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completely altered the character of the district, is another example. The Bishop of Rochester had in 1885 seventy lay readers and fifty lay preachers employed in his diocese, and he testifies that the system works well. Many must remember the energetic, self-sacrificing, and enthusiastic service rendered with such striking effect during the last London Mission, both in east and west, by the Church of England Working Men's Society, which is reported to have a membership of 8,500 men, all communicants.¹ In truth, as the Bishop of Bedford has said, "Thousands of earnest, manly, unpretending laymen, and multitudes of devoted women are now undertaking work for the Church. We have Prime Ministers acting as lay readers, and Lord Chancellors as Sunday teachers, at one end of the social scale, and working-men in their guilds and associations, enthusiastic in aiding the mission-work of the Church, and in teaching and influencing their fellows, at the other end." These instances are sufficient to show that the system of lay co-operation can be wrought into the Church's work and harmonized with her best established methods, that there is nothing in the structural condition of the Church of England to prevent her applying the additional machinery that is needed. What is wanted now is that spiritual lay work should pass out of the stage of isolated action and experiment, even though it be diocesan, into the stage of a well-considered and thoroughly organized movement on the part of the whole Church as one compacted body.

J. STEPHENSON.



ART. II.—LIFE OF SIR JOSEPH NAPIER.

The Life of the Right Hon. Sir Joseph Napier, Bart., ex-Lord Chancellor of Ireland. A Political Biography. By ALEX. CHARLES EWALD, F.S.A. Longmans, Green, and Co. 1887.

A BIOGRAPHY like that of Sir Joseph Napier gives us both the history of a human life and the history of a national epoch. The life of the man is full of personal interest. It is the life of a thoroughly noble man, with a high order of intellectual power, with a warm and tender heart, and a moral character remarkable alike for its strength, simplicity, and loftiness of tone. No one could attentively read the record

¹ For a further interesting illustration of the use that may be made of working-men, see the account of Mission-work in Sheffield, given by Archdeacon Blakeney, in the article already quoted.—(CHURCHMAN, Dec., 1884.)

of such a life without feeling stirred up by it to high aims and conscientious efforts. And no one could study the national and political movements in which Sir Joseph took part without having his knowledge of the history of his country increased, or at least his remembrance of it refreshed.

The biographer has done his difficult work well. We might wish, indeed, for more of picturesque detail as to the scenes in which the interesting drama was acted. The busy, bustling, rising city in which the future Chancellor's early life was passed; the old historic school situated on the beautiful shores of Lough Erne; the Courts and Halls of Trinity College, where so much fun and wildness mingled with so much brilliant talent and massive learning; the lonely lodgings where the young barrister pursued those studies which soon brought him such gain and fame—we could have wished to have been enabled to linger a little longer over these old scenes through which Mr. Ewald rather ruthlessly hurries us in two or three pages. But there is much to be told—an important, stirring, hard-working life to be described; so we must be satisfied not to be allowed to spend too much time over the dim, though fresh and pleasant hours of the morning, and let ourselves be taken on at once to business. And we soon find, as we read the sensibly written pages, that we are being told, with a certain swing of lively movement, a deeply interesting story of a strong and important actor in the history of his day. The story has the charm of a narrative of rapid and uninterrupted success. We cannot expect it to have at the same time the different charm, the deeper and more pathetic charm of a chequered history, like that of Thomas Carlyle for example, where success has long struggles with failure, where the light breaks out through clouds that swept over it, and for a while covered it with their mournful veil. But in reading Sir Joseph Napier's history we have the pleasure of watching one of the runners in the race of life taking a strong lead from the first, and by honest energy and courage through his whole course keeping his place well in the front. And if the element of pathos is lacking in the written account of the successful barrister, the powerful senator and honoured Chancellor, we have it supplied in the engraving of the frontispiece. It is beautiful with a very touching beauty. The calm, grave face and thoughtful brows tell more than a biography could tell of the struggles, hopes, fears, longings, aspirations, and disappointments that earnest spirits experience in secret. The intensely gazing eyes have already in them a suggestion of tears; and we are sure, as we look at the picture, that he who argued so clearly in court, and spoke with such force and wisdom in Parliament, had an inner life of deeper sorrow and joy than could be suggested to us by

his public utterances. But his outward career was from the first a career of uninterrupted success. "Without any of the struggles and delays of the men who afterwards attained eminence in their profession—men like Pratt, Thurlow, Eldon, Romilly, Lyndhurst, and others—he at once commanded an extensive practice. Before five years had passed over his head he was looked upon both by advocate and attorney as the most rising of juniors." Many of the important cases in which he was engaged in these early years are described in the biography. We are amused as we read of the race that was run for his services by both sides in the great trial of O'Connell for sedition in the year 1843; and shortly after we find him with his "silk gown" in the inner bar, where still "brief after brief continued to cover his table and rejoice the heart of his clerk, until there was scarcely a trial of note in which he was not retained on one side or the other." In 1847 he was returned without contest to the distinguished position of member for the University of Dublin. Another kind of success awaited him here. He soon made his mark in the House of Commons. He never spoke unless he thoroughly understood the question in debate. Then he spoke out earnestly, carefully, weightily, and when the subject was one on which he felt deeply his speech rose to a noble and dignified eloquence. He always commanded the ear of the House, and on Irish legal questions his unrivalled knowledge of law, his large experience, and clear honest judgment, made his opinion valued both on the Government and Opposition benches.

He was from first to last a steady and "staunch," because firmly convinced, Conservative in his political views. But he never was a factious partisan. There was an honesty in his heart, and a certain judicial capacity in his mind for weighing the evidence on every side of a question, which moderated his zeal for the party he espoused. He was an earnest student also of English literature. He loved the wisdom of Lord Bacon, the cautious thoughtfulness of Bishop Butler, as well as the passionate fervour of Edmund Burke. Thus his views and his action both on political and religious subjects were to a considerable degree preserved from the narrowness and intolerance which his education, his circumstances, and the general tone at that time of the party with which he was connected tended to produce. Many who read his biography will not take the same view as he did of the various political questions which he discussed. To a certain degree "the times change, and we change with them." The march of events makes a difference in our mental perspective. Some of the changes which Napier resisted have taken place so long ago and the sharp edges of their rupture with the past have been

so softened by the gliding years, that we almost wonder at the eager resistance made to them by him and his fellow-workers. But we must judge him by the thought of that day and not of this day. And we must acknowledge that it may often be the duty of the guardians of the nation's interests to be cautious with an almost jealous caution as to modifications in its polity which the experience of after years proves to be free from the dangers they had apprehended. But no matter how firmly Napier as a thorough-going Conservative "nailed his colours to the mast," it is quite evident to those who read his history now, as indeed it was generally recognised at the time, that his political conduct was entirely the result of conscientious conviction. He was a deeply religious man. The truths of God's revelation were precious possessions to his heart. They coloured all his thoughts, and gave their tone both to his private and public conduct. Anything that seemed to him against the principles taught in holy Scripture must be resisted at whatever cost. No Crusader ever went forth to defend sacred shrines from desecration by the "Paynim" with more fervent devotion than he stood up in his place to combat whatever he thought antagonistic to "the Word of God." We may not always agree with him in his ideas of what that Word commanded or forbade, but we must honour the zeal, the single-mindedness, and unswerving courage with which he always stood up for what seemed to him the right and the true. He took up his position with a singular simplicity, neither ostentatiously parading his religion nor timidly concealing it.

Thus striving to honour God and His truth, and honoured himself by the respect and approval of thoughtful men of varying schools of opinion, he pursued his useful Parliamentary course. He was appointed Attorney-General for Ireland by Lord Derby at the formation of his Cabinet in 1852. This post he had specially wished for, and was greatly pleased when it was conferred upon him. He expresses his pleasure in the following touching words to his wife:

I am sensible indeed of the goodness and gracious watchfulness of that merciful heavenly Father Who has ever been so tender and gracious to me. Oh, how weighty is the obligation for all His mercies and blessings, spiritual and temporal! May I be enabled to act as His servant in whatever be my position! I trust my dearest children and you, my dear good faithful wife, may share largely in every benefit and good from this elevation. I have never descended to one unworthy artifice or any step of inconsistency to attract the favour of the great. Promotion and honour comes from the Giver of every good and perfect gift.

The most important part of his work as Attorney-General was the preparation of a careful scheme for ameliorating the relation between the owners and occupiers of land in Ireland.

Four bills were prepared by Napier, dealing with the subject in a large-minded and liberal spirit. To this measure Mr. Gladstone, when introducing his Home Rule Bill last year, gave the following testimony: "The late Mr. Napier, who became Lord Chancellor of Ireland, at the time when he sat for the Academic constituency of Dublin, developed very early, and with great earnestness, truly liberal views on the subject of Irish land, and made generous efforts in that behalf." The speech in which he introduced the Land Bills to the House of Commons concluded with these weighty and noble sentiments :

He knew the recompense too often bestowed on those who preferred the moderate and equitable adjustment of extreme opinions and conflicting claims to the gratification of narrow prejudices, but who considered the common weal and the interests of all as paramount to the selfish demands of any class or party. The man who was clamorous about rights and negligent of duties would depreciate his labours ; the grinding middleman would dislike, and the factious or fraudulent tenant would heartily condemn them—for all this he was quite prepared. Enough for him if by this code he had provided a free course for industry, and had raised up an obstacle to injustice. If he should afford the means of developing effectively the resources of a land which God had blessed but man had blighted, the recompense would be to him an exceeding great reward. They might ask him, indeed, whether he hoped by any measure of legislation they could bring peace and prosperity to Ireland. And he should answer that he could not, except in so far, indeed, as their legislation might be a portion of that appointed agency which He could bless. Whose gracious touch could make the very act of ministering to the wants of the multitude the occasion and the means of increase and abundance. The voice of mercy had resuscitated Ireland ; the flush and glow of returning life reanimated her frame ; but still was she bound in the grave-clothes in which severe policy and sore affliction had enwrapped her. Loose her and let her go.

Owing to the fall of Lord Derby's Government, the measure prepared with so much thought and labour never became law. But the fact of its having been brought forward, and brought forward by a strong Conservative and an eminent Irish lawyer, served to educate public opinion, and many of its most valuable suggestions were embodied in subsequent legislation.

After some years of active political life on the Opposition side of the House, during which his wisdom and experience were in many important ways used for the benefit of his country, he was appointed by Lord Derby, on his return to power in 1858, Lord Chancellor of Ireland.

Upon the elevation of Napier to this high post, numerous were the letters of congratulation that he received. From the correspondence preserved by this gifted man it is plainly visible that all who had relations with him, whether official or social, were much impressed by the fine qualities he possessed ; and even when opposed to his opinions, entertained a strong liking for the man as an individual. . . . Among these letters of congratulation was one which he valued the most highly of all. The

clergy of the Church of Ireland had presented Napier with the following address, at the same time accompanying the compliment with the gift of a large and most handsomely bound Bible valued at £80. The address, to which 300 signatures were attached, was thus worded: "As the friend and counsellor of the Irish clergy, you have won our esteem and gratitude, and we look back with honest pride upon your course as the representative of our beloved University. Your diligent attendance on Parliamentary duty at great personal sacrifice, the position you attained in the House of Commons, the influence you exercised upon the tone and character of the debates, the zeal you manifested in the advancement of education in all its branches—religious, secular, legal, and medical—and the generous sympathy you evinced in every worthy object, have raised in the eyes of all men the character, not only of the University, but of the representation of Ireland in Parliament. Your able defence of the interests of our national Church, your zealous vindication of her faith and doctrine, and your constant consistent conduct in the maintenance of principle, afforded a standard of senatorial duty for which, as ministers of religion, we feel thankful to Almighty God."

It would take up too much of our space to describe particularly the various honours by which gratitude for the services of this laborious, conscientious, and able man to his country in general, and to the political party with which he was connected, was expressed. The honorary degree of D.C.L. was conferred upon him by the University of Oxford. He was elected President of the Jurisprudence section of the Association for Social Science, and wrote a brilliant address for its meeting in Liverpool. He was created a baronet in 1867, and was afterwards appointed to the highly honourable position of member of the Judicial Committee of the Privy Council. All these distinctions he received with frank humility, and recognised every step reached in his career simply as a manifestation of the favour and blessing of the God Whom he strove to serve.

Thus far we see the subject of this biography in the light of constantly increasing and almost uninterrupted prosperity. We shall be obliged just now to watch him in the shadow for a little while. But before we close his personal history, it will be well to think for a moment of the important period in the nation's life brought before us by this man's career. The political struggles, now on this side, now on that, in which he took part mark the advancing history of the British people. It is the part of our history that lies on the border region between the visible present and the recorded past, and liable on that account to be indistinct in our minds. As we read the biography of Sir Joseph Napier, we see passing before us a long procession of illustrious statesmen with whose efforts he was connected either in co-operation or opposition—Sir Robert Peel, Lord John Russell, Lord Derby, Lord Palmerston, Lord Aberdeen, Lord Beaconsfield. Their figures stand out vividly, and their voices ring in our ears with living

distinctness as we follow the careful narrative of this book. And we are reminded, as we study its pages, of how the heart of the nation was stirred to its depths on various questions, for some of which solutions have been found, while some of them remain burning questions still. The admission of Jews to Parliament; marriage with a deceased wife's sister; national education in relation to religious convictions; Romish ecclesiastical titles; the clergy reserves in Canada; the inspection of conventual establishments; the foreign policy that led to the Crimean war; our international relations with Persia and China, with Italy and France; the ritualistic controversy in the Church of England; Parliamentary oaths and tests; clerical subscription to Church formularies; the opening of places of recreation on Sunday—on all these subjects there have been, during the last forty years, eager discussions and hard-fought political battles. In all of them Sir Joseph Napier took a prominent part; in some of them his diligent Parliamentary labours materially contributed to a practical settlement. The *résumé* of these questions and controversies given in the biography is exceedingly valuable. It is, in fact, an important contribution to the political history of the century. But the account of Sir Joseph's public career is in a very special way an account of the relations between England and Ireland during his life. It describes the constant uprising of sedition and turbulence; the efforts made by successive statesmen to produce contentment and prosperity; the concessions made one after another to the spirit of factious discontent; the spasmodic endeavours to heal old chronic diseases by remedies which, when tried, only irritated the loyal classes in the country without satisfying the disloyal. Sir Joseph's most earnest and most passionate speeches were made in resistance to measures of the kind which he believed to be wrong in principle and mistaken in policy. It was his firm conviction that there was a moral and spiritual and not merely a political root to the disaffection of the Irish people. In contrasting the condition of Ulster with that of the southern and disaffected parts of the country, he says:

In the one place you have religion appealing to the understandings and affections of the people; in the other to their passions and their senses. Can you hope to equalize by human law differences occasioned by divine legislation? or shall the former prevail where the latter is repudiated? It cannot be: another remedy must be sought and applied. While I admit the moral inequality, I would to some extent desire to be the apologist of many of my degraded countrymen. Remember their wretched state of social and physical depression; and, above all, reflect on the training they habitually undergo. How can legislation correct this? It cannot make men virtuous; and yet to be happy they must be good, and to be good religious truth must warm their hearts.¹

¹ Speech on the Outgoing Tenants (Ireland) Bill, April, 1848.
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Holding such views, then; believing that men cannot be made good by Act of Parliament, but that they can by the teaching of God's revelation; believing that the political grievances of Ireland were fictitious, but that the moral faults and religious errors that kept them in perpetual turmoil were very real, it is not surprising that he strove with all his energies to stay that swelling wave of public opinion which, after rising in threatening attitude several times and being broken by Conservative resistance, at length swept away the ancient privileges and endowments of the Irish Church. Sir Joseph Napier ardently loved and admired that Church. He believed her to be the lineal historic representative of the primitive Irish Church, which in ancient days, by her learning and self-sacrificing zeal, spread Christian truth to distant lands. He believed her doctrine to be true and pure, her constitution apostolic, her clergy to be kind, useful, pious, and faithful. He deprecated the taking away of her property as unjust spoliation, and the dissolution of her long union with the State as the lowering of the nation's flag to the strangely allied forces of Romanism and Secularism. He considered the endowments of the Church to belong, not to the nation, but to the corporation which had legally inherited them. The teaching of the Church he believed to be God's remedy for the sins and sorrows of mankind—the only remedy which could cure the miseries of Ireland. He considered that it would be an act of treachery to the loyalists of the land, an act of treason to its heavenly King, to yield to what seemed to him the clamour of a noisy faction what he believed to be a sacred trust held by the nation for her God. These sentiments he put forward strongly in repeated speeches, which we feel still, as we read them, to be thrilling with a passion of earnest conviction. It would be useless for us now to fight over again the old battle as to the justice or injustice of the measure he so much dreaded. We are all by this time familiar with what is said on the other side, as well as on his side of the question. The nation formed its judgment and acted upon it. No arguing will now reverse it. But as similar measures seem threatening in the future similar institutions in the sister land, the eloquent warnings against the disestablishment of the Church recorded in this biography are worth studying. There is a tendency to suppose that when once a measure has become "an accomplished fact" it is all right. We learn little from history unless we watch the verdict that subsequent events pass upon those that have gone before. Has the country at large gained or lost by this measure against which Sir Joseph contended? Has it produced a "*Hibernia pacata*"? Has it been received as a pledge of England's love and justice towards Ireland, and so softened

the mad hatred of those who still persist in counting themselves the conquered against those whom they look upon as their conquerors? Has it smoothed the antagonism between Protestants and Roman Catholics in Ireland? Has it diminished crime, increased good feeling, silenced a moan of discontent, conciliated the hierarchy of the Italian Church in Ireland? Before the echoes of this wise statesman's prophecies as to the uselessness as well as the injustice of the measure have quite died away, it is well, by asking ourselves such questions, to see whether the years that have since passed have fulfilled or contradicted them.

The effect of the measure upon the spiritual condition of the Church herself it is difficult to appreciate accurately. It seems to have done her both good and harm. There is no doubt that during the last fifteen years there has been a considerable increase in the vigour of her action. How far this is due to the general wave of increasing earnestness that seems to be stirring and lifting up all branches of the Christian Church, and how far to the special circumstances of the Church in Ireland, it is not easy to determine. If unbelief is active now, belief is active too. If modern thought in the growth of its strength seems to shake off impatiently the restraint of old creeds, modern faith at the same time holds with firmer grasp the great life-truths revealed by the Son of God, finds in them the strength and stay of the soul amidst the agonies of intellectual struggle, and strives with increasing vigour to bring them to bear upon the practical duties of daily conduct. And the "silver streak" of sea does not divide us in Ireland from the thought and feeling of our brethren in Great Britain. The same intellectual and spiritual pulses beat through the hearts of thinking men here as there. The press annihilates geographical separation. In the lonely little Irish parsonage, surrounded by brown moor, overlooked by purple mountains, you find the very same books and periodicals as you see on the table of the student in Oxford or Cambridge, or of the busy labourer in the heart of London. And as the spiritual pulse has (thank God) quickened and strengthened in England, in spite of many dangers, so has it also in Ireland. Disestablishment has to a certain degree helped the onward movement. It has acted as a spur to rouse from dreaminess and lethargy. It has drawn the clergy and laity more closely together as fellow-workers in parochial, diocesan and general church organization. It has called forth the exercise of popular gifts among the clergy by making their support largely dependent upon the goodwill of their flocks. It has interested the people more generally in the Church work, which has to be done by them and not merely

done for them. So its action has been helpful. But it has caused also great and, it is to be feared, increasing difficulties. Though so much generosity has been shown by the members of the Church, and so much wisdom by those who have been authorized to manage her funds, she has had a hard struggle with poverty. In three provinces of Ireland her people are few and thinly scattered over wide stretches of country. Even though parishes have been thrown together and consolidated it has been in many cases almost impossible to keep up the support of a clergyman to carry on the services and ministrations of the Church where there are no resident gentry, and only poor farmers and isolated labourers belonging to our communion, living lonely lives and specially wanting spiritual instruction and consolation in districts which it would take a day's journey to traverse. And in its effects upon the character of the clergy who serve the Church her disestablished position has dangers which are making themselves felt. They are the dangers which have been recognised by serious thinkers among the Nonconformist bodies, but from which the Church of England has been hitherto free. In appointing clergymen to benefices, the more showy qualities are apt to be principally thought of, the more solid and in the long-run more valuable are apt to be overlooked. So that there is a danger of the men who come to the front being the men who are ready and fluent talkers, rather than those who are careful thinkers and devoted labourers. There is a great danger also of the abler and more advantageously circumstanced young men being drawn to more remunerative professions and leaving the ranks of the clergy to be filled from a lower social class. We are not to be dismayed by these dangers. He Who is "in the midst of the candlesticks" knows all about them, and out of them can bring strength and profit. But in looking back to a great national measure which may easily become a precedent for others in the same direction, it is important that as members of the nation we should recognise all the bearings of our action.

To return, however, to the subject of our biography, when the die was cast, when the step which seemed to him little short of revolution was actually taken, Sir Joseph Napier threw himself very heartily into the reconstruction of the body whose outward organization had received so rude a shock. The Church of Ireland, it is well known, rallied together with prompt zeal to adapt herself to the new circumstances in which she found herself so suddenly placed. All classes joined together in the work of reconstruction. The bishops, the clergy, the nobility, the landed gentry, the professional and mercantile classes, the stout yeomanry of the

north, the scattered population in country towns and villages, all roused their energies, sent in their representatives to diocesan gatherings and to the great central convention. Money was subscribed, secretaries, treasurers, and committees were busy in every little country parish; while in Dublin there was such an assemblage of men of rank, talent, eloquence and administrative power as has seldom been collected at one time and with one object. Laws for the self-government of the Church had to be formed; her whole machinery had to be put on an altered footing.

And then came in a new difficulty, a new danger, and yet what seemed to the majority of the Church a new duty. "The Prayer Book, the common heritage of the English and Irish Churches, had to be altered somewhat in consequence of disestablishment, and the necessity for the small changes thus required, joined with a dread of the attraction to more ritualism in the public services of the Church than Irish Churchmen face to face with Roman Catholic practice desired, made the Convention decide on a revision of the Prayer Book; and in this work also Sir Joseph Napier took an earnest and laborious part. The first resolution on this subject was adopted on the motion of the Duke of Abercorn, October 27, 1870, by the General Convention:

'That a committee shall be appointed to consider whether, without making any such alterations in the Liturgy or formularies of our Church as would involve or imply a change in her doctrines, any measures can be suggested calculated to check the introduction and spread of novel doctrines and practices opposed to the principles of our Reformed Church, and to report to the General Synod in 1871.'"¹

The result of this resolution was the formation of a committee to revise the formularies "in a cautious and reverent spirit, and to report to the General Synod of 1872." The work thus undertaken was of a most delicate and difficult nature. The committee held seventy meetings. The debates on its suggestions for several years were anxious and sometimes stormy. Strong feelings were aroused. There was a section in the House which looked upon the Prayer Book with such affectionate reverence that to touch a "jot or tittle" of it seemed to them a kind of sacrilege. There was another that with fervour of deep spiritual conviction felt it an imperative duty to raise a protest and fix a barrier against "sacerdotal" doctrines which seemed to them directly contrary to God's revelation to man in Christ Jesus. There was a danger that these eager advocates of different ideas should come to look on each other as combatants instead of fellow-councillors.

¹ Letter from Canon Jellett, quoted p. 402.

The danger was averted by the good providence of God. Men spoke out their thoughts fully and earnestly. As they debated they learned to understand each other better, to value more the great central truths they held together, and to make allowances for differences of view on details. The revision of the Prayer Book was completed without any serious breach in the harmony of the Church. Some thought there was too much done: others that what was done was little or nothing to what ought to have been done. But all agreed to worship the one Lord together still, and to use in public prayer the old Liturgy, that, though revised in expression here and there, was still the same noble vehicle for devotion which had been endeared by so many holy associations both to themselves and their fathers. Among those to whom the gratitude of the Church is due for this peaceful result Sir J. Napier stands prominent. In the long labours of the Revision Committee he took an active part. He continually acted as "assessor" to the General Synod during the stormy debates; and by his clearness of judgment, gentleness of manner, and firm direction of the proceedings helped the assembly through many a difficulty, and showed the way through many an entanglement. Though he sympathized with the movement for the revision of the formularies, he threw his whole weight against any alteration that would make a breach between the sister Churches of England and Ireland, or prevent the free interchange of ministerial work between their clergy.

But now towards the close of this good man's life the scenes shift somewhat sadly. The public figures fade away from sight. The shadows of sorrow and adversity fall. But through them we see shining out the beautiful features of the faithful servant of God. If we have no longer vigour, statesmanship, unwearied labour, we have what is greater and grander—resignation, patience, trust, the quiet and even thankful bowing of the child-heart under the will of the great Father. The physical infirmity of deafness increased so as to make it hard for Sir Joseph to take part in public work. A very dearly beloved son was taken away in the prime of his strength and usefulness. General delicacy of health, following this shock of sorrow, broke down a constitution never very robust, and the closing years of his life were spent in seclusion. They were deeply shadowed, those closing years, but they were not darkened. Christian peace and holy hope gave light when the earthly lights were dimmed. "The great mind and genius" (writes his daughter) "bowed beneath the weight of circumstances, but did not break, yielding itself in patience to the will of its Creator." And so there passed away from human history an earnest and noble man, who

served his God, his country, and his Church in his generation, and then was gently taken to the sphere where he is to serve God day and night in His holy temple.

FRED. R. WYNNE.

ART. III.—WORK AMONG THE HOP-PICKERS.

LAST year THE CHURCHMAN allowed me to have a little say about the Hop-pickers. And some of the readers of THE CHURCHMAN were so kind as to tell me that my little say interested them. There is more to say, and THE CHURCHMAN gives me a little space to say it. It ought to be interesting; and if it be not found so, I shall have to own that it is my own fault.

Last November I was only able to say very little about our evangelistic addresses, though in these we work the most directly and the most widely, for the spiritual good of the poor people. These are sometimes given in the hop-gardens at the dinner hour; sometimes in the midst of an encampment, from a waggon or coach-box; sometimes in a Church tent, or, in wet weather, in the oast-house (building for drying the hops) itself. Generally we have very fair order and quiet—the more so the more the people get accustomed to being thus addressed. Sometimes there is an earnest and riveted attention—touching and hopeful.

Our most disturbed evenings are when unfortunately the people may be on strike, having fallen out with their employers over the “tally,” or number of bushels to be picked for a shilling. If the crop and the picker are both good, twenty-four bushels may well be picked in a day, and if the “tally” be *eight*, three shillings will be earned, which is a good average wage. The pickers would naturally prefer to have “sixes” or “fours,” which would give respectively four shillings, and six shillings, for twenty-four bushels picked. When the hops are very bad and few, I have heard of the “tally” being as low as *two*.

The strikes are generally organized by a few of the rougher sort, and the rest give in like frightened sheep. Then we have hungry children and weeping women and cursing men, and the time is bad.

If a few of the ringleaders come to our service we are almost sure to be interrupted, and hopelessly so. At the close of each period of one's address, we get from our audience “Fives or fours!” “No sixes!” “Fives!” “Fours!” “Ain't they ashamed of themselves?” etc., etc. We give out the hymn “Shall we meet