

Lord Lawrence gave the impression as of one walking in the presence of an Omnipotent, All-merciful, All-just Master, to whom he solemnly believed he was to render hereafter an account of the deeds done in the body. . . He had a great aversion to that peculiar phraseology which some well-meaning people use in speaking on religious matters. But, when treating such subjects, his tone was simple, unaffected, and eminently religious. It was evident that they were familiar to his mind and thoughts.

“‘I never knew’ (said a clergyman from the North,¹ previously unknown to him, but who, when engaged in advocating the claims of the distressed operatives during the ‘Cotton Famine,’ was asked by Sir John to make Southgate House his head-quarters)—‘I never knew anyone so simple, so prayerful, so hard-working, so heroic. He is one of the few men whom, when I come to die, I shall thank God that I have known.’

“He took to his bed on Wednesday the 25th of June, 1879, and on Friday night he died. That morning it was obvious that the end was drawing near :

The once strong man lay helpless on his bed, seldom opening his eyes, and apparently unable to speak or to recognise anyone. “Do you know me?” whispered his wife. “To my last gasp, my darling,” he replied, quite audibly ; and as she bent down to give him her last kiss, she felt the last pressure of his lips and hands. “I am so weary ;” such were the words which those who stood around his bed heard the most indefatigable of workers murmuring to himself as he was entering the land where the weary are at rest.—(Vol. ii. p. 654.)

“Lady Lawrence writes, looking back to her visit with her husband to the Lucknow Residency :

My heart turns to another scene, and contrasts the last hours of dear Henry, in all the tumult of war and agony, with the peaceful passing away of my beloved husband, surrounded by those who so deeply loved him, and who, while thankful that his entrance into life was so calm, are left to bear the burden of their life without the loving heart and guiding hand which had never failed them.—(Vol. ii. p. 531.)

“Happy life ; happy death ! The great Abbey holds no dust more worthy of honour than his. And, to end with the Tennysonian lines “which our author somewhere quotes :

“‘Whatever record leap to light,
He never shall be shamed.’”



THE MONTH.

THE Convocation of the Northern Province assembled on the 3rd. Before passing to the business of the day the President called attention to the losses which the Convocation had lately sustained from the hand of Almighty God. The Archbishop referred to Dean Close, and Archdeacons

¹ The Rev. J. Smith, now of Lyme Regis.

Boutflower, Prest, and Hey. Touching the Revised Version the Dean of York's amendment was carried, with four dissentients: "That this Convocation, while declining to express at the present time any opinion as to the Revised Version of the New Testament, desires to give sincere thanks to the Revisers for the arduous and conscientious labours which they have devoted to that work." In returning thanks the Bishop of Durham said that the Revisers had not at all been surprised at the storm of criticisms which they had encountered. "For himself, he must say the outcry had been much less than he had expected." To Canon Trevor's motion for "canons in aid of the domestic jurisdiction of the Bishops over the Clergy," an amendment suggested by the Archbishop was agreed to unanimously, viz.: "That it is most desirable that the domestic jurisdiction of the Bishops over the Clergy should be strengthened with a view to prevent unnecessary litigation."

There was an interesting discussion on the Report of the Committee on the Diaconate (a document to which several references have appeared in *THE CHURCHMAN*), and Canon Jackson made a very telling speech. Our readers will be glad to have the honoured Canon's important speech in full, and we quote it from the *Guardian* as follows:

In moving the adoption of the Report, Canon Jackson said he deeply regretted the absence, through illness, of the Bishop of Manchester, who had promised to take charge of the subject. He also had to claim indulgence on his own behalf, for he had risen from a sick bed to be present on this occasion (cheers). The matter dealt with by the report was of the very gravest importance. Indeed, he did not think it possible to exaggerate its importance, for it was really the state of religion in this country. The growth of the population, during the last ten or twelve years, was about three and a quarter millions; and at least twenty millions sterling would be required to make the ordinary spiritual provision for that number of souls. Besides the increase in the ten years he had named, there was, so far as could be ascertained, an annual increase in population of from 300,000 to 400,000 for which spiritual provision was also required. To meet the annual increase, leaving out the arrears, would require something that was perfectly—he was going to say—astounding. It ought not to be astounding, considering the wealth of the country, but he was obliged to regard the facts. If they were not likely to provide either for the arrears or for the annual increase by the ordinary provision of endowing incumbencies, could they do it by increasing the number of stipendiary curates? He hardly need put that question to the house. Anyone who had considered the position of stipendiary curates in this country, and looked to facts and to coming events as foreshadowed, would hardly be prepared to say that it would be possible to get in that way the amount of help necessary for the spiritual wants of the population. We had many curates now half starved, and many waiting twenty years for an incumbency, but waiting in vain. Recently a mutinous feeling had been evinced among those

who ought never to have shown such feeling ; but it was an indication of the deep dissatisfaction which existed. But more than that. Not only would they be getting a miserably paid body of men kept in a compulsory state of celibacy and poverty, and in some cases of debt, but they might have to take men for their clergy so wanting in learning and so deficient in social *status* that a very serious injury might be inflicted upon the general character of the greatest and most venerable Church in the world (cheers). He had been mixed up with things of this kind for fifty years, and he did not believe it was generally known to what extent a great number of the parochial clergy were suffering from the inadequacy of means. He had been applied to again and again for assistance to keep the very chairs and beds in their houses from being sold, and through no fault of theirs. Sickness and loss of property and the obligation to keep up the position of gentlefolks and attend to a large population had brought them to a condition where they could hardly get their own daily bread (cheers). He thought, therefore, it must be allowed that they could not get the necessary assistance, either by increasing the number of small incumbencies or by stipendiary curates. Let them look at the matter as practical business men. Taking the state of the existing population, taking the existing spiritual accommodation, taking the arrears existing, and which were annually increasing—taking these along with the state of things among the poorer beneficed clergy and the stipendiary curates, the danger of lowering the *status*, educational and social—taking all these into account, he appealed to the house if they did not demand their most thoughtful, most sorrowful, and most prayerful consideration (cheers). It had been suggested that they should endeavour to meet the emergency by calling into exercise the agency of laymen. He was almost the first to arouse attention in Leeds to the large amount of help ready to come forward if they would only call upon it. He believed strongly that every baptized person, by the fact of his baptism, and still more by the reimposition of his solemn engagements at the office of confirmation, was bound to advance the kingdom of Christ and the salvation of souls. But there were duties the laity could not do. They wanted help, not only in the way of Sunday-school teachers, district visitors, and in catechetical work, but in other ways. The late Dean Hook at the Norwich Church Congress said that except in the administration of Holy Sacrament, in the performance of divine service in houses of prayer which were limited to the consecrated ordained minister, and in preaching in churches, there was nothing for the spiritual good of their fellow-men that laymen and laywomen in their own sphere of labour could not discharge. He (Canon Jackson) held the like opinion. But lay help would not do what they wanted. They wanted help in their churches. They could not get this help by an extension of the parochial system, which was already stretched almost to the point of breaking down. Sub-deacons had been proposed. All he could say to that proposition was, the Church of England knew nothing of sub-deacons (cheers). She knew them before the Reformation, but not since. Then there were the Scripture-readers. But if the voluntary agency of the laity would not meet the emergency, the paying of men £60 a year would not do it. Much value as he attached to Scripture-readers as a body, no enlargement of their number would

meet the wants of the Church. They wanted ordained men, and yet they could not afford to pay them, nor could they afford to have their educational and social *status* lowered. As far back as 1851, when acting as secretary to a committee in the rural deanery of Leeds for considering this question, of which committee Dr. Hook was chairman, he was brought into correspondence and afterwards into personal intercourse with the late Archdeacon Hale, from whom he learned that, after a long metropolitan experience and careful consideration, he came to the conclusion that the only way to meet the growing and imperative wants of the population was to enlarge the diaconate (cheers). Excluding the trading classes, they would be able to get from amongst country gentlemen, physicians, half-pay officers of the army and navy, retired merchants, barristers, and others, such a number of candidates as would to a large extent meet the emergency (cheers). But besides these he did not think the business difficulty should stand in the way. In the case of the clergy it was largely inoperative, for it was held that a clergyman might be a partner in any firm where there were more than six partners. In one of the largest ironworks in England, where there were six partners, five were clergymen (a groan). In his own church in Leeds he could present to the Bishop of Ripon four persons not the least touched by the statute regarding trade, and in every way fitted, whom his lordship might admit to the office of permanent deacon with the greatest advantage to the Church. If they got but one man in every two parishes—he had four in his own church, and he could find fifty in Leeds—they would have an increase of 7,000 clergy at no expense (cheers). At present they were ordaining scarcely sufficient men to fill vacancies. How, then, could they, under the present system, meet the ever-accumulating arrears arising from the growth of population? And remember—though he did not wish to say much on that view of the matter—if they increased the diaconate in the way suggested they would be sapping Dissent at its very root. They would be taking from Dissent those who hitherto had found no place in the Church of England—namely, the men who made the best of the local preachers among the Methodists, and the best of the leading men in the Congregational churches (cheers). They could not keep this Church the National Church if they allowed the nation to drift away from them (cheers). They could only be the National Church whilst they at least endeavoured to meet the spiritual wants of the nation. He was an old man, had seen a great deal, and felt that a change was threatening them, as the Church of Christ in the realm, of the gravest possible character. Let a little while pass over; let certain things which let be taken out of the way, and we should have a movement for disestablishment and disendowment compared with which Ireland would be but a faint copy. A note had been struck, and struck by their enemies, and they were in earnest. It was well, therefore, that they should put their house in order, so that they might have the ramifications of their grand old English Church so fast in the democracy of the land that they might be able, God helping them, not only to maintain their position, but largely to extend its limits and influence (loud cheers).

In seconding the motion the Dean of Chester said that they had heard a speech, which they were not likely to forget, from

the man who knew more about the subject than any other in England. Archdeacon Long moved an amicable amendment :

That Convocation, having considered the report of the committee on the diaconate, resolves that the subject is worthy of further consideration, and that the President be requested to communicate with Convocation of the Southern Province and request it to appoint a committee to confer with a joint committee of this Convocation, to consider what steps may be taken in the present emergency for providing an additional number of clergy by the institution of a permanent diaconate, or otherwise, as may be found expedient.

Canon Jackson said he would accept this amendment. At the same time he pointed out that the plan he had proposed came before them as having been accepted by the diocesan conferences of Ripon, Truro, Exeter, Winchester, Rochester, Hereford, and Bath and Wells. It had also been formally adopted by the Church of Canada, which had enacted a canon to give it effect. Something must be done, and the Church must do that something or else she must surrender her position. The question was, what should be done? If the plan he had proposed would not do, in heaven's name let something else be found (cheers).

After an interesting discussion on Cathedrals and their Reform, a resolution suggested by the President, "That, while this synod desires to recognise thankfully the increased work done by cathedrals, it considers that changes which shall bring them into closer relation with the work of the dioceses will be welcome to this House of Convocation," was adopted unanimously.

The Convocation of the Southern Province met on the 10th. In memory of the late President graceful tributes of respect were paid. After an interesting debate on the Salvation Army the Committee was discharged. The Bishop of Hereford and other prelates quoted from Mr. Bullock's lately published pamphlet, "A Reply to the Secret Book." The following proposal of the Bishop of Exeter, seconded by the Bishop of Norwich, was carried unanimously :

That in view of the present unsatisfactory spiritual state of large masses of the population, especially in large towns, and the various methods of reaching them, a committee be appointed to consider what methods are best calculated to reach the masses.

The resolution of the Convocation of York on the Diaconate was referred to the Committee; and this most important subject will now, we trust, be fully considered.

On the 12th, in the House of Lords, the Duke of Somerset called attention to the cruelties committed in West Africa in 1877 by two negroes who had been in the employment of the Church Missionary Society. Lord Cairns made an admirable reply: and Archbishop Benson, in an impressive maiden speech—full of promise—heartily and happily vindicated the great Society.

Several men have been arrested on what is virtually a charge to blow up London with nitro-glycerine. An evidently needed measure, the Explosive Substances Bill, was introduced by the Home Secretary, and passed through both Houses on one day; it received the Royal Assent the next day.

Despatches from the United States reveal the temper of some leaders in the Irish agitation. The Irish-American dynamite conspirators show the same spirit as the Continental Anarchists. Special earnestness surely, just now, should characterize the prayer for "the safety, honour, and welfare of our Sovereign and her Dominions."

The Durham and Northumberland Clerical and Lay Conference, we gladly note, has proved a great success. The president was Archdeacon Long; and the readers of papers were the Rev. J. McCormick, Mr. T. Crosby, Canon Money, the Rev. R. J. Knight, and the Rev. Gordon Calthrop. A Report, we hope, will be published.

The Fifth Synod of the Church of Ireland was opened at Dublin on the 3rd. The venerable President—having made affectionate reference to the late Archbishop Tait, as "a wise counsellor and a true friend" to the Irish Church—took a survey of the history and troubles of the Church from the seventeenth century onward, drawing encouragement from the progress made during the present century, and the fortitude and resolution with which the shock of disestablishment had been met and withstood.¹

¹ "However dark and threatening may be the aspect of the present time," said his Grace, "our experience of the past gives us confidence in the future. We have still, as a Church, our difficulties to contend with, but what are they in comparison to those we have already overcome? The incomes of our clergy are far below those of men of equal education and intelligence in any other profession, and are sometimes accompanied by the discouraging element of uncertainty; but the momentous importance of upholding our Church and its essential connection with the best and highest interests of our community give us assurance that, though far greater efforts and sacrifices were necessary to maintain it than those already made, in the day of need they will be forthcoming. We will, with the Divine blessing, hand down to our children what our fathers have bequeathed to us—a Church, though not as rich in worldly honours as it was in their days, yet still rich in all the blessings of the fulness of the Gospel of Christ."