

Even where Jesus criticizes the prayers of hypocrites and the heathen (Mt 6^{ff.}), He gives glimpses into the nature of His own prayer. The hypocrites pray at street corners; He prays in the chamber. The heathen and the Pharisees babble out wordy liturgies (Mt 23¹⁴); His prayers are brief, for the Son prays to the Father, and the Father knows what His child needs before it asks. This last thought is altogether peculiar and significant: God does not need our prayers. This is a warning, not against prayers of petition, but against unfilial, arrogant petitions,—petitions viewed as magical in effect. How earnestly Jesus used genuine petition, needs no lengthened proof. The wonderful parables of the petitioning friend (Lk 11⁵⁻⁸), the petitioning child (11¹¹⁻¹³, cf. Mt 7⁹⁻¹¹), and the petitioning widow (Lk 18¹⁻⁸), were spoken out of the secrets of His own petitions and supplications. The simplicity of His supplications was disturbed by no shadow of doctrinaire reflec-

tion. Faith that removes mountains made Him pray. Hence he can testify, 'Have faith in God' (Mk 11²²⁻²⁴; cf. Mt 17²⁰). This is one of Christ's most undoubted sayings;¹ in magnificent paradox it declares the transcendent power of prayer. Just so the similar saying² in Lk 17⁶. This is not to be diluted, although the paradox in form should not be grossly materialized. The believing suppliant, Jesus would say, has miraculous force at command; and that He asserts nothing but His own experience may be inferred from the previous narrative of the healing of the deaf and dumb:³ the mighty Ephphatha is preceded by a glance up to heaven and a sigh of prayer.

¹ Paul alludes to it in I Co 13².

² To this saying also Jesus perhaps alludes in Mt 21²¹. Matthew certainly refers it to the preceding narrative of the withered fig-tree.

³ Mk 7³¹; cf. also Mk 6⁴¹ 9²⁹, Mt 26⁵³.

At the Literary Table.

THE BOOKS OF THE MONTH.

In the Textual Criticism of the New Testament the great controversy is between quantity and quality. Get manuscripts enough, said the late Dean Burgon, follow the reading that has most support. Get the right manuscripts, said Westcott and Hort, follow the reading that has best support. Westcott and Hort are winning; but Dean Burgon has a successor in Prebendary Miller who will not let them win easily. He has just published through Messrs. Bell & Sons the first part of *A Textual Commentary upon the Holy Gospels* (8vo, pp. xxiv, 118). This first part covers Matt. i.—xiv. It is a good idea, worked out conscientiously by a capable scholar. And whether we follow 'quantity' or 'quality' it is useful; for here are *all* the MSS., and we can make our own choice and our own decision.

The two books that literary people find most useful are *Who's Who* (crown 8vo, 3s. 6d. net) and *The Englishwoman's Year-Book* (2s. 6d. net). Even to poets and poetesses they are more useful

than the Rhyming Dictionary. They grow with the growth of the British Constitution. This year's volumes are fat and full of sap. They are miracles of accurate editing. Both volumes are published by Messrs. A. & C. Black.

We often hear of a 'breezy' biography. The biography of Dr. Charles Berry of Wolverhampton is breezy. Breezy means brief and lively. There are good stories; there is also a good man—the kind of good man boys love. The book should have been received earlier. It is now into its second edition (Cassell & Co., crown 8vo), and does not need reviewing, but we congratulate Mr. Drummond, who wrote it.

Ad Rem is the emphatic title of a new volume of sermons by the Rev. H. Hensley Henson, B.D., published by Messrs. Wells Gardner (crown 8vo, 3s. 6d.). It handles nearly all the burning questions of the day. And that alone would make the book entertaining; but Mr. Henson would be entertaining in discussing philosophic deism.

In a small book published by Messrs. Headley Brothers (3s. 6d.), and made attractive by a number of full-page illustrations, Mr. Frederick Sessions, F.R.G.S., has offered a study of *Isaiah the Poet-Prophet and Reformer*, for modern times. There is sufficient knowledge of recent literature on Isaiah and a clear purpose. As long as Isaiah can be made so modern as this and yet no jot of the ancient flavour lost, who will say that the Old Testament has no message for to-day?

Mr. Gardner Hitt has published the Official Report of the *First Church Congress*, held, by order of the General Assembly of the Church of Scotland, in Glasgow from 25th to 27th October 1899.

In the winter before last Dr. J. D. Robertson of North Berwick delivered a course of lectures on *The Holy Spirit and Christian Service* in Edinburgh to students of the Christian Workers' Training Institute, and under the auspices of the United Presbyterian Church of Scotland. He has revised these lectures and doubled their number, and now issues them in a handsome volume through Messrs. Hodder & Stoughton. The aim of the lectures is to encourage to practical work. No attempt is made to touch the doctrine of the Spirit. There is also a pleasant freedom of style, the lecturer constantly putting questions to himself, which allows the discussion of the daily difficulties that arise in Christian work. And from beginning to end there is felt blowing through the book an earnestness of purpose which blesses more than even the words of wisdom it contains.

Professor Banks of Headingley has written the latest of the 'Books for Bible Students,' and it is clearly written in view of these present controversies. Its title is *The Development of Doctrine in the Early Church* (Kelly, 2s. 6d.). It traces the steps, so far as they can be traced, of that departure from apostolic doctrine, which some deplore in the early Church and some rejoice in. It does more. It furnishes a picture—a miniature, clear-cut and accurate—of the theological life of the early Church.

Messrs. Macmillan have begun to issue a cheap series of standard works. The size is 8vo, the paper good, the printing large and beautiful. The

price is only 3s. 6d. net a volume. The first two volumes to appear are *The Plays of Sheridan* and Bacon's *Essays and Advancement of Learning*.

Messrs. Macmillan have also published the first series of the Gifford Lectures delivered by Professor Royce of Harvard at Aberdeen, in January 1899. They are very philosophical, and yet Professor Royce has not forgotten that there were many unphilosophical persons in his audience, so that the actual reading is not so hard as the first appearance promises. The title is *The World and the Individual*. We hope to return to the book. It is distinctly to be reckoned with. The price is 12s. 6d. net.

Messrs. Macmillan & Bowes of Cambridge are the publishers of an inquiry by Rocksborough R. Smith, B.A., of Selwyn College, into the circumstances under which the Epistle to the Philippians was written. The title of the essay is *The Epistle of St. Paul's First Trial* (1s. 6d. net).

Messrs. Marshall Brothers are busy. They have sent out (1) a memoir of *John MacNeil*, the Australian evangelist, written by his wife and enriched with portraits (crown 8vo, pp. 396); (2) a study, on old-fashioned lines, of the dispensations, entitled *What is Man?* (crown 8vo, pp. 178, 2s. 6d.), and written by Robert Ashby, who at least shows that he has a thorough knowledge of the English Bible; (3) a small 4to by George Clarke, *Are you a Christian?* (pp. 126, 2s.), prepared for presentation and fit for it; (4) the twenty-sixth volume of *The King's Highway* (8vo, 2s.); and (5) a small memorial volume, *He Goeth Before* (1s.).

The subject of Prayers for the Dead (which inevitably opens up the whole subject of the state of the departed) has been in great need of thorough competent investigation. And now it has received it from the Rev. C. H. H. Wright, D.D., who has published his results through Messrs. Nisbet in a thick crown 8vo, under the title of *The Intermediate State and Prayers for the Dead* (pp. xxiv, 326, 6s.). The whole of the Jewish apocryphal literature has been ransacked. Then the New Testament passages have been examined. The practice of the Fathers has been ascertained. And finally the Christian apocryphal writings have been allowed to give their evidence on the whole subject of the

Intermediate State. Dr. Wright claims to have done his work dispassionately. We admit the claim. We also acknowledge that he is a trained scholar, a trifle timorous perhaps, but always sensitive to the authority of the written word. The results he obtains, which we do not state here, are therefore of very great weight, and in most cases quite decisive.

Messrs. Nisbet have also published a small volume of Notes on the Catechism by the Rev. A. E. Barnes-Lawrence, M.A., under the title of *Confirmation Lectures* (1s. 6d.).

The forty-fifth volume of the *Metropolitan Tabernacle Pulpit* has appeared. It differs in no respect from its four and fifty precursors. And Messrs. Passmore & Alabaster tell us that at least five more volumes of the same annual size and quality may be looked for (8vo, pp. 636, 7s.).

One of its members and ardent advocates, Mr. Allan Estlake, has written an account of the *Oneida Community*, and Mr. George Redway has published the book.

Mr. Nimmo has undertaken a 'Semitic' Series. The editor is Professor J. A. Craig of Michigan. The size is crown 8vo, of about 300 pages, and the price 5s. net. The writers already chosen are M'Curdy, Duff, Hommel, Sayce, Hilprecht, Glaser, and Macdonald—wheat with a little chaff. Professor Sayce has written the first volume. Its subject is Life and Customs of the *Babylonians and Assyrians*. Of course it is popular, and reads smoothly. If this is the character of the series (which Glaser's name makes one doubt), it is an excellent beginning. To scholars the information is not new; to ordinary readers it is both new and charming.

Much after the manner of that little known but precious volume, *Book by Book*, Messrs. Revell of New York have published a volume entitled *The Teachings of the Books* (crown 8vo, pp. 340, \$1.25). It covers the New Testament, giving a short account of the writer, characteristics, and contents of each book. Not criticism but instruction is the purpose, and we are bound to say there is much independent honest work in the volume, the purpose being well attained. The authors are Herbert L. Willett and James M. Campbell. It

would be a still greater boon if they would go through the Old Testament in the same way.

The 'Contemporary Science' Series, published by Messrs. Walter Scott, has not come under our notice so often as it might have done. There is probably not a volume in it that is outside the range of a preacher's interest. Some of the volumes are to him of utmost importance; and notably one of the two latest additions. These are *The Races of Man* (crown 8vo, pp. 611, 6s.) by Dr. Deniker of Paris, and *The Psychology of Religion* by Professor Starbuck (pp. 423, 6s.). It is of course to the latter we refer. We must handle it separately; meantime it must be said that Dr. Deniker's *Races of Man* is a book of great practical value, and it has been furnished with an excellent series of illustrations.

Mr. Thomas Parker, C.E., F.G.S., has had experience in preaching the gospel and meeting infidel objections to it. And he says that in answering the sceptic we needlessly weight ourselves with the Old Testament and the Epistles of the New. Throw them to the hungry objector, they were never meant to be part of the Christian Bible; stand upon the words of Christ alone, and all the infidelity in the world is answered. So that is *The Coming Bible* (Sonnenschein, crown 8vo, pp. 92).

A second edition has been published by Mr. Elliot Stock of *The Best Society*, and other lectures, by J. Jackson Goadby, F.G.S. (crown 8vo, pp. 277, 5s.). The first edition was private. It is a book the reader of essays should seek after.

Mr. Holden Pike's popular life of Oliver Cromwell, called *Oliver Cromwell and his Times* (crown 8vo, pp. 286), is published in a new cheaper (3s. 6d.) edition by Mr. Fisher Unwin.

Ambrose Phillipps de Lisle.

MR. EDMUND SHERIDAN PURCELL, who wrote the Life of Cardinal Manning and gained himself a name thereby, has now written the *Life and Letters of Ambrose Phillipps de Lisle*, and the book has been published by Messrs. Macmillan in two

volumes (8vo, pp. 435, 382, with portraits), at 25s. net.

Who was Ambrose Phillipps de Lisle? Cardinal Manning we knew, and until Mr. Purcell wrote it we thought him worthy of a biography. But who knows Ambrose Phillipps de Lisle? And why should he have a biography?

Ambrose Phillipps (the 'de Lisle' was added afterwards) was the son of a rich squire in Leicestershire, who kept a diary. There were two uncles in the Church, the Rev. William March Phillipps, 'who was a zealous member of the High Church party of that day,' and Edward March Phillipps, 'who was a strong evangelical, and hated anything savouring of popery or of the Roman Antichrist, as he was wont to term his Holiness the Pope.' Ambrose was baptized by the evangelical uncle. In process of time he was sent to school near Gloucester, and there, says his pious biographer, 'a rare privilege, not of a secular but of a religious kind, fell to his lot, in having as teacher of French the Abbé Giraud, a venerable *émigré* priest, one of those devoted and zealous priests driven into exile by the impious French Revolution, and who, in their thousands scattered over the whole of England, did much by their high moral character, personal holiness, and exemplary patience to lessen Protestant prejudice, and to prepare the way for the Oxford Movement.' Ambrose Phillipps went to school knowing the Catholics only as idolaters and the Pope as Antichrist. But so well did Abbé Giraud teach (not French but religion), that in two and a half years Ambrose, returning from a short holiday in Paris to his home, persuaded the neighbouring vicar of Shepshed to adopt a cope. 'The ardent boy then had an altar made for the Shepshed Church like those he had seen in France, and as soon as the altar was erected, he carried round the churchyard, amidst a very large concourse of people, a black wooden cross, his brother Charles, who afterwards became the vicar, serving as his acolyte. This cross was placed by the old vicar with much ceremony, which budding Ritualists of a later date might have envied, on the holy table, where it remained for some time. It was the first cross planted on a Communion table in the Established Church since the Reformation.' This occurred in 1823. Ambrose Phillipps was 'not much over thirteen years of age.' We are not told how old the vicar was.

With this incident the parish church of Shepshed passes out of notice till we come to near the end of the second volume. Then a short sentence informs us that Ambrose's only brother, Charles, who served as acolyte on this occasion, and who afterwards became vicar of Shepshed, removed the black cross, and lived and died an excellent and devoted but earnestly evangelical clergyman.

Meantime it is evident that Ambrose Phillipps has discovered that the Pope is *not* Antichrist. He was even assisted in the discovery by a vision from heaven, which told him that Mahomet is the Antichrist. For a very short time he was content with the Church of England as 'a living branch of Christ's Holy Catholic Church,' but when he was about fifteen he was secretly baptized into the communion of the Roman Catholic Church. With this his schooldays came to an end, for the headmaster discovered that he was already beginning to 'pervert' some of his companions. What did his father think of it? An extract from his diary tells us: 'On entering Ambrose's room I saw a gold-looking cross tied to a ribbon; price, he says, 2s. 6d. Upbraided him with the absurdity, and broke it into pieces, for which I was very sorry afterwards; repented of my passion—he remained quite quiet.' After this scene, so humbly recorded, we are not surprised to read an entry some time later: 'Ambrose comes from Cambridge to Garendon. Asked his father's leave to go to mass at Leicester on Sundays. No answer. So he rode there, and continued to do so every Sunday, fasting.'

But it was in Oxford that Ambrose hoped to continue the studies broken at school. An application was made for admission to Oriel, Newman's College. It was refused, and Ambrose was sent to Trinity College, Cambridge. As far as education went it made no matter. His secular education was over. Henceforth, as his father faithfully records in the diary: 'Ambrose reads nothing but Roman Catholic books and legends. But his biographer wonders what would have been the result, not to Ambrose, but to England, if he *had* gone to Oriel. He thinks his zeal and enthusiasm would have precipitated the early beginnings of the Oxford Movement. He believes that 'the zealous young Catholic must needs have come into frequent conflict with Hurrell Froude, even if not with Newman himself.' Perhaps, but it looks like taking the boy too seriously.

An illness cut short Phillipps' career at Cambridge, and he came home in the spring of 1828, at the age of nineteen, without taking his degree. He then became engaged. His bride went to New Hall in Essex 'to make a spiritual retreat' before the marriage. 'A spiritual retreat,' says the biographer, 'is a common practice amongst Catholic girls not easily understood of average but excellent Protestants.' In the spiritual retreat Miss Clifford received and wrote love-letters. 'My dearest Ambrose,' she writes, 'though I am pleased to see my dear mistresses, and they to see me, yet the thought of you never leaves me a single moment; and I sometimes think they must think me very stupid, for I have found myself quite absent at times. I think of you the first thing in the morning and the last at night. I am longing for Monday, and shall take care to set off in good time.' Being in this frame of mind in the spiritual retreat, Miss Clifford adds, 'My future happiness will be to live with you, and to have no will nor thought different from yours; I also hope that you will always find me an affectionate and submissive wife, and pray never hesitate to find fault with me whenever you like.' So these two were married. Ambrose's father had two family estates in Leicestershire, Garendon and Grace-Dieu. In process of time Ambrose came into the possession of both. But for the present he was settled with his wife in Grace-Dieu and on £1200 a year. And she who promised to be so submissive a wife, bore Ambrose sixteen children,—nine sons and seven daughters,—and did not forget her promise.

Now after Ambrose Phillipps, having assumed the name of 'de Lisle' on the death of his father in 1862, and having entered into possession of the family estates, settled down at Garendon and Grace-Dieu, there began that movement which has been known in England as 'the Corporate Reunion Movement between the Churches of England and of Rome.' Ambrose de Lisle was its head, and Grace-Dieu or Garendon its centre. It is on that account that the biography of Ambrose Phillipps de Lisle has been written. As history informs us, that movement did not come to any successful issue in the lifetime of Ambrose de Lisle. His biographer sorrowfully says, indeed, that nothing which Ambrose ever attempted had more than moderate success. Nor is it any nearer accomplishment to-day. Still it was a great idea.

The man who conceived it and gave his life to it deserved to be remembered; and it had real consequences of no small amount or moment.

Near his mansion of Grace-Dieu Mr. de Lisle built 'a beautiful church-like chapel.' 'Here it was,' says Mr. Purcell, 'that the revival of English Church architecture and Gregorian Chant was cradled; here it was that the leaders of the Oxford Movement, or at least those who carried out in their own lives its final logical conclusions, came to see how the old English Catholic forms of worship and the modern Roman rites meet and touch and mingle so as to be almost indistinguishable; here it was that the present "Crisis in the Church" took its origin, for, as Bishop Forbes of Brechin confessed shortly before his death to his former host, "it was what we saw carried out in your beautiful chapel that first inspired most of us to imitate it so far as in our sad circumstances we were able to do." Here altar-lights and incense and choristers in copes of crimson and cloth-of-gold carried back the worshipper to the days of undivided Christendom, when Greek and Latin were united in the true traditions of the beauty of holiness unchallenged scarcely since the days of the apostles.' Bishop Forbes, we are told elsewhere, always looked upon de Lisle as the real author, and Grace-Dieu as the cradle and home, of modern Ritualism. Mr. de Lisle never persuaded Newman that there was any way for the Roman lion and the Anglican lamb to lie down together except by the one lying down inside the other; but we do not wonder that after his death Lord Halifax should write and say, 'Mr. de Lisle was a most beautiful and interesting character, and I do not think it easy to exaggerate the debt we owe him.'

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'Christian Mysticism.'

CERTAIN men, aided by circumstances, have succeeded in making mysticism a matter of public interest. Many are, at least, asking what mysticism is. So Mr. Inge's choice of Christian Mysticism for his Bampton Lectures drew an audience to hear them, and now will draw a greater following to read the book.¹

¹ *Christian Mysticism*. The Bampton Lectures for 1899. By William Ralph Inge, M.A. Methuen, 8vo, pp. 379. 12s. 6d.

What is mysticism? Mr. Inge in an appendix offers us twenty-six definitions, from Goethe's 'Mysticism is the scholastic of the heart, the didactic of the feelings,' to Hinton's 'Mysticism is the claiming authority for our own impressions.' Of these twenty-six definitions Mr. Inge himself has most sympathy with that of Charles Kingsley. 'The great Mysticism,' says Kingsley (*Life*, i. 55), 'is the belief, which is becoming every day stronger with me, that all symmetrical natural objects are types of some spiritual truth or existence. When I walk the fields, I am oppressed now and then with an innate feeling that everything I see has a meaning, if I could but understand it. And this feeling of being surrounded with truths which I cannot grasp, amounts to indescribable awe sometimes. Everything seems to be full of God's reflex, if we could but see it. Oh, how I have prayed to have the mystery unfolded, at least hereafter! To see, if but for a moment, the whole harmony of the great system! To hear once the music which the whole universe makes as it performs His bidding!'

That is still a little vague. Mr. Inge himself draws the outline more sharply. 'Mysticism,' he says, 'has its origin in that which is the raw material of all religion, and perhaps of all philosophy and art as well, namely, that dim consciousness of the *beyond*, which is part of our nature as human beings. Men have given different names to these "obstinate questionings of sense and outward things." We may call them, if we will, a sort of higher instinct, perhaps an anticipation of the evolutionary process; or an extension of the frontier of consciousness; or, in religious language, the voice of God speaking in us. Mysticism arises when we try to bring this higher consciousness into relation with the other contents of our minds. Religious Mysticism may be defined as the attempt to realize the presence of the living God in the soul and in nature, or, more generally, as *the attempt to realize, in thought and feeling, the immanence of the temporal in the eternal, and of the eternal in the temporal.*' The italics are Mr. Inge's own. They contain his conception of mysticism.

It is with Religious Mysticism, or more restrictedly Christian Mysticism, that Mr. Inge has to do. Now in Christian Mysticism there are four axioms. The first is that the soul of man can see as well as the body. The second is that man is a partaker of the divine nature. The third, that

without holiness no man may see the Lord. And the fourth, that the key to the mystery of God is love. Given then these four, a seeing soul, a soul akin to God, a soul purified, a soul filled with love, and the man is fit for the beautiful vision, ready to enter into that communion with God in Christ which is called Christian Mysticism. For this is Christian Mysticism, to hold communion with God in Christ, and thereby to be transformed into the same image from glory to glory.

In this progress there are three stages: the purgative, the illuminative, and the unitive. Their names express their meaning; we may not stay to explain them. More important is it to note that the first serious difficulties regarding mysticism arise when we ask how the communion or fellowship is realized. Is it in thought? the intellect being alive and active; or is it also (and perhaps mainly) by trances, visions, ecstatic revelations? Was Wordsworth the ideal mystic when he sang of

That serene and blessed mood,
In which . . . the breath of this corporeal frame,
And even the motion of our human blood,
Almost suspended, we are laid asleep
In body, and become a living soul:
While with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things?

There is no doubt that visions and dreams have always been found in close touch with mysticism. Yet Mr. Inge holds they are no essential part of it. The mind should enter into mystic contemplation. In the striking phrase of Macarius, 'the human mind is the throne of the Godhead.'

The next question raised is this: Do we find God best by close, sympathetic observation of the world around us, or by sinking back into our own consciousness and seeking there direct contact and communion? The question again divides the mystics into two bands. The older mystics found God closer than breathing and nearer than hands and feet; but the younger see every common bush afire with God. Mr. Inge mediates between the two. Each is imperfect alone; together they must work.

Thus we reach the end of Mr. Inge's first lecture. We need not follow him farther just at present. We have given a taste of the book. If that first lecture is intelligible and interesting, so are all the rest. For the first time we have received a survey of Christian Mysticism that is sympathetic and yet not an unintelligible rhapsody.