the papers, or by posters, that hopping is imminent, and have also seen the hopper trains advertised, they pack up (if there is anything to pack) and betake themselves to the station at a late hour of the night. Many of

them have given up their lodgings; and, wet or fine, they must squat about in the vicinity of the station till the train starts. I have been told that they often have long to wait, and I wish some kind Christian effort could be made to soothe, to guide and help them under such trying circumstances.

There are those who make efforts to help them when they arrive. This is very generally at three or four o'clock on Sunday morning. They are tired and hungry, and have certainly very little in their pockets. Friends have coffee-barrows ready, and a large amount of warming beverage is bought by the poor things in halfpenny or penny purchases. *Giving* is impossible. It would be sure to end in a very ugly rush. Once at my own coffee-barrow, whilst a free distribution was going on, the crowd jammed my man up against the boilers, and he could neither escape from their heat, nor get at the cocks to draw. The barrow went over; eighteen of our mugs went away, to which I alluded once or twice in referring to the eighth commandment. In the dark night my brother's barrow was once beset in the station yard by roughs. The man in charge promptly threw all his money into the boiler full of scalding coffee. He was up to his work.

Before leaving the point of journeys I must say something of the return journey. The people want a good deal of help. They get very excited, and what with their sacks full, and their children, they hardly know how to stow themselves in. A little kind guidance and assistance is then very helpful. I am sorry to say that another cause of their helplessness is their resort to the public-house, when they have got their earnings and on the way to their station. Numbers of men and women come up woefully drunk, and, in their drunkenness, pouring out their awful depravity. It is by far the most sickening and terrible scene of wickedness I have ever witnessed. I have seen men stripped and fighting; I have seen a son kicking his drunken mother to get her money from her; I have had words addressed to me which I could not have conceived.

Of course nothing but change of heart and life can wholly remove such displays of evil, but the occasion for them may be minimized. It requires a careful arrangement between the employers and the railway companies, so that the interval between paying off and packing off may be as brief as possible. This is not so simple as might be thought. The hop-grower cannot always calculate to two or three hours when his hops will all be picked. Then his accountants have to make up all the books with the scores of separate accounts, and to deduct in each case for advances. The actual payment of so many parties must take a considerable time. Hence it is difficult

for the employer to calculate within an hour of the time that his special will be required.[1] The arrangements are not simple, either, for the railway authorities. With all the regular traffic, it is a matter of nice calculation to fit in the specials. Sometimes it happens that the train is ready at the appointed time, but the passengers do not turn up. Sometimes the passengers are in the station yard at the time, but have to wait hour by hour for their train. There is no shelter for them, and no refreshment-stall. As the police have said to me, "Sir, there is nothing for them to do but to go to the public-house." I have described the consequences. I believe the railway authorities are anxious to meet the difficulty, and I know there is the same feeling among the employers. So I do not despair of seeing the difficulty overcome. I have heard of an employer not only nicely calculating his time, and wiring for his train accordingly, but going to the station to see his people off, an example most admirable. For the parochial clergy, some of them do the best they can by arranging for the sale of buns and coffee at the station; by helping the people in, saying kind words, and giving some good books.

In this parish we take leave of our friends by a parting gift of coffee, tea, and cakes. We extemporize our counters and barriers just outside the pay-office, and dispense to each payee as he or she comes out. Others of us stand beyond, and supplement the eatables with gifts of little books, flowers, and bags of lavender. Thus they most of them leave us grateful and pleased, and we diminish the temptations to the "public." Last year I and our missionary saw them off from the station, and encountered *no case* of manifest intoxication, and we parted amidst smiles and kindly farewells.

My brother, who has had much longer experience in this work than I have, says that now, instead of a very small minority going away sober, most trains have almost, if not quite, *half* a sober company. We would thank God, and take courage. It will be not a small thing if by our final efforts we can help them to save their money for their many wants when they get back. "Look'ee, master," said two burly gipsies to me after the payments, "can ye give us change for these?" each holding out a five-pound note! "No. I am too poor, I am afraid. You must go to the bank for that." Many a woman comes, after the payment, to our coffee counter, with a handful of silver, and one or more pieces of gold besides. We do not want this to be lost in beer, or through beer! The Post-Office

[1] I venture to suggest to any hop-growers who may read this, t they should not be too nice about what margin they may leave to picked by their home people after the foreigners are paid off and gon

authorities (to whom I applied through Sir Arthur Blackwood) have cordially helped us in our efforts to get the people to deposit their earnings at once in the P.O. Savings Bank. They sent agents to stand by the farmers' pay-table. It has not yet answered. "Perhaps they will nip us of it," said a youth to me, probably speaking the prevailing impression. I do not think such efforts are yet exhausted, but a public opinion in favour of thrift has to be born and nurtured among this class, before we can get on.

From the journeys, I now turn to their accommodation in the country. They are lodged partly in barns and sheds roughly prepared for them, partly in rows of huts built specially for them, partly in tents, and the gipsies in their own caravans. In each of the last two years a "caravan baby" was born here, much to the interest of the female part of our population.

It is not very hard for gipsies to live in their caravans, especially if they have been born in them. But more must be said about barns, cattle-sheds, tents, etc. T. L. Murray Brown, Esq., reporting in 1867 on accommodation for hop-pickers to the President of the Government Local Board, says:

> That on many farms in every district the accommodation is still seriously and often scandalously defective; that overcrowding of the most serious description is common, and that the lodgings are often very filthy; that internal divisions are constantly neglected, although without them, in the larger huts occupied by many persons of both sexes, decency is impossible and morality must be endangered.

About the same date the Hon. E. Stanhope instances one large room in which 133 persons were found. I do not wish to dilate on the terrible consequences of such a state of things. But I hope the readers of THE CHURCHMAN will pause a few minutes and consider them. I am thankful to say that there has been much improvement since the date of these reports. Still the evils exist, the same in kind if abated in degree. I *believe* that a gradual and general amelioration has taken place. I *know* that special buildings have been erected on many farms, and efforts have been made to meet at least the moral dangers. The farmers or agents who assign the habitations are bound to use every precaution and vigilance.[1] Still their efforts may be made nugatory by misrepresentation of relationship, or clandestine evasion, so that the real stay of the evils must depend on whatever religious influence we may be

[1] I suggest the employment of corrugated iron or zinc for separating screens. It cannot be cut through, nor used for fire-wood, nor is it costly. It does not blaze in case of fire, and it is useful for various purposes. Also it is clean. With zinc roofs leans-to may be easily and cheaply run up at the back of walls, and so the number of small separate tenements increased.

able by God's help to secure in the hearts of the people concerned.

As to tents, if we could insure four weeks of dry weather they would be well enough, and the camp-fires as satisfactory as they are picturesque. But you cannot; and a day's rain is bad; three days' rain is awful. I have seen women coming out of their soaked tents in the morning, blue in colour, and with chattering teeth. I have seen children in bronchitis lying on wet straw, with water dripping on to it through the canvas. One night a storm of wind and rain swept through the encampment about two a.m. Two or three of the tents were blown away, and the poor occupants left in a soaking condition with no shelter, and no dry things to put on. Nor can you get camp-fires to burn in the wet, despite the supply of wood liberally dealt out. It is hard for people when chilled not to be able to make a cup of hot tea; and dangerous for people with wet clothes not to be able to dry them. Many good-hearted hop-growers or landlords have of later years built, as cooking-houses, long sheds with eight or ten hearths and chimneys, and a roof. At least a zinc roof may be run out from a wall, under which fires can be lit without exposure to rain. And I venture to suggest that at no cost, and with very little trouble, most farmers can have a caldron or boiler ready, and can thus provide a supply of water hot for tea-making, when the poor things come off work on a wet day.

There is a difficulty in providing wholesome food for such an influx. It is hard for pickers to walk two or three miles for shopping, when they have stood ten or twelve hours at work. It is harder not to turn in for a glass at the beer-shop close by the baker's. Itinerant vendors drive a good trade. Mr. Stanhope (1869) quotes the Rev. J. Y. Stratton witnessing that a dealer sold diseased beef to eighty people at twopence a pound! The kind and intelligent among the hop-growers and landlords, the clergy and other benevolent residents, have seen these various evils for years, and made efforts spasmodic and isolated to meet them. But it was not till 1866 that they combined together and worked on system through the society then formed for the improvement in hiring, conveying, and accommodating hop-pickers. Among the earliest donors to its fund was Charles Dickens. For several years this society simply endeavoured to rouse public attention to the subject, and exercise influence through the press. Still the worst cases of neglect remained untouched, and the society appealed for help to the Local Government Board in 1872. The result was that the Board put out a series of suggested by-laws with regard to proper accommodation and sanitary measures, and the inspection of the buildings as regards cleanliness, ventila-

tion, proper dimensions, supply of cooking-houses, etc.; and also of food offered among them for sale. It was made permissive for any Union District to adopt and enforce these by-laws. They were sent, recommended by the Board, to all local sanitary authorities. But despite this recommendation, and the influence exerted by the society, the adoption was very slow and gradual. In the fifteen years since that time, thirteen unions out of the twenty-four in which hops are grown, have adopted by-laws. But I believe that all have omitted from the laws they have adopted several of the most important rules suggested. And I fear that beyond circulating the by-laws as a notice, very little has been done to enforce them. The matter was taken up by the Royal Commission on the housing of the working classes in 1884. The Commission recommended that these by-laws should in their entirety be made obligatory upon all the unions concerned, and a clause in the Bill on the subject was drawn to that effect. Alas! it was struck out. Further legislation may be hoped for. Meanwhile local voluntary efforts are made to meet the various emergencies. Of course the habitations must be left to the landlords and tenants, but we try to provide wholesome refreshment by our temperance coffee-barrows, and *al fresco* soup-kitchens.

This year has taken to her rest a lady of aristocratic birth and station, who went out into the hop-gardens with her tent and store, and sold good food to the poor people on the very scene of their labours. Lady Caroline Nevill soon found how much more her customers knew about good or bad potatoes than she did! But she meant good, and she did good, and her memory is fragrant.

A lady wrote to me from the West End wishing to help us. She came down and followed Lady C. Nevill's example. She got a license to sell tobacco! She also made her store our rendezvous for preaching. When the people were leaving she adopted our plan of a final free distribution. We had some difficulties, and the hobbledehoys set themselves to tease us and give us a *mauvais quart d'heure* ere they left. "What does she get for doing it?" said one. "You ought to respect this lady," said I, "and take off your hat when you come here. She lives at one of the best hotels, and has only to ring her bell and half-a-dozen servants are ready to wait on her. And yet you see that out of mere kindness to you she comes and brings you good food to your very tents, and sells you even haporths of tobacco!" "What is he saying?" said the lady. "Does he think I get paid for coming here? It's only his ignorance. It's wonderful how little some people know."

"No doubt you've got all the sense, and it's no wonder there ain't none left for me," said the lad.

But I must have done. When you read this, kind friends, the work will be nearly upon us again. May we hope for your sympathy? May we hope that you will pray that in good report or evil report we may still persevere, and that we may be so helped by the Giver of all grace and power, that in the highest and best sense we may have large success in our work among the hop-pickers.

CLEMENT FRANCIS COBB.

ART. IV.—DR. BIGG'S BAMPTON LECTURES.

The Christian Platonists of Alexandria. Eight Lectures preached before the University of Oxford in the year 1886, on the foundation of the late Rev. John Bampton, M.A. By CHARLES BIGG, D.D., Assistant Chaplain of Corpus Christi College, formerly Senior Student of Christ Church, Oxford. Oxford: at the Clarendon Press. 1886.

AMONG the questions which might be commended to the serious consideration of whomsoever they may practically concern, is that of the comparatively small proportion of "Bampton Lectures" which can be regarded as forming a permanent addition to our theological literature, or which indeed, have proved of practical use to any one, except perhaps the Lecturers. It is of but small comfort to know that the same, if not worse, may be said of other richly endowed Lectureships, notably of the "Hibbert Lectures" which were introduced to the learned world with such show of promise and pomp of announcement. To the curious in such matters it may be an interesting speculation what proportion the sums yielded by the endowments would bear to the market-value of the volumes produced, from the publisher's point of view. This, however, would be of comparatively small importance, if we could believe that the cause of solid learning had been advanced by these publications. But, with the exception of a limited number of well-known "Bampton Lectures" which have taken a permanent rank in theological literature, such has notoriously not been the case. This, at least so far as regards theology in the stricter sense, holds even more emphatically true in respect of the "Hibbert Lectures," which have mostly yielded only a not very forcible re-assertion in more or less popular language of what had been previously stated in more scientific manner—and fully discounted. On the other hand, it must be admitted that any possible uneasiness on the score of the paucity of readers of such volumes,

is happily counterbalanced by the certainty that the loss of knowledge involved in this abstinence on the part of the public is really not at all serious.

We have been led into these general remarks chiefly from the feeling that some protest was absolutely called for. With whomsoever the matter rests, it is high time that care be taken that the endowments provided by "the munificence of founders and benefactors" should, without respect to party or other feeling, be utilized for what will permanently advance theological study and literature. We hasten to add that if these strictures had applied to the volume before us we should perhaps have been more guarded in expressing them. Happily, such is not the case. Dr. Bigg's election to the Bampton Lectureship has been fully vindicated by the result. We welcome the publication of his Lectures with sincere satisfaction as the outcome of honest personal study of a period of deepest interest to everyone who concerns himself either with the history of the development of Christian thought, or the formation and growth of dogma. And they are written in so pleasant and clear a manner, and with such elegance of language as to render a subject of such importance in itself also attractive to general readers. The professional student may differ from Dr. Bigg on some points; on others he may reasonably desiderate a more full, deep, and satisfactory treatment; in short, he may be tempted to consider this in some respects rather as a contribution towards, than a final exhaustive treatment of the subject. But it would be unreasonable to demand more than the volume professes to give within its narrow compass, and certainly unjust and ungracious to refuse a hearty acknowledgment of what it presents for the instruction of general, perhaps more than for the information of scientific readers.

A more strange and fascinating history can scarcely be imagined than that of the Jewish colony attracted to Alexandria: and this, whether viewed by itself or in its influence upon Judaism and upon Christianity. Brought into contact with Greek thought, literature, and life, these Jewish wanderers became the founders of a new school of religious thinking. Jewish Hellenism, as finally and most fully represented by Philo, was only one outcome of it. Behind and underlying it was the desire to conciliate and combine heathen philosophic thought with the truths of Revelation. Truth could only be one. There was truth—deep and also holy truth—in the results presented by Greek philosophic thinking. Yet only broken rays of highest truth, of which the absolute fulness was in the Divine Revelation of the Old Testament. On the other hand, without a deeper understanding of it, we should have only the letter of Revelation: true, indeed, so far as it

went, but insufficient—sometimes even misleading. The task which Jewish Hellenism set to itself was to bring out this deeper spiritual meaning. Unhappily in the end it resolved itself into an attempt to discover Greek thinking under the language of the Old Testament. For this purpose the so-called allegorical mode of interpretation—often very wild, and generally inconsistent with itself—was invented, or, perhaps more accurately, applied to this department. Yet whatever exceptions may be taken to this direction as a whole, whether as regards its matter or its manner, its instincts at least were sound, and it was full of promise for the future. The Hellenistic kingdom of God, which had in view a great brotherhood of the "Therapeutes" of God, by the conciliation of Jew and Gentile in submission to the God of Israel, was indeed but a dream, wanting the elements of reality. But the idea underlying it was true. It pointed to the search after the primary bases of Divine truth, and further than this to that better union in the Church of Christ, in which the preparatory elements of truth at which mankind has arrived are neither to be ignored nor overlooked, but incorporated, and will be seen to tend towards that completeness which is in Him Who is "a light to lighten the Gentiles and the glory of His people Israel."

Two other facts connected with Alexandrianism may here be briefly noticed. The first is, that much in Palestinian Rabbinic interpretation—in the so-called *Midrash*—was really derived from Alexandria, either by absolute—although no doubt often unconscious—transference, or else through the adoption of the same exegetical methods. The other and more important fact is, that Jewish Hellenism supplied many of the elements for the Alexandrian school of Church teachers with which the great names of Clement and Origen are identified. The importance of this school, alike in its influence on its own period and in its permanent results on Christian thinking, cannot be overrated. Dr. Bigg calls them "The Christian Platonists of Alexandria," and, from his standpoint, rightly so. Yet it would perhaps be equally if not more correct to designate them "the Christian Hellenists." For while from their basis of Christian fact, they were enabled in every respect to occupy more positive ground than their Jewish predecessors, and to avoid many of the errors and of the extravagances of the past, and while their thinking was more clear, consistent, and logical, yet many of their fundamental ideas as well as their general direction had their origin in the writings of Philo. Who these "Christian Platonists" were; what they wrote; what questions and controversies engaged them; and what was their influence, alike on their own times and permanently,

may best be learned from Dr. Bigg's volume. But here especially we have again to express the wish that Dr. Bigg had made more exhaustive study of the writings of Philo. In that case, he would assuredly have been able to trace back to him, as its source, much more in Christian Alexandrian teaching, notably as regards God, His manifestation, and our attainment of His knowledge, fellowship, and likeness.

It only remains to give a brief outline of the contents of this volume. The first Lecture is introductory, and deals with the rise of Jewish Hellenism generally, and specifically with the writings of its last and greatest representative Philo. So far as we can judge, Dr. Bigg has here too much followed the lead of previous writers. Dähne and Gfrörer are no longer of quite trustworthy authority, although the masterly analysis of Zeller in his "History of Greek Philosophy" (vol. iii.) supplies welcome assistance. But from the point of view of the relation of Philo to the "Christian Platonists of Alexandria," a comparatively fresh field is left to the inquirer, excepting perhaps in regard to the doctrine of the Logos. The Lecture concludes with a brief survey of Gnosticism. Lecture II. opens with a sketch of the Alexandrian Church, and of the life of Clement. The rest of the Lecture, as well as Lecture III., are devoted to a full examination of the views and teaching of Clement, where we specially mark the clear and orderly arrangement. Lectures IV., V., and VI. are devoted to Origen. Great interest attaches to Lecture VII. entitled "The Reformed Paganism," and which deals with Oriental Henotheism; with the Pythagoreans (Apollonius); and the Trinitarian (Numenius), and Unitarian Platonists. Here the reader will peruse with special interest the masterly analysis of Origen's great work against Celsus. The eighth and last Lecture gives a "summary" of the whole, and a general survey of the outcome of Alexandrian teaching, as well as of its relation to later doctrinal presentations. To some, the careful statement in this Lecture of the Alexandrian teaching concerning the "hereafter" will be specially welcome.

Here we must close. We have said sufficient to show that this is a volume which ought to find a place in even moderately well-furnished theological libraries. The scientific student also will desire to meet Dr. Bigg again on similar fields, hopeful that, when no longer confined to the narrow limits of a course of eight Lectures, he will be able to give to his subject that more full treatment, with larger use of the existing literature, of which the present volume gives such good promise.

Art. V.—NEW TESTAMENT SAINTS NOT COMMEMORATED.—PHILIP THE EVANGELIST.

ALL that we know of Philip "the Evangelist" is gathered from the Acts of the Apostles. His name first occurs in the list of the "seven men of good report, full of the Spirit and of wisdom," who were chosen by the Church in Jerusalem and appointed by the Apostles to superintend the daily ministration of alms.[1] In that list he holds the second place, coming next to St. Stephen; and they are the only two of the seven who are mentioned again in the New Testament.

St. Stephen's noble work and martyr's death opened the way for Philip's labours as an Evangelist. The great persecution which arose about Stephen dispersed the Church in Jerusalem, and put an end (permanently so far as Philip was concerned, for we never hear of his returning to it) to the special work for which he had been ordained. "They were all scattered abroad throughout the regions of Judæa and Samaria, except the Apostles."[2] There were no widows to be ministered to, and no deacons to minister to them. But the Hand which shut one door behind His servant, opened another and a wider before him. "Ye shall be witnesses unto Me," were the Master's parting words, "in Jerusalem, and in all Judæa and Samaria."[3] And now Samaria, with its fields still "white unto harvest,"[4] lay open to the labourer's view. He "went down to the city of Samaria, and proclaimed unto them the Christ."[5]

His work there accomplished, and crowned by the mission of Peter and John, and the bestowal of the Holy Ghost by their hands, Philip is called to exercise his ministry, still as an Evangelist, though now to an individual soul, as before to a populous city, in the conversion and baptism of the Ethiopian eunuch.[6] This done, he is not permitted to tarry longer, but is rapt away by the miraculous power of the Spirit, and placed where, among the heathen cities of the sea-board, yet another sphere of evangelistic labour awaits him. "Philip was found at Azotus: and passing through he preached the Gospel to all the cities, till he came to Cæsarea."[7]

In Cæsarea he appears to have made his settled home, finding there, we may reasonably conclude, a fruitful sphere for continued evangelistic effort. There we meet with him again, after more than twenty years, living in his own house, a married man with "four daughters, virgins, which did

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[1] Acts vi. 3, 5. [2] *Ibid.* viii. 2. [3] *Ibid.* i. 8.
[4] John iv. 35. [5] Acts viii. 5. [6] *Ibid.* viii. 26-38.
[7] Verses 39, 40.

prophesy," the host for "many days" of Paul and his company, when he tarried at Cæsarea on occasion of his last memorable journey to Jerusalem.[1] And then he drops out of notice, to appear no more till that day when each faithful labourer "shall receive his own reward according to his own work," and when "he that soweth and he that reapeth shall rejoice together."

From the history thus briefly sketched some important lessons may be gathered.

1. *Church Office.*—Does not the history of Philip throw some light on the true nature of this? As English Churchmen we believe that he was chosen "into the order of deacons," and recognise in the office to which he was ordained the origin of "the like office and administration," as it still exists in the Church.[2] But if so, the diaconate is no mere office of "serving tables." In his case it not only outlived the immediate occasion, but went beyond and above the immediate work, which called it into being. Whether Philip ever again, after that first short ministry, presided over the daily distribution of alms is more than doubtful. The community of goods which led to it does not appear to have extended beyond Jerusalem, and was not, it would seem, a permanent institution even there. It is of course possible that he may have discharged some analogous function in connection with the alms of the Church at Cæsarea. But, at any rate, two things appear to be certain with reference to the office to which he had been ordained: he regarded it as involving a lifelong consecration to the service of God and of His Church; he did not regard it as binding him closely and exclusively to one particular kind of Church work. His orders were indelible; but his ministry was to be exercised (within certain limits, of which we shall speak presently) as the gifts of the Spirit, the needs of the Church, the indications of Providence might dictate. St. Luke's manner of mentioning him, on the last occasion of his appearance in the history, is significant in this respect. "Philip the Evangelist," he calls him, "who was one of the seven."[3] The office to which he was originally ordained is not lost sight of in the long interval that has elapsed. He is "one of the seven" still. But his special work as an "Evangelist," in the discharge of that office, is also prominent. As an Evangelist he had no new office, but only a special gift of the Spirit to be used in whatever office the Church had placed him. For as Hooker tells us, when evangelists, pastors, and teachers are spoken of, we are not to "surmise incompatible offices, where nothing is meant but sundry

[1] Acts xxi. 8-14. [2] Collect in the Service for *The Ordering of Deacons.*
[3] Acts xxi. 8.

graces, gifts and abilities, which Christ bestowed."[1] The deacon now, as then, must "gladly and willingly do" all "that it appertaineth to the office of a deacon to do in the Church where he shall be appointed to serve."[2] And in this, if he be "full of the Spirit and of wisdom," he may fruitfully serve Christ. But he also takes authority not only "to read the Gospel in the Church of God," but "to preach the same if he be thereto licensed by the bishop himself."[3] Like Philip, he may be called to be an evangelist. The solemn charge which the dying Apostle addresses to the chief minister of the Church at Ephesus may be addressed to him also: "Do the work of an evangelist, fulfil thy ministry."[4] To him, too, may belong that highest honour of preaching "the unsearchable riches of Christ."[5]

2. *Church Order.*—But if the Church thus finds warrant in the history of Philip for extending the ministry of deacons (and by parity of reason of other ministers), "further than the circuit of their labour at the first was drawn,"[6] she gathers from that history no less certain warrant for the due observance of order in the exercise of ministerial functions and the prosecution of evangelistic work. If Philip made full proof of the latitude of his office by being of the number of those who "betaking themselves to travel undertook the labour of evangelists, that is, they painfully preached Christ and delivered the Gospel to them who as yet had never heard the doctrine of faith,"[7] he also clearly recognised and cheerfully acquiesced in the limits imposed upon that office in the order of the Church. So far as we know, he was unable to confer upon his converts the gift of the Holy Ghost by the imposition of hands. That would appear to have been the peculiar prerogative of the Apostles. But who can doubt that, so far from slighting or undervaluing, or jealously tolerating the power which he lacked, he earnestly courted and gladly welcomed the advent of those, who in the exercise of that power could complete the work which he had begun? If, then, this history lends support to the order of the Church in restricting the imposition of hands in the rite of confirmation, "after the example of the holy Apostles," as here recorded, to her chief ministers, it no less clearly indicates the hearty recognition and willing use of that order in all missionary and evangelistic effort at home and abroad. Nor should we overlook the fact that the lesson of Church order is laid down for

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[1] Eccles. Pol., Bk. V., lxxviii. 8.
[2] Service for *The Ordering of Deacons.*
[3] *Ibid.* [4] 2 Tim. iv. 5. [5] Ephes. iii. 8.
[6] Hooker. [7] *Ibid.*

us here in yet broader lines, and in a form that claims special attention at the present time. There is no warrant here—is there anywhere in the New Testament?—for what are called undenominational efforts. To convert souls and then leave them, without a church, without a ministry, without sacraments, was no part of the Apostolic plan. Every Christian, layman or minister, must be an evangelist when he comes in contact with the ignorant, the lost, the erring. But he must go forth from a Church and work up to a Church. When "they that were scattered abroad upon the tribulation that arose about Stephen" came to Antioch, "and the hand of the Lord was with them, and a great number that believed turned unto the Lord; the report concerning them came to the ears of the church which was in Jerusalem, and they sent forth Barnabas as far as Antioch."[1] "When the Apostles which were in Jerusalem heard that Samaria had received," from Philip, the deacon, the "word of God, they sent unto them Peter and John."[2] The shepherds must wander far and wide in search of the lost sheep, but they must bring them back to the fold. The skirmishers must range over all unconquered country, but they must sally forth from the camp, and to the camp return with their spoil.

3. *Church Fellowship.*—The last mention of Philip opens up an interesting train of thought in this direction.[3] No Christian house in Cæsarea but would have gladly opened its doors to Paul and his companions, when they came there on their way to Jerusalem. Church fellowship had a reality, a freshness, a warmth in those early days, which though, thank God! they are not altogether lost in Christian England (as the brother welcomed with a brother's welcome by strangers personally on his Master's errand and for his Master's sake not seldom proves), can only now be fully experienced when Christians meet in a strange land or in the solitary missionary station. But beside his position as an officer of the Church, possessing with his family singular gifts of the Holy Ghost, which may perhaps have entitled Philip to claim the privilege of receiving St. Paul beneath his roof, there was not wanting a special link of fellowship between the Apostle and his host. What a bond of sympathy there must have been between those two servants of Christ (had they met before, when "certain of them that were of the synagogue, called the

[1] Acts xi. 19-22.

[2] Acts viii. 14. The missions of St. Paul form no exception to the rule, because he, as an Apostle, founded churches and "ordained elders," wherever he went, exercising supervision over them himself or by others, as Timothy and Titus.

[3] Acts xxi. 8-14.

synagogue of . . . . them of Cilicia," disputed with Stephen; and not even Saul of Tarsus was "able to withstand the wisdom and the Spirit by which he spoke"?)[1] as they held high converse together during the "many days" that were spent in Philip's house. Philip, who in the infancy of the Church, and while only a deacon, had so far outstripped even Apostles in quick perception of the world-wide grace of the Gospel; who had been the first to preach Christ to the detested Samaritans; who had admitted into the Church the despised child of Ham; who had carried the good tidings of great joy into the alien cities of Philistia: Paul, whose whole soul exulted in the mystery revealed to him, that "the Gentiles are fellow-heirs and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus, through the Gospel;"[2] whose whole life was dedicated in willing sacrifice to "preaching unto the Gentiles the unsearchable riches of Christ;"[3] who was even now on his way, as the prophecies which went before him in that very house testified, to become "the prisoner of the Lord in behalf of the Gentiles."[4] Truly, within the sacred inclosure of Church fellowship, the communion of saints, there is an inner circle, in which heart meets heart in perfect sympathy and complete accord. There comfort and refreshment fall as the dew of heaven on the parched and weary spirit. There faith and constancy, hope and love, are quickened and increased. Thence the martyr goes forth to win his crown, and the soldier of Christ to deeds of high emprise. Who can doubt that that inner circle was found in Philip's house at Cæsarea?

T. T. PEROWNE.

ART. VI.—THREE SISTERS.

PART II.—THEIR WORKS.

THE lives of the Brontës are incomplete from the point of view from which we have seen them. Each one had an outer life for the world; but it was a mere shell, covering feelings and passions which they dreaded intensely to reveal, even to each other. Their books furnish the key to the enigma.

From their earliest days the lonely children had sought refuge from their solitude in the pleasures of composition.

[1] Acts vi. 9, 10. [2] Ephes. iii. 4-6. [3] Verse 8.
[4] Verse 1, with Acts xxi. 10, 11.

The "plays" started in 1826 were a daily source of interest and discussion. Clustered round the kitchen fire, when Tabby forbade a candle, their imagination peopled the mythical island of their invention with all the heroes of the day. These plays and magazines were a reflection from the political world in which they took so deep an interest. The Duke of Wellington, Marquis of Lorne, Lord Charles Wellesley, are constantly the reputed authors of the papers, or the heroes of the tales. With their high Tory instincts and desperate enthusiasm, "The Duke" was exalted for them into an almost supernatural being.

There is still among Charlotte's papers one entitled "Catalogue of my books . . . up to August 3rd, 1830," making in all twenty-two volumes of minute writing, scarcely legible for smallness, from sixty to a hundred pages each, extending over a period of fifteen months only.

After this comes a blank space, when the sisters were occupied with those things which belong to the outer world and quietly assimilating material for future work.

In 1845 a fresh impetus was given to their instincts of composition by Charlotte's discovery of the poems which Emily had composed in deepest secrecy. "It took hours to reconcile her to the discovery I had made," Charlotte says. It was a distinct infringement of the law of liberty laid down for herself by Emily. The result was the publication in a small volume of the poetical effusions of all the three sisters. The volume, as might have been expected, never became known to the public. It is, however, to these poems, added to those published after the death of the younger sisters, that we must look for a revelation of Emily.

Emily, as Charlotte rightly judged, was the poet-mind of the trio. Anne's poems lack strength of expression and originality of thought. The religious melancholy, which made her view God as a stern Fate, is expressed in feeble words of complaint. She can nowhere rise to power. Her verses have a quaint far-off feeling like the scent of a withered rose.

Charlotte never errs on those lines. She is vigorous, passionate, with strong ideas strongly expressed, a determined hopefulness. Her poems belong to a period of life when she still felt the world well within her grasp, to be used at will:

> I'd die when all the foam is up,
> The bright wine sparkling high;
> Nor wait till in the exhausted cup
> Life's dull dregs only lie.

Such is her spirit—the same spirit which prompted also the lines:

> What though Death at times steps in,
> And calls our best away?

What though Sorrow seems to win,
O'er Hope, a heavy sway?
Yet Hope again elastic springs,
Unconquered, though she fell;
Still buoyant are her golden wings,
Still strong to bear us well.
Manfully, fearlessly
The day of trial bear,
For gloriously, victoriously,
Can courage quell despair!

Compare with these, a letter written in February, 1862: "Certainly the past winter has been to me a strange time; had I the prospect before me of living it over again, my prayer must necessarily be, 'Let this cup pass from me.'"

But Charlotte's verse lacks the true ring of poetry. It is rugged, inharmonious, unredeemed by snatches of melody. Her powerful thought is cramped and fettered by the bonds of metre, and does not accommodate itself readily to the swing and roll of the lines. She can be poetic enough in her prose; but her poems are after all nothing but her novels translated, and that badly, into lines of a definite length and rhymed ending. They are laboured and heavy.

With Emily the case was different. The fierce proud spirit hidden away in her heart could not always be repressed. There were times when it found vent in burning words which shaped themselves naturally into verse. The spontaneity of thought and feeling, the poetical command of phrase, the boldness which characterizes her poetry, remind us constantly that all of this was intended for herself alone. It was the overflowing of an overwrought soul, the outlet for the fierce, unconquerable spirit. On every page we meet the same power, strong to will and to suffer—above all, strong to withstand:

The world is going; dark world, adieu!
Grim world, conceal thee till the day;
The heart thou canst not all subdue
Must still resist, if thou delay!

There is one poem called "Honour's Martyr," the closing lines of which reveal one of the key-notes of Emily's life:

Let me be false in other's eyes,
If faithful in my own,

cried the stern spirit which agonized after truth, which looked for death as the closing of the struggle:

Oh, let me die—that power and will
Their cruel strife may close!
And conquered good and conquering ill
Be lost in one repose!

Emily's was no optimistic mind. She could fight and conquer, she could hold fast her freedom with tenacious

grasp; but the narrowed, bitter circumstances of her life forbade her the brightness of hope, her agony of struggle to reach The Light rendered her impervious to the many side-lights which to most of us help to make life worth living.

Then journey on—if not elate,
Yet *never* broken-hearted.

This was Emily—joyous she could not be, after the first years of girlhood were over—broken-hearted she disdained to be, with all the force of her proud soul. There is one poem in which the Emily of the year 1845 stands fully revealed to us. She has called it "The Old Stoic":

Riches I hold in light esteem,
And love I laugh to scorn;
And lust of fame was but a dream,
That vanished with the morn.

And if I pray, the only prayer
That moves my lips for me
Is, "Leave the heart that now I bear,
And give me liberty!"

Yes, as my swift days near their goal,
'Tis all that I implore;
In life and death a chainless soul,
With courage to endure.

Surely that prayer was answered in her life, answered perhaps even more fully in her death. The Light which she sought so long, whose beams never *once* lightened the clouds lowering on her path, shone out for her before she closed with death in the final struggle. These were some of her last lines:

No coward soul is mine,
No trembler in the world's storm-troubled sphere;
I see heaven's glories shine,
And faith shines equal, arming me from fear.

O God within my breast,
Almighty, ever-present Deity!
Life—that in me has rest,
As I—undying life—have power in thee!

There is not room for Death,
Nor atom that his might could render void:
Thou—THOU art Being and Breath,
And what THOU art may never be destroyed.

The constant struggle against that sense of the potency of evil which oppressed her was the parent of "Wuthering Heights," with its weird, wild scenery, its strong repulsive characters, its desperate hopelessness. Two influences combined to create the work. The first was her father's strong and fierce personality—the second Branwell's fall, and his subsequent life at home.

Mr. Brontë's amusement at the breakfast-table was to

have been bitter indeed before she could bring forth out of the travail of her soul such an offspring as this.[1]

Emily's work is singularly impersonal. She seems to wipe self off the tablet; to take the objective view of her characters. Anne, on the contrary, is painfully subjective; she has not the power to get outside herself. "Agnes Grey" is purely Anne Brontë, with her experiences in the varied life of a governess, told as they happened to her. Read in this light, the sad simplicity of the tale is very touching. We resent the coldness and neglect shown towards the "little one," so cherished at home. "Wildfeld Hall" is a mistake from beginning to end. It was intended as a warning that others might take example by the wickedness of the once-beloved Branwell, who had broken her heart. She considered it a sacred duty to write the book. It has simply fallen into oblivion, and that rightly.

Of Charlotte's works, "Jane Eyre" is that which impresses its readers most with the feeling of spontaneousness in creation. Yet it was begun at a dreary time. "The Professor" had just been returned, rejected; her schemes for a school had failed; Branwell was wearing their life out at home; she herself was in Manchester, anxiously waiting the result of the operation for cataract on her father.

"Jane Eyre" is also the most generally known work; and the one by which Charlotte is usually judged—somewhat unfairly. With all its quick spontaneous flow, it still remains the work of youthful genius not yet matured by experience. And yet with all its faults of knowledge, abruptness of style, and here and there its overcolouring, it has placed its author at once in the first rank of authors. As in all her other works, so in this, Charlotte waited for the inspiration without which she was dumb. For weeks, perhaps, the spirit was silent, and she would write nothing. Then again, as when she was evolving Jane's stay at Thornfield, the "possession" was upon her, and the pages grew under her hand with startling rapidity. For three weeks she wrote in every spare moment of time, until Jane had left Thornfield; then the tension was relaxed and the spell was over. "I will show you a heroine as plain and as small as myself, who shall be as interesting as any of yours," she said to her sisters—and that heroine was Jane; "but," she goes on, "she is not myself, any further than that."

Certainly "Jane Eyre" is far more the creation of Charlotte's

[1] "The writer who possesses the creative gift," writes Charlotte, who could not wholly approve her sister's work, "owns something of which he is not always master—something that at times strangely wills and works for itself."

imagination than are the three other published works. "The Professor," written earlier, had been condemned by a publisher as too matter-of-fact, too minutely faithful to everyday occurrence—the public would not be satisfied with such serious food. Then Charlotte sought and found in her imagination the extraordinary story of governess life which has served for model to the countless governess stories which have followed in its wake. The one part of the book which is drawn from life is the account of Jane's first months at Lowood Orphan Asylum, the Cowan Bridge of Charlotte's early years. Twenty-one years had passed since then; but they had graven only more deeply the memory of those hopeless months and of her sisters' early deaths.

"Jane Eyre" has been condemned—unjustly so. Men have read it as the work of an outcast; they read into it their own unclean meanings. "Unto the pure, all things are pure." Rochester is endowed with a strange fascination, Jane is placed in a position of sore temptation. Are we for a moment made to feel that Rochester, with all his deep wrongs, is right? that Jane, with all her trembling after-fears, is wrong? Listen to Rochester in his blindness:

> Jane, you think me, I dare say, an irreligious dog; but my heart swells with gratitude to the beneficent God of this earth just now. He sees not as man sees, but far clearer; judges not as man judges, but far more wisely. I did wrong. I would have sullied my innocent flower, breathed guilt on its purity: the Omnipotent snatched it from me. I, in my stiff-necked rebellion, almost cursed the dispensation. Instead of bending to the decree, I defied it. Divine justice pursued its course; disasters came thick on me: I was forced to pass through the valley of the shadow of death. His chastisements are mighty; and one smote me which has humbled me for ever. . . . Of late, Jane—only—only of late I began to see and acknowledge the hand of God in my doom. I began to experience remorse, repentance, the wish for reconcilement to my Maker. I began sometimes to pray—very brief prayers they were, but very sincere.

There is their answer. We of the later days have learned a better thing. He who has overcome temptation is a stronger and a better man than he who has never been tempted; and there is a word of the rejoicing of angels greater over the penitent sinner, than over the just man who needs no repentance.

Rochester is a strange type of man—rude, defiant in his strength, commanding—one of those men who sometimes take the world by storm. Just such another, though softened in outline, was Kingsley's Tom Thurnall. Misfortune tamed them both. Is there a sadder page in Charlotte's writings than the picture of Rochester as a fierce, blinded, mutilated wild beast? incapable of helping himself, utterly intolerant of help from others. Withal he is a true man, in all his changes.

With reason has it been said, that Edward Rochester is one of the two only true male figures from a woman's hand.

There is a wide difference between "Jane Eyre" and "Shirley." The first thing that strikes us is, that in the earlier work we can scarcely ever, except in the notorious case of Cowan Bridge, put our finger on an event or a character and say: "This happened—this is a real person." In "Shirley" we are met by character after character from real life, by occurrences drawn from her own knowledge and experience. The central figure in "Shirley," Shirley herself, is the much-loved sister, Emily. Emily, not as she was when life had ground her down, but the bright, daring girl of their early days, full of spirit, reckless of consequences. Emily it was who, when bitten by a mad dog, cauterized the wound herself, and held it a secret from the others. Emily's was the faithful, ugly dog, on whose head her hand must rest when reading, "lest he should groan and be discontented." Emily's was the great heart and generous spirit which Charlotte has striven to show us in Shirley—striven with the chill shadow of death upon her, cramping her energies, with Emily gone and Anne going into the dark valley from whence is no return—striven in the agony of the long nights and days that followed, when the wild west wind which Emily loved was beating against the door, calling up the phantoms of those two who had heard page by page the beginning of that work whose ending they might not see.

Everywhere we meet with old friends and scenes. The three curates were well known in the neighbourhood of Haworth, and easily recognised their own portraits. Mrs. Pryor was another neighbour. Mr. Yorke was no other than Mr. Taylor, her friend's father. Jessy and Rose were his children, one of whom died abroad, and was buried in the little Protestant cemetery at Brussels:

> Do you know this place? No; you never saw it; but you recognise the nature of these trees, their foliage—the cypress, the willow, the yew. Stone crosses like these are not unfamiliar to you, nor are these dim garlands of everlasting flowers. Here is the place: green sod and a gray marble headstone. Jessy sleeps below. She lived through an April day; much loved was she, much loving. She often in her brief life shed tears; she had frequent sorrows; she smiled between, gladdening whatever saw her. Her death was tranquil and happy in Rose's guardian arms, for Rose had been her stay and defence through many trials. The dying and the watching English girls were at that hour alone in a foreign country, and the soil of that country gave Jessy a grave.

Mr. Helstone, too, was not unknown to Haworth. Caroline was the dear friend, Ellen Nussey. So it is, too, with the places and events. Fieldhead is Oakwell Hall, close to Roe Head, Miss Wooler's school. The attack on the mill was suggested

by Miss Wooler's stories of the Luddite riots. The mill itself was Rawfolds, close to Roe Head, and its owner Mr. Cartwright, half a foreigner, was the origin of Robert Moore.

But to see Charlotte's masterpiece, we must turn to "Villette" —"Villette," human with an intensity of truth, where suffering vouches for sincerity—"Villette," where in her simplicity she has laid bare her heart—"Villette," pregnant with a philosophy born of pain, the truest philosophy of experience. It is a very simple tale in itself—the tale of Lucy Snowe, the friendless governess in a *pension* in Belgium. But simple as it is, it took the world by storm. Written in a period of great depression and constant illness, it is the recollection of the great crisis of her life, the recalling of memories almost wholly sorrowful. The crisis through which Charlotte passed at Brussels is not dimly shadowed forth in this book, where, like Emily, she deemed herself safe from detection.

"She was one who had to guard and not be guarded," is M. de Bassompierre's criticism of Lucy Snowe; and this is how she worked out her lesson:

> I did long achingly then, and for four-and-twenty hours afterwards, for something to fetch me out of my present existence and lead me upwards and onwards. This longing, and all of a similar kind, it was necessary to knock on the head, which I did figuratively, after the manner of Jael to Sisera, driving a nail through their temples. Unlike Sisera, they did not die. They were but transiently stunned, and at intervals would turn on the nail with a rebellious wrench. Then did the temples bleed and the brain thrill to its core.

> My heart almost died within me. Miserable longings strained its chords. How long were the September days! how silent, how lifeless! . . . . Looking forward at the commencement of those eight weeks, I hardly knew how I was to live to the end. . . . Even to look forward was not to hope. The dumb future spoke no comfort, offered no promise, gave no inducement to bear present evil in reliance on future good. . . . Alas! when I had full leisure to look on life as life must be looked on by such as me, I found it but a hopeless desert—tawny sands, with no green field, no palm-tree, no well in view.

What was her hope in this time of need? Hear her again:

> Certainly, at some hour, though perhaps not *your* hour, the waiting waters will stir; in *some* shape, though perhaps not the shape you dreamed, which your heart loved, and for which it bled, the healing herald will descend. . . . Herald, come quickly! Thousands lie round the pool, weeping and despairing to see it, through slow years, stagnant. Long are the "times" of heaven. . . . To how many maimed and mourning millions is the first and sole angel visitant him Easterns call Azrael!

It is the wrestling of a strong soul in agony. We bow before it and are still—waiting to judge, if we ever dare to judge, until we have proved ourselves as worthy. God forgive us if we cannot respect the anguish He saw fit to send, and

remember that the *de profundis* has been true of living and suffering humanity since the days of the poet king, hallowed more especially since the days of Him Who, suffering too, cried with a loud voice, "*Eloi, Eloi, lama sabacthani.*"

We leave the period of *Sturm und Drang* in which Charlotte learned to recognise the limitations of her life, but also to feel her power, and pass on to Paul Emanuel, the choleric little master, and Modeste Maria Beck the scheming but withal kindly mistress. Again the portraits are taken from the life. In all her works no character is more attractive than that of the little Professor. She has seized his likeness with power, and with a subtlety born of careful observation. "Villette" is long, yet it never palls. The characters are various, but none yields to the other in clearness, in sharpness of definition. Here, too, we feel, as we feel in all her works, that "thus it must have been." The ending is left undecided, because her father would have it so; but we gather her meaning—Lucy Snowe was not made for happiness.

"The Professor," her earliest and least known, though last published work, has suffered from the use which she has made of the same material in "Villette." Yet it is not altogether similar to her later book. There is much that is original in "The Professor" which was not reproduced in "Villette." It might have been wiser to leave it in obscurity, simply because so much of what she had said in it, she had said over again later on, never expecting that it would be posthumously brought to light.

It is impossible to hide from ourselves that her marriage with Mr. Nicholls cramped her literary power, He had loved her as a woman, not as an author. He did not care for her literary fame, preferring that she should cease entirely from composition. Had she lived, she could not have endured the strain. She herself always felt as though she had in some way transgressed the canons laid down for women, by giving way to the impulse which forced her to write. She desired always to be judged in her writings not as a woman, but as an author, while she felt bitterly the humiliation inflicted on her by those who could suspect her works of coarseness. Charles Kingsley was not ashamed to confess that he had misjudged her utterly, and repented himself.

Charlotte was, so to speak, an involuntary writer, working on no definite lines, and belonging to no corner of the literary life of her century. It is true also of Emily and Anne. They were brought in contact with the realities of life, and they painted things as they were, not as they wished them to be. The gift of inspiration animated two of the trio, conscientiousness upheld the third. Their lives were not faultless, their

works are in many directions imperfect; but Charlotte and Emily stand, nevertheless, two among the greatest writers not of their century alone, but of the world. A French essayist has rendered them this tribute: "C'était une famille qui, possédant le plus bel attribut de la nature, la passion, avait su le soumettre au plus bel attribut de l'âme, la conscience."

"At the end of all," as Charlotte writes of the sisters who had passed from her ken, "exists the great Hope—Eternal Life is theirs for ever."

I have found it so impossible to analyze the religious beliefs of the three sisters, that I have abstained from the attempt. Anne's was distinctly the most naturally pious mind. She died with the earnest words of faith and hope upon her lips: "Soon all will be well through the merits of our Redeemer," but the melancholy of her religious life was unfortunate. Charlotte, through seasons of despair, clung to her faith with characteristic tenacity; but her changing moods render futile any attempt accurately to gauge her position. We only know that she looked and trusted to God through all. Emily was and remains a very Sphinx. She sought God diligently; we can judge of the result only by her last verses, which are capable of very various interpretations. I have therefore purposely avoided the dilemma, recollecting the merciful injunction, "Judge not that ye be not judged."

ALBINIA BRODRICK.

Short Notices.

The English Church in the Eighteenth Century. By C. J. ABBEY and JOHN H. OVERTON. A new edition, revised and abridged. Pp. 495. Longmans, Green and Co.

This valuable work was reviewed in THE CHURCHMAN by Canon Garbett as soon as it was published. We have pleasure in inviting attention to the edition now before us, judiciously condensed, and cheap. It ought to have a large circulation, for it is very readable and very full. We may add that it is a handy volume, pleasing as to cover, paper, and type.

Charge delivered to the Clergy and Churchwardens of the Archdeaconry of Winchester. By the Venerable GEORGE HENRY SUMNER, D.D., Archdeacon and Canon of Winchester, and Prolocutor of the Lower House of the Convocation of Canterbury. Winchester: Jacob and Johnson.

Several Charges lie before us, and each has an interest of its own. But at present we can only give a line of notice to Dr. Sumner's, a Charge which we can easily understand was "published by request."

Outside the Pulpit. Some thoughts as to everyday duties. By the Hon. FREDERICA PLUNKET. With a Preface by the ARCHBISHOP OF DUBLIN. Pp. 160. S.P.C.K.

Charity, Faith, Worship, and Praise are some of the chapters in this edifying little work. We cannot refrain from quoting from the Archbishop's touching preface :

The following is a posthumous work. While it was still in manuscript the writer was suddenly called to her rest. The summons came without warning, but her lamp was alight. While ministering to the poor—in that spirit of unselfish, unostentatious "service" so forcibly described in the last chapter of her book—she contracted the fatal illness which resulted in her death.

Righteousness and Life. Readings from the Romans. By J. G. HOARE, M.A., Vicar of St. Dunstan's, Canterbury. Pp. 128. Seeley and Co.

A little book full of good stuff : simple and strong.

Cook's Tourist's Handbook for Holland, Belgium, and the Rhine. London : T. Cook and Son, Ludgate Circus, E.C. 1887.

The first edition of this cheap and handy little volume appeared in 1874. Comparing it with the present one, we see that, instead of 179, there are now 304 pages, and the additional information makes this guide quite full enough for ordinary tourists. Well printed, the book has good maps.

Our Bird Allies. By THEODORE WOOD. Author of "Our Insect Allies," etc. S.P.C.K.

This is a very pleasing little volume, likely to be warmly welcomed. A capital gift-book or prize ; every parish library, too, should have a copy. The author's descriptions of Shrikes, and Rooks, and Hawks, and other "Allies," are excellent.

The Apology of Al Kindy. By Sir WILLIAM MUIR, K.C.S.I., LL.D., D.C.L. Second edition. Pp. 120. Society for Promoting Christian Knowledge.

The first edition of this curious and interesting book was published five years ago. In his preface to that edition, Sir William Muir mentions that his attention was first directed to the "Apology"—an ancient defence of Christianity against Islam—by the Turkish Mission Aid Society.

Young Plants and Polished Corners. Nature in the Light of the Bible. By C. H. NASH, M.A., St. Mathew's, Croydon. Nisbet.

Mr. Nash quotes the Psalmist (P. Book) "the young plants" and "the polished corners," and places upon his title-page, "A book for our sons and daughters." It is a *good* book for them, and we can confidently commend it to parents for themselves.

A first-rate book for the tourist's portmanteau is Mr. Oliphant's *Episodes in a Life of Adventure* (W. Blackwood and Sons). It is very readable from beginning to end, full of incident and informing withal. The able and accomplished writer's *Haifa* was lately commended in these pages.

To the "Men of the Bible" series belongs *Solomon : His Life and Times*, by Archdeacon Farrar (Nisbet and Co.). It is in all respects what one would have expected. The Archdeacon is always interesting. Here is a quotation from the chapter on Solomon's Commerce :

"The word rendered 'apes' is *kophîm*, and is connected with the "Sanskrit *kapi*, in the Tamil form of it. The apes meant are perhaps "the long-tailed variety common in various parts of India. Apes are "mentioned here alone in the Bible. That these apes did not come, as "some have conjectured, from Gibraltar, seems clear from the fact that "the Phœnician vessels might long ago have made them familiar in "Palestine if they had been brought from Calpe. They may have been "brought in the course of the three years' voyage from South India, or "even from Ceylon.

"Peacocks are called *tukkiîm*.[1] The word has been understood to mean "Numidian birds, delicacies from *Tucca* in Mauretania, or another species "of monkey. There is now no doubt that it means the peacock, which in "old classic Tamil still bears the name *tôkei*, dialectically pronounced *tôgei*, "a name still used on the coasts of Malabar.[2] In modern Tamil *tôkei* only "means the peacock's tail. Ivory and apes and gold might come from "other countries, but the peacock is indigenous in India alone.

"Almug-trees, or, as the Book of Chronicles calls them, algum-trees,[3] "have been sometimes taken for the trees which supply the thyine or "citron-wood of North Africa, which was so much in use among the "luxurious Romans;[4] but they are now believed to be the red sandal-"wood which is peculiar to India, and of which the temple doors of India "are often made.[5] The wood would serve well for the frames of harps "and psalteries, though hardly for pillars, as it has no strength.[6] In "Sanskrit the sandal-wood tree is called *valguka*, and is chiefly found on "the coast of Malabar."

The new *Quarterly Review* contains two or three articles of special interest and importance. From lack of time we can only name them: "Great Men and Evolution"; "The Tithe Question"; and "The Latest Attack on Christianity" (a vigorous review of Mr. Morison's "Service of Man"). The article on Tithe should be read by everybody who takes an interest in the subject; and we hope to recur to it. Other articles in the *Quarterly*, a good number, are very readable.

Hazell's Annual Cyclopædia, 1887, is not a mere reprint of last year's edition: it contains much new matter, and the remainder has been revised. This is a most convenient book (Hazell, Watson and Viney, 52, Long Acre).

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[1] Omitted by the LXX. Josephus says that the fleets brought home "ivory and *Ethiopians*, and apes."

[2] "It has been derived from the Sanskrit word *sikhin*, meaning, furnished with a crest" (Max Müller).

[3] 2 Chron. ii. 8, "Send me algum trees *out of Lebanon*." If it *grew* on Lebanon it must be cypress.

[4] Vulg., *Thyina*; LXX., πεύκινα, πελεκητά—

> "Their sumptuous gluttonies and gorgeous feasts
> On citron table or Atlantic stone." ("Par. Regained," iv.).

[5] In Rabbinical writings *almug* is coral. Josephus, like the LXX., calls it "pine-timber," but says it is whiter and more glittering than the wood of the fir-tree ("Antiq.," viii. 7, § 7).

[6] 1 Kings x. 12. Perhaps the word rendered "pillars" should be "railings," as in the margin of the Revised Version. In 2 Chron. ix. 11, "stairs" seems to be meant (margin of Authorised Version).

THE MONTH.

THE foundation stone of the Imperial Institute, says the *Times* of the 5th, was "yesterday 'well and truly laid' by her Majesty the Queen. The last of the great functions with which London celebrates the Jubilee has taken place, with all the success that the most sanguine could have hoped for."

At a Durham S.P.G. Conference the Bishop spoke of "the Imperial idea." Not only was this the Jubilee year of her Majesty, but it was also the centenary of the Colonial Missionary Sees.

A Liberal Unionist deputation from Oxford and Cambridge Universities was received at Devonshire House by the Marquis of Hartington.

The proceedings in both Houses of the Convocation of the Southern Province have been interesting. The Bishop of Gloucester and Bristol moved the following resolution:

That this House is prepared to give its full attention to the report of the Royal Commission on Ecclesiastical Courts and to the resolution of the Lower House submitted in the *articulus cleri*, dated July 6th, 1887, with a view, if possible, to legislation, which this House agrees with the Lower House is deemed to be desirable.

This was carried *nem. con.* The supplement to the Catechism, on which the Lower House has been engaged, will be duly discussed, we trust, before February. The growing influence of the House of Laymen is happily significant.

At the first meeting of the Board of Missions for the Province of Canterbury the Archbishop spoke of the objects of the Board.

With sincere pleasure we record the appointment of Archdeacon Bardsley to the See of Sodor and Man.

The valuable Charge of the Bishop of Oxford contains some passages of special significance just now on disobedience to law. The Bishop says:

I doubt whether it has been sufficiently noticed that the strategy of arraying public feeling against the enforcement of legal rights is widely extending itself, and with no promise of peace and quiet for our country in the future. The policy of the defendant in the Liverpool ritual case is not distinguishable in principle from that of the persons who refuse to pay rent in Ireland or tithe in Wales. The attempt in all these cases is to make the law odious by a display of personal suffering. That in Ireland and Wales there is often a sordid motive, accompanied by violent outrage, whereas at Liverpool there is only a passive resistance and disinterested endurance of a self-imposed penalty, must, no doubt, affect our moral judgment of the actors, but the identity of plan in principle remains. It is not difficult to recall other cases in which resistance to unpopular statutes has been organized, and, if it has not wholly succeeded, has made itself felt sufficiently to weaken the general authority of law. Is this a result which Churchmen should seriously desire to promote? Have we so entirely lost sight of our forefathers' reverence for order and authority as to allow ourselves to be ranked with those who are bringing all authority into contempt? These questions have not been answered. I do not think that they have even been seriously asked. It will, no doubt, be said that we ought to "obey God rather than men"—an obvious truth. But to obey man is sometimes the true way of obeying God. Disobedience to earthly authority is not, on the face of it, obedience to God; although in the heated atmosphere of controversy in which we now live too many persons act as if it were.

Father McGlynn, having been excommunicated for disobedience, denounces the Pope. In Ireland the Communist temper seems to be gaining strength.