

materials of structure from the Rock, the Age must be its architect. Some may say, "No, the Church must mould the age, and not the age the Church." We reply, That cannot be in the modes of presentation of the truth. Critics do their work regardless of the Church, naturalists do the same; they both bring the results of their labours to the Church, and ask, "What have you to say to this, and this?" The answer to critic and to naturalist must be on their own lines, or it will not be an answer, but an evasion, which is greatly worse than a confession of absolute ignorance. May we be pardoned for thinking that Dr. Benson has not sufficiently emphasised this consideration in his eloquent Charges? He has not altogether overlooked it, but the treatment is insufficient for so important a subject. For example, when speaking of poverty he says, "In a few lines we can state what we see to be some main causes, so far as we know them, which in the course of less than fifty years have accumulated these populations and their miseries—of course there were always poor. In the days of Job there were those who 'embraced the rock for want of a shelter.' In the days of David there were rich men who 'ravished the poor when they got him into their nets.' But the poverty of uncivilized tribes and of the victims of direct oppression is a different phenomenon from this poverty which rears its head in the midst of civilization, which liberal employers of labour see spring up around them without their being able to prevent it except at their own ruin, and then wider spread ruin still." He approaches more nearly a correct analysis when he states that "observation traces the steps by which new methods of production, with multiplied population, have turned whole classes of growers, makers, owners, sellers, who lived mainly by what they grew and made, into workers under others, and receivers of wages." These two quotations indicate his position as regards poverty; it is a fact of all time, but the poverty of the present time has special peculiarities. This latter fact is the point to be examined critically and exhaustively; but this is the point that is almost overlooked; and because it is so, the Church gets but little help and less