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THE

CHURCHMAN

NOVEMBER, 1879.

ART. I.—UNITY AMONG CHURCHMEN.

I SHALL not waste the time of my readers with trite commonplaces about the priceless value of unity in a visible Church. We are all agreed, I presume, that in every Christian communion Unity is one grand secret of strength, usefulness, and comfortable working. We are equally agreed, I am afraid, that there is a sad want of practical Unity in the Church of England just now. Our parishes are often like islands in some parts of the Pacific Ocean, almost within sight of one another, but inhabited by distinct tribes, variously coloured and dressed, ruled by ever-quarrelling chiefs, and with a deep sea rolling between. The result of this state of things is not merely a degree of weakness in the Church, wholly disproportioned to our numbers, but something far more serious. The Holy Spirit is grieved, and the blessing of God is withheld!

I give notice at the outset that I shall spend no words on the idea of unity between loyal Churchmen and those within our pale who are striving to bring back Romish doctrines, practices, and ceremonial amongst us, and openly avow their dislike to the principles of the Reformation. Unity built on an amalgamation of Lambeth and the Vatican, so long as Rome is what she is, is the "baseless fabric of a dream." Protestantism is the backbone of the Church of England; and any attempt to procure unity by removing or weakening Protestantism endangers the life of the Church. Peace between the Anglican and Roman Churches, unless Rome first makes peace with Christ and the Bible, I hold, with Bishops Jewell and Hall, to be objectionable and impossible. The parties were rightly divorced three centuries ago, and cannot be reunited. I, for one, shall never cease to forbid the banns.

Nor yet shall I waste words on the wild theories of those who

wish to do away with all Articles and written terms of communion, and to make a vague "earnestness" a substitute for faith and sound doctrine. A house must have a foundation, and a Church must have a Creed. Unity purchased at the expense of distinctive truth, and built on the ruins of creeds and doctrines, is a miserable, cold, worthless unity. I, for one, want none of it.

The unity whose possibilities I desire to consider in this Paper is unity among "loyal Churchmen"—Churchmen who, while they occupy different standpoints, are honestly agreed on certain common fundamental principles. They love the Church of England; they love her Articles; they love her Prayer-book. They do not want her to be un-Protestantised, or to give up her Confession of faith. On these points they are at one. There are hundreds of such men, I am persuaded, at this moment, in each of the great schools of thought—men who have a common belief in the Trinity, the Atonement, and the Inspiration of Scripture; men reading the same Bible and using the same Liturgy—and yet men sadly estranged and separated from one another. And the one subject to which I propose to confine myself is this: "Can a greater degree of unity be obtained among these Churchmen?" I shall simply offer a few practical suggestions.

One preliminary remark I must make in order to clear my way. It is this. If any reader has imbibed the favourite modern theory, that unity would be attained if all clergymen would abstain from handling all disputable and controversial subjects in the pulpit, I do entreat him to give up the theory for ever.

No doubt you might have an appearance of perfect oneness among the trees of a forest, if you lopped off all their bark; but you would see nothing but bare dead sticks left behind. No doubt a British army would look one homogeneous body, if you took away the horses from the cavalry, the guns from the artillery, the rifles from the infantry, and made all the troops strip to their shirts; but you would find your army was nothing but a naked, helpless mob.

Unity obtained in this crude fashion, by prohibiting all disputed subjects, and enjoining on the clergy a kind of doctrinal teetotalism, is simply worthless and absurd. A living dog is better than a dead lion. Better a thousand times for clergymen to disagree and be alive, than to exhibit a dumb show of unity and be dead and cold. Common sense might tell us that to muffle the mouths of a choir in order to prevent false and discordant notes is foolishness. It is the device of Rome to forbid free speech: *Silentium jubet: unitatem appellat.* I dismiss such theories as unworthy of Christians. The unity I want to promote is the unity of bold outspoken witnesses and not of tongue-tied serfs. To promote such unity among loyal Churchmen I now offer four suggestions.

I. My first suggestion is this:—If we want to obtain more unity among Churchmen, we *must cultivate the habit of recognising the grace of God and love to Christ, wherever that grace and love are to be found.*

Admission of this principle lies at the root of the whole subject. That real saving grace in the heart is perfectly compatible with much error in the head, is a matter of fact which no well-informed Christian can ever think of denying. It is a phenomenon which it is hard to explain thoroughly. To what length of false doctrine a man may go and yet be a true child of God, and to what height of orthodoxy a man may attain and yet be inwardly unconverted, are two of the deepest practical mysteries in theology. But the proofs that a Christian may be very wrong in doctrine while thoroughly right in heart, are clear, plain, and unmistakable.

Think of the instance of the Apostles before our Lord's resurrection. Who can fail to see that their knowledge was most imperfect and their views of Christ's Atonement very obscure? Yet they were all good men.—Consider the case of Apollos, in the Acts. Here was a man who was "fervent in spirit, and spoke and taught diligently the things of the Lord." But he only knew the baptism of John, and needed to be "taught the way of God more perfectly." Yet he was a good man. There is many an Apollos, I believe, in England.—Look at Martin Luther, and the whole company of his fellow-labourers in Germany. They all held stoutly the unscriptural doctrine of Consubstantiation. Yet they were good men.—Examine the history of our own English Reformers. How dim and indistinct were their perceptions of the Lord's Supper in the days of Henry the Eighth! Yet they were good men.—Ponder well, above all, the records of the Church of Rome. Remember the names of such men as Ferus, Jansenius, Pascal, and Quesnel. They erred on many points, no doubt; yet who will dare to say they were not good men?—He that wants to see this point well worked out by a master mind, should study Hooker's first sermon.

Facts such as these teach a lesson which must not be overlooked. They show us that many Churchmen with whom we now disagree, may be real Christians in spite of all their errors. Their hearts may be right in the sight of God, though their heads are very wrong. However erroneous we may consider their views, we must charitably hope that they are in the way of life and travelling towards heaven, and shall be saved by the grace of God, even as ourselves. Acts xv. 11.

What good will the admission of this principle do to the cause of unity? some one will ask. I answer unhesitatingly, Much every way! It will teach us the habit of *respecting* many

Churchmen of other schools of thought, even while we disagree with them. How can we refuse to respect those whom we admit we shall meet in heaven, and dwell with for evermore? Thank God there will be no imperfect knowledge there! As good old Berridge said, "God washes all our hearts on earth, and in heaven He will also wash our brains." Surely to have arrived at this stage of feeling is an immense gain. It is not unity itself, I freely grant; but it is one step towards it.

II. My second suggestion is this:—If we want to promote unity among Churchmen, *we must cultivate the habit of tolerating courteously diversities of opinion and practice about the non-necessaria of religion.*

We all allow that there are things which are not necessary to salvation, in the outer courts of Christianity—things which are wisely left open by the Church of England—things about which no hard and fast line has been drawn either by articles, rubrics, or canons—things about which men may be allowed to differ—things, in short, which are neither essential to salvation, nor to loyal Churchmanship—things about which we may hold as strong opinions as we please, but about which we have no right to anathematise and excommunicate our brethren.

The list of these "things indifferent," and the items it includes, will vary greatly according to the standpoint and school of the man who draws it up. My own list would include such points as the Calvinistic controversy, the precise meaning of certain phrases in the Baptismal Service, the voluntary religious Societies we support, the quantity of singing to be used in public worship, the use of the surplice or black gown in the pulpit, and the like. On all these points, you will understand, I have a very decided opinion, and I act accordingly. But they are all points which I have long regarded as non-essential, and I feel I have no right to condemn my neighbours who disagree with me about them.

Now what I am contending for is the immense importance of disagreeing courteously and goodnaturedly, about such things as these. Nothing, I am convinced, divides and keeps Churchmen apart so much as the common habit of getting hot, and calling names, and throwing mud, and casting dust in the air about non-essentials. About things essential I hope I am as ready to contend for the faith as any one. I am prepared, for example, to gird up my loins and fight to the bitter end against any attempt to throw away the doctrine of the Trinity or the Atonement, or to un-Protestantise the Church of England, and reintroduce the Mass and the Confessional. But I do protest against the common practice of ramping and raging and using violent language about matters which neither exclude a man from heaven nor from the Church of England.

If, for instance, a High Church neighbour, of the school of

Andrews and the late Archbishop Longley, is denounced as a papist, because he preaches in a surplice, and has the Psalms chanted, and turns to the East in repeating the creed, and has daily services, I think he is unfairly used. I do not agree with him. But he is a Churchman, and I consider he has a right to feel aggrieved.

If, on the other hand, a Broad Churchman, of the school of Burnet and the late Archbishop Whately, is dubbed a sceptic because he does not think that St. Paul wrote the Epistle to the Hebrews, and dislikes the Church Association, and tries to see some good in all denominations, I think again he is harshly treated. I do not agree with him. But he is a Churchman, and I consider he has a right to feel aggrieved.

If, once more, an Evangelical, of the school of Usher or the late Archbishop Sumner, is sneered at as dishonest and no Churchman at all, because he agrees with Canon Mozley about the baptismal controversy, and is ready to meet Nonconformists on the platform of the Bible Society, I think again he is dealt with most unjustly. He is a Churchman, and has a right to feel aggrieved.

For Christ's sake let us all try to give up this wretched, narrow, illiberal, practice of savagely condemning, anathematising, and even excommunicating, our brethren about things indifferent. Let us try to disagree pleasantly, civilly, and like Christian gentlemen. Let us each believe, if you please, that we have more light than others. But why cannot we have "sweetness" as well as "light?" By all means let us be honest, and stick to our own opinions, like limpets to a rock. But if we want to promote internal unity, let us draw a broad line between things essential and things non-essential in religion, and judge one another accordingly.

III. My third suggestion is this:—If we want to obtain more unity among Churchmen, we should *cultivate opportunities of meeting men of other schools on neutral ground.*

Prejudice, or unreasoning dislike of others, is probably one of the most mischievous causes of division in the present day. Nothing is more common than to find one Churchman disliking another, without ever having seen his face, heard his voice, or read one line of his writings! To dispel prejudices, the best plan is to get men together, and let them look at each other face to face. They say in the City that when they want a business matter pushed they seek an interview, and that one interview will do more than a score of letters. I can quite believe it. I suspect if some of us could have a quiet walk, or spend a quiet evening in the company of some Churchman we now dislike, we should be surprised, when we got up next morning, to find what a different feeling we had about him. We should perhaps say, "I like that man, though I do not agree with him." Great is

the power of the face, the manner, the voice, and the eye. Seeing is believing.

At present, many of the clergy seldom or never see each other, except at ruri-decanal synods and visitations; and then, I often think, we look at one another with as much curiosity as if we were looking at the last new beast in the Zoological Gardens. The natural consequence is an immense amount of floating misconstruction and misunderstanding. Far be it from me to say that meeting one another will put an extinguisher on our divisions, melt down all our differences, and make us, like the fabled Corinthian brass, a body of one homogeneous consistency. I expect nothing of the kind. The prismatic colours of our Church's theological rainbow will never fade away and vanish in the cloudy atmosphere of this world. Nothing is colourless but perfect light, and the day of perfect light will never arrive until the Lord comes. I believe there will be High and Low and Broad schools in the Church of England as long as the world stands. But yet there is room for much more approximation; and surely we might lessen the distance that now divides us, and get within hail of one another.

How we are to get opportunities of meeting men of other schools on neutral ground is a point of detail on which every one must judge for himself. But I may be allowed to say that to my mind here lies one use of Congresses and Diocesan Conferences, and one reason why we should attend them. They enable men of different schools to see one another; and if they do nothing else, they help to rub off corners and lessen prejudices.

IV. My fourth and last suggestion is this:—If we would obtain more unity with Churchmen of other schools of thought, *we must co-operate with them whenever we can.*

Co-operation for objects of a temporal or semi-temporal kind is clearly a possibility. For the relief of poverty and distress,—for giving aid to sufferers from war, pestilence, or famine,—for supporting the maintenance of a Scriptural system of education against a secular system,—for maintaining the union of Church and State,—for promoting measures of Church reform,—for all these ends I see no reason why loyal Churchmen of all schools should not heartily work together. I go further. I think they *ought* to work together. It would smooth down many asperities, narrow breaches, heal wounds, and induce a kind and genial feeling between men. Nothing so unites as real work. I should be ashamed of myself if I would not help to launch a life-boat to rescue shipwrecked sailors, or to work a fire-engine when lives were in peril, because I did not like my fellow-helpers. And I should be ashamed if I refused to assist works of mercy, charity, patriotism, or philanthropy, unless on condition that all who co-operated with me were Evangelical Churchmen.

But co-operation for *direct spiritual work*, for teaching religion, for direct dealing with souls, appears to me a very different matter indeed. Here, I must honestly say, co-operation with Churchmen who differ from you seems open to grave objections. It may be my dullness and stupidity that at present I am unable to see the answer to these objections. But it is my deliberate conviction that if High, Broad, and Low Churchmen are sincere, outspoken, hearty, and earnest in their several views, it is difficult for them to work comfortably together in direct dealings with souls.

Can they preach in one another's pulpits, except on rare occasions, with comfort and profit? That is the best and most practical way of putting the subject. A young, enthusiastic, and unreflecting mind may fancy that they can. I contend, on the contrary, that, as things are at present, they cannot. What decided High Churchman would like a decided Evangelical to occupy his pulpit and pour out his soul about regeneration? And what Evangelical clergyman would like a High Churchman to address his congregation, and say all he thought about the sacraments? And where is the preacher, in such a case, whatever might be his desire for unity, who would not feel himself fettered and muzzled, and hampered, and unable to speak freely and fully, for fear of giving offence? And where is the English congregation that would not feel perplexed and annoyed by hearing conflicting doctrines and arguments to which it was entirely unaccustomed? It is easy for shallow thinkers to sneer at the divisions of the English clergy, as "divisions about trifles," and to ask us why we cannot all unite in trying to "evangelise" the neglected populations of our large towns! But what do such men mean when they talk of *evangelising?* What do they suppose an evangelizer ought to say and teach? Why, here is precisely one of the very questions on which "schools of thought" are opposed to one another! What one calls evangelising, another does not. What one would think wholesome milk, another perhaps would think little better than poison. In short, co-operation of schools for direct spiritual work seems to me impracticable at present. It may come some time; but the Church is not ripe for it yet. Bishops may sigh for it, and newspaper writers may talk glibly of it as the easiest thing in the world; but it is not easy. If preachers of different schools, following each other in one pulpit, were to throw heart and soul into their sermons, the result would be a Babel of confusion—a diminution, not an increase of unity—quarrelling and not harmony—strife and not peace. If we love unity and want more of it, I am quite certain that at present in direct spiritual work each school of Churchmen must be content, as a general rule, to work on alone. The acids and alkalies must be kept separate, lest there be effer-

vescences and explosions, and a general blow up. Better days may be in store for us, but they have not come yet.

Some of our Bishops, I observe, are very anxious that the various schools of thought should co-operate in the work of Foreign Missions. "Surely," men say, "you might all agree to work together about the poor heathen." A beautiful theory, no doubt! A very pleasing vision! But I take leave to say that the idea is utterly chimerical and unpractical, and the thing is impossible. It looks very fair at a distance, and sounds very grand in Charges and platform speeches. But when you begin to look coolly at it, you find it will not work.

How are missions to the heathen to be carried on unless the managing Committees are agreed about the men they ought to send out, and the doctrines those men are to preach? Where is the likelihood of a Board of Missions consisting of High, Low, and Broad Churchmen, agreeing harmoniously about points like these? Is it likely that men who cannot agree about curates will agree about missionaries? Can we imagine such a Board getting over its difficulty by resolving to ask no questions of its missionaries, and to send out anybody and everybody who is an "earnest" man? The very idea is monstrous. If there is any Minister who must have distinct views of doctrine it is the Missionary. The whole scheme in my judgment is preposterous and unworkable. The difficulties of missionary work under any conditions are immense, as all who give their attention to it know well. But I can imagine no scheme so sure to fail as the scheme of uniting all schools of thought in a kind of joint-stock board to carry it on. The certain consequence would be either a helpless feebleness or a scandalous quarrelling, and the whole result a disastrous breakdown of the movement. Co-operation in Missions, whatever our Bishops may think, is, in my humble judgment, an impossibility. There is no wiser course, if we love peace, than to let each School work on in its own way.

This is a humbling conclusion, I grant. The theory of exhibiting the unity of all zealous Churchmen by co-operation is a beautiful one, no doubt; but it is useless to ignore facts. It is a simple fact, which nobody is able to deny, that no clergyman of any school, as a general rule, ever dreams of engaging a curate who does not agree with him. And why? Simply because there cannot be complete and entire co-operation without complete agreement. Why, then, ignore facts in the Church which you admit in the parish? There is a gradient beyond which no locomotive engine will draw a load: its wheels turn round on the rails, and the train comes to a standstill. We must remember this in our zeal for unity among Churchmen. We must strive to co-operate with one

another where we can; but we must not attempt to do it when we cannot, lest we damage our cause.

Suffer me now to conclude my suggestions with two words of caution. They are, I venture to think, cautions for the times.

(1) For one thing, let us all take care that we do *not underrate the importance of unity* because of the apparent difficulty of obtaining it. This would indeed be a fatal mistake. Our want of unity is one great cause of weakness in the Church of England. It weakens our influence generally with our fellow-countrymen. Our internal disunion is the stock argument against vital Christianity among the masses. If we were more at one the world would be more disposed to believe.—It weakens us in the House of Commons. In every debate about Church matters our watchful rivals and foes parade our divisions before the world, and talk of us as "a house divided against itself."—It weakens us in the country. Thousands of educated laymen are annoyed and disgusted, and cannot understand what it all means. —It weakens us among the rising generation of young men in the Universities. Scores of them are kept out of the Ministry entirely by the existence of such distinct parties amongst us. They see zeal and earnestness side by side with division, and are so puzzled and perplexed by the sight that they turn away to some other profession, instead of taking orders.—And all this goes on at a period in the world's history when closed ranks and united counsels are more than ever needed in the Church of England. Common sense points out that this is a most dangerous state of things.

If disestablishment ever comes (and come it will, many say), the Church of England will probably go to pieces, unless the great schools of thought can get together and understand one another more than they do now. "A house divided against itself cannot stand." A self-governing Church, unchecked by the State, with free and full synodical action, divided as much as ours is now, will very likely split into sections and perish, unless tribulation and persecution bring us together as they united Hooper and Ridley in Queen Mary's times. To avoid such a consummation as this, for the sake of the world, for the sake of our children, for the sake of our beloved country, Churchmen ought to strain every nerve, deny themselves much, and make every sacrifice, except that of principle, to obtain more internal unity.

(2) Finally, let us all remember that, however much we may value unity, *we must beware of the temptation to sacrifice truth on the altar of peace.* We may buy gold too dear; and we shall make an enormous mistake if we barter away one jot of the Gospel for a mess of pottage under the name of unity.

By all means let us long for unity, work for unity, make many

sacrifices for unity with all loyal Churchmen. But never let our thirst for unity tempt us to forsake the great foundation principles of the Bible and the Church of England. The more faithful we are to these principles, the more good men of other schools will respect us, even while they disagree with our views. Trimmers and compromisers are never respected, and carry no weight with them. John Bunyan's "Mr. Anything" in the "Holy War," was kicked by both sides. Boldness and honesty are always respected, and especially when they are combined with courtesy and love. Then let us strive so to live, so to preach, so to work, and so to love, that if other Churchmen cannot see with our eyes, they may, at any rate, *respect* us. Above all, let us never forget to pray, in the words of our Liturgy, that "all who profess and call themselves" Churchmen, as well as "Christians, may hold the faith in the unity of the Spirit, in the bond of peace, and in righteousness of life." Prayer for unity is prayer according to the mind of Christ.[1]

J. C. RYLE.

ART. II.—THE IRISH UNIVERSITY BILL.

II.

IN the gracious speech from the Throne at the close of last Session, the Queen expressed a hope that the Bill which had been passed by Parliament for University education in Ireland would "supply what is needed for the advancement of learning in its higher branches" in that country. These words appropriately represent the object of Parliament and the desire of the country; but, as we observed last month, the success of the scheme is still problematical. We shall all rejoice with the Queen, if the hopes to which Her Majesty has given expression be realised, and none the less, if the success of the measure evidence some abatement of the more extravagant claims of the Roman Catholic hierarchy. This, however, we dare not anticipate. It cannot be too often repeated that it was not with any expectation of conciliating the Ultramontanes, but from a desire to do that which is right, fair, and reasonable, that Protestant politicians supported the Irish University Bill.

Our Protestant principles constrain us to concede the utmost freedom of opinion and of action consistent with the general

[1] This Paper is Mr. Ryle's Swansea Congress Paper; it contains some important passages which want of time made it impossible to read on that occasion.—ED.

welfare of the people; but such concessions are not made by way of compromise, and they are certainly not met in a conciliatory spirit. It is the proud boast of the Church of Rome that its principles are immutable, and we have abundant evidence that this boast of *semper eadem*, though contradicted by the doctrine of development, and falsified by the Vatican decrees, is still true—too true—as regards the spirit and temper which direct the policy of Rome. It is a spirit which cannot endure opposition—a temper which will accept no compromise. It is a policy which contemplates the absolute supremacy of the Latin Church—a policy which has been the cause of very much of the difficulty attending English rule in Ireland; which has entirely created the difficulties of the Irish University question, and now renders the success of the present scheme doubtful.

Bearing all this in mind, we have to forecast the probable future working of the recent Act, and, after a careful review of that which has been done, to consider that which remains to be done.

The Act which has received the royal assent empowers the Queen to found a University in Ireland by charter, and provides for its constitution as a corporation, for its chief officers, its senate, and its convocation. The charter will vest in the University the power to confer degrees, except degrees in theology, and in the senate the general government of the University. The senate will prescribe the conditions, as to his subsequent education, with which a matriculated student is to comply, and the examinations which he is to pass, but may not require residence in any college, nor attendance at lectures or any other course of instruction, except for a degree in medicine. The senate is also to prepare a scheme to be laid before Parliament for the better advancement of University education in Ireland by the provision of buildings, including examination-rooms and a library, in connection with the University to be founded, and by the establishment of exhibitions, scholarships, fellowships, and other prizes, or any of such matters, subject to the following conditions:—The prizes shall be (1) awarded for proficiency in secular subjects only, (2) open to all students of the University, and awarded in respect of either relative or absolute proficiency, and subject to such conditions as to age, &c., as the senate shall impose, (3) regulated as to value and number so as not to affect injuriously the University of Dublin and Trinity College, (4) subject to abatement in the case of students holding prizes of a similar character in any other University or College. The Act provides also for the dissolution of the Queen's University, with a saving clause as to the Queen's Colleges and the University officers.

This is what Parliament has done. The more important part

of the work yet remains to be done. First, Parliament has to sanction the scheme which is to be prepared by the senate. It is to be hoped that a thoroughly capable senate will be appointed to do the work intrusted to it. Upon this will depend, to a great extent, the success of the undertaking. If a satisfactory scheme come before Parliament, well digested, carefully adapted to the circumstances of the case, and in conformity with the pledges of the Government, and with the spirit as well as the letter of the Act, the progress of affairs will be greatly facilitated. But the scheme will demand most careful consideration at the hands of the Legislature, so that the conditions imposed may be strictly exacted. Nothing of the nature of religious tests or of denominational endowments can be sanctioned, and special attention will be required to the conditions attached to University prizes. It will be necessary carefully to limit the ages of candidates for these prizes, whether "relative," *i.e.*, competitive, or "absolute," and to provide that whilst the standard for a pass, either for matriculation or for a degree, shall not be unreasonably high—not more severe than at Oxford or Cambridge—the absolute prizes shall be won by those students only who reach a higher standard and pass in honours—who acquit themselves with a distinction worthy of public recognition.

The object ought to be not to make honours cheap, but by offering these prizes to all students without reservation, to encourage higher education in Ireland by stimulating all alike to strive to attain the standard which they represent.

Amongst the duties imposed upon the senate, the Act empowers that body to prescribe not only conditions as to the age of candidates, but also as to "their liability to perform duty." These somewhat vague words were not noticed or explained in the course of the debate. As the University is not to be a teaching body, it is not easy to interpret them; but seeing that religious tests and religious instruction will be excluded, Parliament will certainly not permit any conditions to be attached to fellowships or scholarships which would require residence in, or connection with, a college, upon which it cannot impose a conscience clause.

In the next place, Parliament will have to deal with the attempts which may be made to impart a denominational character to the new University. That such attempts will be made may be regarded as certain. That the Cabinet, according to their solemn pledges, will steadily resist such attempts, and that Parliament will steadily support them in this particular, is, it may be hoped, equally certain. The nature of these attempts is sufficiently indicated by the amendments moved when the Bill was in Committee in the House of Commons. The desire to disendow the Queen's Colleges will probably be confined to Irish Roman

Catholic members. The proposal to charge the endowment permanently on the Consolidated Fund, or to take it from the Church surplus, so as to withdraw the votes from the annual consideration of Parliament, will probably not be seriously pressed until the new Institution has been established on a firm basis. But attempts to secure results fees for denominational institutions, to endow a Roman Catholic College, to require the winners of the lesser University prizes, as a condition inseparable from their enjoyment, to pursue their studies, for a definite period, in some seminary, and to attach to fellowships conditions requiring the possessor of them to reside and to teach in some College—attempts of this nature will be made, perseveringly made—sometimes openly, perhaps sometimes covertly —and will demand constant watchfulness and steady resistance in Parliament on the part of those who desire to see higher education in Ireland a reality, and not a sham.

It has been already observed that if a satisfactory scheme for the new University come before Parliament, the progress of affairs will be greatly facilitated; that is, the progress of affairs in Parliament will be facilitated. It remains to be considered—How will Ireland receive such a scheme?

Protestant Irishmen, whether Episcopalian or Presbyterian, are alike concerned to uphold the character and interests of Trinity College and the Queen's Colleges. Though open to all comers, without distinction of creed or race, and deprived of any exclusive sectarian character, these institutions provide for them, or may be made to provide for them, all the educational advantages which they desire, but it will be important for them to see to it that the provisions of the recent Act are strictly observed, so that these institutions shall not be injuriously affected by the scheme of the new senate; whilst the Presbyterians more especially will be also interested in the regulations imposed on matriculated students and attached to examinations for a degree. It may, however, be assumed that a scheme carefully adapted to the circumstances of the case, in strict conformity with the pledges of the Government, and with the spirit as well as the letter of the Act, will be accepted cordially alike by Irish Churchmen and Presbyterians; but they will do well to be on their guard against the introduction of any regulations or customs, within their own control, in their respective educational systems, which may countenance the idea of exclusiveness either in Dublin or Belfast; and so afford room for a plea that the Roman Catholic authorities ought to be paramount and absolute at Cork and Galway.

How the Roman Catholics will accept such a scheme, which, though it may exceed their expectation, must come short of their desires, is doubtful. It would appear that the policy of support-

ing the University Bill in the House of Commons was not generally approved by the Irish Roman Catholic members, and of course it is possible that its opponents may gain the ascendant, and that the old hostility towards the Queen's University may be displayed towards the new institution. We incline to think the new policy will prevail for some time;—i.e., the policy of "take and agitate." So long as the Conservatives remain in office we may expect and must be prepared for an active and wearisome hostility, which will be manifested on all occasions and not least in small worries and petty obstruction, which also may not be without some danger to a thorough-going Protestant policy. But the great danger is that the Liberals, whenever they accede to power, will find that their majority is not sufficient to set the Irish party at defiance, and that a concordat with them is inevitable. It may be, this hope will for the present sustain and restrain the Roman Catholic leaders. Meanwhile it is probable that the question concerning results fees will give rise to a most severe struggle in the House of Commons. Strictly speaking, any money payment obtained by a student on examination, as a consequence of passing a certain standard, ought to be classed under the head of payment for results; but in the common acceptation of the phrase, the accent is generally laid on the second word, and it is the fee to the teacher, dependent on the result of examination, that is regarded, rather than any payment to the pupil. Such fees, though they may be awarded in respect of secular education only, unless they are associated with a conscience clause and a right of inspection to secure its observance, do certainly, though indirectly, constitute a conditional endowment by the State of the denominational institution which receives them. The ministers of the Crown are pledged to oppose this species of endowment, and, were they disposed weakly to yield the point, so strong is the feeling entertained by many Conservatives on the subject, that the concession would undoubtedly break up the party.

In maintaining their opposition to any such proposals it is to be hoped the Government will receive the support, not only of the members of their own political party, but of all classes of Protestants throughout the United Kingdom. It will be well for all parties that it should be widely known that this will be the case. There ought to be no doubt as to the action of the Protestant party in the country on this question. Our opponents will be united. We also ought to be united not only in our principles but in policy and in action.

With the Church of Rome, as an ecclesiastical institution, we can have no sympathy; to it, as a political party, we can make no further concessions. We are united in condemning its theology as dishonouring to the Lord Jesus Christ, the One

Mediator between God and man, and as most injurious to the human soul by the substitution of the traditions of men for the Word of God. We are united in opposing its political influence as fatal to freedom and national progress, because its principles keep men in leading strings, forbid them to think for themselves, and accustom them to lean on the judgment and direction of another. Can we entertain any doubt that where this ecclesiastical institution is allowed, in political and social affairs, free scope of action, it must prove a decided enemy of sound and liberal education? At the same time, are we not constrained to admit that history recounts numerous instances in which the men have been better than the system, and have risen far above it? Yet there are Protestants who entertain a belief that the system itself has undergone an essential change, and is no longer to be feared; and there are others who so dread the system that they would give the men no quarter. Our duty seems to lie between these two extremes. As haters of ecclesiastical despotism, and lovers of personal freedom, we are surely bound to draw a distinction between the men and the system, and to award to each the treatment which our principles enjoin upon us. We may, and do differ amongst ourselves as to the advantages of ecclesiastical establishments and the evils of purely secular education, but in this thing we ought to be agreed; that we will gladly extend to Roman Catholics, as to other classes of the Queen's subjects, the benefits of a sound education, by removing any hinderances thereto which do not involve a question of principle; yet whilst we desire to respect the freedom of individual men to teach and to learn, in subjection to the law of the land, according to the dictates of their own consciences, we will not, under the pretence of encouraging higher education in Ireland, devote public money, directly or indirectly, to the endowment of an institution which experience has proved to be a most bitter enemy of intellectual progress.

JAMES MADEN HOLT.

ART. III.—THE TEMPERANCE MOVEMENT. THE TURN OF THE TIDE.

This great battle for temperance, with its manifold organisations, its prodigious activities, its pardonable exaggerations, its sometimes morose and brusque asperities, and its unavoidable mistakes, is, perhaps, at the present time on the watershed of its career.—THE BISHOP OF ROCHESTER.

THE cause of Temperance is in a very different position now to what it was twenty years ago. The stream of Intemperance was then rolling its polluted waters along, with scarcely any

organised hindrance or check. Faithful men and women here and there upraised their voices in indignant protest against this national iniquity; total abstinence associations were established in several localities; a few British Workmen public-houses had been opened: but no hold had been taken upon the mind of the people. Now, however, the state of things has been altered very much for the better. We firmly believe that the tide has turned, and that the foul stream has begun to roll back. It cannot for a moment be asserted that any portion of the national reproach has yet been removed, or that gigantic exertions have not still to be put forth in defence of the truth and of the right in this matter; but it is a great thing calmly to contemplate the difference between the state of England now with regard to this vital question, and the state of England even twenty years ago. Now, the necessity for counter-attractions to the beer-shop and the tavern is fully recognised; coffee-taverns, cafés, cocoa-houses, British Workmen temperance stalls, kiosks, are springing up around us with magical luxuriance; the eye of the traveller, as he journeys through his native land, is refreshed by the sight of numerous temperance hotels, like green oases in the desert; scarcely a town of any size or importance is without its coffee or cocoa palace, and in the larger towns there are several; most villages have a coffee-room or other place of pleasant and profitable entertainment. The Church of England Temperance Society, with its two wide and benevolent arms outstretched to invite every comer, has a branch in innumerable parishes, and the general current of popular opinion seems to be setting strongly in the right direction. There is very much in all this, even though there is in it much want of finish and perfection, to cause encouragement and to make us rejoice.

The true key to be struck in this beneficent movement is to elicit a healthy public opinion with reference to temperance. The difference in the state of society throughout the upper classes in this country between 1779 and 1879 is due to this. In the former year it was considered gentlemanly to be drunk: in the latter it is considered ungentlemanly. The earnest, unintermitting, strenuous endeavour of all who have the welfare of their country at heart ought to be persistently turned to this one end—that the whole mass of society, especially the working men and artisans, should be fully impressed with the feeling that drunkenness is a disgrace. Not very long ago Mr. Cross stated his opinion, which he had acquired from his experience at the Home Office, that such a state of public feeling among the lower orders was being distinctly formed. Similar testimony was borne at the recent Church Congress by Lord Aberdare, who had acquired equal experience in the same important and laborious post. The tone of the animated discussion on Temperance

at the Swansea Congress was very hopeful in this respect. The deliberate conclusion come to by the Select Committee of the House of Lords on Intemperance is, that "drunkenness is less common than formerly among the more respectable portion of the working classes, and that the increase has taken place chiefly, either in the lowest grades of society, or among those whose education has not kept pace with the increase of their wages," and that "as a rule, the higher class of artisans are becoming more sober, and the apprehensions for drunkenness are becoming more and more confined to the lowest grades of the community." The manifest avidity with which the appliances for temperance, when judiciously placed within the reach of the people, are welcomed, is a further proof of the present tendency towards good. Care must, however, be taken lest, in our eagerness to elicit and to foster sound public opinion, we hinder and retard it. Like the constitution of our own dear native land, genuine feeling on such a subject as this cannot be created: it must grow. We only trust that its growth may be strong and sturdy, not like the quick and evanescent growth of tropical vegetation, but like that of the grand old English oak, its roots striking deep into the soil, and its branches, with their beautiful burden of foliage, spreading far and wide,—an emblem of loveliness and strength.

It is universally admitted that one of the best means for eliciting this desirable public opinion is the employment of counter-attractions to the alehouse and the tavern. All seem thoroughly agreed on this point. The true secret of success lies here. Exhortations against drunkenness fall powerless on the ear, when nothing is provided to tempt men away from the places where not only intoxicating liquor, but warmth, light, society, and friendly intercourse can be obtained. Most men very naturally desire these attractions. They are necessities for human nature. Men sometimes grow weary even of the happiest homes: much more do they weary of homes where comfort and happiness are very rarely found. Even in cases where men have comfortable and happy homes, change and variety and more animated social intercourse than can be obtained there are sought for after continuous labour in the field, the workshop, or the mine. Common sense has at last prevailed, and compelled us to see that houses in which society and converse, warmth and light, food and refreshment, comfort and recreation are to be obtained, without the fatal attraction of intoxicating liquors, constitute a want which has hitherto been most inadequately supplied to the working-men of England. We only marvel that this crying want has not been supplied earlier. As already stated, it is a cheering sign of the times that houses of the very kind required are springing up with delightful rapidity. Care

ought, however, to be taken by all who are bestowing their time and energies in starting them, that these places are really attractive, and are just what the men themselves desire. They will beat the public-houses hollow, if they are of the right kind; they will remain empty, and consequently useless, if they are not. Such houses ought not to be too grand, too beautiful, or too neat. The working-man will not feel at his ease in them if they are. We were particularly struck with the truth of this remark, when visiting two coffee-houses not long ago. One was very clean, tidy, even luxurious, but—empty; the other was on a rougher scale, men could lounge and smoke and enjoy themselves after their fashion, and consequently it was full. In neither were intoxicating liquors sold. The one object to be kept steadily in view is to make such houses exactly adapted to the purpose for which they are intended. What may suit one place may not suit another. They must differ according to the taste of the locality, and to the exigencies of the village or the town where they are situated. No uniform system can, of course, be adopted. At every meeting of the Company to which each house belongs, the questions must be faithfully put and honestly answered, Is it answering its object exactly? Is it a real counter-attraction to the public-houses? If not, how can it be altered to make it so?

These houses ought invariably to pay. If they do not, then they are not fulfilling their purpose, and there must be something faulty in the manner of their management. It cannot be too strongly urged that, if properly managed, they ought to be at least self-supporting, and, in most cases, remunerative. No public feeling in their favour can possibly be entertained in any town where they do not pay. This is a certain test. In the great majority of cases, public-houses are remunerative. Otherwise they would not be so numerous, and the great aim of the friends of temperance is to contend with them on their own ground, and to drive them from the field. Publicans, as a rule, do not want their customers to be intoxicated. They supply light and warmth and accommodation in order to attract people thither, and induce them to buy sufficient liquor to repay themselves, and not to bring discredit on their houses. Sordid as the sentiment may sound, the first point is to see that these new public-houses pay. If they do, other things will follow. First make them a success—"nothing succeeds like success"—and they will be admired and imitated, and crowded.

Every true Christian will heartily desire and earnestly pray that this new movement may have a decidedly religious tone and character. It must be remembered, however, that the grand object it has in view is temperance, and, so far as it is concerned, temperance only. We believe with all our heart and soul that

Christianity, with its hallowing, elevating, purifying influence, is the true temperance society. No one can be a real follower of our dear Lord who is not moderate and sober. But that is not the question in the establishment of coffee-houses. The point is, how are we to attract men into them, in order that they may become temperate and sober? It must be decided in each locality how far religious services, Bible classes, and prayer meetings are to be employed. What will be eminently useful in one place, will not do in another. For our own part, we should like to see every house thus utilised, and every meeting of every Company sanctified and sweetened by the Word of God and prayer; but this would, in many cases, scare away the very men we want to attract. While we grieve at having sometimes to relinquish our cherished desires in this respect, let us take comfort in remembering that, when men become sober, whatever be the instrumentality, they become thoughtful, reasonable, and prepared to receive Christian argument and instruction.

The voice of public opinion will soon be so clearly heard as to render legislation on this subject imperative. We have frequently heard the remark that "men cannot be made sober by Act of Parliament." We cannot imagine any one giving expression to so ridiculous a sentiment. We are perfectly aware that men cannot be made sober by Act of Parliament, any more than they can be made partakers of Divine grace, or can be rendered reasonable or thrifty. But temptations to drunkenness can be removed by legislation; and we believe that it is the bounden duty of the State to see that the number of public-houses is reduced, and the standing temptation to thousands thus removed. If no more effective remedy can be devised, the mere test of number should be taken, and only a certain number of public-houses allowed for a certain number of the population. Of course, in some places this plan would press unfairly; but the irregularities arising from it would, ere long, right themselves. The difficulty in legislating seems to arise on this point; but surely means to meet it can be devised by patriotic and practical statesmen. Delay is a still greater evil, for, while legislators are wrangling, men are being ruined daily, body and soul, by the irresistible witchery of drink. We cheerfully acknowledge the outward reformation and the social benefit of previous legislation, all imperfect as it is; but we are fully persuaded that further legislation is imperatively required to reduce the innumerable sources of temptation.

The present aspect of the temperance question is, on the whole, decidedly cheering; but we must all be up and doing. We look forward to the future with cheerfulness and hope; but we must be prepared to take advantage of every turn of events. The Christian public must urge our Houses of Legislature to act

vigorously and promptly. The very valuable Report of the Select Committee of the House of Lords must not be permitted to remain a dead letter. We do not know that we altogether approve of the Gothenburg system, or of the modification of it recommended in this Report. It seems as if the municipal authorities of the town adopting it would sanction the liquor traffic, encourage it for the benefit of the place, and thus become partakers of other men's sins. On the other hand, the system has the advantage of having been a practical success in Sweden, once "the most drunken country in the world;" and the experiment ought to be tried in England. Public-houses must be closed, if not during the whole, yet during the greater part, of Sunday; the hours of sale on the week-days ought to be curtailed; grocers' licenses and other incentives to illicit drinking should be discontinued; and the most strenuous endeavours should be made to remove the temptations to drunkenness in the case of women, the increase in which is the most appalling blot in the present aspect of the question. Above all, the Church of Christ ought to be fully awake. Missions to the public-houses should be encouraged and vigorously maintained, for the good which even one City Missionary does in visiting such places is incalculable; men of God should be commissioned to follow up those who have been arrested for drunkenness, and have been released either from the police court or the gaol; a Temperance Association should be a branch of the machinery in every parish; the admirable organ of the Church Temperance Society (*The Chronicle*) should be extensively circulated, to give the best and ripest information on this all-engrossing subject; and unceasing prayer should be offered that He whose prerogative alone it is to bring good out of evil, would be pleased to give heavenly light and wisdom to those engaged in combating this gigantic evil, to strengthen the hands of the Legislature, and to create a clear and healthy public opinion, so that the reproach on the fair fame of our country may be removed, and that she may stand forth before the world beautiful in her sobriety and glorious in her strength.

HENRY MORRIS.

Art. IV.—EVANGELICALISM IN THE PAST AND PRESENT.

Is the increase of Evangelical profession, as compared with its condition at the beginning of the century, due to a departure from its original principles, or to a progressive conviction of their truth?

THE *fact* of such an increase is here assumed; and indeed it cannot be doubted. We have but to read the biographies of good men, who lived at the close of the last century, and at the opening of the present, to be convinced of this. At that time, Evangelical Preachers, at least in our Church, were marked men; they were regarded with suspicion, as men of extreme opinions, enthusiastic and dangerous. Even in the memory of those among us who can look back through thirty or forty years of adult life, a great change has taken place. No longer ago than that, in London, in our other great cities, and in country districts also, an Evangelical Ministry was comparatively rare. In many a neighbourhood one had to go far to find it.

There is a necessary relation between Ministry and general profession. That which was true of the Ministry, was true also of the general religious profession. There were then many serious and conscientious people, but comparatively few who held clear Evangelical truth. Eighty years ago, such families in a neighbourhood were *marked* families. They were considered extreme, strange, holders of "peculiar opinions."

All know how different things are now. An Evangelical Ministry is not rare either in town or country. And even those who do not agree with them cannot now call Evangelical people *peculiar*, because they are no longer uncommon. In most neighbourhoods, it is true, they are still in the minority; but in some, as far as regards the upper and middle classes, they form an absolute majority. I am speaking of profession only; not of reality.

How has this change arisen? To what source is it to be traced?

According to the terms of the subject, the inquiry is narrowed to two alternatives—a departure from original principles, on the one hand; on the other, a progressive conviction of their truth. But another element must, I think, be taken into consideration—the general awakening of attention to the subject of religion, the greatly increased interest in it as a whole. If we may judge by such scraps of information as have come down to us, religion

was rarely mentioned in polite society eighty or a hundred years ago. If my memory serves me aright, Miss Burney makes one of her characters in "Evelina" say of another that "she was vastly too well-bred to mention such a subject in good society."

Such is not the opinion now. In our day, religious practices and ritual, religious questions, and, with more or less of depth and earnestness, even the doctrines of religion, are everywhere talked of and written about. Every secular magazine has its religious article, newspapers discuss the religious questions of the day, and many novels give religion its place in their pages. In society, among the upper and middle classes, the favourite church, and the mode of worship preferred, are standing subjects of conversation; and this, with the young, as well as with their elders. Minds are at work, taste is exercised, feelings and preferences are engaged, on a subject once quite outside the range of general interest.

The change is great. But it is a change by no means all for good. In many persons, it is but a transition from one *fancy* to another, from this to that form of mere worldliness, from indifference to a misguided zeal, from *no* opinion to a *wrong* opinion. Yet movement is better than stagnation. And certainly, in this general movement, Evangelical religion has had its full share of profit. Other forms of activity have shown themselves, some old and some new; but *this* form has appeared in full proportion, both in the Ministry and in religious profession.

Viewing the question therefore in this light, I should reply that the increase spoken of *is* due to a progressive conviction of the truth of Evangelical principles. Amid the movement, or even ferment, of minds, God's Holy Spirit has wrought; and hence Scriptural teaching has revived, a cold and sapless morality has in numberless cases been replaced by a setting forth of the doctrines of grace, many hearts have truly received those doctrines, many families have been trained in Evangelical principles and practice, and the truth has gained ground by its own inherent power, which is the power of God, the effect of His Spirit. There was *no* departure from original principles, no lowering of the standard. Christ, lifted up, drew men unto Him.

But other questions arise. In the course of the eighty years that have passed since the beginning of the century, has any further change taken place? Has that increased Evangelical preaching and profession maintained its standard? Is the tone of ministry as clear, deep, decided and spiritual at the present time as it was when Evangelical Ministers were few? Does such preaching and such profession spread now? And if so, without lowering or dilution? Have we any reason to judge that what has increased in quantity has deteriorated in quality?

"A departure from its original principles," is a strong expression. There has been *no* definite giving up of principle, no marked or deliberate going back. In the main, the same Evangelical doctrines are preached, the same Evangelical profession is made. Further, in the ministry, considered as a whole, there is not less but more of power. The many, taken collectively, are not less weighty and powerful than were the few. Far from it. Nay, when we now read the Evangelical sermons of the past generation, do they not, in some cases, seem to us elementary and even commonplace? Let that impression however be corrected by the thought that doctrines with which we have long been familiar were then but newly revived, and that what may seem to us commonplace had then a freshness and originality of its own. But though *collectively* the Evangelical Ministry has gained in power rather than lost, can the same be said of it *individually?* I fear not. Each preacher among the many is not, I fear, such as was each one among the few.

An illustration may make my meaning clearer. The river *Durance*, in part of its course, runs in a deep and narrow channel; but at certain seasons the stream spreads itself over a level, pebbly bed, ten times the width of the channel, and then forms an imposing river, flowing between banks far distant from each other, but, except where the deep channel is, very shallow. In this case, there is no *loss* of volume of water; on the contrary, there is a clear gain; for the deep stream still runs, and its channel is even enlarged by degrees through these frequent overflows; but the increase is not all that it looks, for on each side is a shallow margin, much wider than the channel itself.

This illustration may serve to show the present condition, not only of the Evangelical Ministry, but also of Evangelical profession. There are as many true, decided, spiritual Christians as before; probably more; for the deep stream still flows, and is itself, it may be hoped, both deeper and wider than it was; but not in proportion to its *seeming* increase. Here, too, there is on each side a wide and shallow margin.

There are several circumstances which account for this.

Many persons are now *hereditary* professors of Evangelical principles. A generation or two has passed since first the father or grandfather of the present race was truly taught by the Spirit. In some such families, not by inheritance, for that cannot be, but by a direct blessing on Evangelical teaching and example, the like spiritual life shows itself as of old, and an honoured name is borne by no unworthy successors. But in others little but the profession remains: the tone is lowered, the light is dimmed, the life seems all but extinct.

Again, it is easier now to make a profession of Evangelical religion. The "finger of scorn" is almost a bygone thing.

There is now but little reproach attaching to serious religion, though some doubtless there will always be.

On the whole, therefore, a qualified answer must, I think, be returned to the question proposed. Amid the newly awakened attention to religion, we may thankfully recognise a real spread of Evangelical truth: yet, at the same time, we cannot shut our eyes to a partial lowering of its tone; in actual fact, in some measure; yet more, as a possible danger.

There are, among others, two things which mainly affect the condition and spread of Evangelical religion; *Ministry* and *family life.*

(1) I feel a delicacy when, a Minister myself, I touch on the details of the Ministry, lest I should seem to take on myself the office of a teacher of my brethren. I ask their forbearance. I ask them to believe that I speak humbly and respectfully. Yet, inasmuch as the Ministry has a most important bearing on the general tone of religion, and as a low-toned ministry will have a lowering influence, and, through grace, a high-toned Ministry the reverse, I venture to speak my mind.

The few Evangelical Ministers of the old times were both *students* and *preachers.* To use an old phrase, they were "*painful* ministers of the Word of God," readers and thinkers, men of study as well as of action, men of prayer and meditation, men who made much of preaching the Word. The present busy employment about a multiplicity of lesser things has, I fear, brought a change. Ministers are as diligent as ever, but not about the same things. Their activity spends itself too much on details, on machinery, on secularities. The Ministry suffers greatly from this cause; suffers especially in its most important part, the preaching of the Word. There is, in much of the preaching of our day, a want of depth and fulness and freshness. Hence, souls are unfed, and a reproach is brought on the very ordinance of preaching.

The fault lies by no means wholly with the clergy themselves. In many busy parishes, there is a great want of lay help in lay work, and chairmanships and treasurerships, and account-keeping, and things of less importance still—things not really forming part of ministerial work—occupy much precious time; time which ought to be given to study and to pastoral work.

Let me touch on another point. The taste of the day is for a showy ritual; and in many Evangelical Churches this taste is indulged to a considerable extent. An incongruous approach is made, in ritual, to those with whose principles no sympathy is felt. The difference that is perceived in the pulpit is hardly to be noticed in the rest of the service. Will not even that difference become merged in the general likeness? Is there not a

necessary connection between ritual and preaching? Will not the ministry of the Word suffer?

The plea put forward is that the service in Evangelical Churches must be made as attractive as that in other churches, or Evangelical Preaching will not be heard. The object, therefore, is to draw, to please, to retain—especially the young.

Though myself a lover of music, especially sacred music, and though delighting in beauty, both in nature and in art, I yet venture on a word of warning. Not such were the means used by our fathers—by Romaine and Berridge, by Venn and Scott and Newton, by Cecil and Robinson and Simeon. To gratify is not to save; to draw to the church is not to win to Christ; to minister to the taste is not to build up in the faith. If *such* be not still the aim—to win, to save, to edify—then indeed there *is* a departure from the Evangelical principles of our fathers; nay, I would add, if such be not the aim, not merely indirectly by such means as I have mentioned, but directly, by God's own appointed means, the preaching of the Word blest by the Spirit.

I would not keep behind the age. I would even press into the service of Evangelical religion that improvement in music, and that great revival of architectural taste, which none can deny to have occurred. But I would keep these things strictly in their proper place. I would use them as handmaids, but by no means let them become rulers or tyrants.

As an instance, I should be very sorry to restore such music and singing as the elder among us can remember in some of the country churches of our youth. Nor would I restore, or even willingly retain, the unsightly "three-decker." And yet I would speak tenderly of that ancient structure, still surviving, as it does, in many a church. I cannot forget the broadsides that have been poured from many such into the lines of the enemy of souls. I cannot forget the good service they have done in their day. I cannot forget that the pulpits of St. Ann's, Blackfriars, and Huddersfield, and Yelling, and St. Mary Woolnoth, and St. John's, Bedford Row, were of this pattern. I cannot admire, yet I must still regard with a loving interest.

There were other "three-deckers" in those days: and they too have been changed for a newer fashion. The "wooden walls of Old England" are now almost a thing of the past; the ironclad has taken their place. In this instance, the change has been from beauty to ugliness; in the other, it has been, I freely admit, from ugliness to beauty. But our ironclads are manned by English sailors of the same stamp as manned the old *Swiftsure*, and *Agamemnon*, and *Victory;* and their thunder is yet louder, and their broadsides more effective. Let us look to it that the parallel hold good throughout; that our modern pulpits be as

well manned as the old; that the Gospel message be as full and clear; and that, through grace, the effect be not less.

A heavy responsibility rests on Evangelical Ministers. The maintenance of Evangelical principles in their clearness and strength depends in great measure upon *them;* upon their clear, firm, thoughtful, and spiritual preaching, and their consistent and unworldly living.

But (2) this responsibility rests on others besides Ministers. The heads of families have a large share of it. And in no respect more than as regards *separation from the world.*

There is no doubt that this separation is less marked than formerly. In a measure it must be so through the mere increase in number. If the world has become, in outward things, less unlike religion, religious people are necessarily less strange, and the difference is less strongly marked. The danger is, lest the effect should be produced by religion becoming worldly, rather than by the world becoming religious.

It is difficult, perhaps impossible, to lay down definite rules on such subjects as amusements, family habits, and conformity with those around us. On many points of this kind opinion will differ even in those who agree in principle. Only let it be borne in mind by all, that undue compliance quickly lowers the spiritual tone; and that, in many families, the cause of the low spiritual tone of one generation, as compared with a former, is not far to seek: the world has crept in.

FRANCIS BOURDILLON.

ART. V.—CAMBRIDGE A HUNDRED YEARS AGO.

THE state of religion in this country, and particularly with respect to the Church of England, a hundred years ago, has been described in several ways, by Messrs. Abbey and Overton in their recently published volumes, "The English Church in the Eighteenth Century," an ably written work and full of information (Longmans, Green & Co.). Mr. Ryle's interesting work "The Christian Leaders of the Last Century," well-known, no doubt, to many of our readers, also contains some striking notes, social, ecclesiastical, and religious. Another work, published some thirty years ago, the late Mr. Gunning's "Reminiscences" of Cambridge,[1] a book which is, probably, almost unknown outside a certain circle, gives a good deal of curious in-

[1] Reminiscences of the University, Town, and County of Cambridge, from the year 1780. By the late H. Gunning, M.A., Senior Esquire Bidell. Second Edition. Geo. Bell. 1855.

formation, and has a value and interest of its own. We quote, without comment, a few extracts.

As to the way in which country churches were "served"—the "duty" was "done"—a hundred years ago, Mr. Gunning wrote:—

For many years before he (Mr. Farmer) was elected to the Mastership, he had the curacy of Swavesey (about nine miles distant) where he made a point of attending in all weathers. He began the service punctually at the appointed time, and gave a plain practical sermon, strongly enforcing some moral duty. After service he chatted most affably with his congregation, and never failed to send some small present to such of his poor parishioners as had been kept from church through illness. After morning service he repaired to the public-house, where a mutton-chop and potatoes were soon set before him: these were quickly despatched, and immediately after the removal of the cloth, Mr. Dobson (his Churchwarden), and one or two of the principal farmers, made their appearance, to whom he invariably said, "I am going to read prayers, but shall be back by the time you have made the punch." Occasionally another farmer accompanied him from church, when pipes and tobacco were in requisition until six o'clock. *Taffy* was then led to the door, and he conveyed his master to his rooms by half-past seven; here he found his slippers and night-cap, and taking possession of his elbow-chair, he slept till his bedmaker aroused him at nine o'clock, when resuming his wig he started for the *Parlour*, where the fellows were in the habit of assembling on a Sunday evening.

Mr. Gunning adds that an unfavourable opinion should not be formed of Mr. Farmer as a country curate. "Most of the churches within ten miles of Cambridge were served by Fellows of Colleges. In some cases the curate hastened back to dine in hall; there were others who undertook two or three services; so that, upon the whole, few parishes were so well satisfied with their pastor as Swavesey." Dr. Farmer was twice offered a Bishopric by the Prime Minister Pitt; but he felt he could not discharge the duties of the Episcopacy with that dignity and decorum which the office demanded. Eventually he accepted a Residentiaryship of St. Paul's:—

On Sunday, in the evening a hot supper was always ready at nine, at which any friends from Cambridge, who chanced to be in town, were sure to meet with a hearty reception and pass a convivial evening, which forcibly served to remind them of the hospitalities of Emmanuel Parlour.

His residence in town rarely prevented his being present on Feast-days at his own College. I well remember his exclaiming, on entering the vestry at St. Mary's, on Ascension Day,—"I have had hard work to be with you in time, Mr. Vice-Chancellor, for at three o'clock this morning I was blowing my pipe with the worshipful Company of Pewterers!"

Under the year 1788, Mr. Gunning writes, that those who held "Low-Church doctrines" in the University were termed "*Methodists*, afterwards *Calvinists*, and then *Serious Christians*."

In the year 1795, Mr. Gunning attended the Vice-Chancellor (Dr. Gates) to Burwell. The University is possessed of a considerable estate in Burwell; and it was the custom for the Vice-Chancellor to preach a sermon there on Mid-Lent Sunday and dine with the tenant. Notwithstanding a heavy fall of snow the villages of Bottesham and Swaffham were crowded with people who came to see a coach-and-four. The Marshal, who had filled his pockets with halfpence for the occasion, amused himself and his fellow dignitaries by throwing the coppers out into the snow for the villagers to scramble for them:—

At length we arrived at the Vicarage, where we stopped and had some refreshment; and then proceeded to the church, a very noble edifice, and filled almost to suffocation by persons who had come (notwithstanding the badness of the day) to see a Vice-Chancellor. After the sermon we proceeded to the old Manor House, situated about three-quarters of a mile from the church, and on the very edge of the Fens. We were conducted into a small parlour, and in a few minutes were told that dinner was on the table. The repast was of the most ample description; three huge fowls were at the top of the table; at the bottom was an enormous sirloin of beef; on one side a huge ham of excellent flavour; on the other side a pigeon-pie; and in the centre an unusually large plum-pudding. The only guests in the upper chamber consisted of the Vice-Chancellor, Mr. Turner (the Vicar), myself, and Mr. Dunn, the tenant. The beer was excellent. After dinner, wine was introduced; the port was as good as ever was tasted, and the tenant circulated the bottle very briskly. I confess that I did not consider the Clerk, who came to say he was going to chime, a welcome visitor; and the Sexton, who came about a quarter of an hour afterwards, to say the bells were ringing, was, I believe, very unwelcome to us all. We got into the carriage (which was ordered to wait for us at the gate) and went to church, where the Vicar read the prayers. The excellence of the tenant's ale was apparent, not only in the red faces of the Vicar, the Clerk, and the Sexton, but also in the vigour with which two or three officials, furnished with white staves, exercised them whenever they found any of the children inattentive. Not contented with showing their authority over the younger part of the congregation, one of them inflicted so heavy a blow on the head of a young man who was sleeping, that it resounded through the church. The person thus distinguished started up, and rubbing his head, had the mortification to find all his neighbours laughing at his expense; to use a fancy phrase, "he showed fight," and I believe he was only restrained by the presence of the Vice-Chancellor (who rose to see what was the matter) from giving the peace-officer a hearty drubbing. We had rather a perilous journey back to Cambridge, being very nearly upset before we reached the high road.

In the year 1810, another Vice-Chancellor (Dr. Gretton) went to Burwell. After the usual substantial dinner, the clerk announced that the bells were ringing for the afternoon service; he was succeeded by the sexton. Nobody stirred but the Vicar, who for the last three years had preached an afternoon sermon in compliment to the Vice-Chancellor, and the Vicar, not thinking it fitting to make any suggestion, "walked on":—

After the Vicar's departure, the host observed that a sermon in the afternoon at their church was quite unusual. The Vice-Chancellor asked, "What sort of a preacher is Mr. Turner?" to which the tenant replied, "For my own part, I would not go over the threshold to hear him preach." "If that be your opinion, who have had frequent opportunities of hearing him," said Dr. Gretton, "I am of your opinion too; and we will remain and have a few more glasses of your fine old port." The horses were then taken from the carriage, and the Vicar, after waiting a considerable time for the Vice-Chancellor before he began the service, was at length obliged to proceed without him.

Mention is made of a "dissipated" Reverend Fellow of King's whose rooms were on the same staircase as Simeon's. He took a "great dislike" to Simeon, and lost no opportunity of annoying him. "Appointed to a living, he was enabled to launch again into the gay world; and the last account that reached the University of him was, that he was seen in 'the basket' at a cock-pit, the usual penalty for not paying bets." He was an adept in cock-fighting.

Concerning Simeon's great work in his earlier years, we read:—

A large portion of Simeon's congregation consisted of the peasantry from the neighbouring villages, where, with but few exceptions, the services were performed in a careless manner; the comfort and ease of the Ministers appearing to be their first consideration. If the Sunday proved wet, Dr. Drop (a cant phrase signifying there was no service) did the duty.

An anecdote is told concerning a very small parish in Lincolnshire, where service was performed only once a month:—

A clergyman who was visiting for a few days in the immediate neighbourhood, and who was a friend of the officiating Minister (residing at a distance), offered to perform service on the following Sunday. Consent was readily granted. When notice was given to the clerk, he appeared confused, and then submissively remarked, the service ought not to have come off until a week later; for, not at all expecting there would be any change from what they had been so long accustomed to, he had set a turkey in the pulpit as soon as their parson had left, and he had reckoned that by the time he came again the pulpit would have been at liberty!

The novelty of an evening service in a parish church at Cambridge attracted much attention. "It conveyed at once the

impression," said Simeon, in 1792, "that it must be established for the advancement of true religion, or what the world would call Methodism. Hence it is not to be wondered at, that it should be regarded with jealousy by some, and with contempt by others, and that young gownsmen, who even in their own chapels showed little more reverence for God than they would in a play-house, should often enter in to disturb our worship." "For many years (I speak from my own personal knowledge)," writes Mr. Gunning, "Trinity Church and the streets leading to it were the scenes of the most disgraceful tumults."

ART. VI.—SOME RITUALISTIC MANUALS.

1. *Some Strictures on a book entitled "The Communicant's Manual," with two Prefaces by the Rev. E. King, D.D., Regius Professor of Pastoral Theology in the University of Oxford and Canon of Christ Church.* By C. J. ELLIOTT, M.A., Vicar of Winkfield, Berks, and Hon. Can. of Christ Church. Third Edition. London: Murray. 1879.
2. *Some Remarks upon a Letter to the Rev. C. J. Elliott, by the Rev. E. King, D.D., together with further Strictures upon certain Devotional Works written or adapted for the use of Members of the Church of England.* By the Rev. C. J. ELLIOTT, M.A. Vicar of Winkfield.

MR. ELLIOTT has done good service by drawing public attention to the subtle and insidious way in which the laity of the Church of England are being gradually imbued with teaching that is virtually identical with that of the Church of Rome in books of devotion put forth under the authority of responsible names, as he has done in the two pamphlets of which the titles are given above. It is well, also, that they are introduced to public notice by the countenance and commendation of so honoured a house as that of Mr. Murray. This of itself goes a long way to take them out of the category of mere party missives.

"It is one of the characteristic signs of the days in which we live," says the writer of the above pamphlets, "that those distinctive tenets of the Church of Rome, against which the Articles of the Reformed Church of England are specially directed, are being propagated, and more particularly amongst the young, by means of books of devotion; such books being either composed by members of the Church of Rome, and *adapted* for the use of members of the English Church, or else composed by members

of the English Church, but inculcating the tenets of the Church of Rome."

After showing how largely this is the case with "The Communicant's Manual" in manifold ways, it is not much to be wondered at that Dr. King should have felt himself moved to reply; but although he might "possibly desire to alter here and there an expression or two," he professes himself "quite prepared to abide by the general teaching" of his book, believing it to be in perfect harmony with Holy Scripture and the teaching of the Church. In fact, the charges Mr. Elliott has preferred against "The Communicant's Manual," of inculcating or sanctioning semi-Roman doctrines and practices remain unanswered, and therefore it is no just cause for surprise that the laity of the Oxford diocese are anxiously inquiring whether the teaching of Cuddesdon College is that of the English Church or that of "The Communicant's Manual," and of the books which that Manual recommends. As a specimen of this teaching, take the lines of a hymn recommended for use immediately after the Prayer of Consecration :—

> Devoutly I adore Thee, Deity unseen,
> Who Thy glory hidest 'neath these shadows mean;
> Lo! to Thee surrendered, my whole heart is bowed,
> Tranced as it beholds Thee, shrined within the cloud.

or yet further the passage on p. 49 of the Manual :—

> The consecration is the most solemn and central act of the service, by which the bread and wine are made, through the power of God the Holy Ghost, verily and indeed the Body and Blood of Christ, and are offered to God the Father as the Eucharistic Sacrifice.

Well may Mr. Elliott write in his second pamphlet, p. 17 :—

> (1) I must enter my protest against the salutations addressed to the "Most Holy Flesh of Christ," and to "the Heavenly Drink of Jesu's Blood," which follow immediately upon "the Act of Consecration," (p. 84). (2) I object to the "Acts of Adoration" after the Prayer of Consecration on p. 85 : "I adore Thee, O Lord my God, whom I now behold veiled beneath these earthly forms. Prostrate I adore Thy Majesty, &c." (3) I object to the "Acts of Devotion" which I find at pp. 98 and 99, more particularly to that numbered vi., *ascribed to St. Ambrose*, in which I find the following words :—"I pray Thee for the souls of the faithful departed (especially N), that this great Sacrament of Thy Love may be to them health and salvation, joy and refreshment." (4) I object, again, to the words which I find at p. 104 : "At every Altar of Thy Church, where Thy blessed Body and Blood are being offered to the Father." (5) I object once more to the "Litany of our Lord present in the Holy Eucharist" (pp. 110 and 111), more particularly to the following clauses :—"Jesu, our wonderful God, who vouchsafest to be present upon the altar when the

Priest pronounces the words of Consecration : And "Jesu, who, in this August and Venerable Mystery, art Thyself both Priest and Victim."

We think these objections perfectly valid, and believe that all true Churchmen will share them with him.

It is manifest that the Sacrament of the Lord's Supper is peculiarly fitted, from the position it holds in the English Offices, and notably in the teaching of those who exalt the function of the Church in the scheme of salvation, to be the means of disseminating among the young the principles advocated in "The Communicant's Manual." There is everything in the mystery of first Communion, regarded as the ultimate goal of catechetical and Confirmation instruction, to appeal to the imagination and sensitiveness of the young, and, consequently, whatever can be instilled into their minds by association with the deepest of all mysteries, stands in a position of especial favour for being zealously embraced and tenaciously held. Wisely, therefore, do they act who would seek to make the Sacrament of the Lord's Supper the vehicle of instruction in specific and definite principle for the young, the tender, and the hopeful. It is, moreover, certain that all classes of Christians generally, of whatever denomination, must agree in regarding the Sacrament of the Lord's Supper as an ordinance of unique and special importance in the Christian scheme. All who have any love for the Lord Jesus must admit the paramount significance of His last act before He suffered, and confess that what He commanded to His Apostles, with His dying breath, cannot be otherwise than essentially dear to all who desire to abide in their doctrine and fellowship. As a matter of fact, therefore, there can hardly be much divergence between the most opposite phases of Christian thought in the attention, importance, and regard that attaches and is due to the Sacrament of the Lord's Supper. Consequently, the divergence, which also as a matter of fact could hardly be much greater than it is, must arise elsewhere than in the loving estimate of reverence with which it is regarded. Depreciation of the Sacraments is a very common charge that is brought against those who are zealous for Gospel principles by those who glory rather in their relation to, and union with, the Catholic Church. But as long as the sacraments are acknowledged as the solitary ordinances of a positive character established by Christ Himself, as all must acknowledge them to be, it is hardly possible that any Christian who gives the matter a moment's thought can intentionally depreciate these ordinances; and, indeed, the point of divergence will be found to consist not in the dignity with which these ordinances are regarded, but in the function that is ascribed to them. They are commonly spoken of under a title which, however legitimate, is not to be found in Scripture, namely, "means of grace." The Church of Rome

advances the Sacraments as the paramount and, in some respects, as the exclusive means of grace. The Church of Rome holds that there can be no union with Christ except by and through the sacraments, and it is this function of the sacraments which is recognised and magnified by all those who boast themselves in their relation to that Church and in their collateral descent with it from the primitive Church. In this theory the sacraments are not only rites ordained by Christ, but they are also means by which alone the grace of Christ is conveyed (ordinarily) to the soul. Nor is there any one who would deny that the sacraments are lawfully to be regarded as means of grace, and that they were ordained by Christ to be so. The danger does not arise till their exclusive function in this respect is asserted, and then the way is clear for exalting that function of the sacraments which is characteristic of the Church of Rome. It must surely have struck every one who has wandered from time to time into the churches abroad, in Roman Catholic countries, and witnessed the celebration of the Mass, that the degree of likeness between the pompous and imposing ceremony there enacted and the details of the Last Supper as given in the Evangelists is reduced to a minimum, if it has not vanished altogether. Often, at such times, have we endeavoured to recall the scene in the upper chamber at the Last Supper and been unable to perceive the resemblance thereto in the stately process of the Mass. It is simply impossible to detect in it any compliance with the precept, "This do in remembrance of Me," and the reason is because the aspect of the incident which is perpetuated in the Mass is altogether different from that which is preserved to us in the narrative of the Evangelists. It is not the Lord's Supper as a feast of charity, nor even as an act of communion or a means of grace which is there repeated, but rather the enactment of the great mystery of redemption itself which that supper, while it did not cease to be a supper, was declared to represent. There is no question but that the sacrificial aspect of our Lord's last supper with His disciples is the one which predominates in the Mass, almost to the exclusion of any other, and it is this aspect which the modern developments of High Church teaching have been so careful to render prominent and effective. There can, however, be no question, even among moderate High Churchmen, but that it is this aspect which the office of the Church of England has rendered subordinate to another, if it has not actually obscured it, that other being the aspect of reunion and fellowship with Christ as He held it with His disciples in the Last Supper. Thus the Mass of the Romish Church became the Communion of the English Church, and if the Mass is the characteristic feature of the Church of Rome

the substitution of the Communion for it may be said to be the characteristic feature of the Reformed Church of England. It is not a little significant of the retrograde action of our younger Churchmen that among themselves they freely adopt the phrase of "going to Mass" as they have recently made common the innovation, for such it certainly is in the English Church, of being present at the communion without communicating. There is, however, one cause for thankfulness, that except in the most extreme development of what is called Catholic doctrine and practice in our own Church, the communion aspect of the Sacrament of the Lord's Supper is after all the one which is most distinctive and prominent. Whatever may have been done to emphasise the sacrificial character and meaning of it, that which may be said to be the most conspicuous and popular is the one which it presents as the special means of communion with Christ. So effectual was the work of the Reformation in the Church of England in this respect that unparalleled efforts of a counter-reformation tendency have not availed, even among extreme High Churchmen, to convert the Anglican Communion into the Romish Mass. In spite of themselves, and true to the traditions of many generations, the religious public of the Church of England do not cease to regard the communion aspect of the Eucharist as virtually and practically the most prominent and distinctive, and this is surely a valid cause for sincere thankfulness.

It is, however, on what may be called the practical and popular side of the Holy Sacrament that, as we believe, much mischievous and erroneous teaching has prevailed, for the Sacrament of the Lord's Supper is a means of grace, as all must be prepared to admit. In what sense is it a means of grace, and is there any sense in which it is the exclusive means? There can be no question but that the New Testament represents man's access to Christ as direct and immediate, and it knows nothing of any means of grace, still less of the Communion as such a means, whereby mediately and indirectly we may draw nigh to Christ. The invitation of Christ is "come unto *Me*," and the blessing promised is no less direct, "*I* will give you rest." Nothing is said there of any sacrament or means, nor was this sacrament instituted till long after this invitation was given. If therefore it was possible to have access direct and immediate to Christ then, it was possible without the sacrament, nor can the sacrament be supposed to have made it more possible. Let us not be misunderstood to seem to affirm that the sacraments are superfluous, and therefore may be dispensed with. If they were superfluous our Lord would not have appointed them. That they were ordained by One who knew our needs, to strengthen, assist, and sustain faith, cannot for a moment be questioned, and any view of their

character which does not fully recognise this feature of them must be defective and false. But it is abundantly possible to recognise the Sacraments as efficient aids to faith without making them substitutes for faith. It is quite possible to regard the Sacraments in this light, and yet not to place them between Christ and the soul in such a way as to make us rest in them or to hinder us from immediate access to Christ. When the eye looks at any object through a glass, whether microscope, telescope, or what not, the object is not distinctly perceived until the medium through which it is beheld is lost. The purpose of the instrument or medium is to bring the eye, so to say, into contact with the object beheld. It is exactly so with the Sacraments—they are means whereby we are to have access to Christ. Their object is defeated unless such access is obtained. If the Sacraments are used as graduated steps by which we may approach more and more nearly to a distant Christ, who is, after all, still distant, they resemble the mysterious line which, though perpetually approaching, yet never touches the curve, rather than effectual means of grace by which the actual contact is achieved; and it is this aspect of the Lord's Supper which is to be found open to objection in the treatment of it that is advocated by works of the school of the "Communicants' Manual." It is assumed that the ultimate participation of Christ is in the Eucharist; that there is no other drawing nigh to Him which is at all comparable to this, that therefore the oftener we thus draw nigh to Him the closer our communion with Him, which is not to be experienced otherwise. Probably none will say that we have now misrepresented the high sacramental theory. But none the less are we sure that that theory is a perverted view of the Gospel and of the Sacrament itself. The Gospel uniformly represents faith as the only means by which we lay hold of Christ, and consistently therewith the Article of the English Church declares that the means whereby we partake of Christ in the Lord's Supper is faith. There is all the difference in the world therefore between coming to Christ by faith and partaking of Him in His ordinance, and coming to His ordinance with faith in *it* as the means whereby we partake of Him. There is then a necessary, though perhaps imperceptible, transferrence of the object of faith from Christ to the ordinance of Christ. Instead of our faith going forth towards and resting directly and personally in Christ, it goes forth towards and rests in His ordinance. The direct exercise of faith is not towards Christ but towards the ordinance of Christ. And this can hardly be otherwise so long as the ordinance of Christ is represented as the means whereby we lay hold of Christ, in the same sense as we lay hold of Him by faith. It is important that our younger Churchmen should clearly determine for themselves in what

sense faith is a means and in what sense the sacrament of the Lord's Supper is a means, and decide whether we approach to and lay hold of Christ by the one or by the other, and whether it is by faith in and through the sacrament, or whether it is by the sacrament with faith in it rather than a faith that rises through it, and does not rest till it rests in Christ. The charge that we bring against the sacramental theory, and the use of the sacraments that it implies and encourages, is just this,—that it unavoidably fosters a tendency to make the sacraments means, in the sense in which faith is the only means, and so have the effect of leading the soul away from direct and simple trust in Christ by disposing it to rely on the repetition of the act of communion, instead of entering into that communion at once and for all by the simple act of faith.

We have dwelt thus at length on what appear to us the true principles of communion, because it is not possible otherwise to understand the subtle misconception which underlies the teaching which Mr. Elliott has rightly exposed. If the Sacrament of the Lord's Supper once becomes identified with Christ in such a way as to be itself the object of faith, there is no end to the perversion and grossness which will characterise the adoration paid to it. Idolatry is a subtle error, and a misconception of the mind may be an idol as much as a carved image of wood or stone. If the true function of the sacrament of Christ's body and blood is misconceived, that will infallibly become an idol; and that its function is misconceived is an undoubted fact, as soon as faith in the sacrament is allowed in the slightest degree to obscure faith in Christ.

In his strictures on the "Communicants' Manual," Canon Elliott specifies four heads of complaint: (1) The devotional books recommended; (2) the teaching of it on Confession and Absolution; (3) its teaching about Christ's presence in the Eucharist; and (4) the invocations contained in it to the soul, body, and blood of our blessed Lord. We will confine ourselves to the third and fourth of these heads as bearing chiefly on the remarks already made. The Manual teaches that the presence of Christ in the sacrament is a localised presence "at every altar," before which presence, thus localised, the oblation of the personal self is to be made, and that "the operation of the Holy Ghost in the act of consecration is analogous to His operation in the Incarnation." Rightly is this teaching condemned by Mr. Elliott; but it seems to us that its real condemnation lies in the certain absence of spirituality betrayed. No one who truly apprehends the spirituality of God's presence can endure the travesty of that presence here spoken of as grossly localised. The spiritual freedom of the emancipated soul is chained down to the beggarly elements of an imaginary and limited presence. It is not God

that is represented as present, but an idea of God that has been substituted for Him and imagined to be present. We can only say that if, under these circumstances, the elements are not the objects of worship, at all events the idea of a sacramental presence is, which has first to be predicated as existent, but which is at least altogether unlike anything presented to our contemplation in Scripture. If it were not that the modern school of Ritualists had advanced far beyond the state of reverence for the great 17th century divines, one might confront them with the passage Mr. Elliott quotes from Bishop Bull (page 25 of his first pamphlet), and ask whether it is not as applicable in their case as in that of the Romanists to whom it immediately refers. But in point of fact our modern Ritualists are callous to all such considerations, and take refuge in the belief that had these divines lived in the 19th century instead of the 17th, they would have thought and been like them. Mr. Elliott suggests that the invocations found on page 59 of the Manual—"Soul of Christ, sanctify me!" "Body of Christ, save me!" "Blood of Christ, inspirit me!"—may be charitably construed so as to be cleared from the charge of actual idolatry. We are, for our part, less careful to decide this point, because we are sure that the ejaculations themselves, however interpreted, are utterly inconsistent with a true conception of *who* the Christ is, thus apostrophised. Any adequate thought of the presence of the Divine Being incarnate and glorified would surely raise the mind above the trivial and unworthy puerilities of a special and separate invocation to His soul, or body, or blood. The thing is branded with its own condemnation.

Space forbids us to follow Mr. Elliott in the several details of his controversy with Canon King. No unbiassed mind can hesitate for a moment as to the justice with which that controversy was raised, or as to its general merits; but we are more desirous to direct attention to the broad issue involved in it than to the technical merits of the controversy itself. It is of course to be expected that those who think with Canon King, and see the matter as he sees it, will continue to see and to think so for anything we or others may say; but for all that there will be those who will, sooner or later, become alive to the very deplorable and alarming condition of thought which is evidenced by the dissemination of doctrinal works such as Canon King's. It is not that we fear the consequences resulting from such a condition of things, and are in that sense alarmists, but that we greatly deplore and shudder at the materialism and want of spirituality of which it is the certain index. We frequently meet with supineness and indifference, with incredulity and contempt, when any apprehension is expressed at the rapid increase of Romanism and Romanising doctrin ein this country; but it can

only arise from those who have not duly weighed and estimated the matter, and do not rightly apprehend its bearing. It is an obvious fact that the Church of England is permeated with a strong infusion of teaching that is virtually and intrinsically Roman. The essence of this teaching is a particular estimate of the Sacraments, and especially of the Sacrament of the Lord's Supper, which makes it one of the indispensable elements in our approach to Christ, for that without them we cannot have access to Him, and that we cannot properly use them without truly having access to Him. The proof of this position is the authoritative putting forth by responsible persons of such books as this *Manual*. And again we profess our honest conviction that all who expose their unfaithful teaching and its pernicious tendency, as Mr. Elliott has done, deserve well of those who believe and know the truth.

Art. VII.—THE NEW MISSIONS IN AFRICA.

A GLANCE at the maps of Africa current twenty years ago affords a startling revelation of the progress of modern geographical knowledge. At first sight, it seems scarcely credible that they can really belong to so recent a date. That in the days of the Indian Mutiny, of Lord Palmerston's Premiership, of Napoleon III.'s Italian campaign—the period covered by the last-published volume of the Prince Consort's Life—the now familiar names of the great Central African lakes were absolutely unknown in England, is hard to believe. But so it was. Tanganika was discovered by Burton and Speke in 1858. The Victoria Nyanza was seen by Speke in the same year, but its vast size not guessed at till 1862. Livingstone discovered Nyassa in 1859, and Sir S. Baker the Albert Nyanza in 1864. And in each case a year later must be taken as the time when the discovery was known in this country. Since then we have had Livingstone's later journeys, and those of Cameron and Stanley, Schweinfurth, Nachtigal, Pinto, and others; and now a good map of Africa does not differ very much in general appearance from a map of Europe, if allowance be made for two or three still remaining blanks, and for the absence of railways and of defined territorial divisions.

It is sometimes said, and very truly said, that war is a great teacher of geography. The Crimea, Virginia, Lorraine, Bulgaria, Afghanistan, Zululand, are conspicuous instances. But our knowledge of Central Africa is due not to war, but, primarily,

to expeditions for the promulgation of the Gospel of peace. Livingstone's early travels in the south were but missionary journeys. The first discovery on the eastern side of the Dark Continent, which woke up the long-slumbering interest of European geographers, was that of Mount Kilimanjaro, by the missionary Rebmann, in 1848; and it was his further researches and those of his companion Krapf, that led to the first expedition of Burton and Speke in 1857.

And as missionary enterprise pointed the way for geographical exploration, so geographical exploration, in its turn, stimulated the advance of missionary operation. For a quarter of a century, down to 1876, little was heard of the evangelisation of Equatorial Africa. Krapf's grand vision of a Pilgrim Street across the Continent, in which the Prince Consort took so much interest as far back as 1850, had faded from the minds of men; and Rebmann for many years clung to Mombasa with a persistence but little appreciated at home. It is true that other African fields were not forgotten. Townsend and Hinderer and Crowther kept alive the sympathies of the Christian public for the West Coast missions. Moffat and other zealous men in the South could tell of Bechuana and Basuto native churches. Bishop Mackenzie bravely laid down his life in the attempt to plant the banner of the Cross on the Shiré; but the "Bishop of Central Africa" who succeeded him was content to view the shores of his nominal diocese from an adjacent island. At length the news of Livingstone's death aroused public interest in the scene of his heroic journeys; and when, a year and a half later, Mr. Stanley's famous letter appeared, conveying King Mtesa's invitation to Christian teachers, Central Africa leaped once more into the forefront of mission fields.

No less than nine Protestant missionary societies are now engaged, or about to engage, in the work of proclaiming Christ's kingdom in different parts of the newly-opened territories. Beginning from the south-east, the Free Church of Scotland, which was the first in the field as far as recent extensions are concerned, has established its now well-known Livingstone Mission on Lake Nyassa, and the Established Scotch Church is not far off, at Blantyre, near the Shiré. The country between the north end of Nyassa and the Zanzibar Coast has been penetrated by Bishop Steere, of the Universities' Mission—the mission which was started in 1861, under Bishop Wilberforce's auspices, during Livingstone's last visit to England, and which sent out Bishop Mackenzie. Dr. Steere, whose head-quarters are at Zanzibar, has also occupied Usambara, a country on the east coast, between Zanzibar and Mombasa, first visited by Krapf thirty years ago. Lake Tanganika has been adopted as a field of labour by the London Missionary Society, whose agents are

already stationed at Ujiji, the chief trading centre on its shores, familiar to readers of Livingstone's and Stanley's journals. The Church Missionary Society, which was the first to respond to Mtesa's invitation, naturally took the great inland sea bordered by his dominions, the Victoria Nyanza, the area of which is two-thirds the size of Ireland, and double that of Belgium. It has already a strong party in Uganda, Mtesa's kingdom, on the north-west; and the occupation of Karagué on the west, and some districts on the south side, is in contemplation. These missions in the far interior require to be linked with the coast by means of intermediate stations; and the Church Missionary Society has established such a post at Mpwapwa, in the Usagara highlands, while the London Missionary Society purposes to locate an agent at the head-quarters of Mirambo, a leading chieftain in Unyamuezi.

The Mombasa Mission of the Church Missionary Society, though primarily a kind of small Sierra Leone for the rescued victims of the East African slave trade, is also stretching out its arms to the interior. Christian communities of Wanika are rising at Kisulutini (Rebmann's old station) and Godoma; and invitations have been received from tribes further inland—even from Chaga or Jagga, at the fort of Kilimanjaro. Not far from Mombasa is one more East African mission, that of the United Free Methodists; and their experienced missionary, Mr. Wakefield, has been proposing a move forward among the Galla tribes further north.

Only one English Society—the Baptist—has chosen the West Coast as the base of its advance into the interior. The West Coast, that is, south of the Gulf of Guinea; for if we include the Guinea Coast and further northward, we come to familiar fields of the Church Missionary Society and the Wesleyans, and also of the Basle Mission. These, however, scarcely touch the newly-discovered regions of Equatorial Africa, except that the C.M.S steamer *Henry Venn* is, while we write, exploring the Binue, the eastern branch of the Niger, the sources of which lie somewhere in that yet unknown region which is now the most conspicuous remaining blank on the map. The Baptist Mission is advancing through Portuguese Western Africa, towards the scene of Stanley's last great discoveries on the Congo, and by the last advices had reached San Salvador. In this direction the American Board of Foreign Missions is also about to move, at the instance and with the aid of that liberal Leeds gentleman, Mr. Arthington, whose gifts have started so many of these new missions. Another Transatlantic society, the American Missionary Association, has been offered money by the same generous donor to take up an entirely new field on the River Sobat, between Abyssinia and the White Nile.

In connection with this last proposal must be mentioned Colonel Gordon's suggestion to the Church Missionary Society, to plant a mission on a wholly virgin soil to the west of the Albert Nyanza. Both, however, will be impracticable for the present if the great English Pro-Consul in the Soudan retires from his magnificent work—as the *Times* lately announced that he was about to do. The prospects of those vast territories in the absence of Gordon Pasha are dark indeed; and it is because the safety of a journey through them depended so much upon his individual presence that the Church Missionary Society, while taking advantage of his kindness to send its recent reinforcement to Uganda up the Nile, has never wavered in its advocacy of the East Coast route as the true communication with the Victoria Nyanza.

This rapid survey of the new Missions in Africa will be scarcely intelligible without a map; but it may help those who can turn to one of recent date to follow more readily the sometimes confusing tidings from the different fields that appear from time to time in the magazines and newspapers.

Those tidings deserve to be understood. An arduous campaign against heathen ignorance and superstition and Mohammedan rapacity has, at the unmistakable call of God, and in dependence on His promised blessing, been vigorously inaugurated. Shall we follow its vicissitudes with an interest and a sympathy one whit less than that aroused by the campaign against the military despotism of Cetewayo? Precious lives have been nobly laid down in the one cause as well as in the other. Without going back to Mackenzie and Livingstone, we have Charles New, the intrepid traveller of the United Methodist Mission, dying alone in the Wanika forests; Dr. Black and Dr. John Smith, both from the Edinburgh Medical Mission, yielding up their young lives on the Nyassa and the Nyanza, one in the service of the Scottish Free Church, the other in that of the Church Missionary Society; Lieutenant Shergold Smith and Thomas O'Neill, also of the C.M.S., killed on the Nyanza in the chivalrous attempt to defend a wounded Arab who had only cheated them; Thomson, the experienced L.M.S. missionary, taken from his sorrowing comrades within a few days of their reaching Ujiji; and now Dr. Mullens, the able Foreign Secretary of the same society, falling in the effort to aid with his personal presence the Mission he had himself planned and directed from home, and his remains lying in the Church Missionary Society's ground at Mpwapwa—fit token of the union in a common work that overleaps the bounds of Church organisation.

Nor—considering the intimate connection subsisting between missionary effort and geographical research, especially in Africa—should we forget those who have lately laid down their lives

in the attempt to explore the still unknown recesses of the continent. The Belgian expedition into the interior, fitted out under the personal superintendence of King Leopold, suffered severely at its first attempt two years ago by the death of its leaders. Subsequently it derived much help from the C.M.S. missionaries at Mpwapwa—for which the King thanked the Committee at a personal interview when he was last in London; and we may hope that the debt will indirectly be paid with interest, for the Belgians seem to have at last solved the problem of cheap and easy transport, by the success of their experiment with Indian elephants as beasts of burden—four of these animals having arrived at Mpwapwa unharmed by the tsetse fly. It may here be added that Mr. Stanley is conducting another of King Leopold's parties from the West Coast up the Congo. Then, too, we have the lamented deaths of Captain Elton and Mr. Keith-Johnston, both of them falling in the attempt to strike out new routes between the East Coast and the head of Lake Nyassa, the former on his way from the lake, the latter on his way from the coast. The loss of so promising a traveller as young Mr. Johnston, who was in command of the Royal Geographical Society's expedition, has been much lamented.

Had it not been for Isandlwana, the Zulu war would have been scarcely more noticed in England than the many previous petty conflicts which have marked the history of our South African colonies. Will not the loss of such men as have just been named deepen the interest of all Christian people in the missionary enterprises of Central Africa?

We need to enter into the spirit that marks one of the last sentences penned by Lieutenant Smith, in describing his exploration of the rivers and creeks at the south end of the Victoria Nyanza. "I knelt down," he says, "on the banks of the Ruwana, and thanked our Heavenly Father for His merciful protection of us this day. Is not this 'the day of small things?' The time is coming, and I believe not far distant, when the glorious Gospel of Jesus Christ shall find its way over these mountains and plains, till these very rivers shall flow through unceasing praise."

EUGENE STOCK.

Art. VIII.—THE CONSTITUTION OF THE CHURCH OF IRELAND.

The Constitution of the Church of Ireland. Edited by W. G. Brooke, M.A. Dublin: G. Herbert. 1879.

THIS work fills up a gap which must otherwise have existed in the minds of most Englishmen with regard to the condition of the sister Church. At least, we do not know of any other work which exactly supplies its place; it deserves, therefore, a warm reception at the hands of the English public, if, as we must charitably hope, they still take an interest in the well-being of the Irish Episcopalian Church. It is true, indeed, that she is now no longer (as formerly) "bone of our bone, and flesh of our flesh;" but the mere fact that she once belonged to us, and that she still retains the forms and doctrines of our Church, ought to endear her to us, and to make us anxious for her welfare. What her future will be, time only can decide for certain; but it is allowable to form conjecture on the subject from the data with which the work before us supplies.

And this is all that we can undertake on the present occasion.

The truth is proverbially hard to discover, and doubly so in Ireland. It is a well-known saying of Archbishop Whately's, that the information with which an Englishman is generally supplied, when he visits Ireland, about the condition of that country, is like the prospect of it when viewed from an Irish jaunting-car, differing according to the side on which you happen to sit, and of course, therefore, only a partial view.

This is, in a measure, true of most countries; the information we receive respecting their condition must more or less take its colour from the mind of the informer, however veracious he may intend to be. But in Ireland this liability is stronger, because party spirit runs so high in that country. And as regards the particular question of the Irish Church, the mortification which was felt by almost every member of it, when its disestablishment and disendowment were decided on, was so deep and so bitter, that it may fairly be doubted whether many of them are even now fair judges as to the manner in which the present system works. Besides, even supposing them to be unbiassed on the subject, in a large question like the present men are likely to form a hasty decision, founded on their own limited experience.

These considerations should make us suspend our judgment, at least for some years; and indeed in any case, even supposing

our information to be strictly correct, we cannot argue from the past as to what the future will be. At present the Church in Ireland labours under certain difficulties which time will remove. It is not in the position of a Church which has never had an establishment. It is like a child who has been used to being carried in arms, and has been only lately set to walk on its legs. It has the double disadvantage of having to learn and to unlearn. We must wait and see how things will work when these disadvantages have been removed by time. But we have ample opportunities now afforded us of making some conjectures on this subject by the work before us. The matter contained there, suggests reflections on a great many important subjects; but we content ourselves at present with noting certain points in the new code for the regulation of the Irish Church, which appear to us likely to tend very much to her advantage.

At the same time, we wish it to be distinctly understood that we are not expressing any opinion as to the expediency of disestablishment, a subject which we do not wish to discuss here. That measure, whether expedient or not, has been passed, and will never be recalled, and therefore it behoves us now to try, as far as it is possible, to look on the hopeful side of a state of things which is settled.

And there certainly are some grounds for hope. The work before us contains the complete code for the legislation of the Irish Church (except revision statutes) for the ten years from the passing of the Irish Church Act, 1869. How this code was formed the following extract from the preface will show:—"The code was prepared by a committee first appointed by the General Synod in 1877, and consisting of the Lord Bishop of Cork (R. S. Gregg, D.D.), chairman; Lord Justice Fitzgibbon, Rev. R. W. Dixon, D.D., Rev. Canon Henry C. Jellett, Rev. Canon J. G. Scott, Edward Pennefather, Q.C., and W. J. Brooke, hon. sec."

The first schedule contains a declaration of what was determined on by the general convention of the Archbishops and Bishops of the Church of Ireland, together with the representatives of the clergy and laity of the same. They begin by a solemn declaration that they are "the ANCIENT Catholic and Apostolic Church of Ireland." This appeal to their antiquity is important to keep in mind, for it is strictly true, and too often lost sight of. They then express their intention of securing and approving the book of the Articles of the Church of England and also of the Book of Common Prayer adhering to the use of the Church of Ireland as approved and adopted by the Synod held in A.D. 1662, only reserving to themselves the right of making such alterations as may appear fit from time to

time by the lawful authority of the Church. This last proviso is not unimportant, as it does not leave the Church in a stationary position, but introduces into the government of it an element of change, and, it is to be hoped, of reform, if such be found necessary; but there is also another element introduced which strongly deserves our notice. It is mentioned in page 5, sec. iv. We will quote the words of the schedule:—"The Church of Ireland, deriving its authority from Christ, who is head over all things to the Church, doth declare that a General Synod of the Church of Ireland, consisting of the Archbishops and Bishops and the representatives of the clergy and *laity*, shall have chief legislative power therein, and such administrative power as may be necessary for the Church and consistent with its episcopal constitution."

What we think particularly important in this declaration is, that it announces the introduction of a lay element into the government of the Church of Ireland. It is much to be wished that our English Church could imitate her in this respect. Our laity have too little regular official posts in the Church. Some people (we are aware) think that the Irish Church has gone too far in this direction. They consider that the lay element in her Synod is, proportionately, too large. This, of course, is a questionable point; but that the deliberative body in the Irish Church were right in admitting the laity officially into their deliberations on Church matters, there can be, or ought to be, no question; for such was the practice of the early Church in the apostolic ages, as any one who reads the Acts of the Apostles with moderate attention can hardly fail to see—*e.g.*, see Acts vi. 2-5. But, independently of this testimony, we may see that there are many advantages in lay co-operation. In the first place, there is generally a more decidedly Protestant feeling in the laity than there is in the clergy; in the highest classes this may not be altogether the case, but certainly it is so in the middle, as well as the lower classes, and these form the bulk of the nation. Then, again, the laity are considered (and rightly so) as, generally speaking, better men of business than the clergy; as, indeed, might antecedently be expected, for they are more trained in habits of business. Then, again, the mere fact of their having some share in the government of the Church is likely to attach them to her, and to render them less liable to go into Dissent than they would otherwise be. Indeed, the love of holding an important and responsible position in the Church to which they belong, has, in many cases, led to Dissent. This feeling, when displayed in such a manner, is perhaps an unworthy one. Still it exists in human nature, and it is well that it should be directed into a safe and useful channel. And certainly it has been said, whether truly or not

we cannot tell, that, since the disestablishment, Plymouth Brethrenism has been less on the increase in Ireland. If so, this is a confirmation of our theory.

On the whole, when we look at the state of our sister Church, we see some things for which we pity her, and others in which we might well envy her position. Certainly a regular systematic Church government is a great want in our Church, though whether disestablishment be not too heavy a price to pay for such an advantage may fairly be questioned. But the fact that such an institution has been set on foot in Ireland would seem to be a step in the right direction, if we could be sure that it would work without much let or hindrance, especially as the framers of it have not bound themselves to reject any improvements in their system which may seem reasonable. The hindrances which arise from the novelty of the thing, time is likely to cover.

There is, however, another hindrance, which appears at first sight to be less surmountable—the fact that the Irish Church (like the English, though perhaps less so than she) is composed of heterogeneous elements, which may prevent the members of it from working in harmony.

It was predicted, before the disestablishment, that this would operate as a hindrance. How far it has done so we cannot exactly say, but it seems that even this difficulty is likely to be much lessened as time goes on. The mass of the Irish nominal Protestants are in favour of what is really Protestant in doctrine and practice. Consequently, the most important clerical appointments have, as far as we know, been given to men whose opinions tended in that direction. Possibly, therefore, eventually the unanimity of sentiment in the Church of Ireland may become more universal. There is, moreover, one thing which we and all Evangelical Christians must rejoice in, and that is that the power to put down any practices which savour of Romanism is now as strong as the will. That which *we* can only effect with great labour and expense through the instrumentality of the Church Association, or Public Worship Act, can in Ireland be effected more expeditiously and more satisfactorily by means of the Synod. It will be seen, also, by Canons 34, 36, and some others, that certain ornaments and usages are now forbidden in the Church of Ireland which are allowed in our Church, but which, savouring as they do of Popery, are much better excluded.

Then, again, the system of patronage which now exists in the Irish Church is better than ours. Preferments are more likely to be impartially bestowed when patronage is in the hands, not of individuals who are naturally anxious to advance their own friends or relations, but of the members of a Synod, with whom,

of course, individual interests cannot operate so strongly, because those interests, being different, neutralise one another.

How appointments to cures of souls are made will be seen by canon 8, page 39, which we will quote :—

When a vacancy in a Cure of Souls shall occur, the Committee of Patronage of the Diocese, with the Parochial Nominators of the Cure so vacant, shall form a Board of Nomination, presided over, *ex-officio*, by the Bishop, if present, who shall have an independent vote, and also a casting vote. Provided that no person shall act, or be capable of acting, as Diocesan Nominator with respect to any parish of which he shall be at the time a Parochial Nominator. But the Bishop shall summon in his place, to act as Diocesan Nominator, for filling such vacancy, the person whose name stands first on the Supplemental List.

Such, then, are some of the advantages which lead us to be hopeful as regards the future of the Irish Church. There are, probably, to counterbalance them, disadvantages, some of them arising out of the new system there. If we were on the spot, we should perhaps have the opportunity of observing. Some disadvantages there are, also, incident to disestablishment and disendowment, and for which, of course, the Irish Synod is not responsible. Some of these we could mention, but had rather take the hopeful side of the subject, the more especially as the last-mentioned evils are irremediable. In every case, however, all true Christians in the Irish Church ought to have this topic of consolation, in that God, who works good out of evil, will certainly not desert His own people, and that the depression and adversity of their beloved Church may be the means of purifying her. Her position, in a worldly point of view, is certainly lowered by the disestablishment, and her funds by the disendowment, but her spiritual condition may eventually be raised and purified by these reverses.

We cannot conclude without bearing testimony to the able and skilful manner in which Mr. Brooke has accomplished his difficult task, by which he has rendered valuable service both to his own Church and her friends and sympathisers in England.

E. W. WHATELY.

ART. IX.—THE CHILDLIKE SPIRIT.

Thoughts suggested by St. Mark x. 13, 16.

WE can hardly have failed to notice the touching patience which our Lord manifested in His treatment of the disciples. Stupid men these disciples were not—on the contrary, all

of them were gifted with considerable intellectual power, and one of them was certainly a man of genius; but yet, what with ingrained prejudices that could only be gradually removed, and what with the natural slowness of the human soul to rise to any height of spiritual thought, they were perpetually misunderstanding Christ's meaning, and needing perpetual correction. Indeed, they blundered where it seems to us almost inconceivable that misapprehension could have existed at all; and yet in the sweetest and tenderest way in the world, though sometimes, it is true, with a sort of sadness in His manner, the Divine Teacher took up the weary task of reiterated explanation when these misapprehensions occurred, and set quietly to work to put all right and straight again.

Once or twice, however, He spoke in a sterner tone; not that His patience was exhausted, for that was inexhaustible, but because, as it seems, something more than spiritual dulness lay at the root of the mistake. There was a *wrongness* in His followers' hearts; and He was obliged to censure it.

An instance may be found in the passage referred to at the head of the present paper. Some mothers, it appears, were pressing forward into the presence of the Saviour, anxious that He should bestow His blessing on their little ones. It was a good human feeling that prompted the attempt, though, of course, the women did not understand the true nature of the incarnate Son of God, though all that they knew was that, in some dim way, He represented to them the love and tenderness of the Father in Heaven; and it ought to have met with more consideration from men who—some of them, at least—had wives and children of their own. But they were repulsed. The disciples stood between the Christ and them, and ordered them off. Women had no business, they said, to interrupt the grave business of the Prophet of Galilee with their weak and foolish fancies about their children. How could they, in reason, expect Him to have leisure to attend to such matters? This we suppose they said, and probably more than this; for, as the Evangelist tells us, they "rebuked" them. But how did Christ take their attempts to protect Him, as they thought, from annoyance? When Jesus saw it, He was "*much displeased.*" In fact, He was indignant at the behaviour of the disciples, and addressed them with a sharpness and severity which were quite unusual to Him, and for which, we cannot doubt, they, on their part, were quite unprepared.

Now, why did He do so?

For this reason, amongst others—because their behaviour indicated a total misapprehension of the nature of His mission upon earth, and manifested a spirit altogether at variance with His own. The disciples imagined that Christ could properly

interest Himself only in great matters, and that the little, feeble, insignificant phenomena of human existence were beneath His regard. He was too grand, they thought, to attend to such things. But what a mistake this was! What a complete misinterpretation of the object Christ had in view—of the purpose for which He came! He came to be the especial friend and patron of the weak and small and helpless; and all feebleness constituted in itself a claim to His attention and His care. The cruel spirit of heathenism would stamp the sick and the cripple out of life, as being obstructions to the well-being of the community; it would relentlessly "improve from off the face of the earth" those who, through weakness of any kind, were unable to take their part in the struggle for existence—that is, it despised the weak; but Christianity—only Christianity—cares for the crushed and maimed and withered, in body and soul; it seeks that which is lost; it rears its refuges for the houseless and aged; its shelter for the foundling; its hospitals for the sick; its asylums for the idiot; its penitentiaries for the fallen; its innumerable associations for the protection of all who are unable to protect themselves—down even to a home for those poor decayed friends of man, the race of lost and wandering dogs. Christ has a special interest in the weak; and these good but blundering disciples would have limited His mission to the encouragement and assistance and patronage of the strong.

But notice how the Saviour, so to speak, turns the tables against His disciples. They thought that the children must become like them before Christ would interest Himself about them. He tells them that they must become like children before they can enter into the Kingdom of God.

This language suggests the obvious inquiry, "*In what respects are true Christians childlike?*"

Let us endeavour to answer the question.

First, in children there is an absence of self-assertion—I suppose I ought to say "a comparative absence," for the Self is there, only not developed into formidable proportions—and this absence of self-assertion is the primary characteristic of all true discipleship. When our first parents fell, in that beautiful garden, where nothing was denied them but absolute ownership, the bait that snared them was the promise of independence—"Ye shall be as gods." *That* clenched the matter. The fruit was alluring enough, the scent delicious—it *was* good for food; but to be one's own master, and to know no law but one's own will! Ah, there lay the force of the temptation! And our blessed Master, Who came to undo, to destroy the work of the devil, aims in His Gospel as the first step to life—at the restoring of the true relation between God and man by the sacrifice of our independence. And, as a matter of fact, every true Christian

begins his career by that surrender of will to the will of One Who has a right to claim the submission, which we are accustomed to call "faith;" by accepting as the ground of confidence before God something which is altogether outside of himself; by reposing upon the strength of another. And the continuous aim of every true Christian life is to carry out in the whole of our being, in the very minutiæ of our daily, hourly existence, the idea of self-consecration which follows upon the fact of self-surrender.

We may take for a second point of resemblance a feeling of self-distrust, and a consequent inclination to have recourse for help to a superior power. The child in alarm or in danger runs to its parent; the disciple in similar circumstances clings to Christ. And this *because his eyes have been opened to see the facts of the case.* A man ignorant of his real position may be bold and reckless. Show him where he is and what he is, and his feeling alters at once. And a childlike disposition is soon engendered within us when we are made acquainted with the thousand baneful influences which surround us, and with our own utter inability, through inexperience and other want of power, to protect ourselves from them in our passage from time into eternity.

Again—in simplicity, in being without those folds of character which keep something disagreeable concealed, there is a likeness between the child and the Christian disciple. A child's feelings, motives, designs, lie on the surface. His heart is transparent. Were it not so, he would be a revolting, because an unnatural, creature. He is angry or he is pleased, as the case may be; or perhaps he is greedy and selfish—and he shows it. All his petty whims and caprices and tempers, you can see through them at once; you know what he means, and what he wishes, and what he aims at. He is sincere and simple. And just so with the Christian. He is, in proportion to the strength of his Christianity, genuine and true. He affects nothing he does not mean; he wears no disguises; he is straightforward and honest; and he has no *arrière pensée*—no thought in the background, which, if you were aware of it, would give a different colour to manner or to language. I once heard it said of a lady, "She never crosses the street to shake hands with you without having a purpose to serve." The remark was intended as praise of her cleverness, and we may suppose her to have been clever; but, to my mind, it spoke very little in favour of her Christianity.

And then, in the last place, the child and the Christian resemble each other in the *freshness of enjoyment* with which they accept the bounties of God. The Lord Jesus, we venture to think, was eminently a man of simple and unvitiated tastes. The common occupations, the ordinary enjoyments of life, had

each of them a charm for Him. He took pleasure in the simple delights of the poor, in the gaiety of the rustic wedding, in the sports of children, in the observation of the flowers of the field, and of the ever-shifting beauties of the earth and the sky. And was He not in all this pre-eminently childlike? The same may be said of His disciples. Purity of heart makes simple enjoyments palatable. The glow of internal peace, the consciousness of the presence and the favour of God, casts a radiance like that of the sun upon an ordinary landscape, brightening even homely objects with a touch of the unseen glory. And may we not say that the heart of the Christian becomes more childlike in the freshness of his pleasure as well as in other respects, as his experience grows? I think so. "The oldest angels," it has been said, "are the youngest." And if a man becomes as a little child when he enters the spiritual kingdom on earth, we may depend upon it he is never more like a child in heart, than just as he is about to enter the presence of his God and Father in Heaven.

GORDON CALTHROP.

PRAYER.

"*Men ought always to pray, and not to faint.*" Luke xviii. 1.

Tune: "Pax tecum," No. 32 Hymnal Companion.

1.
Pray, always pray: the Holy Spirit pleads
With thee and for thee: tell Him all thy needs.

2.
Pray, always pray: beneath sin's heaviest load
Prayer sees the blood from Jesus' side that flow'd.

3.
Pray, always pray: though weary, faint, and lone,
Prayer nestles by the Father's sheltering Throne.

4.
Pray, always pray: amid the world's turmoil
Prayer keeps the heart at rest, and nerves for toil.

5.
Pray, always pray: if joys thy pathway throng,
Prayer strikes the harp and sings the angels' song.

6.
Pray, always pray: if loved ones pass the veil,
Prayer drinks with them of springs that cannot fail.

7.
All earthly things with earth shall fade away:
Prayer grasps eternity: pray, always pray.

August, 1879. E. H. BICKERSTETH.

Reviews.

Catharine and Craufurd Tait, Wife and Son of Archibald Campbell, Archbishop of Canterbury. A Memoir, edited, at the request of the Archbishop. By the Rev. Wm. Benham, B.D., Vicar of Margate, and one of the Six Preachers of Canterbury Cathedral. Macmillan: 1879. Pp. 640.

DISTINGUISHED men and women are often more fully known by succeeding generations than by the mass of their own contemporaries. It is true of most of us, whatever our worldly station, that

> Each in his hidden cell of joy or woe,
> Our hermit spirits dwell and range apart;

and that we are sometimes little better acquainted even with those whose intimacy we are supposed to enjoy, than with the contents of a clasped volume. A chosen few possess the key which can unlock some of our secrets, but generally speaking

> An impalpable resistance
> Holds like natures at a distance;

and there is One only of whom it can be said,—"He understandeth our thought afar off." If this be true with respect to the members of our own circle, how much more does it apply to those whom we only see on the stage of public life? Not till they are gone does it often happen that the veil is uplifted from their private relations, and we are at length, though even then imperfectly, introduced to their real selves. But in some rare instances a great sorrow, unconsciously craving for a larger sympathy, breaks through the reserve which especially belongs to the Anglo-Saxon character, and appeals even to those who pass by, to estimate the worth of treasures awhile enjoyed, and now withdrawn.

One of these instances has made us, as a nation, acquainted with our Queen, who, in showing her illustrious husband to her people, has, at the same time, shown them herself, as we of this generation might never otherwise have seen her. And another such instance is now before us. The life-story of Catharine and Craufurd Tait makes the members of the English Church acquainted with their Primate while he is yet spared to them, as the model of an affectionate husband and father, and above all as a simple, prayerful, humble-minded Christian. But the questions of the day are not dwelt on in these Memoirs, and having been told so much, we are occasionally conscious that some things are left unsaid we might have been glad to hear. However, we are not embarking on criticism: rather we desire to weave into one whole the threefold narrative of the family history, in which Catharine and Craufurd Tait were central figures.

The following note from the Archbishop to Mr. Benham, the Editor, was written in January, 1879:—

MY DEAR BENHAM,—You wish me to send you a letter with some recollections of my wife and son for the Memoirs which you have kindly undertaken to edit. It soothes my sorrow to comply with your request.

Accordingly, the first two hundred pages of this most interesting volume are occupied by a retrospect from the Archbishop's pen, parts of which reflect a picture so fair, that we can well understand his speaking of his "bright life," though it has been once and again overshadowed with quickly-gathering clouds which have descended with the overpowering force of a thunderstorm. How is it that writers of fiction always conclude with a marriage? The marriage should rather take place in the opening chapter, and noble aims pursued and worthy deeds achieved, sorrows softened and joys enhanced by the strength of a dual existence, should form the interest of the tale.

The Archbishop gives a delightful description of Mrs. Tait's youthful home:—

It is impossible (he argues) to judge rightly of the character of my dear wife, without considering the influences which surrounded her early days. The beautiful parsonage of Elmdon, in the midst of the green fields and stately elms, from which it took its name, was the place of her birth, and in its deep retirement she lived till her marriage. The garden, the few scattered cottages which composed the parish, the hall and its inmates, the relations and the leading Evangelical clergy who came to visit the truly venerable Archdeacon Spooner, her father—these formed the world in which she grew up from childhood. She had never seen the sea till a year or two before her marriage. She had only visited her near relations and their friends, in Worcestershire and Warwickshire. The connection with the world without was kept up only by the cousins at the Hall, and the brothers returning from College, sometimes bringing their friends with them, and by the accounts of those more distant visits which the father and mother and elder daughters occasionally made. (pp. 1, 2.)

When I first met my dear wife (continues the Archbishop), as she was on a visit to my sister, then living in Worcestershire, she—a girl of under seventeen—was full of zeal for the Irish clergy, oppressed and half-starved, as she supposed, by their Popish parishioners:—

Major Henry O'Brien, who finally joined the Plymouth Brethren, had much to do with the first distinct wakenings of spiritual life in Catharine's mind. It was not till some years later that the marriage of her immediate elder sister to Edward Fortescue, then a youth brimful of old Nonjuring notions, handed down to him by his father, and fanned into zeal by the teaching of Newman, at Oxford, brought a totally strange element into the family. Catharine, with all the enthusiasm of girlhood, became greatly affected by the ascetic and truly devout character of this new brother-in-law. She was often heard to say that there was a time when no life would have appeared to her more happy than that of becoming village schoolmistress in the district which this enthusiastic young priest had carved for himself out of a neglected parish in the neighbourhood of his father's home, near Stratford-upon-Avon. This castle in the air took the place of that earlier dream which she used to say made her ardently wish that she might have joined the Achill or some other mission to the benighted Papists in the West of Ireland. As life wore on she saw, and deeply deplored, the many points of divergence between her convictions and those of her brother-in-law, long before

his changed views led to his final secession to the Church of Rome; but all through her life her marked love for the ceremonial of the English Church, with which he had first indoctrinated her, continued as the outward form in which her deep piety embodied itself. For a time then, in her enthusiastic girlhood, she began to think that there was nothing like the teaching of what was called the Oxford School, and could scarcely bear that it should be opposed and spoken against. She has often told me how, when she heard that one of the four protesting tutors, who hoped to bring to a sudden close the series of the Oxford Tracts, was a candidate for the head-mastership of Rugby, she earnestly hoped that he would not be successful, and gave all her wishes in favour of Charles Wordsworth, now Bishop of St. Andrews. It was a strange turn of fate which made her open her heart next year to the very candidate whose success she had deprecated, and become the happy partner of his life at Rugby, Carlisle, Fulham, and Lambeth, sharing in all his deepest and truest interests, helping forward for thirty-five years every good work which he was called to promote, united to him in the truest fellowship of soul, while still tempering, by the associations of her early Oxford bias, whatever otherwise might have been harsh in his judgments of the good men from whom in principle he differed. (pp. 4—9.)

The following quotation is from the pen of one of her Irish cousins:—

She was—at seventeen—an extremely lovely girl, the sunshine and joy of the whole household, full of mirth, elasticity and buoyancy of spirits. Even then, young as I was, I could not help watching with wondering admiration the earnestness, thoughtfulness, and conscientiousness, which, under all the brightness, marked her daily life. We were confirmed about the same time, though in different places. I received very many letters from her on that subject, and I know that although she had always been thoughtful and earnest, her life was from that period wholly given up to God's service; and she commenced those habits of constant prayerfulness, which flowed on with ever-increasing devotion to the end. (p. 202.)

To resume the Archbishop's narrative:—

Quiet years rolled on (he tells us). The bachelor cousin, the second Lord Calthorpe, paid his annual visits to the Parsonage, bringing with him the last news from London, and Uncle Dick Spooner (afterwards Member for the county of Warwick), full of extreme Tory politics and puzzling questions of finance; and Dr. Markham and old Dr. Bridges, and Bishop Ryder, of Lichfield, and on one marked occasion Dr. Chalmers—these, with the occasional interruption of a visit from Henry Wilberforce, or some other friend of the younger members of the family, kept the quiet life from stagnating. I must not forget too the ever-welcome periodical visits of Aunt Lucia O'Brien, a hearty Evangelical in religion—the most sympathising and large-hearted of Irish maiden ladies. . . . Into this quiet life I was introduced through my friends the Sandfords of Dunchurch, in the winter of 1842, and not many weeks passed before Catharine had consented to share with me my arduous life at Rugby. (pp. 9—14.)

Of this period, Bishop Sandford, of Gibraltar, thus pleasantly writes:—

Catharine Spooner was staying with us shortly after Dr. Tait had entered upon his duties as head-master of Rugby school, and when the work of the day was over, very often would the head-master be seen galloping over to Dunchurch to spend the evening under my father's roof. We used at times,

after dinner, to read aloud Walter Scott's novels, or some other interesting book, and we all felt pleasure when Catharine Spooner took the book. On one occasion we were reading "Agathos," and she made a false quantity in pronouncing the Greek word "Agape," and was set right by the head-master. Her engagement was glad news to the home circle at the Vicarage, and especially to my father and mother, who entertained for the head-master and his betrothed an affection and reverence which in after years matured, deepened and strengthened. My father, on hearing of the engagement, wrote to the head-master that he was glad to find he had taught Catharine the right way to pronounce "Agape." (pp. 225, 226.)

We must not dwell on the delightful life at Rugby, of which we have an account from the Archbishop himself, supplemented by letters, edited by Mr. Benham, from friends and relations. One of these observes to the bereaved husband—

I remember being very much struck when I was a very little girl, I think it must have been at Rugby, that just before you and she started off to go somewhere, she asked you to kneel down to pray for a blessing on your journey. Such a thing as praying in the middle of the day had never suggested itself to my mind before.

The dangers incident to her new position all melted away before the continual habit of prayer, which she brought with her.

The real key to her character (says the Archbishop, in reference to a later period) is to be found in the depth of her Christian life. She was, above all things, given to prayer. From her earliest years she prayed habitually and constantly for guidance; secretly and in public she was ever seeking strength through prayer; hence the charm to her of the daily services of the Church, which never became to her a formality, because they were but the outward and appropriate expression of thoughts which were planted in her soul by the Spirit of God. I think one chief attraction to her of the High Church movement was the great variety of books helpful to devotion, which the writers of this school have put forth. . . . . She especially prized the suggestions for a wide extension of intercessory prayer which she found in some of these manuals. Yet the use of them was no substitute for personal unpremeditated prayer, poured forth as the expression of her own and her family's and friends' peculiar wants. Moreover, she had a deep spiritual acquaintance with Holy Scripture, which she had been taught from her childhood could make her wise unto salvation. She could repeat much of it, was seldom at a loss to find any passage, and especially she knew the Psalms of David with a remarkable familiarity, with the distinctive characteristics of each. Her knowledge of Scripture helped her prayers, and her prayers her knowledge of Scripture. (pp. 84—86.)

Did space allow we might quote other interesting passages, descriptive of her Rugby life, into which she threw herself with full enjoyment, entering into all her husband's pursuits with the keenest zest, saving him all possible labour in financial matters; blessed with wonderfully good health, the mistress of a beautiful house, the dispenser of ample means, invited everywhere by her neighbours in the town and the adjoining country; worshipped by the boys, a chivalrous romantic admiration of her youth and beauty being joined to their grateful sense of her kindli-

ness and manifold acts of sympathy and affection—known by all the poor, and teaching daily in a little school of girls which she had herself established. "She carried her Christian principle into all she had to do, and did it heartily and regularly as unto the Lord." But she was never more happy than when helping her husband to get up his history lessons, or galloping by his side in the green lanes and over the meadows.

We must indulge in another extract.

Perhaps (says the Archbishop) the brightness of the Rugby life was not unnaturally most fondly remembered, because it was there she first learned the great joy of being a mother among happy children. Her first two girls, long since in heaven (the eldest, born in the third year of her marriage), were an inexpressible delight granted before my illness. Soon after I began to recover, God gave us that dear son who was our solace in many trials, and our joy and pride till he had nearly completed his nine-and-twentieth year. Nothing could exceed in tenderness the affectionate friendship which bound the mother and the son. . . . As he grew to boyhood his attachment to her became almost romantic, like that of a lover; he consulted her in all his early troubles; he read with her in his holidays, as for example Grote's "Greece" and "Clarendon." . . . . And when he took Holy Orders he found a great help for his ministry in the efforts she had made to imbue him from the first with a knowledge of Holy Scripture. . . . . He was indeed, all through his life, her true and tender friend. No wonder that his death and the circumstances which had preceded it were too much for her, and that she joined him in the Paradise of God at the end of six months. But if this loss, and, twenty-two years before, that of her five sweet little daughters, was a trial such as flesh and blood could not bear without the spiritual grace of God the Comforter, the very intenseness of the sorrow shows how great must have been the happiness which the loss brought to a close (pp. 33—38.)

It was rheumatic fever by which the head-master's life was put in peril before the birth of the beloved son whom he has now survived. This illness led to his removal from Rugby to Carlisle, in the year 1849. There the chief happiness of Mrs. Tait's domestic life was in the children, who one after another were born to give brightness to "the dingy old Deanery."

She led them from their very baptism to lead the Christian life *with her*. She prayed constantly with them as well as for them; as soon as reason dawned she associated them with herself in such acts of love to God and others as were fitting to their tender years.

Her own most touching narrative gives a beautiful picture of the nurture and admonition of the Lord in which they were trained—of their happy Sundays and their daily Scripture lessons. Among their favourite nursery books were the "Pilgrim's Progress," the "Infant Pilgrim's Progress," "Henry and his Bearer," and "Emma and her Nurse." The last they had in reading was "Naomi," by Mrs. Webb. Thus writes the stricken Mother:—

My prayer for each of them ever was—O Lord, bless this dear child to-day, keep her to Thy heavenly kingdom. Prepare her for all Thou hast prepared for her; order all the circumstances of her life and death as Thou shalt see best for her; only keep her Thine for ever, and suffer her not for anything the

world can give to fall away from Thee, and give us grace and strength to bring her up for Thee.

This accustomed prayer was offered, as usual, for the little one first smitten with the disease which, assuming none of the common characteristics of scarlet fever, was for awhile supposed to be brain fever. The Mother proceeds—

I little thought that in a few hours after I was to kneel to give her up to that dear Saviour for ever; but so it was.

This child was the link between the schoolroom and nursery party, and at this time the last-born baby was only three weeks old. The little one who went next was an infant of about eighteen months. Frances, aged four, soon followed. Then the beloved eldest was smitten.

Ten years of untold happiness had been ours since first she came. She had opened to be all that our fondest wishes could desire, and what a field of promise lay still before us. It is impossible to tell the help she had been with her sisters and dear Craufurd,—how they were guided by her, and how gentle and sweet her influence was with them. Most happy and holy had all her birthdays been (p. 313).

As she was passing away, not many days after her last birthday, this sweet daughter seemed to have a vision of heavenly brightness to which she repeatedly pointed. Her almost twin-sister May was the latest laid low. She had always been a heavenly-minded child. During a walk her father had once said to her, "I should like to have a house for you out here in the country." Sweet May, looking earnestly at him, said, "Oh, but we must have the house where God has put us." Her illness was more protracted than her sister's. In the course of it she asked for the hymn called "Victory in Death," beginning—

Away! thou dying saint, away!
Fly to the regions of the blest;
Thy God no more requires thy stay,
He calls thee to eternal rest.

It was one unknown to her mother, which she had found and chosen for herself. It was repeated to her when the end was near.

At length the cup of sorrow had been drained. "Early in April, the day of the funeral of the last who died," writes the Archbishop, "we fled with our new-born baby, and were followed by our dear little son, to take refuge among the hills at Moffatt."

We never slept at the Deanery again. The shock had been overpowering. But as in the quiet country home which had been lent us (on Ulswater) we cherished our dear little son and baby girl, and read together and prayed together, and bathed our spirits in the beauties that surrounded us, by God's mercy there came over us a holy calm. God was preparing both my wife and me for a great change of life, a far more extended field of work than we had before known, and fresh great blessings which for twenty years she enjoyed with the keenest sense of gratitude, tempered by the solemn thoughts which this great trial had fired deep within her heart. . . . . By Christmas (1856) we were in the full swing of work in the greatest diocese in the world. My dear wife devoted herself resolutely at once to do her part (pp. 54—57).

The visitation of the cholera ten years later (continues the Archbishop), led to the crowning labour of her life. Mrs. Gladstone, Miss Marsh, and herself—"the three Catharines," as some newspaper called them—had each of them her spirit stirred to undertake the charge of some of those many orphans whom the cholera left destitute; and institutions, still vigorously at work, were the result. Mrs. Gladstone, I believe, undertook to provide for the boys. My wife hired a house at Fulham for the girls; by the aid of Mr. and Mrs. Lancaster, and the sisters of their "Home" soon established St. Peter's Orphanage, which has continued growing ever since. It cannot be doubted that the ever-present thought of her own children whom she had lost was an incentive to her care for these destitute little girls. (pp. 75-76.)

The Orphanage remained at Fulham for five years, and was then transferred to the Isle of Thanet, a Convalescent Home being added to it.

Two other daughters were born in London, as companions to the infant survivor of the desolating fever at Carlisle. And the beloved son, on whom so many hopes were fixed, had by this time passed safely through the trials of Eton, ever bearing on his heart the impression of that solemn season which took away all his sister playmates to be with Christ in heaven. He was his mother's stay and comfort, especially on the occasion of his father's alarming illness in 1869. He was then in the full swing of his studies at Oxford, and his letters of this period are full of the keenest enjoyment of life, while through them all runs a stream of genuine, unaffected, but deep piety. Some *naïve* remarks of his are recorded among other reminiscences.

One day Craufurd, when a boy, said to his mother, "Mother, I don't think you and father think always alike." Both parents laughed. "Have you found that out, my boy?" said she. And speaking of himself and his contemporaries he used playfully to say that they would form a School "more Low Church than my mother, more High Church than my father."

The Archbishop draws a delightful picture of what a young curate's life may be, suggested by what his son's life at Saltwood, as a deacon, really was. Before taking orders Mr. Craufurd Tait travelled in Egypt and Palestine, with a view of forwarding his education as a clergyman, and after being ordained priest he acted for two years as his father's chaplain. Then he paid a visit to America, where he produced a most favourable impression, especially by the modest self-possession with which he delivered a message from the English Primate to the American House of Bishops. It was remarked, on his return, that he looked pale and thin; but an unexpected opening occurred for the gratification of his desire for a post in London, and there was then no apparent reason why he should not be inducted as incumbent of St. John's, Notting Hill. But insidious illness had already seized on him, and after a few months of gradual decline, his earthly course was run. His father thus describes it:—

He received the intelligence (that his medical attendant judged he could not survive above an hour) with the utmost calmness, and set himself to use the hour, feeling that as before his business had been to live, so now it

was to die. The presence of those he loved greatly cheered and comforted him. He was the calmest of us all, and almost seemed to be helping us to bear up. He addressed kind messages to each, turned on his side like a tired child, and fell asleep in Jesus (p. 172).

Six months later the bereaved parents were settled for awhile at Addington, the sadness of their return cheered by the prospect of their second daughter's marriage in November. A Sunday came on which the wife heard her husband preach for the last time—the text "Sorrowing, yet alway rejoicing." The wedding took place at Lambeth on the following Tuesday, November 12th, and next morning the four remaining members of the family were off by the Scotch express direct for Edinburgh, for the mother felt unequal on this occasion to the annual visit she had hitherto made to the grave at Carlisle, where her five little ones had been laid to rest. We have been unable to enter on any details of the full tide of life she had shared since then. But now it was drawing to an unexpected close. Her bodily strength is spoken of as having been much greater than falls to the lot of most women, and she was spared the trial of a protracted last illness. Having retraced some of the steps of her wedding journey, she reached her brother-in-law's house unwell; a week after leaving London. On Sunday she was worse. By midday her case was hopeless. But still for several hours she was entirely herself, and even supplied the missing words in the hymn, "Jesus, lover of my soul," when her husband faltered in saying it to her, after having administered the Holy Communion to herself, her daughters, and the physician. About ten o'clock her breathing ceased with a gentle sigh, and she was gone.

We are told that of the many letters of affectionate sympathy and respect addressed to the Archbishop one was the last the Princess Alice ever wrote. From the others, of which extracts are afforded us, we select two specimens:—

My first remembrances of her (writes a lady very dear to English hearts, Miss Marsh) are of a dream of loveliness—so fair, so soft, so gentle, with so musical a voice. We were both much in the schoolroom at that time, and until very shortly before we ceased to live within seven miles of each other, I remember the enthusiasm of her admiration for anything like high intellect or genius among the public characters of the day, both in their speeches and writings. . . . After my dearest father's removal to Leamington, in the summer of 1839, I never saw Catharine again, so far as I can recollect, until I met her as the wife of the Dean of Carlisle. At the time of her last great sorrow she wrote to say that she should like to see me before I left London. I *had* left, but gladly went back to secure the privilege of being allowed to sympathise with my early friend in her sorrow, and to see how sweetly she was bearing it by the grace of God.

The following letter, dated December 3rd, 1878, is from the present Dean of Carlisle:—

My dear and most reverend Archbishop,—I cannot help telling you how much and how deeply I feel for you and sympathise with you; a companion in your sorrow, your brother in adversity. We offered prayers for you this morning, which went up to heaven from this old scene of your joy and sorrow gone by for ever.

Your Heavenly Father must love you much or He would not chasten you so sorely, opening the wounds again and again. . . . . May our blessed Lord support and cheer and comfort you. May you come up out of this fiery furnace burnished as fine gold. May the Son of Man be with you. Cheer up, my venerable friend; a few more weary steps, and we shall be with our happy loved ones.

Is there a reader of these lines whose heart does not respond to the petitions they so fervently breathe on behalf of our Chief Pastor, and who does not pray that he may so steer his own course to the desired haven, and so steer the vessel of the Church through the stormy seas of this troubled time, that we may thankfully recognise the answer, both as to himself and as to her?

We offer no apology for the length and abundance of our extracts. We have made them for the benefit of those who have not immediate access to these exquisitely touching Memoirs.

The clear large type, excellent paper, and simple good taste of the handsome volume which contains them, are worthy of the eminent publishers.

Wanderings in the Western Land. By A. Pendarves Vivian, M.P., F.G.S. Sampson Low, Marston, Searle, and Rivington.

IN this attractive, well-illustrated volume, we have described, "in a plain, unvarnished manner," the leading incidents of a few months' wanderings in North America, chiefly spent in hunting in the Rocky Mountains. The author endeavours to disarm adverse criticism by pleading very broken leisure for writing; but the book—taking it for what it aims to supply—is very well written, the descriptions of hunting and travelling incidents being all the better for lack of "varnish." We do not remember, for example, a better description of the process of "making camp" than that here given. Mr. Vivian seems to have been an apt pupil. It was indeed a fortunate thing for him that he was regularly instructed in the art of kindling a fire early in his camping-out life; otherwise, when afterwards "lost" in the Rocky Mountains, it would have gone hard with him. In making camp, after the tents are pitched and secured, the "floor" is covered, when procurable, with the small branches of the spruce, laid a couple of inches thick with the prickly sides downwards. "Nothing can exceed the comfort and luxurious lying of a fresh-made bed of this description. It is soft and springy, and it has about it a delicious, comforting aroma, satisfying and soothing in the extreme." Camping-out appears to give an admirable appetite; no matter how many meals are consumed—and we read once of six meat meals in a day—indigestion is unknown. Excellent bread, baked in a frying-pan on red-hot wood ashes, bacon and canned viands, game, commonly the so-called "partridges," venison of two or three kinds, sometimes trout, or delicious "blue-berries," eaten in a wonderfully pure and invigorating atmosphere by men constantly in exercise, and drinking no alcohol, such is the secret of rude health in the backwoods. In the extreme cold, we read, when the wind seemed to treat two flannel shirts and two waistcoats as if the whole was network, our traveller "did entirely without stimulants." With this, probably, the dryness of the atmosphere had something to do.

On his first night in camp our traveller did not sleep as well as he would have done in his own bed after a stiff day's walking:—

All was so strange and new. The novelty, not to say discomfort, at first, of sleeping in an unaccustomed gait; the chilliness which comes over one towards morning when camping-out in hot weather; the sense of loneliness and the absence of all sounds of life except the shrill uncanny cry of the owl—all tend at first to light sleeping and constant waking. Then the intense stillness of a Canadian forest must be felt to be understood. The howling of the many-tongued coyoté would be an actual relief to the death-like stillness of the night.

Later on, in wild and more elevated regions, with driving snow and bitter nor'easters, sleep all night through was almost impossible in tents. A log cabin, when one could be found—a rare event—gave most welcome shelter. We read, page 212, of making the best arrangement possible under unexpected circumstances:—

With my old country prejudices against sleeping on the ground, I preferred the waggon covered over with the sheet, whilst Hank—a very old campaigner—spread his blankets on the frozen ground, close to the immense pitch-pine fire; and I feel pretty sure he had the best of it; for the wind certainly did come up through the chinks and cracks of that mean old waggon, and mighty cold I was before the morning broke.

The animals which supply material for hunting adventures are the bison (or buffalo), the moose (largest of the deer tribe), the wapiti, the caribou, the black-tailed deer, the bear (black and grizzly), the puma, or "mountain lion," the lynx, the wolverine, or "skunk bear," a ferocious little animal, with formidable claws, the mountain-sheep, and the antelope. The American moose (*Alces americanus*, or *Malchis*), Mr. Vivian thinks, is identical with the elk of Northern Europe. The male is of great size, weighing frequently when "gralloched" from 600 lbs. to 700 lbs. Notwithstanding their great size, their movements are surprisingly rapid, and the pace at which they can get through the thickest growth is most astonishing. Their senses of sight, smell, and hearing are all very acute; it is a matter of the greatest difficulty to get near them. This grand deer is becoming rapidly extinct. The Legislature of Nova Scotia have, indeed, passed preserving measures, but probably they have moved too late. Large caribou, also, are getting scarce in Canada. The caribou (*Tarandus rangifer*) is the reindeer of America, as the wapiti (*Cervus canadensis*) is the red-deer. In point of size the caribou comes about third of the American deer kind; its flesh, even smoked, is very superior to salt pork and bacon.

The big grey "timber" or "buffalo" wolf (*Canis lupus occidentalis*) stands as high as a deer-hound, but is heavier in build. This wolf is a very cowardly but powerful animal; no dog, however large or fierce, has any chance in a fight with him, his jaws being immensely strong, and armed with fearful fangs. He is found in close attendance wherever buffalo-hunting is going on, ready to attack the wounded, and feed on forsaken carcasses. The coyoté or "prairie wolf" (*Canis latrans*) is not above two feet in height, and resembles the Eastern jackal. The fur of the coyoté is not so valuable as that of his cousin, the grey wolf.

The big horn (*Ovis montana*), corresponding to the *Ovis ammon* of India, and the *mouflon* of Sardinia, inhabit the rocks and ledges of elevated regions. They seem to be a sort of connecting link between deer and sheep. Their heads are furnished with horns, those of the male attaining a magnificent size. The skin is covered with a very fine deer's hair; in size they run up to a red-deer; but from their head, shape, and movements they are properly termed "mountain sheep."

The American buffalo is, strictly speaking, no buffalo at all, but a bison, one of the great distinctions being that the latter is invariably covered with a woolly hair. Of the wasteful and sinful slaughter of bison Mr. Vivian writes in strong terms.

Several passages relate to the Indians. For instance, when passing near the scene of a massacre of miners, a trapper told the following story:—

He (Herridge), with a man named Bill Wales, and another, was "packing" through the Sioux country, when two warriors of that tribe suddenly appeared galloping towards them. Herridge thought they might be the advance guard of a party, and counselled taking up a position behind some big rocks where they could defend themselves to advantage. Bill Wales, who was a sort of desperado, was, on the contrary, for fighting, and said, at any rate he meant to have some fun. Herridge and the other man having vainly endeavoured to dissuade him, ensconced themselves behind the rocks and watched the issue. Bill was an experienced hand, was well mounted and well armed with an American Henri rifle and two six-shooters. His right game was to sit still, and to await quietly the attack of the Indians, shooting them down as soon as they came within sure range. But when the critical moment arrived, his nerve apparently forsook him, and he wheeled his horse round and galloped away. The leading Sioux quickly and easily rode alongside, and shot him dead without the slightest trouble. He then scalped him and rode away with the ghastly trophy, and Wales's horse and firearms. Edd and his partner were so struck by the easy way in which the Indian overtook Bill Wales that they measured the next day the strides of the respective horses, and found that of the Sioux to be 22 ft., against 21 ft. covered by Bill Wales's, which was a remarkably fine animal.

On the Indian question, so far as regards the United States, our author gives some painfully interesting information. There is, undoubtedly, a very sore feeling on the part of the white settlers, in many districts, towards the Redskins; and although the intentions of Congress may be just and fair, there is great corruption among the officials who have to deal with the Indians. The race, he fears, is doomed. At present, there are now 320,000 Indians in the territory of the United States. In Canada, where a large number are settled, their prospects are hopeful.

From the narrative of his becoming "lost" we extract the following:—

At a very early hour G. Evans and I left camp, anxious to make our last day's hunt as long as possible. . . . . About three o'clock we turned towards the place where it had been arranged that Macdonald should meet me. On coming in sight of the spot, there was the waggon with Macdonald and Edd Herridge moving slowly onwards, being then about a couple of miles away. In order to make it clear that I was on my way to join them, Griff suggested that I should fire a shot, which apparently had the desired effect, for the waggon instantly stopped. As Griff Evans was not going with me, but was to stay behind with Lee and Hank to search for the missing stock, and as my direction now was straight away from our old camp, neither he nor I thought it was of any use for him to come out of his way any further, so I sent him and my old dog "Ned" back to camp, and I then started off alone as direct as I could for the waggon.

In descending the steep hill-side after parting with Griff, the formation of the ground soon hid the waggon; but as I had got my marks I felt no uneasiness on this score. The two miles or so were quickly covered, but when I got to the spot where the waggon had been, nothing was to be seen of it or the men. I soon, however, got the track; and as the ground was undulating, I thought they must be waiting for me in one of the hollows near. At any rate, I argued, let the worst come to the worst, it is not more than fifteen miles or so to Sand Creek; I am still fresh—although I had been walking all day and had only had a "biscuit" (*Angl.*, a roll) since a very early breakfast—and I think I shall be able to "make" the distance in the three and a half hours still remaining of daylight.

On I pushed therefore, making, I thought, five miles an hour. The ground was hard and elastic, the air fine and bracing, and the track of the waggon easy enough to follow. I felt pretty comfortable as long as the light lasted, but when it began to wane—at about half-past six o'clock—my troubles commenced

in earnest. About then, too, the character of the surface of the country seemed to undergo a change, the herbage became more and more sparse, and there were large patches of light, loose sand, which under the influence of a smart breeze had partially filled up the wheel tracks, making them very difficult to follow. Then came the quickly fleeting twilight of those regions, and with what regrets I saw the dear old sun go down that evening perhaps few have experienced. The difficulty of keeping the track increased every minute, until at last I spent most of the time on my hands and knees, groping for the very shallow ruts. A quarter of an hour or so more, and this failed me, and I found myself off the track, and *lost!*

It soon got pitch dark, so dark that I could not recover a white handkerchief which I had laid down close to me as a mark, around which I might grope on hands and knees for the lost wheel ruts.

What was now to be done?

Fearful stories of freezing to death and of the accompanying agonies came across me; amongst others, of a poor young trapper who, meeting with an accident whilst hunting last year in this vicinity, was no longer able to endure his sufferings from freezing, and took the strychnine which he had in his pocket for the wolves. Then I thought that possibly, and even probably, starvation awaited me. Truly, at first Ihad as much as I could do to keep my head; I felt inclined to give it up and lie down; if I did this I knew my fate was sealed, and that probably I should never wake again. I realised fully that my life depended on keeping my head, and I prayed for help to do so. And it was granted to me throughout that fearful night.

It was now a little past seven o'clock; I knew the moon would rise about half-past nine, and that possibly I might be able to recover the track in the bright moonlight, if I could only stay here till then. But a cutting wind was driving down from the snow-covered mountains, and *I soon began to freeze!* I had no extra clothes, only those which I had walked in all day, and there was no possibility of building a fire, for there was no fuel, not even a sage bush as big as a cabbage, anywhere within reach. I attempted walking about, but I soon felt that in the darkness I was getting further away from where the track lay. If I remained here, freezing stared me in the face. What then could I do? The only other course open to me was to try and make my old camp on the "Sweet-water," which I thought would be about twenty miles from here.

He began his journey:—

At last I was all but "played out," and for other reasons, too, felt that I must have rest and a fire. Fuel was now a necessity, and I therefore made for the mountains, on the side of which there would most likely be some trees or shrubs. Mercifully, I soon came across a dead pitch-pine tree, and having matches in my pocket, and having luckily learnt the art of building a fire, I soon had a blazing one. I sat down before it, and had my first real rest since early morning. It was now past midnight; all was strange and weird around me; the very trees and rocks took uncanny forms; the only noises which broke the silence of the night were the wild howlings of the prairie wolves and the sighing of the wind through the pine-trees. I could not rest long here; I began to be uneasy abont the Arrapah oeIndians, who, I knew, were encamped not far below our old camp on the Sweet-water, and I did not know how near I might be getting to them.

He set out again:—

By three o'clock my strength was again failing me; I had had nothing to eat, except the one biscuit, since the early breakfast of the previous day, and I had been walking hard almost ever since. I was forced again to rest, and Indians or no Indians, I *must* have a fire. To add to my uneasiness, I felt too I might be going further and further away from all my known haunts and landmarks.

Here I sat with my rifle across my knees—not daring to let myself fall asleep—until the first streak of early dawn appeared in the east, a little before seven o'clock. How rejoiced I was to see it, an end at last to that miserable night, if not to my difficulties. With the daylight I hoped to be able to make out some known landmark, and with this object I toiled up the steep hill

immediately behind the spot where I had been resting. Broad daylight soon reigned; *but not an outline, not a feature, in the whole landscape, could I recognise!*

Broken down, disheartened, exhausted physically and mentally, I again almost gave up; but I had mercifully got through the awful night, and I felt I must hold on.

Pulling myself together, I started at once in the supposed direction of the rock, and at last reached it about eleven o'clock. I need not be ashamed to confess that I was completely exhausted. I had eaten hardly anything since early the previous morning, and had walked since parting with Evans over sixty miles—at least so said one of Macdonald's ranchemen, who the next day happened to pass over a portion of my track—and this, too, after a long day's hunting.

The distance from the hill, from which I had taken my last survey, to the rock was fourteen miles in an "air line."

Of Mr. Vivian's journey to the far-famed Yosemité valley,

> Per invias rupes, fera per juga,
> Clivosque præruptos, sonantes
> Inter aquas, nemorumque noctem,

the description is well written. Some of the mining narratives, again, are interesting. A shrewd Irishman was asked about a gentleman who was in the habit of holding forth learnedly on mining matters, "Mr. —— knows a good deal about mines, doesn't he?" "Ah, faith, he knows just enough to lose his money," was the brief but telling response. In nearly all the mining districts of the Western States, we regret to read, "there is no observance of the Sabbath." Here are fields for Missionary work. Many of the miners come from Cornwall and other parts of England; they find no places of worship, and many of their fellow-workmen are hardened in profanity.

Agamemnon. Translated from Æschylus by the Earl of Carnarvon. London: Murray. 1879.

OF all the Greek dramatists, none felt as deeply as Æschylus felt that the dramatist was a minister of religion, that the drama was a holy ceremony and a sanctified service, and that the theatre was a temple consecrated to the teaching of the highest religious duty and the purest morality. It is only as seen in this light that the dramas of Æschylus cease to be dark mysterious problems, and their plots become at once simple and intelligible; and the poet "the vates" in its double sense, is thus revealed to us as the prophet as well as the poet of Grecian antiquity. Every act throughout the dramas of Æschylus has a reference, direct or indirect, to the providence of God as the moral Governor of the world He has created, thus teaching that the divine retribution, which executes the righteous indignation of Heaven, cannot be averted by soft and easy ritual of forms and sacrifices. When to all this we add the awful significance assigned by Æschylus to a father's blessing and a child's curse, and to the virtue of humility in prosperity, and the magisterial authority of conscience, speaking as if with the voice of God within men, we can the more fully understand that the dramatic spirit of Æschylus is of all ancient dramatists most congenial and similar to the spirit of true religion. No poetry has reached a higher exaltation than is attained in this poet's conception of Prometheus, which shadows forth, albeit in a legendary form, that sacrifice of a suffering God for mankind which reaches through all time, and fills all thought. Surely in the Prometheus of Æschylus, as the Divine Self-Sacrificer, the Divine

Deliverer, and the Divine Avenger of Man, we come upon the most Scriptural of all conceptions of Grecian genius,—a conception beyond which it has never since passed, and to which it never again returned.

> Meanwhile the glory man attains in me
> Seeing true love wrought out in martyrdom.
> Here on this crag, as on an altar, I
> Midway between the Heaven and the earth
> In the great gaze of nature, am stretched out
> An unconsumed sacrifice, and plead
> Through centuries, the cause of truth and love,
> Ever embodying in my human part
> The heavenward instincts of the race of man,
> And his sublimest longing after God.

What, too, does Æschylus preach in the *Agamemnon* but unwavering trust in Divine Providence? In Æschylus, as in Holy Writ, the dealings of God in the natural world are made to illustrate his dealings in the moral, as in the following passages from Lord Carnarvon's beautiful version of the *Agamemnon*:—

> So when the nest has lost its young,
> The parent vultures rend the air;
> And borne on pinions fierce and strong
> Circle above the plundered lair.
> But far away and far above,
> Touch'd with compassion's greatest love,
> Jove or Pan or just Apollo
> Hearkens to their wailing cry
> For these outcasts of the sky,
> And sends the avenging fate;
> Which, however slow or late,
> Fails not upon guilt to follow.

> So Jove, the sovereign guardian of the household hearth and shrine,
> Hath sent the two Atreidæ upon guilty Paris' line,
> And many a knee shall dusty be in the struggle and the strife,
> And many a spear shall shivered be for that unfaithful wife.

The very plot of the Agamemnon carries back the imagination at once to the terrible crimes of kingly houses, and their terrible punishment as recorded in Holy Writ. Thyestes, the uncle of Agamemnon, had in the previous generation seduced the wife of his brother Atreus, the father of Agamemnon, who banished him for a season, but soon recalled him, to inflict upon her the horrible retribution of eating at a banquet the flesh of his own children. In revenge for this anti-natural cruelty perpetrated on his father, Ægistheus, the cousin of Agamemnon, seduced his wife Clytemnestra, during his ten years' absence at the famous siege of Troy, and murders him by his own hand on his return to Argos. It is this divine retribution which thus overtakes the double sin of murder and adultery in the kingly house of Argos that reminds us of the avenging anger of Jehovah which fell so swiftly on the double sin of King David, when he murdered Uriah the Hittite with the sword, and seduced his wife Bathsheba. In both cases sin was punished by like sin, murder by murder, adultery by adultery,

Lord Carnarvon's view of this magnificent and sublime tragedy, which we have some right to call moral in its spirit and tendency, can be best estimated by a comparison with the work of rival translators. He has not combined all the excellencies and avoided all the faults of his predecessors, such as Symonds, Dean Milman, Professor Plumptre, and, the latest of all, the poet, Mr. Robert Browning; but of all translations his is certainly the closest approach to the spirit of the original, and most worthy

of the great original, and reads rather like an original than a translation. Let us compare his with Mr. Browning in the speech of Cassandra.

LORD CARNARVON.

Woe's me! Once more the spirit of my art,
My true and dreadful art, comes over me,
And racks and rends me as I strive to speak.
Lo! where they crouch, like phantoms of a dream,
The forms of children foully done to death
By their own kindred, holding in their hands
Their own flesh and their entrails—piteous sight—
On which their sire himself must feast anon.
And now in retribution for these deeds,
There plotteth one against my master's life—
My master? Yes, for am I not a slave?
There plotteth, wallowing in another's lair,
A treacherous craven lion in the house;
And little dreams the conqueror of Troy,
The ruler of the fleet, how she forsooth,
With tongue of hateful dog, and fawning mien,
Like some sad secret Destiny, shall bring
These woeful fortunes to their fatal end.
She dares it all—the woman dares to be
The slayer of the man. But how shall I
Rightly declare her? Amphisbæna dire?
As some rock-hunting Scylla, fatal curse
Of mariner? or raging dam of hell,
Breathing fierce war on kith and kin and friends?
Hark! how she shouted o'er him as men shout
When turns the battle! Yet she feigns to feel
Joy in his safe return!

These lines are a powerful presentation of the original, full of its vigour, dignity, and spirit. We miss, however, any equivalent for δυσφελες δάκος "*the unwelcome monster;*" nor can we accept "fierce war" as in any sense an equivalent for ἄσπονδον ἄραν, "*the inexpiable curse.*" It is this curse on enacted crime—that no sacrifices, bloody or unbloody, can expiate—which is the very key-note of the whole play, and comes again and again before us, opening the door to every chamber of horror revealed to our sight. As a safe rule, too, it will be found that the literal interpretation of words is by far truest to the mind and meaning of the poet,

MR. BROWNING.

Halloo, Halloo, all evils!
Again, straightforward foresight's fearful labour
Whirls me, distracting with prelusive last lays!
Behold ye those there, in the household seated,—
Young ones,—of dreams approaching to the figures?
Children, as if they died by their beloveds—
Hands they have filled with flesh, the meal domestic.
Entrails and vitals both, most piteous burthen,
Plain they are holding!—which their father tasted!
For this, I say, plans punishment a certain
Lion ignoble, on the bed that wallows
House guard (ah, me!) to the returning master.
—Mine, since to bear the slavish yoke behoves me!
The ships' commander, Ilion's desolator,
Knows not what things the tongue of the lewd she-dog
Speaking, outspreading, strong-souled, in fashion
Of Até hid, will reach to, by ill-fortune!
Such things she dares—the female, the male's slayer!
She is . . . . how calling her the hateful bite-beast

May I hit the mark? Some Amphisbæna—Skulla
Housing in rocks, of mariners the mischief,
Revelling Hades' mother—curse, no truce with,
Breathing at friends! How piously she shouted,
The all-courageous, as at turn of battle!
She seems to joy at the back-bringing safety!

Few can read this rendering of Mr. Browning without feeling that it is hideous in its naked literalness. It is everywhere true to etymology and collocation of the literal words, but everywhere false to the mind and meaning of the poet, and to the spirit embodied in his words, and which shining through the embodiment gives them their splendour, their power, and their dramatic significance. The rendering of δάκος by "*bite-beast*" may be taken fairly as typical of hundreds of cases in which Mr. Browning falls into error as the victim of his own etymological basis of translation. Throughout assuming that δάκος is derived from δακνω, "to bite," and most unwarrantably assuming that Æschylus meant the *biting* of the beast here to be a prominent notion, Mr. Browning does a double violence to the original—first, by rendering a *simple* word as a *compound;* secondly, by giving it a connotation *not countenanced* by Æschylus, who actually uses δακὸς in this very play of the *Wooden Trojan Horse*—which certainly had not either the will or power "to bite."

Before bringing these remarks to a close, we must notice the extremely difficult line which has puzzled all commentaries at the ending of the picturesque account of the Fire-Signals. Here Lord Carnarvon renders

And the first and last is deemed victorious,

and Mr. Browning renders by

He beats that's first and also last in running,

where Dr. Kennedy has

And the first winneth, though hindmost in the race,

Professor Plumptre renders it

But here the winner is both first and last;

or alternatively,

He wins who is first in, though starting last.

May not the sense here be, he conquers, as having run ahead from first to last—*i.e., all through* the race; not like the runners in the games, who succeeded each other?

To this we have something of a parallel passage in Shakspeare's *Macbeth*—

At first, and last, the hearty welcome,

—*i.e.,* all through the banquet.

We venture to think that Dr. Kennedy's rendering reminds us of the story told of the Irishman, who, after winning the race, exclaimed—

Well, I am first at last, but I was behind before.

The Mystery of Miracles. By the Author of "The Supernatural in Nature." London: C. Kegan Paul & Co.

THAT Truth is great and will prevail is held as an article of common faith; and that it is thus held is good; but it is also profitable to see and own that error has often, for a time, an advantage, in that the false can be presented so as to look truer than truth, just as plated ware

can outshine solid silver. What may be termed electro-plate scientism has had a start among the half-educated, and, by the aid of much crying-up, has succeeded in passing for genuine, not many being able to tell, at once, the counterfeit from the real. But, though the Birmingham articles may be never so well got up, a little rubbing on well-chosen spots, and a drop or two of acid, will expose the base metal; and a corresponding process is now making manifest to those who have been too long deceived by teachers of Materialism the spurious nature of statements, assumptions, and claims, which have been audaciously asserted, and credulously accepted, as science and philosophy.

It is astonishing and humiliating to see how little even men of good average intelligence are able to discern between facts and fancies, allowing themselves to be almost persuaded that what the wisest and best of mankind have built upon is fog-bank, and that the ever-changing clouds afford the only sure foundation. Meanwhile, both Religion and Science suffer, and numberless unstable minds are perverted from the matter and from the method of sound knowledge.

This year's President of the British Association has given a much-needed and very valuable check to the pretensions of quasi-scientific teachers by showing that it is altogether unreasonable to attempt an explanation of things mental and moral in the terms proper to physical phenomena.

The author of the book before us is doing good service, even as he has already done in a former work, by his reasoning on the great subjects indicated by the words Nature, Supernatural, Mystery, Miracles. His purpose and main proposition may be easily gathered from his own words:—

> I respectfully present these Thoughts as helpful towards the scientific and philosophical solution of a problem which has long perplexed many minds. I endeavour to show that mystery and miracle are the source and foundation of nature, underlie all science, are everywhere, and interpenetrate all things; that the abnormal and eccentric are not only possible but probable and actual, having counterparts in marvels of human consciousness, being represented by many natural symbols, and exhibited day by day in the interactions, co-operations, and counteractions of cosmic energies.

The author has taken, and will keep, a front-rank place with those minds at once reverent and reasonable, devout and scientific, who refuse to allow any facts of nature, and particularly of human nature, to be kept out of court; who fear nothing so much as that narrowness of mind which, seeing only a part, insists on that part being treated as the whole. He is one who cannot be pushed aside as unfit to argue with men of the laboratory and the class-room, he makes good his right to speak, and proves himself at home in many and various subjects which require deep thought. His matter is well ordered; the style is clear, lively, and even entertaining by its freshness. The following may be taken as a fair sample:—

> It is really too bad that Necessarians, Positivists, Materialists, who cannot write down with proof the scientific expression of any three different laws continuously at work from point to point, from moment to moment, in the universe, should disgust us with their sickening pretences to universality of knowledge. We will not say with Thomas Penyngton Kirkman that their variety of expressions and decorations of sophisms move in "a donkey's circle;" but we adopt his words as to the theories—"They are merely the rays that hang, not sweetly, on the shivering flanks of ignorance." . . . . The natural is, indeed, a continual miracle, but being prolonged hides its supernaturalism from the common observer. It represents the truth—God is so wise that He can make all things; and, much wiser than that, He enables all things to make themselves. Supernaturalism—as opposed to atheistic naturalism, maintains that

even the atoms march in tune—as if the music had been set, and that the commonest substances in nature, moving to the music of law, are a miracle of beauty by some Wonder Worker.

One who has read Joseph Cook's lectures will notice much that reminds of them, but put in a more concise form, as, for instance, the following :—

Take the germs of life. They are all the same, whether of Newton, or his dog Diamond; of the great whale, or tiny moss. First invisible, always mysterious, and in their early visible stages without structure or characteristic difference. Out of that invisibility, of that nothingness as to difference, of that death, God raises manifold life, marvellous intelligence, sacred emotion, glorious beings, with everlasting splendour for destiny. . . . . Two cells are alike to human eye, and to the microscope reveal no inequality, yet one contains the life of John, beloved of Christ; the other of Judas, who became a devil.

In many forms the one great argument is presented again and again that miracle and mystery surround us, that the Materialist hypotheses offer no escape from them, that the path of wisdom and of safety is to be found in that fuller knowledge of the universe and of man which Revelation gives, and which true science confirms, while the facts of consciousness illustrate by example the truth of that Divinely-given knowledge. Like Butler and Mansel our author rests on the foundations of consciousness, the primary facts of our nature, lower than which no mind can go, and apart from which no structure of reasoning can be raised. If this ground is of small surface, it is sure, it is indisputable, it is acknowledged, and beyond its limits man's wisdom will be to say, "We do not know." Unhappily for their own and for other minds there are some who desire to know at once too little and too much, who scorn the narrowness of the certain, and, venturing too far, lose themselves in the wilderness. It is refreshing to turn from such to the pages before us, and there we find the feet firmly planted on what is known, and carefully restrained from the slippery verge of that which is beyond. With a wide outlook, the author sees all that his opponents see, and sees many things, and much better worth looking on, which they do not allow themselves to see. He writes as one who breathes fresh air, he fills his lungs with it, and utters words of freedom and hope; reading has made him full, writing and controversy have made him wary, and the Gospel has made him joyful.

Exception might be taken at some passages, and in arguing that in nature all is miraculous, he has not taken care enough to maintain that in another sense, equally true, a miracle is supernatural; but we would rather acknowledge the merits and motives of the book as a whole.

The new comes back to the old, the first thought of an inquiring mind is that God is in all things, that His glory shines through all His works; no finer examples of this can be found than in the Psalms, which express faith and science in the language of poetry. Then came a second thought in which we see the mind over-weighted with details, perceiving orderly sequences and calling them laws, looking down at matter so long that the inner eyes become short-sighted, and cannot see Him who sitteth on high. But now comes the third thought which is, in essence, a return to the first, yet enriched with more knowledge of particulars, steadied and erect under the weight of the added collection of facts, combining faith, information, reason, poetry, awe, and gladness, and seeing, as those older men saw, that God hideth Himself, yet so as to be seen through the veil of creation. The book we have here reviewed will, we hope, be of real service to many minds who have been too ready to think that they cannot be both religious and scientific; it may, by the Divine blessing, enlarge

their conceptions of knowledge and of liberty, and help them to use as the expression of their own feelings the words—"Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? How precious also are Thy thoughts unto me, O God! How great is the sum of them!"

Short Notices.

The Ecclesiastical Crisis in the Church of England. An Examination of an Address by the Hon. C. L. Wood, President of the E.C.U., with References and Appendices. By the Rev. WILLIAM ANDERSON, M.A., formerly Rector of Upper Cumber and Prebendary of Derry, Minister of the Octagon Chapel, Bath. Pp. 116. Hatchards.

THE President of the English Church Union delivered an Address in Bath on the 29th of February, 1879, explaining and defending the principles and the policy of the Union. The Bishop of Bath and Wells in his Charge on May 1st referred to this Address. The English Church Union, his Lordship said, "had seen fit to select Bath, one of the chief cities of the diocese, for a great demonstration, and for the enunciation by its President of sentiments utterly subversive to the Church of England as by law established, and no less destructive to the episcopal government in the Church." The Bishop further pointed out certain "fallacies and errors," "and the extreme peril to the Church and religion which resulted from them." In the publication before us, which we gladly recommend, Mr. Anderson gives an able examination of Mr. Wood's Address. It is very telling and very timely. The second chapter, which treats of the legal aspects of the important questions at issue, is contributed by Mr. Valpy.

Lady Sybil's Choice. A Tale of the Crusades. By EMILY SARAH HOLT, author of "Mistress Margery," &c. Pp. 342. John F. Shaw & Co.

Miss Holt has done well in choosing the Crusade period for her new story. The interesting series of historical tales for which we are indebted to her is greatly valued in a wide circle, and takes a high rank on literary as well as on religious grounds. "The Maiden's Lodge," a Tale of the Reign of Queen Anne, "Clare Avery," a Story of the Spanish Armada, "Imogen," a Story of the Mission of Augustine, with a fifteenth-century Tale of the Court of Scotland, and a Tale of the Marian Persecution, are well known as among the best books of the kind. In some respects, indeed, Miss Holt's stories are unrivalled. The present volume will not diminish, to say the least, her richly merited reputation; it is a high-class, carefully-written work, with an interest of its own. We are inclined to agree with the remark of the gifted authoress that scant justice has been done in modern times to Guy de Lusignan and Sybil his wife. We may add that the book before us, like other volumes of this series, is got up with great taste, and will make an attractive as well as an instructive prize or present.

Pictures from Bible Lands, drawn with Pen and Pencil. Edited by SAMUEL G. GREEN, D.D. The Illustrations from Whymper and other eminent artists, principally from photographs. Pp. 200. Religious Tract Society.

The series of "pen and pencil" pictures published by the Religious Tract Society is well known. Among the most pleasing and most valued illustrated volumes on our shelves are "Spanish Pictures," "Swiss Pictures," "American and English," "The Land of the Pharaohs," and

"Those Holy Fields." All these are truly admirable; they are sumptuous gift-books; as to letterpress illustrations, type, paper, and binding, deserving highest praise. The volume before us is also excellent. Dr. Green has done his work well, devoutly, with skill and cultured judgment. There is not a dull or dry page anywhere, while of the engravings we cannot speak too warmly.

The Englishman's Critical and Expository Bible Cyclopædia. Compiled and written by the Rev. A. R. Fausset, M.A., Rector of St. Cuthbert's, York. Illustrated by some hundred woodcuts. Pp. 750. Hodder & Stoughton.

We have not space for a notice of this work proportionate to its merits. We must content ourselves with remarking, while cordially commending it, that all the articles which we have examined are carefully compiled, accurate, comprehensive, and clear, and that the volume is cheap, well printed, and well bound. Mr. Fausset is known as a scholar and divine of no mean order. His "Studies in the Psalms," for instance, is remarkable for thought and power. His "Bible Cyclopædia" will prove, we trust, a great success.

The Boys' Own Annual. An Illustrated Volume of Pure and Entertaining Reading. Edited by James Macaulay, M.A., M.D. "Leisure Hour" Office, Pp. 590.

Happy the boy who gets this "Annual!" The cover is splendid, the coloured frontispiece charming, the illustrations are plentiful, the stories —and there is a bountiful supply—are just what boys like, the very odds and ends will be voted "first-rate," the natural history bits are piquant, and the pages, which at first sight seem dry, are really "not a bit" so. A more attractive, and, we may add, a better, book for boys we never expect to see. As to the religious tone of the book its pure and instructive character, it is enough to remark that it is edited by Dr. Macaulay, the experienced and able Editor of *The Leisure Hour*—one of the greatest literary successes of these times. We have been pleased but by no means surprised to hear that the "Boys' Own Paper," weekly and monthly issue, has an immense circulation. We heartily recommend the "Annual."

A Few Notes of Facts on the Sunday Question. By B. A. Heywood, M.A., Trinity College, Cambridge. Seeleys.

A fourteen-paged tract; timely and telling; *multum in parvo.* The opening sentence runs thus:—"On the 3rd of May, 1879, Lord Thurlow and fifty-eight other Peers voted that it is advisable to open the Metropolitan Museums, &c., on Sunday afternoons as an alternative to the public-houses; but they must have forgotten that the latter places are closed between the hours of three P.M. and six P.M. on Sundays, or they would not have stultified themselves by proposing to set up counter-attractions to closed institutions."

Ritualism Uncatholic. No. 1. By Hely Smith. Bemrose and Sons.

The Rev. Hely Smith, well known as the author of that vigorous little book, "High Church," has done well to publish a series of pamphlets on the Romanising movement. His first Number gives good promise.

Philosophy of the Waverley Novels. By the Hon. Albert S. G. Canning. Smith, Elder & Co.

A clever and interesting book, undoubtedly; but, viewed from the standpoint of decidedly Christian "philosophy," not satisfactory. Mr. Canning utterly fails, we think, in one point. He labours to establish that one of the chief objects of Scott's historical novels was to explain the conduct of influential fanatical enthusiasts.

Ritualism and Romanism. By the Very Rev. EDWARD B. MOERAN, D.D., Dean of Down. Dublin: Geo. Herbert.

An interesting, well-written pamphlet of forty pages, with many suggestive statements. With regard to revision in the Church of Ireland, Dr. Moeran says that their real work, so far as Rome is concerned, was not uselessly to repeal protests against doctrines long ago set aside, "but in the wiser procedure of dealing with insidious approximations to them. With this object in view, we removed the Ornaments Rubric from our Prayer-Book; we added a new question and answer to that part of our Catechism relating to the Holy Communion; we dealt with Confession to, and Absolution thereon, by a priest, and left our mark upon them; we rejected what is termed 'Sacerdotalism,' by equalising 'Presbyter' with 'Priest;' we dealt with the mode of conducting Divine Service, not only by positive, but also by negative enactments, declaring both what was to be observed and what was to be avoided, and so on." The Dean adds:—"I believe we may all allow that in these our precautionary measures we have not erred by defect."

Rays from the Realms of Nature. Parables of Plant Life. By the Rev. JAMES NEIL, M.A., author of "Palestine Repeopled." Cassell, Petter, Galpin & Co.

An attractive volume. Mr. Neil follows Mr. Macmillan's "Bible Teachings in Nature," but his "parables" are short and simple, as well as suggestive. There are many woodcuts, and the coloured "Floral Dial" is very pretty. Mrs. Hemans writes:—

'Twas a lovely thought to mark the hours,
As they floated in light away,
By their opening and their folding flowers,
That laugh to the summer day.

At three o'clock in the morning awakes the yellow goats-beard, at four o'clock the brilliant azure wild succory, at five the yellow nipple-wort, at six the buttercup; at seven o'clock the white water-lily—

To the light
Its chalice rears of silver bright;

and so, hour by hour, on during the day.

Edie's Letter; or, Talks with the Little Folks. By the Rev. GEORGE EVERARD, M.A., Vicar of St. Mark's, Wolverhampton. Pp. 172. W. Hunt & Co.

Mr. Everard is well known as the author of useful little books of a devotional character; earnest, simple, thoroughly Evangelical. The book before us, with an attractive cover, is well printed and illustrated.

The Migration from Shinar. The Earliest Links between the Old and New Continents. By Captain GEO. PALMER, R.N., F.R.G.S., author of "Scripture Facts and Scientific Doubts," "Kidnapping in the South Seas," &c. Pp. 250. Hodder & Stoughton.

An interesting work. The migration of the human race, the laws that regulate the ocean currents, as well as those of the atmosphere, and the wants of the human race, are the subjects mainly dwelt upon. Profound reverence for the Scriptures is a chief characteristic.

Within the Palace Gates. By the Rev. C. BULLOCK, B.D. Pp. 76. Office of "Hand and Heart."

"A tribute to the memory of one of the noblest and truest-hearted and most loyal of the King's servants." A tasteful little book.

Common Praise. Psalms, Hymns, and Spiritual Songs, for use in the Church of England. Pp. 620. The Christian Book Society, 11, Adam Street, Strand.

"This book of Common Praise will be found both comprehensive and exclusive. It contains a large number of the best classical and popular compositions, expressing the spiritual teaching of the Reformed Church of England. Whatever was not in accordance with this has been excluded." We quote from the preface to this new Hymnal, in compiling which "the Editors have set before themselves, as a model, the Book of Common Prayer," desiring that their "Common Praise" should exhibit the "spirituality and purity," "fulness and suitableness," "moderation and candour" which Simeon loved as the excellences of our Liturgy. Without attempting any critical examination of the work at present, we heartily recommend it as deserving, at all events, careful and candid consideration. It contains 822 hymns. In publishing it, the excellent "Christian Book" Society has done good service.

Lectures on St. Paul's Epistle to the Galatians. By S. EDALJI, Vicar of Great Wyrley. Pp. 110. Elliot Stock.

The keynote of these Lectures is—"Christ's Gospel is not a ceremonial law (as much of Moses' law was), but it is a religion to serve God . . . . in the freedom of the Spirit," a Prayer-Book principle often ignored.

Hand and Heart. An Illustrated Weekly Journal. Conducted by the Rev. CHARLES BULLOCK, B.D. Vol. IV.

We heartily recommend this volume. It contains a large number of illustrations; it is well printed, handsomely bound, and cheap; the articles, as a rule, are lively, interesting, and really good, admirably suited for the classes specially regarded. Mr. Bullock has been doing earnest service, in this way, for a considerable time; and he deserves to be supported by all who appreciate the importance of sound wholesome literature. We should be pleased to know that a copy of the *Hand and Heart* volume is placed in every parish library.

George Moore: Merchant and Philanthropist. By SAMUEL SMILES, LL.D. Pp. 460. George Routledge & Sons.

A new, cheap edition of a deeply interesting biography, well and widely known, needs but few words of commendation. It is a pleasure to us, however, to express our high opinion of this book, and warmly recommend it, at the same time endorsing, from personal knowledge, the strongest *In Memoriam* testimonies contained in it to the true-hearted, large-hearted Christian, George Moore.

Chimes from Bygone Years. Thoughts for Daily Reading. By CHARLOTTE BICKERSTETH WHEELER, author of "Gleams through the Mist," &c. With a Preface by the Lord Bishop of Ripon. Pp. 366. Elliot Stock,

This volume, writes the Bishop of Ripon, in heartily recommending it, is a collection of many valuable thoughts variously expressed, in word or writing, by devoted servants of Christ, eminent for practical wisdom and personal holiness. "Many of them are suggestive; all have some degree of value." The readings, not too long, are evidently the result of devout study. The book is well printed in clear type on good paper.

Through the Church Porch. By E. WARDEN. Pp. 100. W. Poole.

Verses showing a tender thankful spirit, and, withal, poetical. An attractive little volume. It is dedicated, by permission, to the Archbishop of York.

ART. XII.—THE MONTH.—THE CHURCH CONGRESS.

IN Foreign Affairs, the outlook is, perhaps, more bright. King Cetewayo is a prisoner in Capetown, and Zululand is quiet; but Sir Garnet Wolseley has still much to do. The home speeches of distinguished soldiers tend, to a great extent, to clear Sir Bartle Frere. The English flag waves over Cabul; the mountaineers and rebel regiments have been routed; and Yakoob Khan, whose conduct seems mysterious, has resigned. As to Cabul, the Indian Viceroy has now to solve the question of Lord Lytton's novel, "What will he do with it?" The warnings of that sagacious statesman, Lord Lawrence, in regard to Afghanistan, it is impossible not to recall at the present moment.

The increased friendliness between Germany and Austria has caused, of late, considerable comment. Turkey seems unhappily inclined to refuse reforms; but even in the face of a Mahometan *non possumus* Russia will not be allowed to carry out its long cherished designs on Constantinople. According to Dr. Busch's recent *résumé* of Prince Bismarck's views, Germany and Austro-Hungary are banded together "to secure a general peace."

Sir William Harcourt's brilliant rhetoric has, to some extent, possibly, served the interests of the Liberal party; but the reported change in the attitude of Lord Derby will seem to the Conservatives of Lancashire a serious matter. The Marquis of Salisbury, however, has been received in Manchester with remarkable enthusiasm. A complaint of the Vicar of Hughenden's Ritualism was recently addressed to the Premier on the part of Lancashire working men, who announced that though Conservatives they would show their dislike to Ritualism at the next election, if they believed that Lord Beaconsfield was a supporter of the Ritualists.

The Home Secretary's action in regard to the Brighton Aquarium has called forth many protests from supporters of the Government. Mr. Cross may consider that he has brought about a satisfactory compromise; but a door has unquestionably been opened for a quasi-continental Sunday. An admirable circular on this subject has been issued by the Lord's Day Observance Society.

In regard to metropolitan intemperance, it may be mentioned that "The Public and Coffee House Auxiliary" of the London City Mission is doing good service.

The corner-stone of Ridley Hall, Cambridge. was laid a fortnight ago by Bishop Perry. Interesting speeches were made by the Master of Corpus, Canon Ryle, Mr. Marten, M.P., Prebendary

Wright, Mr. Sydney Gedge, and others. Ridley Hall, as is well known, will occupy at Cambridge a position similar to that of the recently opened Wycliffe Hall at Oxford. Protestant and Evangelical, these Halls will avoid, it is hoped, the narrowness characteristic of certain Theological Colleges.

At the opening of the Congregational Union for England and Wales, a fortnight ago, at Cardiff, the President protested against "any yielding on the part of British politicians to the arrogant demands" of the Papacy:—

> That the Papacy absolutely controls the largest section of the Irish vote within and without the House of Commons is manifest to all, and how that acts upon political adventurers and the mere party politician is, alas, growing more apparent every day.

Several Diocesan Conferences have been held. At the Carlisle Conference the venerated Dean made some admirable remarks upon Family Prayer.

Two movements in regard to Convocation Reform have recently excited some attention. Bishop Alford has obtained several influential signatures, clerical and lay, to a memorial on representation of the Laity. "In view of the efforts now being made to give to the Convocation of the Church of England an authority it has long been denied, the Memorialists assure the head of Her Majesty's Government that, in their opinion, no scheme of Reform can be satisfactory that excludes the consideration of a just representation of the Laity as well as of the Clergy." To another Memorial, on increased representation of the Clergy, signatures of representative men are being obtained. This Memorial opens thus:—

> We, the undersigned clergy of the province of Canterbury, beg respectfully and earnestly to state to your Grace and Lordships that we believe it has now become very necessary that the number of Proctors in Convocation for the parochial clergy in the province of Canterbury should be considerably increased.

A speech made not long ago by the Right Hon. H. C. E. Childers, M.P., at the opening of a church in Knottingley, deserves to be considered in reference to this matter. Mr. Childers inquired whether the National Church—a body of immense wealth and influence—had done its duty in taking full advantage of that organisation of which it was capable:—

> He had been in parts of the world where the good old Church of England flourished with great vigour, both in America and in the colonies. It had struck him that whereas in England we scrambled on, making little reforms in one direction, in improving little bits of machinery and oiling some of the old-fashioned wheels, in other parts of the world the Church of England had established a very efficient machinery for the general management of her affairs, and in which the

bishops and clergy, and, above all, the laity, took their respective shares. The result was the removal to a very great extent of many of those evils which prevailed in the Church at home; the rubbing off of those extreme views, for instance, which gave us so much trouble on certain occasions; the improvement of questions connected with parochial and diocesan organisation; and a great deal more interest taken by the laity in matters with which they had, and ought to have, a very active interest, one and generally. Did they not think that the time had come when their different dioceses—under the lead of such prelates as their greatly esteemed Archbishop of York, for instance—whether, instead of giving to Convocation, as was at present proposed, additional powers to do certain matters, they could not acquire such a constitution for their Church as would relieve Parliament of a certain sort of responsibility which she was supposed to possess as representing the laity. He did not see why the Church of England, connected with the State, should not manage its own internal affairs just as well as the Established Church of Scotland managed its internal affairs—and managed them efficiently, and without scandal, and, from a business point of view, extremely well.

Such suggestions, at the present moment, from a Liberal statesman, a staunch Churchman, are most timely. The Convocation proposals made in the Draft Bill for the Revision of the Rubrics naturally call attention to Convocation Reform.[1] Many who have found it difficult to agree with Archdeacon Denison in any ecclesiastical movements whatever will be at one with him in believing that under present circumstances the Prayer Book had better be left alone.

Canon Bright lately complained of the shipwreck of the Convocation *concordat* concerning the Ornaments Rubric; and made some pointed references to the Bishop of Gloucester. In reply, Bishop Ellicott stated:—"I am no party to any understanding relative to the Ornaments Rubric, no such understanding having been adopted, suggested, or, so far as I remember, even alluded to in the House to which I belong."

Canon Trevor has written as follows:—

The Lower House of Canterbury is the standing opprobrium of Convocation; its turbulence brought down the temporary suppressions by Royal Prerogative under William III., Queen Anne, and George I. Its timidity or apathy encouraged succeeding Archbishops to make the suppression permanent. When the movement for revival began this House was still the dead weight on our hands. Convocation itself was confounded with this pretentious and distorted member, representing nobody that had a right to be represented. It was the jest of our opponents, and the difficulty of our friends. We had to

[1] *Convocation of Canterbury. Report on the Rubrics of the Book of Common Prayer presented to Her Majesty the Queen, in obedience to Royal Letters of Business, on July* 31, 1879. London: Published by W. Wells Gardner, 2, Paternoster Buildings, E.C.

set the monster on his legs to get Convocation at all. But nobody meant it to last; the very first reform was to be a real representation of the clergy.

Concerning the late Bishop Baring, interesting testimonies have been recently published on the part of Archdeacon Prest, Canon Tristram, the Rev. G. T. Fox, and other personal friends.

Of the Church Congress we can only touch upon a few points which present themselves in the reports of the proceedings.

The discussion on Parochial Organisation appears to have been decidedly practical. Prebendary Cadman opened his address with a note of thankfulness. The good hand of our God has been upon us as a Church :—

The time has passed when a clergyman who sought to win souls to Christ by unwonted services and faithful preaching in cottages and school-rooms, and by the wayside, was complained of for bringing Dissenters to Church, and stigmatised as a Low Churchman, or no Churchman; and, stranger still, when one starting forth on his hoped-for ministry with a desire to be a good minister of Jesus Christ, with no extravagant notions or zeal, would be thus cautioned by the Bishop who ordained him :—"Take care, young man, that you are not too enthusiastic in the discharge of your ecclesiastical duties." Activity and earnestness and evangelical zeal are not now suspected and distrusted, but imitated and encouraged.

What we want, continued Mr. Cadman, is the Spirit of Life; more of true spiritual force in the wheels of our machinery. Men quickened to holiness—active, prayerful, are needed. For such men prayer should be offered :—

I press this duty of prayer because the Lord alone can raise up and send forth true and successful preachers of the everlasting Gospel, and these are the men we want for efficient parish work in the exigencies of the present day both in preaching, catechising, visiting, and organising. Spiritual work must be done by spiritual men. Men must be converted themselves, spiritually-minded themselves, walking much in fellowship with Jesus themselves, conscious of the need of the Holy Spirit's influence upon themselves, before they can testify of these blessings to others. And without some experience of them in a parish what real moral or spiritual improvement, after all, can go on? "As well," said one, "attempt to bind the tiger of the East with a cobweb, or stop Niagara with a straw, as change the nature of man without the Holy Spirit."

Again, as to spiritually-minded parishioners :—

A living Bishop wisely says, "Were I asked to advise a clergyman about to be appointed to a laborious, and, may be, neglected parish, what he should do first, even to the neglect of other things, my counsel would be unhesitatingly and emphatically this: 'Find out your godly people; visit them, stir them up, specially teach them, gather them for prayer, win for yourself their personal friendship, do your best to bring them into a close and more intimate rela-

tionship with the Lord Jesus, and then, when they have got their hearts warmed towards Him, they will be in more vital sympathy with His purpose and feeling toward the souls he died for.'" No better advice could be given.

Within the lines of our own Church, added Mr. Cadman, "Catholic, Reformed, Protestant, Evangelical—for call it what you will, it is all these—there is grace enough to be found, and work enough to be done. I prefer an organisation within these lines, and have no longing for practices that savour either of superstition or laxity."

The Rev. R. C. Billing, who spoke as having under his pastoral care about 20,000, the majority of whom were the poorest of the poor, followed up Prebendary Cadman's remarks on the value of prayer. More notice, Mr. Billing thought, should be taken of the Ember seasons. Probationers for Holy Orders should live and work for a time in large town parishes and "learn their business."

The President, Bishop Thorold, closed a quiet, earnest, and really useful meeting by some weighty words on Christians being drawn together by work and prayer.

In his Paper on Diocesan Synods and Conferences, the Dean of Lichfield said:—

> Now it is of the utmost importance that both Convocation and Parliament should know the deliberate and carefully formed opinions of the intelligent and well-educated members of our Church, both clergy and laity; and the diocesan conferences, in which the laity have a legitimate place, are just the instrumentality through which the laity may make their influence felt; and when each diocese shall have its diocesan conference in active operation, and the conclusions of these various conferences shall come to be systematically gathered up and transmitted, year by year, to Convocation, we shall then have such an expression of the real mind of the Church of England as must have its influence not only upon Convocation but upon Parliament—such an expression as must tend powerfully to preserve to us, without any loss or weakening of her spiritual rights, that union of the Church with the State which has helped to make our country so great throughout the world. It is quite a mistake to suppose that Parliament, as a body, is unfriendly to the Church. Parliament will never, I believe, be indisposed to assist the Church in obtaining what is reasonable and practicable. *But Parliament can hardly be expected to listen to proposals of Church reform unless those proposals express the deliberate judgment of the faithful laity as well as of the clergy of our Church.*

In the words which we have emphasised we thoroughly agree with the learned Dean; but, although Prolocutor, he seems to forget, for a moment, the recent "proposals" of an unreformed Lower House.

Great interest was excited by the subject of "Ecclesiastical Courts and Final Court of Appeal." The Bishop of Oxford's

Paper was, undoubtedly, from his Lordship's standpoint, a success; it is ably written, and it has an interest of its own. Mr. R. L. Valpy, according to the special report of the *Guardian*:—

Spoke apparently without premeditation, but he knew the subject and handled it ably and pertinently, carrying with him a large part of the audience, though, as might be expected, very many also differed from him and indicated their disapproval from time to time by rather noisy demonstrations. He pointed out with great force—what is in truth the weak point—that Dr. Phillimore and Mr. Berdmore Compton had found much fault with the existing Courts, and especially with the Final Court, but had utterly failed to indicate clearly what they proposed to substitute for it. He urged with great force that any Court which was to act in that capacity in ecclesiastical causes must be one that commanded the respect of the laity. He concluded by saying that if the Judicial Committee, assisted by the Bishops as their assessors, were incompetent to administer the law (as stated by Dr. Phillimore), he wished to know who was capable.

Canon Ryle concluded the sitting, according to the *Guardian* report, by "one of his straightforward and warm-hearted speeches." Where, asked Mr. Ryle, could a Court of Final Appeal be found which would give satisfaction to every one? The clergy had not a judicial mind. A better Court could not be obtained than that which existed at present. He commended to the attention of the Congress the declaration of the Thirty-seventh Article.

Canon Gregory, who has taken a leading part in the preparation and advocacy of the Report of the Lower House of Canterbury, ably argued on the lines of Chancellor Espin's Paper. Mr. Billing, however, thought that "if Canon Gregory's suggestions were adopted there would be constant complaints. He knew of many schools that were never looked after, and there were many sick persons who were never visited by the clergyman. They would never be able to secure the performance of these duties by the Bishop's Court."

The subject of "Lay Work in the Church" was introduced by Canon Garbett. Having spoken of the practical heathenism around us, he said:—

Where should they find the workers? To increase the clergy was hopeless. They had neither the men nor the means. Were they then to sit down in apathy when all the vast force in the Church itself was allowed to run to waste, when the godly laity were unemployed? This great force should be utilised, and the wisest mode of using it appeared to him to be the establishment of a perpetual diaconate.

On Hymn Books, Bishop Alexander, who remarked that he spoke "for the minority—those who had never made, and never intended to make, a collection of hymns," made a suggestive speech, polished as usual; and the Rev. Dawson Campbell read an interesting Paper.

In the discussion on Unity, Canon Garbett remarked on the fundamental or essential divisions among Churchmen; and Mr. Valpy warned the Congress against the error of sacrificing truth for unity. The Bishop of Winchester, however, replied that although in "small schools of thought" fundamental differences might exist, yet with regard to "the large schools" there were no such differences.

A brilliant, vigorous, and singularly suggestive Paper by Professor Pritchard, on "Science and Religion," was, in the opinion of many, one chief feature of the Swansea Congress.

At the final gathering, the Bishop of St. David's, who appears to have made a remarkably good President, gave his opinion concerning the Congress. His lordship wrote:—

I look back on the devotional meeting of this morning as my own final experience of the much-to-be-remembered Congress of 1879. I cannot imagine anything more complete of its kind; and when we consider the amount of critical and expository learning, the real piety, the eloquence of the readers and speakers, their substantial unity in the most essential matters of doctrine, which was visible in spite of considerable theological divergence, apparent on the very face of some, at least, of the papers and addresses, I cannot but record my thankfulness to that good Spirit which has blessed the Church of England with a Ministry capable of producing such teaching as that which was addressed to us this morning. But even more impressive to me than anything which was spoken or read was the rapt attention and the reverent demeanour of the great assembly.

In referring to the splendid hospitality of Swansea, the Bishop remarked:—

While I hope and believe that nothing has been said or done during this meeting, the tendency of which would be to place our Dissenting brethren at a greater distance from ourselves, I think a good deal has been said the effect of which will be to quicken our kindly feelings towards them.

For ourselves, we are ready to hope and believe what "was said and done" at the Swansea Congress, viewing it as a whole, may tend to draw the Nonconformists into closer Christian unity with the Churchmen of the Principality.

The Congress appears, on the whole, considering the numbers present, the quality of the papers and speeches, and the prevailing tone and temper, to have been a success. "It went off much better," said many, "than was expected." One point, we think, is especially worthy of note. The representative ultra-Churchmen were, in the main, apologetic; and the great mass of the members, judging from such signs and tokens as seemed significant, were truly and thoroughly loyal to the principles of the Reformation. A kindly, brotherly spirit prevailed throughout.