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aware that the reading adopted by the best textual critics is, not *τὸν Θεὸν καὶ πατέρα*, but *τὸν κύριον καὶ πατέρα*, "the Lord and Father."

Our object in this Paper has been mainly to show, (1), that by the general consent of all competent judges, there is sufficient ground for a Revised Translation of the New Testament; (2), that there is a considerable amount of unanimity amongst our ablest critics in regard to the principles on which that Revision should proceed; and (3), that the rapid strides which have been made both in textual criticism and in Biblical criticism generally, warrant the expectation that in the forthcoming Revised New Testament, which will represent the fruits of the combined labours of a large number of the ablest English and American scholars and theologians, the English reader will obtain a clearer insight than has been hitherto within his reach into the true meaning of that volume in which God has been pleased to impart to mankind the richest treasures both of wisdom and of knowledge.

C. J. ELLIOTT.

ART. II.—THE CHURCH IN NORTHUMBERLAND.

THE Diocesan Conference held in the cathedral city of Durham in the autumn of 1880, under the presidency of the Lord Bishop, may be looked upon as inaugurating an era of renewed activity for the Church in the north-east of England. It would be difficult to speak too highly of the tact and judgment displayed by the President. The selection of readers and speakers reflected great credit upon the Committee of Management. The subjects treated were of a varied and useful character. They were assigned to clergymen and laymen thoroughly competent for the task; and while irritating questions were carefully avoided, discussion was lively and open. It is not too much to say that of the very large[1] assembly of members, no one had reason to regret that his time has been ill-spent, or his countenance afforded to the movement.

The subject of organized lay work in the Church occupied an important place in the first day's proceedings. The Diocese of Durham, from the immense population of its various parishes, is one in which such agency seems especially needed, and it was gratifying to hear no discordant note in the harmonious welcome

[1] The platform was occupied by noblemen and gentlemen of the highest position in the two counties. His Grace the Duke of Northumberland supported the Bishop of the Diocese on the first morning of the conference. The Marquis of Londonderry was also present.

given by all, to the offer of lay help from every available source. The present and future of our "Church schools," entrusted to the Archdeacon of Durham, could not have fallen into better hands. His long experience as Chairman of a School Board, his intimate acquaintance with the working of very extensive schools in his own parish, lent such weight to his observations as those who know him well can readily imagine. The statistics the Archdeacon furnished, prove that the condition of Church schools in the Diocese is encouraging. In the county of Durham the proportion of children receiving elementary instruction is 1 in 7 (the best in the whole country), the proportion for the rest of England being 1 in 10; and in the sister county of Northumberland the superior education of the children is proved by the fact that 1 in 3 of its scholars are presented for examination in the three higher subjects; the proportion for the rest of England being only 1 in 4½. The cost of each child in Church schools is £1 14*s.* 7*d.*, that of each child in Board Schools, £2 2*s.*—an excess of 7*s.* 5*d.* That Churchmen in the North still value the privilege of retaining schools under their own management, may be inferred from the fact, that the accommodation provided by Churchmen during the last seven years has exceeded 800,000—a full 100,000 more than has been provided by all the School Boards together, including all the schools unfortunately transferred to them.

The Conference on the second day's session was enlivened by some well-considered Papers and speeches on the subject of Church Patronage; and next followed a discussion on the best mode of retaining the young and moving population under religious influence. This is a topic familiar to those who take an interest in the proceedings of the Church Congress, the Diocesan Conference, or the Clerical meeting. It has a special interest for us in the North. Our manufactories, at one time in brisk work, attract their thousands of hands, and afford them plenty of work with ample wages. At a few weeks' notice, often less, a trade dispute or commercial depression may scatter the majority in various directions. It is no unfamiliar sight to see a small town of untenanted houses in the vicinity of some large works which have closed owing to the failure of the firm or the cessation of a demand. I have known a prosperous mining village deserted in a few months, its schools closed, its pastor glad to leave his parsonage, and take some work elsewhere to relieve him from the melancholy duty of going round his parish to see a "deserted village." The time for a clergyman to deal with his parishioners is short, his opportunities are few. In prosperous days every tenement will be crowded with able-bodied men and lads; and it is no easy task to gain an influence with such. The married men with families are obliged to take refuge

in any place that offers itself, often without any appliance for comfort or decency. It is only a visit late in the evening, or on a Saturday afternoon, that will give a clergyman the chance of an interview with the working man. Many of us have gained access to large works and factories at the dinner-hour, and under favourable circumstances have had a brief service in the open air or under cover of some shed or workshop. We have gathered, it may be, hundreds of men together, and in many cases the use of God's ordinance of preaching the Word has been blessed. But there remains very much to be done; and it is to aid the clergy in this great field of Christian labour that lay agency is so urgently called for.

From the years 1871 to 1875 the prosperity in the iron and coal trades of the North of England was unparalleled: commercial enterprise advanced by leaps and bounds. Profits were enormous; wages were in proportion; extravagant modes of living ensued—luxuries unthought-of hitherto by masters and workmen became almost necessaries. Intemperance grew more prevalent, gambling became a passion, ensnaring hundreds. The genius and energy of Bishop Baring led him to take active measures to stem the tide of ungodliness. During the five years ending with 1876, forty new churches, permanent or temporary, were erected in the Diocese at a cost of £111,900, and no fewer than forty-nine churches were enlarged or restored; and happy indeed was the providence that prompted such active efforts. The tide of prosperity at length began to ebb, at first slowly; but as the years 1876–77–78 passed by—each one more disastrous in its commercial results to the trade of the district than the preceding—all sources of beneficence were exhausted. Bankruptcies and liquidations were of weekly occurrence, thousands of men were thrown out of work, wages diminished, and the gloom cast over the whole district became intense. At this time the benefit of the subdivision of parishes and the increase in the number of clergy became apparent. Every church was the centre of benevolent effort in the neighbourhood—the clergy exerted themselves, and enlisted much sympathy on behalf of their poor neighbours; and it is not too much to say, that during the years of trouble and distress more real spiritual good was effected than in the days of prosperity and wealth.

With such difficulties depending upon the uncertainties of our commerce, it will always be the lot of our clergy to contend. These will occur, too, at such times as to carry off a goodly number of children from our schools, just before the annual inspection, and thus deprive the managers of a portion of a hard-earned grant; or break up our Bible classes, or take away our candidates for confirmation. Perhaps, when the tide is

turned a complete new set of parishioners will settle down with us, or an immigration of some hundreds of navvies, pitmen, or iron workers be attracted by the opening up of new works; and among these strangers we have to do the best we can, although too often their unsettled habits have distracted their minds from all religious observances.

It need not surprise any one that the returns of our numbers in actual communion with the Church are far from being satisfactory. The church accommodation in our large towns is still quite incommensurate with the needs of the population. In the county of Durham the proportion of church sittings to population is 1 to 7; in the south or thickly populated part of Northumberland it is 1 to 7·32; while in the northern archdeaconry of Lindisfarne, almost exclusively rural, the disproportion sinks to 1 to 3·5.

It is with a view of imparting a new and healthy impetus to Church work in the northern county that the Bishop of Durham is giving so much attention to the scheme for the division of his populous diocese, the Act for which was passed towards the close of the session of 1878. By the will of the late Thomas Hedley, Esq., a sum of money amounting to nearly £18,000 became available for the endowment of a new see; a munificent donation of £10,000 from the Duke of Northumberland, and another of £3,000 from the present Bishop of Durham, formed a substantial addition to the Endowment Fund; the total amount of which, exclusive of the legacy, now exceeds £31,000. To this must be added the value of £1,000 per annum to be deducted from the future income of the Bishop of Durham, reckoned at thirty years' purchase; and the sum of £80,000 may be considered as good as realized for the establishment of the new bishopric. This is a satisfactory pledge of the completion of the project at no distant date. In pleading for help towards the accomplishment of his design; the Bishop of Durham said in his opening address at the Conference:—

> All that self-denying zeal, long experience, and exceptional business capacities could do, Bishop Baring had done. But a diocese which extends for more than a hundred miles from north to south, and comprises a million and a quarter of human beings; a diocese widely heterogenous in its character—including extensive and sparsely inhabited parishes under the Cheviots on the one hand, and the thronged sea-ports and pit villages of Durham, with their dense and growing populations, on the other; a diocese, moreover, presenting exceptional difficulties, owing to the rapid aggregation of its masses, had far outgrown any one man's capacities. It was quite impossible that any bishop, however energetic, could exercise due supervision and influence over so large an area under circumstances so adverse.

It would be superfluous now to commend to the majority of

the readers of THE CHURCHMAN the affectionate memory of the late Bishop Baring. The See of Durham has been occupied by many a bright ornament of the English Church. The work of the great Bishop Butler will never be effaced from the history of the Church of England; the munificence of Bishop Barrington, the learning of Bishop Maltby, the cheerful piety of Bishop Longley, have not passed into oblivion; but the lot of Bishop Baring was cast in no easy and luxurious days, at all events for the bishops. The calm delights of literary seclusion were not for him. He plunged with all the ardour of his warm heart into the work that God had given him to do. Regardless of the world's praise or blame, he selected for favourable notice the men he believed to be best fitted for benefices that fell vacant. As for gifts towards the building of churches and schools, his liberality compelled him to adopt a small and inexpensive style of living during the greater part of his episcopacy. His deeds of kindness, in helping the poorer clergy and supporting them in their arduous work, will never be forgotten. Within a few weeks of his utter collapse, and subsequent resignation, he was employed in delivering his episcopal charge, of great length and of a most exhaustive character, full of affectionate counsel and well-timed warning, and at last succumbed to a disease, aggravated by mental and physical toil. He resigned his preferment about eight months before his decease. It is due to his memory to say that he was induced in the last two years of his life to view with approval the proposed division of the Diocese, and admitted its necessity for the proper discharge of episcopal functions.

The regret that will be felt by Churchmen, both lay and clerical, at being separated from the historic and noble See of Durham will be keenly felt in some quarters, and in none more, perhaps, than in those which are remote from the cathedral city. The cradle of the Christian Church in the North will be honoured once again with the dignity of having an episcopate of its own; but hundreds of years have associated the two counties so intimately, that neither to the north nor to the south of the Tyne can we look for unmixed feelings of satisfaction at the proposed division. Nevertheless, there is something extremely interesting to the student of our ancient ecclesiastical history in the prospect of the establishment of an English bishopric in Northumbria. Lindisfarne, or Holy Island, lying upon the coast, stretches from north to south little more than three miles; washed by the restless waves of the German Ocean on the east, it is separated from the mainland by a narrow channel almost dry at low water. Holy Island was selected as early as 634 A.D. as the seat of a bishopric by the pious Aidan, on his favourable reception by King Oswald. "They chose," says the

Venerable Bede, referring to Aidan and his companions—"they chose for their habitation the most dreary situations; no motives but those of charity could drive them from their cells, and if they appeared in public it was to reconcile enemies, to instruct the ignorant, to discourage vice, to plead the cause of the unfortunate. The little property they held was common to all, poverty was esteemed as the surest guardian of virtue, and the benefactions of the opulent they respectfully declined, or instantly employed, relieving the necessities of the indigent." This indefatigable apostle of the North baptized, it is said, 15,000 persons in the course of seven days. Such estimates, however, were not in early days subjected to the criticism of statisticians of the modern type, and the numbers may be regarded as open to some suspicion, without involving us in the charge of decrying the mighty effect of the Gospel as preached by Aidan and his companions. He had the post of honour for seventeen years, and was succeeded by Finan, whose episcopate lasted ten years, till 661 A.D. Two royal converts, the kings of Mercia and East Anglia, were said to have been baptized by his hands. At his death succeeded Colman; and on his resignation, in consequence of a dispute with the adherents of the Romish system about the tonsure, Tada succeeded him. But real historic interest centres in the great Cuthbert, the Saint of Northumbria.

Born of obscure parents, and in his youth a shepherd, Cuthbert is said to have been favoured with a beatific vision of Aidan ascended to heaven. This moved him to apply for admission to holy orders at the Abbey of Melrose, where he lived for fourteen years in great love and esteem. Subsequently he removed to Lindisfarne, and was elected prior. He governed the priory for twelve years. His zeal often prompted him to undertake missionary journeys into the wild and mountainous parts of the adjacent counties, where the Cheviots support at this day their thousands of sheep and cattle. The district is almost as bare of human habitations as in the days of St. Cuthbert. With a strange *penchant* for solitude, however, he built himself a cell, suited for an anchorite, on one of the Ferne Islands, where it is said his presence brought fertility to the rocky soil, which henceforth, in the words of the poet,

Miratur novas frondes et non sua poma.

But many years' residence here, far from effacing the memory of his labours, only opened for him an avenue to higher distinction. He was called to fill the vacancy in the See of Lindisfarne in the year 685 A.D. Two years later he expired, after giving charge to his brethren to secure his bones against desecration by removing them in their flight before any pagan invasion.

Eighteen bishops of Lindisfarne appear in succession, and then

the Danish invasion sweeps like a tempest over Northumbria. A more secure retreat is found at last inland; the bones of St. Cuthbert are carried by the fugitive monks. Chester-le-Street, in the county of Durham, is selected as their new home, and here for a time the northern bishopric is established; but the widely extending ravages of the Northmen reached them even there after another century and a half. Flight to Ripon offered the only chance of safety; and it was not till 1070 A.D. that the bones of St. Cuthbert were permitted to repose in quietude under the newly founded cathedral church of Durham.

Such a brief sketch of the early history of the Church in the North will explain the strong sentiment existing in favour of uniting Lindisfarne with Newcastle in the title of the new bishopric. Modern convenience, however, seems to have guided the framers of the Act more than mediæval sentiment, and the See of Newcastle-on-Tyne will probably be established under that designation and no other, before many months are past, and the ancient name survive as an appendage to the archdeaconry of the extreme north.[1]

The results of the activity of the Established Church during the past few years have most happily roused but little opposition on the part of Nonconformist bodies. Of these the

[1] "I have said that I have never wavered in my opinion; but I cannot say that I have never entertained any passing regrets. I trust I am the last person to undervalue grand historic memories. The truest aspirations in the present are built upon the noble associations of the past. The Church of Christ more especially is typified by a temple raised layer upon layer, each part dependent on the other for the symmetry and stability of the whole. Our sentimental feelings must necessarily receive a deep wound from the partition of this ancient diocese. I know that the feeling is felt by many in Northumberland: I reciprocate it most sincerely myself. It will be a consolation to both to feel that the regret in parting is mutual. If it costs Northumberland a pang to separate from the great see of Durham, with its magnificent cathedral and its nine centuries of historic tradition, the Bishop and diocese of Durham will feel not less regret in relinquishing the largest and fairest portion of their inheritance, and with it the cradle of the see, the birthplace of Christianity in northern England, the Iona of the eastern shores, the Holy Island, rich with the memories of Aidan and Finan and Cuthbert. But if this be, as I believe it to be, a measure of the highest moment, bound up with the best interests of the Church of Christ in these northern counties; then no sentiments or feelings, however sacred, must be allowed to stand in its way. Historic associations and local attachments were intended to be stepping-stones; we must not convert them into barriers. When once historic sentiment flings itself across the path of an urgent practical need, then away with it in the name of God. We shall plead in vain some lingering regret over a waning past as an excuse for holding back. The voice of a higher Authority is heard summoning us forward on the path of a larger future; 'let the dead bury their dead'—dead traditions, dead historic associations, the dead past in all its forms—'and follow thou Me.'"—*Extract from the Bishop of Durham's Opening Address at the Diocesan Conference.*

most important in our large towns are the Presbyterian. In the villages approaching the Scottish border they probably outnumber all the other religious sects together. In the town of Newcastle they have several congregations, and are represented by many earnest and godly ministers. The various sections of the great Wesleyan community certainly press very close upon the heels of the Presbyterian bodies. They comprise many of the wealthier middle class, and work in harmony with their Presbyterian neighbours. It is not, I believe, the indulgence of too sanguine a hope to look forward to the day when those who attend no place of worship, without any prejudice for or against the National Church, may be won to attend her services. But there must be the bold and faithful preaching of Christ, there must be consistency of life in ministers and religious leaders, there must be zeal in good works on the part of those who aspire to be somewhat, there must be simplicity and reverence combined in the conduct of our public devotions, or the people of the North of England will not be gained over.

The new bishop, when appointed, will have a noble sphere of duty open to him. He will have but little Church patronage with which to tempt the rising and talented men of our old universities across the Tyne. The attractions of the older diocese, with its many associations and select society—its magnificent cathedral—moreover, with its rich livings—will fascinate many a northward-bound curate, and secure the offer of his services in the Diocese of Durham. Northumberland, the ecclesiastical Galilee, with its dense population on the banks of the Tyne, or its scattered herdsmen on the Cheviot slopes, will offer but few attractions. Nevertheless, if the bishop should prove himself a man of real piety and substantial worth, with a capacity for organizing, with the gift of being able to win the confidence of the wealthy laity and to interest them in Church work, with a hearty and complacent spirit towards all who differ from him, and a kindly sympathy with the wants and aspirations, the troubles and perplexities of working men, he may and will do much to raise to a high standard the Church of Northumbria. But, above all, it is essential, for the permanent success of his work, that people should know exactly "where to find him." Men of the North always entertain greater respect for a man they can understand, whether they agree with him or not. They are generally open to reason, with little that is impulsive in their nature, the very reverse of demonstrative, and somewhat hard to please; but once establish friendly relations with them, and they will prove staunch friends and useful helpers.

A magnificent church, lately restored under Sir Gilbert Scott's supervision, and capable of holding nearly two thousand persons seated, will need but little in the way of outlay to com-

plete its interior fittings in conformity with the honour assigned it of being the cathedral of the new diocese. No family of note in the northern county but has its name upon those ancient tablets, or its arms upon the monumental slabs or on the costly mural monuments that adorn its interior—the honoured names of Collingwood, Ridley, Askew, are naturally read with interest within the precincts of the church where once King Charles I. is said to have worshipped, where Knox is known to have preached, and where, by God's good providence, after many vicissitudes and changes, we may hope that there will be continued the faithful ministry of God's Word through a long future—undimmed by the cloud of superstition, unassailed by the malice of the destroyer.

H. J. MARTIN.

ART. III.—WORDSWORTH.

1. *Poems of Wordsworth.* Chosen and edited by MATTHEW ARNOLD. Macmillan & Co. 1880.
2. *The English Lake District, as Interpreted in the Poems of Wordsworth.* By WILLIAM KNIGHT. David Douglas: Edinburgh. 1878.
3. *English Men of Letters: Wordsworth.* By F. W. H. MYERS. Macmillan & Co. 1881.

THERE is no poet about whom there has been such an ebb and flow of opinion as Wordsworth. There is none who has had more passionate and indiscriminating worship from his admirers, and there is none who has been more coldly treated by the general public. He has never been what may be called a popular poet, winning the suffrages of all ranks and ages and of all classes and conditions of mind. He has had his rises and falls in the estimation of the people, who, after all, are the final court of appeal as to what constitutes popularity. The cultured critic may decry the public taste; yet it is public taste that sets its stamp on the things which are to live or die. It is not that which pleases the critic in his study, and which from his chair he pronounces to be good work, of intellectual ability, and spiritual purpose, that is stamped with success; but that which stirs the great heart of the nation, and whose breathing thoughts and burning words inspire men with the patriot's courage or the martyr's zeal. Wordsworth has never been popular as Shakespeare is popular, or as Scott and Byron are popular, or as Burns and Tennyson are popular. The estimation in which he has been held has waxed and waned, and waxed and waned