

He investigates the nature of Scriptural "hope," and he is baffled by the fact that eighteen times out of thirty-two the translators have rendered the verb by "trust," thus virtually confounding the first two of the triad of Christian graces. It is scarcely necessary to recall the unfortunate result of the varied renderings of the same word in the verse "These shall go away into *everlasting* punishment, but the righteous into life *eternal*;" or of the confusion occasioned by translating "Hades" and "Gehenna" identically in every instance except one. We all recognise the vital importance of St. Paul's teaching that "faith is reckoned for righteousness." Yet the proof text from the Old Testament upon which he bases the doctrine is given differently in our translation on each occasion of his quoting it. And the verb itself, which is one of his technical theological terms, and which constitutes the very warp of his great argument, receives three different renderings in its eleven occurrences within the compass of twenty-two verses. It is true that sense is infinitely more important than sound, and that the context may modify by varying shades the meaning of a well-known word. But none assuredly will doubt the obligation to make the Word of Life so plain, so vivid, so consistent with itself, that not only may the scholar trust it as "the man of his counsel," but that the "way-faring man," though unlearned, may cease "to err therein." Moreover, the challenge uttered to every intelligent man by the issue of the new revision will compel a revival both social and private of the study of the Holy Scriptures, which, if pondered by the proffered light of the Holy Spirit, and explored by the God-given clue of faith in Christ Jesus, are able to make us wise unto salvation.

EDWARD PREST.



ART. II.—THE CHURCH IN WALES.

THE Church in Wales received at the late Church Congress a large amount of attention; her past and present condition was ably discussed; her position was considered in its various aspects. Attention, however, was chiefly directed to her external history and outward condition. Her inner life was barely touched. The religious element at work within her was not explained; and until this explanation is forthcoming, the position which she occupies among the people cannot be understood. It is an essential factor in the solution of the problem. The purpose of my remarks is to attempt this explanation, and I shall take my start from the Reformation.

Translations of the Bible and of Liturgies distinguished the age of the Reformation, and they produced great results. They were elements at work in the revolution, religious and social, which then changed the face of Europe. They sapped the power of the Papacy, and sowed the seed of Protestantism in the hearts of the people. In this great movement Wales was not forgotten. God was gracious unto the land, and He turned back again the captivity of His people. He opened in the wilderness—among the hills of Wales—fountains of living water, and disclosed unto its people of primitive simplicity, who were perishing for lack of knowledge, the riches of His saving grace by a translation of the Scriptures of truth which perhaps is not surpassed in any language; and He gave them in their churches a version of the Book of Common Prayer in their own language, which, if it had been faithfully and efficiently used where it was wanted, while it directed their devotions and trained their hearts in the service of the sanctuary, might have united them in indissoluble bonds to the Church of their fathers. Portions of the Bible and the Prayer Book were translated and printed in the time of Edward VI., but under Queen Elizabeth the work was completed. During her reign the Welsh Bible and the Welsh Prayer Book were published in their entirety; but we can well conceive that their readers were few. The people were defective in the mechanical art of reading. That art must have been confined to the higher and the better portion of the community; it must have been beyond the reach of the bulk of the people, and on this account the conduct of the services in the churches must have been left entirely to the clergyman and the clerk. They were not congregational. The people, being unable to read, could not join in the responses; and thus the Prayer Book, as an instrument of public devotion, although translated into Welsh, never, as far as I can ascertain, acquired a hold on the mind of the people; it never won their heart. Here, then, we see a screw loose—a link was missing in the chain. The Liturgy formed no bond of union between the nation and the Church; the national mind readily left its moorings, within her pale, under the influence of the disturbing elements of the religious revival which swept over the face of the country in the eighteenth century. The current of that great revival did not run in the groove of the formularies of the Church of England. There were impediments in its way which obstructed its course in that channel. These impediments were various, and they can be traced to various causes; but not the least of them arose from the deficiency of the people in the art of reading; and when the art was acquired in the Sunday Schools and otherwise, the remedy came too late: the river had then overflowed its banks and formed fresh channels; the religious fervour of the people had

been diverted from the Book of Common Prayer as an instrument of public devotion, and had found its expression in extempore effusions and in psalms and hymns and spiritual songs.

But the doctrine which kindled the revival was the doctrine of the Church of England; the live coal which had touched the lips of Rowlands of Llangeitho, and others, was taken off her altar; the truths which they preached with tongues of fire were those which are found in all their fulness and purity in her creeds, her articles, and her formularies. At Llangeitho one of the great revivals broke out when Rowlands was reading in the service the pathetic words of the Litany:—"By thine agony and bloody sweat, by thy cross and passion, by thy precious death and burial, by thy glorious resurrection and ascension, and by the coming of the Holy Ghost.—Good Lord deliver us." And Williams of Pantycelyn, the sweet singer of Welsh Methodism, in his thrilling elogy on the death of Rowlands, while describing the effects of his preaching at Llangeitho, shows the sources whence he derived his doctrine. His testimony is so striking that I may be excused for transcribing the stanzas as they were written. They read as follows:—

Mae ei holi ddaliadau gloyw
 Mewn tair credo i'w gwel'd yn glir,
 Athanasius a Nicea
 'Nghyd â'r Apostolaidd wir;
 Hen articlau eglwys Loegr,
 Catecist Westminster fawr,
 Ond yn benna'r Bibl sanctaidd,
 Dywynnodd arnynt oleu wawr.

Ac o'r nentydd gloyw yma
 'Roedd trysorau nefol rās,
 Megis afon fawr lifeiriol
 Yn Llangeitho 'n d'od i ma's;
 Gwaed a dw'r nid dw'r yn unig,
 Anghau a sancteiddrwydd drud
 Tywysog mawr ein iachawduriaeth
 Yw 'r pregethau sy yno gyd.

In these stanzas the poet shows that all the pure tenets of Rowlands might be clearly seen in three creeds—the Athanasian, the Nicene, and the Apostles' Creed—and that the light of dawn had shone on the old Articles of the Church of England and on the Catechism of great Westminster, but especially on the Holy Bible, and that from these pure streams the treasures of heavenly grace, as a great overflowing river, came out at Llangeitho, and that blood and water—not water only—death and precious holiness of the great captain of our salvation were all the preaching there.

This testimony is clear and it is true. No fact is more historically certain than that the early Methodists in Wales, although they abandoned the Liturgy of the Church in their public services, yet held the doctrine pure and entire, of which it was a repository and exponent, as the root of their spiritual life, and the ground of their future hope; it was the life-blood of their theology; they cherished it as a treasure of priceless value; it was the source of their strength and the secret of their power; in their mouth it was the power of God unto salvation to thousands of their countrymen. They neglected the use of the Liturgy and yet they valued its doctrine; that is the position in which the revival of last century placed the Welsh Methodists in reference to the Church of their fathers.

And another cause of the rupture which the revival produced is found in the spiritual state of the Church at the time and in the attitude it assumed with respect to the movement. The Church was cold and lukewarm; the clergy were worldly and indifferent; many of them were corrupt and immoral; there was no life in the preaching and no fervour in the worship; clergy and people alike had fallen into deep sleep; the spirit of slumber had come over them. This is graphically described by the poet in his elogy on the Rev. Daniel Rowlands, to which I have already referred. In it he says:—

Pan oedd Tywyll nos trwy Frydain
 Heb un argoel codi gwawr
 A thrwm gwsg odiwrth yr Arglwydd
 Wedi goruwch—guddio 'r llawr;
 Daniel chwythodd yn yr udgorn
 Gloyw udgorn Sina fryn
 Ac fe grynodd creigydd cedyrn
 Wrth yr adsain nerthol hyn.

In plain English, this stanza declares that when there was dark night through Britain without any sign of the rise of the dawn, and deep sleep from God was overspreading the ground, Daniel blew the trumpet—the bright trumpet of the hill of Sinah, and strong rocks quaked at this powerful echo.

Daniel did, indeed, blow the trumpet; he and others as faithful watchmen on the walls of Sion lifted up their voices like trumpets and gave the alarm; but the Bishops and clergy of Wales understood not the sound; they mistook its meaning; they knew not the day of their visitation; they did not see in the movement the finger of God and signs of His grace and favour unto His people; they set themselves in antagonism to it; they discountenanced and opposed it; they attempted by violent measures to suppress it; the Bishop withdrew Rowlands' license and the clergy closed the doors of the churches against him; and the gentry of the country, and even the common

people, whose cry was—"The King and Church," joined the clergy; the early Methodists were roughly treated by the rabble; they were in many places persecuted and stoned; they were often in jeopardy of their lives; they were brought before magistrates who showed them no favour, but treated them as disturbers of the public peace. This was the attitude which the Church on the part of its Bishops and clergy and its laity assumed with respect to the revival of religion in the last century, and by their action became responsible for the rupture that occurred and which led to the separation of the Methodists from the Church of their fathers.

And, again, there is another point of view bearing on the subject which deserves notice; this point of view is an element in the question which assists us to explain the tendency of events which terminated in the schism which the revival of religion in the last century produced in Wales. At the Reformation and in the times of the Stuarts no man arose in Wales who through his writings or otherwise impressed his own individual character in favour of the Church on the minds of the people; men of eminence did, indeed, arise; they were men of learning and piety; they did great work in their day; and their memory is cherished with reverence by the Welsh people to this day; but no one appeared among them like John Knox in Scotland, who impressed his individual character on the minds of the people so deeply as to make his memory in subsequent generations a connecting link between the national mind and the national Church; this link was wanting to the Welsh Church, when the disturbing elements of Methodism arose in the last century. When the religious feelings of the people were aroused and set afloat under the influence of the revival there was no guiding-star among the worthies of their nation, whose memory fastened them to the Church of their fathers; no Calvin or Knox had been among them who had shaped them after his own model, and the talismanic influence of whose name would have kept the current of their religious enthusiasm within the pale of the national Church. But although no man of this commanding influence had appeared during the period to which I have referred, yet the Welsh Church at that time was not destitute of men of mark, whose writings, though not extensive, had a considerable hold on the minds of the Welsh people; among them I may name Edmund Prys, Archdeacon of Merioneth, who is said to have assisted Dr. Morgan in the translation of the Welsh Bible. He was the author of the Metrical Psalter. This book no doubt exercised great influence on the minds of the people. It was a valuable acquisition to the Church in the seventeenth century. It must have improved congregational singing, and quickened an interest in the public services of the Church;

the pure truth which pervades it must have supplied hungry souls with spiritual bread of the finest quality. But I am not aware that, taken as a whole, it ever was a popular work. I know of no proofs to lead me to suppose that it ever aroused the religious enthusiasm of the people and took a deep hold on the national mind. At the time of the Methodist revival it was soon supplanted and driven out of the field by the hymns of Williams of Pantycelyn. It formed a link of little power between the national mind and the national Church. But when I say this I apply the remark to the book as a whole. There are stanzas in it that have always been, in the highest sense of the term, popular. They have taken deep hold on the minds of Welshmen, and will doubtless be sung in public assemblies in Wales as long as the Welsh language continues to exist. Among these I may name the metrical versions of Psalms xxvii. 4, lxxxiv. 1, c. 1, cviii. 5, cxxi. 1, cxxii. 1, as an illustration of my remark. They will never lose their popularity as long as true piety breathes in the assemblies of Welsh people.

Another name was very popular at one time in Wales, and is still held in great reverence among the people. It is that of the Rev. Rees Prichard, vicar of Landover, commonly called "Vicar Llanyinddyfri." He flourished in the time of James I. and Charles I., and was a man of mark in his day. In his younger days he was addicted to habits of intemperance, and the incident which is said to have led to his conversion was very remarkable. A he-goat was in the habit of following him to the public-house. On one occasion he gave the goat beer and made him drunk. After this treatment the goat could not be induced either to follow him to the public-house or to taste beer any more. The conduct of the goat brought him to reflection. He thought himself more brutish than the dumb animal, and made up his mind to forsake his sins and turn to God. He became a powerful preacher and a burning and a shining light among his countrymen. But he is best known as the author of "Canwyll-y-Cymry"—"Welshmen's Candle." It is a volume of songs on Scriptural and common subjects. The author was a true poet. He had, in great richness and in genuine refinement, what the Welsh call "Yr awen"—the gift of poetry. His language is colloquial, but the flow is easy, and there is harmony in the rhythm, and the sentiments are replete with sound maxims on events of common occurrence. As a repository of maxims the book stands without a rival in the Welsh language, and perhaps in that respect it is not excelled in any other language. In the last century it was very popular. The people got it up by heart, and its sentiments were ever on their lips. I can well remember the readiness with which old people, in my younger days, quoted lines from the Vicar's Book in illustration of occurrences of daily

life, and for guidance of conduct in the discharge of ordinary duties; but its songs were not psalms and hymns used in the services of the Church—it formed no connecting link between the national mind and the national Church. When the revival came, the Vicar's Book was neglected, if not forgotten. The enthusiasm of the people was raised by the hymns of Williams of Pantycelyn, and they were carried away by them.

But it is time that I should now take a brief review of the revival of last century, which terminated in the secession of a large and influential portion of my countrymen from the Church of their fathers. I shall consider the part which the promoters respectively took in the movement. God sent forth His Spirit. But human agencies were also at work. Individual men had their predilections and biasses, and perhaps their weaknesses and infirmities, as well as their gifts and excellences. The idiosyncrasies of the agencies added shape and colour to the movement. They left their impress on the result, and that impress is now visibly seen in the religious condition of the Principality.

At the opening of the scene the first that appears on the stage is the Rev. Griffith Jones, Rector of Llanddrownor, Carmarthenshire; he was first and foremost among the Welsh revivalists of the last century; he is called "The Morning Star of the Revival." He was thirty years in advance of Daniel Rowlands of Llangeitho, and Howel Harries of Trevecca; he was ordained by the learned Bishop Bull in the year 1708, and he sought, when he was yet young, the welfare of his nation, and devoted himself with earnest zeal to the service of his Church. He was a powerful preacher, an able writer in both languages, and a great promoter of elementary schools throughout the country, and he worked on the lines of the Church. He had taken in Wales in this respect the same line of action which Romaine, Newton, and Simeon subsequently pursued in England. He itinerated through the country preaching the Gospel; he does not seem to have met the severe treatment and cruel persecution which Rowlands, and especially Harries, subsequently encountered; he preached the Gospel as fully and faithfully as they did; his trumpet gave as certain a sound as theirs, but he and they went to work differently; he catechised—and took the Catechism of the Church of England as the basis of his instruction—as well as preached, but they preached and never catechised. In his preaching tours he laboured to establish circulating schools through the parishes, they confined their attention entirely to preaching and promoted no schools. The course which he thus pursued excited the interest and enlisted the sympathies of the people. In his peregrinations through the country he received as a rule friendly reception at their hands,

and I am not aware that the clergy were hostile or opposed to him. The doors of the churches were thrown open to him and he was permitted to preach within their walls. He was the honoured instrument of the conversion of Daniel Rowlands to God, and the event took place in the Church of Llanddewibrefi, which is not far from Llangeitho. Rowlands was already in holy orders and was then curate of Llangeitho; he went with the people to hear Mr. Jones preach; he was at the time a proud and self-sufficient young man, and probably full of conceit. The church was crowded and Rowlands stood conspicuously in the midst of the congregation; he assumed a defiant attitude and his demeanour attracted the eye of the preacher. In the middle of his sermon he paused and then offered up a prayer to God that he would be pleased to touch the heart of the proud young man that stood before him and to make him a chosen vessel to bear the name of Christ before his countrymen. The prayer was answered; the words fell like a thunderbolt on the ears of Rowlands; the arrow of conviction struck his heart and he was laid prostrate in the dust. From that hour he consecrated himself unto God and served Him faithfully to the end of his days in the Gospel of His Son. This incident gives us an insight into the character of Griffith Jones as a preacher; he did not, indeed, possess the extraordinary powers which Rowlands afterwards displayed, but the occurrence shows that he had "an unction from the Holy One," and that he preached with authority as "ambassador for Christ," and there can be little doubt that the Gospel in his mouth was the power of God unto salvation to thousands of his countrymen. And he was also an able writer. He made extensive use of the press in the instruction which he imparted to the people. In literary attainments not one of the Welsh revivalists can be compared to him except the Rev. Thomas Charles of Bala, one of the founders of the British and Foreign Bible Society. These two good men belonged to the same revival and had caught the same flame which kindled their hearts and inspired them for their work; the live coal which touched the lips of both was taken from off the same altar, but they were not contemporaries. There was a considerable interval of time between them; Charles was born in 1755, six years before the death of Griffith Jones, which occurred in 1761. Both made great use of the press; they wrote extensively in the vernacular language, and both paid special attention to catechising and the instruction of the young. Each brought out a manual for catechising. Mr. Jones published an exposition of the Catechism of the Church of England, but Mr. Charles published a catechism called in Welsh "*Hyfforddwr*," which was a new coinage. Mr. Jones' manual was the Catechism of the Church of England, explained and proved by Scriptural

references, but Mr. Charles' manual in form and doctrine partook more of the Assembly's Catechism than of the Catechism of the Church of England. Mr. Jones in his manual interwove his instruction with the formularies of the Church, but Mr. Charles, on the contrary, in his catechism abandoned the formularies of the Church, and cut up for himself fresh ground and chose a new path. The tendency of Mr. Jones' manual was to attach the people to the Church of their fathers, but the tendency of Mr. Charles' manual was to detach them from her communion, and the effect of the divergent courses which they pursued is felt in Wales to the present day. Wherever the influence of Mr. Jones is felt, there a connection exists between the Church and the people, but wherever the teaching of Mr. Charles is in the ascendancy, the link is broken and the connection is lost. Both, indeed, by word of mouth, and through their writings, dispensed the bread of life pure and unadulterated to the people, but in my opinion the food which Mr. Jones distributed was more solid and better seasoned than that which Mr. Charles supplied. They both used the same flour, and it was fine flour in each case. Herein there was no difference between them; they both fetched their supply from the same lump of dough—the Scripture of Truth—but Mr. Jones, as it appears to me, baked his bread better than Mr. Charles. His method was the better and the more excellent way, because, while he taught the people the truth as it is in Jesus, he retained them under the influence of the Liturgy of the Church of England, which is so well adapted to train and discipline the mind in exercises of devotion and to deepen and refine piety in the hearts of those who worship God in spirit and in truth. Chastened and refined piety is an element that is conspicuously absent in the religion of my countrymen.

And, again, Mr. Griffith Jones was a great promoter of elementary education in his day; he established circulating-schools through the length and breadth of the land. The primary object of their establishment was to teach the children to read the Bible. Their number at the time of his death in 1761 amounted to 218. In this work of faith and labour of love, which in the service of his Lord he accomplished to his nation, not one of the Welsh revivalists came near him; not one of them approached him; he was ahead of them all and left them far behind. He appeared in this respect solitary and alone among them. Mr. Charles of Bala, indeed, followed his footsteps, but at considerable distance. He established a few day-schools in North Wales, but they did not prosper. Here, again, these two good men, while aiming at the same object, went to work in different ways and different results followed. Mr. Charles, in the schools which he established, ignored the parochial system and the parochial clergy, and attached them probably to congregations of Metho-

dists gathered in different localities, but Mr. Jones in conducting the affairs of his schools had respect to the parochial system and seems to have worked as much as possible through the parochial clergy. The clergy and the gentry to some extent assisted him. And thus Mr. Charles' day-schools were soon merged into the Sunday-schools and disappeared, but Mr. Jones' schools maintained their ground and became permanent institutions in the country. When he died they were taken up by a Mrs. Bevan, who left in her will a legacy of 10,000*l.* towards their support, and the interest of this sum is to this day applied towards the support of elementary schools in connection with the Church of England in the Principality. All this shows that Mr. Jones was a clear-sighted and far-seeing reformer. If the measures which he had initiated had been carried out by his followers in the great revival of last century, Wales would have been this day as distinguished for its learning and its intellectual attainments as for its moral qualities and religious tendencies, and the Welsh would have been behind no nation in Europe in the march of intellect and civilisation. He did great work in his day and it was a work of permanent character.

This work, in furtherance of elementary education, although not vigorously pursued after he had been gathered to his fathers, and gone into rest, yet told permanently on the position of the Church in the Principality. It placed her on vantage ground of great power and influence when elementary education became a national question. When this question came to the front, forty years ago, the Church in Wales held the key of the situation in her own hand, and she was not slow to use it. When the Minutes of the Privy Council came into operation, the Church in Wales rose to the occasion; she put on strength, worked vigorously, and covered the face of the country with schools. She achieved wonders, and her success was marvellous. Notwithstanding the prevalence of dissent and the existence of the bilingual difficulty, she marched on conquering and to conquer; and if the Elementary Education Act of 1870 had not interfered and arrested her progress, the probability is that she would have monopolised the education of the rising generation in the rural districts of Wales. This remark may surprise our friends in England; it may puzzle them; but it is true, and the solution of the riddle is found in the fact that the good and great and Apostolic Griffith Jones of Llanddowror had laid the foundation of the work in his days, and had, through the impulse which he had given to education within the pale of the Church, prepared her and the people for the occasion. The schools which had been scattered through the country, and which owed, directly or indirectly, their origin to him, had accustomed the people to look to the clergyman of the parish for the education of their chil-

dren, although they themselves had seceded from the communion of the Church. They had been accustomed to think that education was a province that belonged to the Church, and they readily and with confidence placed their children in the schools which she provided. Here lies the secret of the success which has accompanied the efforts of the Church in Wales in behalf of elementary education during the last forty years, and that secret is traced to the course which Griffith Jones of Llanddowror pursued on the question in his day. And thus, whether we regard him as a preacher, a writer, or a promoter of education, we see that in all his movements he worked on the lines of the Church, and the result of his labour, which is still felt in Wales, forms a connecting link between the people and the Church of their fathers.

But the successors of Griffith Jones in the great revival did not follow in his footsteps; they did not pursue the course which he commenced and perfect the measures which he initiated. Their position with regard to the Church was perhaps different to his. They encountered more hostility and greater opposition from the Bishops and clergy than he did, and they had not either his peculiar gifts; they did not possess his learning and intellectual culture, his discretion and penetration, his well-balanced mind and power of organisation, but they were men of great gifts and great force of character; they pre-eminently possessed the gift of preaching. Rowlands excelled in it; he had it in a manner peculiar to himself. In the pulpit he was higher than all his brethren "from his shoulders and upwards;" but Howel Harries, Peter Williams, Williams of Pantycelyn, and Jones of Llangan, who were Rowlands' immediate contemporaries, were also stirring preachers. Their preaching produced extraordinary results, and they had a great following. And Williams of Pantycelyn had the gift of poetry which he consecrated to the service of God. His hymns are very touching and beautiful. When they first came forth they added fresh impulse to the revival, and produced great effects; but these good men were not organisers, they simply followed the current of events, their whole mind was bent on the conversion of souls, and, like Whitfield in England, they paid little attention to organisation. As they were driven out of the churches, separate congregations of their adherents were formed and they supplied their spiritual wants. In these congregations the Liturgy of the Church was not used; no connection in the form of public worship was retained between them and the Church which they had forsaken. And thus, although Rowlands and his immediate contemporaries continued members of the Church to the end of their days, yet the tendency of events in their time which arose from the

course of action which they pursued, and from the treatment which they received at the hands of the Bishops and clergy, naturally led to the formal separation from the communion of the Church which occurred in the days of their successors in the year 1811, when men were set apart for the ministration of the sacraments within the connection. If Rowlands and his contemporaries had acted after the example of Griffith Jones of Llanddowror, it is possible that the rupture, which I lament as a calamity to the interest of the Church and of religion in the Principality, would not have followed. But the rupture came, and the course which becomes Churchmen and Separatists now to pursue is to study in a Christian spirit to heal and not to widen the breach, and I rejoice to add that this spirit was deeply felt and visibly seen in the discussions at the Church Congress which was lately held at Swansea.

J. POWELL JONES.

ART. III.—REPRESENTATIVE STATESMEN.

Representative Statesmen—Political Studies. By ALEX. CHARLES EWALD, F.S.A., Author of "The Life and Times of Prince Charles Stuart," "The Life of Sir Robert Walpole," &c. Chapman & Hall. 2 vols. 1879.

THE study of politics is so often associated in the public mind with want of interest and dryness of detail that when an author, as in the work before us, takes up the subject, and by dint of lightness of style and grouping of anecdote presents us with two very readable volumes we owe him a debt of gratitude. To describe the progress of political science from the despotism of the seventeenth century, to the latest development of Parliamentary government in the nineteenth century, at first sight appears to be a labour which may be useful but which must be dull. Visions pass before us of all the heavy machinery of legislation put into operation—Bills accepted or rejected, Debates more exhaustive of the auditor's patience than of the subject discussed, divisions, coalitions, dissolutions, and all that is contained in the dreary pages of Hansard. Mr. Ewald has, however, followed a course which, whilst it avoids the dryness of information pure and simple, yet preserves its utility. By recording the lives of men eminent in the political world, he has used Biography as a channel for conveying much sound historical knowledge to the reader. He presents each statesman to our notice as the representative of some special characteristic which tinges as it were the whole current of the politician's career, and gives a definite colour