

THE DIVINITY SCHOOL

of Trinity College, Dublin,

AND

ITS PROPOSED RE-CONSTRUCTION UNDER
LORD BELMORE'S BILL:

WITH

*A FEW REMARKS ON A SCHEME FOR CREATING
PROFESSORSHIPS EXTRAORDINARY.*

BY

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THE DIVINITY SCHOOL

AND ITS

PROPOSED RE-CONSTRUCTION.

1.—The Title of Lord Belmore's Bill—Injury accruing to the Church from the loss of connexion with the University.

The Bill presented by Lord Belmore to the House of Lords with the view of carrying out the recommendations contained in the Report of the University Commission is in many points most objectionable, and, if adopted in its present form, will be highly detrimental to the Church of Ireland, whose interests it is intended to promote, as well as to the University.*

The very title of the Bill speaks of the Divinity School reconstituted by its provisions as no longer an integral part of the University of Dublin. For the Bill is "intituled an Act to make provision for the future control and management of the Divinity School heretofore connected with Trinity College and the University of Dublin." The omission of the word "heretofore" would be most important to obtain, for if the Bill, as thus worded, becomes law, no Professors or Lecturers in the School constituted under the Act will be Professors or Lecturers in Trinity College, or in the University of Dublin. Their positions will be simply that of teachers in a Divinity School connected with the Church of Ireland, unconnected with the University, save that it would have the right, reserved to it under certain clauses of the Act, to make use of the University class-rooms and Examination Halls. Such an alteration in the status of the Divinity School involves a loss of

**Dublin University Commission, Report of Her Majesty's Commissioners appointed to inquire into certain matters relating to the College of the Holy and Undivided Trinity of Queen Elizabeth, near Dublin. With Minutes of Evidence and Appendix. Presented to both Houses of Parliament by Command of her Majesty. Dublin: Printed by Alexander Thom, 1878.*

Divinity School (Church of Ireland) Bill—House of Lords. Bill proposed by Lord Belmore.

prestige for which no pecuniary endowments, however large, can adequately compensate. The School of Divinity will be damaged in the eyes of all University students, and sink in their estimation to the level of an ordinary Theological College connected with a respectable denomination. The chances of recruiting the ranks of the Divinity students from the students in Arts in the University will be proportionally decreased, and the power of self-government accorded by the Act to the Church in the management of its School will not make up for this loss. This state of affairs will be aggravated by other arrangements which are evidently had in contemplation. Persons having no connexion whatever with the University will become students in the Divinity School, and seek ordination after having passed through its curriculum. Many of these students will be men unable to afford the expense of attaining a University education. They will consequently be of an inferior social status, and the very fact of their admission into the Divinity School will tend still further to lower that School in the estimation of University men. The ministry of the Church of Ireland ought not, indeed, to be restricted to men of any special class of society, but all those who enter her ministry ought, if her clergy are to retain the status hitherto accorded to them, to be placed on an equality by receiving a University education. It is the fault of the Church if it permits the character of her clergy to be lowered by the admission, except under special circumstances, of so-called "literates" to her ministry.

The Board of Trinity College, Dublin, by the regulation of April 22, 1876, has wisely permitted the students of the University to join the Divinity School earlier than the beginning of their third Academic year. The wisdom of the two provisos added, however, is questionable—first, that such permission should be only granted in individual cases, to be approved of by the Regius Professor of Divinity; and secondly, that any students wishing to join the Divinity School so early in their College course must pass a preliminary examination in classics, metaphysics and moral philosophy, and mathematics. The provisos seem unnecessary, for all students of the University must have passed before entrance into the College an examination in all those sub-

jects except metaphysics and moral philosophy, and though a certain amount of information with the latter may be necessary in order fully to comprehend the prelections of Archbishop King's Lecturer in Divinity, students in the University ought to be treated as men, and accorded the liberty of attending what lectures they may choose, their proficiency in any subject necessary for their respective professions being tested in due course by the regular examinations. The object of the regulation made by the University authorities, however, is good, namely, to prevent the Divinity School of the University from being degraded into a mere institution to prepare men for Episcopal examinations. This object, however, could be attained by simply refusing to grant any testimoniums in Divinity except to students who may have completed a certain portion of their Arts' course, or to such as may have taken their first Academic degree. It would, however, be highly desirable that students who may happen to be graduates in Arts of other Universities should be permitted, after passing the regular entrance examination, to attend and obtain in due course testimoniums in any of the Professional Schools connected with the University, on condition of their keeping their names on the College books during the time that they carry on their professional studies. If some such general permission were granted, the Divinity School of the University as well as the other professional Schools would be more largely attended. Such a permission need not at all conflict with the conditions under which Degrees are granted in the several faculties of the University.

2.—*The Injury accruing to the University by reason of the severance of the Divinity School.*

The proposed severance of the Divinity School from the University would not only damage the prestige of that School and so injure the Church of Ireland, but would also inflict irreparable loss on Trinity College itself, to use the words of the University Tests Act, of 1873, as "a place of religion and learning." The passing of such an Act would secularize the entire teaching of the University, and would tend to further the growth of scepticism among both professors and students

Many subjects which must still be retained in the University curriculum cannot be taught without a distinct bias either in favour of the claims of Christianity or in the opposite direction; among these are notably such subjects as Moral and Mental philosophy, and Hebrew. If the Divinity School ceases to be connected with the University, the University preacherships must also soon be suppressed, and the College Chapel be ultimately closed.

The number of students in the University would be considerably reduced by such a separation. Many of those who now enter on their University studies with the view of entering into "holy orders" will, under such circumstances, seek an easier and readier way of admission to their sacred profession, to the equal detriment of both the Church to which they belong and of the University itself, as well as to the detriment of the State. For the State should seek in every possible way to assist teachers of religion of all denominations and opinions in obtaining a liberal education, seeing that the influence of such teachers with the masses of the people is a power in the State itself. Moreover, a certain class of our students will, if the Divinity School be separated from the University, seek to enter the English Universities, as the prestige of Trinity College will be proportionally lowered. The University will entirely lose those English Students who, in no inconsiderable number, have heretofore availed themselves of the advantages of the Dublin University Divinity School.

3.—*The supposed Necessity for such a separation considered.*

It is however maintained by many that though it may be theoretically undesirable that the School of Divinity should be divorced from the University, the Church, under present circumstances, is compelled to advocate such a separation. For it is asserted that there are certain professors and teachers already in that School who are "Ritualistic, if not infidel," and other lecturers who are "Ritualistic."* Such are the charges wantonly brought by those who held "pessimist" views as to the present state of things. The names of the offending professors are not indeed stated, nor are the accusations against them defined.

*See *Irish Church Advocate* for April, 1879, p. 111, and its reference to the *Freeman's Journal*. The article in the latter paper I have not seen.

Such charges are, however, frequently made in private clerical meetings, and I therefore avail myself of the fact of their being now put forward in a public journal to allude to them here. Let such accusations be dragged to the light of day, and considered before the tribunal of public opinion, where both accusers and accused can be fairly heard. But if the charges be true, the Bill of Lord Belmore provides no remedy for such a state of things.

For "the vested interests" of the gentlemen, whose orthodoxy is so seriously called in question, are all duly protected by that Bill, and as long as they live they may continue to enjoy their present positions and lecture on Theology. But the constitution of the Board of Trinity College is as yet, and will be for years, entirely unaffected by the University Tests Act of 1873, and that Board is as devoted as ever to the interests of the Church. If such charges could be legally substantiated the Board have the power of remedying matters. No formal complaint has, as far as I know, been laid upon that body, and no responsible accuser has come forward in person. Such charges could, under the present statutes, be considered and disposed of by the Board in private; or resort might be had to the higher Court of the University, where the accusations would be examined into in public. The Board, as a court of the College, can necessarily take no notice whatever of charges which many are found quite ready to repeat in private, but which no one has the hardihood fairly and honestly to put forward in public.

The effectual remedy, in a great measure, for such a state of things, without disturbing at all the present relation of the Divinity School with the University, would be to grant, as has been repeatedly urged for other purposes and objects, to our University students somewhat of that liberty so prized by all University students in Germany, namely, the power to choose their own teachers. "Free-traders" as we are in matters of commerce, we have not learned as yet the first elements of "free-trade" in things connected with the Church and the University. But as our commerce has improved under a "free-trade" policy, so would our Church and Universities thrive better under that freedom which the Germans have long

enjoyed in such matters, though they may have less political freedom. Granted that it is advisable that all the students in the Divinity School should go through a certain defined curriculum, and attend the lectures of the two chief Divinity Professors. But why should the students be told off like school-boys to attend the lectures of such and such a sub-lecturer in Divinity, without having the power of attending the lectures of other teachers whom they may prefer, and who may be more diligent in the discharge of their duties? It is utterly impossible that any Board of superintendence can secure in all cases really effective teachers, and, moreover, the teaching which may suit one student may not be as profitable to another. Let "the liberty of learning" (*Lern-freiheit*) be accorded to the students, and then, without any infringement of "vested interests," without any "prosecution," or "persecution", students in Theology will choose for themselves the best teachers, and the lectures of men who have no real interest in the subject, or who may be heterodox, will be neglected.

4.—*The real requirements of the Divinity School not met by the Bill.*

The Church needs a larger staff of Lecturers and Professors in the Divinity School. The School ought to be made a means of training up a succession of ripe theologians, able ultimately to take the positions of its chief professors. In our Church, where a literary clergyman is looked upon with suspicion, where Boards of Nomination and Trustees often shake their heads at men who write on any other subjects than devotional theology, where the best way to succeed is to devote oneself entirely to popular preaching, and where a literary minister is suspected (however guiltless he may be in the matter) of neglecting his parochial work, where "learning" is often a hindrance rather than a help to professional advancement, and energetic efforts are now made to confine the clergy to their several dioceses and thus to "protect" the interests of clergymen in one diocese from all competition on the part of their brethren in other dioceses—under such circumstances we need to have some posts in connexion with our Divinity School where men of theological attainments may find the scope they require. We have no fat canonries in our Church to encourage literary men of the future, and if

we had, men would probably be appointed to such posts also, not for their theological eminence, but according to "diocesan standing." Such is, practically speaking, the present state of things, though the Statutes of our Church are very far from exhibiting such a narrow spirit.

The Bill of Lord Belmore gives no power whatever to the body of Trustees which it creates to re-distribute the revenues of the Divinity School. The Regius Professor of the future must still get his £1,200 per annum, while the Divinity Sub-Lecturer must put up with £50 a-year. What is urgently wanted is power to create new chairs in the School, though some may maintain that no such additional posts are needed. For there are those who desire simply to perpetuate the old state of things, and to provide a certain number of "grinders" in orthodox theology. If that be all that is necessary, it would be cheaper to contract for the purpose with some of the English Theological Colleges. But far more is really required by the state of the case. The Irish School of Divinity may, indeed, have suffered in past times by the monopoly which the Fellows of Trinity College had in its chairs. Under such a system few clergymen could venture to devote much time to theological studies. They were utterly debarred, whatever their learning might be, from admission to the University theological chairs. The Divinity chairs were, however, in the past always filled by men of learning, though the Professors were often more distinguished in other branches of science than in theology. As a Church, we ought to produce theologians who can defend the faith and promote the interests of Biblical science; and for this purpose we require a larger staff than ever of Professors and teachers, who should be bound to produce works of merit in their several departments. The eyes of many are directed to our Church in this crisis, and we shall sink or fall in the estimation of the world in accordance as we show our aptitude or inaptitude to understand and face the crisis. We want evangelists and pastors for our country—it is true. But we need also theologians, men of large information, men duly trained in the University, able to teach before the public, and ready to meet boldly and combat honestly the scepticism which has already advocates among our better classes even in this country.

5.—*The University Professorships of Hebrew.*

It ought to be observed that the Professorships and Lecturerships in Hebrew are no longer viewed as forming a part of the Divinity School. The step, though novel, is perhaps a good one, as it is quite right that the chairs of Hebrew in the University should be opened to candidates of all denominations. Those chairs are, however, still restricted to Fellows of Trinity College. It is possible that an alteration may soon be made in this latter particular. But it must not be forgotten that cases may occur where the Professors in this department may hold views far from orthodox. It would be well to secure the right of the Church (and of any other denomination) in such a case to appoint at her own cost University Lecturers in such subjects, who, without interference with any of the rights of the ordinary Professors, would uphold different views in the University. This can easily be done to the great advantage of the University if my proposals concerning Professorships Extraordinary were to be adopted. See No. 11.

6.—*The Board of Trustees appointed by the Bill unsatisfactory.*

Lord Belmore's Bill proposes to hand over the Divinity School to the Representative Church Body of the Church of Ireland. If the Divinity School be retained as an integral part of the University, it will be necessary, no doubt, for some Board to be appointed more fully representing the interests of the Church. But the appointment of a new Board or Council, with the right to appoint to the present Theological chairs, or even with the right to found new chairs in that School, does not at all necessarily involve the separation of the School from the University. The right to appoint, on stated terms, to special chairs in our Universities has often been vested in individuals, trustees, in special Boards, or Corporations, existing outside of the University. That right often belongs to the Crown. It would be well in the present case, however, that the Council with power to regulate the affairs of the Divinity School should consist of persons representing both the College and the Church. Representatives of the former might be chosen by the Board of Trinity College, as long as the Board continues to be exclusively composed of members of the Church of Ireland,

or, when its present constitution shall have become altered by lapse of time, by the Fellows of the Trinity College who may be in connexion with the Church. A somewhat large number of representatives should be appointed by the General Synod of the Church from the members of the University Senate. Such a mixed Council, of twelve members or more should have power, in conjunction with the Professors in the School, to arrange its affairs, and it would possess the confidence of both the Church and University. It would be only necessary to provide that no one be permitted while holding a seat on this Divinity Council to be nominated for election as a Professor in Theology.

7.—Liberty should be accorded to other Churches to found Special Schools of Theology.

It is now generally acknowledged that the Church of Ireland cannot be permitted to hold a position in the University which is denied to other denominations. I have repeatedly advocated the admission of any Theological Professors who might be nominated by other Churches to the full enjoyment of the status of Professors of Theology in the University. All that the University should require, and this should be required in all cases, is that no one should be recognised as a University Professor who may not be a *bonâ fide* graduate in Arts. But as it might not be easy for some denominations willing to create Divinity Schools of their own to nominate graduates of the University of Dublin to Professorships, it would be sufficient to enact that all such Professors should have graduated in Arts in some University of the British Empire. The Roman Catholic and Presbyterian Churches would, under such a clause, be able, at their own discretion, to appoint suitable Professors without difficulty. Such Professors would naturally receive no payment from the College or University, and it might in time be further necessary to exclude all Theological Professors in common from the right of having chambers free of rent in the College.

There would be no difficulty in making such arrangements, as the Board of Trinity College has by the resolutions passed in November, 1874, professed its willingness to recognise any such Schools, and to afford all Churches alike every facility for giving

theological instruction in the University. This fact seems to be glanced at in the tenth clause in Lord Belmore's Bill, entitled—"Use of buildings for Divinity Schools not connected with the Irish Church."

The Professors in all such Schools would of course be amenable to general University law. Their lectures would be open to all students of the University on equal terms, and members of the University not *in statu pupillari* ought to be able to attend such lectures without charge. The University would gain students by the creation of such Theological Schools. The cause of truth and science would also be promoted by free discussion on theological questions in an arena peculiarly suited for such discussion. No students should be admitted to attend any Theological lectures who had not duly entered the University, and whose names were not retained on the College books, nor should any University certificates for attendance on such lectures be given to any students not duly qualified in Arts in the University, or who had not graduated in Arts in some other University.

8.—*Rival Theological Schools actually existing in Foreign Universities.*

I have frequently called attention to the fact that in several Foreign Universities faculties of Theology belonging to rival Churches exist side by side. Thus, in the Prussian Universities of Breslau and Bonn there are both Lutheran and Roman Catholic Schools of Theology. In the University of Tübingen, in the kingdom of Würtemberg, are to be found the same rival faculties of Theology. In the University of Erlangen, in the kingdom of Bavaria, where the faculty of Theology is mainly Lutheran, a special chair is reserved for the benefit of the United Evangelical Church of the Pfalz. In the Imperial University of Dorpat (which though Russian, must in many respects be regarded as a German University), while the faculty of Theology is Protestant, there are also chairs in connexion with the Roman Catholic and the Orthodox Greek Churches.

9.—*Alterations necessary to be made in the "Exercises" required for Theological Degrees.*

If different Theological Schools are established in the University of Dublin, it would be most important that all these

various Schools should be regarded as forming one faculty in the University, so far as the conferring of Theological Degrees is concerned. The ancient right enjoyed by members of the Universities of Oxford and Cambridge of obtaining *ad eundem* degrees need not be interfered with, and the right of proposing persons for degrees *honoris causa* should be left, as at present, in the hands of the Board of Trinity College.

The suggestion contained in the Report of the Dublin University Commission with respect to the future conferring of ordinary Degrees in Theology is most objectionable. It is as follows :—"That whenever a candidate for either of these Degrees [B.D. or D.D.] presents himself, the best solution of the difficulty might be to give power to each religious body to appoint an Examiner, to be approved of by the Board, by whom the examination should be held or the thesis approved of, as the case might be."—*Report*, p. 12. According to this plan Degrees in Divinity would be granted according to very different standards of merit by the different examiners. Such Degrees might even in some cases be granted to inferior candidates, with the object of promoting the interests of a particular Church. This possibility would lead to the depreciation of the value of Theological Degrees in general.

In the course of the discussion in the Senate (Nov. 2, 1876) of the new Statute regarding the Degrees in Theology, I moved that the words "*ceterisque professoribus in Sancta Theologia*" should be inserted after "*coram Professore Regio.*" This was done with the avowed object of securing equal rights to Professors of all denominations. The clause was, however, withdrawn after considerable discussion, as it would have necessitated the insertion of a distinct definition as to what Professors were to be regarded as Professors of Theology. But no objection whatever was expressed throughout that discussion to the concession of full rights to Professors in other Theological Schools, if such should be appointed. It was simply urged that it was time enough to legislate for such Professors when they were actually in existence.

The new Statute passed by the Senate with the consent of the Board prescribes a "special examination" before the Regius Professor as a necessary "exercise" previous to taking the

degree of B.D.; while the publication of a book or thesis, to be approved of by the Regius Professor, is required for the degree of D.D. It is probable that it will be necessary to modify this statute as regards the exercises for the degree of B.D., and to permit of a printed book or thesis being also received for that degree in lieu of the examination at present required. We have, perhaps, too many examinations in our University; and able men of senior standing will not readily submit themselves to such an ordeal. Moreover, their fitness can be far more satisfactorily tested by the publication of some work. If the examination however be retained, it should be conducted on the principle on which annual examinations are conducted in the subjects of Scripture History, Christian Evidences, Biblical Greek and Hebrew, in the University of London. In those examinations it is the knowledge and not the religious faith of the several candidates which is inquired into; even Jews might present themselves for examination. There would be no difficulty in Professors of different views taking part in examinations for Theological degrees if conducted by printed papers. It would be wise, indeed, absolutely to exclude the subject of Dogmatic Theology and all Devotional Divinity, though the History of Dogma might be profitably retained. It would be preferable that the Professors should be required to pass judgment on printed theses or books submitted to them, which ought to be judged according to literary merit alone, no formal controversial work being received as such a "thesis." Under such a system no injustice could be done to deserving candidates, not even in this country. The judgments of the individual Professors might be committed to writing, so that they could be referred to in case of need.

10.—Gross anomaly created by Lord Belmore's Bill.

Lord Belmore's Bill, as it stands at present, would create the strangest possible anomaly in the University—namely, the continued maintenance of a Faculty of Theology, so far as the granting of Theological Degrees is concerned, while all the Theological chairs would be taken away at the same time from the University. But that Bill contains no clause to prevent the Board of Trinity College from creating new chairs of Theology in the

place of those handed over to the Church. This might be a source of future danger. The University might, moreover, be compelled still to appoint a *Regius Professor of Divinity*, in order to present the candidates for Theological Degrees. Similarly when the kings were expelled from Rome the office of *Rex Sacrificulus* was retained!

11.—Scheme proposed for creating Professorships Extraordinary in the University.

In conclusion, I venture to append a scheme, proposed some time ago to the Academic Council, for the purpose of promoting the encouragement of original research in the University. The Council has, however, not thought fit to take any action in the matter, while the Senate is debarred from discussing all such questions unless a "grace" is sent down by the Board. My proposal is to engraft on our University system something similar to the German plan of "Professors Extraordinary," which has led to such literary activity in that country. The details proposed might require modification, and some of these are only suggested in order to avoid any interference with the rights or emoluments of the ordinary Professors in the University. The salaries of such Professors are in general too small to bear reduction, and their status and positions ought not be disturbed. As a simple member of the Senate, I do not venture to make any suggestions with respect to the Professors of the University. The "statement" submitted on their behalf to the Royal Commission, and published in the Appendix to its Report, pp. 65, 66, will no doubt meet with due consideration in the proper quarter. But I maintain that, without interference with the rights of any Professor, the University might rally round it a larger number of warm supporters, and excite a greater enthusiasm in the cause of science. Our most promising students too often lay aside their literary studies after they take their degrees, simply because the University gives them no further encouragement. The number of persons qualified and willing to act as Professors Extraordinary in the University at present would possibly be small, but if the University were to exhibit a willingness to honour men of eminence in all departments of science, the present state of affairs would soon be altered. Almost all the honours of the

University are at present bestowed on men who distinguish themselves at an early age at competitive examinations, and little encouragement is given to original research or to the study of special branches of learning.

The creation of "Professors Extraordinary," even with such small emoluments as proposed, would tend to stir up some of our ordinary Professors to greater literary activity. Men who distinguished themselves as Professors Extraordinary would, no doubt, as in Germany, be often chosen to fill vacancies in the ordinary Professoriate. Such posts would be sought after, simply for the honour and status they would confer. But they would in many cases serve to introduce persons who held them to other literary positions elsewhere, to the credit of the University.

Graduates appointed to Professorships Extraordinary should receive a small salary, in order to cover some of the expenses connected with the delivery of their lectures, though they might be even appointed as unsalaried Professors. Eminent scholars have often held such honorary chairs in King's College, and in University College, London, and instruction has thus been given in those colleges to students in important branches of learning, for which no special endowments were available.

It would be also important if the University would recognise such private teachers in the College as are of acknowledged eminence as University lecturers, and permit students to obtain credit for their terms by diligently attending the lectures of such teachers. Such lecturers ought, no doubt, to be excluded from taking any part in the several examinations which they might prepare men for. But no detriment would accrue to the University by an honorary status being accorded to them. If a student voluntarily pays "a grinder" for extra teaching in a special department, and that "grinder" is acknowledged to be a qualified teacher in any special subject, why should the student be forced to waste his time by attending other lectures which he feels are of little value for his special purpose? The pecuniary interests of the Fellows might by all means be protected, but the students of the University ought to have a little more liberty in such matters.

The following is the scheme proposed for the creation of "Professors Extraordinary." It is somewhat modified from that submitted to the Council in May, 1877 :—

1. That graduates of the University, who have proved their fitness by some published work of merit, should be eligible to be appointed as Professors Extraordinary in the University.

2. That such Professors Extraordinary should receive a small honorarium of £25 a year, and be bound to deliver annually at least two public prelections on subjects connected with their department. They should be eligible, if called upon by the ordinary Professor, if there be such, to take part in any University Examinations held in their own department of study.

3. Such Professors should be permitted to give private instruction to students who may choose to attend their lectures, provided that by so doing no pecuniary injury be inflicted upon any of the ordinary Professors.

4. These Professors might be appointed for a term of five years, but should not be eligible for re-election, unless they had published some work of merit in their special subjects of study during their term of office.

5. Such Professors need possess no right to receive free chambers in the College, but in all other respects should enjoy the full status of Professors in the University.

I need scarcely point out how the adoption of such a scheme would in itself have an important bearing upon the question of the Divinity School.

12.—It will be seen from the above that I coincide in the main with the views expressed in the protest against Lord Belmore's Bill, signed by three Senior Fellows and by the larger part of the Junior Fellows of Trinity College, Dublin, as well as by most of the Professors and Lecturers in the Divinity School, which was published in the *Daily Express* of April 1, 1879, and also in the *Freeman's Journal*.

April 10th, 1879.

Just published, Price 14s; pp. lxxvi—614.

THE BAMPTON LECTURES FOR 1878.

ZECHARIAH AND HIS PROPHECIES,

CONSIDERED IN RELATION TO MODERN CRITICISM :

with a Critical and Grammatical Commentary, and a New Translation.

BY THE

REV. C. H. H. WRIGHT, B.D., M.A., PH.D.,

Author of "The Book of Genesis in Hebrew with Critical and Grammatical Notes," "The Book of Ruth in Hebrew and Chaldee with a Grammatical and Critical Commentary," etc., etc.

The body of this work consists of Eight Lectures preached before the University of Oxford as the Bampton Lectures for the year 1878. The work, however, forms a commentary on the entire of Zechariah, additional chapters having been added on those portions which were not discussed in the University pulpit. The whole is arranged in a series of chapters, in which the opinions of the leading English and German critics of the day, whether Orthodox, Rationalistic, Jewish, or Roman Catholic, are temperately reviewed. This portion of the work is written so as to be adapted for the use of English students of the Bible, even if unacquainted with Hebrew. The Introduction, in which the unity of the Book of Zechariah is defended against modern attacks, and the Critical and Grammatical Commentary at the end of the work are specially designed for scholars.

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"A glance into it discovers everywhere the signs of true scholarship and patient research, as well as of reverent treatment of Scripture. These are qualities that distinguish all the author's works. It will be received with gratitude by all students of Hebrew prophecy."—*Rev. Prof. A. B. Davidson, D.D., LL.D., of New College, Edinburgh, in the British and Foreign Evangelical Review for April.*

"Mr. Wright has a generosity of feeling, almost unique, among 'orthodox' Biblical critics; there is not one harsh word throughout the book; the questions at issue are discussed on purely literary grounds. . . . The most valuable part of the work is the grammatical commentary at the end. . . . Mr. Wright's Hebrew scholarship needs no certificate and he has had the additional advantage of private communications from Professor DELITZSCH, and our own great Arabic scholar, Professor WILLIAM WRIGHT, of Cambridge."—*Rev. T. K. Cheyne, M.A., Fellow and Lecturer, Balliol College, Oxford, in the Theological Review for April.*

ERRATA.

Page 6, line 7 from bottom of the page, read "*Rationalistic* if not infidel," for "*Ritualistic* if not infidel."

Page 7, line 18, read "been laid *before* that body," for "been laid *upon* that body."