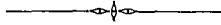


Spirit, *that* sunshine is the brightness of God's love in the face of Jesus Christ, and the springing of "the tender grass" is the new life of righteousness growing up in the heart upon which the light of that love has shone. It is thus that Isaiah teaches us to interpret the like image: "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My spirit upon thy seed, and My blessing upon thine offspring: and they shall spring up among the grass, as willows by the water-courses."

Such, we believe, were the spiritual blessings prefigured in "the last words of David the son of Jesse," seen, it may be, by himself but dimly and far off, yet not the less surely believed by him, and secured to his seed by "an everlasting covenant ordered in all things and sure." May God grant us grace to realize these blessings, as seen no longer from afar, but present with us in Christ's kingdom upon earth: and may His Holy Spirit kindle in our hearts that fervent longing with which David exclaims, "This is all my salvation and all my desire"; and that undoubting faith in which he asks, "Shall He not make it to grow?"



ART. III.—ARCHBISHOP MAGEE.

PART II.

THE measure of the gift of prophecy is the measure of the indwelling of God's Holy Spirit, and the predictions of Jeremiah, of Haggai, or of Malachi were neither obscure nor indistinct, nor did they arise out of some trivial cause or transient complication; nor, we may add, were they the utterances of mere statesmen or politicians, serving a temporary purpose. The life of the Jewish nation differed from that of other nations in that it rested upon the combined foundation of religious faith and hope—faith in a miraculous past, hope in a Divinely-ordered future—and the great work of prophecy was to sustain this life of faith and hope. The prophets, it is true, discharged this function mainly by instruction and by announcements many of which may be obscure and indistinct to us, but not necessarily so to them. Some were couched in terms homely and to us undignified, but not so to them; and in many cases they had reference to immediate circumstances, then important, however trivial in the distant retrospect. But neither trivial nor obscure were the prophecies of Jeremiah, as he spoke of "the King who should reign in righteousness," and "whose name should be

called the Lord our Righteousness"; nor those of Haggai and of Malachi predicting the advent of the messenger of the Covenant, and the future glory of the humbler Temple. It will be seen in a moment how serviceable were these and such as these to the maintenance of that life of faith and hope of which we spoke in the period of the nation's deepest humiliation, or the first struggles of its recovery. We are quite sure that in his reference to "the witch and the wizard" the Bishop spoke somewhat hastily, as was not his wont, and was actuated by a somewhat precipitate reaction from the narrow and unintelligent views prevalent in his youth.

The statement, however, which attracted most attention and gave most offence was that God sent His Son into the world "not to regenerate, but to redeem it"; and in illustrating this statement he proceeded to show how the laws and the morality of the Gospel and of the world must necessarily differ. It was true that human society must become influenced by the tone of Christianity—must in a measure adopt its principles and its standard so soon as Christianity had become in any degree dominant, and men should court its favour or fear its frown.

The laws, the methods of this Church can never be made the laws the methods of any earthly kingdom. *No nation governed on strictly Christian principles could continue to exist for a week.*

This last was the sentence which fell so strangely upon the ears of those who heard, and upon the eyes of those who read it as reported. And yet the sentence which follows is at the least very difficult to controvert:

What nation could survive the application to its offenders of the law of forgiveness until seventy-times seven? or to its invaders of the law of non-resistance of evil? or to its paupers the law of giving to those who ask of it? or to its would-be creditors the law that from him that would borrow it should never turn away? The kingdoms of the world are at best theistic. Christian, in the sense of being governed by the laws that govern the Christian Church, they can never be; and the attempts to make them so in the history of Christianity have been dismal failures.

The paradox, so far as it exists, seems to be solved by the consideration that there are certain implied reservations in those counsels which are stated here as laws of the Christian polity. The most saintly Christian is not required to give all to all that ask without any consideration of the legitimacy or of the consequences of the request; nor is he required to forgive his brother his trespasses in the sense of making no provision against injuries; whereas even a Christian State is forbidden to neglect distress or to punish vindictively. Indeed, could we imagine a Christian State in which every individual without exception was invariably acted upon by Christian motives, the most literal application of these laws would not be injurious. But that this is not the purpose of Almighty God in the present

dispensation is clear from the parables which predict the admixture of evil with the good, of the false with the true, even in the Church itself. And this it is which suggests and justifies the very remarkable words in which the Bishop sums up his position, that it is the purpose of God in the Gospel not *to regenerate, but to redeem the world*. And here we should leave this very remarkable sermon but for the lesson which these words convey, and doubtless were intended by the Bishop to convey.

There is in our days a growing danger lest the world should be intoxicated with its own success. The brilliant achievements of science, the multiplication of the comforts and refinements of life, and similar results of civilization are not only in themselves so striking, but are so manifestly connected with what we may term *Christian* civilization, that we are not unlikely to conclude that these were the results for which the Gospel was given; that God sent His Son to civilize and, in that sense, to regenerate the *World*. There is a growing danger of Christianity being absorbed into humanitarianism, and the work even of the clergy becoming secularized, and the doctrines of Redemption being lost sight of in those of philanthropy. Philanthropy is doubtless the necessary outcome of Christianity, and, indeed, it is Christianity which alone makes civilization philanthropic. The world has seen very high civilization and very marked intellectual refinement which was mainly and intensely *cruel*, at the same time that it was intensely vicious. It is Christianity which prevents civilization from being still intensely vicious, and saves us from the days of the later Empire; yet for all this the primary reference of the Gospel is to this world in its relation to the world to come, and its primary object is the sanctification, not the civilization, of mankind, the redemption, not the regeneration, or, as the Bishop might have more accurately termed it, the *social* regeneration of the world.

That the two works are capable of being carried on beneficially at the same time, and that to a certain extent they are inseparable, the experience of our missionary efforts shows. There are elementary habits of decency and of comfort which are essential to the establishment of Christianity, and Christianity is an essential element in civilization of, at any rate, a European standard, consistent with freedom and humanity. But the same experience shows that in their essence the two things are distinct, that there is a point at which civilization in the extreme of luxury and vice which it tends to produce becomes actually hostile to Christianity, and for the happiness of mankind requires to be directed and controlled by higher principles. By all means let the ministers of religion exercise

their influence in the maintenance of civil right and "social regeneration," but it is fatal to their position to forget their primary character and their primary duties.

Concurrently with the sermons has appeared a selection of the speeches and addresses of the Archbishop. These also are, from a different point of view, extremely characteristic of the man. If the sermons reveal to us the divine, the speeches display the politician and the statesman. If we have devoted almost all our space to the sermons, it is because the subjects of which they treat are of wider and more permanent interest. The philosophy of religion and morals can never cease to interest mankind. But none who wish to see the force of reasoning and the power of rhetoric will omit to study the greater of these speeches, notably that upon the overthrow of the Irish Church and that upon the danger of disestablishment. But besides intellectual power there was a display of no small amount of moral courage in the passage in which the speaker described the new democracy in the second of those speeches. When one remembers the sickening adulation at that time, and, indeed, still addressed to the "new constituency," and the intoxicating effect which such flattery had upon those who were unaccustomed to it and wholly unable to measure its sincerity or see through its astounding exaggerations, one can respect the boldness of the man, and that man a bishop, who could use language such as this :

King Demos has come of age, and is being crowned. I believe him to be a youthful monarch of much promise, with the best intentions, generous in the main, kindly and honest. But I see him, like other youthful monarchs, already surrounded by a crowd of fawning and flattering courtiers, offering for their own ends to indulge all his desires, to minister to all his passions, and assuring him, as others have done before, that he is the best, the wisest, the noblest of all monarchs. Nay, I see his court already so fully completed that he is provided even with court chaplains as cringing and obsequious as court chaplains have been of old, and who are just now busy preparing for his use a new edition of the old Church Catechism, in which he shall read that his duty to his neighbour is to covet and desire other men's goods, and *not* to keep his tongue from lying.

The whole passage is worth studying, and loses less than most from the absence of the voice and manner which through the whole address held the audience entranced ; but the effect of which culminated toward the close, when amid breathless silence the Bishop gave utterance to the following sentences :

We have been plainly and honestly told of late, by more than one candidate for Parliament, that should Mr. Gladstone's departure from Parliamentary life take place during this session, the question will be assuredly raised.

I respect the rough honesty of such a candidate. He reminds me of a rough man long ago, who, being on bad terms with his brother, was heard

to say : "The days of mourning for my father are at hand, *then will I kill my brother Jacob.*"

It is impossible to describe the thrill that passed through the audience as the Bishop spoke these words, or the mingled humour and pathos with which he spake them.

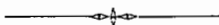
We do not propose to criticise the speeches in the House of Lords. Our space has vanished, and that assembly is not supposed to be the most inspiring one for oratory, but its dignified solemnity could not repress the spirit or the wit of the "Right Reverend Prelate," and we doubt whether any Bill ever brought in there could survive the incident of "The Three Old Women of the Channel Islands."

It has been a work of great interest to review so far the writings of so great a man, for Archbishop Magee was undoubtedly a great man. His predecessor in the See of York was a Prelate of conspicuous ability : Archbishop Magee of as conspicuous genius. He had the brilliancy and all the charm of genius ; perhaps he was not altogether free from its defects. An intellectual vision so keen and rapid, and that high-strung nervous system which was in part the secret of his eloquence, and which indeed was necessary to it, produced no doubt a certain impatience of character. So great a preacher was, it must be confessed, but an indifferent hearer, and unless attracted by a subject akin to his own line of thought, his inattention was sometimes conspicuous. There are preachers who are masters of words, there are others of whom words are masters. Verbosity was his abhorrence, and some of his most pungent witticisms were provoked by its infliction. For his own part he was entirely free from pomposity in style or manner ; he had no need of that disguise of weak or shallow minds, and such men tried him severely. Perhaps also he too easily betrayed his impatience of that boredom to which Bishops of all mankind are most easily subject. He ranked it as almost an Apostolic grace to suffer fools gladly. Yet the Archbishop had a singularly humble estimate of his own powers. "I am no writer," was his reply to an editor who applied to him for a contribution ; "I was never satisfied with anything that I wrote. I am essentially a speaker." In this doubtless the Bishop judged rightly. He spoke with marvellous effect, and yet with a most unwonted accuracy, which was the result partly of his logical turn of mind, partly of that caution which a man acquires who knows that every word will be reported and read the next morning throughout England.

But it is perhaps time that we recall for our own warning an anecdote which the Archbishop was fond of telling of John Bright, whom he accounted the prince of contemporary

speakers: "I hear, John," said an old relative to the rising orator, "I hear that thou hast a gift of speaking—let me advise thee to be always ready with thy conclusion, for thou never knowest how soon thou mayest want it."

Here, then, is ours. The whole earth is the monument of her eminent sons, and carries their epitaph upon her breast. In these days names are soon forgotten, and reputations fade, but the Church and Diocese of Peterborough will be ungrateful indeed if she soon forget the memory of one who, coming from the sister island, adorned her with its peculiar graces, and raised into eminence a somewhat obscure diocese, once well-nigh buried in the Fens.



ART. IV.—SAYINGS OF JESUS.

SPIRITUAL DEFILEMENT.

THERE are sayings of Jesus which sweep the whole field of sacred worship and reach down to the roots of eternal life. Few are more notable than the sentence, "Not that which goeth into the mouth defileth a man." It is impossible for us to realize the feelings with which it must have been heard by the religious Jews. They were either offended, like the Pharisees, who bated Jesus, or perplexed, like Peter, who loved Him. When we recollect the importance that was attached to the distinctions between clean and unclean meats by the Hebrews, and remember that these were no late inventions, but repeatedly enjoined in their Scriptures, it is startling to find Jesus say with emphatic precision: "Hear and understand, not that which goeth into the mouth defileth a man;" or, as it is put by St. Mark, "There is nothing from without a man that entering into him can defile him." In these words He challenged the entire fabric of those religious observances with which His disciples were most familiar; and they were gravely disturbed. Nor did they soon recover themselves, and see what their Master really meant. Long afterwards, even the most courageous of His followers, Peter, said of himself (with gratulation), "Nothing common or unclean hath at any time entered into my mouth." The sentence of Jesus, like some other of His sayings, was hid from those who heard it, "neither understood they the things which were spoken."

And there are some who do not apprehend it now. Not only does the whole Hebrew race still preserve a distinction between clean and unclean animals, and, on religious grounds, believe that certain food is forbidden to the faithful, but we