

service to the cause of religion, ought to be regarded as some proof that the ultimate result of the monumental labours of our Biblical scholars, will be to simplify and not to complicate the interpretations of the Bible.

HERBERT SYMONDS.

PUBLIC LECTURES ON ENGLISH CHURCH HISTORY.

THE PROVOST ON RICHARD HOOKER; THE DEAN ON ARCHBISHOP LAUD; PROFESSOR LLOYD ON BISHOP BUTLER; REV. E. C. CAYLEY ON THE OXFORD MOVEMENT.

The Public Lectures on English Church History, opened by Professor Clark on February 20th, and closed by Rev. Edward C. Cayley on March 19th, proved an unqualified success in every particular. Convocation Hall was filled on each occasion by a large and closely attentive audience.

Professor Clark's lecture on the Anglican Reformation was reported in our February number. We now give a brief outline of the remaining lectures of the series:

RICHARD HOOKER AND GEORGE HERBERT.

THE REVEREND THE PROVOST.

The lecturer began with a short sketch of Hooker's life and the principal events of the reign of Elizabeth, which was practically coincident with it. It was pointed out that the Elizabethan settlement of religion was accomplished during Hooker's boyhood. His brilliant career at Oxford was contemporaneous with the agitation for the abolition of the Book of Common Prayer and the establishment of a Presbyterian form of government in England. Hooker was plunged into the thick of the controversy by his appointment to the mastership of the Temple in London. During the years of comparative quiet which succeeded the defeat of the Spanish Armada, when the rising national feeling was largely united in favor of the maintenance of the system of the English Church, Hooker was engaged in the preparation of his great work on the Laws of Ecclesiastical Polity; the main object of which was to put an end to the prevailing controversies by a wide and philosophical treatment of the whole subject of Church government. The foundation of the argument was laid in the first of the eight books which treated of the all-embracing reign of law, alike in nature, in all the varied forms of human society, nay even in the Divine working. A full analysis was given of the other books, dealing with the subject of Ritual, the Royal Supremacy, and the Episcopate. The vindication by Hooker of the Apostolic authority of the Episcopal order, was illustrated at length from his writings. The lecturer cited the testimonies of Ueberweg, as to the philosophical insight of Hooker, and of Hallam in regard to his literary style. The life of George Herbert was exhibited as a pattern of devoted service in the ministry of the English Church, and an account was given of his principal works. The lecturer claimed that Hooker and Herbert represented from different sides the historic position of the Reformed Church of England, being living embodiments of a faith tempered with the fullest knowledge, and of love perfected in the saintly life.

PROFESSOR RIGBY ON ARCHBISHOP LAUD.

He pointed out the difficulty of dealing with a man who has been the subject of such strong opinions with impartiality, and stated that it was mainly with the ecclesiastical history of Laud's life that he was going to deal. The Stuarts came to the throne of England with the Tudor idea of the prerogative, but without the Tudor strength or the

Tudor instinctive sense of the wishes of the nation. Under the past dynasty a strong central government had been the necessity to consolidate the kingdom after the civil wars, and to carry out the great religious change. But both these had been done thoroughly and Parliament asserted its position once more.

The general religious tone of England was Puritan. The danger which the nation had had to face had come from Rome and Spain and the English people naturally took the ground most hostile to Rome. It was Laud's great work to claim for the Church of England its rightful position as a branch of the Church Catholic and to fight against doctrines and practices which, if they had, as at one time it seemed likely, gained complete control of that Church, would have unchurched it for ever. He used the weapons which were ready to his hand, the powers of the state—weapons which were used against the Church with much greater severity during the dominion of the Puritan party.

He was born at Reading, 1573, and at the age of sixteen went up to St. John's College, Oxford. Oxford at this time was the home of extreme Calvinism, but Laud's studies led him into opposition to this, and to hold the Catholic truths on the subjects of the Church and Sacraments which had been most carefully retained at the time of the rupture with Rome. At first he was looked upon with suspicion and charges of Romanism were made against him—charges which stuck to him all his life. He gradually became the leader of an Anglican party at Oxford and was at length elected Master of his own College. A dispute about this election introduced him to court. He was made Chaplain to James I, and after some time Dean of Gloucester. Here, despite much opposition, he restored the dignity of Cathedral worship and replaced the altar at the East end of the church, removing it from the nave. Now his promotion became rapid. He was chosen Bishop of St. David's, 1620, and the famous controversy with the Jesuit Fisher, in which he showed himself one of the ablest opponents of Rome, brought him into close connection with Buckingham, over whom he exercised a powerful religious influence. He visited his diocese thoroughly, insisting upon order and decency in the conduct of the services of the Church. On the accession of Charles I. he became the King's chief ecclesiastical adviser, and the support which that sovereign gave to him and his friends was unfortunately repaid by the blind support which they gave to his views of the Royal Prerogative. Continual attacks were made on him in Parliament, but he went steadily on his way, insisting on the observance of the law, and using all the legal means at his disposal with that object. He was translated to Bath and Wells in 1626, and to the Puritan diocese of London, 1628. The death of Buckingham made him the king's chief counsellor, and he and Strafford, with whom he was on the most intimate terms of friendship, worked side by side to carry out Charles' theories of absolute monarchy. He was a man of immense power of work and his influence was felt in all the departments of Church and State. He steadily waged war on the Puritans, checked their violent preaching, their plans to get control of much Church patronage, their system of irresponsible lecturers, etc. Those who published libels were brought before the courts and punished according to the customs of the time. He was appointed Archbishop of Canterbury, 1633. The republication of the Book of Sports and the Sabbatarian Controversy was noticed, and also the visitation of the Province, with the insistence on the restoration of the altar to its proper position, and the institution of altar rails to prevent irreverence.

The attempt to force on the Scotch people a liturgy, with