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and bright disposition, was a very earnest Christian, and a man of good sense. Optimism led him frequently to form too high estimates of those about him ; but he had a power of creating enthusiasm, and he did much to inspire the clergy of the East End of London with courage and hope. His life was brightened with humour, and it is pleasant to have, in a single volume, a well-drawn reminiscence of so interesting a personality.

*Public School Sermons.* By H. MONTAGUE BUTLER, D.D. Isbister and Co. Pp. 271. Price 5s.

The Master of Trinity's sermons are always helpful and suggestive. His language is graceful and scholarly, and the argument clear. These sermons to boys are extremely useful and valuable, and contain much that is really beautiful in conception and style. They are framed directly on the teaching of the New Testament.

*Shakespeare's "Hamlet": a New Theory.* By HAROLD FORD, D.C.L. Elliot Stock.

This interesting critique works out a new theory as to Shakespeare's intention in the creation of "Hamlet." "'Hamlet' is not merely a psychological tragedy, but a moral and spiritual history of a pure and lofty soul in its interminable conflict with the malignant powers of evil in the world, which it would fain renounce." The writer brings many influential arguments from the play to bear out his conception, which, of course, add greatly to the interest of the play.

*The Apostle Paul's Reply to Lord Halifax.* BY REV. WALTER WYNN. Elliot Stock. 1899.

Under this somewhat quaint title Mr. Wynn offers us an extended commentary on the Galatians, which he regards, not without justice, as the great bulwark of spiritual Christianity against formalism and ceremonial religion. The author believes that the man who preaches any truth that destroys sacerdotalism in the Church is doing a great work for modern England, and is confident that if St. Paul were living to-day he would be the greatest antagonist that sacerdotalism, whether Roman or Anglican, would have to face.

The book is far too prolix, but we sympathize with the writer's objects, and are inclined to think that his volume may prove useful. His main contention cannot, we think, be set aside.

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## The Month.

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ALL present news from the seat of war seems to indicate the breakdown of the Boer resistance, and accordingly the break-up of the Dutch oligarchy that has been the cause of all the mischief hitherto. Lord Roberts occupied Johannesburg on May 30, thus saving the mines. Within a few days the fall of Pretoria was announced, and the release of

nearly 4,000 British prisoners followed. Acting under Lord Roberts' instructions, General Buller invaded the Transvaal just at this juncture, and since that date he has completely cleared Natal of the Boers.

Desultory fighting has continued at intervals since Pretoria fell and Kruger fled, but the end of the war is practically certain. At the same time, we expect that a good deal of trouble may be caused Lord Roberts by scattered parties of Boers worrying our communications by guerilla tactics. One thing is certain: whatever ought to be done will be done, and that effectively, by the Commander-in-chief.

Reports to hand tell of most valuable services rendered in connection with the tents of the Soldiers' Christian Association at Wynberg, Orange River, Enslin Camp, Sterkstroom, Dordrecht, Kimberley, Bloemfontein, Ladysmith, Dewdrop Camp, Arcadia, Frere Camp, and other places. Lord Roberts, who kindly opened the first tent at Bloemfontein, has taken a deep personal interest in the work, and recently wrote advising the placing of the S.C.A. iron buildings—two at Bloemfontein (so as to admit of the tents there being moved forward with the troops), one at Kimberley, and one at Ladysmith.

Besides serious troubles in Ashanti, which we are obliged to meet under difficulties of which ordinary folk have no idea whatever, other troubles—graver, because involving tremendous issues—are ready to meet us in China. The "Boxer" (= Big-Sword) rising is perfectly comprehensible, if justly regarded. Here is an ancient nation constantly being patronized or humbled by alien peoples; here is a nation whose life is almost as old as history, that prides itself on its mighty past, and is ill-disposed to welcome foreign exploitations and foreign ideas. "China for the Chinese!" is the inarticulate cry of the people. Who should deny that there is much to be said for this attitude of China? Unfortunately, the "Boxers," who proclaim themselves champions of Chinese sentiment, are low ruffians and murderers, and have completely alienated the sympathies of intelligent watchers in Europe. And sinister rumours are afloat that Russia's hand is only too visible in all the play of circumstance; that she is moving forward for her own ends, regardless of the probable result. Hence there is the making of great trouble in the Far East. And who can tell how soon Europe may not herself be flung into the melting-pot of war?

Lord Rosebery, in congratulating the *Western Daily Mercury* on its fortieth anniversary, says the present moment (the letter was written on the 9th ult.) finds faction annihilated by a war in which the great mass of the nation desires to stand shoulder to shoulder. It may brace, mould, and unite a nation. With regard to a sane appreciation of the destinies and responsibilities of Empire, we stand at the parting of the ways. Will Britain flinch or falter in her world-wide task? How is she best to pursue it? What new forces and inspirations will it need? What changes does it involve? These are the questions which require clear sight, cool courage, and freedom from formula.

The Queen, who became patron of the S.P.G. in 1838, has given a donation of £200 to the bicentenary fund of that society. Her Majesty has also accepted very graciously a copy of a book of "Hymns, Sonnets, and other Poems for the Bicentenary," which has recently been published.

The annual meeting of the Church Reform League was held at the Church House, Westminster, last Friday afternoon. The Bishop of London presided, and was supported by the Bishops of Salisbury,

Gloucester, and Rochester, and Bishop Barry. The Bishop of London, in his opening speech, alluded to the draft Bill for the reform of Convocation and for the constitution of Houses of Laymen. It was universally acknowledged that the Church of England should have a greater amount of self-government. The Bill which had been drafted set forth that, as a first step towards the attainment by the Church of a greater measure of autonomy, it is desirable that the Convocations should obtain from Parliament a declaration that they should have power to reform their own constitution, irrespective of the representation of the clergy; that power should be given to constitute in connection with themselves representative Houses of Laymen, and to arrange for the joint sitting and acting of the two Convocations and Houses of Laymen as united bodies. Sir John Kennaway, Lord Hugh Cecil, the Bishop of Gloucester, and the Earl of Stamford also addressed the meeting.

The recent debate in the Lower House of Convocation on the supply and training of candidates for Holy Orders was of exceptional interest. Archdeacon Sandford, as chairman of the committee which had presented a report on the subject, dealt with its recommendations in a very just manner. There was a general agreement that more attention should be paid to the study of Holy Scripture, the Archdeacon, the Dean of Canterbury, and Canon Bright all following the lines of the report, emphasizing this point. Archdeacon Sandford remarked that "The true spirit of doctrine must be wanting unless a man knew his Bible. It was painfully the case that when a man examined candidates for Holy Orders, as he had done for many years, he would sometimes find that men had their views about the Bible, and that they had read books about the Bible, but did not know the Bible itself. They did not know it in that old-fashioned sense in which it was known by the best of the clergy half a century ago."

In a letter to the *Record* Prebendary Webb-Peploe thus further explains his position with regard to the projected "Round Table" Conference:

"(1) I only moved a resolution on the subject by special suggestion and desire from those in authority.

"(2) I never made any request for the summoning of a 'Round Table Conference.' On the contrary, I positively declined to accept such a resolution, and only consented (after I had weighed the proposal carefully) to move 'That this conference consider the desirability,' etc.

"(3) I specially announced, in the opening words of my address, that 'the resolution was interrogatory and not affirmative in form,' and in every part of my speech I displayed my conviction that the calling together of such a conference would be futile and absurd unless all the members were bound by conditions and 'terms of reference' such as I hardly dared to believe, or even hope, that the Ritualists would accept.

"And (4), in the words of the *Guardian* describing my address, 'the greater part of the speech would have been more appropriate had I been moving the rejection of the proposal.'"

A Church of England paper is to be started in which an active propaganda will be carried on to bring about Disestablishment. The direction and scope of this movement must be very closely watched.

We regret to announce the death of Sir George Grove, who, as Secretary of the Crystal Palace Company, director of the Royal College of Music, and editor of the *Dictionary of Music and Musicians*, has been

for nearly half a century actively associated with musical culture in this country. He was born in 1820.

The following resolution of congratulation from the Church Missionary Society was cordially welcomed by the Standing Committee of the S.P.G. on Thursday :

*“ Extract from Minutes of Committee, May 8th, 1900.*

“ That the committee of the C.M.S., remembering the terms of cordial sympathy in which the committee of the S.P.G. addressed them but a year ago on the occasion of their centenary, and having in mind the many tokens of practical goodwill by which members of that venerable society marked the event, have peculiar pleasure in conveying to the committee of the S.P.G., on the happy occasion of its bicentenary, the expression of a sympathy not less heartfelt and of an interest not less prayerful. Considering the place occupied by the two societies in seeking the fulfilment of their Master's great command, and the discharge in some measure of the great responsibility resting upon the Church of England to take a large part in the evangelization of the world, the committee of the C.M.S. earnestly pray that this unique event may more widely direct men's minds to that responsibility, and engage them to seize and utilize the vast opportunities of the present.

“ The committee of the C.M.S. cannot fail to share with that of the S.P.G. a feeling of deep gratitude to God for the blessing which has rested on the labours of that society in the past, as well as to participate in the anxiety with which all missionary agencies must regard the vastness of the work which yet remains to be done. But, being confident, as well from the assurances of the Word of God as from their own experience, that He is blessing and will bless all efforts to propagate the Gospel, until by His Church the world has been fully evangelized, they look to the members of their venerable sister society in all parts of the world to go forth upon a new century of missionary service with yet larger hope, with more urgent prayer for the outpouring of God's Holy Spirit, and with deeper personal self-sacrifice, knowing that labours so carried on cannot be in vain in the Lord.”

The programme of the next Church Congress (which will take place at Newcastle on September 25 to 28) has just been issued. The opening sermons will be preached by the Archbishop of York at the Cathedral and by the Bishop of St. Andrew's at St. Andrew's Church. The Bishop of Newcastle's presidential address will be delivered in the Congress Hall, Olympia, where the chief meetings will be held. The subjects down for discussion may be divided into Home Work, Doctrine, and Foreign Work. Under the first head comes a review of the Church's progress during the nineteenth century. The Bishop of Ripon and Canon Overton will discuss this for the Church as a whole, and Canon Savage and Canon Henderson will speak of advances made in the two local dioceses of Durham and Newcastle. The question of the educational policy of the Church, which will be in the hands of Mr. E. Flower, M.P., Prebendary Gibson, Mr. T. C. Horsfall, the Bishop of Coventry, and Sir William Plowden. A discussion as to the way in which the self-government of the Church can best be brought about will be conducted by Chancellor P. V. Smith and others. The Housing of the Working Classes is to be dealt with by the Rev. J. W. Horsley, Dr. Bowmaker, Professor Steggall, and Sir T. Wrightson, M.P. Doctrinal questions are represented, first, by “ The Reformation in England ; what it

was in its Essence, and to what it has committed the Church of England," the speakers being Mr. F. S. Stevenson, M.P., Professor Moule, Professor Lock, Dr. Gee, and the Rev. W. H. Hutton; and, secondly, by "Old Testament Criticism in its Bearing on Teaching," in the hands of Professor Ryle, Professor Margoliouth, Dr. J. H. Bernard, and Canon Watson.

The Bishop of Newcastle is to be chairman of the Friday morning meeting on the subject of Foreign Missions, and there will be a review of nineteenth century progress in the colonies, in India, and elsewhere, by the Bishop of Trinidad, Bishop Webb, Bishop Johnson, Sir Charles Elliott, Mrs. Bishop, and the Rev. H. E. Fox. The devotional subject is "Our Lord's Ascension," which will be expounded by Archdeacon Diggle, the Bishop of Thetford, Canon Body, Canon Bernard, the Rev. F. S. Webster, and the Rev. E. A. Stuart.

The sectional meetings are confined to the evenings, and great interest will centre on the subject of "War: the Attitude and Duties of the Church." The Bishop of Durham, who has strong views on the matter, will preside.

The E.C.U. declaration has not been allowed to pass unnoticed. The Regius Professor of Divinity, Oxford (Dr. Ince), in an able and unanswerable letter to the *Times* of June 21, has rightly designated it as a disingenuous performance. The notes to the declaration are full of quotations that have been carefully "cooked," in order to give readers an idea that the "authorities" quoted support the doctrine of the Eucharist favoured by the E.C.U. committee. To appeal to Jeremy Taylor, Ridley, and others as being in favour of the adoration of the Sacrament, by the process of mutilating quotations from the works of these divines, is really too bad. *Suppressio veri, suggestio falsi.*

The Bicentenary of the S.P.G. was inaugurated on June 16 by a choral Celebration at St. Paul's, when the Bishop of Albany preached. There were twenty-five bishops present. A popular meeting was held in Exeter Hall on the 18th, the Archbishop of Armagh in the chair. The great meeting, however, did not take place till the 19th (at Exeter Hall), and the occasion was honoured with the presence both of the Primate and the Premier. Lord Salisbury's speech was in many ways a memorable performance, and has called the attention of the secular press to the work of the society in quite special fashion. How large a part the S.P.G. has had in the evangelization of America was fully recognised by the Bishop of Albany in his sermon; but the society has done a vast deal of good in laying the foundations of the African Church on a broad and comprehensive basis.

The World's Temperance Congress has taken place during the month. The speech of the Archbishop of Canterbury was vigorous, of course, and contained some striking statistics as to the progress of the national evil in our midst.

