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THE

CHURCHMAN

FEBRUARY, 1893.

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A QUIET DAY ADDRESS.

Part III.—Conclusion.

MEEKNESS, reverence for independence, intellectual integrity, self-suppression—these are the features we have considered. They meet in one character, and they mutually give support to one another. Meekness of spirit reverences the varying methods by which the one Spirit fashions and matures in diverse ways the souls of men for their work. Intellectual integrity, honestly seeking to know the meaning of God's will and purpose, helps the contentment of soul which is ready to be nothing or anything that may advance the good of the world and the high purposes of the God of Love. Thus does one grace strengthen another, and under their embrace littleness, meanness, and grudgingness of distrust, impatience and pride, will be strangled and die. Armed with such graces, we may be the more fitly prepared to bring forth Christ to men, and to nourish into fuller and ampler life those in whom it will be our anxiety to see, not our likeness, nor the resemblance to any earthly teacher or nursing-mother, but the resemblance to Him who set before us and ours no lower aim than this, that we should be perfect as our heavenly Father is perfect.

This woman, so unselfish and so reverent of the high and Divinely given charge, reaped her reward in the deep tender sympathy, and the quick and ready mutual apprehension which the story shows subsisted between the mother and Son.

She understood Him, so far as human love and human knowledge could understand. She had, at any rate, that crown of humility which understood Him enough to be content not to understand Him wholly. This in later times must have been her joy; here, too, grew and strengthened her faith, helping her through those dark and inscrutable times when all seemed lost, and the chaos of wild revenge obliterated for a while the indications of righteous order.

The reward she won was this power to understand and see that there was in Him a wondrous beauty above the power of the world to understand; that He had a mission which He must be left free to fulfil.

In the fulfilment of this mission He accepts no guidance. And once, at least, He gently but firmly told His mother so. This seems to be the true significance of His words at Cana of Galilee. My work stands outside the range of human influence. No bond however strong, no tie however sacred, must come between Me and My mission. He who afterwards said: "He that loveth father or mother more than Me," knew that in the discharge of any trusted duty, no sense of kinship should influence our actions. No weakness of affection should mar the noble impartiality with which public duties are discharged. The rebuke of what is called nepotism lies in His words: "What have I to do with thee?" It is a phrase which carries, as I need not remind you, no disrespect in it: but it declares the unquestioned principle that in the exercise of His mission no other tie than the sense of right could be allowed to bind His action. Yes, apart from the plaintive influences of tender memories, and the imperiousness of ties of blood, He must act, bound by bonds which were greater. He must be true to Himself and to His work.

She understands Him. With her love's quickness she sees that it is not her suggestion which He puts aside, but the principle which might be inscribed in her making a suggestion. She sees that though He claims independence of action as a principle essential to His inward life and outward mission, He is alive to the needs of the household at the moment; and with a confidence born of her loving perception of these things, she prepares the servants for His command: she bids them now receive their orders from Him. "Whatsoever He saith unto you, do it."

There are moments in the necessary growth of the world when even the good and gentle, without any fault of their own or others, must meet with pain. There are times when we have to surrender authority and influence; when those whom we have cared for and guided take their life into their own hands, and even while we feel the pain of surrender, we feel

the inward conviction not merely that it must be so, but that it is better so. We who are clergy must have felt this often. The young people whom we have trained outgrow our training; they come under other influences than ours. We are troubled, perhaps piqued. But for pique and pain of this kind we may be consoled. The ways of Christ with men are not always the same. If our function, in a sort, resembles that of Mary, we must recognise that the Divine Son works His own work in His own way. We must be ready to surrender the right of guidance and ordering to Him; and to those whom we have been privileged to direct, we must be ready to say, Obey Him; yes, rather than follow any way, follow the way He sets before you. Do not what I wish, but what He bids; yea, whatever surrender I must practise, and whatever loss of influence I may seem to sustain, at all cost, follow Him. Obey Him. "Whatsoever He saith unto you, do it."

This readiness to surrender guidance imparts a nobler faith both to ourselves and to others. It tells us that when people pass out of our hands, they do not pass out of Christ's; it tells us that though Christ's love is the same, His ways are different with different people; it tells us that rather in His strong hands and His unfailing power than in any human strength must we rely, and those also whom we have sought to train for Him. He knows after what fashion to lead, discipline, and develop faith in human hearts. We must be content to be nothing, that He may be all in all. The ministry must ever so shape itself, and our spirit so chasten itself, that in all things He may have the pre-eminence.

Reward.—We have spoken of the character of the Blessed Virgin, and of the quick and sensitively sympathetic bond which grew up between our Lord and His mother. The quiet watchfulness, the noble self-repression, won its way to a quick understanding of the ways and thoughts of Him who was her Son and her Lord.

And had she no other reward? Love like hers, so carefully and tenderly observant, so nobly unselfish, asked no recompense; yet the recompense of natural fruition was hers. She found her joy in Him and in His work; she found her blessing in His tender thoughtfulness for her. The urgency of work; the loftiness of His aims; the magnitude of His responsibilities; the multitude of His sufferings; the bewildering, recurrent, and irritating assaults of His enemies; the agony of the cross itself, cannot banish from His heart and mind the love which remembers to think and plan for her. It is on the cross, after the long weariness of a sleepless night; the hurried and nerve-wasting scenes of the double, nay, treble, trial; after the horrors of the scourging, the pain and insult of hands that

buffet and tongues which scoff; after the piercing nails had torn their way through nerve and muscle, and in the midst of the torture of the cross, that He says the words which show His unshaken love and His unfailing care for her who had cared for His infant years: "Son, behold Thy mother! and woman, behold thy Son!"

Can there be nobler tribute of love, more exalted evidence of undying thoughtfulness, than this? The fruition of her care and love and self-forgetfulness finds its highest expression in a love which neither pain nor weariness, racked nerve nor impending death, can destroy. Henceforth all generations may indeed call her blessed whom He remembers so tenderly in His agony.

And now what shall we say, as we draw our meditations to a close?

Brethren, imitate the features of that life and devotion which even in its anguish was so highly blessed. In your work of watching over the Christ which is to be formed in the hearts of men, show *meekness, intellectual integrity, reverence for the spiritual independence of others,* and *noble self-suppression* like hers.

1. In meekness of self-restraint and quiet patience continue your work, instructing with tranquillity and forbearance those who are dull or defiant.

2. Maintain—nay, cultivate with more urgency than heretofore—the mental quality of *intellectual integrity.* Too much our Church has suffered from opinions hastily adopted and harshly expressed. Little books, cut-and-dry manuals, the perusal of which saves us the trouble of thought or much intellectual exertion, have been too frequently the mental pabulum of those who, being teachers of others, are bound to say only that which in the sight of the Lord is true. One-sided views can only express one side of truth. The winning of convictions which have reached maturity, slowly ripening under the influence of reverent thought, is a priceless gain. It delivers us from those crude and confined conceptions which tempt men to believe that their way must be God's way, instead of endeavouring to make God's way theirs. It saves us from the partizanship which withers charity, divides Christ's Church, and dishonours Christ's name. It rescues us from the crowning unfaith which cannot believe that there are differences of administration and but one Lord.

Resolutely face the necessity of variety and you will learn to respect the special independence of others, even of those souls which have grown up under your special care. You will begin to see, and you will rejoice in the sight, that the Divine Spirit works really and abidingly in the world, and that as

there are diversities of gifts, so the Lord gives to everyone grace according to the measure of the gift of Christ.

And as the key of all, the crowning grace of Christian character, cultivate that self-suppression which is essential to deep and enduring work. Remember, too, that this self-suppression is not to be won by beating down or by curbing in violent fashion our thoughts and feelings, but rather by seeking to possess such love to Christ that our joy is found when Christ is all in all to others as well as to ourselves.

Ah! here is the secret of power and the secret of life. If Christ has been all in all to us; if His character, His name, His Person, His Presence have grown strong and sweet in our experience; if the child Christ has been the tenant of our hearts, the desire of our eye, the object of our devotion, the inspiration of our lowliest and lordliest service, then we shall be content that our people shall think less of us, if only they think more of Him. We shall be content to watch the way He leads them, and able to set aside our annoyance, even though that way should not be our way. If He becomes more in their lives, and more to their hearts; if He becomes to them their Lord and their Saviour as He is ours, we shall be glad. Our work will be achieved, our joy will be full; we may be ready to sing our Nunc Dimittis when our people have learnt to sing their Magnificat.

W. B. Ripon.

Art. II.—THE LATE CANTERBURY HOUSE OF LAYMEN.

BY the dissolution of Convocation, concurrently with Parliament, in the summer of last year, the second House of Laymen for the Province of Canterbury came to an end after an existence of six years. Its predecessor, owing to the speedy collapse of the Parliament of 1885-86, enjoyed a life of barely as many months, and no conclusion as to the success of the experiment could be formed from its career. We are now, however, in a position to judge how far the scheme of an informal consultative lay body, which was adopted by both Houses of the Southern Convocation in July, 1885, has answered the purpose which it was designed to fulfil.

The House of Laymen, according to the original scheme, can sit only when Convocation is in session. This means, ordinarily, from Tuesday to Friday inclusive during one week in February, another in April or May, and a third in July. As a matter of fact, the House has usually only sat

during two of those weeks, and in some cases for only three out of the possible four days in the week. Its committees, however, have sat at other times, and much useful work has been done by them in threshing out matters of general interest to the Church.

The House consists of 109 representatives, elected by the lay members of the Diocesan Conferences of the different dioceses in the Province of Canterbury. There will, of course, always be a certain number of peers and members of the House of Commons who have seats in it, and these will naturally on other accounts be in London at the time of its sittings. But of the rest, many are called upon to travel a long distance and find temporary accommodation in the Metropolis for the express purpose of attending for three or four days the sittings of the House of Laymen, the duration of which is limited on each day to two hours and a half. It is not astonishing that, under these circumstances, and in view of the fact that the resolutions of the House carry no legal weight, and no direct practical effect can be given to them, there should be a difficulty in keeping up the attendance. When we find that in the later sessions the average number present has been about one-third of the whole House, the marvel is that the attendance should have been so well sustained, rather than that it should not have been greater.

The late House, as well as its predecessor, enjoyed the great advantage of having as its Chairman the Earl of Selborne. Besides keeping it straight on points of form, he often, by his prudent counsel, prevented it from passing an unwise or ill-considered resolution, which would have rendered it open to just criticism. When he was unable to be present, his place was filled by the Vice-Chairman, Mr. G. A. Spottiswoode, who was indefatigable in arranging the business of the House, and securing that all matters of current ecclesiastical interest should be brought before it. Under the original scheme it was proposed that the House might be consulted on all subjects which ordinarily occupy the attention of Convocation, except the definition or interpretation of the faith and doctrine of the Church. The Archbishop was to lay before the House subjects on which he desired its counsel. The scheme, however, contemplated that its members might themselves originate subjects, but directed that the results of their deliberations on such subjects, as well as on those referred to them by the Archbishop, should be communicated to him. It will be seen in our review of the proceedings of the late House that it fully availed itself of the privilege of initiation which was thus accorded.

In his opening address to the House on February 8, 1887,

the Archbishop called attention to four contemplated legislative measures affecting the Church: the Government Bills on tithe rent-charge and on glebe lands, and Bills which he himself intended to introduce on Church patronage and on clergy discipline. The House diligently applied itself to the discussion of all these matters, and it is interesting to note the effect which its deliberations had upon their fate. The first of them, the tithe rent-charge question, had, as we may remember, a long and troublous career before it was ultimately settled in March, 1891, with the help of a pre-Christmas meeting of Parliament. The House of Laymen expressed more than once its strong sense of the importance of a Bill on the subject being carried, and its approval of the payment of the tithe rent-charge being thrown upon the land-owner instead of upon the occupier. It passed a resolution deprecating the five per cent. deduction, which, in their Bill of 1887, the Government proposed to allow the landlords to make from the tithe rent-charge, as a compensation for the liability to its payment being transferred to them. This expression of opinion had probably no small share in causing the proposal for the deduction to be subsequently abandoned. The Bill for facilitating the sale of glebe lands was passed in 1888. In its final form, in accordance with recommendations made by the House of Laymen, the Bill provided for due notice of any intended sale being given to the patron of the benefice, no less than to the bishop of the diocese; and the original provisions as to the supply of allotments and small holdings out of any glebe lands which might be offered for sale were modified so as not to prejudice the value of these lands in the market. Of the two Bills of the Archbishop, the first to be introduced and considered—that on Church patronage—has not yet passed into law. The measure was very carefully discussed by the first House of Laymen during the two sessions of their existence in 1886, and again by the late House in the following year. Approval was given to the principle that resignation bonds, the sale of next presentations, and the mortgage of advowsons should be prohibited; to donations being converted into presentative benefices; and to power being accorded to parishioners to bring before the Bishop objections to the institution of any presentee. Let us hope that, before many years are gone by, a Bill will be passed embodying these and other valuable details. The Clergy Discipline Bill, as our readers will remember, became law last session. From the year 1887 onwards the subject was continually before the House of Laymen, and in 1888 they offered various criticisms on the clauses of the measure as it was originally drafted, and suggested that the name which it then bore, of Church Discipline Bill, was inap-

propriate, and should be altered to that of Clergy Discipline Bill. This alteration, as we all know, was made, and it marks a salutary change of feeling from that which prevailed fifty years ago when the Act of 1840 (which the new measure is designed to supersede so far as respects breaches of morals on the part of the clergy) was styled, without remonstrance, "An Act for better enforcing Church Discipline." We now recognise that the laity are as much a part of the Church as the clergy. It would be superfluous to enumerate the other criticisms of the House of Laymen since they were superseded by the new form which the Bill assumed in 1891, and in which it was ultimately passed last summer. Suffice it to say, that due weight was given to them, and that they exercised an appreciable influence in the subsequent phases through which the measure passed before it eventually became law.

Early in 1889 the Archbishop desired the opinion of the House on a Bill which the Bishop of London proposed to introduce for amending the law as to the churches in which marriages can be solemnized, and as to the fees to be taken for the ceremony and for the previous banns or license. The House did useful work in criticising this Bill, which, in its original shape, seemed open to objection in several respects. In the May session a resolution, moved by the late Earl Beauchamp, was unanimously agreed to, to the effect that the House was not prepared to recommend the adoption of the Bill. In consequence of this vote the Bill was recast, and in 1891 the House was able to express, with equal unanimity, a general approval of the new draft submitted to it, recommending, however, a few improvements in certain matters of detail. The state of public business has not as yet allowed of this Bill making any progress in the Legislature.

Besides considering the Parliamentary measures specially referred to it by the Archbishop, the House expressed its opinion upon other Bills affecting more or less directly the welfare of the Church. It affirmed the necessity for an amendment in the Law of Dilapidations, and commended Mr. H. T. Davenport's Bill as deserving of careful consideration in connection with the subject. In 1890 a resolution urging Churchmen, through their Diocesan Conferences and otherwise, to oppose the legalization of marriage with a deceased wife's sister, was carried with only four dissentients. And in the following year the Free Education Bill was considered, and amendments in it were suggested, some of which were afterwards adopted by the Government, though others—such as the enlargement of the 17s. 6d. limit, and the exemption of public elementary schools from payment of rates—are still waited for in vain. In its first session the House affirmed, by

thirty-four votes to eighteen, the principle of Mr. Sydney Gedge's Deacon's Bill, by a resolution that it was desirable that the legislative enactments which prevent a deacon from engaging in secular occupation should be repealed or greatly modified. This proposal for recruiting the ranks of the clergy attracted at the time considerable attention, and provoked some animated discussions in different assemblies of Churchmen. But it became evident that, whatever might be urged in favour of its intrinsic merits, the general opinion and feeling in the Church was adverse to it, and the idea has gradually fallen into abeyance. While, however, the project for secularizing the clergy has not gained ground, a very decided forward step has been taken in the Diocese of London, in the counter-plan of spiritualizing the laity by the creation, in March, 1891, of a body of diocesan readers, having the Bishop's commission to conduct special services and give addresses in consecrated buildings.

As long ago as 1884 the Upper House of the Southern Convocation passed a resolution approving of action being taken in this direction; but our prelates, in the exercise of a wise caution, abstained from hastily giving effect to their own recommendation. In London, however, the Diocesan Conference took up the matter, and showed unequivocally that they were in favour of going forward; and in 1890 the House of Laymen so far endorsed the scheme that they approved of the creation of a body of commissioned readers, to be appointed after passing an examination, and to serve throughout the area of the diocese, as distinct from the ordinary lay reader, who is merely licensed by the Bishop for work in a particular parish. The House refrained from expressly mentioning ministration in consecrated buildings as part of the functions of the commissioned readers, and left the question open by simply resolving that it was desirable that they should perform, with the consent and under the direction of the incumbents of the parishes in which they were invited to work, such duties as they lawfully might, and as were prescribed in the Bishop's commission. There can, however, be little doubt that this vote helped to strengthen Bishop Temple in the step which he took in the following spring of admitting and commissioning diocesan readers, with authority from him, to conduct special or "extra" services and deliver addresses in consecrated buildings. After an experience of nearly two years it may be safely affirmed that this order—if it may be so called—of diocesan readers has taken permanent root in our Church.

Not so the proposed institution which immediately afterwards occupied the attention of the House. The discussion

on lay readers was followed by one on brotherhoods, which at that time loomed large before the eyes of the Church, though many of us could not divest ourselves of the suspicion that their promoters were rather endeavouring to create a demand for them than to supply a demand already existing. The House passed, by thirty-eight votes to three, a resolution in favour of the sanction of the Church being given to brotherhoods, whether clerical or lay, provided that their rules be approved by the Bishop of the diocese, and that they work in strict subordination to him, and on the invitation and under the sanction of the incumbent of the parish. A second resolution on the same subject was of a nature to test the good sense and feeling of the House. It was to the effect that the brothers should be allowed to bind themselves by vows of celibacy, poverty, and obedience, the Bishop of the diocese having the power at any time to release any brother from the vows. After considerable discussion, the Vice-Chairman, who had moved the resolution, but who did not appear to possess any very keen ardour for it himself, saw that its success was hopeless, and obtained leave to withdraw it. The whole subject of brotherhoods has ceased for the present to attract any attention.

One of the most interesting series of proceedings in which the late House of Laymen was engaged arose out of a resolution of the Upper House of the Canterbury Convocation in February, 1887, by which the Draft Prayer-Book (Rubrics and Additional Services) Bill was referred to the Lay House and to the Lower House of Convocation for consideration. This draft Bill proposed that a scheme for amendments or additions to the Prayer-Book, by way of modification of the Rubrics and sanction of additional prayers and forms of services, might be proposed in Convocation, and, after being approved by both Houses in the Convocation of each province, might be laid before the Queen in Council, and, if her Majesty thought fit, before both Houses of Parliament. Then if neither House of Parliament presented an address for its rejection within forty days of its being so submitted to them, it might receive the Royal assent, and become the law of the land. We admittedly require legal permission for greater elasticity in our public worship; we require authorized forms of service for special occasions, such as harvest festivals; and our Prayer-Book needs to be enriched by prayers for foreign missionary work and other special objects. These wants can at present only be supplied by Act of Parliament; but even if there were any prospect of obtaining such an Act, the unseemliness of a discussion of the whole subject in the House of Commons, as at present constituted, is apparent. These considerations led to the proposal embodied in the draft Bill in

question, and on February 11 the Bishops of Truro and Ely (Dr. Wilkinson and Lord Alwyne Compton) attended and explained its provisions to the House of Laymen. The former dwelt, among other things, on the impropriety of using the present Confirmation Service, with its allusion to godparents, in the case of candidates who have been baptized as Nonconformists without sponsors. The House, being anxious to give full consideration to so important a measure, adjourned the discussion of it till their next session in May. Lord Harrowby then offered a strenuous opposition to its acceptance. As a layman, he looked with suspicion on the powers which it proposed to confer on the Convocations of the clergy; and he felt sure that Parliament would never consent to such a virtual surrender of its own control over the ritual of the National Church as the passing of the Bill would involve. The House of Laymen largely participated in this view, and passed the following cautious resolution:

> That this House has received with great respect the draft Bill on Rubrics as an expression of the want by the Church of some power of legislation and an attempt to move in that direction; but this House at the same time desires to reserve for the present any expression of its opinion as to the particular matters to which such powers ought to extend.

Meantime, the Lower House of Convocation had accepted the proposed Bill, and on the reassembling of the House of Laymen in July a letter was read from the Archbishop, in which he expressed his satisfaction at the recognition by the House of the need in the Church of some additional power of legislation, and his absence of surprise at its hesitation with respect to the matters which the power should embrace. He had also gathered from the reports of the debate that many members of the House felt an anxiety whether the safeguards in the draft Bill were sufficient to protect the Church from ill-considered efforts at legislation. With a view, therefore, to the further consideration of these two important points, the Archbishop suggested a conference between eight members of the House of Laymen and eight members of each of the two Houses of Convocation. This was the first occasion on which the provision in the constitution of the House with respect to such a conference with the Houses of Convocation was resorted to, and whatever may be the changes through which our ecclesiastical organization is destined to pass, it will always possess a certain amount of historic interest. Eight representatives were appointed by the House of Laymen, and on July 7 they met eight Bishops and eight members of the Lower House of Convocation in the board-room of Queen Anne's Bounty. In the afternoon of the same day, as a result

of the Conference, a proposal was made in the House by the Vice-Chairman that the draft Bill should be referred to a committee; but the members were not yet prepared to go even so far as this. The debate was adjourned till the following day, and the motion was then withdrawn. In the following year (1888), owing to the Lambeth Conference, the House held only one session—namely in April—but Professor Stokes (M.P. for Cambridge University), took advantage of it to renew the proposal for the committee, which he succeeded in carrying; and when the House met again in February, 1889, he moved, in accordance with the first recommendation in the committee's report:

> That in the opinion of this House it is desirable that power should be given to authorize the provision of additional services for use in the Church of England [and for the revision from time to time of the rubrics and directions contained in the Book of Common-Prayer] in some such manner as is provided by the draft Bill.

Mr. J. G. Talbot (M.P. for Oxford University), moved, as an amendment, the omission of the bracketed words, but after considerable discussion his amendment was defeated by thirteen votes to twelve, and the original motion was carried by fourteen votes to eight. Three important supplementary resolutions were then passed to the effect: (1) That the House approved of the proposals in the draft Bill upon the express condition that no scheme should be finally adopted by the two Convocations and laid before the Queen in Council, until it had been first published in draft, and until an interval of twelve months had elapsed from the time of its publication; (2) that if an address of either House of Parliament was presented against a scheme, the scheme should be abandoned, but without preventing the subsequent preparation and passage of a new scheme identical in whole or in part with the defeated scheme; and (3) that it was of great importance that provision should be made to enable the services of the Church to be adapted to special circumstances. The twelve months' interval was suggested in order to allow of any scheme being fully discussed by all the Diocesan Conferences and by the House of Laymen, as well as by the Church generally. Two days afterwards these resolutions received the concurrence of each of the two Houses of Convocation, to whom they were communicated by the Archbishop.

It has been thought worth while to narrate at length the proceedings which took place in reference to this matter, partly because they illustrate the action of the House on a difficult question and its relations to the two Houses of Convocation, and partly because the subject itself is of great importance for the spiritual well-being of the Church. Experience in Diocesan

Conferences and elsewhere has shown that Churchmen generally are no more ready than were the members of the House of Laymen to accept off-hand the provisions of the proposed draft Bill. But we may hope that, as they become better known and considered, they will gradually win assent and be accepted as practically the only possible mode of escape from the deadlock to which we are at present reduced as respects any legislation on the subject of the ritual and worship of the Church.

The opponents of the draft Rubrics Bill in their arguments against entrusting to the Convocations the powers with which that Bill would have clothed them, insisted not only that these two bodies contained no representation of the laity, but further that they only very imperfectly represented the clergy. Their failure in this latter respect is an admitted blot in our present ecclesiastical arrangements, and, as our readers are aware, the Archbishop pointedly called the attention of the first House of Laymen to it in 1886. It was not, however, until May, 1889, that the members of the House addressed themselves to the question, and they then referred it to a committee. When this committee met the chairman, Lord Selborne, took a decidedly adverse view as to the practicability of any reform of Convocation being effected without bringing the subject before Parliament in a manner which would be distasteful to the feelings and prejudicial to the interests of the Church; and, influenced mainly by his weighty opinion, the committee made a brief report to the House in the following February to the effect that they thought that no effectual reform of Convocation could be carried out without the intervention of Parliament, and therefore they did not consider it expedient that further action should be taken at present. Such a summary dismissal of the matter, however, appeared to the House to be scarcely respectful to the Primate, or worthy of the importance of the subject, and the House accordingly referred it back to the committee for further consideration. Three months later they presented a second and more detailed report, in which they pointed out that the question referred to them was not as to the abstract expediency of a reform of Convocation, but as to the next step towards the attainment of that object which it might be practicable and desirable to take. They presented a summary of the legal opinions which had been given on the subject, and concluded by saying that it did not appear to them to be expedient at the present time to propose the introduction into Parliament of any measure for the reform of the representation of the clergy in Convocation, or for the removal of any doubts which might exist on the subject; and that there was no step which it was in their power to suggest as capable of being at that time advantageously taken for the practical attainment of

the desired object. This report was received by the House, and there the matter has since rested.

In our review of the proceedings of the House of Laymen, allusion has more than once been made to the reports of its committees. These reports are published, and are procurable separately for a trifle at the National Society's depository. Many of them deal with subjects of general interest to Churchmen, such as the Representation of the Laity in the Councils of the Church, Clergy Pensions, Purity, the Duty of the Church in regard to the Religious Education of the Upper and Middle Classes, and the Organization of Philanthropic Efforts. The two reports of the committee on the Increase of the Episcopate contain information and well-considered suggestions, which will be found of the greatest value whenever that important subject is seriously taken up, either as a whole or in detail. A similar value attaches to the first and second reports of the committee on Church Trusts, which are published together. The first deals with Parochial Trusts, and contains a form of a draft Bill for amending and extending the provisions of the ninth section of the Compulsory Church Rates Abolition Act, 1868, which, it may be remembered, authorized the appointment of a corporate body of trustees in any parish to accept and hold contributions for ecclesiastical purposes. The second report treats of the larger question of Diocesan Trust Bodies. The different bodies which already exist in the dioceses of Chester, Lichfield, Manchester, and Salisbury, are explained, and the special advantages and drawbacks attendant on each are discussed. It is needless to point out the benefit of having in every diocese a permanent trust body capable of holding, and, if necessary, of managing Church buildings and funds. Such an institution would not only render more secure the existing property of the Church, but would also, doubtless, attract additional gifts.

It remains to add that the late House of Laymen had the distinction of being the first deliberative assembly of the Church which has found a permanent abode in the Church House. During the first three years of its existence it met, like its predecessor, in the board room of the National Society. But in February, 1890, it moved into the large room of the premises on the west of Dean's Yard, which at present constitute the Church House, and its sittings have been held there ever since. When the new buildings are completed, it is of course contemplated that both Houses of Convocation will also be received into them; but at present these august bodies continue to occupy the temporary quarters in which they have been sheltered since the revival of their meetings fifty years ago.

PHILIP VERNON SMITH.

ART. III.—THE MONUMENTS AND TOMBS IN OLD ST. PAUL'S CATHEDRAL.

ST. PAUL'S CATHEDRAL, with its exquisitely proportioned dome, a grand conception nobly carried out, may well be, as it is, the pride of the citizens of London. The spectacle of the vast congregation, filling choir and nave, crowding the central area, and overflowing into the transepts, and even into the choir aisles; hushed into entire silence when, in the midst of the great Passion music, there is a pause for private prayer, or joining with heart and voice in some familiar hymn, is a sight that probably cannot be surpassed in Christendom. The building lacks but one thing—the charm of antiquity.

When the "Great and Dreadful Fire" of 1666 desolated London the destruction of Old St. Paul's inflicted upon the history of the country, upon lovers of architecture and art, a loss which is simply irreparable. But for Dugdale's "History of St. Paul's," with its rich store of illustrations by Hollar, we should not be able to appreciate the extent of that loss, or the grandeur of the ancient structure. In his pages we can see the massive nave, the lofty spire, the tombs of kings, of warriors, statesmen, bishops, filling the solemn aisles, monuments of remarkable beauty and of rich historic interest.

Kindly reader, will you let me be your guide round Old St. Paul's? May I lay aside all formality, and take you by the hand, and pass leisurely around the long-drawn aisles, pausing at each important monument, and trying to recall some of its venerable associations. You may find me a little garrulous. It is the privilege of the cicerone so to be. Of the cathedral itself I shall tell you very little. I propose to-day[1] to make a pilgrimage amongst the tombs.

Come, then, with me, and we will pass under the beautiful portico, which, with a strange incongruity, Inigo Jones has erected as the entrance to the Norman nave, and we will enter by the western door. Passing along the northern aisle, under the tenth arch from the west, here is a chantry chapel, with its grated windows, its elaborate frieze with sculptured angels, and carved figures standing in their niches. Look through the grille and you will see the figure of a prelate, wearing his mitre and his episcopal robes, lying on an altar tomb. It is the munificent Bishop Kempe, Bishop of the diocese from 1448

[1] The period chosen for this imaginary pilgrimage is that immediately preceding the Great Fire. I hope the familiar style may be forgiven: it seems, on the whole, best suited for the purpose.

to 1489. A long episcopate in a stormy period, for it was the time of the Wars of the Roses. He built, at his own cost, the Divinity School at Oxford; he rebuilt Paul's Cross, which was for a long time, "from its imposing grandeur and consummate gracefulness, one of the chief ornaments of the city"; and he founded this chantry, where the Bishop of London's confessor should celebrate daily.

We have passed the tomb of John Owen—"Poeta Celeberrimus" his epitaph calls him, though posterity has hardly endorsed that judgment; I think it will be enough to say that he could turn an epigram very neatly. He lies near the steps of the Consistory Court.

Here is the tomb of Thomas Ravis, Bishop successively of Gloucester and of London; and here, near the great north door, this brass plate affixed to the wall commemorates William Lily, the grammarian, the first high-master of St. Paul's School, and author of a series of plays acted by the "children of Paul's."

But we will cross the northern transept, and enter the north aisle of the choir, ascending the bold flight of twelve steps which, as you see, gives access to the sanctuary. Those simple, shrine-like tombs, deeply recessed in the wall on your left side, may well arrest your attention. Plain as they are, they are royal tombs. The first is that of Sebba, King of the East Saxons, converted to the faith by the saintly Erkenwald in the year 677, as you may read upon yonder tablet. "Laying aside all worldly greatness, he assumed the habit of religion in this Church." When his grave was opened, by some treasure-seekers, his body was found "curiously embalmed with sweet odours, and cloathed in rich robes." The corresponding tomb is that of King Æthelred the Second, father of Edward the Confessor, who died on St. George's Day, 1016. With him lies buried his grandson, Edward the Ætheling, who was son of Edmund Ironside. We have another royal tomb, which I shall show you presently; it is that of John of Gaunt, whose inscription will tell you that he was ancestor of Henry VII. When Sir Paul Pindar restored the choir screen, he was careful to place upon it effigies of these early kings.

A little further eastward, and still on your left, is the monument of William Aubrey, Professor in the University of Oxford, Vicar-General of the Archbishop of Canterbury, Judge Advocate of the royal army sent to St. Quintin's, Master in Chancery, and Master of Requests to Queen Elizabeth. You see the half-length figure of the learned judge, his right hand holding a scroll, his left resting on a skull. Below are the six daughters and the three sons, Sir Edward and Sir Thomas Aubrey, knights, and William, the eldest son, Chief Baron of the Exchequer,

whose wife acquired a "durable monument in the works of the second Sappho of this age, the most incomparable the late Mrs. Katherine Philips." The estimate of this lady's genius is not mine, but is that of Mr. Payne Fisher.

Sir John Mason's tomb, privy councillor to four sovereigns —Henry VIII., Edward VI., Mary and Elizabeth—need not detain us long. On his death-bed he summed up his life experience in a few weighty sentences:

> Seriousness is the greatest wisdom; temperance the best physick; a good conscience the best estate. . . . All things else forsake me besides my God, my duty, and my prayer.

I hasten to cross an aisle that I may show you the venerable monument of Roger Niger, the zealous, munificent Bishop of London, canonised by popular acclamation. You will observe the beauty of the tracery of the arcade above the tomb. He died in 1241, and his tomb became a place of pilgrimage. You see the tablet above the tomb: it tells of a fearful storm which burst over the city as the Bishop was celebrating at the high altar. It records the thick darkness, so dense that men could scarcely see each other, the crashing of the thunder, the coruscation of the lightning, and the intolerable odour which drove all men from the church save the courageous bishop and a deacon. An indulgence was granted in 1252 by the Bishop of Ely to all who should visit the tomb.

Next let me show you the "small monument of a great man." This simple altar tomb, behind the arcade, is that of Bishop John de Chishull, Treasurer of England, and twice Lord Keeper of the Great Seal. He died in April, 1279-80.

But I see that you are already attracted to the opposite side of the aisle. That very stately monument, with its lofty canopy of alabaster and marble, commemorates William Herbert, Earl of Pembroke. "He was Lord of the Bedchamber to Henry VIII., Master of the Horse to Edward VI., and President of Wales. With Barons Russell and Grey he had quelled the Western insurrection. Under Queen Mary he had twice held the chief command against the rebels, had twice been commander of the march on Calais before its fatal loss. He held honourable offices under Elizabeth. His wife was the sister of Queen Katharine Parr." He had faithfully served four sovereigns, and here he lies, the effigy of the Lady Anne, his first wife, beside him. At the head kneels the Lady Anne, their daughter, married to Lord Talbot; at their feet kneel their two sons, Henry, who succeeded to the earldom, and Sir Edward Herbert, knight.

On the other side of the aisle lies the armed figure of Sir Simon Barley, Knight Banneret and Warden of the Cinque Ports, Knight of the Garter, Justice of South Wales, Constable

of the Castles of Dover and of Windsor, and "bosom-counsellor to King Richard the Second." He was beheaded in 1388, but his family were restored to their ancient dignity in the reign of Henry IV. If you would know more about him, Dugdale says you must consult Froissart and the "History of England."[1] His story might well detain us longer, but on the southern side of the aisle stands that stately tomb which is one of the grandest ornaments of our church. I see that you recognise it at once. It is the magnificent monument of "John of Gaunt, time honoured Lancaster." You will observe the richly panelled tomb, the lofty Gothic canopy, worthy of its place on the north side of the high altar. See, that is his helmet, and athwart the monument his lance and his shield covered with horn. Beside him lies the figure of his second wife, Constance of Castille, *mulier supra fœminas innocens et devota.* "His third wife, Catherine Swinford, though a woman of exquisite beauty and a faithful consort, who bore him many children," is not here commemorated. The iconoclasts, in the time of Edward VI., would fain have mutilated this royal tomb, but it was specially protected by order of the Government. I said it was a royal tomb, for he was one of the sons of Edward III., and in right of his second wife had "just claim and title to the kingdoms of Castille and Lyons." From his third wife "descended that most prudent and puissant prince, King Henry VII."

Before we leave the aisle I must tell you that near to the tomb of John of Gaunt lies the great painter, Sir Anthony Vandyck, who died at his residence in Blackfriars on December 9, 1641, and two days later was brought here for burial.

This canopied tomb, at the north-east angle of the choir in the Lady Chapel, keeps alive the memory of Sir Thomas Heneage, Treasurer and Vice-chamberlain to the household of Queen Elizabeth, Chancellor of the Duchy of Lancaster, and one of the Queen's Privy Council. Beside him lies his wife Anne, daughter of Sir Nicholas Poyntz. That is her daughter, Lady Elizabeth Finch, kneeling at the base of the tomb, and on the right, on a low platform, lies the effigy of their only son, "snatcht away by death in his infancy."

We are now, you see, in the Lady Chapel itself; and here, against the screen at the back of the high altar, are the scanty remains of the once superb shrine of the sainted Erkenwald. At one time it blazed with gold and jewels. Clergy and laity vied with each other in enriching it with costly gifts. It was adorned with many figures of saints and angels, conspicuous

[1] Si plura velis, Froisardum et Angliæ historiam consulas.

amongst which stood the gilded figure of St. Erkenwald himself. It would take me too long to describe to you half its treasures, the crystals, the beryls, the numberless jewels, and especially that remarkable sapphire, which our simpler fathers thought could cure infirmities of the eyes. What the shrine of St. Thomas à Becket was to Canterbury, the shrine of St. Erkenwald was to St. Paul's. See how the stones around it are worn by pilgrims' feet. Of course it has been mercilessly plundered and mutilated by the "bigots of the iron time." I wish I had time to tell you the saint's curious legend. You will find it in a little book of mine,[1] told in verse.

Close by the sparse relics of the shrine, you see the tomb of one of our deans, Alexander Nowell, "a man of the highest character for piety and learning, a consummate master of the controversy with Rome," the author of the famous catechism which bears his name. I am afraid I must confess to you that he was somewhat of a Puritan. He loved not the pealing organ, nor the full-voiced choir singing the Psalms of David. It was in his time that the spire, struck by lightning, was burnt, and in its fall carried with it many parts of the cathedral. "Each party at once thrust itself into the secret counsels of the inscrutable Godhead, and read, without doubt or hesitation, the significance of this, as all agreed, supernatural event," each party seeing in it a favourable augury, a spirit which has existed ever since that tower in Siloam fell, and which is not dead even yet. It was a little hard upon Nowell that when he presented Elizabeth with a Prayer-book, in which he had placed some fine engravings representing the passions of the saints and martyrs, the Queen should have flown at him with vehemence, and, with no little coarseness of expression, should have read him a lecture. But you know the story. Look at his bust above the monument. You see him in his gown faced with fur, his hands clasped, looking straight before him, as if he were meditating on the Queen's rough usage of him.

In the midst of the Lady Chapel, close to the entrance of the screen, lies the monumental brass of Bishop Braybrooke, holding his pastoral staff, and wearing eucharistic vestments, with its brief and modest epitaph. It is somewhat worn; he was buried in 1404, but you can read every word of the inscription with a little attention. He held the Great Seal for a short time. He was greatly honoured by the citizens of London, for he had made their peace with the king when the city had refused to lend him money. He dearly loved his cathedral church, and did his best to reform abuses in it, and

[1] "Chapters in the History of Old S. Paul's," now out of print.

to rescue the Church itself from vulgar profanation. An eminently practical prelate.[1]

Between the Lady Chapel and St. Dunstan's Chapel you see the fine altar tomb of Henry Lacy, Earl of Lincoln. You cannot fail to admire the ten niches, with their figures still entire, on the side nearest to us; and the effigy of the earl himself, in chain mail covered with a surcoat.[2] The legs are crossed, "according to the mode of the Heroes of that Age, 1311, who had vowed to live and dye in defence of the Ghospel and Cross of JESUS CHRIST." He was the builder of the castle of Denbigh, but he never finished it, his only son having been drowned in a deep well within the castle. His only daughter, the Lady Alice, married Thomas, Earl of Lancaster, son and heir of Edmund, Earl of Lancaster, brother to King Edward I.

Turning westward, and proceeding down the south aisle of the choir, we are passing the tombs of Bishop Wengham (1259-62) and of Bishop Eustace de Fauconberg (1221-28), Chancellor and Treasurer of England, Ambassador to France in the days of King John and of Henry III.

On the right, filling the space between two pillars, is the huge monument of Sir Christopher Hatton, Lord Chancellor and Keeper of the Great Seal. A vast pyramidal structure, "insolently crowding up the space in which rested" Sir Philip Sidney, commemorated only by that wooden tablet, and Sir Francis Walsingham. The wits have said of it:

> Philip and Francis they have no tomb,
> For great Christopher takes all the room.

No doubt the coloured marbles of which it is composed are very gorgeous, and many people stay to read the fulsome epitaph. We will, however, pass on—by the simple memorial of Valentine Carey, once Dean of this cathedral (1614-21), and Bishop of Exeter (1621-26)—for on your right, under an arch south of the sanctuary, stands the monument of Sir Nicholas Bacon, Lord Keeper to Queen Elizabeth, "himself famous—more famous as father of his greater son." It is, as you say, a very unusual type of memorial. Under a lofty canopy, on an altar tomb, lie the effigies of the two wives of Sir Nicholas, whilst above them, on a separate platform or shelf, lies Sir Nicholas himself. There is considerable dignity in the composition of the design.

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[1] After the Great Fire of 1666 the body of the Bishop was discovered, almost entire, and was exhibited in 1675 in the Chapter House, with that strange indifference to propriety which characterised the age.

[2] Half of the statue, a figure in armour, survived the fire.

Farther west, against the back of the stalls, are, in quick succession, the monuments of Cokayne, Hewit, Colet, and Donne.

Sir William Cokayne was Lord Mayor of London, and during his mayoralty received with great splendour King James I. Mr. Payne Fisher shall translate a sentence from the inscription for you: "It must be thy part pantingly to climb up and aspire to the inacessive hill of so many virtues." The lofty monument representing the knight and his lady, together with many of their children—the principal figures recumbent, the children kneeling—is a good example of its age.

William Hewit, of Killamarch, in the County of Derby, esquire, is honoured by that firm structure of alabaster, richly gilt. The panels of the altar tomb are, as you see, crowded with skulls and bones, which in 1599 were not thought unsuitable accessories to a Christian tomb.

But hasten onward, that you may see the memorial of our great Dean, John Colet![1] Here, on an altar tomb, a skeleton lies upon a mattress, whilst above is the bust of the Dean, in his robes and cap, a volume in his left hand, his right hand resting on the other. He died in 1519. I have not time to tell you his good deeds, or to describe his noble character. I shall only say that he was the founder of St. Paul's School.

Next to him, and not unworthy of their close companionship, is John Donne, poet, preacher, Dean of St. Paul's (1621-31). It is, as you say, a most unusual figure. Shrouded figures are usually exhibited in a recumbent posture, but this is erect,[2] and is certainly somewhat gruesome in effect. He was a great preacher. If not a Chrysostom, he was silver-tongued, and his sermons are still alive with poetic fire and vivid imagination.

That fair mural monument with a portentously long inscription commemorates Dean Barwick (1661-64). Ejected from his fellowship at St. John's, Cambridge, "by a pack of parricides," and "shut up in a dire and loathsome prison," he was, in happier days, promoted to the Deanery of St. Paul's. "Here he rests in the Lord, and deposites his last remains amongst those ruinous ones of St. Paul's Church, being confident of the resurrection both of the one and other." He died in 1664.

I can only spare sufficient time to show you one more monument. Come with me to the south aisle of the nave, where, nearly opposite to Bishop Kempe's chantry, you will see the very dignified altar tomb of Sir John de Beauchamp, Knight

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[1] Whose life the Rev. J. H. Lupton has worthily written.

[2] The entire figure escaped the fire, and has been lately re-erected in the south aisle of the choir.

of the Garter, Warden of the Cinque Ports, Admiral of England, son of Guido de Beauchamp, Earl of Warwick. I show it you, not only for its beauty, but because the common people will have it that this is the tomb of Humphrey, Duke of Gloucester, though, in truth, he lies buried at St. Albans, twenty miles away. A man who goes without his dinner, walking during dinner-time in the nave, is said to "dine with Duke Humphrey." On May Day tankard-bearers and watermen come to this tomb early in the morning and strew herbs about it and sprinkle it with fair water.

Did I say that this was the last which I would show you? Well, there is just one more.

Every year the citizens make a pilgrimage to the tomb of good Bishop William the Norman, who died in 1075. He was a great benefactor to the city, and by his influence persuaded the Conqueror to restore to their city their ancient privileges.

> Upon a solemne scarlet day
> The City Senate pass this way,
> Their grateful memory for to show
> Which they the reverend ashes owe
> Of Bishop Norman here inhumed—

as Edward Barkham, Lord Mayor, sings in 1622, causing these lines, with others like thereto, to be set upon the tomb of Bishop William.

And now, Farewell! I have wearied you, I know; but I have only shown you some of our monuments. I have not said a word about the following Bishops of London: Egwolph, *c.* 747; Theodoret the Good, *c.* 955; Fulk Basset, 1259; Henry de Sandwich, 1273; Richard de Gravesend, 1303; Ralph de Baldock, 1313; Gilbert de Segrave, 1316; Richard de Newport, 1318; Stephen de Gravesend, 1338; Richard de Bentworth, 1339; Michael de Northburgh, 1361; Richard Clifford, 1421; Robert Fitz Hugh, 1435-36; Richard Hill, 1495-96; Richard Fitz James, 1521-22; John Stokesley, 1539; John Aylmer, 1594; Richard Fletcher, 1596: Richard Vaughan, 1607; Thomas Ravis, 1609; John King, 1621; all of whom were buried in their cathedral church.

Bishops of other sees have also been buried here, amongst whom should specially be mentioned Brian Walton of Chester, the editor of the famous Polyglot Bible, of which the library possesses a large paper copy.

Amongst the *deans* who were laid to rest within the sacred precincts are Ralph de Diceto, the historian, *c.* 1210, with many other honoured names.

Of *Lord Mayors*, Sir John Pulteney, Hamond Chikwell, in the fourteenth century; Sir John Ward, Sir Thos. Martin, Sir

Henry Barber, and Sir William Hewitt in the sixteenth century.

Of *Physicians*, Thomas Lynacre, physician to Henry VIII., 1524; Dr. Baronsdale, president of the college, 1608; Sir Simon Baskerville, M.D., 1641.

Of *Stationers*, William, John and Bonham Norton, 1593-1635; John Cawood, 1572; Richard and Simon Waterson, 1563-1634; and Francis Coldock, 1602.

*** The authorities for this paper are Dugdale's "History of S. Paul's"; Payne Fisher's "The Tombs, Monuments, etc., in S. Paul's"; Dean Milman's "Annals of S. Paul's"; with other books of less importance.

WILLIAM SPARROW SIMPSON, D.D.

ART. IV.—THE ROMANCE OF CODEX BEZÆ, WITH SOME COLLATERAL REFLECTIONS.[1]

PART I.

IN 1874 the Mathematical Tripos list contained the name of J. Rendel Harris, who came out as Third Wrangler, and was subsequently elected a Fellow of Clare. He had not, so those who knew him best say, while at college shown any classical leanings. After awhile he went to America, and, after holding a position in the famous Johns Hopkins University, he was appointed Professor of Biblical Languages and Literature in Haverford College, Pennsylvania, where he continued till last year, when Cambridge recalled him to fill the newly-founded lectureship in Palæography. He is married to a Quaker lady, and is himself, we believe, a member of the Society of Friends. But since the year 1883, as was well shown in the *Guardian* of May 18, 1892, he has been prominently before the critical world, and has displayed an amount of industry and scholarly insight that compares most favourably with any of his contemporaries; and it is gratifying to know that an English Cambridge graduate has so well maintained the best traditions of English

[1] Authorities: "Studies in Codex Bezæ," by J. Rendel Harris, 1892; "Codex Bezæ Cantabrigiensis," Scrivener, 1864; Westcott and Hort's "New Testament," vol. ii., 1881; Scrivener's "Introduction to the New Testament," 1874; McClellan's "New Testament," vol i., 1875; Weymouth's "Resultant Greek Testament," 1892; *Expository Times*—note by Rev. G. Farmer, January, 1892; *Critical Review*, April, 1892—Professor Warfield, pp. 130-138; *Guardian*, May 18th and 25th, 1892; *Academy*, June 4th, 1892.

scholarship and plodding hard work among our brethren on the western shores of the Atlantic. The mere record of his publications is phenomenal and worth quoting, as indicating the scope and depth of his learning and critical power.

He began with two essays on "Stichometry," in the American *Journal of Philology*, in 1883, and an article on "New Testament Autographs." In 1884 (I am quoting the *Guardian*) "Mr. Harris put out a sharp-sighted observation, which, with a comment of Dr. Hort's, has had an important bearing on the history of the Greek Versions of the Old Testament, and has given a different direction to the treatment of Old Testament quotations for purposes of criticism" (*Johns Hopkins University Circular*, April 1, December, 1884). To the same period (1887) belong an account of Cod. 69 (the Leicester MS. of the Gospels), and some newly-recovered fragments of Philo Judæus. Would that he would give us some day an edition of Philo, distinguishing critically the genuine from the spurious works!

About this time Professor Harris undertook a journey to the East and explored the library of the Convent of the Holy Sepulchre at Jerusalem, an account of which he published, as well as a "Collection of Biblical Fragments from Mount Sinai." And it is interesting to observe that in the majority of instances his writings have been published by the Cambridge Press, evidencing that his American position did not blind him to the value of his earlier home. He has looked "unto the rock whence he was hewn." As part of the spoils of this journey he brought back a Greek version of "The Acts of Perpetua and Felicitas," which is the basis of one of his most recent works!

In 1890 came an important contribution to the rapidly growing and intensely interesting literature arising out of the newly-recovered "Diatessaron" of Tatian, which, though consisting of only sixty-eight pages, contained much that was new and valuable, and is interesting historically as giving the first hint, so far as I know, of the thesis maintained in the book which is my subject in this paper, although the opinion Professor Harris now holds is the opposite of that put forward in the preliminary study of the "Diatessaron."

Passing over some minor works such as a collation of Cod. 892, Gregory, and Codex Sangallensis (Δ), the latter of which, however, has a close relation to D, we come to Professor Rendel Harris's two most recent contributions to our knowledge. The *Guardian* reviewer has curiously omitted the first of these, a fact the more remarkable as he has ferreted out much smaller productions.

The past few years have witnessed a very striking change in

the methods of critical work at our universities; the change being mainly due, according to Professor Sanday, to the influence and example of the late Dr. Edwin Hatch, too soon removed, of the fruits of whose critical labours the world has just received another very profound illustration in the publication of the first part of his posthumous Concordance to the LXX. and other Greek versions of the Old Testament. The first fruits of this new movement, which may be described briefly and roughly as the investigation in minute detail of every scrap of evidence, however small and apparently insignificant, in preference to, and antecedent to, any large and sweeping generalizations, was the publication of the series known as "Studia Biblica" emanating from Oxford, under the editorship of the Bishop of Salisbury, Professor Sanday and others. The "Studia Biblica" are very learned, very important, but rather dull, and they have not had, I believe, a very wide circulation even for literature of the kind. The price was high to begin with, and the separate contributions could not be got in detached form. Cambridge was not long in following the example of the elder University, and the "Cambridge Texts and Studies"—Contributions to Biblical and Patristic literature—under the able editorship of the Rev. J. Armitage Robinson, B.D., Fellow of Christ's College, Cambridge, are now well under way, and seem destined to sail with auspicious wind to a fair haven. They are published in parts, and the first four parts form the first volume. The prices of the parts are moderate, and the style in which they are written is graphic, while the scholarship displayed is quite on a level with that of the "Studia Biblica." The first volume contains Professor Rendel Harris's "Apology of Aristides," the Editor's "Passion of St. Perpetua," Mr. Chase's valuable monograph of "The Lord's Prayer in the Early Church," and Mr. A. E. Brooke's "Fragments of Heracleon." Of the second volume only two parts are at present issued: Harris's "Study of Codex Bezæ," and Mr. M. R. James's monograph on "The Testament of Abraham," with translations from the Arabic of the Testaments of Abraham, Isaac and Jacob, by Mr. W. E. Barnes.

Of Professor Rendel Harris's recovery and edition of the long lost "Apology of Aristides," I have not now time to speak, save only to say that it will well repay study; while for the indolent or busy there is a smaller edition in English, recently published, edited by Mrs. Rendel Harris, and expurgated for popular use. Its importance may be gathered from the single fact that it is earlier than the "Apology" (for it seems probable, or at least possible, that the second "Apology" is part of the first) of Justin Martyr. And it is to be hoped that Professor Harris, or some other diligent and expert scholar, may come across the

still missing "Apology of Quadratus." The *Guardian* review curiously omits all reference to this most important part of Rendel Harris's scholarly work.

I have dwelt thus long upon the previous work of Professor Rendel Harris in order to show how competent he is from his training and acquirements to deal with the questions he raises in his last book. And also because it is always interesting to trace the development of a man's progress from small beginnings to greatness. He has now placed himself in the very front rank of English scholarship, and the stages of his advancement, though rapid, are orderly and natural. The interest of his other works, great as it is, especially in the case of "Didache," in Schaff's edition, and the "Apology of Aristides," pales beside that of his "Study in Codex Bezæ," which, at one stroke, has reopened many questions that some, at least, thought had been set at rest for many years. It has made several books almost useless, except as marking progress in the history of criticism, and has, at any rate, I think, made the acceptance of the Revised Version of the Gospels and Acts as a final version impossible. I am not blind to the splendid character of the Revised Version, and I still think that it is the best we have. But that it is the best we can have no one who has read Professor Harris's book can any longer hold. And this far more from the method he has employed than from any actual results obtained. Some of his results are open to criticism and have been criticized, but the main positions at present hold their own.

Codex Bezæ has long been one of the great puzzles of New Testament criticism. It was presented by Theodore Beza to the University of Cambridge (of the Public Library of which it is still the greatest treasure) in 1581. Beza's own account of it, given in the letter which accompanied the MS., was that he had gotten it from the Monastery of St. Irenæus at Lyons, probably as part of the plunder in the sacking of Lyons in 1562. It appears never to have been out of France, with the exception that it was taken to the Council of Trent by a French bishop, William à Prato, in 1546, a piece of information first furnished by Wetstein, that accounts for the otherwise strange fact mentioned by Scrivener, "that about the year 1546, when Robert Stephens was collecting materials for his critical editions of the New Testament, numerous extracts from a document (by him called B), which we shall soon prove to have been none other than Codex Bezæ, were sent to him from Italy by some friend who had collated it in his behalf" (Scriv. Bez. Cod. Cantab., Introd. viii.).

We know that at the Council of Trent a MS. was used in order to show the existence of the reading ἐαν αὐτὸν θέλω

μένειν οὕτως in St. John xxi. 22, which is found in D alone at present. And Professor Rendel Harris shrewdly conjectures that the reason why this MS. was brought in was in support of the doctrine of celibacy—μένειν οὕτως, "to remain as he was," *i.e.*, unmarried, it being taken as proof of the perpetual virginity of St. John the Divine.

It was used thus by Stephens in the third edition of his New Testament in 1550. Beza himself employed it in the three editions of his Greek Testament, 1582, 1589, and 1598. It has been collated since by Patrick Young, by Archbishop Ussher (very badly according to Scrivener), by Mill, by J. J. Wetstein in 1716, and by Bentley. The two editions of it that are best known and deserving of note are those of Dr. Thomas Kipling, which preserves, though with many inaccuracies, the uncial letters, their various sizes, and the relative spaces between them; and the last collation, that of Scrivener, published by Deighton and Bell in 1864, and judging by the difficulty I had in getting hold of a copy, that is not nearly so well known as it should be. The London Library, even, did not contain one—an omission which should be remedied. Scrivener's edition contains the Greek and Latin texts printed in ordinary lower-case type, but preserving the colometry of the original MS., which in some cases is of great importance. Scrivener's "Introduction," too, is still of great value, though needing, of course, to be constantly checked by Professor Harris's later work, while serving oftentimes as a countercheck; and the *Guardian* reviewer is right in lamenting the sparsity of Harris's references to, and the admission of his obligations to, Scrivener. The MS. contains not only the text, Greek and Latin, of the Gospels and Acts, but some other curious things in addition. It once contained, according to Scrivener, the Catholic Epistles as well, but these are lost, except twelve lines of the Third Epistle of St. John; so that practically it is only available for the Gospels (which occur in their usual *Western* order—Sts. Matthew, John, Luke, Mark) and the Acts. And there are lacunæ either in the Latin or in the Greek, or in both, in these. St. Luke's Gospel is the only book that is complete.

Among the things it contains in addition to the text are the Ammonian sections (not the Eusebian Canons), and various supplemental leaves by later hands. Scrivener enumerates nine or ten correctors in the text, and many more (including Bentley himself) in the margin. There are, however, 321 notes in the margin of St. Mark, a list of which Scrivener appended to his edition of the text (pp. 451-52), but of the meaning and use of which he could make nothing; and it is one of the most interesting chapters in Rendel Harris that

deals with these scrawls. Scrivener said (p. 27): "Those found in St. Mark consist of moral apothegms, some of them silly enough; the rest are τίτλοι, or summaries of the contents of the page," written by a tenth-century hand in Greek. Professor Harris has, however, shown that they form a *sortes sanctorum*, and do not by any means stand alone, similar ones being found (by M. Samuel Berger) in the Codex Sangarmanensis, in Codex Sangallensis, and others, and the relation between those in Codex Bezæ and the St. Germain Codex is still under investigation. This is of itself a brilliant discovery, and one which will doubtless lead to further research and light upon early Church history and practice.

The common opinion about Codex Bezæ is that it is a storehouse of blunders, that its text both as to matter and form is about as corrupt as a text well can be, that its interpolations are wilful, its spellings arbitrary, its critical value practically nothing. There were exceptions to this general chorus of condemnation of Codex D, but even these were very vague and uncertain as to details, and therefore of little critical use. A sample or two may suffice. Mr. M'Clellan in his invaluable edition of the Gospels, by no means yet appreciated at anything like its full worth, and of whom it may be hoped that he will yet, notwithstanding the want of success that has attended his first volume, finish the New Testament in the same way as that in which he has begun it, says of Cod. D: "Very corrupt, distinguished by extensive interpolations, but very valuable." And Bishop Westcott and Dr. Hort, in the second volume of their Greek Testament, one of the most learned books ever penned by man, and needing already to be considerably modified if Rendel Harris's view of D is correct, said, pp. 148-49: "Though the MS. was written in century VI. the text gives no clear signs of having undergone recent degeneracy; it is, to the best of our belief, substantially a Western text of century II., with occasional readings probably due to century IV. Much more numerous are readings belonging to a very early stage of the Western text, free as yet from corruptions early enough to be found in the European or even in the African form of the Old Latin Version, and, indeed, elsewhere. In spite of the *prodigious amount of error* which D contains, these readings, in which it sustains and is sustained by other documents derived from very ancient texts of other types, render it often invaluable for the secure recovery of the true text. And apart from this direct applicability, no single source of evidence, except the quotations of Origen, surpasses it in value on the equally important ground of historical or indirect instruction. To what extent its unique readings are due to the license of the scribe, rather than to faithful reproduction of an

antecedent text now otherwise lost, it is impossible to say; but it is remarkable how frequently the discovery of fresh evidence, especially Old Latin evidence, supplies a second authority for readings in which D had hitherto stood alone. At all events, when every allowance has been made for possible individual license, the text of D presents a truer image of the form in which the Gospels and Acts were most widely read in the third, and probably a great part of the second, century than any other extant Greek MS." And yet, curiously enough, judging from the "Notes on Select Readings" in the same volume, apparently, and from the Revisers' Text certainly, Codex Bezæ was seldom or ever taken against the single or united authority of Codices Aleph and B.

Now what are the corruptions of Codex Bezæ? They may be roughly divided into two classes—*phonetic* and *material*—*phonetic* affecting the form of individual words, *material* affecting the insertion or omission of words or phrases (in most cases in D, insertion).

Professor Rendel Harris has dealt with both those classes of variations, though the division I have used it is but fair to say is not his but mine, and I have no right to weight him with it.

I. Now, first, as to merely phonetic variations. As is well-known Codex D is a bi-lingual codex, written in parallel Greek and Latin columns. The old theory was that of these the Greek was the original and the earlier, and the Latin an imperfect, faulty, misspelt, and altogether bad *translation*, of little or no value, and not to be taken into account in weighing the critical merit of the Codex. In fact, the very use of the single title "D" shows this. No one thought of employing a double nomenclature "D" to represent the Greek, and "d" to indicate the Latin reading. All this is changed by Professor Harris. Reserving for the moment the question of the priority and relations of the two columns, the mere linguistic problems attaching to the Latin have now received a new and satisfactory solution, and that by the use of a more rational and scientific method. Just as the Homeric forms were once explained by the simple but erroneous supposition that they were mere metrical devices to overcome difficulties of scansion and the like, but are now known to be differences due to dialect and to age, so the Bezan Latin is not misspelt nor wilfully corrupt, but represents a stage in the development of language, the classical Latin passing into the vulgar or rustic Latin, and so on into early French. The Codex thus becomes a storehouse for transitional forms, a treasure yet to be fully explored, and destined, doubtless, to prove of service in other fields of inquiry. The same is true, though not to the same extent, of the phonetic problems belonging to the Greek of the

Codex. The transitional forms, moreover, are those which point distinctly to a Gallican and not to an Italian origin, as when we find

Et dicit illi amiē—St. Luke xi. 5,

and

Ad quod venisti amē—St. Matt. xxvi. 50 ;

where "amie" and "ame" are clearly transitional forms of "amice," on the road to the French "ami." If it had been Italian we should have had "amico." There are numerous other illustrations of this kind of change pointed out by Professor Harris, but the interest of this part of the inquiry is secondary, though extremely absorbing, to the philological student. Let me say in passing that I have not been able to make out whether the learned Professor has worked at all at the original MS., or has been content with Dr. Scrivener's unique edition. The point is not without its value, because Scrivener himself distinctly says (Cod. Bez., p. xxii.) that in his edition "the text as it came from the original scribe is represented *only so far as seen by the editor himself*," and as the MS. appears to have been less legible in 1864 than when seen by Kipling in 1793, it might be worth while again to check Scrivener's collation ere it be too late. It seems, however, probable that Mr. Harris used only Scrivener's edition, especially as there is some doubt about the punctuation of St. John i. 3 in the Cambridge MS., while the author of the work now before us expresses none whatever, thus following Scrivener.

The result, then, so far, of the researches of Professor Harris is that Codex Bezæ is Gallican, and belongs to some place not far from the Rhone Valley, and he expresses the hope (p. 119) that he has either settled the question of Gallican as against Italian origin, or made it easy for some one else to settle it. How much farther back he traces it I shall have to note later on in my paper.

II. Now let us turn to what I have called the "material" variations found in the Codex. These are much better known than the former, but a brief recapitulation may not be out of place, especially as I have found Scrivener's edition so little known. Scrivener says (p. xlix.): "The most striking feature of Cod. D is its perpetual tendency to *interpolation*, by which term we understand the practice of adding to the received text passages (often of some length) which, whether genuine or spurious, are found in this document either alone or in company with a very few others." Dean Alford says (in Proleg., ch. vii., § 1): "It appears to have been written in France, and by a *Latin transcriber ignorant of Greek*, from many curious

mistakes which occur in the text and version attached. . . . Its peculiarities are so great that in many passages, while the sense remains for the most part unaltered, hardly three words together are the same as in the commonly received text. And that these variations often arise from capricious alteration, is evident from the way in which the Gospels, in parallel passages, have been more than commonly interpolated from one another in this MS. . . . In critical weight it ranks the lowest of the leading MSS.

The following, then, are a very few of the chief interpolations in D:

i. In St. Matt. i. 16, in the Latin (the Greek being lost) inserts "Virgo" before "Maria." Found also elsewhere.

ii. After St. Matt. xx. 28 is found a long passage of twelve lines, evidently foreign to the style of St. Matthew, but found also in Cureton's Syriac, many of the Old Latin versions, one MS. of the Peshito, etc. It is chiefly composed of a variant form of our Lord's words about sitting down in the lowest room, but opens, with words that are unique: "But you, seek ye that from little things ye may become great, and not from great things may become little."

iii. After St. Luke vi. 4, in D only, are the words, "On the same day he beheld a certain man working on the Sabbath, and said unto him, Man, blessed art thou if thou knowest what thou dost; but if thou knowest not, thou art cursed and a transgressor of the law."

iv. St. Luke xxiii. 53. The words are added:

> Et posito eo imposuit
> In monumento lapidem quem vix viginti
> Moverant.

With corresponding Greek.

Now, what light does the new study of Codex D throw upon the mass of interpolations of which these quoted are only a fragment?

Professor Rendel Harris has attempted to prove—and it is a question that will bear a good deal of discussion whether he has really proved—that so far from the Greek being the original and the Latin a translation made by a scribe ignorant of Greek, the reverse is the case. According to Rendel Harris the Latin is earlier than the Greek of D. He says, "The whole of the Greek text of Cod. Bezæ from the beginning of Matthew to the end of Acts is a re-adjustment of an earlier text to the Latin version." In this he goes back to the view of the earlier critics, Mill, Wetstein, Middleton and others, with the addition, of course, of the enormous amount of knowledge gained since their day. Substantially, his view is that

the two texts have acted and re-acted one upon the other, but that the stronger element in the re-action has been the Latin.

The way in which this is shown is very long and complex, involving the quotation of a number of parallel passages, with which I do not propose now to deal. But a sample may be given, bearing also upon an entirely new point in New Testament criticism.

Take the passage last quoted, the words added to St. Luke xxiii. 53. Dr. Scrivener had always pointed out that "to this verse D makes a strange addition, conceived somewhat in the Homeric spirit"; but Rendel Harris has gone further, and thinks he has tracked it to Homer. He says, "Fixing our attention on the added words in the Latin, we see that the words 'posito eo' and 'in monumento' are a repetition from the preceding words, 'posuit eum in monumento.' And if we erase them we have left what is certainly meant for a hexameter verse,"

Imposuit lapidem quem vix viginti movebant.

It is clear, then, that the scribe of D, or, if we prefer it, an ancestor of his, *has deliberately incorporated into his text a verse of Latin poetry*, which he has then turned into Greek, following closely the order of the Latin verse. . . . The origin of the gloss is Homeric, and the stone which covered the entrance to the Lord's tomb has been compared to the great stone which Polyphemus rolls to "the mouth of his cave," so great that two and twenty waggons would not be able to stir it. Whether this be so, or no, I cannot say, but on the following page Harris whets one's appetite in the most tantalising manner. He goes on to say that "the leading facts of the Gospel History were, at a very early period (far earlier than most people suppose), transferred into poetry by using the language of Homer, and translating into this speech the record of the Miracles and Passion of our Lord. These curious patchworks of verses and half-verses of Homer were known by the name of 'Homeric Centones' It is not generally known that these collections have exercised a very great influence over the primitive Christian literature. But such is the case, as I hope at some future time to demonstrate. When the Homeric Centonists went to work to write the story of our Lord's burial in Greek hexameters, they made the very same connection with Polyphemus that Codex Bezæ does." Then follows the quotation. And the conclusion is "the intermediate link was either some Latin form of the 'Odyssey,' or it was a version of the Gospels made by a Latin Centonist."

This, however, is not all that can be got out of the Homeric gloss. The same gloss is found in the other Latin MS. (*c.*

Codex Colbertinus), which seems to be a re-translation of the Western Greek, and also in the Sahidic or Thebaic version, "which ultimately leans on a Latin base," and is usually referred to the third century, at least. Hence the metrical gloss must be very ancient also, and Harris sums up by stating that instead of regarding D as a fourth century product, he regards it "in the main, including the glosses, as two hundred years earlier than this," *i.e.*, second century.

He has, by thus dealing with the relation of the Greek to the Latin text, added much to our knowledge of the Old Latin version, which forms so large an element in the work done in "Studia Biblica." In addition to the now increased probability that the Old Latin and all Latin texts go back originally to one version, and that a product of *North Africa*, he shows us that the original Old Latin version was the first line-for-line translation of the Greek text, and regards the Latin of *d* as its best and most unaltered extant representative.

FREDERIC RELTON.

(*To be continued.*)

ART. V.—BENEVOLENCE.

I WONDER which of us really knows by his own intimate personal experience what is the meaning of being in distress. I do not use the word "poverty." Poverty is a very relative expression. It may mean totally different states in the mouths of different people. A man might even say that he was poor because he was reduced from some high standard of expenditure, though he might be still able to lay out many thousands a year. "Poverty," said an acute writer—William Cobbett—"is (except where there is an actual want of food and raiment) a thing much more imaginary than real. The shame of poverty, the shame of being thought poor, is a great and fatal weakness, though arising in this country from the fashion of the times themselves." I shall therefore avoid the word "poverty." It is not about anything so liable to be misunderstood that I wish to write. I am writing about a very real and terrible fact. I shall use the word "distress." And I ask my readers whether they have any experience of the bitter meaning of being in distress.

It means that all earthly hopes have failed you. You do not know where to look for the next bit of bread. Your strength, which is to you of the last and greatest value, has slowly ebbed away through weeks or months of insufficient

food. Each day as it comes diminishes the likelihood of obtaining employment. Your little savings, which you had with difficulty scraped together from the pitiful, uncertain fitful earnings of an overstocked labour-market, have all dwindled away, and there is nothing left. Everything of your poor little stock of household possessions which was of the least value, on which you could raise even a sixpence, lies in pledge. You have no comfort by day or by night. Your grate is empty, and you sit shivering and dreary. You know that after mid-day it is useless to seek for employment, and for the rest of the weary hours you have nothing to do but to gaze into the face of Despair. At night you cannot sleep for hunger and cold; at four or five you rise, and go out into the dark, chill, damp morning, bound to walk very many weary miles, though weaker than you were yesterday, in the hopeless task of seeking for work. Nobody wants you. But the horrors of your own sufferings are not the worst which you have to bear. Your wife, who was never at any time so strong as you, has grown thinner and weaker than even yourself. With the fond, proud instinct of a mother she has wished that she should starve herself before your children. For many months past, while your troubles were beginning to close in around you, she has been giving herself insufficient food. The girl whom you once so much admired, and who was so bright and comely, is now a wan, feeble creature, little but skin, bone, and rags. How incredulous you would have been if anyone had told you that this would be the end of it in those far-off sunny days, when you and she were courting, and when you first set up house together! She bears her lot without a murmur, but her silent look of wretchedness cuts you more deeply to the heart than if she were frequent in her complaints. The little babe in her arms and her own exhausted vitality prevent her from supporting the family during your own enforced idleness. The children, whose thin, threadbare, worn-out rags make them pitiable objects for even the hard-hearted to look at, whose shoes, never meant to last more than a month or two, let in the wet and mud at every seam and crack, stare helplessly at the empty table, the empty cupboards, the empty hearth. The pretty blitheness, the rounded cheeks and limbs, the fun and frolic, which belong to childhood, are no more for them. For months they have been languishing for want of proper food; for weeks they have been slowly starving. Their brains are dulled for want of blood, their spirits numbed with the sickliness of hopeless, habitual hunger. Heavily drags each day over these sad little beings, for they are too miserable to go to school, and at home there is nothing. No more can father or mother do for them. Life

is as silent and cramped as a frozen pond. Plenty exists all round them, but they cannot touch it. It is not theirs, nor meant for them. Within a quarter of a mile, perhaps, there are riches in every house; but the wheels of the world grind on in their daily course, and have no knowledge of these hapless sufferers. How gladly, for their sake, would you have remained unmarried if you could have foreseen that this was to be the miserable, unnatural lot of those pretty, smiling babes which God in His providence gave you as the crowns and blossoms of your union with her whom you loved! You can go into the workhouse with your little family if you please; but that would be to set the seal on your doom, to part with even the vestiges of what once made your little home, to give up even the tickets of your pledges, to sacrifice all that once was yours. That is what is meant by distress.

I have not exaggerated the terms of this description of distress. They are familiar to us every winter. Every winter there are at least 20,000 men out of work in London. It is not really a very large number out of four and a half to five millions; but when we consider that for the most part they live together in certain well-defined districts where rents are lowest, the number is very different from what it would be if they were all scattered about, and means an amount of misery which is appalling. It is not that I forget the existence of the professional unemployed. I am well aware of them. The professional unemployed are the loafers and idlers, the tipplers and drunkards, the bullies and scamps, the thieves and miscreants, whom our system of limited punishments for definite crimes has allowed to grow up in the midst of us, and who would not take honest employment if they could get it. These are they who love the voice of the Socialist and agitator, and who run like hounds after plunder and like hares before the voice of firm and just authority. These are they who one year desecrated Westminster Abbey, and looted the shops of the West, and drove trade and traffic from the Strand and Trafalgar Square. They exist, and we know about them, but we shall not allow their shameless degradation to blind our eyes to that great amount of real distress of which every minister of Christ whose life is spent amongst the working classes is only too painfully and vividly conscious.

Nor can I allow anyone to tell me as a complete answer to appeals for sympathy with the distressed that such bitter suffering is the fault of the distressed themselves. No doubt that there is far too large a population in London and our great towns of unskilled labourers. There is not a doubt that thousands of them, and their families, are perfectly superfluous. They have been, some of them, attracted from their

village homes and from other parts of England by the great glitter and glare of London. In spite of the spread of reading, writing, and arithmetic, it is still true that your countryman is under the delusion that the streets of London are almost paved with gold, and that fortunes are to be made almost for the asking. Little does he know of the grim reality! Some of them have been born here generation after generation, and have never been gifted in their enfeebled constitutions with either the ability or the energy to raise themselves from that low condition. It is the result of that freedom which for ages you have been claiming for all alike. You cannot insist for yourself on your liberty to come and go when and where you please, and to do what you please, and yet deny that liberty to this vast nation of unskilled labourers. According to the theories which for ages you have been devising and perfecting, what is true and necessary for you is true and necessary for them also. They are unconsciously the victims of the very principles which you have been worshipping. Do not blame them for coming to London or for being born here in such wretched conditions. They cannot help it. They know no better.

And then, again, do my readers themselves know by their own experience the truth of the word *misfortune?* "Misfortunes," said the greatest of orators, Demosthenes, "are the lot of all men, whenever it may please Heaven to inflict them." "When the strong influences of the stars," wrote Cervantes the Spaniard, the author of the immortal "Don Quixote," "pour down misfortunes upon us, they fall from on high with such violence and fury that no human force can stop them nor human address prevent them." All are liable to sudden reverses and changes of their condition; but with most remorseless hand misfortune falls on the poor and friendless. It is not my present purpose to trace the origin of misfortunes, or to analyze their meaning. We cannot deny that they come, and often come thick and fast. What is it but misfortune when the winner of the family's bread is laid aside with long, slow-lingering illness, and the wife watches anxiously for the promised improvement, and looks wistfully in the face of the doctor, and the improvement never comes? What is it but misfortune when the employer dies or moves away, or the firm is broken up, and the old connection is gone, and other employment seems all for younger and stronger men? What is it but misfortune when some child, perhaps, or the wife herself, has had long disease, and savings are exhausted, and all has to be begun again? What is it, as far as the poor struggling labourer is concerned, but misfortune that the labour markets of England in her Metropolis and in her

provinces are yearly more and more thickly overcrowded by tribes of Polish Jews, crowds of penniless aliens, numbering every twelvemonth no less than 120,000? What is it but misfortune when eye grows blind, or hand or limb is injured, and the means of livelihood are gone? What is it but misfortune when there comes some lasting snowstorm or lingering frost, and all those great trades on which the vast army of unskilled labourers depend for their bread are suddenly stopped? What is it but misfortune when palsying old age creeps on apace and prematurely, and after the sixtieth or sixty-fifth year there seems to be little chance of regular employment for the unskilled labourer? In other classes, in a more natural state of civilization even in this class, that time of life would be little more than middle age, and much would yet remain to be earned and achieved. To the hapless class of which I am speaking it is their condemnation. What is it but misfortune when husband or wife is dead, and children are all dead too, and friends are dead, and this loneliest of life's pilgrims, chilled and daunted by the hard lessons and discipline of the world, retires in grim silence to the miserable garret or cellar, there to linger on in hopeless, friendless wretchedness, in hungry, struggling, desperate poverty, till death comes as the most compassionate and welcome of friends to the release of that dreary soul?

Nor is it any but the very thoughtless who would tell me that all such troubles could be met by the poor-law. It is easy to explain the principles on which the poor-law is obliged by wisdom and experience to act. Any extended system of out-door relief would only result in encouraging the idle and the thriftless, in checking prudence, forethought and independence, in freeing children from the noble duty of repaying their parents, in some degree, by supporting them in their old age, in teaching employers of labour to give low wages in the expectation that they would be supplemented by public doles, and in destroying trade and enterprise by tempting one half of the population to live on the other. The exercise of the benefits of the poor-law must always be very jealously guarded. Directly a man can persuade himself that he or his belongings have a right to be supported by the State, without trouble or inconvenience to himself, the first principles of independence on the one hand, and of brotherly sympathy on the other, are upset. Much the poor-law can do; but the example of the history of our own country, the example of the mistakes of other countries, proclaim to us, in tones of no uncertain sound, that the poor-law can never take the place of charitable benevolence.

Where, then, is the sufferer from distress and misfortune to

look in his helplessness and isolation for the kindly hand which may lift him out of his trouble? Riches and comforts are near him, but he cannot make his sorrows known to them. The link is wanting to bring together the wretched and those who are ready and willing to take pity on them if they could. There is nothing more pathetic than such a situation. Nothing has ever pained me more than what happened during the first winter after I came to live in a poor London parish, in the great snowstorm of 1881. A poor, friendless boy was found frozen to death in the morning behind some palings in a side street, where he had been trying to shelter himself. I suppose there was not a house in the parish which would not, on such a night, have opened its doors to him, and taken him in, and fed and warmed him. But the link was missing. The six thousand people who were sleeping in safety beneath their roofs did not know of the hapless outcast. He did not know how to make his wants known to them; perhaps he did not know that his case was worse that usual. The link was missing. That link is alone given us in the teaching of the Lord Jesus Christ. "We have not an High Priest which cannot be touched with the feeling of our infirmities." How beautiful, how true, how tender, are those old words! He shows to us the pitiful human side of the awful Divine Being. He Himself had not a place where to lay His head. He Himself depended for His living on the alms of others. Himself a man of sorrows and acquainted with grief, He was made perfect through suffering. And by His own unceasing example, and by His wonderful words of pity and love, He has made it the one grand business of the life of every member of the kingdom which He founded to bear each the other's burdens. He listens to the moan of every lone, forsaken woman; yes, even the sinful and unfortunate. He hears the cry of every hungry child; and, doubtless, to the child of the drunkard and the cruel He is all the more attentive. That the child of the drunkard should starve as a lesson to his parents would be, to His merciful heart, unutterably horrible. That is the law of Christ which we have to fulfil. "Give to him that asketh thee," He said, in words of deepest truth. Whoever is in trouble, we have the privilege of giving him of our best. Money may not be the best thing, but something there is which is best suited to each particular case of misery; and that we must lose no pains in discovering and applying. Neglect of the poor is neglect of the Lord Jesus Christ. What is the test to which our faith and life will be subjected at the last day? The feeding of the hungry, the lodging of the friendless, the clothing of the naked, the succouring of the sick, the cheering and reformation of the wrong-doer in his prison. It

is in this spirit that the minister of Christ marshals his little force of Christian warriors against sorrow and suffering, and leads them to the darkest hovels, and is never satisfied till every story of grief and shame is told, and, as far as human means can go, is remedied. It is in this spirit that he welcomes the daily besieging of his door by the sad and mourning, and by those who need his counsel and help in bettering their position. But there are things which he cannot do, for he has not command himself of sufficient resources. He turns with delight to larger and more central associations. They are often sure and safe means by which men's healthy instincts of sympathy and brotherhood and fellowship can expand. It is a living witness to the wide—I might almost say the universal —spread of the power of the Risen Lord amongst us. For not in any careless way do they discharge the privileges which they have undertaken. They inquire, they take advice, they consult together. Food, warmth, encouragement, and improvement are their main objects. Unconsciously they are fulfilling the very advice which, after months of careful deliberation and experiment, was given one year by the Committee of the Mansion House on the Condition of the Unemployed. "The distress," said that committee, which comprised names of those who were best able to judge, "the distress of this huge and unmanageable city, differing as it does in every locality, can never be satisfactorily met by the creation of one vast fund for the whole, or by the well-meant efforts of charitable societies to give employment to the unemployed. For such evils there can be no immediate cure; they can only be met by steady and patient *local effort* to improve the condition of the people. Local distress must be met by local means; and the local authorities, aided by the charitable residents and others conversant with the wants of the district, are the only persons who can effectually cope with the evil in such a way as will alike be beneficial to both givers and receivers. Accordingly, they would earnestly press on those who direct or who take part in almsgiving, to form such local councils as will command general confidence, and which may, by relief so far as it is of service, and by some of the means before suggested, do their utmost to give an outlook for the unemployed generally, and to rescue the unskilled labourer from his present hopeless condition."

WILLIAM SINCLAIR, D.D.

Reviews.

The Ancient Irish Church. By John Healy, LL.D., Rector of Kells. Religious Tract Society.

IN the pages of this magazine we have, within a comparatively short period, noticed at length the Irish Church Histories of Professor Stokes and of the Rev. Thomas Olden. The present work, one of a useful series on Church history published by the Religious Tract Society, does not pretend to the fulness of the volumes referred to, but within the space of 190 pages it conveys a large amount of most useful information in an agreeable style. Dr. Healy is quite at home in the antiquities of the Church, and is a recognised authority and an hon. sec. of the Society of Antiquaries of Ireland. His chapters on the ministry of women in the ancient Irish Church, on the differences between Ireland and Rome, and on the rise and progress of the Romish party, have a considerable freshness in them, and will well repay perusal. Dr. Healy traces the gradual decay of the Columban party under the rising influence of the See of Armagh, and shows how there were Romanizers in Ireland for five centuries before Ireland was Romanized. He says very truly that Bernard of Clairvaux, in writing his life of Malachy of Armagh, in the twelfth century, is simply writing the panegyric of the man who, above all others, led the Church of Patrick and Columba to bow before the Pope. "One idea," says Dr. Healy, "runs through the whole of Bernard's book. It is that the Church of Ireland did not acknowledge the authority of the Pope, and was not subject to him. The life of Malachy is meaningless on any other assumption. The life-work of Malachy was to bring about a change in this respect. It is for this that he is lauded by his biographer. It was in recognition of his success that he obtained the honour of being the first Irishman resident in Ireland who was canonized by the Pope."

Still, up to the time of Malachy, Bishops were appointed by popular election, and were consecrated by one Bishop, and held no strictly territorial sees, and swore no allegiance to any ecclesiastic outside the country. And in all these particulars there are sufficient proofs of the independence of the Church down to the twelfth century. At the same period the Irish liturgies were styled schismatical by Gillebert, Danish Bishop of Limerick, and first Papal Legate. The celibacy of the clergy was seldom insisted upon, auricular confession was not required, the "sacrament of penance" was unknown, and "chrism" was not used in baptism.

For a description of Malachy's too successful life-work, of his zeal in introducing the Cistercian order into Ireland, who did more than any other to forward Roman interests, and of his death just after he had persuaded the Irish Archbishops to petition Rome for the Pallium, Dr. Healy's interesting pages may well be consulted by those who wish to refresh their memories on the history of the darkest days of the Irish Church. We heartily join in the aspiration with which this useful

volume closes : "Perhaps there is still some work reserved for the Irish Church to do. Once she held aloft the lamp of truth, and was a shining light to all Western Europe. The Lord may again choose her for the accomplishment of His high and holy purposes. When that call comes, God grant that she may be ready !" G. R. WYNNE, D.D.

The Immaculate Conception of the Blessed Virgin Mary. By the Rev. J. R. Palmer. Elliot Stock, 1892. Pp. 30.

This work, modest as it is in scale and manner, is no common and merely popular production. Mr. Palmer is unmistakably a serious student, and a conscientious one. He writes with a manifest conviction that his subject is not merely academic, but of present and vital significance, as its bearing on the Roman doctrines at large is considered, and as the vigour of the modern Roman propaganda is realized. Meanwhile he deals with it as carefully and calmly as if it were a matter of purely abstract inquiry, and has read both patiently and widely for information. We do not know any book of at all the same small compass which gives so much information on this subject, so well verified, so intelligibly arranged, and with such quiet strength of inference as this. It reminds us of a remarkable anonymous tractate, published some twenty years ago by Rivington, "Mariolatry"—the work of a masterly student of modern Roman Catholic literature, and which does not seem to have come in Mr. Palmer's way, or he would have reinforced from it some of his strongest points. In particular, it gives the amplest evidence from representative modern Roman quarters that the *culte* of the Virgin—a word sometimes toned down by benevolent critics to an almost innocent meaning—is, in precise theory, as much the worship of a goddess as the *cultus* of the greatest of pagan deities ever claimed to be. And how wide is the practical application of this theory among even educated Continental Romanists ! One of the most striking examples we know is the dedication, by M. Henri Lasserre, of his translation of the Gospels to Our Lady of Lourdes, closing with the prayer that she would be pleased to shed "*la rosée de sa grace*" upon "this little grain of wheat." In view of such utterances we hold that it is simply fair to say—as, for example, Mr. Palmer (p. 16) in effect says—that the adoration of the Virgin is an invasion of "*the worship due to God alone.*"

The management of quotations and references in Mr. Palmer's book is generally excellent as regards fairness and judgment. We somewhat doubt the pertinency (p. 23) of the citations of Job xxxiii. 23 and Eccles. vii. 28. But the author is abundantly free to adduce them as possible evidence. And the book as a whole is a model of clearness along with compression, and of good sense along with an unmistakable depth of conviction. H. C. G. MOULE.

Church History at St. Paul's Cathedral.

Such lectures as those recently delivered at St. Paul's, and reported in our contemporary, the *Church Times*, admittedly serve a very useful purpose. They help, among other things, to kindle interest in our land —"the land," as Tennyson has said, "with love far brought from out the

storied past." Then, amidst the many and rapid changes in the present, we need very much the steadying power which can only come from a knowledge of what has taken place before us. In this light the saying of the late Bishop Lightfoot, quoted by the Archbishop at the Congress, is true: "The study of Church history is a cordial to drooping courage."

In laying stress on the fact that there were reformations before the Reformation, Dr. Creighton only brought into prominence what is often overlooked. There can be no sudden leaps in human progress any more than there can be in natural development. God's purposes in either domain ripen with the process of the suns. The coming of the Friars in the thirteenth century prepared the way for the coming of Wiclif in the fourteenth, and the advent of the reformers in the sixteenth, century. And it has been specially made evident that both the Dominicans and the Franciscans were really only influential in so far as they acted on the Reformation principle of the double appeal to Bible truth and primitive usage. Diego and Dominic alike saw and avowed that if they wished to reform the abuses of their time they must adopt the simple mode of life of the heretical teachers while they combated their errors. "Let us show a genuine sanctity," they said, "to meet pretended holiness, and let us boldly and clearly preach the Word of God as the corrective of error." Simplicity of living, sincerity of conviction, and the setting forth of spiritual truth, were the marks of the Dominican order in the palmy days of their power. With very slight exceptions these were the characteristics of the Franciscans. Amidst much that was fantastic, even grotesque, in the teaching of St. Francis of Assisi, there is much that rings true with the genuine metal of the Gospel of Christ. The saint avowedly chose the words of Christ, "Go ye into all the world, and make disciples of all the nations," as his model and starting-point. On seeing them, he said: "This is what I wish; this is what I am seeking for." "God give you peace" was his greeting to every man to whom he preached repentance and peace. Even Pope Innocent III. so far sympathized with the preaching brothers as to say to them: "Go in God's name and preach repentance to all." The lecturer, in dealing with the features of Francis's teaching, was careful to show that the saint preached not the doctrine of Christ, but Christ Himself; not the law of God so much as the love of Christ. And righteousness was held up before men not as the secret of future, but of present happiness, of peace in this world here and now. In all this we see a complete contrast to the seductive corruptions of the world on the one side and the purely monastic life on the other. The Friars—*the Preaching Brothers*—conquered the world not by retiring from it; they mingled with the world, and by their piety and zeal rose above the world and self alike. In an age when little of the Bible was translated, these men, speaking the common language of the people, and leading irreproachable lives in the midst of the people, and throwing themselves upon the people for bodily support, became a real power in the land, the true prophets of their time, and the undoubted forerunners of the Great Reformation.

The Great Enigma. By W. S. Lilly. Pp. 318. Murray.

This admirable work is very opportune. Mr. Lilly has an acute critical faculty, wide philosophical and theological reading, a moderate and judicial temper, and a brilliant style. No one who takes up the book can possibly find it dry, and it is sure to be read through to the end. He begins by tracing the growth of modern scepticism, and explains that to the riddle of existence there can be but three answers: Theism, Atheism, and Agnosticism. With great perspicuity he shows how the importance of Atheism is accentuated by the fact that it is taken up by the masses,

who are as incapable of thinking as they are of flying. He analyzes Monteil's *Catéchisme du Libre-Penseur*, and concludes this part of the subject by the warning that to use the elementary schools as a means of inculcating Atheism has been, and is, the cherished object of the Anti-Christian sectaries who have so largely obtained political power throughout Europe. They are training the coming generation to believe that the answer to the great enigma is not moral, but material; to put aside faith in the Divine as a senseless and servile superstition; to find the rule of right and wrong in self-interest; to see in ethics only a regulation of police; to acquiesce in physical fatality, and to practise a brutal egoism. Critical Agnosticism he illustrates by an analysis of the life and writings of Rénan. In the same way that Paley argues with Hume, Mr. Lilly founds the possibility of the miraculous on the limitation of human knowledge. We do not assert that which is contrary to reason, or contradictory, or impossible when we say that there are events with the laws of whose working we are, and ever must remain, unacquainted. As a Romanist, Mr. Lilly leans more to the authority of the Church than the genuineness of the New Testament; but that genuineness is constantly increasing in clearness, and the supreme importance of the witness of the New Testament lies in the fact that it contains the teaching of the Founder of Christianity Himself. The chapter on Scientific Agnosticism is a critique of the philosophy of Mr. Herbert Spencer. Mr. Spencer's generalities, he says, with their integration and disintegration, leave the mysteries of the immeasurable world precisely where they found it. The key to the problem of existence is not sensation, but personality; and it is to be sought, not in the charnel-house of physics, but in the spiritual temple of reason. Mr. Lilly then proceeds to show the importance, and at the same time the inadequacy, of Rational Theism. He next explains the position of mysticism, or the inner life of faith in general. He reaches his purpose in the last chapter, when he shows how Christianity alone definitely satisfies the highest and best aspirations of man, intellectual, moral, and religious. It presents Christ to the world as the image of the invisible God, in whom the eternally ideal has become the historically real; the Divine Word, the thought of the infinite and eternal, made flesh and dwelling among us; the realization of the Divine will in the moral and religious order; and the desire of all nations. While no one pretends that Christianity offers us a complete explanation of the scheme of things, there is no more reason in the nineteenth century than there was in the first why its message should not be received by cultivated and intelligent men who feel their need of it, and who will carefully and candidly examine its claims for themselves. We may call Christianity if we will "a chapel in the infinite"; still, it is a sacred shrine where life and death are transfigured for us; where we may gaze into the eternal realms of spirit and deity; where wise and learned, foolish and ignorant, alike may handle everlasting realities, and realize in their deepest experience the powers of the world to come. WILLIAM SINCLAIR.

The Witness of the Epistles. By the Rev. R. J. KNOWLING. Pp. 451. Longmans.

This important work places its author in the front rank of contemporary critical theologians. Many persons have thought of the importance of the argument from St. Paul's Epistles for themselves, but nobody has as yet set it in so clear and full a light. As Mr. Knowling says in his preface, some years ago a remarkable series of articles by Dr. Matheson appeared in the *Expositor*, entitled "The Historical Christ of St. Paul." These articles drew out with great force and skill the argument from the

four Epistles, Galatians, Romans, First and Second Corinthians, as a historical basis for the facts of the life of Jesus; but although this argument was not entirely new to English apologists, and although it has since been frequently employed and popularized, it certainly is of fresh interest and value to consider, as he does, the subject more generally, taking into account the manner in which it has been treated by various foreign theologians. Mr. Knowling has made himself thoroughly acquainted with the whole range of modern German New Testament criticism, and shows how subsequent thought and investigation have tended to invalidate the mythical theory of Baur; and how to the four great Epistles modern criticism justified even the most hesitating in adding 1 Thessalonians, Philippians, Philemon, and, in part, Colossians. The author gives a minute retrospect of the history of views of the importance of St. Paul as a witness to historical Christianity, both at home and abroad. In an admirable chapter he rebuts at length the recent attacks upon the four great Epistles, and points out the contradictions between the various writers. After devoting important sections of the work to a critical examination of St. Paul's chronology in reference to the Incarnation, to his method of dealing with our Lord's life and teaching, our Lord's death and burial, the Resurrection, the Ascension, and the Return, he gives a masterly account of the fact that while St. Paul's Epistles are founded on a historical Christ, they deal mainly with doctrines, and less with facts. Neither the position of St. Paul before his conversion nor after is intelligible unless he had some information as to the life and teaching of Jesus; and again, to fill his exhortations with mere quotations from the teaching of our Lord would have been to reduce Christ to the position of a Rabbinical dispenser of apothegms and texts. St. Paul had so thoroughly assimilated the events and the lessons of Christ's life, that he was able to deal with them freely in his own personality, like the other Apostles. It would be impossible to account for St. Paul's change of life and character by his reflecting on Old Testament prophecy, or by his Jewish theology; it is equally impossible to account for them by Hellenistic influences. St. Paul is evidently face to face with a life-giving personality which neither Hellenism nor Judaism can explain, and with a new relationship between God and man realized in a mystical union with Jesus by faith. Christianity contains a new principle: the preaching of the power of the cross. Saul the Pharisee is specially chosen by God to illustrate this power. His whole Christian life depends in the truest possible sense on the death and resurrection of Christ.

WILLIAM SINCLAIR.

Horæ Evangelicæ. By the late Professor BIRKS. Edited by the Rev. H. A. BIRKS. Pp. 401. Price 10s. 6d. Bell and Sons.

This is the republication of a portion of a well-known larger work by the late Professor Birks. Its intention is to give the internal evidence of the Gospel history, and it is founded on an inquiry into the structure and origin of the four Gospels, and the characteristic design of each narrative. These chapters are divided into two books. The first book deals with such interesting questions as the mutual relations of the four Gospels; the relations between the Books of St. Matthew and St. Mark; the chronological regularity of the third Gospel; the relative date of St. Luke's Gospel, as shown by internal evidence—first, generally; second, as to the first year of the public ministry; third, as to the time from the second Passover to the transfiguration; fourth, as to the last circuit and journeyings; fifth, as to the closing section; the historical relations of the fourth Gospel. The second book discusses the chronology, authorship, and date of the Book of the Acts, together with the date and

authorship of the three early Gospels. An appendix is added from the author's later MS., discussing the view of the Hebrew origin of St. Matthew's Gospel. This part contains a very interesting chapter on the weight due to early traditions. The book would be an excellent subject for study in the sixth forms of the public schools, and would supply many a topic for interesting expository sermons. From an evidential point of view, it is well worth while to have the best work of a thoughtful, candid, and devout writer in defence of such important positions as the authenticity of the Greek Gospel of St. Matthew; the intermediate date, authenticity, and integrity of St. Mark and St. Luke; the authenticity of St. John's Gospel; the individual authorship, but mutual interdependence, of all the four; the early date of the synoptists between A.D. 30 and 63; the Divine inspiration, real consistency, and entire truthfulness of all the four. WILLIAM SINCLAIR.

Book by Book. Pp. 566. Price 7s. 6d. Isbister and Co.

It was a happy thought on the part of the publishers to put together the introductions to various books of Holy Scripture in "The New Illustrated Bible" lately completed by Messrs. Virtue. The introduction to the Pentateuch and the historical books are by Professor Robertson; to the Book of Psalms by the Bishop of Worcester; to the Book of Job, Proverbs, Ecclesiastes, and the Song of Solomon, by Professor Davidson; to Isaiah, Jeremiah, and Lamentations, by Dr. Spence, of Gloucester; to Ezekiel and Daniel by Professor Leathes; to the minor prophets by Professor Elmslie; to the synoptic Gospels by Professor Sanday; to the writings of St. John by Dr. Salmon; to the Acts of the Apostles by Archdeacon Farrar; to the Epistles of St. Paul by Professor Marcus Dods; to the Pastoral Epistles by the Bishop of Ripon; to the Epistle to the Hebrews, James i. and ii., Peter, and Jude, by Canon Maclear; and to the Revelation by Professor Milligan. In his introduction to the Pentateuch, Professor Robertson shows how Wellhausen and Kuenen begged the whole question. In the preface to the Psalter, the Bishop of Worcester discusses the authorship with great candour and moderation. He says: "We may assign the first two books in the main to David and his contemporaries; the third represents a later period of Jewish song, and may have been collected by the men of Hezekiah. In Book IV. Psalms ci. and cx. are almost certainly Davidic. Books IV. and V. carry upon their face the evidence of a later date; they are full of allusions to the exile and the return." The Dean of Gloucester gives good reasons for holding the Jewish view that the whole body of writing contained in the Book of Isaiah presents the composition of one man, compiled and abbreviated by the scribes after the return. *Book by Book* aims only at popular studies, but will be useful alike to Sunday-school teachers, the clergy who have no access to larger works, to candidates for Orders, and to Diocesan Church Reading Unions.

WILLIAM SINCLAIR.

Short Notices.

That Nothing be Lost. Pp. 183. Elliot Stock.

This is a selection from the admirable addresses of the late Mrs. Pennefather, the foundress and inspiring genius of the remarkable group of institutions in North London known as Mildmay. Passages are arranged for every day of the year, and offer deep spiritual thought, founded on wide and penetrating experience. That for October 3 may be quoted as a specimen: "Do you not think that if there were to be a great persecution of the Church of God, we should run into each other's arms and forget all our minor differences? Just as in a family in a time of trouble, the bond that unites them is drawn closer than ever, so it is with the Church of Christ. He Himself is the point of attraction. It is because we get on lower ground that we are so conscious of our differences. Only name the name of Christ to the little child who has just learned to love Him, or to the aged believer, or to the Christian bearing what name he may in the Church on earth, and you will find the true centre, the keynote to which all without fail respond."

Mildmay. Pp. 214. Elliot Stock.

Mrs. Pennefather was the widow of the celebrated William Pennefather, Vicar of Christ Church, Barnet, and afterwards Vicar of St. Jude's, Mildmay Park. In 1853 Mr. Pennefather "felt a deep consciousness of the essential unity of all who name the name of Christ and depart from iniquity; and he was led earnestly to desire to bring into closer social communion the members of the various churches as children of one Father, animated by the same life and heirs together of the same glory." The first Conference was held at Barnet in 1856, and it has continued ever since, being now held in the great Conference Hall at Mildmay Park. Out of the conference grew various institutions for devotional and benevolent purposes. These are now enumerated as: The Conference Hall and the Deaconesses' Institution at Mildmay Park; Deaconesses' Home at Brixton; Balls Pond Penny Bank; the Brighton Convalescent Home; Cabmen's Mission; Cottage Memorial Hospital; Infirmary; Invalid Home for Ladies; Invalid Kitchen; Medical Mission at Bethnal Green; Men's Night School; Mildmay Coffee and Lodging House; Nursing Home; Orphanage for Girls; Stoke Newington Green Probationers' House; Servants' Home; Servants' Registry; Training Home; and Convalescent Home at Barnet. There are twenty-four branch missions working amongst the poor in North, East and South-East London. The guiding mind of the whole was Mrs. Pennefather, who was regarded by all as a true mother in Israel. The income of the institutions is upwards of £27,000 a year, and the good achieved absolutely incalculable.

The Child's Pictorial. Volume for 1892. Pp. 192. S.P.C.K.

Amongst the writers for this charming magazine are Mrs. Molesworth, Catherine S. Macquoid, Ascott R. Hope, Theodore Wood, and other well-known authors. The coloured illustrations are of a high class. The volume makes a charming Christmas book for the nursery.

Old Jonathan. Volume for 1892. Pp. 192. Collingridge.

This excellent periodical has now reached its seventeenth volume. There are, as usual, numerous capital illustrations, some from photo-

graphs. It is satisfactory to think how much wholesome literature is penetrating into the homes of the people by means of this and other such family journals.

The Universal Bible Dictionary. By the Rev. John Macpherson. Pp. 350. Hodder and Stoughton.

Mr. Macpherson has studied the latest German writers and well-known English students, such as Riehm, Schenkel, Winer, Smith, Fairbairn, Kitto, Schürer, Keil, Schrader and Driver. In accounts of names and places he gives chiefly the information of the Bible itself; and, as to books, he embodies some of the later criticism, but does so with moderation and caution. He adopts the theory of two Isaiahs, but as to Deuteronomy remarks that it must have been written before the discovery of the Book of the Law, which contained it, in 621 B.C., and that its influence upon the later historical and prophetic works is unmistakable. With regard to Genesis, Mr. Macpherson says that it is now very generally admitted that the author had before him certain documents from which he compiled his narrative, and which, according to the method prevailing in those early times, he did not rewrite, but simply incorporated; hence the phenomena of double narratives and repeated overlapping. The general tendency of the book may be gathered from these references.

Morality and Doctrine. By William Bright, D.D. Pp. 351. Price 7s. 6d. Longmans.

These beautiful sermons are worthy of the high reputation of the Regius Professor of Ecclesiastical History at Oxford. They are the expressions of a mind that is, in a high degree, refined, meditative and spiritual. If all men of Canon Bright's school were equally gentle, moderate and reasonable, and their theology equally well-balanced, it would be greatly for the peace of the Church. Take such a passage as the following on Coming by Water and Blood: "By the mercifully considerate provision of Him who is God and man, for us who have souls and bodies, the Sacraments of the Gospel with their outward forms and inward gifts, are the chief means whereby His purifying and propitiating action is applied to those on whose behalf He came. In this sense—not as the primary thought of the passage, but as naturally contained in or derived from it—we may well admit that Sacramental reference which has rooted itself so deeply in the devotional language of the Church, and which will commend itself to all who regard the Sacraments not as mere occasions for stimulating the religious affections, but as intimately connected with the Person and the work of the Incarnate." The warning against the neglect of the Atonement, in the sermon on Fidelity and Sympathy united in True Teachers, is well-timed, for there is undoubtedly a tendency, under the influence of scholastic philosophy, to exalt the Incarnation as infusing a new nature into man, to the disparagement of faith in the Vicarious Sacrifice.

Nicholas Ferrar. Edited by the Rev. T. T. Carter. Pp. 331. Longmans.

All English Church people ought to be acquainted with the remarkable life of Nicholas Ferrar, and the little domestic religious community which he established at Gidding, in Northamptonshire. The writer of this sketch has had several existing biographies for the selection of her materials, and a recent work by the Rev. J. E. B. Mayor adding many unpublished letters from members of the Institution. The idea of Nicholas Ferrar was very much that which was sketched out by Bishop

Westcott some years ago, of a family or families living together a life of Christian simplicity and devotion. The life at Gidding unfortunately came to an end during the troubles of the Civil War; but it has left a charming picture of earnest piety and wonderful literary work. A preface is supplied by Canon Carter, of Clewer; and he, with somewhat of the self-complacency which marks the adherents of Dr. Newman's movement in the Church of England, claims this community as a witness to the continuity of sacerdotal doctrines in the Reformed Church; but, with the exception of certain nightly vigils, the life at Gidding must have been more like that of an establishment of Mildmay Deaconesses. They had a monthly Communion, and though the Puritans suspected them of disloyalty to the Reformation, there was not the smallest ground for such suspicion. "He was a firm Protestant, as his friends, nettled by the frequent accusations of Romanizing, were never tired of repeating. He hated Popery with a solid hatred, which was nourished by Foxe's 'Book of Martyrs.' He believed that the Pope was Antichrist; when asked what he would do if by any chance Mass were celebrated in his house, he is said to have replied that he would pull that room down and build another." The compiler, at a loss to find any sacerdotal quotations in Nicholas Ferrar's own writings, has nothing to offer but a verse of George Herbert's to suggest what Ferrar might have thought, but the evidence is all the other way.

A Long Chase, by A. M. EADIE. Pp. 285. Sunday School Union.

This is a dashing story for boys of African adventure, combining the Slave Trade with the "Great Game" sport. It is evidently written by someone who has either had experience of this sort himself, or has been a close student of African literature. Of course, good fortune brings together many desirable incidents which would not naturally be available, but the air of probability is well kept up.

The Great Poets' Birthday Album. Eyre and Spottiswoode.

This dainty and well-printed volume consists of 365 quotations of from eight to ten lines each from Shakespeare, Wordsworth, Longfellow, Hood, Moore, Burns, Cowper, Scott, Goldsmith, Hemans, Byron, and Milton, with photographic portraits of each from pictures. Each month is allotted to a different poet, and there is a longer quotation at the end of the month. The passages are chosen with taste and sympathy, and may easily persuade casual readers to look deeper into the treasures from which they are taken.

The Sermon Year-Book—1892. Pp. 408. Hodder and Stoughton.

This volume contains sixteen sermons from some of the best-known preachers of different denominations, including Dr. Spence, of Gloucester; Prebendary Eyton, Canon Ainger, Mr. Page Roberts, Dr. Parker, Dr. Clifford, Dr. Maclaren, Professor Iverach, Professor Skinner, Professor Marcus Dods, Principal Oswald Dykes, and Principal Cave. There are also 250 Outlines of Sermons, consisting of a page each, by different theologians of the age. It contains, in addition to the foregoing, 310 subjects and texts from sermons preached and published chiefly during 1891. These are followed by eighty-six pages of anecdotes and illustrations from sermons of the year. In theory it is far better that everyone should think out his own subjects; but the Christian ministry amounts now in the various denominations to so vast a body, containing minds of very different calibre and originality, and there are such innumerable and distracting claims upon their time, that it is difficult for all alike to be impressive, spiritual, and interesting out of their own private resources.

A great living Bishop has told us that he reads a sermon every single day of his life to keep his mind supplied with new ideas. Looked at from this point of view, this well-chosen and well-arranged volume should be welcome.

The Lord's Day and the Holy Eucharist. Pp. 226. Longmans.

It is a great advantage when the leaders of the party in the Church of England who are adherents of Dr. Newman's movement speak out clearly and frankly. The volume before us consists of eight papers setting forth the changes in the Prayer-Book and the observances of Sunday desired by the Ritualists.

The principal writers are Lord Halifax, Lord Nelson, Dr. Linklater, and Mr. Going. The main object of the book is to show that the temple-worship was not abrogated by the Christian system, but that its chief ceremonies ought to find their counterpart in Christian worship. The intercession of Christ is represented as the perpetual, active offering up of His own sacrifice, which the priesthood of the Catholic Church is also offering up in His behalf on earth. Various remarkable and important consequences follow, and it can easily be seen that our existing Prayer-Book harmonizes very little with these theories, and requires considerable alteration to suit such views. Our readers will perhaps remember the significant circumstances under which Mr. Whitworth, the popular Vicar of All Saints', Margaret Street, did not become a contributor to the volume.

Making a Beginning. By Wm. J. Lacey. Pp. 186. Price 2s. 6d. The Religious Tract Society.

These are sixteen excellent addresses to young men, and would make a very useful handbook to those who have from time to time to address such audiences. The book abounds in wholesome and useful thought, and has a considerable variety of illustrations.

In the Service of Rachel, Lady Russell. By Emma Marshall. Pp. 339. Seeley and Co.

Mrs. Marshall has been very happy in reviving life and character at different interesting periods of English Church history in the manner of the authoress of "The Schoenberg-Cotta Family," the story of Rachel, Lady Russell, or, as she might properly be called, Lady Rachel Russell, is always fresh and fascinating. When the eldest son of an earl marries the daughter of an earl, and has only his own courtesy title, his wife keeps her own title with the addition of her husband's titular name. The book will give young people a pleasant insight into memorable events and circumstances.

Teachings from the Church's Year. By the Rev. A. C. Macpherson. Pp. 178. Sunday School Institute.

This is one of the excellent manuals of the Institute, and is designed to give a year's series of lessons, founded on the leading features of the services for the particular Sunday. Beginning with a short direction to the teacher, the lesson is then sketched in three or four divisions, and there are some interesting columns of side-lights and illustrations. This scheme will give senior Sunday-school scholars much insight into the services of the Church.

The Cottager and Artisan. Vol. for 1892. Pp. 145. Religious Tract Society.

This well-known publication has been going on for many years. Its illustrations are proverbially good, and its letterpress exactly suited to

those for whom it is intended. The articles in large type will be very welcome to the old. Such a paper as "Contentment in Labour" is peculiarly timely just now. But everything in the volume is interesting and useful.

The Church Monthly. 1892. Pp. 284. *Church Monthly* Office, New Bridge Street, E.C.

Mr. Sherlock's well-known publication is understood to have reached an enormous circulation; the largest of any Church periodical. This is no matter of surprise when amongst the contributors to this volume are found the Bishop of Peterborough, Archdeacon Farrar, the Bishop of Exeter, the Bishop of Ossory, Bishop Barry, the Dean of S. Paul's, Archdeacon Gore, the Bishop of Colchester, the Rev. F. Bourdillon, the Rev. W. Sunderland Lewis, the Rev. Theodore Wood, and Mrs. Boyd Carpenter. Music is supplied by Dr. Martin, Sir George Elvey, Dr. Armes, and Dr. Bonavia Hunt. Amongst biographies are those of the Archbishops of Canterbury and York, the Bishops of Carlisle, Sodor and Man, Dover, Cashel, and Down, and Archdeacon Emery. There are nine capital views and histories of celebrated parish churches, and a series of missionary gleanings. The illustrations are numerous and excellent.

The Home Visitor. 1892. Pp. 286. Hunt and Co.

One of those valuable collections of wholesome and varied reading for the people which is a feature of the day. The chief characteristics are twenty-six short pieces of simple religious poetry, some capital papers on "Modern Men and Modern Maidens," a series on "Disestablishment" which ought to make working people think before they do any injury to their good old friend the parish church system of England, Sunday chats with busy men, and several stories, discussions, and sketches. Among the contributors are the Bishop of Liverpool, Archdeacon Hughes-Games, Prebendary Gordon Calthrop, and Mrs. G. S. Reaney.

Did a Hen or an Egg Exist First? By JACOB HORNER. Pp. 96. Price 1s. 6d. The Religious Tract Society.

Twelve capital papers suited to an intelligent artisan who has begun to be familiar with some of the problems of existence, and who has no clear solution in his mind. The book takes its title from the first paper. It is in the form of dialogue. Such inquiries as "What is the Sceptic's Substitute for God?" "Are there no Breaks in Nature's Chain?" "Where did Religion come from?" "What is there of Hope and Comfort in Materialistic Philosophy?" and "Where are you Going?" cannot fail to be suggestive and useful.

Ourselves and Others. By the Rev. S. B. JAMES, D.D. Pp. 305. Price 5s. *Home Words* Office.

A series of twenty-two pleasant and chatty papers on familiar subjects not often treated of. Dr. James writes agreeably on such subjects as the merits of those who are not successful; the best methods of making announcements; various anomalies and absurdities in toasts; the art of giving names; the various details of picturesque life which centre round any particular spot of the country; the real value of long descent and old families; various systems of precedence; the appropriation of proper names for common words of speech, such as Macadam, Boycot, and Macintosh, and many other social and personal characteristics.

Pleas and Claims for Christ. By Canon H. Scott Holland. London: Longmans, Green and Co.

These very remarkable sermons will quite maintain their eloquent author's reputation. The Evangelical side of the National Church has

long been identified with every conceivable enterprise of wisely-directed benevolence; and it is pleasant to see a leader of the movement so largely occupied with doctrinal theories, now so distinctly urging the claims of the Christian Creed over every department of practical life.

Christus Magister. Some Teachings from the Sermon on the Mount. By ALFRED PEARSON, M.A., Incumbent of St. Margaret's Church, Brighton. London: James Nisbet and Co.

This is a thoughtful and original work which will amply repay careful reading, and it is withal very practical. Who can read the following remarks without being painfully reminded of their truthfulness? "It is a disagreeable thing to have to write, but as a class Christians are as much given to touchiness as any. The slightest rub of their dignity or *amour propre*, and the bristles are often erect in a moment. Is it that this awkward weakness, touchiness, is the last infirmity of noble minds the latest to go down before the power of grace? or is it that Christians altogether overlook the necessity of bringing their tempers into subjection to the sway of Christ? However accounted for, the injury done to the cause of religion by the peace-disturbing shortcomings of religious people is not to be measured." And again, how apt are the writer's words with reference to divine life in the soul:—"Until this vital knowledge and union are brought about, is life with us worth calling life? With the highest and noblest part of us dead, unresponsive to the touches of the Infinite, can we be said with any propriety to live? With the best in us dead, our lives are fragmentary, fractional."

The Book of Chronicles in relation to the Pentateuch and the "Higher Criticism." By the Bishop of Bath and Wells. S.P.C.K.

This is a most welcome and timely work. Much has been said about the duty of our Bishops to point out the weak spots and errors of rationalistic criticism. Two of them, at least, have performed this duty nobly—Bishop Ellicott, in his *Christus Comprobator*, and Lord Arthur Hervey in the present volume. The Bishop devotes the first three of his five chapters, or lectures, to a general explanation of the theory of the "Higher Criticism," and its bearing upon the Pentateuch and other historical Old Testament books. Then, treating of the two Books of Chronicles, he examines their sources, their purpose and their authority. Finally, having established their genuineness, the Bishop appeals to these books as offering conclusive testimony to the Mosaic law, because they are incompatible with the existence of any theory of the post-exilic origin of the law of Moses. The whole is most clearly and fairly written, and forms a very valuable contribution to the defence of the faith.

The Critical Review. Vol. II. Price 7s. Pp. 449. Edinburgh: T. and T. Clark.

This important work has the advantage of being edited by Professor Salmond, and amongst its contributors are Professors Cameron, Candlish, Chapman, Davidson, Davison, Marcus Dods, Duff, Findlay, Gibb, Iverach, Henry Jones, Kennedy, Knight, Laidlaw, Macallister, Marshall, Menzies, Milligan, Orr, Robertson, Ryle, Salmond, Sayce, Skinner, George Adam Smith, Alexander Stewart, Warfield and Whitehouse; Principals Cave, Fairbairn, Rainy and Simon, and Dr. Plummer. It will at once be seen that it is mainly the work of Scottish scholars. Professor Whitehouse considers the Bampton Lectures as the least conclusive of Canon Cheyne's contributions to Old Testament study. The reader must be prepared for a very liberal treatment of Old Testment criticism, but on the whole

it will give him a careful and scholarly survey of contemporary theological literature from that point of view.

Old Testament Theology. 2 Vols. By Dr. HERMANN SCHULTZ, Professor of Theology in the University of Göttingen. Translated by the Rev. J. A. Paterson. Price 18s. Pp. 908. Edinburgh: T. and T. Clark.

Professor Schultz belongs to the liberal school of German theology "It is thought by many," says the translator, "that he has succeeded in discovering the *via media* between the positions of Biblical scholars like Delitzsch on the one hand, and Stade on the other." The professor works from the view that the earlier portions of the Bible are a mixture of highly important and valuable legends and myths developing into revelation. Moses he considers a historical personage—the most influential figure in the history of religion, next to our Lord, clothed with picturesque details by later writers. His accounts of Jewish institutions and their meaning, and Jewish religious ideas after the building of the Temple, are full of instructive thought and interest. We quote his opinion as to the Hebrew belief in a future life. "Even in the oldest parts of the Old Testament death is never thought of as being actually the complete end of existence. To think of a personal being as absolutely ceasing to be, is, for the more highly developed peoples, an impossibility. Consequently, the Hebrews, like all the civilised nations of antiquity, firmly believed in a continued existence after the death of the body." With regard to the 53rd chapter of Isaiah and the "Suffering Servant of Jehovah," he writes as follows: "The figure from which the prophet starts is the actual historical figure of which he has so often spoken. But he is raised above himself. The figure which he beholds is embodied for him in an ideal figure in which he sees salvation accomplished, and all the riddles of the present solved. If it is true anywhere in the history of poetry and prophecy, it is true here that the writer being full of the Spirit has said more than he himself meant to say and more than he himself understood." The work is for the professed theological student, rather than for the general reader. The style is much clearer than is usual with German writers, and the translation is excellent.

The Dawn of the English Reformation: its Friends and Foes. By the Rev. HENRY WORSLEY. Pp. 380. Elliot Stock.

This is a cheaper edition of a previous work, and ought to have the widest possible circulation, as an intelligent and popular history of what we owe to the Reformation is greatly needed. The First Book describes the unhappy state of the Church of England before the Reformation; its one-sided sacramentalism, its presumptuous sacerdotalism, its hidden Scriptures, moral declension and venality, the evil lives of the clergy, the degeneracy of the Friars, pluralities, and absenteeism. The Second Book gives an account of the Oxford Reformers—Collet, More and Fisher; the Cambridge Gospellers: Bilney, Stafford, Latimer and others, and the Reforming policy of Wolsey. The Third Book is taken up with the appearance and the effect of the English New Testament. In the Fourth Book we have an able account of the separation from Rome. Book Five supplies the crown of the whole movement in the undying vitality infused into the Reformation by the blood of the Martyrs. Book Six, in the fall and death of Wolsey, narrates the passing away of Mediævalism.

THE JANUARY MAGAZINES.

Blackwood's. An improvement is to be noticed in having the list of articles printed on the title-page. There are useful papers on Profitable Farming in connection with General Booth's Scheme; the French in

West Africa; Recent German Fiction; Christian Greece; and the very important subject of Our Mission in Egypt.

Newbery House contains an excellent paper by Sir Dyce Duckworth, the eminent physician, on The Necessity for Amended Legislation in dealing with Habitual Drunkards.

Cornhill has a touching and rather lurid glimpse into the life of the labouring poor, called *Litt' la-Iza*, and a capital paper on The Humours of Rustic Psalmody.

Cassell's contains a well-illustrated beginning of a series called In Parliament Assembled. The illustrated article on the United States Weather-Office also attracts attention.

The Quiver supplies a thoughtful and pointed sermon by Bishop Thorold on Obedience to the Heavenly Vision, as applied to the Call to the Christian Ministry. There are some admirable portraits of favourite contributors to the *Quiver*.

The Religious Review of Reviews quotes important articles on the Common Lodging Houses of London, by Andrew Mearns; France and the Papacy; Father Clarke's article on Happiness in Hell; and Canon Furse's on The Past of the Church of England.

The European people illustrated in *The Leisure Hour* for January are the Italians. There are also interesting papers on Pilots; on Whittier; on the Songs of Tennyson; and on Ascents in the Himalayas; besides the unfailing supply of excellent reading on other matters.

The Fireside gives a pleasant paper of Reminiscences of Lady Augusta Stanley. The portrait of the month is Canon Bardsley, of Huddersfield.

The Sunday at Home has an illustrated paper on the Luther Festival at Wittenburg, and a biography of Rob Roy Macgregor. The third paper of Dr. Robertson on the Teaching of Jesus suggests many valuable thoughts.

The leading paper in *The Thinker* is one on the Historical Christ and Modern Christianity by Professor Bruce. The Problems of Human Origin are dealt with by the Rev. Frank Ballard. There is an interesting sketch of Pastor Staehlin's article on Lutheran Views of Inspiration.

In *The Expository Times* there is a second paper by Professor Iverach on the late Professor Thomas Hill Green, of Balliol. The Bishop of Gloucester and Bristol begins a series dealing with the teaching of our Lord as to the authority of the Old Testament. Professor Milligan has an appreciative sketch of the late lamented Professor Hort, of Cambridge, the Greek Testament scholar.

In *The Critical Review* Professor Chapman writes on Dr. Bruce's "Apologetics," which is the third volume of the International Theological Library; Professor Kennedy on Driver's Old Testament Sermons; Ryle's Early Narratives of Genesis; and Professor Knight on the Morals of Spinoza.

The Anglican Church Magazine gives much information as to the growing work of the English Communion in Continental places.

In *The Boys' Own Paper* are useful notes on Stammering, and on Homes for Working Boys in London. There is an excellent patriotic ballad on England.

In *The Girls' Own Paper* Sarah Tytler writes pleasantly on the Electress Sophia, Gertrude Harraden on Brasses, and Emma Brewer on Servants.

The series of short paragraphs in *Little Folks* called "The Editor's Pocket Book" are well conceived and arranged. A new and charming little game for children, played with counters something after the manner of "Tiddledywinks," is given away with every copy.

The Church Missionary Intelligencer supplies a sketch of the admirable and saintly Bishop French, of Lahore, and important letters from the Uganda Mission.

In *The Church Sunday-school Magazine* the two papers by Mr. Palmer on the work of the Sunday-school Institute, the two papers by Mr. Frost on Educational Progress in England during the last fifty years, and that by Mr. J. G. Talbot on the Neglect of Religious Instruction, are all important and useful contributions.

The Cottager and Artisan has an illustrated article on the new gigantic Tower Bridge.

We have received also: *Friendly Greetings; Regions Beyond; Home Life; Sunshine; The Gospel Treasury; The Bible Society Reporter; The Church Worker; Boys' and Girls' Companion; Light in the Home; Child's Companion; Child's Pictorial; Dawn of Day; Church Missionary Gleaner; Awake! The Children's World; Our Little Dots; New and Old; The Sunday-School; The Quarterly Record of the Trinitarian Bible Society;* and *Open Doors.*

Messrs. Howe begin a penny series entitled *Everybody's Stories, Old and New.* The first number contains Dickens' "Christmas Carol."

The R.T.S. penny biographies are enriched by lives of George Herbert and Frances Ridley Havergal.

Nisbet's twopenny series of brief sketches of C.M.S. workers are devoted to Weitbrecht and Townsend. The S.P.C.K. penny Library of Fiction produces a story by Mrs. Walford, the well-known novelist, called "The Little Elevenpence-Halfpenny."

We have received Letts' Clerical Diary—rich in useful details—and Letts' Clerical Tablet Diary, which is equally useful, but is made up in another form. Also the numerous almanacks of the S.P.C.K.; Fletcher, Russell and Co.'s Pattern Calendar for 1893; and the beautiful almanack of the Church Army, which reproduces Holman Hunt's "Light of the World."

Reserved for further notice: Clews to Holy Writ; Apologetics, or Christianity Defensively Stated; The Hidden Mystery; The Question of Questions; Poems in Petroleum; Cross Bearing; Kæso; Faith; Thoroughness; Some Australian Sermons; Memoir of W. M. Falloon; Prayer Thoughts; The Pillar in the Night; Expository Lectures and Sermons; Home Weal and Home Woe; The Biblical Museum, vol. x.; The Class and the Desk; Bible-Class Expositions; Nineteen Centuries Ago and Now; Fruit Farming for Profit in California; Women of the Bible; Men of the Bible; Moule's Holy Communion; Hazell's Annual; Gladstone's Romanes Lecture; Bunyan's Pilgrim's Progress; The Decalogue; Some Lights of Science on the Faith; Twofold Life; The Man with Seven Hearts; Ryle's Ezra and Nehemiah; Hibbert Lectures, 1892; Clergy List, 1893; The Incarnation; A Revelation of Human Duties, being the Bishop of Durham's Charge; Out in the Sunshine; The Smaller Cambridge Bible for Schools, Judges; Robinson's Catechism on the Book of Common Prayer; Dr. Jessop's Doris; Child's Church and Science; Arcana in the Ruwenzori; and Bishop Westcott's Gospel of Life.

THE MONTH.

PROFESSOR HORT has been succeeded in the very important post of Lady Margaret Professor of Divinity at Cambridge by the Norrisian Professor, Dr. Lumby, who was Examining Chaplain to the Archbishop of York.

The Church of England Evangelical College and School Company has been able to buy Trent College, which was started some twenty-five years ago as a Reformation complement to the Woodard Schools.

The Deputation to the Church Pastoral Aid Society, headed by Mr. A. J. Robinson, of Marylebone, and Mr. Kitto, of St. Martin's-in-the-Fields, urging a larger practical work at home, has been most favourably received.

The vacant Bishopric of British Columbia has been accepted by Mr. Perrin, formerly curate to Canon Wilberforce at Southampton, and that of Qu'appelle by Mr. W. J. Burn, who was appointed Vicar of Coniscliffe, near Darlington, by the late Bishop Lightfoot.

Prebendary Salmon has called attention to the fact that, according to Crockford, there are 4,091 benefices with annual incomes of from £100 to £200, nearly one-third of the total number of benefices in England and Wales.

In 1891, 520 theological works were published; in 1892, 528.

In a letter on January 8, on the subject of the unemployed, the Archbishop of Canterbury pointed out that the creation of new Funds implied to a large extent transference of support from existing Agencies. That these Agencies show solid constructive power in their even, steady, ever-increasing and substantial work. That the best thinkers and students regard the parochial unit of the clergy and their co-workers and committees, if properly used by benevolent persons of any persuasion, as the one effective safeguard against fraud and over-lapping. He concludes thus: "Strengthen the existing means of relief, assistance, rehabilitation; multiply their power of dealing in detail with poverty and want of employment; work personally where work is wanted, in investigating, committee and correspondence; make the communication of such bodies with each other real when the occasions arise, rather than artificially complete. It is in individual effort, strengthening the existing organizations, whether limited or general, which have long dealt with this subject, and in extending their operations in proportion to the need which comes before them, that there will be found least waste and most power."

The Islington Clerical Meeting took place on Tuesday, January 10, and was attended by more than 500 clergy, the greater part of them being the young men. It is said that there was never a more enthusiastic or practical meeting. The adherents of Reformed Catholic principles in the Church of England appear to be full of hope, vigour, and the best possible temper.

Dr. Hessey, who succeeded the late Archdeacon Sinclair as Archdeacon of Middlesex, died on December 24, at a ripe age. He was a learned, scholarly and courteous man, belonging to the Moderate High Church School. He was much beloved and admired as headmaster of Merchant Taylors' School, was twice Bampton Lecturer, Examining Chaplain to two successive Bishops of London, and preacher at Gray's Inn. Possessed of an ample fortune,

he acted with great liberality and kindness to all the clergy of his archdeaconry, and will be sincerely regretted.

On December 20 died the Rev. W. Law, successor to Canon Quirk in the Vicarage of Rotherham, and formerly Vicar of the Harrow Mission in London. He was a young Evangelical clergyman of great vigour and good sense, and was well known for some years as Curate of the Kensington Parish Church.

The Rev. A. J. Gristock, Vicar of St. John's, Upper Holloway, one of the most important of the Islington churches, died on January 2. He was an ardent worker, a thoughtful and able preacher, and a wise administrator, and not much over forty years of age.

The death of Mrs. Pennefather, of Mildmay, removes a true "Mother in Israel." She was the grand-daughter of Robert, second Earl of Kingston, and through the combined nobility, gentleness, and spirituality of her character, became the centre-spring of that great group of institutions known as Mildmay.

The Archbishop of York has announced to his diocese his intention to do all in his power to discourage Evening Communions. Evening Communions were introduced, if not first, at any rate as early as anywhere, at the Parish Church of Leeds, by one of the pioneers of the Oxford movement—the celebrated Dr. Hook, Vicar of Leeds, and afterwards Dean of Chichester. During the many years of his life at Leeds he had an Evening Communion every Saint's Day for the benefit of the working-classes.

The acquittal of Admiral Fairfax for the stranding of the *Howe* is a useful comment on the futility of bowing to mere ignorant, popular clamour. There was no need for a court-martial at all. The captain of the *Howe* had already been acquitted. H.M.S. *Captain* was lost, but Admiral Sir A. Milne was not tried; H.M.S. *Sultan* was submerged, but no one thought of trying Admiral the Duke of Edinburgh; H.M.S. *Victoria* got ashore, but there was no court-martial of Admiral Sir G. Tryon; H.M.S. *Warspite* ran on to a rock, there was no trial of Admiral Hotham. By the trial of the Commander-in-Chief of the Channel Fleet, all cruising and evolutions were stopped for two months. There is no such offence known as hazarding a ship. Negligence, indeed, there is, in not taking precautions for their safety; but ships are meant to be hazarded in the Navy. There is hazard every time a huge vessel goes in or out of port, hazard in approaching the land, hazard in a hurricane, or in a battle; and the proof of a good officer is that his nerve, skill and vigilance enable him to bring his ship, fleet, or boat, successfully through such hazards. An admiral is responsible that his orders are sufficient for the due conduct of his fleet, but success and good discipline require a complete chain of responsibility, and the immediate safe-conduct of each ship must depend upon her captain. Captain Hastings, as a good officer, accepted that responsibility.