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THE
CHURCHMAN

JANUARY, 1886.

ART. I.—THE REFLEX BENEFITS OF CHURCH
MISSIONARY ENTERPRISE.

AT the present time there are many tokens which seem to indicate that a widespread and increasing interest is being awakened in the great work of Foreign Missions. This is manifested in an evident craving for Missionary information; in an increase of ready willingness for self-sacrifice in the cause; in a deeper tone of spirituality pervading all the home efforts; and in the growth of that blessed spirit of prayer which is ever the forerunner of greater things. This interest is also manifested in certain developments of Missionary zeal and co-operation recently organized in connection with the Church Missionary Society, such as the Unions for Prayer which have been formed in many districts throughout the country. I may also refer to the three London Unions, which are so rich in promise of happy results; viz., "The C.M. Lay Workers' Union for London," with its 285 members; "The Ladies' C.M. Union," and the C.M. Union of Younger Clergy for London and its neighbourhood. I can bear personal testimony also, from what I witnessed on a recent visit to Cambridge, how real and eager a Missionary spirit exists among many of the undergraduates of that University—a fact full of hopefulness.

As we now pause on the threshold of a New Year and look around, the Missionary cause evidently stands forth in the forefront of indispensable agencies, second to none for its beneficent fruits. We would express the wish that the prominent position which has been awarded to it in the January CHURCHMAN may be significant of the awakening of a greatly increased Missionary interest in this year of grace 1886. And we may point to the scheme of the C.M.S. for holding simultaneous meetings at convenient centres throughout the country

during a week in February as giving fair promise that this wish will be realized. When we think of the very small portion of the world already evangelized, and of unenlightened souls going to their final account with every tick of the clock, ought we not, as a Christian Nation, to redouble our efforts for their speedy rescue? The consideration of that especial aspect of Missionary enterprise which consists in its reflex results and blessings may help to stimulate our zeal in the great world-wide work. We shall thus learn how great is the faithfulness of Him Who commissioned His Church to evangelize all nations. Though through so many centuries the Church of Christ has been very backward in fulfilling her high mission, no sooner did she begin to obey her Lord's command than He poured forth His promised blessings upon her, and loaded with benefits both her and the nation whose sons came to the help of the Lord against the mighty powers of evil. It is these reflex benefits, mainly in connection with the Church Missionary Society, which we are to consider in this article.

The writer of a "History of the Nineteenth Century" devotes a chapter to the subject of Christian Missions, and in it he boldly affirms that "in the foremost rank of powers destined to change the face of the world stand missions." This undoubtedly is true. It is impossible for us fully to understand how intimately and how vastly this statement holds good as regards the indirect yet most important fruits of Missionary work and interest; but the attempt to trace it out cannot fail to be instructive.

This present century has been manifestly a time of national prosperity, of freedom from devastating wars, of world-wide growth of our nation's prestige and influence, of rapid increase of our home and colonial population, of steadily advancing civilization, and of many other tokens of healthy progress. How is this, but that the old declaration ever holds good: "Them that honour Me I will honour." And, though tardily, and very scantily, yet still in some degree, we have honoured the Lord of the harvest by obedience to His last command, "Go ye into all the world, and preach the Gospel to every creature." Reflex benefit is a law written upon all work for the Lord Jesus Christ. No true-hearted deed of Christian duty is ever unrequited. Utterly undeserving as we are of reward, utterly unworthy as are our efforts, and entirely as the grace and the power are His alone, yet in His infinite mercy the law ever holds good that "he that watereth shall be watered also himself." And this is in accordance with the analogy written in nature. The active employment of our physical powers results in the increase of vigour and the maintenance of health. "The benumbed traveller amid Alpine

snows, just ready to succumb to the fatal fascination of a sleep which must prove the sleep of death, has re-animated himself in re-animating his fellow."

I. In application of this law to the case of Missions we may touch upon the vast increase in science and knowledge which has resulted from Missionary work. Consider how often the Missionary has been the pioneer of discovery. He has ventured—as has been the case in China, Polynesia, and Central Africa—amid hostile tribes, waving the white flag of the Gospel of peace, and, from his brave investigations, geographers have been enabled to fill up large blank spaces on the map, which previously indicated unknown territory. Again, how richly has the knowledge of natural history been increased in consequence of discoveries made during tours of evangelization! We may mention that brave pioneer, Bishop Hannington, an able naturalist, who is at the present time penetrating unknown tracts in pursuance of his devoted labours in Central Africa. Again, the student of language owes a debt of gratitude to the infinitely patient research of many a Missionary, who has laboriously studied native tongues and dialects in order that he might translate the pure Word of God and preach intelligibly. And the same may be said of many another gain to knowledge and scientific research, and to the various arts which go to form the round of attainments necessary for a great commercial and intellectual community.

II. I pass on to the inner circle of reflex benefits; and we will consider those which we may call *evidential*. I believe that the store of sound and unanswerable proof which Missionary enterprise has accumulated in support of what we hold most sacred can never be estimated. The Missionary has ever found the old Book to be world-wide in its mission. When translated into various languages it has not lost its force or efficacy in any case. It adapts itself readily to every nation under heaven, whatever be its creed or customs. The Gospel which many at home, who deem themselves wise, are rejecting in favour of some new thing, be it agnosticism, atheism, or "science, falsely so called," is still proved infallibly to be "the power of God unto salvation to everyone that believeth." Its native force is not diminished; still the blessed Spirit uses its grand sound for conviction and conversion, for sanctification and edification all the world over. This message of life and truth and peace has elevated the degraded Fuegian, so that Darwin was convinced that the Gospel had in it a marvellous power, and he became a subscriber to Missions up to the close of his life. The learned and argumentative Brahmin has been pricked to the heart, and the saving message has "poured contempt on all his

pride." Gigantic systems of error have tottered and fallen before its persuasive sound. Where now is the Car of Juggernaut with its self-immolation of numbers of ignorant fanatics? Where the inhuman fires of the Suttee? The devil-worship of many a savage tribe, and the cruel medicine rites of the North-West American—where are they? Wherever the Gospel is preached, these works of darkness have been put off. So has the fearful recklessness of the slave-trade, while the social separation of caste gives way under the humbling yet elevating truths of Christianity, and Eastern women are regaining their position in society. Now all this, we maintain, contains certain proof that the Word of God is true, and that the Holy Spirit of God mightily uses it.

We could point to the influence of the Gospel in preventing cruelty and war. We find Mrs. Hinderer, for instance, recording, concerning the change wrought in the great town of Ibaddan, through the patient labours of her husband and herself: "It is only since the Word of God entered this town that it has been free from civil war." And we might produce evidence to show that where conditions are other than those of the Gospel the result is not the same. Thus in North Canada, when a tribesman, who has been trained to hunting during a great part of his life, settles down to the peaceful work of the farm, and a practised Government instructor is sent to teach him how to cultivate the soil, failure has often attended the attempt; while in those farms where the Missionary (with less actual knowledge of farm work) is the instructor, the result has been that the wild hunter has become the patient diligent farmer under the influence of the civilizing truth of God.

Here then are facts of great evidential value, which may well silence the tongue of the scorner.

And further: What emphasis do the Missionary results of to-day give to the Divine revelation of the mind of the Spirit in the Written Word! Illustrations of the principles, and even repetitions of the incidents of the earliest Missionary records—such as those of the Acts of the Apostles, seen to be passing before our eyes at the present time in the Mission field—insensibly rivet on our hearts the mighty teachings of Holy Writ. A great painter like Turner, when composing some portraiture of a scene in the history of ancient Greece, carries with him his note-book and his colours, and jots down in word or colour many a hint taken from river or sea; from the rising or the setting sun; and all is turned to account in the great composition. The same is true of a Mendelssohn or a Milton, in the spheres of their respective pre-eminence.

Thus the devout student of Holy Scripture, who studies the annals of contemporary Missionary enterprise, gains, by the

teaching of passing events, ever fresh testimony to the living Record of the Volume of the Book. This becomes to his mind and soul ever a firmer and fuller evidence that "all Scripture is given by inspiration of God."

III. We may trace reflex benefits of another kind, which I may call, perhaps, *defensive*. In the account of one of David's battles against the Amalekites, recorded in Samuel xxx., we read that while some of his army remained behind in charge of all that of which the soldiers in battle had no need, the king led his hosts forth to battle and victory. As they were returning home with the spoil, certain wicked men suggested that the protectors of "the stuff" should not have any of the acquired treasure. Not so, said David, in righteous indignation, "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike." And this was "made a statute, and an ordinance for Israel from that day forward." Now our single-hearted Missionaries go forth, the weapons of their warfare being not carnal, but mighty through God to the pulling down of strongholds—kings with their armies flee apace—the hosts of the evil one are slain in death unto sin, as they become subject to the Prince of life. And what is the result? "She that tarried at home divided the spoil." What do we learn here? Surely this, that there is no more blessed feature in a Christian Church than that she should have a Missionary contingent carrying on the warfare against sin for the rescue of the souls of the Heathen, Mohammedan, or Jew. And the Church at home divides the spoil; she reaps great gain.

I have not the slightest doubt whatever that our Church of England, in her increased vitality, in her greater power for usefulness among our teeming millions of home population, is even now sharing the blessing of that same principle; she is dividing with the brave advanced guard, whom she sends forth, the spoil of spiritual blessing, increasing usefulness, and temporal preservation. Such an organization as the Church Missionary Society is a true Church Defence Institution. It is a mighty bulwark. It constitutes in an eminent degree the "blessing within her" which we may well believe will elicit from Him that ruleth on high the merciful decree, "Destroy her not," by which our foes shall be driven back, and our Church permitted to extend yet farther and more purely the wide stretch of her usefulness. God grant it!

And I think that I am not mistaken in tracing of late, since Missionary interest has diffused itself more widely among English society, that there has been closer union, increased mutual understanding, truer brotherly sympathy, and more Christian toleration. We at home have thought more about

our points of agreement, less about those unhappy divisions which do exist, and cannot ever be wholly healed. Now this is gain. It is gain if toleration does not exclude distinctiveness. A pure Church—a truly Missionary Church—must have a distinctive creed, loyally believed and faithfully followed. And the Church Missionary Society, in her staunch maintenance of Evangelical principles, in the high standard of spiritual efficiency and thorough training of her Missionaries, and in the constant spirit of prayer which actuates her throughout, has doubtless exercised a mighty reflex and restraining influence upon the whole Church of England. May this largest of all Missionary Societies ever remain great also in these blessed features; then she shall continue to be a real blessing to our land, as she is to the farthest limits of the habitable globe.

If we review the vast array of home Evangelistic efforts, and also of benevolent and philanthropic institutions, it can easily be proved that Missionary zeal and energy exerted for the benefits of foreign lands has produced, as its direct and beneficial result, this tide of blessed effort for the spiritual and social uplifting of our home population. As the Bishop of Ossory and Ferns graphically puts it (in his sermon before the Society in May, 1882): “The pebble of Missionary influence dropped into the then stagnant waters of religious society, has created circles of benevolence which are touching every part and portion of our life and duty, and continually increasing in extent and influence.”

IV. We must now look at a series of reflex benefits which we may call *spiritual*.

(1) And, first, I will mention, the increased spirit of devotion, and especially of that most Christlike form of devotion, Intercession, which certainly seems to be spreading. I believe I am right in stating that the origin of the special occasions of united prayer which are now so common, dates from the invitation of a remote Mission in Lodiaua, for world-wide prayer at the opening of the year, twenty-six years ago. And who that was present at the valedictory dismissal of Missionaries in St. George's Hall, in September last, was not deeply moved as one after another stood up and just added his Amen to the earnest Apostolic request, “Brethren, pray for us;” while, when the honoured veteran of the Punjâb Mission, Rev. Robert Clarke, spoke his touching farewell, the hearts of all present must have been thrilled with emotion as he recorded his experience of answered prayers in some such language as this—the measured utterance of ripe experience: “I never knew any prayer for God's glory in the success of His work to fail.” These valiant soldiers of the Cross who endure so bravely and humbly the burden and heat of the day, do deeply need the prayers of

the Church at home. And is it not an evidence of the wonderful spirituality of the almost inspired compilers of our Liturgy that it bears so much upon Missionary work? This is a fact which space will not allow me to illustrate, but each reader of *THE CHURCHMAN* may resolve by God's grace to follow its indication, and, like Epaphras of old, be always labouring in prayer for everything in connection with Missionary effort and enterprise.

We have a happy proof of the vitality and unity of our central Church Missionary Society Committee, in the recent commencement of a weekly prayer-meeting at the house in Salisbury Square, on Thursday afternoon, from 4 to 5. When business or recreation takes us up to Town, can we not sometimes so arrange our visit as to join with our brethren in this blessed hour of praise and intercession? Surely every Missionary Union should be primarily and principally a union for prayer. In this manner each County Union should exemplify and propagate this reflex benefit, the spirit of which was long ago wafted home from a remote Mission station in Northern India.

(2) But again, another reflex spiritual benefit of Church Missionary enterprise is the encouragement it affords to faith, in its fruits of endurance and patience. Our own beloved Church in her mid-course passed through a fiery ordeal indeed. Of the great and noble army of martyrs, hers form no insignificant array. At the time of the Reformation—not to go further back—what multitudes willingly laid down their lives for the entirety and purity of the Gospel of Christ! And did not this brave band of triumphant victors foreshadow a correspondingly abundant harvest in connection with our favoured branch of the Catholic Church? I firmly believe so. If now our lot is fallen in times for which we pray in our Litany when “being hurt by no persecutions, we may evermore give thanks,” such immunity has its dangers; and we have in very truth need to add, “O Lord, arise, help us and deliver us, for Thy name's sake.” If we look abroad, however, what do we see? Let me quote an utterance of Archbishop Trench, which contains words of sound wisdom: “It seems,” he said, “an almost universal law of Mission work that the definite victory is not won without a temporary reaction of more or less severity. The powers of darkness, seen and unseen, the spiritual wickedness which constitutes the real background of every form of heathenism—these, with all whom they can enlist in their ranks, gather themselves up, as with the energy of despair, for a last and decisive struggle with the kingdom of light. A fierce tempest of wrath sweeps over the Church, and the patient work of years perishes, or seems to perish, in an hour.” In

other words, almost every pure infant Church suffers martyrdom, or passes through scathing troubles. Her members are chosen and purified in the furnace of affliction; and it is usually the case, as it was with Israel in Egypt, that the more they are afflicted the more they multiply and grow. India, Abbeokuta, China, Japan, Ceylon, and many other Mission fields have had their share of bitter persecution, imprisonment, death—ere the remainder of man's fierce wrath was restrained to the glory of God and the gratitude of man. And lately we have a most touching exemplification of the fact that the days of martyrdom are not over, in the triumphant witness and confession of three V-ganda youths, who met death singing God's praises. Now how does this exemplify our subject? Thus: We at home, whose lot is graciously cast in peace and quietness—and such times, as I have remarked, are often times of danger, of worldliness, indifference, and selfishness—we gain the reflex benefit of the early history of these infant Churches, while, in sympathy with them, we share the heritage of their persecutions, weep with them as they weep; ready also to "rejoice for joy" with that daughter Church when the Lord shall appoint for her "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

(3) Another reflex spiritual blessing of great importance, which is consequent upon an awakened interest in Foreign Missions, is, the promotion of unselfishness. Nothing so expands the heart, and enlarges the sympathies, and elicits a generous bounty and a wide tolerant charity, as the thorough taking-up of God's world-wide work for study and prayer. Then we see ourselves as units in a myriad-peopled universe, the vast preponderance of whose inhabitants are "without Christ, having no hope, and without God in the world." Then our hearts bleed with pity for the dwellers in the far-off habitations of cruelty, superstition, and gross darkness. And selfishness evaporates while zeal for God's cause expands.

Thus we learn to look upon life, not from the meagre niggard standpoint of self-interest, self-pleasing, or self-love; but, constrained by the love of Christ, we rise into the lofty dignity of being fellow-workers with God, while we engage with whole-hearted interest and generosity in the cause for which Jesus died and rose again.

And what I have said of the *individual* is true of the *community*. A veteran Church Missionary Hon. Sec. writes to me stating how entirely he attributes the waking up of two parishes which he consecutively held to the fact that he made it his prime endeavour to draw out their interests in Missionary work. His words are: "When I went to my last parish, little or nothing was done in spiritual work. I began

at once and tried to interest the parish in the work of the Church Missionary Society, and a speedy response came. I was able to build a school and restore the church." And I can testify how true was likewise the spiritual development of his flock under his able ministry. He goes on to say of his present parish: "I have found the same effect here. We are by no means a rich parish, but are enabled to send £500 a year to the Church Missionary Society and Zenana Missions, and I get considerable help in other ways." Surely such drawing-out of generous sympathy, when the motive is pure and the cause good, cannot but prove a rich blessing.

And there is a reflex blessing and benefit to the family from which son or daughter, responsive to the Divine call, goes forth to the Mission field. Not long ago I was in conversation with one who told me how, when two brothers left the circle of a singularly united family, the blank was great; but he added that the subsequent inborne tide of traceable blessing infinitely counterbalanced the pain of separation. Blessed are the parents who willingly give up their best and holiest—their most cultured and cherished—in obedience to the Master's last behest. Such unselfish denial shall surely bring ample recompense.

We have now completed our survey of some of the more prominent reflex benefits of Church Missionary enterprise. May we leave the consideration determined to aid with more devoted zeal, and more unsparing energy, the work of Foreign Missions. If such reflex results are to be richly fruitful, the weapons of the spiritual warfare must be pure and true. The *Missionary Life and Labours of Francis Xavier*, by the late Rev. H. Venn, contains evidence which fully bears out this, on the very confessions of the disappointed Jesuit labourers themselves (see, for instance, pp. 282, 283). Deceitful workers, however zealous, cannot be rewarded by either direct or reflex blessing.

While our survey in this paper has mainly had in view the Church Missionary Society, I would close it by recognising most cordially the excellent work done by other Missionary Societies and organizations, whether of the National Church or among our Nonconforming brethren. May each and all, with redoubled effort and revived spirituality, and in Christian union, toil on in their endeavours to advance the Redeemer's Kingdom.

W. A. BATHURST.



ART. II.—THE CATHEDRAL IN RELATION TO THE DIOCESE.

WHEN we take up the subject of Cathedrals in relation to the Diocese, we are justified in confining our view chiefly to the local question—to the characteristics of our own Cathedral; the necessities of our own Diocese; and the best way in which the one can be made to fit into the other.

The English Cathedrals, as the Royal Commissioners have lately pointed out, differ widely from each other "in their local circumstances," both in position and in capabilities. Two of them, for instance, seem to stand altogether apart from the rest; the one as mainly manned by the leading Professors of a great University, the other as forming the centre of religious activity in the great Metropolis. I have nothing now to say¹ that could bear on such positions as those held by Christ Church or St. Paul's. But looking to what we may call the rank and file of Cathedrals, we observe that many further differences can be traced among them. Some of them stand in the heart of large towns, lifting high the Cross of Christ above the crowd of dusky buildings devoted to merchandize. Others are situated in small towns, or even villages, where the population has never gathered, or, if once gathered, has again departed. Some again are the central pride of wealthy districts. Others are the isolated boast of rural counties. Some few of them continue to retain traces of the parochial character; while others are surrounded by clustering groups of little city parishes, which bear witness to the existence of a greater population in the times that are no more. Now it is quite clear that, in the Diocese of Chichester, we can only expect to receive such help from our Cathedral as can be afforded by one of the less spacious of those great fabrics, planted in a comparatively small city which is subdivided into many little parishes; within easy reach of no great masses of population, but surrounded by a rural district. These conditions seem to mark out the work it can discharge. The Pulpit influence of the Cathedral, for instance, must be exerted elsewhere than merely within the Cathedral itself, though the Cathedral sermons are on no account to be neglected. Great gatherings at the Cathedral must be rather Diocesan than local, and the like. But under these and similar conditions, the institution which we all admire and love is capable of rendering many useful services to the Diocese, in which, to use the phrase

¹ This paper was prepared for the Chichester Diocesan Conference, but not read because of the postponement of the discussion.

of the Commissioners, "the Cathedral is the Mother-Church, and the Dean the leading Presbyter." And though the new statutes proposed for the Cathedral already possess all the weight which can be derived from the recommendation of the Royal Commissioners, and the consent of the Residentiary Chapter, any questions which they raise are still open to discussion, because the new scheme cannot take effect till it has received in some form the assent of Parliament.

But before I go on I must refer to yet one other point, in which the Cathedrals differ widely from each other—I mean the financial, the amount of revenue at the disposal of their respective Chapters. It has been stated, and I fear correctly, that the whole revenues of our Cathedral do not exceed the annual sum which some Cathedrals can afford to spend upon their choirs alone. There is no doubt that the endowments of Chichester Cathedral have been cut down far below the level of expediency. Those of us who know what blessings have accrued to new parishes, from grants out of the common fund of the Ecclesiastical Commissioners, are not disposed to complain that the Cathedrals were compelled to part with some of their endowments for so useful an end. But there is no doubt that in some cases, of which Chichester is an example, the pruning-knife cut nearly to the quick. I do not venture to take the liberty of commenting on the inadequacy of the Residentiary salaries; and I do not wish to say more than a passing word on the slight hardship imposed on non-Residentiaries, in having to bear their own expenses, and perhaps also the expense of a supply at home, when they go up to take their preaching turns at Chichester. But we may justly complain that no adequate provision has been made for the repairs continually needed in that noble fabric, which is the pride of the county; on the restoration of which, after the fall of its spire, the county poured forth contributions with no grudging hand. As the Dean of Chichester pointed out forcibly to the Royal Commissioners, the material structure is in every part in need of a greater constant outlay than any funds are provided to supply. "The Cathedral of Chichester," he says, "it is to be feared, will eventually suffer seriously from the slender pecuniary resources of the Dean and Chapter, although considerably upwards of £100,000 have been expended in and about the Cathedral within the last forty years." No funds, again, are forthcoming for the support and extension of the library, which might be made, and ought to be made, a special blessing and privilege to clergy who live remote from other libraries. I need not continue this catalogue of needs, but will merely say, in passing, that no remedy for the evil can be found in our case, however it may stand in the case of

wealthier corporations, by the creation of a special fabric fund, imposed under the rigorous conditions of an Act of Parliament, which it is proposed to provide by laying an additional burthen on the inadequate revenues of the Dean and Chapter.

I have had other opportunities of pointing out the ways in which Cathedrals may be made oracles of light and guidance to their own respective dioceses, as well as, in their measure, to the Church at large. Confining myself now to the Cathedral of Chichester, I ask you to consider the services it can render to the Diocese, under the three heads of the Fabric, the Residentiary Chapter, and the Greater Chapter.

I. A Cathedral, as we all know, is both a fabric and an institution; a fabric which beyond all others is eminently adapted to be the very symbol of Diocesan unity. Especially, perhaps, is this the case, when from the smallness of the town around it, and the number of parish churches which that town contains, the Cathedral cannot possibly do more than render a limited amount of local service. Not that the claims of the Cathedral City should be neglected for a moment. The city, even more directly than the Diocese, may derive a blessing and a benefit from the daily uplifted strain of high Cathedral worship. But the fabric of even the smaller Cathedrals is projected on too vast a scale to be exhausted, in cases like our own, by the utmost service it can render to a town like Chichester. It follows that to make full use of the building it should become available on every possible occasion for larger and more solemn gatherings. Open its gates, we would venture to say to its Guardians, open its gates as widely as you can. Throw open its whole area without let or hindrance, from great west door to Holy Table. Open it, not only for choral festivals, which is naturally our first thought, but for the Diocesan anniversaries of great Church Societies. Only open it, I beseech you, in a large and free and Catholic spirit, in which every thought of party is suppressed. In this way let the whole Diocese give the best answer to the threats of the spoiler, who would fain secularize the noble legacies of the piety of our fathers; let the whole Diocese learn to look up to their Cathedral as the centre of their efforts and the highest shrine for their devotion—to look up to it both with reverence and love.

II. Turning now to the men who constitute the staff of the Cathedral, I have next to point out that the two bodies whom we know as the Lesser and the Greater Chapter can both of them render important services to the Church throughout the length and breadth of a Diocese like ours. They can serve the Church under all the main departments of ministerial labour; administration, sacred study, and missionary work.

The Residentiary Chapter of a Cathedral is charged first of

all with the paramount duty of keeping up their own services at the highest standard of excellence which they can reach ; but it is further charged with the obligations of maintaining and extending the character of the English Church for learning, and of helping the Bishop, to whom they should stand in the relation of his innermost council, in whatever branch of Diocesan work they can undertake without neglecting their more immediate functions. To all these claims, one supreme and most important duty might be added, that of stirring up the spiritual life of the Diocese, so far as it lies within their power, by helping in the work of Mission Preaching. Perhaps this is a matter in which we are justified in laying special stress at the present time, when the Church is keenly alive to the importance of exerting and extending its salutary influence for the spiritual benefit of the people at large. Now it is clearly possible to regard this special kind of service as one that could be rendered most efficiently in a Cathedral like our own. If the scheme which is most dear to the hearts of Cathedral Reformers, that of enjoining real residence on the so-called Residentiaries, and debarring them as a general rule from holding separate pastoral charges—if this scheme were once realized, the result would be to give the Diocese the opportunity of possessing, near its head and centre, a dignified body of men, who should as a rule have both leisure and capacity to carry out through all its length those Missionary labours which were perhaps the very earliest functions discharged by the original Cathedral Chapters. This plan would be more effectual, I think, than what has often been proposed, the provision of a special Mission Canon. Let it only be understood that the resident Cathedral dignitaries are willing, so far as age and strength permit, to assist their brethren up and down the county in this most important branch of ministerial duty, and we know from experience that their aid will be welcomed as one of the greatest blessings which the Cathedral can bestow upon its daughter churches.

III. Lastly, the Non-Residentiaries, who complete the body of the Greater Chapter, are the natural links of union between the Diocese and the Cathedral. Occupying, as they generally would do, positions of some importance all over the Diocese, they can carry up to the Cathedral the voice of the parishes when they go to occupy its pulpit in their turn ; and they can take back to their parishes the influence of the Cathedral, which they represent in their respective spheres. But more than this, they are naturally fitted to form the larger Council of the Bishop ; to inform him of the views of the Diocese on all matters of importance to the Church ; and to transmit from him, together with the Rural Deans, the

episcopal advice and admonition through all parts of his charge. There are other duties also which they are qualified to undertake. One such is now enjoined by law upon the Greater Chapters by the recent Pluralities Acts Amendment Act, which binds those Chapters to elect in each case a Commissioner to serve on the newly constituted commissions of discipline. But in brief, as that larger body is certain to contain most of the leading clergy in the Diocese, and increasingly so in proportion as its functions become more recognised and important, it could assist the Bishop in many other ways besides those of consultation and discipline, and restore something of the ancient type of the Cathedral Council.

By adopting such perfectly constitutional means as these, we venture to believe that the defence of our Cathedrals may be made more complete, and that the anomalies which still cling in some degree to these valuable institutions might be finally removed:—the anomalies, I mean, of non-resident Residentiaries, and of Prebendaries who possess neither prebends nor duties; of Canons to whom at present few clear duties are assigned; and of members of a Greater Chapter, who are solemnly admitted to a seat in Council which they are not allowed to use; the bearers of an honourable but merely ornamental title, which gives them no connection either with the government of the Cathedral, or with the work of the Diocese, or with the promotion of the interests of the Church at large.

J. HANNAH.



ART. III.—THE CHURCH OF ENGLAND ON THE CONTINENT.

IT is only within the last two years that an attempt has been seriously and successfully made to give something like cohesion to the various Chaplaincies in North and Central Europe. By an Order in Council of King Charles I. all British subjects resident beyond the seas—and not otherwise provided for—were to be regarded, together with the Chaplains ministering to them, as forming part of the Diocese of London.

The formation since then of various Colonial sees, and of the Bishopric of Gibraltar, has somewhat reduced the world-embracing range of the Bishop of London's episcopal functions. But after these reductions there still remained some eighty-three Chaplaincies scattered over about 800,000 English square miles of the Continent of Europe, subject to the control and supervision of the hardest-worked Bishop in England. Altogether, apart from the need for confirmations and the conse-

cration of new churches from time to time, which demand the presence of a Bishop—the power of an episcopal visit is nowhere more required and nowhere more vividly realised than amongst the clergy who occupy the various Chaplaincies in North and Central Europe.

An English Chaplain on the Continent not only lives amid a foreign population, but even the English members of his flock are to some extent denationalized by their surroundings and the occupations of their daily life. He is, as a rule, far removed from intercourse with his brethren, and he keeps touch of the Church life of England only through the somewhat feverish pulsations of religious opinion which reach him in the columns of some religious newspaper. If occasionally a clerical brother from England sweeps like a comet across his path, the traveller is generally only too anxious to enjoy the rare luxury of being one of the congregation, and of recruiting his exhausted energies by laying aside thoughts ecclesiastical for a time. To a Chaplain so situated a visit from a Bishop—who comes expressly to cheer, to advise, to counsel—is a source of intellectual help, and of the deepest spiritual enjoyment. He feels that he is no longer a forgotten fossil, or an isolated atom—he re-enters afresh upon his work, often trying and often arduous, with a zeal rekindled and an ardour renewed by the realization that the Church at home has not forgotten or lost touch of him, and that he is advancing to the discharge of his high and holy duties with the strong enthusiasm which comes from the consciousness of being one of a great body, sharing the splendid traditions of their past, and animated in common with the other members by the hope of future and still more splendid triumphs.

But it is unfortunately a matter of absolute impossibility for a Bishop of London—even if possessed of the indomitable will and the untiring energy of the present distinguished prelate—to attempt such visitation of these eighty-three Chaplains who so sorely need at least the encouragement of his enthusiasm and the guidance of his wisdom. For years past the need of some additional episcopal supervision of the Continental Chaplains has been keenly felt; and about two years ago, the late Bishop of London expressed his willingness to appoint a Coadjutor Bishop for the purpose of securing regular and constant control and visitation of the Chaplains abroad, such as the circumstances which surround their position render imperatively necessary. Pending the establishment of this Coadjutor Bishopric on a more permanent footing—for which purpose an influential committee has been formed under the chairmanship of the Bishop of London—the Colonial and Continental Church Society undertook with great liberality to

pay the travelling expenses of a Bishop and to ask his acceptance of the small sum of £150 per annum to meet other incidental expenses. The late Bishop of London was fortunate enough to obtain under these (in themselves ludicrously inadequate) conditions the assistance of Bishop Titcomb—late Bishop of Rangoon—who brought to this arduous and difficult work such mental vigour, such untiring energy, such devoted zeal, such ripe wisdom, and such catholic sympathies as are seldom to be found in one man, but the possession of which could alone secure for the great experiment anything like a fair trial. The present Bishop of London immediately on his appointment to the see renewed Bishop Titcomb's commission.

Having met several foreign Chaplains during the past year, and had the privilege of being present at the Conference of French and Belgian Chaplains held under Bishop Titcomb's presidency in Paris last Easter, I can bear my humble personal testimony to the complete success of this new effort to reorganise and consolidate under immediate episcopal supervision the scattered Chaplaincies of North and Central Europe; and the extremely interesting Pastoral¹ which Bishop Titcomb has just issued to the clergy of his wide portion of the Diocese of London will show how vast and varied have been his labours, and how well he has fulfilled the trust which the Bishop of London committed to him.

The formation of a separate Bishopric for the purpose had been originally advocated by some who felt the great need of relieving the Bishop of London, and of strengthening the organization of the Church abroad. It has been, for example, proposed that a newly created Bishop of Heligoland might be entrusted with the care of North and Central Europe, as the Bishop of Gibraltar is with the Church scattered along the coasts of the Mediterranean and at Malta. I think I am correct in stating that the general feeling of the majority of the Churches more immediately interested in the scheme were opposed to such a suggestion. The work is certainly done as effectively by such a Coadjutor Bishop as holds the office at present; and the license of the Bishop of London has a value and a reality in the eyes of foreigners, especially of foreign statesmen and officials, which could not possibly attach to the license of a new Bishop deriving his title from an insignificant rock in the North Sea. To place the European Chaplains under another bishopric than that of London would be to emphasize the severance of the Church abroad from the Church at home,

¹ *The Church of England in Northern and Central Europe. A Pastoral addressed to the Chaplaincies, by the Right Rev. J. H. TITCOMB, D.D., Bishop Coadjutor to the Lord Bishop of London, etc. Rivingtons, London.*

which is exactly the unfortunate tendency which it is one of the most important objects of this movement to mitigate and to remove. I think, therefore, that after reflection all those who are really concerned for the well-being of the Church on the Continent will recognise the wisdom of the course which has been adopted.

The account which Bishop Titcomb gives of the work already accomplished is full of interest and encouragement. The Chaplaincies in Europe consist of two classes—the permanent and the “season” Chaplaincies. It is with the former alone that the Bishop can practically deal. The “season” Chaplaincies are generally held for a very brief period by well-known clergy from England, and are confined to the summer and winter resorts of those who go abroad for pleasure or for health. Of the eighty-three permanent Chaplaincies, all with few exceptions (Dinard, Riga, Memel, and Archangel) will have received visits from the Bishop before these words are in print. The average population of British and American residents in these Chaplaincies is about 34,000; there are fifty-three well-built permanent English churches, the other congregations making use either of foreign churches lent to them for the purpose, or of rooms rented and fitted up for Divine Service. In forty-seven Chaplaincies there is *at least* weekly celebration of Holy Communion. The average attendance at Divine Service on Sundays is about 20,000, and the number of communicants each Sunday on the Continent averages 1,900. Forty-six confirmations have been held since the appointment of the Coadjutor Bishop; and 672 candidates have received the sacred rite. It is not unworthy of note that two candidates for confirmation at Stockholm had travelled 200 miles for the purpose. When we hear that no confirmation had been held at some of these places for nine years previously, and that several Chaplaincies had never been officially visited by a Bishop before, we realize something of the varied nature of the work to be done, and the great and crying need which existed for a more satisfactory and systematic system of inspection and control than had hitherto existed.

We must bear in mind that the English Chaplaincies on the Continent are important not only as having the charge of the varied and scattered English population whose religious life they sustain, but as representing the Anglican Communion to foreigners, in countries where either the Roman Communion alone exists, or Protestant Churches which to our minds give very inadequate expression to the teaching and spirit and genius of the Reformed branches of the Catholic Church. It is therefore interesting and satisfactory to notice the great progress which is being made with the improvement of existing

churches, and the erection of new ones. During the year 1884-5 the Bishop dedicated a new church at Christiania, and at Moscow consecrated a church which cost £17,000, all of which had been paid. In November, 1885, a new church was consecrated at Leipsic; and another—a church of great beauty—was dedicated to St. George, at Berlin, on the birthday of the Crown Princess of Germany, which her Imperial Highness had erected out of money presented to her for that purpose by friends in England, in commemoration of her Silver Wedding. Another new church opened at Brussels, and the enlargement and improvement of churches in Paris and Montreux and Boulogne, scarcely exhausts the list of church extension during the two years of the new regime. These are evidences of an increasing and developing vitality which ought to awaken the sympathy of the Church at home, and which are extremely creditable to the English Communities, and to the zeal and devotion of the Chaplains themselves.

The elements which compose the various congregations abroad are numerous and diversified. In some places the advantage of cheap and good education has brought a number of the young of both sexes to schools kept by foreigners or by English long resident abroad; in others, a large working and therefore poor population has grown up in the neighbourhood of factories and industries to which English skill was considered of special value; in others, students of music have gathered where they have more facilities for musical study than could be had until recently at home; and almost everywhere English, whose means and reputation, or both, were very limited, have settled down either to live more comfortably at a small cost, or to remain unrecognised amongst those who are not acquainted with their antecedents; while at least 100,000 English sailors enter various European ports each year, for whom various Chaplaincies seek to supply Bethels, sailors' institutions, and reading-rooms, as well as the more directly religious ministrations of the Church.

From this hasty and imperfect sketch it will be seen that not only is the work of the Church on the Continent as a whole of immense importance, and such as demands the energetic and immediate personal control of a Bishop, but that the individual Chaplaincies require in most cases not only men of earnest piety, but also men of ability, and above all, of sagacity and judgment. While some of the Chaplaincies on the Continent are occupied by men of eminent talent, and of perfect suitability for their positions, it is only too well known that sometimes posts have to be virtually offered to

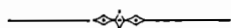
anyone who will accept them, provided no absolute ecclesiastical disqualification exists. This arises partly, perhaps, from the dislike which a clergyman has to separate himself too completely from the Church at home. This objection will no doubt be gradually minimized as the Church abroad is, through the improved method of episcopal supervision kept more *en rapport* with the Church at home. There are many considerations which may render a foreign Chaplaincy an attractive sphere of work to a man who has some small private means, who has literary taste and skill, or whose health does not permit of his plunging into the ceaseless and wearing toil of a town parish in England. A Chaplain occupies for all practical purposes the position of an Incumbent at home, and in most cases his income is equivalent to that which the average of ordinary English livings affords. Of 71 Chaplaincies given in the Appendix to the Bishop's Pastoral I see only 20 the income of which does not exceed £150 net. And it is to be borne in mind that cost of living in most of these places is very much less than in England. I venture to think, however, that with the organizing ability of Bishop Titcomb devoted to the work, the average of income of the permanent Chaplains may be rendered more adequate. Anyone acquainted with the Continent will recognise that there are some permanent Chaplaincies which might be placed on a more satisfactory footing. For some four or five months, or less, there is an influx of visitors, and during the remainder of the year there are very few residents indeed. Thus, in the interesting Appendix of Statistics to the Bishop's Pastoral, we read (to take a few examples at random), under the head of population : "65 permanent, *many* temporary ; 200 permanent, 1,500 temporary ; 40 permanent, 200 temporary ; 20 permanent, 2,000 temporary ; 12 permanent, 70 temporary."

I feel confident that, in some of these cases at all events, the Chaplaincy might be filled with more advantage to the requirements of the place itself, and with contingent benefits to the Church on the Continent generally, by some re-adjustment of the present organization. The permanent duty, when only a very few are resident, might be taken by some neighbouring Chaplain, and during the "season" at the place a clergyman or a series of clergy from home would easily be found to perform the necessary services, etc., at a remuneration which would afford each clergyman a holiday free of cost. A considerable sum might be saved thus, and be devoted to the augmentation of the poorer Chaplaincies in places which have no "season," but where the English population is permanently small and permanently poor. For the

effective carrying out of such modifications as I have suggested, the assistance of the two great societies, the Colonial and Continental Church Society, and the S.P.G., would be necessary, as they own many of the Churches, and have the right to appoint most of the Chaplains. I cannot but think, however, that both these Societies would most readily acquiesce in any well-matured scheme that might be proposed to them for the more effective organization of their work on the Continent.

The mass of interesting facts which the Bishop Suffragan has collected in his recent Pastoral, the grasp which he has obtained of the wants and the difficulties and the duties of the Church, and of those who represent her on the Continent; the sagacious counsels which he gives to the clergy, not only as to their dealings with their flocks, but as to their more difficult and delicate relations with the strangers among whom they live, and with the authorities of the countries in which their duties are discharged—these are among the first-fruits of this new departure, and they are fruits full of promise of an increasingly abundant result in the future.

T. TEIGNMOUTH SHORE.



ART. IV.—MORALITY AND RELIGION.

WHATEVER theories may be now advanced as to the origin and development of Morality in the prehistoric ages of the human race, it must be admitted that, in so far as historical record throws light upon the question, what we may describe as Morality appears almost invariably associated with Religion, which has accordingly been called “the Siamese twin of Morality.” The principles which are regarded as moral principles, the conduct which displays the rule of such principles, and which is designated as Morality, are almost universally connected with a belief in a Supreme Being, a sense of responsibility to such a higher Power, and an anticipation of a future state of existence for man, in which a regard shall be had to his present life, in the sense of a correction of its anomalies, and an apportionment of individual rewards and punishments, so to speak. As far as man has shown himself in the matter, he appears as feeling that he should be moral because he is religious; and the moral code is high and pure in proportion to the sublimity and sanctity of the religious system accepted and acknowledged.

It is no contradiction to this thesis that there is at this

time a new departure on the part of modern philosophy in Christendom, in connection with which the inculcation of a high Morality is insisted on, while the assertion is advanced that such Morality has no essential connection with Religion, that its origin was not from any idea of Religion, but that Religion was an after-graft upon it. Those who so proclaim form an exception to the general rule which I have laid down ; but the circumstances which led them into such a position can be easily discerned. Having been first brought to limit their belief by the positive lines of scientific discovery, the faith in a personal God and in a future state for man became extinct ; but, as the Morality which they had learned through Christian teaching could not but approve itself to them as somehow intrinsically true and right, and as, besides, it is unquestionably contributive to the peace and prosperity of mankind individually, socially, nationally, and universally, they did not discard the Morality with the Religion ; but, having discarded Religion as a reality, they felt bound to account for the manifestation of Morality as an outcome from a different source. I pass by the theory of extreme Materialism that man is a mere machine, in which all mental as well as bodily actions and states, all volitions, emotions, thoughts, as well as bodily movements and functions, are really determined by mechanical forces, as that theory has not received the general sanction even of scientific philosophers. But I would summarize and, as far as may be, combine the other philosophical accounts of the uprise and growth of Morality which are principally put forward.

The theorists on the subject go back in conjecture behind the time in the existence of the human race on which history sheds its light, and grope speculatively in the previous darkness for the little seed out of which this great and fruitful tree grew up. It is assumed that man was from the first a gregarious animal, that even our nondescript ancestors, who dwelt in the "misty mid region," the land of "the missing links," had social tendencies, and that in their crude minds experience gradually established the perception that the safety and happiness of the individual depended on the general good condition of the tribe, and that thus what Clifford calls "tribal piety" was originated, in accordance with which individual members of the community were led to act, even at times with a small degree of present self-sacrifice, for the social good ; that out of such beginnings the ideal of Morality developed to the advanced definitions of duty which philosophical moralists unfold for us to-day, and that so, without any overshadowing of the power of the Highest, without the introduction of Religion, Conscience was born. Morality, as accounted for in this way, has been described as "an invention to which men were driven

by the necessity for it, and encouraged to improve by the utility of it. The story of her heaven-descended origin was a pleasant poetic fiction of later ages, invented by self-deluded but well-intentioned enthusiasts, the founders of religions." But the invention brought forth by necessity, the embryonic "tribal piety," has developed into "the love of humanity, and has been dignified with the appellation of Religion"—a religion which, though it gives no promise for the future of a fruition in which its individual votaries can have part, yet prescribes it to be a duty to labour, even with self-sacrifice, for the improvement by degrees of the condition of the human race. The present object of Morality is defined as the effort to secure "the greatest good of the greatest number;" and its ultimate goal the transformation of the world after countless generations into a blessed Utopia—in which state of blessedness, however, the present labourers, being dead, can have no dwelling-place. And the sustaining element in devotion to such an object is grandiloquently described by George Eliot as "an effective and awe-inspiring vision of the human lot."

In a recent book, "Progressive Morality," Professor Fowler gives a somewhat similar account of the origin of Morality, separating the moral sanction from the religious, without confessing any compulsion to do so by a casting away of religious belief. According to his ethics, the moral sanction "is derived from our own reflection on our own actions and the approbation or disapprobation which after such reflection we bestow upon them; the guiding principle is the adaptation of conduct to surrounding circumstances, physical and social, with a view to promote to the utmost extent possible the well-being of the individual and of the society of which he is a member." So, as Professor Fowler puts it, "Morality had its small beginnings in the primeval household, and has only attained its present grand proportions by gradual increments, derived partly from the semi-conscious operations of the human intelligence adapting itself to the circumstances in which it is placed, partly from the conscious meditations of reflective men." But the same writer seems inclined to attach to it a Divine authority, and to claim a Divinely laid foundation for its permanence, since he adds: "If Morality has its foundations in this constitution of human nature, which itself proceeds from the Divine source of all things, its credentials are sufficiently assured."

Very much the same account of the origin of Morality is, as I have shown, given in philosophical theories entirely apart from any association at all with Divine revelation and religious faith; and in these theories the stability and the growth of moral feeling and action are propounded simply on the ground

of the continuance of the environment which led to the earliest notions of Morality, and the development of the psychical forces which were from the first associated in its exercise. It is even asserted that "Morality is safe in its essence because its essence resides in the inmost structure and essence of the developed brain of the species—that it can only be deteriorated by a change for the worse in the composition of the cells and fibres of the brain, and these cannot be suddenly or easily changed in the race, whatever accidents they may be subject to in the individual." But yet another idea is advanced as to the development of the human species in morals as in civilization, which accords with Carlyle's doctrine that "The history of what man has accomplished in the world is at the bottom the history of the great men who have worked here—who were in a wide sense the creators of whatsoever the general mass of mankind contrived to do or to attain." The development of the human spirit, it is said, "has come from an inner revelation to certain privileged individuals—coming none can say whence, further than that it is from the Unknown, from the Purpose of the universe that thus means and wishes to declare and develop itself."—"Creed of Science.")

Now in accordance with this suggestion we may contemplate that "privileged individual," Moses, a marvellous man who effected wondrous and permanent reforms in the human race, and whom we believe to have been the channel of Divine revelation. "The law was given by Moses," as "grace and truth came by Jesus Christ." Not to speak of the moral law as delivered by Moses with a claim for Divine authority, it is interesting to notice the ceremonial law for the Jewish people, in regard to which a like claim for Divine authorship is made. It seems to consist almost entirely of what are called "positive precepts;" but when we look at these precepts in the light of one of the philosophical definitions of Morality, we may discern in them a large moral infusion, so that obedience to them would be a part of Morality, regarding morality to be a means for "the greatest good of the greatest number." The apparently mere positive precepts with which the ceremonial law abounds, in reference to purifications, contractions of defilements, regulations as to food, and more delicate matters connected even with sexual relations, when considered in this light assume a moral character, since all such ritual contributed remarkably to the health and general well-being of the nation. A striking article in a recent *Fortnightly*, written by a Jew, claimed intellectual, moral, and physical superiority for the Jews above other people, and attributed the distinctiveness to their obedience in considerable part to the injunctions of the ceremonial law. Now if we are not obliged to believe that

Moses derived the ritual to any great extent from the wisdom of the Egyptians, it is not probable that he—one man of that generation—could have evolved of himself a system so full and so particular in detail, and of such far-reaching importance for the welfare of a nation. The inference then would follow that the system was, as he asserted, a Divine revelation, in which, even leaving out of notice its further significance, the philosophical ideal of Morality was marvellously provided for.

Again, in reference to Christianity, it is superfluous to speak of the immense reform in the rules of human life, of the purifying and ennobling of the tone of human sentiment and feeling, which Christ effected. It is in a high degree improbable that such doctrine and influence should so amazingly distinguish a single individual in that age; and so, the inference is reasonable that His claim to be “the Word of God” was truth. But though an effort may be made to search out moral and social reformers besides, and bring them to the front with a display of something in their teaching kindred to the Morality inculcated by Christ, there is still this to be advanced in regard to the Divine origin of Christianity, that in its further doctrines, its “mystery”—to use St. Paul’s term—there lies a power for the growth and sustainment of Morality; nay, more, for the development of a higher life above the mere moral plain, a spiritual life which is life eternal, that could come down to this poor world of ours by no other means than that which has been revealed in the Gospel, wherein Christ is shown as “the power of God and the wisdom of God.”

The theory which would ascribe to Morality a mere human origin and growth, which would define it as an invention to which men were driven of necessity, and as the further adaptation of conduct to surrounding circumstances, physical and social, would necessarily require its progress to be characterized by very slow development, and not marked by such sudden impetus as were supplied by Moses and far more forcibly by Christ, both of whom claimed to be the instruments of a Divine revelation. And the distinctiveness of the effect which followed their instrumentality is in itself an evidence towards the truth of their claim for Divine inspiration and authority.

I have already said that, in so far as man shows himself in history, he appears as feeling obliged to be moral, in some sense, because he is religious. It does not really contradict this statement, to point to some modern moralists, who, though they have discarded religious belief, are yet warm advocates of moral principles and conduct, and themselves conspicuously consistent with their doctrine in the matter. They were imbued with the teaching of Religion; they derived their impression of Morality from that source; and the old

influence remains though the faith is lost, so that they are not proper instances of Morality as able to continue in existence without Religion. As Miss Cobbe put it in a recent *Contemporary*, they "are no more fair samples of the outcome of Atheism" (in which term she includes Positivism and Agnosticism) "than a little party of English youths who had lived for a few years in Central Africa would be samples of negroes; it would take several thousand years to make a full-blooded Atheist out of forty generations of Christians." The author of that article ("A Faithless World")—which has since been published, I believe, in pamphlet form—writes from the standpoint of simple Theism. She has faith in a living and righteous God, and in the survival of the human soul after death; and she registers the disastrous changes which, according to her opinion, would follow from the downfall even of that much of Religion.

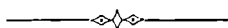
In the "triangular duel" (so to call it) between Mr. Herbert Spencer, Mr. Frederic Harrison, and Mr. Justice Stephen, some months ago, the two former flutter before us Will-o'-the-wisp phantoms of a delightful future for humanity on earth, with which, however, we personally can have no association; and the last propounds an equivalent to the Epicurean doctrine, "Let us eat and drink, for to-morrow we die." According to Mr. Justice Stephen, this "is a very good world if it would only last." It is easy for a prosperous man to write in that way, but his words can find no response or acknowledgment from the suffering mass of mankind, whose life is made up of toil and pain, or from those either who cannot and who would not force themselves out of sympathy with the multitudes that dwell in darkness and in the shadow of death; but this same philosopher confesses that "If Christian theology were exploded, Christian charity would not survive it."

A similar confession of the inutility of science and philosophy to supply sustaining promise and power for moral life, breaks forth from the writer of "Natural Religion." That writer's Trinity of Religion—the Religion of Nature, of Humanity, and of Beauty—is an unpractical fancy, and in the close of his book he seems to sink down suddenly to the conviction that his system is vain and worthless, that the supernaturalism which he had striven to eliminate from Religion may "be precious, nay perhaps indispensable as a supplement to his naturalism." "No sooner," he says, "do we try to think that the known and the natural can suffice for human life, than Pessimism raises its head. The more our thoughts widen and deepen as the universe grows upon us, the more petrifying is the contrast of our own insignificance. A moral paralysis creeps upon us. Good and evil, right and wrong, become infinitesimal

ephemeral matters, whilst eternity and infinity remain attributes of that only which is outside morality." He appears like the designer and maker of the imitation living man in Mrs. Shelley's weird fancy of Frankenstein, as ready and anxious to destroy the hideous mockery which he had called into being.

But, finally, to put the question to the test of our practical opportunities of observation and judgment: if we bring ourselves into continuous and close contact with the sins and the sorrows of humanity, in the actual effort to sanctify and to soothe, the conviction will press in more and more upon us, that if we should go forth as mere moral philosophers we should make no headway against the army of vice and degradation in front of us, and bring no blessed light into the abyss of grief and suffering, out of which human agony instinctively cries for some message of comfort and relief. We should feel weaponless in the face of wickedness, and dumb in the dreadful presence of crushed and broken hearts. We see but scanty evidence of a developed formation of cells and fibres of the brain in the direction of Morality, and very little fitness for contentment or incentive to self-sacrifice, as arising from "an effective and awe-inspiring vision of the human lot," without Religion. If we let drop from our hands "the sword of the Spirit," the Word of God, which is "quick and powerful, and is a discernor of the thoughts and intents of the heart;" if our tongues no more may echo the voice from heaven, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," then may we abandon the conflict, and in the awful darkness of men without God and without hope, go on day by day in despair and misery, with the "Dead March" of Pessimism pouring its mournful minor tones upon our ears, to the goal of Nothingness; to the corruption which is our father, and the worm which is our mother; to the grave which is to engulf and hide away for ever our objectless and meaningless and incomprehensible existence.

A. D. MACNAMARA.



ART. V.—BREMEN TO NEW YORK.

NOTES ON THE VOYAGE.

WE left Bremerhaven on Wednesday, October 22nd, at 1 p.m., in the *Fulda*, and my first impressions of the steamer and those connected with it may be gained from some words addressed to my wife on the following day, on a postal

card, and posted at Southampton. "If all goes as merrily as during the last twenty-four hours the voyage to New York may be regarded as a nine days' picnic." Perhaps now (Saturday morning) after the rough blowing of yesterday—the first engineer admitted that it was "howling" last night—I should modify my opinion slightly. Still, I have not yet missed a meal, though at dinner yesterday not a third of our number made their appearance, and only a single lady.

I am extremely pleased with this steamer; its arrangements are admirable and executed with military precision, and everyone from the captain downwards is a model of courtesy and civility. The *Fulda* is one of the finest of the North German Lloyd steamers, and with four others of the same stamp was built recently at Glasgow, and its first engineer (as is quite natural) is a Scotchman. So in praising the *Fulda* I cannot be accused of being wanting in patriotism.

The *Fulda* is 455 feet long, 46 broad, and 37 deep. She is capable of carrying 6,000 tons, and has engines of 7,500 horsepower. I am told that the *Ems* and the *Eider* are still larger—the same length, but a foot broader, and so capable of carrying 7,000 tons. The saloon is a very handsome room, and its decorations are gorgeous. It is about 60 feet long by 45 feet broad; and in this room the first-class cabin passengers meet, or at any rate *may* meet, four times a day. The hours for meals are as follows: *Breakfast*, 8 o'clock to 9.30 a.m. Table-cloth removed at 10; so the *very* lazy ones may whistle for their breakfast after that time! And quite right too. The menu for breakfast is usually "beef-steaks, fried liver, fish, eggs, bacon, hominy, cakes, coffee, tea, chocolate." Not so bad to start with, especially when you have got nothing to do. My breakfast has usually consisted of fish, hominy, and coffee, though this morning—perhaps the "howling" had something to do with it—it was still simpler, and consisted of coffee and toast. Then at 12 comes *lunch*. I suppose the German language, though a rich one (for they say it has three words for every English one) has no word to express this abnormal meal of Englishmen. Anyhow it appears as "Lunch" in their German regulations; and still more oddly their *Mittagessen*, which we know literally means *mid-day meal*, is said to be at 5 p.m. As I had adopted the English word "Lunch," I would have called the 5 p.m. meal for consistency's sake "Dinner." But, after all, what's in a name? The more important question is, "What is the 'Lunch'?" Here is a specimen. October 23rd: "Soup, boiled beef and potatoes, hash" (I looked at it somewhat suspiciously. My Scotch friend said, "You needn't be afraid of it, it is no boarding-house hash," and he was right), "lobster, sausages, cold tongue, etc., stewed

apples, cheese, celery." Surely quite enough for "Lunch." The Company must give their passengers credit for having uncommonly good appetites.

Then at 5 p.m. comes the event of the day, the *Mittagessen* so called, or more properly dinner. This is heralded by the sounding of the gong half an hour before, so that the people may be duly prepared. Precisely at 5 the gong goes again, and the passengers troop into the saloon and take their accustomed places. No sooner is the soup handed round than a band of eight musicians—all in uniform and seated at a side table—strike up and enliven us. They play at intervals during the hour spent at dinner, and thus all awkward pauses are prevented, and a certain placidity of mind is brought about which is very favourable to digestion. I have often wondered *why* a *table d'hôte* was so pleasant. It is not the number of dishes that I care about—for I can dine well off a few slices of properly cooked roast mutton and a *hot* potato, but then the potato must be *hot*. It is rather, I think—at least when it consists of comparative strangers—because you can talk or not talk just as you feel disposed.

The dinner at 5 p.m. is just the dinner given as a *table d'hôte* dinner at one of our best hotels in Germany. Here then is the dinner for to-day:—Soup, julienne, haddock, roast beef, potatoes and Brussels sprouts, leg of mutton and French beans, salmi of duck, stuffed pigeons and salad and stewed strawberries, chocolate pudding, cheese, pine-apple, grapes, figs, raisins and almonds, biscuits and coffee. That is a type of the programme every day. After dinner the passengers separate into groups, and either retire to the smoking-room, or pace the deck and talk of the weather, or read or write. Again at 9 p.m. the gong sounds, and this means tea. We descend to the saloon and find a cloth put upon half of one of the long tables, and plates for ten or twelve; the instinct of the waiters, I suppose, telling them that not many are prepared for a fourth meal after the three solid, or, as the Americans would say, the three *square* meals that have already preceded. We find tea-cups, and dainty little slices of cold tongue and sausage, and perhaps ham, toast, biscuits, preserved fruits, preserved ginger, butter, and cheese. My tea usually consists of one cup of tea, and a piece of preserved ginger. Lights are put out in the saloon at 11 p.m. Before this, however, most of the passengers have retired to their cabins, and all is perfect stillness, and not a sound is heard save the creaking of the ship, and the regular pulse-like beating of the engines.

Sunday, Oct. 26.—The day was ushered in by our band playing Hymns at 7 a.m. It was pleasing to think that on board a German steamer Sunday was not quite forgotten. The

strains of the music were wafted in to me while lying in my berth. After breakfast I told the captain that I was an English clergyman, and should be very glad to conduct a short English service if he thought it would be acceptable, and he had no objection. The captain said that they had not yet had a religious service on board, but that he had no objection whatever; that I could have the use of the saloon at 11, and that he would direct the steward to give proper notice. About a score made their appearance, but I fancy none of them members of the Church of England; at any rate they made no attempt at responding. I used the shortened form, reading, however, Psalm cvii., instead of the Psalms for the day, and preached a sermon, to which all listened with attention. I was glad I had made the proposal, but still I felt acutely the need of laymen taking their part in the service, to give it its proper and life-stirring effects. Last evening I was talking to a rather nice young fellow—father German, mother Spanish, and himself a Roman Catholic—and he said that he went to church *once*, but that he did not see the use of going to church (as many did) two or three times on the Sunday; at all events, it was not necessary for him, as he “always did what was right”! So I rallied him this morning on the point; said that he would have *one* opportunity to-day of coming to church. He took the hint and was amongst my hearers.

Oct. 27.—Last night it blew very decidedly. Asking at breakfast my German-Spanish friend how he slept, his reply was “Not at all;” to which the Scotchman added, “No wonder, for she *shook* a good deal.” I slept, however, till 3 a.m., and so am bound to consider myself not a very bad sailor. Anent the Scotchman, I should say that on the day after we sailed from Bremerhaven, I was congratulating myself on feeling uncommonly well, and praising the merits of the steamer—she glided along so smoothly. I was obliged to look over the sides of the ship to discover that we *were* moving; the sun was shining brightly (the only day that we have seen the sun), and a gentle breeze was playing. In fact it was delightful. “I have no wish to disillusionize you,” says the Scotchman—why are Scotchmen so fond of long words?—“but I would just say that the North Sea is not the Atlantic.” The following day he proved himself the “cannie Scotchman.” As we got into the Atlantic there was a heavy swell, and our steamer rolled about a good deal. I asked my Scotch friend the meaning of this. “It might be,” he sagely replied, “the remains of a storm or the precursor of a storm.” This was excellent, and reminded one of the oracular responses at Delphi, of which Herodotus tells us, and which were purposely

ambiguous. No doubt it is not often safe to predict the weather. My Scotch friend, however, was *safe* whatever happened. If a storm came he would say, "I told you that the swell was the *precursor* of a storm." If it did not come, then he might as fairly say, "I told you it might be but the *remains* of a storm."

At luncheon I asked my amiable German-Spanish friend if he could tell me why a young lady was like a bell. I gave him till dinner-time to find out the answer. The answer was not discovered; so at 5 p.m. I was obliged to say that the resemblance was plain enough—that you never could tell what metal (mettle) she was made of till you gave her a *ring*. I must say the Scotchman at once appreciated the answer.

Tuesday.—Was ready and on deck this morning earlier than usual, soon after 7 a.m. To be quite honest, I must admit that perhaps the cause was my getting rather "mixed" about the time. And this is not very wonderful when the clocks are changed *twice* every day. My watch was right at Bremen, last Wednesday, now it is nearly three hours too fast; and this cannot be helped when we are sailing westward at the rate of 300 or 400 miles per day. On Sunday we made 350, yesterday only 340, and to-day 399 miles. This is a glorious day, bright sun, gentle breeze and fleecy clouds. It is the first time we have seen the sun since Thursday, for we have had little else than leaden skies and frequent rains; and if all days were like this it would indeed be a nine days' picnic to New York.

The young German doctor who shares my cabin was considerably surprised at my being up before him this morning. He is very quiet and courteous, and as a mark of the latter asked me which of the two berths I should prefer. I selected the higher one, thinking that I should thus have a few more cubic inches of air. I did not, however, sufficiently contemplate the difficulty, especially in stormy weather, of "climbing up into my bed." The Psalmist could not have written more accurately if he had been familiar with the berth of a modern Transatlantic steamer. It is, however, in sober truth no small feat of gymnastics; and when you do get up there, it is almost as difficult to place your head and feet in their right relative positions. I have been sorely tempted at times to call Dr. F. or my faithful Carl to the rescue, and ask him to put me straight. The doctor talks English very fairly, I should have said, and seems fond of English books.

As to the dimensions of my cabin, it is about 9 feet by 6 feet; height, say, 7½. My Scotch friend says that the beds are 6 feet 2 inches, and they occupy the entire width of the cabin. "But," I said, "I have a friend 6 feet 4, what are you going to do with him?" His reply was, "He must leave his 2 inches

behind, or stay on shore." As a matter of fact we have a great tall lean American on board, and he says he is 6 feet 3½. On the opposite side of the cabin to which the berths are, and occupying the same space, is a sofa, and this I converted one stormy night into a bed by transferring to it the sheets and blankets, and so was saved the perils I must have encountered in climbing up into my eagle's nest. The Company kindly allowed me to have my portmanteau in the cabin, so I have all my own luggage under my own eye. It was luckily the right size, for were it an inch higher it would not go under the sofa, as it now will.

I may mention that (so far as I have seen them) the second-class cabins are precisely *the same size* as the first-class, and seem as well fitted up; but then there are four beds in the former, and never, as I am told, more than two in the latter—a very important consideration, and especially in hot weather. Nor is this the only advantage. Our meals are: breakfast, 8 to 9.30—thus we have a certain latitude allowed us, and a tender consideration for the feelings of the indolent—lunch at 12.30; dinner at 5; tea at 9. Their times are: breakfast at 7; dinner at 12; coffee at 3; tea at 7. Yet another advantage. We have the run of the whole ship. The second class must not come above the ober-deck. The first class have the exclusive use of the promenade-deck, which is about 200 feet long, and in fine weather constitutes a charming promenade.

Everything has gone on smoothly, and we have not always had the quietest weather. Everybody has been polite, and if political discussions have been entered upon it has been without the smallest rancour, and with the tacit admission that each one has a right to his own opinion. The captain himself seems a very kind and thoughtful man, and to have infused his own spirit into that of his subordinates. I have been about the ship at all times of the day, and I may almost say night, and I have not yet heard one single angry or violent word. I do not mean from the passengers, but from any one of the officers to their underlings. And yet years ago one used to hear that a ship's crew could not be kept in order without a good deal of swearing. Surely the indirect advantages of Christianity are many, and not the least that of bringing about a general elevation of moral tone and a refined feeling.

Wednesday, Oct. 29.—Yesterday was a glorious day. I can't say as much for to-day. It has been raining a good deal and blowing hard from north-west, and sometimes approaching a hurricane. It was not easy at times to stand on deck. The waves swept splendidly over the ship's bow, and came so far forward that they drenched a man standing on the deck at the

entrance door of the saloon. He had an involuntary shower-bath. Still the *Fulda* behaved uncommonly well. As a duck submerged for a moment shakes herself dry and then swims on as gaily as ever, so did our steamer rather seem to enjoy the mountains of briny spray that broke over her, and gird herself to the task with more energy than ever of bearing to the New World her living freight of upwards of 900 human beings.

By the way, it is not always safe to speak of our *numbers*; for it appears that even here in mid-ocean we are liable to have our numbers added to, and in the most natural way possible. I was told last evening that amongst the steerage passengers two children had been born, one that day, and the other the day before. Mr. T. was most anxious that I should baptize the children, and baptize them at once. He seemed to think baptism to be as natural a rite as that the newly-born should be fed and clothed. I said, of course, that if the children were sickly and in danger of dying, and the parents wished it, I would baptize them without any hesitation.

But I must leave off, as we are rocking a good deal. Indeed, I think *one* day at any rate must be taken off the "nine days' picnic." There has been an ominous silence amongst some of our friends to-day, and an occasional rather hasty departure from the table. I may add that yesterday I went down to the hold, at the invitation of the first engineer, my Scotch friend, to see the engines at work. It is all very wonderful. The three engines represent the power of 6,500 horses, and consume each day no less than 120 tons of coal. It seems we took on board at Bremen 1,500 tons. I was complaining of a want of sufficient muscular exercise. The engineer told me he could give me plenty, if I liked to try my hand at either shovelling on the coals, or else filling the baskets with the ashes. I replied that I did not care much about the atmosphere. He says that it is sometimes 140° Fahrenheit. The poor fellows, it seems, work four hours on, and then have eight hours off.

Thursday, Oct. 30.—Pouring wet day and occasional flakes of snow. I learn from my Scotch friend that we have on board no less than 650 steerage passengers—that is, emigrants—of whom 635 have been vaccinated by the doctor; that the crew numbered 230 (of whom 62 are under him), while the cabin passengers, of whom 50 are first-class, number about 80. Add the two babies born in mid-ocean, and all heads counted, we number no less than 962 human beings borne across the Atlantic to New York; and yet our steamer goes along as gaily as if she felt not the burden, and was prepared to carry as many more if ready to trust themselves to her generous protection. Indeed, after one has been at sea in a ship like this for some days, perhaps the last idea that enters one's mind is

that of danger. Everything is so solid and strong, and one sees how little a big steamer like this is moved by big waves and howling winds, that one understands the sailor's personal recklessness, and feels a sort of confidence that the steamer can outlive any storm likely to occur. Moreover we have plenty of room, and so, at any rate during the day, there is no chance of collision. For days now we have had nothing to look at but sea and sky. It is said that on either side of the ship, on a clear day, we can look over an expanse of some fifteen or twenty miles; and yet such is the size of the Atlantic, that though hundreds of ships are crossing the Atlantic as we are, we have only sighted four or five; so rare is the sight, that the moment the cry is raised "A ship in sight," all rush on deck to see it. Before turning into my berth about 11 p.m., I usually pace the deck, and then on a *dark* night solemn feelings have been stirred. As all has been perfect stillness, and the stillness only interrupted by the monotonous and pulse-like beating of the engines, and the noise of the waves, and the whistling of the wind—as the steamer has been ploughing along her way through the darkness, and in spite of the wind dead against her, and as I have watched the muffled form of the first officer of the ship, pacing up and down the bridge near where the steersman is, and from which orders are conveyed by telegraph to the engine-room—I have felt what an intense responsibility rests upon the captain and those under him. During the day it seems as if the steamer could take care of herself, but at night when it is *quite dark* it is far otherwise. Then the smallest neglect of vigilance, or the slightest inattention to orders, might, it is easy to understand, produce disastrous results. This great steamer is built entirely of iron, and so I suppose it is true, as the lean long-legged American told us for our consolation, that if we did get struck we should go down like a stone! Anyhow, we have ten stout boats on board, and so some of us might be saved. But let us hope that we shall not need the boats. The Scotchman indeed tells us that the worst is over, that we are now under the shelter of the American coast, and that if we have a strong wind, it can only come from behind, and so bring us more quickly to our destination.

Friday, Oct. 31.—It was a terrible day yesterday; that is, it poured all day, and it seems likely to be the same to-day. Still, we were not unhappy on the whole, as might be judged from the hearty rings of laughter that came from some healthy and vigorous children, and the ceaseless chatter of sundry young ladies in the saloon.

But now I have a very melancholy event to place on record, and which shows that this voyage across the Atlantic may be

regarded as a drama of real life. I have already mentioned the birth of two babies; now I have to record a deliberate suicide that took place last night about 11.30. I was just going to bed, and I felt that something was wrong. The engine-room is close to my cabin; so I went out and saw that the engines were scarcely moving, and at last stood still. I at once thought that some of the machinery was out of order, and rang the bell (we have electric bells in all the rooms); one of the stewards appeared, and said that we were about to take a pilot on board. I must say I scarcely believed this, as we were hundreds of miles from New York; but thinking it useless to ask further questions, I jumped into bed, but could not sleep, wondering what had happened, and feeling that the steamer was rolling in a most unusual and unpleasant way. This morning the first news was that a man had jumped overboard last night, that the steamer had been stopped, but that not a trace could be seen of him. Obviously it was a case of deliberate suicide. It appears that he was one of the steerage passengers—a man of thirty, from Bremen—and had recently come from America. He left a well-written letter, addressed to the captain, and requested him to hand an enclosed letter to his brother in New York. Alas! what sorrow is there in this world of ours, and how terrible must that sorrow be when life itself becomes an intolerable burden!

Saturday, Nov. 1.—Here we are at last at New York, having had, through the goodness of God, a safe and prosperous voyage. We arrived last night about midnight, but it seems that we are detained here till the doctor comes on board, and sees that we are all right. Yesterday it was very stormy, and it was very hard at times to pace the deck, and one gentleman had a serious fall. The vessel rolled heavily, and it was amusing to see how people fell involuntarily into each other's arms.

This morning everybody was astir early, and our band began to play outside my cabin about 6 a.m., and so there was nothing for it but to get up. It was a beautiful morning, and the sea quite calm. The Custom House officers came on board, and we had each to declare whether we had anything liable to duty, and to sign a paper to the same effect. This, however, did not prevent our luggage being examined. The Custom-House officers were very civil, but required every single thing to be opened, and in apology for their action said that they had no discretion in the matter. There was some confusion while the luggage was being taken out of the ship and examined, but this, like other evils, came to an end at last. Having bidden farewell to my fellow-passengers, not forgetting the Scotch engineer, who asked me to come and see him before he returned to Europe—I sought my hotel.

I conclude with one word of advice. If anyone wishes for entire change of scene, combined with plenty of fresh air, and deliverance for a time from all letters and newspapers, and has a month to spare, and £40 or £50 in his pocket, he cannot do better than take a return ticket from Bremen to New York in one of the magnificent and fast-sailing steamers of the North German Lloyd Company. Eighteen days would then be spent upon the broad waters of the mighty Atlantic, and the remaining ten or twelve might be profitably devoted to exploring the wonders of New York.

C. B. BRIGSTOCKE.



ART. VI.—THE CHURCH OF ENGLAND PURITY SOCIETY.

THE Church of England Purity Society was formed at a meeting held in the Library at Lambeth, on the 25th of May, 1883. The work was undertaken with a deep sense of its necessity and importance, but calmly and deliberately, without haste or excitement. Efforts had already been made, and several societies formed for promoting the same object. The Social Purity Alliance was formed in 1873. It is not a distinctly Church Society, though its founder and secretary, the Rev. R. A. Bullen, is a clergyman of the Church of England. Its object is to enforce "the principle that the law of purity is of universal obligation on all men and women alike." A little later the Church Mission to the Fallen was begun with the object of providing "a permanent organization within the Church for direct Mission work among fallen women, and to endeavour to reclaim men from a vicious life, and to set before them a higher standard of duty towards women." Special sermons and addresses to men have been given in several London churches by the Bishop of Bedford and other well-known preachers, at the invitation of this Society. In 1881, a committee of the Lower House of Convocation of Canterbury, which had been appointed in compliance with a petition of the Church Penitentiary Association, made its report, in which it recommended the formation of a Church of England Society for the prevention of the degradation of women. On the consideration of this report in the year 1882 the following resolutions were adopted: "1. That in the opinion of this House the dangers and difficulties besetting the whole subject of immorality are of so varied and complicated a nature that it is absolutely necessary to provide some definite Church agency

of men and women to counteract the evils likely to increase with every age of civilization. 2. That a Church Society with distinct aims and objects is the simplest method of promoting these ends, and that a committee be appointed by Convocation to consider what would be the best agency to take this very important work in hand. 3. That each separate diocese would be the best centre from which the operations of such a society might be efficiently extended." At the Church Congress held at Derby, in October of the same year 1882, a meeting was held attended by a large number of clergy and laity from all parts of England, which was addressed by Miss Ellice Hopkins, and resulted in the appointment of a committee to prepare a scheme of action. Meanwhile, the St. George's Association had been formed in the diocese of Manchester, a society called the Church of England Purity Association had been established at Oxford, and much good work had been done at Cambridge, where a University Association was established about two years ago. Early in 1883, the White Cross Army was originated by the Bishop of Durham for his diocese.

It was evident that the conscience of the Church was deeply stirred, and that the need was generally felt of a great effort being made against the sin of impurity. It was desirable to give unity and direction to these various endeavours. Accordingly the committee appointed at the Derby Church Congress, acting together with a parochial society which had been working for some time at St. Peter's, Eaton Square, formed a scheme which was submitted to and adopted by the meeting held at Lambeth, under the presidency of the Archbishop of Canterbury, in May, 1883. It was then resolved that a central Church Society should be formed with the objects of promoting purity of life and of preventing the degradation of women and children, in accordance with the resolutions of the Committee of the Lower House of Convocation, and the organizing committee was directed to complete the formation of the Society. In compliance with this direction the committee formed a council, which was approved by the Archbishops, and included a representative from each diocese nominated by the Bishop. This council decided that the Society should be called the Church of England Purity Society, and that its objects should be to promote, first, purity among men; second, a chivalrous respect for womanhood; third, the preservation of the young from contamination; fourth, rescue work; fifth, a higher tone of public opinion. It was determined that the members should be men of not less than 18 years of age, subscribing at least 5s. per annum, and undertaking to promote the objects and conform to the rules of the Society, but that no pledge should be required. The necessity of

women's work was recognised in the resolutions of the Lower House of Convocation, and it is possible that hereafter a society of Churchwomen may be formed to undertake the work which lies specially within their province; work which it must, however, be remembered is already done in a great measure by the Girls' Friendly Society and the Friendless Girls' Association. But it was, I am sure, most wisely determined that it was not advisable to unite young men and women together in a society of this kind, and it was recognised by the founders of the Society that the first object of their effort must be the encouragement and promotion of purity of life among men, and the creation among men of a higher tone of opinion. The Society has the advantage of the assistance of lady referees, among whom is Miss Ellice Hopkins, whenever their advice is required.

The organization of the Society has proceeded on the lines suggested by the resolutions of the Lower House of Convocation, namely, the creation of diocesan branches to be the centres of local work. The diocese is the true unit of Church life. Diocesan branches knowing intimately the circumstances and necessities of their own localities, can organize and direct and assist local work far better than a central council in London; while, on the other hand, the central council is always ready and able to stimulate the branches, and to combine them in united effort. Already the central office of the Society, at 111, Palace Chambers, Bridge Street, Westminster, has become the headquarters of a widely-spread and most important work, and its very able and energetic secretary, Lieutenant-Colonel Everitt, is constantly employed in supplying information, in advising on the establishment and management of diocesan branches, of which there are twelve already formed, and local associations, and in arranging for meetings, lectures, and addresses. A monthly paper, *The Vanguard*, price $\frac{1}{2}$ d., or 1s. per annum, post free, forms a useful and interesting record of the work of the Society, and contains many valuable reports and important suggestions. The manual of the Society contains rules and hints for local societies; forms of prayer and hymns; a list of other Societies for the Promotion of Purity, with their objects, conditions of membership, etc.; rules of life adopted by various societies; a summary of the laws against immorality; and a catalogue of works on the promotion of purity. This manual, price 6d., will be found a most useful help to any worker in the cause.

Soon after the formation of the Society some discussion took place as to the declaration required of members, which originally ran as follows: "I accept the principles of the Church of England Purity Society, and undertake, according

to my ability, to promote its objects." It was said that neither this declaration nor the objects of the Society were distinctively Church, or even distinctively Christian in their character; that the need of Divine help was not recognised; and that lower motives were put forward, to the neglect, if not the exclusion, of the highest motive, namely, "that as members of Christ we are bound to try and keep pure, for the love and honour of God, as well as on account of the fearful doom pronounced on those who defile His temple." To this it was answered that the very title of the Society, and the fact that by a fundamental law of its constitution the council and all officers of the Society must be in full communion with the Church of England, sufficiently proclaimed it to be a Church, and therefore an essentially Christian Society; that the need of Divine help was clearly recognised in the prayer, composed by the Archbishop of Canterbury, and printed on the card of membership for the use of members; and that in this prayer, and in carrying out its work on Church lines, the highest motives of action were necessarily implied, while lower motives must not be ignored, inasmuch as some who had not yet been brought under the influence of the highest motives might still be persuaded to enrol themselves in the ranks of the Society, and so be ultimately led from lower to higher grounds of action. But however true all this may be, and whatever weight may be attached to it, I am glad that the council has now determined to put the Christian character of their work more prominently forward, and to declare unmistakably their sense of the need of Divine assistance by altering the declaration, and making it run as follows: "I recognise my duty as a Christian, by the help of God, to promote the objects of the Church of England Purity Society."

It seems to me absolutely necessary to put the Christian character of our work in the forefront of all that we do, because purity is essentially a Christian virtue. Education, refinement, the most perfect civilization, failed to promote it in ancient times. They did not even attempt to promote it. There is clear and abundant evidence that they have failed in modern times also. Apart from religion they have simply procured fresh instruments and suggested fresh modes of sin. There was a striking speech made by a working-man from the south side of the Thames—not one of the invited speakers—at the meeting of the Society in Princes Hall on the 6th August last. He said, speaking on behalf of himself and some hundreds of working-men, by whom he said he had been deputed to attend: "The first cause of this evil was the manner of conducting the education of the young in the Board School

system. When he was a boy he was taught, in the place of worship to which he went—not the Church of England—a religious education. They were taught to fear and love God, to respect their schoolmaster and their parents, and to have reverence for old age. The system now was to cram as much as possible into the children, so as to get the Government grant when the inspector came round.” Education apart from religion will not protect us against the danger. It tends rather to increase it. We must go to the root of the evil. It is a social evil, because the sin is essentially a sin of selfishness, a sin against society. It is destructive of the confidence, the honour, the affection, which are the foundations of social life. It is fatal to a high tone of thought and manners. It is injurious to health and to temporal prosperity. But it is more than this. The outwardly decent life may conceal inward rottenness. We must aim at purity of heart. It is not merely a social evil that we are fighting against. It is a sin against God; a sin against each of the Three Persons of the ever Blessed Trinity, destroying the image of God the Father, debasing the nature assumed by God the Son, defiling the temple of God the Holy Ghost. It is especially horrible as a sin against the Incarnation, the supreme manifestation of God’s loving power and powerful love. By this sin we brutalize the nature which He desired to deify.

Yet while we are deeply impressed by the horror of the sin, we must not forget the tremendous power of the temptation. How can we so work with this Society and use it as to help ourselves and help others to resist the temptation? In ordinary cases it will be wisest, I imagine, not to form a parochial society or association simply for this purpose. We shall do best to affiliate to the Society or to the diocesan branch some existing Guild or Society, a branch of the Young Men’s Friendly Society, or a Temperance Association. The prayer of the Society may be used at meetings. The members may pledge themselves to promote its objects. An address may be given on the subject occasionally to members and others, and tracts and leaflets may be carefully distributed. The aim should be not only to prevent open sin, but to raise the tone of the members and through them of the parish generally, so that sin should no longer be talked about as a “misfortune;” that marriage should be more highly regarded, and the young man encouraged to keep “faithful to his future wife;” that boys should be trained to be gentle, courteous and helpful to girls and women, and that all rude behaviour and low conversation should be put down. It is not so much to one great effort as to many little efforts made constantly, steadily, and with perseverance, that we look for success in this great work.

A great deal may be done by watchfulness on the part of the clergy, and of parents and masters and mistresses. Dangerous associations may be stopped or prevented; warnings given against bad company; the circulation of immoral literature, a fruitful source of evil, may be stopped, and healthful and amusing reading may be introduced in its place. Here and there the clergy or parochial visitors may be able to aid in the suppression of houses of bad repute. But it was a wise caution that was given by a speaker at the late Church Congress, that we should be careful how we go with a Bible in one hand and a summons in the other. Rescue work may sometimes be undertaken, but always cautiously, and never by the young.

I do not urge or wish for frequent sermons and addresses, even to men only, on such a subject. But the clergy of the Church of England are fortunate in having opportunities made for them, which they can properly use for warning and for reproof. The preparation for confirmation, at a time when the young are just entering upon a period of life peculiarly exposed to temptation, invites, I may almost say compels, some warning and advice, and let me say that what is wanted is not mere general exhortation, but definite rules, calculated to form such religious, moral, and even physical habits, as shall best lead to the avoidance or resistance of evil. The seasons of Advent and Lent again, with their solemn calls to preparation and to repentance—Whitsuntide with its lessons of grace, Missions, and Quiet Days—give opportunity for special services for men, at which the various temptations and difficulties to which men are chiefly liable may be more fully discussed than they could be before a general congregation. The clergy are relieved from what would be to many an almost insurmountable difficulty—the necessity of seeking an opportunity for giving instruction and advice upon this subject. Opportunities are made for them. They have only to use them as they recur. But above all, as the work is so essentially a religious work, it ought always to be carried on in a spirit of prayer. I am very far from under-rating the importance of sermons, and am certainly far from disparaging the musical adornments with which pious souls desire to make our worship more worthy of Him Who is the author of all beauty; but I fear sometimes that we are apt to think a little too much of our own pleasure, too much perhaps even of our own profit in our religious services, and I think it might be well for us to meet sometimes simply for intercession, seeking God's mercy for the young in their trials and temptations, for the victims of selfishness and sin, for the conversion of sinners, for the deliverance of the innocent, for the welfare of the nation, whose happiness and

prosperity, whose very existence, are imperilled by this scarcely hidden cancer.

Such work and such prayer as this the Church of England Purity Society is endeavouring to promote in every part of the country. At present it would be impossible to give any statistics of results. The work is still but beginning. It is still in many places tentative, almost timid. But it is gathering strength, courage, and the energy born of experience and success. Working in entire harmony with the Bishop of Durham's White Cross Army and other older Associations, it has already a breadth of scope, a far-reaching power, which no other Society has ever aimed at. Supported by the Episcopate and in alliance with the existing organizations of the Church, diocesan and parochial, it seeks not merely to suppress peculiarly malignant forms of vice, or to reform particular towns or districts, but to purify and elevate society in all its grades, to improve the whole tone of thought, and speech and manners, to teach men, and especially young men, that calmness and self-control are more honourable than looseness and wildness of life, that it is more manly to be master of the passions than their slave. Apart from such work as this, the greater stringency of the law and more vigorous use of its powers cannot have any permanent effect for good, and may, indeed, result in fresh and more frightful evils. The amendment of the law is, therefore, no excuse for cessation of our efforts, but rather a call to renew them. In this work the Society seeks to enlist the aid of men of every rank and class. It is not a work for the clergy alone. Indeed, it is eminently a work for laymen, and laymen have entered into it most readily and heartily.

I have said very little about the necessity of the work. Unhappily its necessity is only too obvious. The sin is spreading ruin both in town and country, in manufacturing and agricultural districts, among rich and poor. It must be met by the united efforts of all who love their nation and their Church. It must be met by steady, persistent religious work—work begun and carried on in sole reliance upon the all-powerful grace of God.

JOHN SHELLEY.



ART. VII.—OUR COLONIAL EMPIRE.

HOW many educated men are there in England to-day who could, without consulting any authorities, name all the Colonial possessions of Great Britain? They would make, I fear, but a very small company. And yet that Empire is the

most magnificent that the world has ever seen. From British India, with an area of 904,135 square miles and a population of two hundred million souls, down to Gibraltar, with an area of less than two square miles and a population of eighteen thousand, the Crown of England has possessions of every extent in every climate, embracing such territories as the Dominion of Canada, with an area of three and a half millions of square miles and a population of five millions; the West India Islands, with an area of thirteen thousand square miles, and a population of one million; and the Australian Colonies, with an area exceeding three million square miles, and a population of three millions—and reaching the enormous number of fifty distinct colonies and possessions.

It was the contemplation of the almost boundless extent of this Empire that inspired that brilliant passage in which the great American orator, Daniel Webster, saw in vision the rising sun saluted continually by the *reveille* of British garrisons, as he revolved in his daily circuit round the globe.

What constitutes this vast dominion, and how was it built up?

It did not grow up in a night. It was not made to order, as the French and German Governments and people appear to think possible, if one may judge by their new-born zeal for Colonial acquisitions. The British Colonies have been growing into their present magnitude and importance for several centuries. And it is remarkable how little notice was taken of their extent, and how little jealousy was felt by other nations on account of them until within a very recent period. With an almost portentous suddenness, however, the world has awoke to a sense of their greatness and value; and Germany, France, and Russia are running a headlong race to the ends of the earth in search of new provinces and colonies. Prince Bismark is one of the ablest men of the present age, and the rulers of France and Russia are sufficiently astute statesmen; but they are all certainly under a delusion in their expectations of making a Colonial Empire to order, as one would order a coat from his tailor.

Since the fall of the Roman Empire there has never been a colonizing nation in its real sense, except Great Britain. Like the poet, the true colonizing race is born, not made. No nation ought to know this better than France. She had an unrivalled opportunity of founding a great empire on the Continent of North America two centuries ago. Able men like the celebrated Admiral Jacques Cartier chalked out a magnificent scheme, extending from Cape Breton to the Gulf of Mexico; vast fortresses were constructed at Louisburg and Quebec; large bodies of Frenchmen were induced to emigrate and settle the country; immense tracts of land were reclaimed,

and, in short, the foundations of an empire were laid with great skill and labour. And where is it to-day? The flag of England, the great colonizer, or of her offspring the United States, has supplanted that of France in every portion of the American Continent. The mighty fortress of Louisburg was taken and dismantled, and is now a heap of ruins; Quebec was wrested from the crown of France by Wolfe, on the Plains of Abraham, and the British flag now floats over the great citadel. From Acadia to New Orleans not a vestige of the great French Colonial Empire now survives; two little islets, St. Pierre and Miquelon, with certain vague claims to fishing on the coast of Newfoundland, alone remaining to attest the presence of France in North America in days gone by. And it was a singular instance of the revenge which the whirligig of time brings round, that Sir George Cartier, the lineal descendant of the Admiral Jacques Cartier who mapped out the Continent of America for his master, the King of France, should have taken a leading part in consolidating for *his* Sovereign, the Queen of England, the whole of that great territory into the Dominion of Canada.

In India the same tale of the attempts by France to establish a great dependency, and its eventual absorption into the British dominions, was repeated with singular fidelity; indeed, it is simply the story of the French territories in North America repeated with a change of venue.

Germany never has been a colonizing power, and has already begun to learn that the acquisition of pestilential swamps in Africa may after all be of no great value to the Fatherland. The lesson, however, appears to have been lost, if we may judge by her blundering action in the more recent case of the Caroline Islands, which affords evidence of a craving for Colonial expansion so strong as to override the most ordinary rules of international courtesy.

The Colonial policy of Russia may be said to be *sui generis*. Indeed, in its true sense it is not a Colonial policy at all. It is rather an insatiable desire for territorial acquisition, and that, as shrewdly suspected by many, chiefly in the direction of British India. The testimony of Professor Vambéry in his recent work, "The Coming Struggle for India," in which he dwells on the relative character of English and Russian administration over acquired or conquered regions, is of the highest value in this connection. English rule, he says, is a blessing to the tribes who may be subjected to it. Russian administration degrades and demoralizes those who come under its control; and this, let us remember, is the testimony of a distinguished foreigner, whose knowledge of both Powers is exceptionally great.

It is not, however, to be assumed that England has never fallen into errors in her Colonial policy. One terrible blunder the statesmen of the last century committed when they lost for ever, not by foreign aggression, but by their own infatuation, the thirteen American Colonies, now expanded into one of the greatest nations of the world. This blunder stands out alone in its magnitude and results; but many other mistakes have been made which have unhappily not yet lost their vitality. John Bull has often won fair possessions by his sword, and then allowed them to slip from his hands through the craft of diplomatists. About the middle of the last century a remarkable illustration of this peculiar characteristic was witnessed. The long contest for supremacy on the Continent of America, to which reference has already been made, between England and France, had been brought to a brilliant close by the capture of Quebec by Wolfe. Canada was completely and finally subjugated, and France thenceforth abandoned all hope of ascendancy in the Western world. The mighty fortress of Louisburg had already fallen, and the whole country lay at the feet of England, at a great cost of blood and treasure. Canada was a conquered country. It was for the victors to decide on its future laws and government. And now, having sheathed the sword, John Bull took up the pen, and, according to his wont, allowed himself to be lured by the French diplomatists into one of the most lamentable mistakes recorded in his history. There was no room whatever for the offices of diplomacy. The land was the rightful possession of the conquerors. It was not incumbent on them to bind themselves by any stipulations with the conquered as to their treatment of the territory. Yet they did so; and to this hour the baneful effects of the "Treaty of Cession" are felt in Canada. The French had nothing to cede; Wolfe had settled that on the Plains of Abraham. Yet England accepted under a treaty what was already hers by the paramount law of conquest, and in it the representatives of England allowed the astute French diplomatists to insert covenants and stipulations which secured to the French inhabitants of Lower Canada, now the Province of Quebec, French laws, language and religion in perpetuity. Enormous tracts of land, then of little importance, but now of immense value—such, for instance, as that on which the city of Montreal is built—were guaranteed to the French ecclesiastical authorities, and are now held in mortmain, and form a terrible deadweight on the progress of the country. The result has been that while all the rest of the Dominion is in a ferment of activity and enterprise, the Province of Quebec, thus heavily handicapped and artificially separated from the English-speaking Provinces, not only lags far behind them in

the race at present, but is daily increasing the distance between them.

Notwithstanding all the mistakes, however, of the past, the advance of the British Colonial Empire has been steady and irresistible, until to-day it occupies a position to which history affords no parallel.

We have not to listen for the faint and yet distant "tramp of the coming millions;" the vanguard is already on the scene. In Canada, larger in extent of territory than the United States, in the vast continent of Australia, in the great Indian Empire, and in many other portions of the globe, British subjects have built great cities, covered the land with a network of railways, and the ocean with their shipping, erected noble schools and colleges, and founded communities on the solid foundation of British law and order, which are now rapidly developing into powerful nations. The English language is now spoken in every quarter of the globe, and appears destined to become the almost universal language of the human race.

I have spoken of the Colonies covering the ocean with their shipping. Let me adduce one instance as an evidence that this statement is not overdrawn. In a table published by the Fisheries Department of Canada for 1881-1882, showing the tonnage of sea-going ships and steamers over 100 tons register, of each of the maritime states of the world, we find the following figures, which show that the Dominion of Canada is the fourth great shipowning country in the world. It will probably surprise many readers to learn this fact, and to know that Canada has more ships on the ocean than Germany or France, and completely distances Russia, Sweden, Spain, and indeed all the continental states of Europe except Norway.

The following are the comparative amounts of tonnage owned in some of the countries referred to :

Great Britain (including Canada and Colonies)—22,509 sailing vessels and steamers, having a total net tonnage of 8,569,304.

The United States—6,614 sailing vessels and steamers, with a total net tonnage of 2,463,583.

Norway—4,222 sailing vessels and steamers, with a total tonnage of 1,449,629.

Canada—7,394 sailing vessels and steamers, with a total tonnage of 1,310,896.

Germany has but 3,315 vessels of all classes, with a total tonnage of 1,180,356 ; and France has 3,039 ships and steamers, with a total tonnage of 816,533 ; and Russia owns 2,292 vessels, including steamers, having a total tonnage of 558,339.

Great Britain, of course, is *facile princeps* among the nations ; but it will be observed that the tonnage of Canada

and the Colonies goes to swell her gigantic total. The other maritime states of the world fall off so largely from these figures that it will be unnecessary to quote them. The remarkable fact which this statement establishes is, that a British Colony with but five millions of inhabitants has already reached the fourth place in the world in the great ship-building industry.

Is there no significance in all this? Has all this great empire arisen merely to gratify the pride and self-esteem of the inhabitants of a little island in Western Europe? Does it mean nothing to the human family at large that a spectacle of such surpassing interest is ever before their eyes? We may rest assured that it is not for naught. And as the future unravels itself the interest will be constantly intensified. There are some who look on the bond which unites the Colonies to the parent State as so weak and brittle that the first real strain will snap it asunder. He, however, who witnessed the spectacle on the sands of Egypt or the waters of the Nile, of troops from India and from Australia, and voyageurs from Canada undergoing the hardships of a campaign in common with their brethren of the parent land, would have been bold indeed to affirm that none but weak and fragile bonds existed between the centre and the outlying portions of the Empire.

This then is what we mean when we speak of the Colonial Empire. When we look round at other nations we fail to see any whose constitution, laws, and government are so fitted to promote the happiness of the human family as those which prevail in the British Islands.

If

“Observation with extensive view,
Survey mankind from China to Peru,”

no eye, though keen as Johnson's, could discern anything approaching the extent and grandeur of this empire, or its beneficent effects on the welfare of men.

It is true it partakes of the imperfections to which all things human are subject; mistakes have been made in the past, mistakes are still of too frequent occurrence. But no thinking man who looks beyond the boundaries of the street in which he lives can fail to see that on the whole the Colonial Empire of England has been a blessing to millions of the human race. And it has a reflex action upon herself for good. The large proportion of her exports to the Colonies, relatively to population, as compared with those to other countries, exhibited in the Government returns, has often been quoted to establish the value of the Colonial market to the British manufacturer; and this of course means increased occupation, springing from

the existence of the Colonies, for the home artisans, as well as for the shipowners who carry the goods to their destination.

A striking instance of the "possibilities" involved in the possession of great Colonies occurred a few months since when war with Russia appeared to be imminent. The Canadian Pacific Railway Company offered to the British Government to convey war material across the Continent of America in eleven days, although there was then an unfinished gap of considerable extent in the line. The time of this transit has now been reduced to about seven days. Had the Suez Canal in any way been rendered impassable—not an impossible contingency—this would have been a facility of incalculable importance in a contest with Russia, and may yet prove to be so in the coming struggle which Professor Vambéry sees looming before us.

The fortunes of the whole empire are bound up in the same bundle, and it is for the advantage of the whole world that the union should remain intact. Stripped of her Colonies, England would doubtless remain a busy hive of industry—another Holland or Belgium—but a queen among the nations she would no longer be. The loss to herself no less than to the Colonies themselves would be enormous, but the loss to the world would be greater still.

The moral spectacle of the foremost of the nations governed by the eternal laws of justice, and, with all its shortcomings, seeking the true welfare of its subjects in every clime, affords an example which cannot be without effect on the surrounding nations. The withdrawal of that example and of that moral influence would be one of the greatest calamities which could befall the world; and material prosperity would follow the moral in its flight.

A very remarkable article appeared recently in a German paper, which was said to have been either written or inspired by Prince Bismark, in which the unique position occupied by England is admitted with great frankness and admiration. Her ubiquitous presence and influence are acknowledged to be factors of untold value to the whole world. If, the writer of the article says, "that influence were withdrawn, the loss would be irreparable. Other nations might sink or disappear; the loss would be their own. But if the British Empire were to collapse, the loss would be the world's."

Well then may Englishmen speak with enthusiasm of the great Colonial Empire, whose foundations are laid in the immutable principles of truth and justice, and in those civil and religious liberties which are guaranteed by the Protestant Constitution of England to every subject of the Crown in every land.

PHILIP CARTERET HILL.

ART. VIII.—“PRO ECCLESİÂ.”

Pastoral Words.—No. 15. *Pro Ecclesiâ.* Three Sermons preached in St. John's Church, Paddington, on Sundays, Nov. 1st, 8th, and 15th, by the Rev. Sir EMILIUS BAYLEY, Bart., B.D., Vicar. I. Christian Citizenship. II. Church and State. III. Defensive Warfare. Pp. 32. London : T. W. Jackson, 24, Albion Street, W.

AMONG the many recent “Church and State” publications, sound, vigorous, and suggestive, Sir Emilius Bayley's *Pro Ecclesiâ* will certainly take a good place. In some respects, indeed, it is unique. And although the election is over, this pamphlet—dealing with “Church Reform” as well as with “Church Defence”—has lost little of its interest and point. In commending it we shall simply quote some passages from the leading sections.

We have reached a crisis in our national life, and it becomes us as Christians to seek guidance from the Word of God, and to ask what light it throws upon our duties at such a season as this.

“It is not my purpose,” says Sir Emilius Bayley, “to dwell upon party politics : the sources of information upon such subjects are open to all. The country is divided politically into hostile camps ; the religious teacher should, I conceive, strive to occupy a neutral zone, and endeavour to set forth those eternal principles which are binding on all alike. At the same time it must be remembered that religious questions—questions which touch the dearest interests of Christ's Gospel and the religious welfare of the nation—have been dragged on to the political platform, and have thus become the subject of party strife. We regret deeply that it should be so ; but when principles which we hold dear and believe to be of primary importance are thus attacked, we cannot remain neutral ; we wish to hold aloof from party warfare, but if the ark of God be in danger we must stand up in its defence.”

What saith the Scripture ? What principles does it lay down for our guidance and instruction ?

Let it be a first principle with us, is the answer, that God is the King of nations. Second, it is the duty of a nation to honour and recognise God :

The words of Christ, “My kingdom is not of this world” (John xviii. 36), are sometimes quoted to prove that civil governments are to be wholly independent of Christianity, and to give it no countenance or support. But our Lord's words do not touch the question. Christ was standing before Pilate, accused of grave offences, yet claiming royal dignity and honour. Pilate had addressed to him the question, “Art Thou the King of the Jews ?” Our Lord explains that in the political

sense, in which alone Pilate understood the expression, He was no King : He was no rival, therefore, to the Emperor. But in another and a different sense He did lay claim to a kingdom, a kingdom not of this world, not such an one as that of Rome, but a kingdom founded upon the majesty of truth, and exercising sway over the hearts and consciences of men.

Third, it is the duty of a Christian electorate to choose as its representatives religious men. "I am well aware that this is not the popular doctrine," we read ; "but the question is whether it is the true one. I have no argument now with the non-Christian or anti-Christian elector, whether to School Board or to Parliament ; such an one of course denies my premises ; I address myself to the Christian elector, to one who in his own person acknowledges the paramount claims of Christ ; and I say that he is bound to vote as a Christian and on Christian principle, and that as such he will, if possible, choose as his representative one who rules his life and actions by the laws of Christ." Responsibility, in short, should be recognised ; and Christian electors are bound, in the words of the Archbishop of Canterbury, to discharge "the sacred duty of conscientious suffrage" in the name of the Lord Jesus and to the glory of God.

The second division of *Pro Ecclesiâ* is headed "Church and State." The principle of union between Church and State, of divine appointment, has never been abrogated. The application of it might have been impossible when Christianity was founded, for the nations of the world were then heathen ; but neither Christ nor His Apostles rejected the principle, and we may fairly claim that it stands unrepealed upon the divine statute-book of nations, the Word of God.

"Now this principle," says Sir Emilius, "has formed an integral part of the national life of England, since that national life began. Its germs may be traced back almost to Apostolic times : it has cast its roots down deep into the national soil : and it is difficult to say whether Church or State has contributed most to our national greatness. But this principle is now imperilled : a large and active party is plotting the severance of the tie which has endured for ages : and the dear old Church of England is to be swept away, so far as man can sweep her away, before the rising wave of democratic revolution."

Even if we assume, as we are assured by high authority, that Disestablishment lies "in the dim and distant future," surely the commencement of the struggle lies in the present : and he must be wilfully blind who does not see that it has already begun. "Are Churchmen then to stand by and listen to false statements unscrupulously made, perversions of history reck-

lessly proclaimed, the basest motives imputed, the most fallacious hopes industriously raised; are they to see the ground on which their Church rests undermined in all directions, and proposals flung amongst the ignorant which are simply iniquitous; are they to see and hear these preparations made for the final assault, and yet do nothing? No. In spite of the advice of timid friends and the interested promises of avowed enemies, our duty is to unite in support of our Church. Whatever may have been the case in the past, Church Defence has now become a necessity for Churchmen."

Sir Emilius Bayley then quotes the Bishop of Peterborough's words, "*justice*" and "*utility*." He proceeds to the consideration of the value of that national recognition of Christianity which the Church of England in union with the State has maintained from the very dawn of our national life. Consider, he says, the high antiquity and unbroken historical continuity of our Church. "The life of nearly thirteen centuries is not to be destroyed in a day":

There are minds, indeed, to which the sentiment of antiquity does not appeal; and yet it is one which, where it exists, enters largely into a nation's life: more largely, perhaps, than we are apt to imagine. You are visiting, it may be, one of our ancestral homes, and as you pass along the outskirts of the property your eye rests upon young plantations, newly-built cottages, and other symbols of a thriving and well-cared-for estate. But these things do not move you; it is not until you stand beneath some historic oak, or drive under a gateway bearing upon it the traces of a high antiquity, that your enthusiasm is kindled, and you feel yourself linked on, as it were, to the memories of a long-buried past. I once spent a night beneath the last survivors of the forests of Lebanon, a clump of some 400 cedars of various ages: all were beautiful and worthy of remembrance; but those which will live longest in the memory were the seven ancient monarchs of the mountain, which date perhaps from the time of Solomon. An American once in my hearing spoke disparagingly of the river Thames, as we crossed it near Windsor. The answer was obvious. It might be a ditch compared to the Missouri and the Mississippi; but magnitude alone is no test of value; and what would Americans give for a river which has on its banks the Colleges of Oxford, Windsor Castle, Runnymede, and Westminster Abbey? "I cannot understand," General Grant is reported to have said, "how you English are throwing away institutions which we would give a great deal to possess."

The antiquity of an institution appeals to many of the deepest instincts of our nature. Thus it is a test of *value*, for there must surely be good in that which has survived for centuries: it carries with it the pledge of *endurance*, in this world of change: it is eminently suggestive of *association* with that which has gone before, brings us into touch, as it were, with noble characters and virtues that have flourished long ago: it kindles thoughts which solemnize, it deepens our sense of responsibility as heirs to a great inheritance, and awakens fresh hope for the future. The Psalmist was no stranger to patriotic memories when, in words which we

may well adopt, he burst forth into the fervent prayer, "Pray for the peace of Jerusalem : they shall prosper that love thee."

The third section of *Pro Ecclesiâ* is headed "Defensive Warfare." Some results of Disestablishment and of Disendowment, the probable results, are set forth. For instance : "Carry out consistently the principle of Disestablishment, and you banish Christianity from every department over which Government has any control : the poor in the workhouse, the prisoner in his cell, the soldier or sailor fighting in his country's cause, must be left without the aid and consolation of religion ; in the sacred name of religious equality, religion is to be banished from every act of national life ; the very coronation of the Sovereign must be a purely civil ceremony ; yea, the Sovereign himself might be a Roman Catholic, a Mahomedan, an Atheist, or a Jew. And this is the outcome of this age of progress : this the only means of securing the greater happiness for the greater number : this the lesson which, when well learnt, will land us upon the highest pinnacle of national prosperity !"

Sections follow touching on (i.) *Truth* ; (ii.) *Reform* ; (iii.) *Work* ; (iv.) the *Vote*. We quote a single passage from the section in which is a plea for reforms. "If truth be a watchword for defence," says Sir Emilius, "the love of truth compels us to acknowledge that our Church, in common with other institutions, needs reforms."

Thus, for example, there still needs a re-arrangement of much of our parochial system. I know a country district in one of our Southern counties, with a sparse population, where within three miles of a given spot there are sixteen churches—what a waste of strength and money ; what a temptation to idleness !—whilst in other districts and in our large towns, "the harvest truly is plenteous, but the labourers are few." Or take, again, what is perhaps the most grievous blot in our whole system, the sale of Livings. I would abolish at once the sale of next presentations, which, however safeguarded, is a scandal to the Church, and too often a snare to those who seek to evade the law of Simony. I would even make the sale of Advowsons illegal, *i.e.* after the Living has once become vacant, except to the parish itself. Let the owner continue to hold the Advowson if he pleases—there is much good in Lay-Patronage—do not *compel* him to sell ; but if he elects to sell, let it only be when a vacancy occurs, let a fair valuation be then taken, and the amount advanced on the security of the Living, to be paid off out of its revenues by instalments, as when money is borrowed for building parsonage houses. The patronage might be vested in a Board of patrons, on the principle adopted in the disestablished Church of Ireland. But whatever plan be selected, this and some other reforms are urgent, and will, I hope, be delayed no longer.

THE CHURCHMAN, as our readers are aware, has pleaded for reforms, often and earnestly, from the first. Whether in the

new House of Commons, elected since Sir Emilius Bayley published this pamphlet, any reforms will be carried, in spite of Liberationist opposition, it remains to be seen.



Correspondence.

TO THE EDITOR OF THE "CHURCHMAN."

SIR,—The Rev. John Babington, M.A., Hon. Canon of Peterborough Cathedral, and for forty years Rector of Cossington, in Leicestershire, entered into rest at his residence, 10, Norfolk Terrace, Brighton, on the 16th October, three months after his completion of his 94th year."

This announcement in the daily papers has been read far and wide, and notices of this venerable and distinguished servant of God have appeared in various journals. It is no wonder that these notices are fragmentary, for I do not suppose there is a man living who could give, from his own observation, a complete history of a life so long, and so distributed among several great interests.

The Rev. Canon Carus has favoured the readers of the *Record* newspaper with notes of the commencement of Mr. Babington's long service, and told us particulars of his youthful piety and energy at Cambridge years before I was born. On the other hand, for the last thirty years, during which there were few opportunities of intercourse between these fathers in the Church, I have had the privilege of intimate acquaintance with the dear saint whom I followed to his last resting-place at Hove on the 21st of October. I think that a complete, though necessarily a condensed sketch of Mr. Babington's life, will be interesting to the readers of the *CHURCHMAN*; and I venture to essay a task in which I have been favoured with great assistance courteously given by the Editor of the *Temperance Record*, and by Mr. Cook, the founder of the great Excursion Agency under that well-known name, and by H. Hebbert, Esq., I.C.S., of Brighton.

John Babington was born the 6th July, 1791, and was the son of Mr. Babington, of Rothely Temple, Leicestershire, who was Member for Leicester for twenty years. John Babington had for his god-father William Wilberforce, and for his uncle, Zachary Macaulay, of Clapham, a zealous coadjutor of that great philanthropist. Thus, besides his bringing up under the holy influence of a truly evangelical home, he was surrounded by the atmosphere of philanthropy. He closely followed the efforts of those leaders of whom his cousin, Lord Macaulay, has written: "From that little knot of men emanated all the Bible Societies, and almost all the Missionary Societies in the world. The whole organization of the Evangelical party was their work. The share which they had in providing means for the education of the people was great; and they were really the destroyers of the slave-trade and of slavery." To such early influences may be traced, under the blessing of God, the zeal with which John Babington ever advocated the causes of thrift, self-help, temperance, and the wide distribution of the Scriptures, as chief means in breaking the fetters forged by bad habits in social life, and ignorance in things spiritual.

His education was completed at Magdalen College, Cambridge. He

graduated in 1814, taking a place among the wranglers, along with Musgrave, and his intimate friend and future brother-in-law Henry Venn Elliott, the former to become a distinguished Church dignitary, and the latter, after adding to his high mathematical honours that of Chancellor's Medallist, to hold a post of vast influence for forty years as the holy and accomplished Incumbent of St. Mary's, Brighton. In connection with him, young Babington inaugurated the association for his University of the British and Foreign Bible Society, as has been related in the *Record* of October 30th.

Mr. Babington was appointed Vicar of Cossington in 1820, and resigned the living in 1859. In 1847 he was made Hon. Canon of Peterborough; and from 1867 to 1873 he was Rector of Walton le Wolds in Leicestershire. This living he accepted at the desire of the then Bishop of Peterborough; but finding in 1873 that, as his years compelled him to be absent a good part of the year, his Bishop did not approve of his holding it, he resigned, and spent the rest of his life, though with much usefulness, yet without parochial charge. The parishes he held were rural and small, and therefore not likely to afford materials for anything unusual in the records of his work. I find, however, a published statement, that in them "he was as the father of one united happy family; rejoicing with them in their joys, and sympathizing with them in their sorrows." I have had the privilege of hearing a few of his sermons. They were characterized by definiteness of aim, clearness of division, copious reference to Scripture, and fervent and vigorous application. But the smallness of his actual charge only set his active spirit free for abounding extra-parochial labours. As far as I can ascertain the order of these labours, Mr. John Babington appears to have inherited from his father, the Member for Leicester, a desire that working men should have each a small piece of land through which they might acquire substance in addition to their wages, by cultivation out of working hours. Mr. Babington, sen., was the parent or first advocate of the "allotment" scheme. Carefully cultivating a portion of his own estate, he divided the remainder among 250 tenants, taken principally from among working men of moderate capital. Canon Babington took over the affairs of his father in 1830, and took part in public efforts of a similar character. "It is worth while to remember," writes the *Blue Ribbon Gospel Temperance Chronicle*, "that this pioneer of the 'allotments' movement, of which we hear so much at present, and his father, were old-fashioned Tories." Mr. Cook was engaged in the same philanthropic scheme, and forwarded it by his efforts and the use of his printing-press. He received Mr. Babington's aid in forming a society for the object. The Town Council of Leicester were moved to grant land. "Mr. Babington himself," writes Mr. Cook, "broke up a large field of his own land between Sibley and Rothely, and let it for allotment gardens." A Cheap-Bread Association was formed and prominently promoted by Mr. Cook and "powerfully supported by Mr. Babington." "On Mr. Babington's recommendation, the Duke of Rutland sent Mr. Cook a cheque for £60 for the enrolment of sixty families as members of the Leicester Cheap-Bread Association." Pending the full operation of the Corn Laws, a system of mutual supply was set up. "Mr. Babington generously advanced money for importing flour and grain, enabling Mr. Cook to bring to Leicester a supply of barrels of American flour from Liverpool, creating no little sensation."

The formation of a penny bank for Leicester was the next effort, and then succeeded an event which gave direction to the whole course of Mr. Babington's future labours for the general good. He had been an earnest advocate of 'Temperance, but about this time he entered on his total abstinence course, which continued to his death—over half a century.

How this took place, Canon Babington has himself left on record in a paper which he wrote in his ninety-second year, and which was read for him at the Jubilee Fête of the Alliance in 1882, entitled "A Half-Century of Abstinence;" and any who would thoroughly understand his principles and action in the matter should study that most interesting paper. I can only here give extracts. After mentioning instances of the terrible woes which had resulted from intemperance, even in his own "highly respectable agricultural parish," he proceeds :

To meet these evils we found ourselves powerless. For men enslaved by this fearful vice the law of God had no terrors, nor His Gospel any attraction. . . . At this conjuncture our noble-hearted friends from Preston appeared, to persuade us that total abstinence from intoxicating drink was the only remedy. It was a novel doctrine, startling enough for one who had been educated for more than forty years in the conviction that alcohol in some form was an absolute necessity, if not for life and health, yet certainly for any active and valuable work. A public meeting was held in Leicester, at which I was invited to preside by my highly esteemed friend, your present chairman, Mr. Cook. The Preston men were called upon to tell their tale; and a plain tale it was. They proved to us by sure experience that the hardest bodily labour could be sustained continuously without the aid of a drop of alcohol. The facts were undeniable. But now the problem that I had to solve was, whether mental work, of which at that time I had plenty, could be equally carried on upon the same principle. Could I with safety throw my own example into the scale against the use of the drink? I did not hesitate for an instant.

He next refers to his efforts, despite opposition, scorn, and pity on all sides :

We were content to bring people together in barns, or in the theatre, or in any place that could be procured. An audience was collected by the public crier, or the bellman, or the drum! In the public market, in the open field, from the roof of a carriage, from a waggon, from the back of my horse, I repeatedly addressed assemblages of the working classes, who fully appreciated our efforts.

All this is expanded and supplemented by Mr. Cook, who tells me that in the year 1841 Mr. Babington publicly signed the abstinence pledge, and took a very prominent part in several public meetings. He continues :—"In July, 1841, I commenced my excursionist career, by running a special train from Leicester to Loughborough, taking 500 people to a temperance fête, at which Mr. Babington made a powerful speech." The same year he was elected President of the Leicester Temperance Society—an office to which he was re-elected annually to the very year of his death. In 1849 he met other gentlemen at Mr. Cook's house to promote a proposal for a Temperance Hall. Working against difficulties, he accompanied 5,000 persons to Birmingham to raise funds, and made a speech, which greatly stirred his Birmingham auditors.

In July, 1871, when he had reached fourscore years, he attended the Crystal Palace Fête of the National Temperance League, and publicly testified on the same platform with the late Joseph Livesey, "not against drunkenness, but against the *drink*, as the cause of all the evil." Ten years later, when he was congratulated by the committee of the League upon the completion of his ninetieth year, he replied as follows :

With very great satisfaction and thankfulness do I look back upon the part that I was permitted to take forty years ago and more in rousing up the attention of mankind to the mischiefs of the liquor traffic. It was a very pleasant work to me. It brought me into better acquaintance with the minds and habits of our working men and their families. And the opposition we met with had only the effect of calling out stronger resolution, and more persistent efforts to overcome it. Many a happy day I had, and nothing more contributed to call out whatever

there was of manliness in my character. So that mentally as well as physically I was exceedingly the gainer. I do not doubt at all that my present health and vigour of body and of mind are considerably due to the total abstinence that I then adopted, and have never seen any reason to abandon or to shrink from ever since. God be praised for these great mercies! I cannot think that any man enjoys life and its duties more than I do to this hour, and whenever it shall please God to call me away, I shall have the joy of bearing in mind that in my small way as an individual I was helpful to this great cause.

At the forty-ninth annual meeting of the Leicester Temperance Society held on the 21st of September, 1885, Canon Babington was re-elected president of the Society. In a letter to Mrs. E. S. Ellis, written about that time—only one month since—Canon Babington wrote: "I am indeed most thankful and almost amazed at the progress our great cause has made in the world, when we remember the scorn and hostility with which our first efforts were met. God be praised."

I doubt not that had I time to search the archives of the Bible Society, I should find similar interesting matter with regard to his great work for that cause. He has often told me what pleasure it gave him. How he journeyed from place to place, and every day refreshed his own mind by getting up *new matter* for the speeches with which he interested others. Once I heard him speak for the Society at the Pavilion, Brighton. I think he must have been then turned eighty, and was perfectly deaf. His line was powerful, "Objections are made to the Bible. Now if you doubt a witness, you put him into the box and cross-examine him. This is what we wish to be done with the Bible. We only wish to present it, and to present it whole and entire to every man's intelligence. Only let him examine and cross-examine it with a candid spirit, and we have not the slightest fear of the result." Before ending these notes of Canon Babington's public life, I must once more quote my kind correspondent, Mr. Cook. He says:

In these and many departments of social progress Mr. Babington won the hearts of thousands of the industrial and suffering classes, and the admiration of those of higher rank. Notwithstanding his well-known devotion to Conservative and Church principles, he bore the character of a true Conservative-Liberal. In the great gatherings of temperance friends which for several years attracted thousands of visitors to Cossington, members of all parties united, and on occasion of the first visit in 1848, one thousand five hundred persons were conveyed by special train from Leicester, a special service was held in the little ivy-covered church of Cossington, and the gardens and surrounding grounds of the Rectory were crowded with delighted visitors. Friends of Mr. and Mrs. Babington, clergymen, and others high in position were delighted to meet these delighted visitors, and not a sound was heard of party politics or sectarian distinction. Mr. Babington was indeed a true man of the people, and as such was esteemed throughout the entire circle of Leicester and Leicestershire. Whilst resident at Brighton the writer of these notes had much correspondence with him, and down to the latest period of his life was always received by him with a hearty welcome.

In the year 1855 Canon Babington, as a widower, married Miss Eleanor Elliott, youngest daughter of the late Charles Elliott, Esq., of Clapham, and of Westfield Lodge, Brighton. This introduced me to the privilege of connection with him, and intimate acquaintance with his domestic life, to the earlier part of which I am a stranger. The lady had been the inseparable companion and sustainer of her elder sister, Charlotte Elliott (well known as the author of "Just as I am," and much holy and lovely poetry); and the lives of the three were henceforth woven together till death for a short time relaxed the tie. The texture was a thing of beauty; the warp was a common faith, love and service to God; and a common gift of high intellectual power and cultivation.

On this were wrought the varying flowers of simple and robust manliness ; of tender imagination ; and of sprightly humour. In Mr. Babington I admired to see that while his soul was too great to be moved by anything petty which had reference to himself, his sympathy was too great not to be moved by any matter, however trifling, which was large enough to be a trouble to anybody else. His prevailing characteristic was that of buoyant spirits, mingled with tender love and bright geniality. To be almost completely deaf for nearly half his life, must have been a great privation for a man of his public abilities and most sociable temperament. But he never murmured ; he was never suspicious, still less soured. In his family prayers there was always so much thanksgiving that there seemed scarcely room for supplication. Circumstances took him away from his well-used opportunities in Leicestershire (except for annual visits of business), but though he was sixty when he settled at Brighton, he found scope for his energies in which he employed them almost to the day of his death. It was about 1865 when his intimate friend and brother, Henry Elliott, was carried off by sad illness, and left an influential and mourning flock at St. Mary's. To the comfort and edification of these, Canon Babington, stepping into the broken ranks at the age of seventy-four, ministered till Julius Elliott, supported by the strong arm of his uncle, and still more by the power of the Holy Ghost, ascended into his sainted father's pulpit. Within two years' time Mr. Babington had again to be the public and domestic comforter when a terrible fall from the Schreckhorn robbed the flock at St. Mary's once more of a loved pastor.

St. Mary's Hall, which has been so lately commended by you to the readers of the *CHURCHMAN*, was founded munificently and sustained with unremitting love and care by Henry Elliott. He would say, "If any man would found such another institution, let him be prepared to give his fortune and his life to it ;" and again, "I can apply to myself, with a slight diversion, the Apostolic words, 'Besides that which cometh upon me from without, the *care of St. Mary's Hall*.'" To the care which Henry Elliott left, his friend of fifty years, John Babington, succeeded, and maintained it to his own life's end. He was appointed Secretary to the Board of Trustees in 1865. The present treasurer, a gentleman of long experience of men and things while holding high office in India, has favoured me with the following :

A man of considerable ability, and full of wisdom and experience, his opinion was always greatly valued by his co-trustees. His earnest desire was that, whilst the pupils received the best secular education possible, their spiritual welfare should ever be the first consideration. He was wont to visit the Hall frequently, and in particular on the pupils first assembling after the holidays, and before they left for the vacations. On these occasions he used to address them as a father, and impress on them the need of their exerting themselves to improve to the utmost their present opportunities. His last visit to the Hall was made in October, 1884, and often since has he expressed his regret that he could not get so far. On his last (ninety-fourth) birthday, in July, he went out in a chair as far as the Chain Pier, in commemoration, as he remarked, of the event, and this gave rise to the hope that he might on a future occasion be able to visit the Hall ; but, alas ! this hope was disappointed. It would be needless to say how much he was beloved by all at the Hall, and how gladly he was welcomed when he went. He knew most of the pupils, and when distributing the prizes had always some kind, cheery word to say to them. During his tenure of office many improvements have been made at the Hall, the last being the erection of a Sanatorium. He exerted himself

greatly to obtain funds for this last, and one week, despite his extreme age, wrote upwards of two hundred notes with this object. The Sanatorium now stands complete, except the colouring of the walls; but notwithstanding his efforts, the contributions received do not as yet amount to half its cost. His loss to St. Mary's Hall is next to irretrievable.

Another object in which Canon Babington took surpassing interest was the nomination of the Incumbent of St. Mark's Church, which vests in four of the trustees of St. Mary's Hall and the Lord Bishop of the Diocese. It might be said that he agonized in prayer that the Lord would raise up a devoted, evangelical, gifted man for the post. It is fervently hoped his prayer has been answered.

H. H.

I will only add to this that his correspondence was enormous. Up till very lately he was always up at six o'clock, "took a bowl of milk," and wrote letters till the ordinary hour for breakfast, and continued his writing most of the day, lying down to read when he was tired.

And if the correspondence was enormous, so was it the greatest strain upon brain, heart, and sensibility. The subjects would be such delicate ones as the selection of new teachers, the allaying the fears of anxious mothers, the meeting of unreasonable critics, the reproof of the faulty, the encouragement of the good and successful, the examination into the circumstances of parents who applied for admissions. For St. Mary's Hall, being intended to give a first-class education to the daughters of clergy who cannot afford to purchase it at the ordinary high charges, the trustees are obliged, in the consideration of applications, to take into account how great is the number of children, and how small the means of the applicants. And could such delicate and strictly private investigations be published, pity and generosity would take the place of ignorant cries about the "bloated clergy of the Church of England."

So the love for his brother men which had led his youth and middle age to make him the "pioneer of the allotment system," and the "clerical Patriarch of Total Abstinence," found him to his death the loving and careful father over a hundred gentle girls, and the friend of their honourably suffering parents. Even in the article of death the same unselfish love shone forth. "He opened his eyes in the middle of his last night on earth," said to me his weeping nurse, "and seeing me, said, 'What! *you* here! You ought to be in bed, resting; pray go!'"

I think his death—as he assured his faithful valet, "with no pain whatever of body or of mind, only weariness and exhaustion"—in his ninety-fifth year, makes any remark of mine confirmatory of his own about the compatibility of health of body and mind with "total abstinence," superfluous.

His love for the Bible Society arose from his love for the Bible. "Let me have," he said to me a year before his death, "my Greek Testament, and Hannah's 'Life of our Lord on Earth,' and power to read them for my remaining days, I could do without any other books." "All night long," said his constant attendant to me, "during the last few nights of his life (when he could no more read) I heard him, whenever awake, repeating *Scripture*." One Saturday in March, 1884, about 7 p.m., he and his "dearest wife spent their accustomed evening hour in reading and conversing on the Word of God, and in prayer. They prayed, as usual, that if it were the Father's will they might be soon taken home to Him; and again, that if He saw good, the tender one, who could least bear being left alone, might be taken first, and they thanked God for His countless mercies." "Two hours afterwards she was stricken, never more to speak and probably never more to be conscious. She died on the

Thursday. He saw her not till after death, and with trembling voice said: "Oh! how sweet it had been to see her dear calm face" in what Byron calls the

"Rapture of repose. . .
Before decay's effacing fingers
Have swept the lines where beauty lingers."

Now he only wanted to live one fortnight, till he had settled all business, that none might have trouble after his death; and then, if it were God's will, he would be with her sweet spirit again. On Saturday, October 10th, 1885, he was in the same dining-room, according to his custom; but about 7 p.m. he was taken very faint and weary, and walked straight to his bed, where he lay till Tuesday, the 13th, when he rose, lay on his couch, read from a portion of the Bible (probably Ezekiel), had an animated conversation with a dear relative, and went to bed for the last time. He died on the Friday. "Was he sensible on the last day?" I asked of his nurse. "Oh yes, sir; he blessed me over and over again, and said, 'One thing I desire for you, that your heart may be filled with the love of Christ.'" At 10 o'clock he said, "The doors are open! the everlasting doors are open!" Then at 2 p.m., October 16th, he looked up into the face of two or three round his bedside, closed his eyes, and, without a struggle, breathed his last.

The night before, he dictated 2 Cor. v. 14, 15, and Col. iii. 1-4 and 15-17, as his last bequest to his friends and the Church.

On the 28th he was laid by his dear wife, by the gifted poetess, Charlotte Elliott, by the brilliant Henry and the profound Edward Elliott, by their father and mother (*née* Eling Venn, the daughter of Henry Venn, of Huddersfield. If anywhere there will be a resurrection of consecrated talent, it will be from that vault.

Let another than a connection say the last word. His coadjutor, the Treasurer of St. Mary's Hall, thus closes his recollections: "At the beginning of his illness he told me he had been led to review his past life, and whilst conscious of an earnest desire to serve God from his youth, he felt how far he had come short. His faith and hope were in Christ alone. He spoke of his death, and remarked that he had no apprehensions; he regarded it as 'going out of one room into another.' He has gone. I have said nothing of his loving, genial disposition; words would fail me. Suffice it to say, that take him all in all, as a man and a Christian, I never expect to see his like again."

I remain, yours very truly,

CLEMENT F. COBB.

Teston Rectory,

October 30th, 1885.

P.S.—Since the above was in print, I have submitted it to several who had some opportunities of intimacy with Mr. Babington beyond what I myself enjoyed. I am told that in several respects I have not done full justice to him, and I believe it. The points suggested to me as requiring stronger delineation are—his overflowing love, which made his closest friends compare him to the beloved and loving St. John—the rare combination with such tender affections of a sound and strong judgment—the freshness of mind which enabled him to read the most modern periodical literature with avidity, even in his ninety-fifth year—and the striking effect produced on the characters of those who came under his influence as pupils at St. Mary's Hall, and afterwards by his wise and affectionate correspondence. For myself, I think I ought more distinctly to have pointed out what shone forth in his last days, and his last reference to Scripture (2 Cor. v. 14), and his last word to his nurse, how the love of Christ was the ruling principle of his character and life.

A HYMN FOR THE NEW YEAR.

"WE GIVE THANKS TO THEE FOR THY GREAT GLORY, O LORD GOD."

"The redeemed of the Lord shall return and come with singing unto Zion."

ISAIAH li. 2.

We bless Thee, ever Bless'd,
 For Thy great glory, Lord ;
 Almighty Father, Holiest,
 By earth and heaven adored :
 O God, from everlasting ages Thou
 Inhabitest an everlasting Now.
 O Christ, O Lamb of God,
 Who on the cross didst bear
 The world's insufferable load
 Of sin and woe and care ;
 O Lord, be merciful, is all our cry,
 As clinging to Thy pierced feet we lie.
 O Holy Ghost Supreme,
 Well-spring of life and love,
 Of light the uncreated beam,
 The overshadowing Dove ;
 Come at our humble prayer, Great Spirit, come,
 And make our contrite hearts Thy lasting home.
 With all the heavenly Host,
 With all Thy saints in glory,
 O Father, Son, and Holy Ghost,
 We worship and adore Thee :
 Here at Thy footstool let us rest awhile,
 Our heaven on earth the sunshine of Thy smile.

E. H. EXON.

December, 1885.

Reviews.

Wanderings in China. By CONSTANCE F. GORDON CUMMING. Author of "At Home in Fiji," "A Lady's Cruise in a French Man-of-War," "Granite Crag," etc., etc. Two vols. W. Blackwood and Sons.

CHRISTMAS Day and New Year's Day in Hong-Kong. Of these experiences Miss Gordon Cumming gives an interesting account in the charming volumes before us. Her letters home, as we have often remarked, while welcoming her books of travel, are in every way admirable. And this is how she begins a letter written in Victoria, Hong-Kong, on Christmas Day: "Certainly fortune has favoured me, for we reached 'this most lovely city early this morning, and have had a most enjoyable 'Christmas Day. I had not the remotest conception that I was coming 'to anything so beautiful ; so, when with the earliest light of dawn, we 'slowly—very slowly—steamed into this exquisite harbour, its beauty, 'so suddenly revealed, left me mute with delight. Perhaps the contrast 'between these encircling ranges of shapely hills and the dead level of 'the Shanghai coast helps to make these seem more impressive. Certainly 'I have seen no harbour to compare with this, though I suppose Rio 'Janeiro claims the palm of beauty above all others.

"This is like a great inland lake, so entirely do the jagged mountain-

"ranges of the mainland and the island of Kowlung seem to close around this Rocky Isle, whose great city bears the name of England's Queen, and from whose crowning peak floats the Union Jack. The said peak is really only 1,825 feet in height. Though it looks so imposing, it is simply the termination of the ridge which forms the backbone of the isle, and along whose base extends the city—a granite city, hewn from the granite mountains, with granite fortifications, granite drains to provide for the rush of the summer rains; everything seems to be granitic, but yet there is nothing cold in its appearance, for all is gilded by the mellow sunlight. All the principal houses have lovely shrubberies, with fine ornamental trees, which soften the effect, and make each terraced road seem delightful.

"There is so very little, if any, level ground, save what has been reclaimed artificially, that steep streets of stairs lead from the business quarters on the sea embankment, right up the face of the hill, the lower spurs of which are all dotted over with most luxurious houses and shady gardens, now gay with camellias and roses and scarlet poinsettias. And in the midst of it all is the loveliest Botanical Garden, beautifully laid out, and where all rich and rare forms of foliage, from tropical or temperate climes, combine to produce a garden of delight, whence you look down upon the emerald green and dazzling blue of this beautiful harbour, where a thousand vessels, and boats and junks without number, can ride in absolute safety.

"I had a glimpse of it all this afternoon, but indeed it would be difficult to obtain a more entrancing view than from this house itself, which really belongs to Sir John Small, the Chief Justice, but, in his absence, is tenanted by Mr. Snowden, the acting Chief Justice, who, on the strength of a letter from Sir Harry Parkes (one of the many acts of kindness for which I am indebted to him), came to offer me a welcome to Hong-Kong, and to this lovely home."

The address at the head of this letter, "City of Victoria, Isle of Hong-Kong," may appear to some readers needlessly elaborate; but the author quotes a little conversation which she overheard soon after her return to England. Said a young barrister to the wife of an English M.P.: "Didn't Miss G. C. say she was staying with the Chief Justice of Hong-Kong? How do we come to have a Chief Justice there? Isn't it somewhere in Japan?" Said the lady: "Well, really I never thought about it before, though we have relations there. But now you come to mention it, I think you are right!"

The Cathedral, says Miss Gordon Cumming, though "not to be compared in beauty with that at Shanghai, is a fine roomy church." There was a surpliced choir, "a full congregation, and a nice hearty service, with sermon by Bishop Burdon." Mr. Snowden's house, it seems, is beautifully situated some way up the hill, overlooking the whole town and harbour. The crowded business parts of the city—the Chinese and Portuguese quarters—built in terraces along horizontal streets, are connected with one another by steep streets of stairs. Through this crowded centre our author went on to a very different scene, namely, the beautiful gardens. "Here," she writes, "we revelled in the fragrance of flowers bathed in sunlight, and as we wandered through shady bamboo groves, or stood beneath the broad shadow of great banyan trees, at every turn we caught glimpses of white sails floating on the calm blue harbour far below us, reflecting the cloudless blue of heaven—a scene of most perfect peace, with never a jarring sound to suggest the busy bustling life, and all the noise of the city." She adds:

I have already seen enough to convince me that it would be difficult to find more fascinating winter quarters than this oft-abused city. As to climate,

although in the same latitude as Calcutta it is far cooler, and whatever it may be in June or July, to-day it is delicious and balmy, like the sweetest summer day in England; and I am told that this is a fair sample of the whole winter at Hong-Kong, and that for five consecutive months there will probably not be even a shower.

The following letter, January 1st, opens thus: "This has been the perfection of a lovely New Year's day. The climate here at this season is quite delicious, like a soft, balmy English summer, redolent of flowers. You can walk comfortably at any hour of the day; but the mornings and evenings are pleasantest, and then the lights are most beautiful." The letter proceeds: "In the early morning there was a very nice service at the Cathedral, the Bishop giving a short and practical New Year address, followed by celebration of the Holy Communion."

Hong-Kong society, it appears, has adopted the American custom of converting this day into a social treadmill. All ladies sit at home the livelong day to receive the calls of all gentlemen of their acquaintance, while these rush from house to house, endeavouring to fit in the whole circle of their visiting list. "Here"—Miss Gordon Cumming writes—"the stream of callers began soon after breakfast, and continued all day, including all the foreign consuls, and others of divers nations—Japanese, Portuguese, Indians, French, Italian," etc.

Each day convinced her more and more that it would simply be impossible to find more delightful winter quarters:

Morning, noon, evening, and night (she writes) are all beautiful and all pleasant, and there is the delight of continuous fine weather, which is warranted to continue throughout the five winter months, without the slightest chance of rain, or the faintest possibility of snow. Some days are just a trifle too cold, just enough to make us welcome a cheery fire in the evening; but all day there is bright sunlight and a cloudless blue sky. The climate is semi-tropical, and has rewarded the care of many gardeners by transforming what, forty years ago,¹ must have been a very barren rock, into a succession of pleasant shrubberies, so that all these palatial houses (which cover the hillside to a height of 400 feet above the sea) are embowered in rich foliage.

To-day we have been sitting in the garden of this pleasant home, beneath the cool shade of large thick-leaved indiarubber trees—noble trees, with great stems and spreading branches—which look as if they must have reigned here for centuries, so rapid has been their growth. And the camellia trees are laden with snowy blossoms, while the air is scented with roses, mignonette, and jessamine, and now and again a faint breeze shakes the fluffy yellow balls of the sweet *babool*,² and floats on laden with a perfume that seems like a dream of Indian jungles and Hawaiian isles and far-away English conservatories.

In this city "there is a very large, agreeable European society—naval, military, and civil—with surroundings of quaint Chinese men and women—the former with their long plaits, the latter with wonderfully dressed, glossy hair. Judging from my own experience (our author proceeds), I can never again pity anyone who is sent to Hong-Kong—at least in winter. I am, however, assured that there are two sides to the picture, and that we who rejoice in a thermometer which now never exceeds 65° in the shade, can scarcely realize how different life is when, in the close, murky rains of summer, it stands at 90°, and the peak, which is now so clear, is all shrouded with heavy clouds, which overhang the city like a thick pall, and prevent the stifling atmosphere from rising." Other matters

¹ Another forty years bids fair to transform the island into a forest, as, in the hope of improving the climate, Sir John Pope Hennessey has most literally obeyed Sir Walter Scott's injunction to "be ye stickin' in a tree," and in the course of 1880 and 1881 he planted nearly 1,000,000 young *Pinus sinensis*, and about 60,000 other useful trees.

² *Mimosa*.

must be considered. The water-supply, for instance, is miserably defective. The population of the city is 130,000; the proportion of men to women (omitting the Chinese boat-population) is 76,000 to 19,000. Forty years ago the level ground at the base of the mountain, a narrow strip, was inhabited only by a handful of Chinese fishermen.

The distance from Hong-Kong to Canton is about 95 miles; an eight hours' trip by an American daily steamer. Our author's third letter, dated Shameen, the Foreign Settlement, Canton, January 9th, describes passing the Bogue Forts, and the old town of Whampoa, and more fortifications. "Steering an intricate course through an innumerable crowd of junks and sampans, we noted the richly cultivated lands and market-gardens, which provide not only for the 1,500,000 inhabitants of Canton (some say 2,000,000), but also for the markets of Hong-Kong. The shores are dotted with villages, in each of which stands one conspicuous great solid square structure of granite, lined with brick, about four stories high. It looks like an old Border keep, but it really is the village pawn-shop, which acts as the safe storehouse for everybody's property.¹ . . . As we approached nearer to the city, the number of these great towers multiplied." Except these towers, the very imposing Roman Catholic Cathedral, and the fortifications, our author saw little, save a moderate amount of smoke, to suggest that she was approaching a mighty city, so entirely are its low level streets concealed by the forest of masts of innumerable junks and vessels of all sorts. Among the crowd assembled on the embankment to watch the arrival of the steamer (we read) "I noticed a group of chair-coolies in pretty uniform, bearing a resplendent palanquin, which I supposed to contain some great man-darin, and was considerably taken aback on learning that it had been sent for me, being the special property of my hostess—the equivalent of a carriage in England. I must honestly confess that my ideas of life in Canton were altogether *bouleversées* by this first glimpse of the luxuries of foreign life up here. I had imagined that a few exiles from Hong-Kong, who could not help themselves, had, owing to the exigencies of business, to live here, picnic fashion, in the dirty city itself, which I supposed to be much on a par with the native town at Shanghai, only more picturesque. I dare say I ought to have known better, but I didn't. So it was a most startling revelation to find myself in a very smart, purely foreign settlement, as entirely isolated from the native city as though they were miles apart, instead of being only divided by a canal, which constitutes this peaceful green spot an island.

"Here is transplanted an English social life so completely fulfilling all English requirements, that the majority of the inhabitants rarely enter the city! They either walk round the isle, or up and down the wide grass road, overshadowed by banyan-trees, which encircles the isle (a circuit of a mile and a half), and which is the 'Rotten Row' of the island—the meeting-place for all friends; but in place of horses and carriages, its interests centre in boats without number, and from this embankment those who wish to go further, embark in their own or in hired boats.

"A handsome English church, and large luxurious two-storied houses of Italian architecture, with deep verandas, the homes of wealthy

¹ Here in winter are deposited all summer garments, and when spring returns they are reclaimed; and as the winter garments which are then left in pawn are more valuable, the owner sometimes receives an advance of seed for sowing his crops. Here there is no prejudice against the pawning of goods. It is a regular institution of the country, and even wealthy people send their goods here for safe keeping. Some foreigners thus dispose of their furs in the winter season.

"merchants, are scattered over the isle, embowered in the shade of their own gardens; and altogether this little spot—washed on one side by the Pearl river, and on the other by the canal—is as pleasant a quarter as could be desired.

"It is hard to realize that, previous to the capture of Canton, in 1857, a hideous mud-flat occupied the place where this green isle now lies."

Our author's descriptions of Canton—the streets, temples, and other wonderful sights—are excellent; clear, graphic, and very enjoyable. In her letter dated Jan. 14th we have an account of a long day in the city with Dr. Chalmers of the London Mission. Dr. Chalmers, having been at work in Canton for a quarter of a century, and a keen observer interested in native customs, was, we can readily understand, a delightful companion.

Turning to another portion of the work we meet with Dr. Edkins and Dr. Dudgeon. Miss Gordon Cumming writes, June 6th: "Up to this moment I had been in some anxiety regarding my destination on reaching Peking, where travellers are as yet so scarce that nothing of the nature of an hotel for foreigners exists, consequently the new-comer is wholly dependent on the hospitality of the residents. It was therefore with much relief and great pleasure that I found a most kind letter from Dr. and Mrs. Dudgeon, of the London Medical Mission, awaiting me at the Legation, and inviting me to their home (the house of all others which is to me the most attractive, as the centre of many special interests). So, after a halt at the Legation, my baggage and I were once more stowed in the depths of the blue-covered cart, which carried me across the Tartar city through blinding dust-clouds, till I reached this most interesting spot—once a Chinese home adjoining a heathen temple, now the chief centre of Christian work in this city—the Temple of the God of Fire being now the hospital wherein many thousand sufferers have been healed of divers diseases, and have first learnt something of Christian love. Here the kindest of welcomes very quickly made me feel at home with all the party, which I am delighted to find includes the Rev. J. Edkins, D.D., who is not only a noted Chinese scholar, but also the great authority on all matters of archæological interest in this place." It was Dr. Edkins's account of the worship conducted by the Imperial High Priest at the "Temple of Heaven," which inspired our author with so great a desire to see the place with her own eyes. Her visit to the Temple was thoroughly successful, and her description of it is one of the best bits in this volume.

Of the high value, in a *Missionary* sense, of her letters, we need hardly make an observation.

The existence of slavery as a recognised institution in Chinese domestic life was to our author an altogether new idea. There is "a system of absolute, hereditary slavery, from which there is no possibility of escape for three generations, though the great-grandson of the original slave is entitled to purchase his freedom if he can raise a sum equal to the price at which his master values him." We read:

The slave market is supplied from the families of rebels and of poor parents, who in very hard times are driven to sell their sons and daughters. Many also are the children of gamblers, who are sold to pay gambling debts. A large number have been kidnapped from distant homes, and though this offence is criminal, it is constantly practised. Under pressure of extreme poverty, girls are sometimes sold for about £1, but the average price of both sexes ranges from £10 to £20, according to health, strength, beauty, and age. Before a purchase is effected, the slave, male or female, is minutely examined, and made to go through his or her paces, to prove soundness in all respects. Should the result prove satisfactory, the purchaser becomes absolute owner of soul and body. He can sell his slave again at any moment, and for any purpose, or should he see fit to

beat him to death, or drown him, no law can touch him, for his slave is simply his chattel, and possesses no legal rights whatsoever. Instances have actually come to light in which ladies have thus beaten their female slaves to death but the action is looked upon merely as an extravagant waste of saleable property. In wealthy houses, where there are generally from twenty to thirty slaves, kindly treatment seems to be the general rule; but in smaller families, where only two or three are kept, the treatment is often so harsh that slaves run away, whereupon the town-crier is sent through the streets to offer a reward for the capture of the fugitive. He attracts attention by striking a gong, to which is attached a paper streamer on which all particulars are inscribed. Sometimes street placards are pasted up, with a full description of the runaway. Here, as in other slave-owning communities, parents have no rights whatever to their own children, who can be taken from them and sold at the will of the master. So the system of slavery is absolute, and its victims may be the children of fellow-citizens, and in the case of gamblers, of boon companions.

We might cull interesting passages from other letters, here and there; but we have given enough to show the character of this very readable and highly informing work.

We should add that the volumes are admirably printed, in clear type, and contain many illustrations. They will bear reading a second time; they are good to lend, and to keep.

The Vaudois of Piedmont. By the Rev. J. N. WORSFOLD, M.A., F.S.S. New and enlarged edition. Shaw and Co.

The new edition of Mr. Worsfold's work on the "Vaudois of Piedmont" contains a great deal of fresh matter, both useful and interesting. The author's aim has been to make it serve the purpose not only of a history, but also of a handbook for those who intend to visit the Piedmontese valleys; and we think that such persons would do well to purchase a copy, the more especially as there is no other work on the subject which exactly answers this purpose. The book is of a moderate size, and might be carried about without the slightest inconvenience. It contains, besides a sketch of the history of the Vaudois, a good deal of other matter which the tourist might find very serviceable to him, such, *e.g.*, as directions about inns, information respecting the climate of the different valleys, and the places particularly worth visiting, etc. The descriptions given of the various beauties with which those regions are so richly adorned, are alone sufficient to attract a lover of the picturesque. But they have other attractions beyond those which mere inanimate nature can bestow. The history of the inhabitants is as romantic as the scenery which surrounds their dwellings, and spreads over both the one and the other a halo bright with heroic deeds, and wonderful, almost miraculous escapes. Truth, it is said, is sometimes stranger than fiction; and the history of the Waldenses is an instance of this. It is clothed with all the colours of romance, though indeed some of the pictures it presents to us are dark enough. It is not, however, of these that we can now speak. We will pass on to notice a few points which Mr. Worsfold has investigated as carefully and as fully as could be done in so short a work, and about which some readers may not be fully informed. In chapters iii. and iv., the question as to the antiquity of the Waldensian people and the early purity of their worship is discussed, and to our mind pretty well settled. With regard to the much-contested question, whether they owe their origin as a pure separate Church to Peter Waldo (the reformer of Lyons), who lived in the twelfth century, that is a matter on which Mr. Worsfold tells us in another work ("The Life of Peter Waldo") the Vaudois of the present day do not consider as a question of prime importance, though interesting as a matter of historic truth. That which (he says) they regard as a subject for especial thankfulness is that in

spite of their feebleness, they maintained the soundness of their faith for centuries before the Reformation. This fact, however, is one which (as far as we know) was never doubted. But we cannot regard the other more disputed question as a point of mere historical interest. For every century in which we can prove that the Waldensian Church existed as a pure and uncorrupted Church adds additional weight to the testimony which it bears to the truth; and the testimony of one man who honestly examines Scripture without resigning his private judgment, must be of more weight than that of a hundred Romanists. We are not going to detail all the evidence which goes to prove the antiquity of this Church; suffice it to say that we have sufficient proof to make it at least highly probable that this people were singled out by God to bear a lasting and unbroken testimony to pure Evangelical truth, from the days of the Apostles down to our time, and we trust also it will be so down to the time of Christ's appearing. It is to be regretted that St. Leger, the historian, who collected together all the documents he could find relative to the early history of this people, was deprived of them during his imprisonment, for they might have settled the question beyond dispute. But enough is known about the Waldenses to show that they were a people especially beloved of God, and hated of the evil one and all who acted as agents in carrying out his designs. And we cannot doubt that for many centuries, and, we may add, for as long as anything has been distinctly ascertained respecting them, they have remained like Gideon's fleece, wet with the dews of heaven, while all around them was dry. That they have had, like all other Churches, their seasons of coldness and deadness, cannot be denied; but whenever for a time sleep has overtaken them, God has always raised up faithful Evangelists, who have been the means of quickening their half-expiring life. Among the most conspicuous of these are Peter Waldo, who has been already mentioned, and who flourished in the twelfth century; and in the later days, Felix Neff, who sowed a seed which was afterwards watered by others, *e.g.*, the Rev. Dr. Gilly, prebendary of Durham, and General Beckwith, the ever revered benefactor of the valleys. The history of this people ought to have a peculiar interest for those who delight in tracing the workings of God's providence. For however much we may feel surprised at the terrible sufferings which (of course for wise reasons) God allowed His people to undergo, we have sufficient proofs that He was with them. Their many deliverances, some of them almost miraculous, and wrought at times when they were on the verge of total annihilation as a nation, show that they were never really forsaken of God. Indeed when we consider the danger and sufferings to which they were exposed, and the wonderful manner in which a remnant of them was always preserved, and that sometimes by means which they could not have calculated upon, and which they had no hand in bringing about, it would almost seem as if God had said with respect to them as a nation, what He said with respect to Job as an individual, "Behold he is in thy hands, but spare his life." Only (if we may be allowed to conjecture on such a subject) we can hardly suppose that Satan was allowed to be aware of this restriction any more than his agents were. For he tried every means of destroying them as a people; or if that were not possible, of putting out their light as a Church—that light which had so long shone in the midst of darkness. He tried to effect these ends in almost every conceivable way—by force, by bloodshed, by guile, by disease, and lastly by the infusion of a spirit of coldness and deadness into the souls of men. But all was in vain. The Waldensian Church has been well compared to the bush which burned but was not consumed. We may now, however, reasonably hope that the fires of persecution will never again burn, at

least not with the violence that they once did. But those fires have not been without their uses. They have prepared the way for a great and important work which is now going on in Italy through Waldensian agency. As Mr. Worsfold says, "This little Church, so often attempted to be destroyed by the virulence of its foes, lives on, yea, is developing a more vigorous, pure and fruitful Christian life in all its valley parishes, as well as in its mission stations" (p. 145). He adds, "Under God, the evangelization of Italy depends on the wise management of this little historic Church; its progress, in my view, can only be safe by the strictest regard to its past traditions," etc. (p. 146). It may be said also that its progress depends in a great measure on our liberality and exertions in its behalf, and let us recollect that besides other inducements we have a character to keep up. When the fires of persecution were hottest in the valleys, England was the foremost (during Cromwell's protectorate) in aiding the afflicted Church of the Waldenses; let us then not be backward in helping her now that she is in comparative prosperity, and let us recollect that this prosperity (at least in a spiritual point of view) depends (under God) in a great measure on our countenance and support.

EDWARD WHATELY.

Tiresias and other Poems. By ALFRED, LORD TENNYSON, D.C.L., P.L. Macmillan and Co.

As to the Poem which gives its title to Lord Tennyson's new volume, *Tiresias*, it will be remembered, was cursed with the loss of his eyesight, and made to foretell what nobody would believe. It is a noble poem, impressive, stately, with much of Tennysonian beauty. It opens thus:

I wish I were as in the years of old,
While yet the blessed daylight made itself
Ruddy thro' both the roofs of sight, and woke
These eyes, now dull, but then so keen to seek
The meanings ambush'd under all they saw,
The flight of birds, the flame of sacrifice,
What omens may foreshadow fate to man
And woman, and the secret of the Gods,

My son, the Gods, despite of human prayer,
Are slower to forgive than human kings.

In a secret olive-glade, he tells, Pallas Athene, disturbed, angry, laid on him that dreadful ban:—

Son, in the hidden world of sight, that lives
Behind this darkness, I behold her still,
Beyond all work of those who carve the stone,
Beyond all dreams of Godlike womanhood,
Ineffable beauty, out of whom, at a glance,
And as it were, perforce, upon me flash'd
The power of prophesying—but to me
No power—so chain'd and coupled with the curse
Of blindness and their unbelief, who heard
And heard not, when I spake of famine, plague,
Shrine-shattering earthquake, fire, flood, thunderbolt,
And angers of the Gods for evil done
And expiation lack'd—no power on Fate
Theirs, or mine own! for when the crowd would roar
For blood, for war, whose issue was their doom,
To cast wise words among the multitude
Was flinging fruit to lions; nor, in hours
Of civil outbreak, when I knew the twain
Would each waste each, and bring on both the yoke

Of stronger states, was mine the voice to curb
 The madness of our cities and their kings.
 Who ever turn'd upon his heel to hear
 My warning that the tyranny of one
 Was prelude to the tyranny of all ?
 My counsel that the tyranny of all
 Led backward to the tyranny of one ?

"The Ancient Sage" has also many beautiful passages, rich in imagination, forcible, finely expressed, well showing the Poet Laureate's genius. Here is a specimen. "Let me read," he asks :

"How far thro' all the bloom and brake
 That nightingale is heard !
 What power but the bird's could make
 This music in the bird ?
 How summer-bright are yonder skies,
 And earth as fair in hue !
 And yet what sign of aught that lies
 Behind the green and blue ?
 But man to-day is faucy's fool
 As man hath ever been.
 The nameless Power, or Powers, that rule
 Were never heard or seen."

If thou wouldst hear the Nameless, and wilt dive
 Into the Temple-cave of thine own self,
 There, brooding by the central altar, thou
 Mayst haply learn the Nameless hath a voice,
 By which thou wilt abide, if thou be wise,
 As if thou knewest, tho' thou canst not know ;
 For Knowledge is the swallow on the lake
 That sees and stirs the surface-shadow there
 But never yet hath dipt into the abysm,
 The Abysm of all Abysms, beneath, within
 The blue of sky and sea, the green of earth,
 And in the million-millionth of a grain
 Which cleft and cleft again for evermore,
 And ever vanishing, never vanishes,
 To me, my son, more mystic than myself,
 Or even than the Nameless is to me.

And when thou sendest thy free soul thro' heaven,
 Nor understandest bound nor boundlessness,
 Thou seest the Nameless of the hundred names.

And if the Nameless should withdraw from all
 Thy frailty counts most real, all thy world
 Might vanish like thy shadow in the dark.

"And since—from when this earth began—
 The Nameless never came
 Among us, never spake with man,
 And never named the Name"—

Thou canst not prove the Nameless, O my son,
 Nor canst thou prove the world thou movest in,
 Thou canst not prove that thou art body alone,
 Nor canst thou prove that thou art spirit alone,
 Nor canst thou prove that thou art both in one :
 Thou canst not prove thou art immortal, no
 Nor yet that thou art mortal—nay, my son,
 Thou canst not prove——

And so, thou shouldst *believe* ! How far this suggestive poetry, here and elsewhere, teaches faith according to Scripture, is a question we may touch on hereafter.

Many of the poems in this volume—it need hardly be observed—are reprints.

In the poem "Despair" appear the complainings and confessions of a miserable man, distraught and blasphemous, rescued from the sea by a Dissenting minister whose chapel he had been accustomed to attend :

Have I crazed myself over their horrible infidel writings ? O yes,
For these are the new dark ages, you see, of the popular press,
When the bat comes out of his cave, and the owls are whooping at noon,
And Doubt is the lord of this dunghill and crows to the sun and the moon,
Till the Sun and the Moon of our science are both of them turn'd into blood,
And Hope will have broken her heart, running after a shadow of good ;
For their knowing and know-nothing books are scatter'd from hand to hand—
We have knelt in your know-all chapel too looking over the sand.

He had lost "faith in a God." We doubted whether such verses would do any good ; and we are sorry to see them in this volume.

A very touching poem, with many Tennysonian felicities, is "Flight." On the night before her wedding-day a girl addresses her sister, who is sleeping by her side :

I.

Are you sleeping ? have you forgotten ? do not sleep, my sister dear !
How *can* you sleep ? the morning brings the day I hate and fear ;
The cock has crow'd already once, he crows before his time ;
Awake ! the creeping glimmer steals, the hills are white with rime.

II.

Ah, clasp me in your arms, sister ! ah, fold me to your breast !
Ah, let me weep my fill once more, and cry myself to rest !
To rest ? to rest and wake no more were better rest for me,
Than to waken every morning to that face I loathe to see :

III.

I envied your sweet slumber, all night so calm you lay,
The night was calm, the morn is calm, and like another day ;
But I could wish yon moaning sea would rise and burst the shore,
And such a whirlwind blow these woods as never blew before.

IV.

For, one by one, the stars went down across the gleaming pane
And project after project rose, and all of them were vain ;
The blackthorn-blossom fades and falls and leaves the bitter sloe,
The hope I catch at vanishes, and youth is turn'd to woe.

V.

Come, speak a little comfort ! all night I pray'd with tears,
And yet no comfort came to me, and now the morn appears,
When he will tear me from your side, who bought me for his slave ;
This father pays his debt with me, and weds me to my grave.

The "Charge of the Heavy Brigade" has true Tennysonian force and fire ; the Epilogue is fresh, delicate, and very pretty :

IRENE.

Not this way will you set your name
A star among the stars.

POET.

What way ?

IRENE.

You praise when you should blame
The barbarism of wars.
A juster epoch has begun.

POET.

Yet tho' this cheek be gray,
 And that bright hair the modern sun,
 Those eyes the blue to-day,
 You wrong me, passionate little friend.
 I would that wars should cease,
 I would the globe from end to end
 Might sow and reap in peace,
 And some new Spirit o'erbear the old,
 Or Trade re-frain the Powers
 From war with kindly links of gold,
 Or Love with wreaths of flowers.
 Slav, Teuton, Kelt, I count them all
 My friends and brother souls,
 With all the peoples, great and small,
 That wheel between the poles.
 But since, our mortal shadow, Ill
 To waste this earth began—
 Perchance from some abuse of Will
 In worlds before the man
 Involving ours—he needs must fight
 To make true peace his own,
 He needs must combat might with might,
 Or Might would rule alone ;
 And who loves War for War's own sake
 Is fool, or crazed, or worse ;
 But let the patriot-soldier take
 His meed of fame in verse ;
 Nay—tho' that realm were in the wrong
 For which her warriors bleed,
 It still were right to crown with song
 The warrior's noble deed—

“To-morrow” will specially attract some admirers of Tennyson :

IV.

Och, Molly Magee, wid the red o' the rose, an' the white o' the May,
 An' yer hair as black as the night, an' yer eyes as bright as the day !
 Achora, yer laste little wishper was sweet as the lilt of a bird !
 Acushla, ye set me heart batin' to music wid ivery word !
 An' sorra the Queen wid her sceptre in sich an illigant han',
 An' the fall of yer foot in the dance was as light as snow on the lan',
 An' the sun kem out of a cloud whiniver ye walkt in the shreet,
 An' Shamus O'Shea was yer shadda, an' laid himself undher yer feet.

There is much in such verses to admire, of course. Molly, it should be stated, saw—after forty years—the body of her lover, whose farewell word had been “to-morrow”:

Arrah now, here last month they wor diggin' the bog, an' they foun'
 Dhrownded in black bog-wather a corp lyin' undher groun'.

There are some charming verses on Early Spring. The first runs thus :

Once more the Heavenly Power
 Makes all things new,
 And domes the red-plow'd hills
 With loving blue ;
 The blackbirds have their wills,
 The throstles too.

Short Notices.

Thoughts on Union with Christ. By H. C. G. MOULE, M.A., Principal of Ridley Hall, and late Fellow of Trinity College, Cambridge, Author of "Thoughts on Christian Sanctity," etc. Seeley and Co.

THIS is a charming little book, winning, concise, and strong; a true *multum in parvo*, and likely to be of singular service. The author is known not only as an accomplished classic, but as an erudite expositor of Scripture, with considerable insight and ability. The influence of these "Thoughts," however, will largely lie in their spirituality of tone and bearing. "Union with Christ," the subject, is indeed one of the treasures of the inner sanctuary of the Gospel; and Mr. Moule has done well in preparing this book, which, brief as it is, is clear and, as we have said, rich, while in some respects it is fresh. At the present time it is of great importance that this subject should be clearly set forth by Christian Teachers. But they must perceive and grasp before they can teach. Mr. Moule's book will be of service to many of the younger clergy. All devout, thoughtful readers will enjoy it, and be edified by it.

The opening chapters are "In Christ," "Found in Him," and "Growth into Him."

The Children's Tour. Every-day Sights in a Sunny Land. By M. A. PAULL, Author of "Tim's Troubles," etc. With twelve illustrations. T. Nelson and Sons.

A first-class gift-book. The chatty descriptions are admirable; both pleasing, and instructive. Fortunate will the young people be to whom this volume is presented.

Every-day Life in South India. The Story of Coopooswamey. The Religious Tract Society.

This is the autobiography of a Native Christian, prepared for the press probably by the Missionary; it has life and information. Judged from a spiritual standpoint it strikes us as imperfect.

For James or George. A Schoolboy's Tale of 1745. By Rev. H. C. ADAMS, M.A., Author of "Schoolboy Honour," etc., etc. With twelve illustrations. Hodder and Stoughton.

Mr. Adams always writes with skill and point, making a very readable story. This historical Tale—an excellent gift-book—is both interesting and informing.

The Voyage of the Aurora. By H. COLLINGWOOD, Author of "The Meteor Flag," "The Pirate Island," etc. Illustrated. Sampson Low, Marston, Searle, and Rivington.

This story will not lessen the author's reputation. Captain Leicester, first in the merchant service, and then R.N. under King George III., is well drawn; and his adventures—many and striking—will make boys rate the Tale very high. It is a handsome volume.

The Shrines of Lourdes, Zaragossa, The Holy Stairs at Rome, The Holy House of Loretto and Nazareth, and St. Ann at Jerusalem. By R. N. CUST, Member of the Committee of the C. M. S. With four photographs obtained on the spot. Pp. 62. Trübner and Co.

A publication with a value of its own.

The Sermon on the Mount. Illustrated. With Introduction by the Right Rev. the Lord Bishop of RYON. London: Hodder and Stoughton.

This is a splendid volume, surely one of the very choicest books of the season. The Introduction by the Bishop of Ripon opens thus: "The Sermon on the Mount has been called the Great Charter of the Kingdom of Heaven. It certainly proclaims freedom to the captives of anxious thought. . . . The words have a power to charm away the dull face of care; tranquil thoughts come to us; the air is bright with many coloured flowers." Bishop Carpenter's poetic pen does justice to the scene and surroundings. In the list of Illustrations, with artists, appear the names of Mr. Fenn (from sketches made during a visit to the Holy Land), Mr. Sandham, Mr. Harper, and others. The decorative borders are by Mr. S. L. Smith, and the half-titles and engrossed Text by Mr. Copeland.

As to the manner in which this admirable work has been carried out we need say little. A glance will show the taste, judgment, and skill of this thoroughly artistic and very fascinating book.

Pictures of St. Paul Drawn in an English Home. By A. L. O. E. With many illustrations. Edinburgh: Gall and Inglis.

We have much pleasure in recommending this new work of the devoted Mission-worker in India, whose pen has proved for many years so useful. A "story"-thread binds together interesting conversations, and this is expository and suggestive. The volume has a tasteful cover, and some pleasing illustrations; altogether an excellent publication.

Arminius Vambéry. His Life and Adventures, written by himself. With Introductory Chapter dedicated to the Boys of England. Portrait and seventeen illustrations. Pp. 350. T. Fisher Unwin.

A really interesting book, and one with much teaching-power.

Cassell's Family Magazine. Cassell and Co.

This volume, just published, is one of the fullest and most pleasing books of the season. The magazine is now and then mentioned in review pages of *THE CHURCHMAN*; and we heartily recommend the Annual (richly illustrated) as a very cheap and admirable purchase or present.

Every-day Life. The Uneventful Journey. By C. H. WALLER, M.A., Principal of the London College of Divinity, author of "When ye Pray," "Silver Sockets," etc. Pp. 190. Shaw and Co.

Principal Waller is so well known as an able writer and commentator, that we need say little in commending this collection of expositions. There are seventeen papers; and the title-page very well explains their character. The language is plain; and although we may here and there note tokens of both learning and originality of thought, the expositions will be found very generally useful. Short, suggestive papers of this kind—not only "sound," but with an "every-day" common-sense and practical bearing—are by no means plentiful. Mr. Waller's new book should be made widely known.

The Case against Disestablishment. By the Rev. WILLIAM ODOM, Vicar of St. Simon's, Sheffield, author of "The Church of England: its Principles, Ministry, and Sacraments," etc. Reprinted, with additions, from "The Fireside News." London: "Home Words" Office, 7, Paternoster Square, E.C.

We have pleasure in commending this little pamphlet.

Two Thousand Years Ago. The Adventures of a Roman Boy. By Professor A. J. CHURCH, author of "The Chantry Priest of Barnet," "Stories from Homer," etc., etc. With 12 full-paged illustrations. Blackie and Son.

Professor Church's Tales and "Stories" are well known. The book before us (date—72 B.C.) is not unworthy of his reputation. It is much more than a first-rate story, with striking adventures among pirates, gladiators, and so forth. Youths who read attentively will gather a good deal of information. The volume has a tasteful cover, and forms a good specimen of Messrs. Blackie's refined and tasteful gift-books.

Keyhole Country. A story about things you would certainly see if you went through the keyhole. By GERTRUDE JERDON. Sampson Low, Marston and Co.

This is one of the prettiest, "nicest" little books we have seen. A chatty, gossipy style, with very amusing illustrations.

The Wit and Humour of Life. Familiar talks with young Christians. By CHARLES STANFORD, D.D., Author of "Central Truths," "Joseph Alleine," etc., etc. Pp. 170. Elliot Stock.

There is a great deal of wise counsel and shrewd criticism in this book. What is Wit? What is Humour? And what have Christians to do with wit and humour? Where a thoughtful and devout reader differs from Dr. Stanford in answering these questions he will at least listen with respect.

Our High Priest in Heaven. The present action of Christ as High Priest, in its relation to the Worship of the Christian Church. By THOMAS THOMASON PEROWNE, B.D., Rector of Redenhall, and Archdeacon of Norwich. Pp. 100. Elliot Stock.

We earnestly invite the attention of our readers to this admirable little book. Archdeacon Perowne is known as a divine of high rank; and in this treatise, short and in a fashion simple, though very ably-written, the reader has the result of deep thought and extensive reading. For thoughtful Christians, men and women, no less than for students and Ministers, this is a valuable work. One of Mr. Elliot Stock's excellent if not unique series of cheap popular Church of England manuals, including "The Communicant," this should have a very wide circulation.

Some Discourses Bearing on the Nature of Man. By Rev. N. DIMOCK, A.M., Vicar of St. Paul's Church, Maidstone. Maidstone: W. S. Vivish.

An instructive and edifying book. Mr. Dimock is known by a few as one of the most learned divines in the Church of England.

Our Position and Our Dangers. An Address delivered at the Fourth Diocesan Conference of the Diocese of Liverpool, 1885. By JOHN CHARLES RYLE, D.D., Bishop of Liverpool. London: Hunt and Co.

By an inadvertence, which we regret, this valuable Address was not noticed in the December CHURCHMAN.

The Knight and the Lady, published by Messrs. Eyre and Spottiswoode, is a companion volume—uniform in size and style—to the "Jackdaw of Rheims" and the "Lay of St. Aloys," warmly commended in the January CHURCHMAN, 1884 and 1885. The letters and illustrations are again the work of Mr. Ernest M. Jessop. It is a very tasteful volume. "The Knight and the Lady," of course, is an Ingoldsby Legend.

A well-written Tale, *Oldham*, by L. E. GUERNSEY, which has for its second title "Beside all Waters," shows the power of Christian sympathy. The author of "Lady Betty's Governess," and other Stories which have been commended in these pages, has a graphic pen; her present work, the scene of which lies in the States, is not unworthy of her reputation. *Oldham* will be welcomed by many young women. Another pleasing gift-book, also published by Messrs. Shaw and Co., is *Five Little Partridges*, by that popular writer "Brenda;" juvenile critics in more than one clerical circle have pronounced it "very good."

Margaret Casson's Resolve, one of the wholesome gift-books of Messrs. Shaw, shows the evils of "drink." The Squire turns the village public-house into a coffee tavern.—Another Tale, shorter and cheaper—suitable for lads—is *That Boy Tom*. Tom ran away from his "granny," but he soon came back again.—*Afloat*, a Tale recommended in the last CHURCHMAN, was written—it should have been stated—by Mrs. STANLEY LEATHES, author of "The Caged Linnet," "Jack and Jill," and other capital story-books issued by the same firm.

Few readers of THE CHURCHMAN probably are unacquainted with some or other volumes of the works of Mrs. CAREY BROCK. "Sunday Echoes in Week-day Hours," first series, second, third, fourth, fifth, sixth, seventh, and eighth series—how many thousands of each have been published! Then of "Stories"—"Margaret's Secret," "Working and Waiting," etc.—several volumes, how large a circulation! All those who appreciate the Tales illustrative of the Collects, of the Catechism, of the Epistles and Gospels, and other volumes of "Sunday Echoes," will welcome a new work, the volume before us—*Church Echoes*, a Tale illustrative of the order for Morning and Evening Prayer. It is an excellent addition to a valuable and indeed unique series. *Church Echoes*, like each preceding volume, comes from the eminent firm, now of Essex Street, so long known in Fleet Street, Messrs. Seeley.

A new book by Professor CHURCH will be welcomed by many who have enjoyed his "Stories from Homer," "Stories from Virgil," etc.—a series charming and unique—and his historical story "The Chantry Priest of Barnet." His *With the King at Oxford*, a "Tale of the Great Rebellion," is admirably written, and contains much information. There are sixteen coloured illustrations, and the volume is beautifully printed.

The publications of the Church Sunday School Institute have reached us too late for a notice in our present impression. They are excellent.

"Dawn of Creation and of Worship." In the December number of the *Nineteenth Century*, Professor Huxley replies to the article of Mr. Gladstone in the previous number. In our notice of this article we alluded to those scientific errors in the Mosaic Cosmogony as adduced by Dr. Réville, and which in our judgment were entirely disproved by Mr. Gladstone, and shown to rest on no solid data. Professor Huxley does not enter upon this branch of the inquiry. His main object is to show that the sequence of events recorded in Genesis as to the order of the vegetable and animal kingdoms is not reconcilable with the discoveries of modern science. On this subject much has been and may yet be written. Theologians and scientists may still have much to learn each in their own field. But in reply to Professor Huxley we feel bound to state that no theologian worthy of the name has any desire to impose "the burden of false science in the name of religion." All that he requires is definite proof of error. The order of events in the first chapter of Genesis may be—we do not admit it is—not in harmony with the present deductions of science, but further investigations may lead to different conclusions.

W. E. R.

Words to Workers (Hamilton, Adams, and Co.), We heartily recommend this modest pamphlet ; sketches of ten addresses given at Wycliffe Hall, Oxford, by Revs. R. B. GIRDLESTONE (Principal), F. J. CHAVASSE, H. JAMES, and F. BAYLIS. Our advice would be "Read it, lend it, recommend it."

Adam Hepburn's Tow is "a Tale of Kirk and Covenant" (Cassell). It contains much that will interest Presbyterian readers ; and others will compare its sketches of Drumclog and Bothwell Brig with Sir Walter Scott's.

The Child's Pictorial, Vol. I., May—December, 1885 (S.P.C.K.), is in all ways attractive ; there are many coloured illustrations, chatty papers, and amusing stories. This magazine may be called unique. The annual forms a high-class gift-book.

East and West, or "The Strolling Artist," by Miss BRODIE (Shaw and Co.), has for a frontispiece an illustration with these words : "Your child needs the butcher, not the doctor." A story likely to do good service.

In the Shadow of His Hand and *My Morning Word* (a daily text-book) are two good members of Messrs. Shaw's shilling parchment series.

A well-written tale is *Simon Holmes*, or, "The Carpenter of Aspendale," by the Rev. J. J. WRAY, whose "Peter Pengelly" and other stories are very well known. (Nisbet.)

Stories of Wild Beasts, published by Messrs. Gall and Inglis (Paternoster Square), with several illustrations, is an attractive gift-book. Mr. ASCOTT R. HOPE, a well-known writer, has collected and woven some striking "stories" about lions, bears, elephants, and so forth.

The author of "Consecrated Women," "Christian Womanhood," etc., has written *Faithful Service* (Hodder and Stoughton). Sketches of Ruth Clark, Sophie Zeller, Sarah Upton, Sarah Judson, and other devoted women. An interesting and edifying book.

With *Daisy Plains*, by the author of "The Wide, Wide World" (Nisbet and Co.), many readers will be much pleased. It is cleverly written and the interest is well sustained.

Keep to the Right, a parable for the New Year (Brighton : D. B. Friend, 77, Western Road), we can thoroughly recommend. It is a tractate which can be easily inserted in an envelope.

A Course of Training for a Country Sunday School, by J. C. WHISH, M.A., Vicar of Trinity Church, East Peckham, is published by the Systematic Bible Teaching Mission (67, Paternoster Row).

The History of Israel and Judah, by Dr. EDERSHEIM, is one of the valuable volumes of "The Bible History" series, published by the Religious Tract Society. Vol. V. covered the period from the birth of Solomon to the reign of Ahab.

Trifles and Miscellaneous Poems, by the Vicar of Emmanuel Church, Liverpool, the Rev. T. BURBIDGE, is a capital little book, and at its cheap price ought to be widely circulated. (London : Marshall Brothers, 3, Amen Corner ; Liverpool : Thompson, 24, Elliot Street.)

We have before us the publications of the Church Missionary Society, and it is a sincere pleasure to bear testimony to the literary skill, vigour, good judgment, and faithfulness, of the editorial management and control. Every staunch supporter of the C.M.S. may well take pride in its periodicals, and all its publications. The volume of the *Intelligencer* is a treasury.

In *Blackwood's Magazine* appears Part III. of "Reminiscences of an Attaché;" very readable, as usual. "The Great Britain Industrial Company" is amusing, with a good deal of interesting information about trade. What should be levied on foreign imports? What imports? These questions must be looked at. The special article in *Blackwood* is "Establishment and Disestablishment." The writer concludes the portion which relates to the Church of England by suggesting reforms, specially redistribution. "The sons and grandsons of Hodge, who have drifted into the dark alleys and low purlieus of large towns, still find, when in sickness or poverty or distress the clergy seek them out, that they have no better friends after all. And the black shadow of discontent that settles down over them in the squalid dens where they congregate, in numbers that the Church's extension has not yet overtaken, will break and brighten into respect and grateful support, if it can be shown that a wise and timely redistribution of the Church's revenues and boundaries can be made, to bring clerical energy and influence from the little villages where it is now half wasted on a dwindling population, to bear upon the fast-increasing multitudes of our towns, and neutralize the misery and vice and discontent that are the real and growing dangers of modern society. But all this points to Reform, not Disestablishment. That alternative, indeed, may be in store for us, and come with startling rapidity (for events move very quickly in a democracy), unless the anomalies and abuses of the present state of the Church can be remedied, and her great powers and vast revenues turned to the best uses and real requirements of the age, by some measures of prudent and timely reform, on sound Church principles. But if such reforms can be wisely carried out, they may give the Church a hold upon the new electorate that will never be shaken off. And through all fluctuations and vicissitudes of State that may be in store for us, and amid all oscillations of the balance of constitutional power, the Church may be preserved as the Church of the Christian English nation, whatever form of secular government may be shaped by the coming democracy." *Blackwood* writes strongly about those "Free Churchmen" who have renounced the principle which Dr. Chalmers so stoutly maintained, and other "Liberationists" of Scotland. We hope that he is right in regard to the feeling of "intelligent and liberal-minded" Scotchmen, who view with apprehension the onward success of the great wave of secularism, and are prepared to make a struggle for preserving the Christian character of the State.

From the Sunday School Union (56, Old Bailey) we have received *Bible Pictures for Little People*, illustrating Old Testament scenes and incidents. Also good and cheap is *The Child's Own Magazine*. For elder boys and girls, who can appreciate historical tales, may be commended *Bayard the Dauntless*. *Anecdotes on Bible Texts; St. Matthew*, is a good shillingworth.

The annual volumes of the *Sunday at Home* and *Leisure Hour*, which lie upon our library table, are, to say the least, in no respect below the usual high average of these excellent magazines. We have had the pleasure of noticing in THE CHURCHMAN, month after month, some of the contents of either the one or other, or of both. We very heartily recommend the Annuals; they reflect high credit upon all concerned in their preparation.

To *The Rosebud Annual* we gladly accord, as we have in previous years, the praise which it richly merits. The volume contains some three hundred illustrations, and gives a large amount of wholesome teaching in a pleasing fashion. "It's a very prett'y book." It is good and cheap. (James Clarke and Co., 13, Fleet Street.)

The Art Annual for 1885 (J. S. Virtue and Co.), being the Christmas number of the *Art Journal*, is on the life and work of Sir J. E. Millais. It is admirable, and exceedingly cheap. One of the full-page engravings is "Chill October." The December number of the *Art Journal*, it may here be stated, is very good, and well concludes a capital year.

From Messrs. Suttaby and Co. (Amen Corner) we have received, as usual, *A Christian Remembrancer*. This is the sixty-sixth year of the publication of this excellent pocket-book. We have also received from Messrs. Suttaby a very tasteful edition of *The Imitation of Christ*, one of their red-line editions of devotional works. The fourth book, on Holy Communion, is included in this edition; and the reader will perceive how far apart, monk as he was, Thomas à Kempis stands from the Romanism of our time.

Peter Parley's Annual (Ben. George, 47, Hatton Garden) is as attractive as usual. Capital stories, chatty papers, bits of hunting, bird's-nesting, and so forth; with a tasteful cover, gilt edges, and many coloured pictures. This is the forty-fifth year of "Peter Parley." Boys will not "desert the old man."

We have pleasure in recommending the *Annual of Sunday* (Wells, Gardner, Darton and Co.). A valued friend of some young people we know, it is in their opinion even better and brighter than last year. There are 250 illustrations, as a rule "first-rate." Certainly, a very cheap gift-book.

From Messrs. Routledge we have received, as usual, the three attractive yearly volumes, *Every Boy's Annual*, *Every Girl's Annual* edited by ALICIA H. LEITH, and *Little Wideawake*. The volume for Boys (edited by EDWARD ROUTLEDGE, F.R.G.S.) opens with "The Big Otter," a Tale by Mr. Ballantyne, which runs throughout. There is an excellent mingling of the instructive and the amusing. Each of the three volumes is in every respect equal to its fellows in previous years. High-class gift-books, fortunate indeed will be the young people on whose shelves they may be placed. The magazine for young ladies, we observe, is now being published by Messrs. Hatchard; it is still edited by Miss LEITH. We heartily wish *Every Girl's Magazine* a yet more prosperous career.

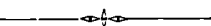
We have pleasure in again commending *The Clergyman and Church Workers' Visiting List* (John Smith and Co., 52, Long Acre), a general register and complete record of periodical work; it stands at the head of all clerical Pocket Books.—The *Pastor's Diary* (Edinburgh: J. Gemmell) is "non-denominational."—The *Minister's Pocket Diary* is published by Messrs. Hodder and Stoughton.

From Messrs. Wells, Gardner, Darton and Co. we have received three charming little volumes, dainty, bright, and pleasing. *Tiles from Dame Marjorie's Chimney-Corner*, with blue china picture, and verses; *A B C*, drawn and coloured by T. Pym, excellent for the nursery; and *Mixed Pickles*, a story for boys and girls, by Mrs. FULD, also illustrated by Mr. Pym. Each of these three books, in its own way, is delightful.

From Messrs. Sampson Low, Marston and Co. we have received *Harper's Young People* for 1885, in every respect an attractive volume. There are some beautiful coloured pictures, with a host of illustrations; the stories are good, and the chatty papers pleasing and wholesome. Here and there are some specially amusing bits. The *Annual of Harper's* is surely one of the brightest and cheapest of Christmas Books.—*The King of the Tigers*, a Tale of Indian life, by LOUIS ROUSSELET, will be acceptable to the elder among public-schoolboys; there is plenty of stir and "go."

From Messrs. Isbister and Company we have received the *Annals of Good Words* and the *Sunday Magazine*, handsome volumes, in every way attractive. In *Good Words* appears a story by the eminent novelist, Mr. Payn. The Rev. H. R. Haweis writes on Brahmanism, and there are several religious papers by representative writers, not only of the "Broad" school. Here and there appears a valuable article—social, historical, biographical, and so forth. The *Sunday Magazine*, so far as we have read, well maintains its literary reputation. The Bishop of Ripon, Dr. Macmillan, Professor Blaikie, Dr. Cox, and Archdeacon Farrar are among the contributors.

From Mr. Hawkins (17, Paternoster Row) we have received our usual December assortment of his thoroughly good and pleasing Cards. Of Floral Cards, "Peace in Believing,"—Scripture Cards, "The Lord our King;" of "Treasures of the Snow," six charming Cards by E. St. B. HOLLAND, Deaconess Home, Mildmay Park; and of the large Coloured Cards with landscapes, we can only write in warmest praise. The price of many of the packets is very low.



THE MONTH.

THE General Election is over. Of the 670 Members of the House of Commons there are 250 Conservatives, 333 Liberals, and 86 Parnellites or Nationalists. Mr. Parnell is therefore, in some degree, master of the situation.

The Church Reform memorial to the Archbishops from members of the Cambridge Senate, printed in the newspapers of the 2nd,¹ has since been largely signed. A "Liberal" declaration has also received influential signatures.

Another important Memorial, bearing many influential

¹ We, the undersigned resident members of the Senate of the University of Cambridge, desire to lay respectfully before you the expression of our belief that the Church of England has long suffered serious injury from the postponement of necessary reforms, and of our earnest desire that advantage may be taken of the revival of public interest in ecclesiastical questions for the authoritative consideration of temperate measures of Church reform, in order that they may be carried into effect with the least possible delay.

Certain definite evils affecting portions of the administration of the Church appear to us to need prompt correction. As examples may be given abuses connected with the sale of patronage, excessive inequalities or anomalies in the distribution of revenues, and difficulties in the way of the removal of criminous and incompetent clerks.

But the reform which we believe to be most urgently needed is a more complete development of the constitution and government of the Church, central, diocesan, and parochial; and especially the admission of laymen of all classes, who are *bonâ fide* Churchmen, to a substantial share in the control of Church affairs.

Such a reform as this would, in our opinion, find a cordial welcome from clergymen and laymen of all schools of theology in the Church of England and from the nation at large. It would do no injury to the organization which the Church has inherited from earlier ages, but would rather bring

signatures, is published to-day. We shall give the document *in extenso* in the next CHURCHMAN.

The first and chief reason why the *Guardian* regrets the result of the election is that which relates to foreign affairs. "That the foreign relations of this country are safer in the hands of Lord Salisbury than in those of Mr. Gladstone, events have shown. Unfortunately the appeal has necessarily been made to an electorate to which our foreign relations are in a great degree unknown ground." "As regards Ireland," says the *Guardian*, "there is also ground for regret, not so much because the Conservative policy was likely to be good, as because the Liberal policy is likely to be bad."

The *Standard* of to-day (15th) states that, "as the result of the deliberations at yesterday's Cabinet Council, it was decided that Ministers should meet Parliament, and should take the earliest opportunity of ascertaining whether they possess the confidence of the House of Commons."

The battle at the polls, says the *Record*, has produced some startling results :

The Liberal successes in the counties are, upon the whole, scarcely so significant as the Conservative successes in the boroughs. The agricultural vote, it was known long before the elections, would be largely, if not solidly, cast for the Liberals, but the revolt of the artisans was a great surprise. The effect of the Irish vote has been enormously overrated, and in many cases, such as Salford and Newcastle, it is said to have been cast in favour of the Liberal candidate. If this be so, and the change in the representation of the boroughs marks a definite growth of Conservatism, the circumstance is of the highest importance in estimating the future fortunes of the country. In the counties the Liberals have changed a representation of 50 into one of 134, while the Conservatives, who had 125 county members in the last Parliament, now have only 100. But it has yet to be shown whether these figures can be taken as a reliable basis for future calculations.

that organization into fuller and more salutary activity ; while it would enable provision to be made for meeting with greater elasticity the growing needs of the time.

N. M. Ferrers, D.D., Vice-Chancellor, Master of Gonville and Caius College ; E. Atkinson, D.D., Master of Clare College ; G. Phillips, D.D., President of Queen's College ; C. A. Swainson, D.D., Master of Christ's College, Lady Margaret Professor of Divinity ; W. H. Thompson, D.D., Master of Trinity College ; J. Porter, D.D., Master of Peterhouse ; C. Taylor, D.D., Master of St. John's College ; C. E. Searle, D.D., Master of Pembroke College ; H. A. Morgan, M.A., Master of Jesus College ; B. H. Kennedy, D.D., Regius Professor of Greek ; B. F. Westcott, D.D., Regius Professor of Divinity ; F. J. A. Hort, D.D., Hulsean Professor of Divinity ; J. Rawson Lumby, D.D., Norrisian Professor of Divinity ; E. C. Clark, LL.D., Regius Professor of Law ; G. E. Paget, M.D., Regius Professor of Medicine ; G. M. Humphry, M.D., Professor of Surgery ; P. W. Latham, M.D., Downing Professor of Medicine ; C. C. Babington, M.A., Professor of Botany ; G. G. Stokes, M.A., Lucasian Professor of Mathematics, etc., etc.

THE CAMBRIDGE ADDRESSES.

TWO very important addresses have emanated in the last few weeks from resident graduates of the University of Cambridge.

One proceeds from and is signed by professed Liberals. It seems to be admirably drawn up, exhibiting the intimate ties which bind the Church of England to the nation, and the immeasurable difficulties which will ensue if the attempt should succeed of suddenly and violently breaking the connexion.

The other was drawn up by about a dozen gentlemen, Liberals and Conservatives, Clerical and Lay.

Their object was to bring before the Archbishops and Bishops their sense of the impropriety of postponing action in the reform of certain abuses, among which were specified four out of the five topics which were introduced (if my memory is right) by Mr. Egerton Hubbard in his speech at Brighton. This address has now received more than 150 signatures, which means (I should think) nine out of ten of the members of the Church of England resident graduates.

I do not remember any document which has received in Cambridge such an amount of support. In an article in the *Guardian* it is assumed (as was the fact) that the address was drawn up when the borough elections seemed to indicate a possibility of a Conservative majority.

The significance and importance of it is not diminished by the elections which have subsequently taken place; and I hope that whatever our prelates would have contemplated if there had been a Conservative majority will not be held back under the present circumstances.

I do not myself believe that the Liberal Churchmen in Parliament will refuse to give their support to well-considered measures of Church reform.

The attention which the chief newspapers have drawn to the address is mainly fixed upon the proposal to admit laymen who are *bonâ fide* Churchmen to a substantial share in the control of Church affairs. Questions have been raised as to the meaning of the words "*bonâ fide* Churchmen." Personally, I would leave this to be decided by the judgment of each man for himself. The lesson which I have learnt from these notices in the journals is this, that the admission spoken of, however it is carried out, is of itself likely to lead to the careful consideration of other points specified.

For example, the question of Patronage would be discussed by a body of men amongst whom both patrons and parishioners would be represented; and we may presume that whatever measure was adopted, the rights of the one class and the

claims of the other would be carefully considered. In this question would be involved the power of the bishop to refuse to induct a presentee who was, for any substantial reason, objectionable, and the power of the parishioners to resist any sudden and arbitrary alteration in the services to which they had been accustomed.

Again, there would be considered the claim of the Church at large to tax rich benefices for the purpose of finding additional incomes where poor populations have been growing. We have a precedent of the last in Queen Ann's Bounty, to which we give a tenth of the incomes at which our benefices were assessed in the time of Henry VIII. This subject was before Convocation about the year 1870, when I first had the honour of a seat in it; it reached a certain stage, and then it fell dead, and I believe it has not been revived since. In point of fact, Convocation needed the spur, and there was no one to use it. In the meantime years have passed, and it would be hard to say what the Lower House has done in the matter, except identifying the Church with the Temperance Movement, for which we were indebted in the olden time to Archdeacon Sandford, and of late to Canon Hopkins.

I do not believe that it is too late to stir; the Parliaments of 1884 and 1885 have passed measures which can only be called "Measures of Church Reform," and this in the face of the Liberation Movement. The fact does not indicate that the Liberal majority in the early part of this year considered that the days of the Church of England were numbered. We may certainly say that the towns of England, where the Church's influence seemed weakest, have rallied in an unexpected way in her defence. It is premature now to measure the causes why the counties have failed, but I must not enter upon party politics. I should like, however, to throw this out as a suggestion. In districts where the landed gentry do not reside, where, in consequence, the clergyman is the chief man of the place, the object of envy possibly because of his very power of being beneficent, the agriculturists have voted against him. The difficulty, no doubt, is increased by the fact that in these parts there are few others qualified to be placed on the Commission for the Peace. This is true of a large part of Cambridgeshire and the north-west of Norfolk; but where there is a resident class of gentry, and the clergy are subordinated in a social point of view, so that the squire has helped them on the one hand, whilst he has shielded them on the other, the result has been different.

C. A. SWAINSON.