

help him violate them, makes an innocent man become a party to such presbyter's crime; FOR A CRIME IT IS, springing from what motives it may, and it is punishable as such if the Bishop thinks it best to enforce the law.—*Living Church*.

DEATH OF THE LATE BISHOP OF LAHORE.

The death, from sunstroke, at Muscat, of the Right Rev. Thomas Valpy French, D.D., late Bishop of Lahore, is announced. Dr. French went to Muscat in the early part of this year with a view of conducting independent missionary operations in the interior. But death has supervened, and has thus ended a career of singular usefulness. The story of his missionary labors in the East was told not long ago in fitting words by Sir James Lyall, the Lieutenant-Governor of the Punjab. Dr. French entered at University College, Oxford, of which he was a scholar, and graduated B.A. (first class *Lit. Hum*) in 1846. In 1848 he was Latin Essayist, and in the same year was elected a Fellow of his College, a position he retained until 1853. He was ordained deacon by the Bishop of Ripon in 1848, and priest by the Bishop of Lichfield in 1849, and, being a man of private means and good connections, the road to an honorable and profitable career at home was open and easy before him. He preferred, however, the hard life of a missionary in India; and, going out to the East in 1850, he established the Church Mission College at Agra. One noble incident in his career there must be recalled. During the Mutiny the English at Agra were shut up in the fort, but the native Christians were refused leave to enter for refuge. Mr. Valpy French thereupon declared that he would go outside the fort and perish with the natives, and was proceeding to carry his threat into execution when the order was reversed, and the natives were afforded the protection of the fort. In 1862, with Dr. Robert Bruce, now a missionary in Persia, he founded a mission station at Dera Ismail Khan, on the Punjab frontier. Having accomplished the pioneer work, he returned to England in 1863, and early the following year he accepted the incumbency of St. Paul's, Cheltenham. After five years of devoted ministerial labor he rejoined the Society and was sent out to Lahore to establish the Divinity College. He stayed at Lahore for five years, and then returned to England. Once again his active work in the foreign field was closed, but, as events turned out, only for a time. In March, 1874, he accepted the vicarage of Erith, Kent. His stay here was very brief. In the following year he returned to his University town as rector of St. Ebbs's. In 1877 the See of Lahore was founded, and when the time came for a nomination to be made Mr. Valpy French was by universal consent acknowledged to be the right man for the post. He was consecrated first Bishop of Lahore in Westminster Abbey on St. Thomas' Day, December 21, 1877, his University about the same time conferring upon him the degree of D.D. His work as Bishop was signally useful, and the influence he gained over the natives was very remarkable. He retired in 1887. He was a most accomplished linguist, and was known amongst the natives as "the Seven-tongued Man of Lahore" on account of the number of native dialects with which he was familiar. Although others gave his work unatinted praise, he himself, with characteristic modesty, disclaimed the glory of any success, and urged that the efforts of himself and the missionaries called for deepest contrition, humiliation, and genuine heartfelt confession.

Bishop French's active interest in missionary work did not cease on his retirement from the See of Lahore, for he resumed work as a simple

missionary on his own account. April, 1888, found him in Armenia. Later on he came to England, and was one of the Bishops at the consecration of Bishops Hodges and Tacker in Lambeth Parish Church, in April, 1890.

Early in the present year he again set out for the East, this time going to Muscat, where he proposed to labor alone amongst bigoted Moslems. But, says the *Record*, God has called him to a higher service, and almost simultaneously with the arrival of a letter from himself, giving particulars of his plans, the news is flashed across the telegraph wire that he has passed away to his rest.—*Church Review*.

THE BISHOP OF WORCESTER AND DISSENT.

(From the *John Bull*.)

In conformity with what seems to be growing custom, the New Bishop of Worcester, on the occasion of his formal assumption of the duties of his See, has received an address of 'congratulation and welcome' from a number of local Dissenting Ministers. If those who presented the address had regarded it simply as a means of conveying to a distinguished man, on the occasion of his advancement to a post of honour, the neighbourly greetings of his fellow-townsmen, we should have found in the incident no subject for comment. But the address was presented to Dr. Perowne in his public and official character as Bishop of Worcester. Those also who addressed him did so expressly in their public and official character as the leaders of various Dissenting denominations within the limits of his Diocese. This being the case the matter assumes quite a different aspect, and we feel ourselves entitled to express the opinion that anything more curiously illogical or blindly inconsistent could hardly be conceived.

For consider, first, who the Bishop is. A Bishop of Worcester is the chief Representative, in the Diocese of Worcester, of the Catholic Church of Christ. In him resides the authority of that Divine Society which claims exclusive spiritual jurisdiction over all Christians. Every soul in Worcester, without exception, owes lawful obedience to two individuals; in things Temporal, to the Queen; in things Spiritual, to the Bishop. Suppose that certain of the Queen's subjects in Worcester were to repudiate their allegiance to the Queen, and to set up a number of little Republics of their own; but were nevertheless to seize the opportunity of Her Majesty's visiting the City of Worcester to come forward and offer her an address of 'congratulation and welcome.' What should we think of that proceeding? Yet it would be the precise analogue in the temporal sphere of what the Dissenting Ministers have just been doing in the spiritual.

A Bishop is the Chief Pastor of souls in his diocese. Obedience to him is not a matter of each man's choice or taste. He represents the Divine Head of the Church. Every baptised Christian is a member of the flock committed to his care. The Bishop has a Divine Commission to rule and to govern. He is the sole fountain of all authority to dispose the pure Word and Sacraments to the Christian people living within the bounds of his jurisdiction. And what is Dissent, but the formal negation of all this? The very existence of Dissent is the repudiation of the Bishop's office and authority. How is it consistent either with common sense or with sincerity for the Worcester Dissenters to 'welcome' and 'congratulate' an official whose office they condemn by the very fact of their being Dissenters? If as Dissenters they honestly believe him to represent a false principle and to put forward false claims, how can they welcome him to Worcester? If their welcome to him as Bishop of Worcester is genuine, how can they refuse to accept him as their legitimate Pastor? To be logical or con-

sistent, they must receive him as that, or not receive him at all.

But inconsistency does not necessarily imply any lack of shrewdness. Because a course of action may be supremely illogical, it does not follow that it is aimless. And when we turn to the terms in which the address was drawn up, we think we can see method of a very definite kind in this effusively sentimental demonstration of Dissenting friendliness towards Dr. Perowne. One principal object in view, we take it, was to wedge in sideways a claim on behalf of the sects to be treated as 'churches.' The devout aspiration for 'unity of spirit between the churches' naively takes for granted the very point which the Church herself is bound, on pain of self-stultification, to deny utterly. Under cover of an address of Christian welcome, the attempt is made to ensnare the Bishop into an admission that each of the Dissenting bodies is as much a 'church' as that over which he himself bears rule: in other words that the Church is only one out of many co-ordinate sects. That is what the Dissenters want Churchmen to acknowledge, and seek by taunts of 'uncharitableness and bigotry' to goad them into acknowledging.

For Churchmen to do this would, we need hardly say, be equally uncandid and suicidal: *uncandid*, because it would involve a sacrifice of the Scriptural truth that there is and can be no other Church save that one which rests on no mere human foundation; *suicidal*, because if the Church is only one out of many sects, her claim to the allegiance of men is gone. She descends to the level of a mere voluntary association. She exchanges the *status* of a Kingdom for that of a club. It is of less importance that, in this case, too, her title to continue in the exclusive enjoyment of her existing endowments would be materially weakened. The pious Christians by whose munificence these endowments were provided never dreamed of their being used to support a system that confessed itself sectarian, or that acknowledged itself to be on a par with organizations of man's devising.

The Bishop of Worcester's reply, if we could trust the reports of it that appeared, would indicate that Dr. Perowne is prepared to accept the *role* assigned to him by the authors of the address. We feel bound to assume, however, that the meaning of his words has been altogether distorted. We prefer not to believe that a Bishop could have referred to 'differences of polity' as things comparatively unimportant, or that he should have expressed a longing for 'intercommunion between the Protestant Churches'—the Church of England being one of them. We would rather think that these unworthy sentiments have been put into the Bishop's mouth by some malicious or ill-informed person. In the absence of an authentic account of what he did say, it is easy to conjecture that it must certainly have been to the following effect:—That he thanked his neighbours for their expressions of personal goodwill; that, as their spiritual Father, he could not but grieve over the unhappy schisms existing among his flock; that it was his duty to remind them of the sinfulness of forsaking the Apostles' Fellowship in a spirit of wilfulness and self-pleasing; and that he earnestly invited them to claim those privileges of Church membership to which, as baptised Christians, they were entitled, though they might hitherto have despised them.

It seems to us that some such apt and timely words as these would quite naturally be employed, under the circumstances we have indicated, by a faithful and discreet Bishop—a category in which we of course desire to include Dr. Perowne.

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