

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

THE CHURCHMAN

May, 1909.

The Month.

A Call to Thought and Prayer. SIR EDWARD GREY does not speak very often, but when he does it is to the point, and his words carry deserved weight. His recent speech in the House of Commons on the naval question received widespread attention, and made a profound impression. In these columns we have nothing whatever to do with the political aspects of his utterances, but as Christians and Churchmen we ought to ponder carefully the following words :

“I would ask the people to consider to what consequences the growth of armaments has led. The great countries of Europe are raising enormous revenues, and something like one half of them is being spent on naval and military preparations. You may call it national insurance—that is perfectly true ; but it is equally true that one half of the national revenue of the great countries in Europe is being spent on what are, after all, preparations to kill each other. Surely the extent to which this expenditure has grown really becomes a satire and a reflection upon civilization.”

A satire and a reflection indeed ! And yet also, and chiefly, a call to prayer. As the *Guardian* truly says, political power is evidently unable to put a stop to this ruinous competition, but the Christian Church has surely something to do in the matter. A correspondent suggests a day of universal prayer for peace, and, with the *Guardian*, we wish that such an idea could be realized. But, even if this should prove impossible, the subject of peace can and should occupy a prominent place in our personal and parochial intercessions. No one could possibly set bounds to the awful conflagration which would ensue if war

broke out in Europe. Let us, therefore, make this a matter of urgent and constant prayer: "Give peace in our time, O Lord."

The Birmingham Controversy. The correspondence between the Bishop of Birmingham and Canon Henson has not been pleasant reading for Churchmen, and it is impossible to avoid regret that the circumstances ever occurred. In view of the recent utterances of the Lambeth Conference on Reunion, and the suggestions about meetings with brethren of other Churches for purposes of mutual understanding, Canon Henson's action was not altogether unnatural, and he might have been allowed to fulfil his engagement to the Rev. J. H. Jowett unhindered. The Vicar of St. Gabriel's does not emerge from this controversy particularly well, and, in the light of the facts connected with his church, it would have been wiser if he had not come into the arena of publicity. As it is, people have not only become aware of his existence by his unworthy remarks to Canon Henson, but attention has been called to the work of his Church. St. Gabriel's is situated in a poor part of Birmingham; it has a population of 4,800, and the parish church has accommodation for 650. The character of the church may be gauged from the fact that it was one of those in the then Diocese of Worcester which was reported to the Royal Commission on Ecclesiastical Discipline, and on the occasion of the correspondent's visit there were actually only seven adults and the same number of children at the Sunday midday service. A Royal Commissioner might well express surprise at this, and call it remarkable. As a correspondent in the *Guardian* aptly asks, even supposing Bishop Gore to be right, was it wise of him "to place this obstacle in the way of Christian people, who are actually doing work which the Church has not been able to undertake?" Into the question of the legality of Canon Henson's act we do not enter, for it is, apparently, to be tested. While, from one point of view, we naturally regret that Canon Henson could not see his way to accept the Bishop's inhibition, we

regret still more keenly that Bishop Gore should have allowed himself to take this extreme step. A word to the Vicar, or else no notice at all, would have been far wiser in view of the facts of the case, and particularly in the face of the splendid work Mr. Jowett and his people are doing in the very heart of that slum parish where, as it would seem, the Church seems to be doing very little. It is difficult, too, to understand the Bishop's resolute action in this matter in the light of his unwillingness to insist on the law being kept by clergymen in his own diocese, the Vicar of St. Gabriel's included. Canon Henson goes to the heart of the matter in the following words :

“If there be real validity in the argument which you offered to the Ecclesiastical Disorders Commission, by which, in the teeth of the plainest declarations of law, you tolerate and even encourage in parish churches practices which are in your judgment legitimate, because their suppression would inflict a grievous wound on many consciences, can you refuse the like validity to the same argument urged by other English Churchmen in behalf of similar acquiescence in breaches of the law, though the consciences which would be hurt by a rigorous legality would not be those whose scruples you yourself share or sympathize with ?

“It has long seemed to me a melancholy and very suggestive contrast which is presented when one considers the attitude of the Bishops on the subject (say) of vestments, and that of preaching, or even lecturing, in a Nonconformist church. In the one case, though the illegal character of the act in question is undoubted, there is a general agreement that for the sake of peace there shall be no attempt made to enforce the law. In the other case, though the act is very probably quite legal, the whole public and private influence of the Bench is thrown into the scale against it.”

We naturally, and with justice, look for impartial administration from our Bishops, and not for anything that seems to favour one side at the expense of the other. The *Record* has recently pointed out, what has been known to a good many for some time, that Liddon House, a High Church institution, was planted down, with the sanction of the Bishop of London, in the parish of Brompton, not only without the Vicar's leave, but without his knowledge until within a few days of the actual opening. And only the other day the Bishop of London appointed as Vicar to a Holloway church which has been Evangelical ever since its foundation a curate whose associa-

tions and antecedents have been definitely High Church. Yet it is not much more than a year ago that the Bishop made a strong plea for continuity, and took action to prevent a contemplated change by which a Broad Churchman was to follow an extreme man. Why should not Evangelical rights and continuity be also recognized and preserved?

The
Natural
Voice.

The Bishop of Birmingham has just issued a series of definite recommendations as to the way in which Church services should be rendered. They are so valuable that we print the first six in full :

"1. It is desirable that all prayers said in the vestry or in the pulpit should be said and responded to with an Amen, in a natural voice, without any organ.

"2. At choral Morning and Evening Prayer the introductory portion (before the opening versicle, 'O Lord, open Thou') should be said by the minister, and the Confession and Lord's Prayer should be joined in by the people, in a natural voice or on a very low note, without any organ.

"3. With due regard to acoustic necessities, the prayers after the Third Collect should be read by the minister, and responded to by the people in the natural voice, without any organ.

"4. Inasmuch as the services of Morning and Evening Prayer have an introductory part, which is intended to be introductory, it does not seem desirable ordinarily to sing any opening hymn before this.

"5. In all cases of versicles or petitions with responses, or prayers with Amens, the minister should (in respect of singing, monotoning, or saying) as far as possible do as the people and choir do—*i.e.*, if the response be inflected or monotoned, so should the versicle or petition in the Litany.

"6. In choral celebrations of the Holy Communion there are parts which should be said and not sung; amongst them, the Invitation, Confession, Absolution, Comfortable Words, and the Prayer of Humble Access."

We are in hearty agreement with the Bishop when he expresses his belief that "in every parish where these suggestions are acted upon there will be a real advance made both in liturgical propriety and spiritual edification." Such words, coming from the Bishop of Birmingham, are in the highest degree significant, and fully justify those Churchmen who have insisted on adhering to the use of the natural voice in the conduct of Divine Service. We sincerely hope these wise words will be heeded. They come as a welcome confirmation of the Bishop

of Liverpool's similar plea in his recent Charge. This is what Bishop Chavasse says :

“Why should it be thought necessary for a man to whom God has given a strong and melodious voice to cast aside its natural use when he draws near to pray to God? Why should he suddenly assume an unnatural tone and a rapidity of utterance which are apt to surprise even his most intimate friends when they hear them for the first time? Our forefathers put on a preaching voice in the pulpit, and they were rightly told to be natural, and before the just criticism of the pew the preaching voice has disappeared. Why should we adopt in the reading-desk, on the plea of a musical service, a praying voice? To the great majority of our Church-people there are few things more painful than to have to take part in a service sung by a clergyman whose musical gifts and knowledge are slender, and by a half-trained and sometimes not very devotional choir. Such services strike the ordinary worshipper as mechanical and unreal.”

We should like these admirable words of the two Bishops to be printed in leaflet form and scattered broadcast. They would do immense service to the cause of “spiritual edification” in the Church. There are literary and spiritual beauties in our Prayer-Book which are practically unknown to many people because of the attempts to modernize the services by a so-called musical rendering.

Although no public action seems likely to be taken on this subject for some time, it is impossible to avoid noticing the real significance of certain recent events. Not the least important is the letter of Mr. Athelstan Riley, which has been rightly regarded by the *Times* and other organs as eminently favourable to peace. Although it may not indicate any change of policy, the spirit of the letter is very different from that which has hitherto been manifested by Mr. Riley and those who think with him. It shows, at any rate, that he is conscious of the gravity and complexity of the present situation, and of the impossibility of things remaining where they are. Then, the address of the President of the National Union of Teachers at Morecambe on Easter Monday was noteworthy for its frank and fearless advocacy of secular schools. It is surely a fact of great importance that the official

The
Education
Question.

spokesman of the teachers should express his conviction that the only way of peace is to secularize the schools. It is an awful sarcasm on our profession of Christianity, and if ever secularism comes to pass, it will be due, as we have often said, to the extremists on both sides, whose demands have hitherto made compromise impossible. Another important and truly significant fact which has come to light during the past month is the serious diminution in the number of voluntary schools. While ten new Church schools were opened, one hundred were closed. This by itself is surely an indication, as the *Guardian* wisely says, that the plain duty of Churchmen is to "seek for a settlement on sound, constructive lines." The present controversies are doing much to prevent us from having an efficient national system of primary education, and thereby from keeping pace with other nations. While other countries have settled their elementary education problems, and are giving themselves systematically to thorough primary education and compulsory continuation schools, we are still surrounded with inefficiency, still maintaining the deplorable system of half-time schools, and still apparently far from any compulsory continuation schools. If once the religious question could be got out of the way, we believe it would not be long before the mass of the people could be made to realize that education, both on personal and national grounds, is a matter of vital consequence and far-reaching importance.

Vestments. There are still no signs of acceptance of the York proposals as a basis of compromise on the part of those who wear the Vestments, and perhaps we shall hear nothing more until after Convocation meets this month. Meanwhile a few indications of representative opinion may be recorded. The Evangelical clergy of Liverpool have passed a resolution, with five dissentients, affirming their belief that the York proposals will not make for peace. At a meeting held at the Church House, called in support of the present law, a Ritualistic clergyman was invited to speak, and he did so to

some point. After saying that the Vestments in their origin meant nothing at all, but were simply connected with ordinary civilian dress, he went on to express his opinion about them as they are used ecclesiastically to-day :

“As the representative of a very large number of clergy and laity, although he spoke without their authority, he wanted to say very clearly that the Vestments as used to-day in the Church of England did mean a very great deal. High Churchmen would be very strongly antagonistic to any sort of attempt to draw a legal line of distinction between the two parties in the Church, either in the way of legalizing or forbidding the Vestments. He wanted to give a clear answer as to why the Vestments were used. When they spoke of the restoration of the Mass in the Church of England, or, as he should prefer to put it, the restoration to its proper position of the Mass in the Church of England—the restoration of the Mass as a sacrifice for the living and the dead, a sacrifice for worship, thanksgiving, and intercession—the use of the Vestments, broadly speaking, meant that. The clergy who used the Vestments used them for the purpose of restoring the Mass to the position, practically speaking, of the Roman Catholic Church.”

This is exactly what very many Churchmen have known for a long time past. The only true view of the Vestments is to be obtained from those who use them. Those who wish to keep themselves abreast of facts and considerations on this subject should make a point of studying the *Church Gazette* for April, which is full of able and forcible points against any alteration of the law. Not least in importance was the letter in the *Times*, signed “D.,” honoured by large type, asking the pertinent question whether the York proposals would really make for peace, unity, and the establishment of the authority of the law :

“But is there the slightest reason to suppose that this gain would be secured? Is there a single priest of the pre-Reformation school who is prepared to renounce, in deference to any law of an Erastian Church, the practices on which he sets so much value? Is there a single Bishop who will undertake to enforce the altered law?”

“Failing such engagements, we know what experience would lead us to anticipate. The Ritualistic clergy would go on defying the law, in company with Passive Resisters and the Amazons of to-day, and the Bishops would continue to think it impolitic to coerce them. But it would also be proclaimed that the Protestant section of the Church had been driven to a surrender, and some clergymen who have hitherto hesitated to adopt a Eucharistic Vestment would be emboldened to indulge their desire. The

Church as a whole would have been dragged a step back towards the the medievalist ideal."

Surely this goes straight to the heart of the matter.

The Lenten addresses at Birmingham Cathedral by Bishop Gore show that he still favours the impossible position on the Christian Ministry which he expounded in his well-known book on the subject. Impossible, we venture to say, both from the standpoint of the New Testament and also from that of Church history. It is only by exercising imagination to a remarkable degree that his theory of the Ministry can be made even approximately historical. Lightfoot's great contention still holds the field that Episcopacy came from the Presbyterate, and not from the Apostolate; and until the Bishop of Birmingham can set this aside on absolutely irrefragable grounds, his characteristic position on Apostolic Succession, with all its serious and far-reaching effects, will inevitably fail to obtain the assent of the best historical scholarship. But the Bishop's frank and fearless utterances on certain aspects of his subject fill us with hope that he will yet be enabled to see the impossibility of his main contentions. Thus, nothing could be finer than these words from one of the addresses:

There was a book that had a great fascination for him—"The First Lay Preachers of the Methodists." Reading this book, he asked himself why these men not within the Church came to be outside it. It was in part their fault. No doubt they were somewhat hard to discipline, but in the main it was half the fault of the Church that they were not within. They were precisely the men the Church needed to reawaken her out of her dead sleep. There was a freedom which we required in the State; we required the State, moreover, to give freedom to religious bodies to exercise their own affairs, but there was a freedom required also within the Church. We wanted to cultivate the ideal of freedom.

This ideal of freedom is what Evangelical Churchmen have been cultivating for many years, and this in substance is what Canon Henson meant when he showed sympathy with Mr. Jowett and his work. Holding such a view of freedom, we do

not wonder that Bishop Gore spoke of his action in inhibiting Canon Henson as "a great bore." His heart is evidently well set in the direction of spiritual liberty, and some day we look to see him in the van of progress.

Although we have not been able to agree with the Bishop of Liverpool's plea for compromise in the matter of the Vestments, we are profoundly thankful for many helpful and inspiring suggestions contained in his Charge. We have already referred to one point, and shall probably have occasion to refer to another next month, for which we have no room at present; but we must call special attention to the Bishop's closing words as he pleads with the clergy in particular for a closer walk with God as the secret of increased efficiency in parish work. We wish it were possible for us to insert the whole of the earnest and forceful plea, but the following words are the very heart of it :

"Let men take knowledge of us that we have been with Christ, and let us go back to tell Him what we have done and what we have taught. His presence is our peace, our strength, our inspiration, and our sunshine. It makes drudgery Divine. It gilds the blackest slum with the radiance of heaven. Let us keep close to Him by watching against sin, by prayer, by reading of Holy Scripture, by the use of the Holy Communion, by self-discipline, and by devoted service."

There are few more significant passages in the Bible than these nine words : " There they dwelt with the King for His work."

NOTE.—Owing to unforeseen difficulties at the last moment, the continuation of the Symposium on "Home Reunion" has to be deferred until next month, when a contribution to the discussion will be made by a representative Nonconformist scholar, Professor Vernon Bartlet, D.D., of Mansfield College, Oxford. The subject is, however, involved in the Bishop of Carlisle's article in this issue.



The Church of the Future.

BY THE RIGHT REV. J. W. DIGGLE, D.D., BISHOP OF CARLISLE.

I.

ALL Church-people are not true Christians; but all true Christians are Church-people. They belong to Christ, who is the Divine Head of the Church; and, therefore, they belong to His Body, which is the Church itself. People may be formally attached to the Body of Christ without being vitalized and nourished by the Head, as dead branches may still hang on to a living tree; but if they are nourished by the Head, then they cannot but belong vitally to the Body, just as every leaf or branch, so long as it assimilates sap, belongs vitally to the tree. There is no truer definition of the Church of Christ than this: they in whom the Christ dwells and who themselves dwell in the Christ. "Wherever Jesus Christ is," says Ignatius in his Epistle to the Smyrnæans, "is the Catholic Church."

And as this is the best definition of the Church—I in them and they in Me—so the truest definition of schism is separation from the Christ. Every dead leaf or dead twig, although apparently part of the tree, is to all intents and purposes cut off from it. There is no vital connection between a dead branch and a living tree, notwithstanding their outward and visible bond. In like manner every dead Christian is essentially disconnected from the Christ—the Christ does not live in him, and he does not live in the Christ. To all appearances he may still be a Churchman; but in fact and truth he is a separatist and schismatic. For real schism, like real faith, is not an outward thing, a thing of mere appearance. Both are inward realities: the one is an affection, the other a disaffection, of the heart.

In all ages men have been prone to regard both religion and irreligion too much as external matters. There is no error against which our Lord and His Apostles set their faces more resolutely than this. They taught incessantly that religion is spirit and truth, not letter and tradition. The organizations of

religion are external ; but its life is inward, the operation of the Spirit of God within the deepest consciousness of man. It is the same with Churchmanship. There is undoubtedly a visible Catholic Church, just as there is a visible collective humanity. But as in collective humanity there are many kindreds, races, tribes, and tongues, so in the Catholic Church there are many communities, denominations, congregations. Every congregation of faithful Christians is a Church of Christ ; and the sum total of these congregations is Christ's Holy Catholic Church. The visibility of the Catholic Church cannot consist in uniformity of organization. For if uniformity of organization were an indispensable note of the Catholic Church, then, obviously, seeing that uniformity of organization exists only within the limits of the several branches of the Church, the Catholic Church would either be non-existent, or else reducible to the confines of single denominations, which is contrary both to the comprehensive character of the Church and to the general experience of Christians. In like manner it is clear that, however desirable and good for other reasons episcopacy may be, yet even episcopacy is not of the essence of the Catholicity of Christ's Church. For, apart from the uncertainty of the origin of episcopacy, and the diversity of views held by scholars on its character and extent, as sanctioned by the New Testament, there is one great outstanding fact concerning episcopacy which is of supreme and cardinal importance—viz., the fact that God Himself does not limit His gracious operations within its bounds. He pours richly, and without stint, His showers of blessing upon non-episcopal Churches. He inspires psalmists and prophets within their gates. He rears saints within their sanctuaries—saints compared with whom some of the saints canonized in episcopal calendars are saints of meagre saintliness. In prisons non-episcopal martyrs have testified by their sufferings to Christ's sustaining presence. In missionary lands they have rejoicingly died for their Redeemer. Never in the history of non-episcopal Churches, such as Presbyterianism and Methodism, have such dishonour and shame been brought upon the Gospel of our

Lord and Saviour Jesus Christ as, through many centuries, that Gospel suffered at the hands of the all-dominant episcopal Church. I believe profoundly in episcopacy—its ancient descent, its continuity, its priceless historic worth—but I would rather renounce episcopacy than profanely seek to limit the Church of Christ to its boundaries, or describe non-episcopalians as schismatics, or deny them a rightful and noble inheritance in the gifts and graces of the true Catholic Church. To do this would seem to me to be fighting against God, and to ban those whom He quite manifestly blesses.

If, then, the visibility of the Catholic Church consists neither in episcopacy nor uniformity of organization, in what does it consist? Our Lord has left us in no doubt whatever as to the right answer to this searching question. He told His disciples that men would know, recognize, and acknowledge them by their fruits. As of a tree, so also of a Church, the Divine test, the test which God approves, and even the world admits, is the test of fruit. Christ's own test of discipleship was fruit; and no better test of Churchmanship can be found. There is no mistaking the presence of the Holy Spirit, whether in an individual or a society. Wherever the fruit of the Spirit is—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—there the Spirit is; and where the Spirit is, there also is the essence of the Catholic Church. This essence may embody itself in diversities of ordinances and organizations; but being all of one and the same Spirit, they are also of one and the same Church—that Church which, in the New Testament, is called the Body of Christ, and is the fulness of Him that filleth all in all. No community, however ancient its descent or compact its organization, is coterminous with the Church of the Living God which does not reckon among its members all the faithful in Christ Jesus. The Church is the fulness of the Christ, and includes all those who are filled with Him. • The visibility of the Church is made manifest by the fidelity of its members to the Christ, and the fulness of the Christ in them.

Other definitions of the Church, many in number, theologians

of various schools have attempted to formulate. Some of these definitions approach more or less closely to New Testament definitions. But assuredly the New Testament definitions are the truest and the best. And the essence of the New Testament definitions, though differing in their form of expression, is always the same. A particular Church may be a Church in a house, or a Church in a city, or a Church in a province; but the Church, the complete Church, is the Body of Christ, comprising all these particular members. He is the Head of all alike, and all compacted together in Him, and from Him receiving their life and power, form the glorious aggregate of His Holy Catholic Church.

In common parlance, the word "Catholic" has lost its original, and only real, significance. Frequently, indeed, the word is used to express an artificial meaning entirely contrary to its real meaning. The real meaning of Catholic is universal; yet one of its common applications is fundamentally partial. All such expressions as Roman Catholic and Anglo-Catholic are, as ordinarily used, contradictions in terms. We might as rightly talk of fragmentary wholes, or particular universals, as of Catholics adjectivally limited in any way. Romanists clearly perceive this absurdity, and consequently reject it. Although subject to Rome, they style themselves simply Catholics. By this they mean, and intend to declare, that Papal subjection is an indispensable note of Catholicity. In this declaration they set themselves against God; for nowhere has God declared the Pope to be the head of His Church on earth. On the contrary, as all men know, He abundantly blesses those who have renounced this headship. Similarly with Anglo-Catholics. If by this term be signified merely and exclusively English Episcopalians, then is the term doubly misused. First because it denies Catholic Churchmanship to non-Episcopalians, thus thrusting from the fold of Christ those whom Christ, by His evident embrace, includes; and secondly by prefixing a restrictive limit to a universal word. If, however, by the term Anglo-Catholicism be signified that branch of the Catholic Church whose mother-

land is England, and if in that branch be included non-Episcopalian as well as Episcopalian Christians, then, indeed, the term is both intelligible and true. As, also, would be Roman Catholicism, as signifying that branch of the Catholic Church whose centre is Rome ; or Greek Catholics whose chief patriarch dwells at Constantinople ; or Lutheran Catholics whose great Confession is that of Augsburg ; or American Catholics whose realm is beyond our setting sun ; or Presbyterian Catholics who acknowledge not monarchical episcopacy ; or Baptist, or Methodist, or Congregational, or Calvinist, or Jansenist Catholics, or any other member of the glorious Body incorporated into, and living in, the life of the Divine Head, Jesus Christ, the Catholic Lord of the Catholic Church. All Churchmanship narrower than the Gospel is human Churchmanship and partial. That alone is Divinely ordered and Catholic Churchmanship which includes all those who, being baptized with water and the Holy Ghost, call Jesus Lord, and depart from iniquity.

It seems part of the grand mission of the Church of England in the present age to proclaim, without ceasing and with intense conviction, this true Catholicity of the Church of Christ. No other branch of the Catholic Church has the same opportunities as the Church of England for the fulfilment of this mission. The Roman Church has vast historical prestige, wonderful capacity for organization, whole armies of fervid men and women, separated by celibacy to lifelong devotion to the Roman cause ; a power truly marvellous of claiming the strong by austerity and satisfying the weak by accommodation ; a way of appealing to the artistic and æsthetic senses which no other Christian Communion can surpass. Even the errors and heresies of the Roman Church, which are manifold and in some instances appalling, have been fashioned with consummate skill to minister to the frailties, and assuage the fears, and tranquillize the disquietudes, and settle the doubts, and solace the yearnings, and cherish the hopes, of restless, aspiring, weary, imaginative, sin-laden souls. The worship of the Blessed Virgin and the cult of angels seems to bring a far-off God quite near, and to soften

with pity the awe of His majesty. This worship seems also to add the love of celestial motherhood to that of the Heavenly Fatherhood. This sweet and gentle sense of celestial motherhood means much—how much none can imagine who have not seen desolate orphans melting in tears on their knees before the shrine of some pathetic Madonna. Then, too, the Confessional, although its inevitable tendency is to weaken the will, to supersede the sovereignty of conscience, and to confuse both the sense of sin and the conditions of pardon, is yet a welcome outlet for the griefs and burdens of heavy hearts, especially hearts strongly emotional and but slightly under the sway of reason's sceptre. The very penances imposed by the absolving priest yield a kind of satisfaction and solace to the wretched and remorseful, while the absolution itself, uttered with audible voice into listening ears, seems to multitudes, especially of the poor and ignorant, more real and palpable than promises made long centuries ago by the Redeemer Himself and His inspired Apostles.

Again, submission to authority is an indestructible element in human nature. It pervades every department of human life. Its fruits are sometimes good, sometimes evil. It is the key to the power of fashion; one secret of the lawyer's and doctor's influence; a large factor in the potency of the Press; part of our composite social cement; one of the many foundations of all Governments; and the whole and only basis of priestcraft in every form and every age, whether pagan, Jewish, or Christian. If vast multitudes of men, and still vaster multitudes of women, did not love to be led, to be told definitely and authoritatively what to think, where to go, whom to believe, what to do, priestcraft would be impossible. The strength of the priest lies wholly in the weakness of his followers. To this craving for authoritative direction, which is one of the most common frailties of fallen human nature, the Roman Church ministers with incomparable skill and effect. She cherishes the instinct assiduously from their earliest years in the children of her Communion. She forbids her members to read books or cultivate

companionships which might disturb their acquiescence in her authority. She does not encourage even free Bible-reading. According to the well-known dictum, the business of the Bible is to prove what the Church has decreed should be taught. To the Roman Church mixed marriages are anathema. Her services are all in the one dead language sanctioned by ecclesiastical authority, and not in the people's living vernacular. To aggrandize priestly authoritativeness, to magnify and exalt its supremacy over thought and belief, sculpture, painting, music, worship, lights, incense, vestments, every art and all manner of subtle and mighty devices, have been summoned to its service. Right wonderful and amazing are the lengths to which human credulity will run when unrestrained by reason. The human mind is, as it were, hypnotized by credulity. It loses its independence. It sees through others' eyes, and is dominated by their suggestions. How otherwise can we account for the acceptance of tenets like those of Indulgences, Purgatory, Transubstantiation, and Infallibility; the purchase of God's free pardon in Christ, or even the temporal concomitants of that pardon, for money; the deliverance of disembodied souls by prayers paid for at tariff prices; the working in the Lord's Supper of a perpetual miracle which has neither revelation, nor reason, nor mercy as its sanction; the assertion of an unerring Papal wisdom to which all Christian history gives a flat contradiction? It cannot be denied that each of these tenets appeals with mighty force to some great hunger in men—the hunger to buy off the consequences of their evil doings, the hunger to help the dead, the hunger for signs, the hunger for the settlement of doubts, for escape from the torments of hard thinking, for intellectual peace even at the risk of intellectual stagnation. And yet the true appeasement of such hunger does not lie with anodynes which merely lull its pains without really satisfying its wants.

Thus it comes to pass that with all its amazing skill, its splendid organization, its marvellous accommodation to the strong yearnings and the weak cravings of mankind,

the Christianity of the future cannot possibly belong to the Roman Church. Time and truth are both against it, and their resistance must ultimately prove invincible. For several centuries the Papacy has been fighting a losing battle. Time was when the Pope laid Emperors prostrate at his feet, transferred crowns; claimed territorial jurisdiction over newly discovered islands and continents, and possessed much more than a nominal suzerainty over the entire Christian world. Now he is voluntary prisoner within the walls of his own palace, and does not reign over a single city or province even in Italy itself. Time was when his Bulls and excommunications and anathemas made monarchs tremble and peoples quake for fear. Now they have no practical effect whatever over a large part of the Christian world. Time was when the Papal Inquisition was the most fearful of all terrors. Now if man, woman, or child, were tortured or burnt for disloyalty to Papal decrees, the whole civilized world would rise in revolt against the infamy. Time was when in a great part of Europe no place of education could flourish, no religious service be held, no religious book openly read, without the concurrence and approval of the Roman authorities. Now in the most powerful realms of the Christian world Universities and schools, religious services, and all departments of literature, are wholly independent of Papal connection; while in countries still acknowledging the Roman obedience there is a great loosening of chains and an increasing fervour for emancipation. I write none of these things in a spirit of contention, far less of unkindly exultation—though, indeed, with profound thankfulness—but merely as plain, incontrovertible evidence of the decay of Papal authority, its estrangement from the progress of humanity, its incapacity either to stem the tide of human thought or to direct it. A Church weighted with the dogma of Transubstantiation, bound with the fetters of Tridentine decrees, capable of believing in its own infallibility, whose rulers are all priests and monks, in the settlement of whose religious doctrines and the administration of whose ecclesiastical affairs the laity have neither voice nor vote, the

essence of whose government is an ecclesiastical absolutism, can never be the Church of the future. As the latest centuries prove, time is against it.

And as time is against it, so also is truth. As the sovereignty of ecclesiastical absolutism is fast drawing to its end, so that of superstition is tottering. There has ever been much religious and spiritual truth in the Roman Church, as on some supreme occasions in the strife against the unbridled licentiousness of the rich and strong, and the tyranny of the irresponsible despots of the Middle Ages, there has also been much moral force of sublime grandeur. However wide our eyes be opened to the heresies, the superstitions, the domineering autocracy, the priestly despotism of the Roman Church, it is wrong to close them to the better and nobler aspects of its history, its missionary zeal, its strivings for the faith, its preservation of literary treasures, its care for the sick, its pity for the poor, its self-sacrifice in times of plague and pestilence, its frequent resistance to secular tyranny, its devotion to children, its general culture of domestic piety, the vast learning of some of its doctors, the sweet and gentle simplicity of many of its saints. It is part of the glory of truth to pay unstinted homage to goodness wherever found. No right cause is aided by blind and ungenerous advocates.

Still, while acknowledging to the full the goodness displayed and the truth maintained by the Roman Church, yet it must be confessed that this goodness is so overloaded with evils, and this truth with errors, that the resultant effect has been to make the Roman Church one of the greatest impediments to human progress and one of the greatest foes of Christ's religion. The proof of this is found in the unquestionable fact that the nations still dominated by Papal control are the backward nations of the civilized world—not one of them is in the van of liberty and enlightenment; and in the further fact that not a single dogma distinctive of the Roman faith—Transubstantiation, a celibate ministry, the treasury of merits, Auricular Confession, Indulgences, the necessity for priestly absolution and priestly mediation, Pur-

gatory, Masses for the Dead, the co-ordination of tradition with Holy Scripture, Communion in one kind only, Infallibility, and other such things—was taught either by Christ or His Apostles. Not one of these dogmas forms part of Christ's religion as revealed and taught in the New Testament Scriptures. On the contrary, each of them is opposed sometimes to the letter, and invariably to the spirit, of that religion. The essence of Christ's religion is free redemption from sin to the contrite believer, direct and personal access through Him, the only Mediator, to the Father; the personal indwelling, emancipation, and illumination of the Holy Ghost in the faithful; the union of God with man and man with God in the Incarnate Christ; the abolition in Him of death, and in Him also the manifestation of immortality; the absolute certainty of our ultimate responsibility and account to God for the lives we are living here and now, together with the rights and duties, the fears and hopes, the warnings and joys, the solace and strength, which flow, of necessity, from the heavenly fountains of this most glorious religion.

It is true that, in the course of the ages, ordinances may be rightly established, and truths rightly developed, which are seldom mentioned, or not even mentioned at all, in the New Testament. The silence of Scripture is not of itself sufficient to rule out of court a Christian usage or a Christian ordinance, else would many good customs of all Churches be open to condemnation. If the silence of Scripture were of itself decisive, not only would the surplice go, but the Genevan gown also would go with it, and no Christian minister would be styled "reverend." The New Testament contains no specific liturgical rules, no particular and exclusive methods of Church government, no complete and universal forms of worship, no codes of ecclesiastical canons, not even any fully systematized creed or confession of faith. And why? Because the Church of Christ is not a fixed and dead machine, but a living society. And it is essential that a living society, like every other form of life, should be in correspondence with its environment, capable of

development and adaptation to changing circumstances and growing needs, otherwise its inevitable doom would be speedy death. In Church organizations incapacity for readjustment is practically equivalent to uselessness. If a custom, once perhaps venerable and beneficent, grows obsolete or mischievous, the Church of Christ can retain no such custom. On the other hand, if a custom, upon which Scripture is silent, has been proved by experience good and wholesome, the silence of Scripture is no barrier to the adoption and practice of that custom. Even the forms and language in which doctrinal verities are presented may rightly vary from age to age, and terms be rightly used, such as Incarnation, Trinity, and the like, which are not found in Scripture at all.

But in all such developments of Christian doctrine, all such readjustments of Christian ordinances, all such changes of Christian usages or Church government, at least three conditions must be fulfilled, otherwise great floods of error and superstition will sweep disastrously over the vineyards of the Lord. (1) No development of doctrine may run contrary to revelation and reason. (2) No readjustments may change the Scriptural proportions of the faith. (3) No ecclesiastical custom and no form of Church government may be out of line with New Testament teachings. Within the compass of these conditions a living Church has full liberty to ordain its government, settle its constitution, define its membership, arrange its worship, and proclaim its doctrines. But beyond that compass no branch of the Church of Christ has either right or power to go. God is not the Author of confusion. He cannot lie. The truths which He revealed at the birth of Christianity He cannot contradict at any subsequent period of its life and growth. Our Lord graciously promised that the Spirit of Truth should guide His disciples into all the truth—truth ever growing, developing, bursting forth into new forms of blossom and fruit with the procession of the suns. But it is of the essence of truth to be in harmony with itself. Truth cannot contradict truth. What-ever contradicts truth is error.

The reason, therefore, why Roman developments must be rejected is not that Scripture is silent concerning them, but because they are out of line with Scripture, destroy the true proportion of the faith, and in not a few instances run clean contrary to Scripture, as in the case of Transubstantiation, Communion in one kind, compulsory Confession and priestly Absolution, obligatory fasting before partaking of the Communion, the bondage put on the Bible, the homage paid to tradition, Infallibility, and the like. When you are reading Roman manuals, you are often not only reading what goes beyond Scripture, but what is not in the same plane with it—something at once incommensurate and irreconcilable with it. So, too, with the Roman Mass. It does not merely go beyond the New Testament on lines of development permissible and congruous : it goes against it, runs in the opposite direction, contradicts and overthrows it. Night is not more different from day than the trend of Roman teaching is different from the New Testament, or the atmosphere of Roman worship from that of the primitive Church. It is as if in the physical world you had changed the source of light or the centre of gravity ; had made the sun dependent on the moon and apples to fall away from the earth. Seeing that every development of Romanism, in whatever direction, whether in medieval or modern times, is nothing other than the extension of priestly power, the magnifying of priestly prerogative, the assertion of priestly privilege, the dominion of priestly will, the aggrandisement of priestly tutelage on earth, and the assumption of priestly authority after death in the world to come, it is certain that Romanism does not hold the pass to the religious realms of the future. Its pivot is the priest. On that pivot all its special doctrines, methods of worship, and forms of administration turn. Remove that pivot from its chariot-wheels and the chariot will not only come to a standstill, but will become a wreck, crushed to pieces under the weight of its own load.

That pivot is being quickly loosened by every onward movement in every part of the world. From the days when the art

of printing with movable metal types was invented, and Bacon's "Novum Organum" was published, and political freedom gained a sure foothold, and scientific methods of testing authority and doubting appearances and demanding facts were established, and education passed from the control of ecclesiastics—above all, when the Bible was emancipated and its ideals began under the Spirit of God to exercise their sway over the spirits of men—the despotism of priestcraft has been gradually crumbling towards its fall. Desperate efforts have been made, and are still being made, to avert the catastrophe. The Tridentine authorities have fulminated their anathemas. The Jesuits have exercised all their subtlety, and have endured amazing sacrifices, to influence the Press, to capture politicians and magnates and rulers. Infallibility has been proclaimed. With masterly skill the wealthy and the clerically minded have been proselytized. Devoted ladies have grandly spent themselves in schools of every grade, in hospitals and slums, to sustain the decaying edifice. Even liberty itself, of which priestcraft is the unappeasable foe, has in these latter days been summoned to her adversary's succour, so piteous has grown the plight of that adversary. In former days the policy of priestcraft did not suffer its adversaries to live; by oppression and cruelty, by force and fire, it sought to exterminate them. That policy has ignominiously failed, and the craft which once sought the lives of others is now compelled to solicit from those others its own liberty to live. Nor should that liberty be denied it, so long as the liberty is not so abused as to be a menace to the general good. Truth is strong enough to let error run free, so long as error does not wantonly pervert its freedom to bring truth into bondage. There does not seem to me, at least, any danger that Roman errors can ever again reinstate the power of priestcraft to an extent destructive of liberty. The forces against it are too many and strong. Multitudes upon multitudes of the members of the Roman Church would rebel against any return to the ancient tyrannies. But apart from this, the whole movement of the world is towards freedom—intellectual and

spiritual freedom. That movement is resistless as the flowing tide, or as the sun rising in his strength and glory. Priestcraft being a determined foe of this intellectual and spiritual freedom, and the Roman form of religion being inseparable from priestcraft—the craft that puts the priest between the soul and the Saviour—it is impossible that the Roman form of religion can be the religion of the future. The religion of the future will be the religion which comes into the closest and most direct contact with the living Christ, which moves and has its being, works and worships, serves mankind and glorifies God, through the might and power of personal communion with Him—not through the mediation of official priests, but by the personal indwelling of the Holy Ghost.

(To be continued.)



A Vision of Service.

BY THE VEN. ARCHDEACON MOULE, B.D.

THE following significant words occur at the close of the Encyclical Letter from the Archbishops and Bishops, issued after the Lambeth Conference, August, 1908: "The brightness of Christ's light is in the scene before us, as we think of the Church thus showing forth in the world, with ever-increasing clearness, the glory and happiness of service. But the vision is not bounded by the horizon of the world; its true meaning is not known until we raise our eyes above the scenes of time."

Further back, in the preamble, the Bishops speak of "The clear shining of this great hope of service," and of the field of service, "wide and various as the world." The preamble then glories in the blessedness and dignity of service in the world; the peroration lifts and stretches our gaze "beyond the horizon of the world and above the scenes of time."

It is of these narrower, and wider, and almost boundless fields of service that I write.

I can imagine an objection *in limine* to the consideration of this subject, to the effect that all we certainly know of God's purposes in redemption, and reconciliation, and restitution is connected with the Incarnation and Atoning Death of the Son of God, taking on Him human, and not superhuman or extra-human, nature; a redemption in its potency and accessibility now, and in its final and eternal effects hereafter, embracing the whole human race. Anything beyond this is, by many serious thinkers and students, brushed aside, as beyond practical Christian politics, and as resting on fancy and imagination alone.

Now, my contention is, that we have in the revelation of the Word of God far more both of hint and direct foretelling on the subject of this wider sphere and vision of service than is often supposed. Living, as I have done, during the greater part of my life in the forefront of the mission-work of the Church below, this subject of the wider service has for some years past arrested my attention. And I make bold to suggest it as a subject for study, and adoring and exulting hope and expectation.

We need no new revelation to make the prospect conceivable, but only more careful notice of what the Bible has taught or adumbrated all along. If I mistake not, we too often forget the constant collocation, and not so much the contrast, of the heavens and the earth in the references of Holy Scripture to God's creative power, and to His kingdom and His salvation. We either interpret the heavens loosely and partially as "heaven," the immediate home of God and His people, or we represent the word as "the expanse" only above, and, too seldom, as an expanse and space *peopled* and connected with the earth. "The heavens are Thine, the earth also is Thine" (Ps. lxxxix. 11); and is there not in these great heavens sentient recognition of their ownership and of God's rule? "Christ is the image of the invisible God, the firstborn of all

creation : for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones, or dominions, or principalities, or powers : all things have been created through Him and under Him : and He is before all things, and in Him all things consist" (Col. i. 15-17). "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained ; what is man, that Thou art mindful of him ? and the son of man, that Thou visitest him ?" (Ps. viii. 3, 4). The Psalmist seems to apply a threefold argument here. First, of the solidarity of creation. The earth, the habitation of man, is part of the heavenly host, and yet, in size and weight minute and insignificant. Secondly, though the earth be insignificant in size, yet it is the cynosure of all creation, for God's special care and love and invitation are bestowed on the earth. And, thirdly, there bursts forth the vision of service, to which my meditations lead. God's care and love, concentrated at first on the little earth, and His dear Son, who made all, living and dying on this minute sphere in creation, will extend that love and care and salvation to all the shaken and disintegrated and trembling depths of His vaster works.

"The heavens declare the glory of God, and the firmament sheweth His handywork. Day unto day uttereth speech, night unto night sheweth knowledge. There is no speech nor language"—none audible yet on the lower air—"their voices cannot be heard." But for ever as they shine, by that glory, they praise their Maker ; and then, in the planet train of each of these countless flaming suns, are not their voices heard ? Meanwhile, the heavens, dislocated and disturbed, as it would seem, by the presence of sin, are represented by Jeremiah as "astonied and horribly afraid at Israel's transgression," so intimate is the connection, so fine are the interstellar sensations.

And, turning back to the more ancient Psalms again, we read of the heavens as assessors in a sense at the judgment day : "He shall call to the heavens above, and the heavens shall declare His righteousness" (Ps. l. 4, 6) ; and of God's

mercy which in Christ Jesus rejoices against judgment we are told that "it is great unto the heavens," that "His lovingkindness is *in the heavens*; His faithfulness, His truth reaching to the skies."

The word may sound like mere hyperbole, yet we read (and it suggests the idea of a work and mission of reconciliation to be done there too) that "the heavens are not clean in God's sight" (Job xv. 15). We are arrested also by the often-repeated assertions of God's ownership over the heavens, as over the earth, and of His residence and presence there. "It is He that buildeth His chambers in the heavens, and has founded His vault upon the earth" (Amos ix. 6. See also Neh. ix. 6). "Behold, unto the Lord thy God belongeth the heaven, even the heaven of heavens, the earth, and all that therein is."

Of the earth it is said that "God created it not in vain; He created it to be inhabited." Are not, then, the vast, and to us now silent, heavens instinct with life and sound? Alas! is there not *war* in heaven also, and alas! for the thought of a hostile prince of the power of the air and some mysterious, disturbing, and alienating effect from the advent of moral evil, which requires reconciling! "The heavenly things are cleansed by the better sacrifices" (Heb. ix. 23). Alas! for the principalities, the powers, the world-rulers of this darkness, the spiritual heads of wickedness in the heavenly places!

I quote here two significant paragraphs from Liddon's Bampton Lectures on the Divinity of our Lord, one in the text, one in a footnote, pp. 338 and 241: "In the Epistles to the Ephesians and Colossians the Church is considered as a vast spiritual society, which, besides embracing as its heritage all races of the world, pierces the veil of the unseen, and includes the families of heaven in its majestic compass" (see Eph. iii. 16); and again (quoting Martensen in his dissertation on the word *κόσμος*): "The cosmical principle having been emancipated by the Fall from its due subjection to the spirit, and invested with a false independence . . . the advance of the kingdom of God is retarded and hindered by the universe of

creation; and the created universe, having in a relative sense 'life in itself,' including, as it does, a system of powers, ideas, and aims, possessing a relative value—this relative independence, which ought to be subservient to the kingdom of God, has become a fallen 'world autonomy.'"

I am not unaware of the measurements and calculations on a nearly measureless scale which seem to forbid the imagination of intercourse between earth and the heavens; and calculations of time and space also which seem to outsoar all bounds and views even of possible service of earth for the heavens. Looking, comparatively speaking, quite near to us, notice how distance in the stretches of space affects apparent difference of size and bulk, and suggests almost impassable gulfs of separation. The full moon, whose face, measured carefully by the sun's full face, is slightly broader to our eye, yet is truly in cubical capacity so much smaller, that 64,000,000 solid moons rolled together will only just suffice to make one sun. Look farther afield through the depth of space. Mark in a clear sky, as Orion rises above the hills and the thicker atmosphere of earth, a small wisp of haze clinging to his sword-belt. That nebula is so vast (both in its contents of stellar and nebular components, each sun also having its planet train) that a million orbs, each one with a circumference equal to the earth's orbit round the sun—each one, *i. e.*, 552,000,000 miles in girth—would scarcely suffice to fill that enormous depth of space. And the heavens contain that nebula as "a very little thing."

The star β Cygni, one of the few stars whose parallax has been approximately measured, and one of the nearer ones to us, is yet shining and revolving at a distance 600,000 times the 92,870,000 miles which separate the earth from the sun.

The star α Centauri is so near, and yet so remote, that, taking the measurement of a year's journey for light at 186,300 miles a second, four years and a third of such journeyings are required before the light can reach us; and the telescopically perceived light, or the yet further radiances revealed by photography, must have taken some hundreds—

some, perhaps, thousands—of years for the journey to this insignificant orb, the earth. Is it, then, imaginable, outside dreamland, that this earth, though changed into one Church, and shining for ever as the brightest jewel in God's universe, can yet touch by sound or subtle influence—by anything which can be called mission influence—the heavens of God?

Now, without attempting reference at all in detail to the general trend of scientific research and revelation, which stills more and more the exclamation of impossibility and inconceivableness in the annihilation or vast reduction of the measurements of distance, and the time required to cover distance; noticing the possibility also of sound, vibrating so slowly now (travelling only one mile in two seconds, and so easily lost to hearing), being quickened some day to the lightning-winged vibrations of light; remembering again that, though the rarity of the earth's atmosphere renders respiration and life impossible for man, as he is now, if he penetrates but five or six miles into the 500 miles of the atmospheric depth and height, yet that this atmosphere and the fathomless expanse of ether beyond, whatever science may surmise as to its nature, are not too rare for angelic life and "passage to and fro" very quickly; not too rare nor too sluggish for our Lord's majestic passage "as He went up," and will not, we may surely believe, be impossible for the glorious life and bodies of the eternal state; and remembering finally that the door, in fact, is opening for free and almost unlimited belief in the possible powers of those who, one in the nature and holiness of God, will have at their hand, if I may say so, the omnipotence and omnipresence of God;—turn, rather, for a moment, and notice that the dream is scarcely a dream; the "vision of service" is "a vision that hasteth toward the end, and shall not lie" (Hab. ii. 3).

The following lines from Mr. Thomas Hardy's recently published dramatic poem, "The Dynasts," describing and narrating with extraordinary but sometimes uneven power the history of England and of Europe during the days of Napoleon, Nelson, and Wellington, seem at first in startling contrast to the

theory I am discussing. The supervision of the world is for the time being imagined as taken from the hands of the One Personal God, and placed in the hands of the spirits of the air, with different characteristics and tendencies. And thus two of them are conversing as they watch the gorgeous and ceremonial rites accompanying Napoleon's coronation as King of Italy in Milan Cathedral. The "Spirit of the Pities" asks first :

"What is the creed which these rich rites disclose?"

The "Spirit of the Years" replies :

"A local thing called Christianity,
Which the wild dramas of this wheeling sphere
Include, with divers other such, in dim,
Pathetical and brief parentheses ;
Beyond whose reach, uninfluenced, unconcerned,
The systems of the suns go sweeping on,
With all their many-mortaled planet train,
In mathematic roll unceasingly."

The "Spirit of the Pities" rejoins :

"I did not recognize it here, forsooth,
Though in its early, loving-kindly days
Of gracious purpose it was much to me."

Now, this "astrology," if I may use the word, may be true indeed about the degenerate Christianity unrecognizable as such amidst its display of gorgeous and superstitious rites and its darker cloud of error in doctrine. But the true Christianity, this "loving-kindly" "thing," with its "gracious purpose," lives on for ever ; and the prophets and St. Paul, and our Lord Himself and His Word, claim for it a better "astrology"—an influence and a gracious purpose touching, moulding, blessing all creation. "All power," He said in the last words audible to His Church on this lower air, "all authority hath been given unto Me in heaven and in earth," and these words of power in heaven as well as in earth are followed by the consequent command to "Go into all the world and preach the Gospel to every creature"; and does not the preaching echo on unto the heavens which He controls as well as unto the utmost parts of the earth ?

“Having, then, a great High Priest who hath passed through the heavens, let us hold fast our profession.” Was that ten days’ mysterious interval between the Ascension and Whit-Sunday occupied by the Lord’s “beginning to proclaim” to the inhabitants of His vast heavens that which it will be His Church’s high duty and glory to complete in the ages to come, and which, perchance, His Church, “which has crossed the flood,” is proclaiming now?

We pass from conjecture and question to the very verge of certainty, and see that the wondrous double light seems destined to shine on all the heavens. For by “the working of the strength of His might which He wrought in Christ, when He raised Him from the dead and made Him to sit at His right hand in the heavenly places; far above all rule and authority and power and dominion, and when He put all things in subjection under His feet”—the light downshining and forth-flashing from His ascended and reigning glory, and the light of His redeeming work in the Church shining and flashing from the lower earth—one glory, one testimony, above, below, will illumine the heavens.

And now more clear and certain words follow in the revelation of God: “It was the good pleasure of the Father that in Him should all the fulness dwell, and through Him to reconcile all things unto Himself, having made peace through the blood of His Cross; through Him, I say, whether things upon the earth, or things in the heavens” (Col. i. 19, 20). Then the Cross will for ever and everywhere exercise its immortal power, peace-speaking, reconciling, bringing glory to God, and death and extermination to sin—on *earth*, bending every knee and loosing every tongue in adoration; in the *heavens*, summing up all in Christ the Head of all principality and power. Hear the voice of the Lord once more, a glorious voice: “To the intent that now unto the principalities and powers in the heavenly places might be known through the Church the manifold—the much-variegated—wisdom of God.” And this last great promise and prophecy of the Church’s

mission follows immediately on the magnifying of the grace of the ministry which "preaches unto the Gentiles the unsearchable riches of Christ."

I add three corollaries to this which I think is a demonstrable, if not a demonstrated, proposition—the Church's high-soaring service from this little earth. First, notice that the truth of the family connection between the far-sundered members of God's great household, His Creation, may account in the thoughts of superstitious and godless philosophers for the principles and teaching of astrology. That false science lives on in almanacs still popular in England; and it is one of the main branches of the teaching of the Taoist religion in China, while the worship of star-gods is mentioned in the Bible. Now, the proposition we are considering supplies the true astrology; teaching not so much that the orbs of heaven influence the earth (though they may sympathize with it, perchance) as that the earth is to influence them. This tiny orb is too insignificant in some men's estimation for God to visit and dwell in, if He ever condescended to visit any special part of the universe, which He is said "to fill." Yet by that very choice, and love, and care, God made the earth the centre of the solar system—that system which we are told by some astronomers to regard as the centre of a cluster of vast systems; and those clusters and galaxies of glory, again, near the heart of the Milky Way, while the centre of gravity of the vast revolving multitude is believed to be in the Pleiades, in bright Alcyone close to that heart, and the Milky Way with its outrider orbs gleams across infinite space, a vision of the Creation of God in the perspective of a band and girdle of glory. Now, from this tiny centre, the earth, all things in the heavens will be brought back reconciled, remade, restored, and for ever in harmony with God.

Secondly, the magnificence of this conception, and the grandeur of this service, in no sense eclipses or minimizes the dignity and honour of the present mission-work of the Church militant here on earth.

Nay, though the work hereafter will be vaster and more

spacious in its extent and energy and unvarying success, nothing in heaven and earth can transcend the glory and blessedness of service now. The very weakness of the workers, our low estate, our bodies of humiliation, are, when yielded to Him for His service and energized by His Spirit, more for His glory than the untiring or mighty energies of the skies. The luxury of self-denial, the privilege of suffering for the Lord's sake, this unique privilege, never to be repeated (for in the world to come work never will bring weariness, and no self need be denied when all is one with His will), this present mission-work of the Church, is, then, of surpassing glory, the noblest, in whatever rank or sphere we work, in this world or the next.

But the quickening of our faithfulness and self-denying energy now may have a double influence, besides the earlier setting up of Christ's kingdom on earth. First, it will hasten the universal reconciling; secondly, it may confer on the faithful workers now special posts of honour and blessing in the service to come. "Thou hast been faithful in a few things, be thou ruler over many things."

The view before us is one of transcending magnificence. There in the new heavens and new earth, "balmier and fresher for their bath of fire," what a blissful occupation for unending years to restore to harmony, without a jar, and to loyal service, never to falter; and then to maintain in that sublime reconciliation, the whole Creation of God, still and for ever by the blood of the Cross, by the Divine attraction and welding power of redemption, and by the Almighty grace of the Eternal Spirit.

Is not this the

"Far-off Divine event
To which the whole Creation moves"?

Is not this "the splendour of that great hope of service beyond the horizon of the world, and beyond the scenes of Time"? "They shall mount up on wings as eagles; they shall run exulting through the long vistas of their eternal home, and not be weary; they shall walk, and not faint."

The Story of High Church Agitation for an Ecclesiastical Court of Final Appeal.

BY THE REV. CANON HENRY LEWIS, M.A.

ITS starting-point is the famous Gorham case (1848-1850). And the importance of the judgment of the Final Court of Appeal in the Gorham case to Evangelicals lies in the fact that it was the first legal recognition given by supreme State authority to the Evangelical school as being a real part of the Church of England.

Previous to that judgment, Evangelical interpretation of Anglican doctrine was treated by Churchpeople who were not Evangelicals as something unnatural and almost criminal. Since its pronouncement the Evangelical view has been respected, and by some large-hearted High Anglicans welcomed as being at least the aspect under which God's truth is seen by other Church minds.

The battle represented by the Gorham case began in the Court of Arches. Dr. Philpotts, the bellicose Bishop of Exeter, had refused to institute the Rev. G. C. Gorham, a former Fellow of Queen's College, Cambridge, to the living of Bramford Speke, on the ground that he held views on the subject of Infant Baptism which were contrary to the standards of the English Church. Gorham was, therefore, compelled to take legal steps to secure possession of his benefice.

When the case came on (1848), the Bishop held that all infants are, as such, duly qualified for Baptism, and that consequently all infants, when baptized by a lawful minister, are spiritually regenerated in and by the act of Baptism.

Gorham, on the other hand, maintained by his Counsel that "the blessing of a new birth (or spiritual regeneration) may precede, or accompany, or follow the administration of the sacrament; that the regenerating grace of God is not absolutely tied to Baptism, and does not so necessarily accompany it as that every infant baptized with water in the name of the Holy

Trinity, is thereby made a partaker of spiritual life, as well as admitted into the outward and visible Church of Christ; for that right reception is requisite as well as due administration; and as a prerequisite to the beneficial administration, there *must be* made on the part of the infant a declaration of faith and a promise of future obedience.”¹

In support of this view, the language of the 25th, 26th, and 27th of the Thirty-nine Articles was brought forward. It was urged that in these, right reception of the sacraments is emphasized as the supremely important thing.

The Court of Arches pronounced against Gorham (1849). Appeal was then made to the Judicial Committee of the Privy Council, and on March 8, 1850, the Court, which consisted of six lay Judges, with the two Archbishops (Dr. Sumner and Dr. Musgrave) and the Bishop of London (Dr. Blomfield), reversed by a majority of seven to two the decision of the lower Court. The dissenting Judges were Bishop Blomfield and Vice-Chancellor Bruce.

The Court affirmed that “the doctrine held by Mr. Gorham is not contrary or repugnant to the declared doctrine of the Church of England.”

It was also careful to declare that it had “no jurisdiction or authority to settle matters of faith, or to determine what ought, in any particular, to be the doctrine of the Church of England. Its duty extends only to the consideration of that which is by law established to be the doctrine of the Church of England, upon the true and legal construction of the Articles and formularies.”

It is not too much to say that, had judgment in the Final Court of Appeal gone against Gorham’s view of Infant Baptism, the Evangelical school would have been forced out of the National Church. Indeed, conferences were held by the Evangelicals of that day to prepare for the contingency, and Henry Venn had drawn up a Constitution of a committee of

¹ “The Argument of Dr. Bayford on behalf of the Rev. G. C. Gorham,” published by Seeley, 1849.

clergy and laity, who were to act in the event of secessions of Evangelicals becoming imminent.¹

It was not Evangelicals, however, who were confounded by the decision of the Final Court of Appeal; it was their opponents, the High Church party. They also began to talk of setting up "a free Episcopal Church,"² and it was only at the agonized call of Keble that the movement was stopped.³

Bishop Blomfield's advice to those High Churchmen who besieged him with angry protests was that they should begin to work to secure a differently constituted Court of Final Appeal for ecclesiastical cases. To encourage them, he himself led the way by introducing, in 1850, a Bill into the House of Lords for the purpose. His proposal was that cases which in any way affected the doctrine of the Church of England should be removed from the Privy Council to the Upper House of Convocation. Fifty-one votes were cast for it, and six against it.

Next to the Gorham case, the judgment of the Privy Council which most exasperated High Churchmen was that in the case of "Essays and Reviews" (1864). It acquitted the writers of the charge of heresy. High Churchmen now became fierce in their demands for a Court of Appeal which they could respect.

It is significant, however, to note that this judgment (much as many Evangelicals dreaded it) constituted what Lord Morley calls "a chapter of extraordinary importance in the general history of English toleration,"⁴ and further, it represents the first legal standing given to the Broad Church school within the borders of the National Church. Whatever, therefore, High Churchmen may say, the much-abused Privy Council, in its dealing with Church cases, has produced far-reaching and, on

¹ Stock's "History of the C.M.S.," vol. ii., p. 4.

² *Vide* "Life of Bishop Blomfield," p. 303.

³ "Life of Keble," by Rev. Dr. Lock, p. 158.

⁴ "Life of Gladstone," vol. i., p. 316, popular edition.

the whole, beneficial results to the cause of religion generally by what may be called the formal and legal establishment in the State Church of two distinct schools¹ of religious thought, which up to the time of their respective judgments had been permitted to exist in the Church on terms of begrudged sufferance only. Whether a Final Court of Appeal composed of ecclesiastics would ever be able to point to two such monumental and impressive issues of its daring in the face of popular clamour is a matter very much open to doubt.

While High Churchmen were smarting under the blow of the "Essays and Reviews" judgment, Evangelicals and Nonconformists were growing furious in two other matters. One was the Papal Aggression in 1850, the other was the rise, about the same time, of the new Ritualistic party as represented by such men as the Rev. W. J. Bennett, of St. Paul's, Knightsbridge. Bishop Blomfield strove in vain to induce the latter to put away the strange and "histrionic" practices, as the Bishop called them, which he had introduced into his Church. Other Bishops soon found themselves compelled to take similar steps. And so the conflict between the Bishops and the Ritualists went on until, in 1867, the nation, alarmed by the lengths to which the new Roman and Ritualistic zeal had reached, became ready to accept the sternest measures to repress the invaders.

Lord Shaftesbury was not slow to take the opportunity. He began to prepare a Bill to check the excesses of Ritual in the State Church. The Bishops were willing to help him. Bishop Wilberforce, however, headed them off from their intention. "I set before them," he wrote, "the ignominy of the course; its shameless party spirit; the suicide of the English Episcopate being dragged at the tail of Lord Shaftesbury."²

¹ It is sometimes maintained that the judgment of the Privy Council in the Bennett case on June 8, 1872, gave *locus standi* in the National Church to the new Ritualists, and thereby increased the comprehensiveness of the State Church. In that case their doctrine of the Real Presence was challenged. The defendant, however, escaped by reason of the doubts which the Judges had of his meaning. On the other hand, they rebuked the Judge of the Court of Arches (Sir R. Philimore) for saying that Mr. Bennett's view was the doctrine of the Church. *Vide* Perry's "English Church History," Third Period, p. 414.

² "Life," vol. iii., p. 206.

Mr. Gladstone was also called in to assist, and between the two men the Bishops were persuaded "to drop the Bill and propose a Commission."

The Commission was appointed (1867), and reported in August of the same year dead against the new Ritualism. Lord Shaftesbury promptly tried to get something done. The Government would not move, and therefore Lord Shaftesbury proceeded to act. In 1869 he brought in a Bill for "The Uniformity of Worship." A Select Committee smothered it. Lord Shaftesbury then brought in a Bill framed on the lines of the report of the Select Committee. Bishop Wilberforce supported it. "He was delighted," he said, "to see a layman making laborious efforts to remedy the evils that existed." The meaning of this surprising change came out later. Four times the Bill was brought forward, and after being passed by the Lords in 1872, failure to get time for it in the Commons befell it.

In the next year (1873) the great Judicature Bill, which dealt with the whole system of English Courts of Law, was carried through Parliament by the efforts of Lord Selborne, a prominent and truly great High Churchman. At first it was not intended to make any change in the constitution of the Final Court of Appeal in causes ecclesiastical. The subject, however, was forced to the front by Bishop Wilberforce, Mr. Gladstone, and others. These were anxious that the Final Court of Appeal for Church cases should be an exclusively Lay Court. The purpose of this was to deprive the Court of any appearance of having Church sanction and authority. Whenever any point of doctrine arose, the Lay Court of Appeal was to ask the Bishops, "What is the doctrine of the Church of England on that question? The fact of this answer," said Bishop Wilberforce, "would satisfy the Church that her *doctrines* remained intact under the legal decision."

An arrangement of this kind, he was confident, would have saved the Church "from the great schism under which we have ever since" (the Gorham judgment) "languished."¹

¹ "Life," vol. iii., p. 109.

Such was the *imperium in imperio* which Bishop Wilberforce asked should be created, in order that the State Church might herself pronounce finally in all disputed points of her own teaching. With his usual sanguine feeling he foresaw no serious difficulty as likely to arise from a plan which involved a divided supremacy between the King of the State and the Church of the State, and he was quite sure it would work.

His own reference to the inevitable outcome of the plan in a case like the Gorham case, however, is not encouraging to those who are not High Churchmen. And what Evangelicals are bound to take note of is that similar references to the Gorham case are continually being made by important representatives of the High Church party.

Archbishop Tait opposed Bishop Wilberforce's plan, and defended the mixed constitution of the Privy Council as being both historical and practical. He expressed his astonishment "that in the quarter where it might least be expected there seemed to have been a sudden conversion to the opinion that all ecclesiastical matters ought to be submitted to a purely lay tribunal. . . . He could not help thinking that there was something at the bottom of it." He believed that in all periods of the history of the Church these tribunals had been mixed, and his advice to the House of Lords was that in these things we should not rashly change our old institutions.¹ The Archbishop's words prevailed, and the proposal was rejected.

Bishop Wilberforce, however, had another and most powerful wire to pull. It was the influence of Mr. Gladstone. To him he at once wrote urging that he should try and get the provision inserted in the Judicature Bill when it came before the Commons. Mr. Gladstone agreed, and succeeded in persuading the Cabinet to accept it.

When Archbishop Tait discovered what had been done, he indignantly protested. "To alter the constitution of the Church, as it has come down to us from the Reformation," he wrote to Mr. Hardy, the Minister in charge of the Bill, "with-

¹ "Life," vol. ii., pp. 118, 119.

out any consultation with the heads of the Church, and after the protests raised against the proposed measure in the House of Lords by the two Archbishops and the Bishop of London, is a very serious matter." The Archbishop's intervention again carried the day.

When the Bill came back to the Lords, it was amended. It was decided that Bishops should sit in the Court of Appeal, when it had to deal with ecclesiastical cases, not as Judges, but as assessors, for the purpose of advising the Court in matters affecting the Church.

A few years later the Court was again remodelled, but the changes made concerned the lay Judges only.

We come now to the Public Worship Regulation Bill of 1874, the most abused of all the efforts made in these modern times to help the English Church in her sore need of more expeditious and less costly methods of administering disciplinary law. Archbishop Tait, who introduced it, was soon to realize, as Lord Shaftesbury had done before him, that he who attempts to reform Church Courts of Law has a heart-breaking task before him. The situation called for some effort of the kind. Evangelicals and extreme Protestants, both represented by Lord Shaftesbury, had failed in the repeated attempts made to get some more effective means of Government at work in the Church. High Churchmen, represented by Bishop Wilberforce, Mr. Gladstone, and Lord Salisbury, were unsuccessful in like manner. In the meantime the scandal of illegal Ritual, and the defiant attitude of the worst offenders both towards the Bishops and also towards the nation's Supreme Court of Law, were deeply offending all classes of people.

The Archbishop was careful to proceed constitutionally. On January 12 and 13, 1874, the Bishops met at Lambeth. After discussing the best line of action, it was agreed that the two Archbishops should draw up a Bill, in which the advice of Convocation, given four years before, should be incorporated.

The Bill, when produced, contained provisions for new

Diocesan Courts to be presided over by the Bishops. Each Court was to consist of three incumbents and five lay Churchmen elected respectively by the Clergy and by the Churchwardens of the Diocese. The elected members were to hold office for five years. Cases of Ritual irregularity might be referred to such Courts by the Bishop. The Bishop's admonition or order after trial in the Diocesan Court was to have the force of law. Appeal, however, could be made to the Archbishop. No appeal was to be allowed either to the Privy Council, or elsewhere, when the Archbishop had given judgment.¹

This and other proposals in the Bill pleased neither High Churchmen nor Evangelicals. Dr. Pusey denounced them in the *Times* as being oppressive. Lord Shaftesbury and Dean Close, on the other hand, urged that more drastic treatment of persistent Ritual offenders was necessary.

On April 20, 1874, Archbishop Tait introduced the new Bill. He pointed out that its purpose was not to make "any change in the laws ecclesiastical." Its object was "to remove certain difficulties in the way of the administration of those laws, when clearly declared." He then gave instances of such difficulties.

He described the things which the new Ritualists were introducing into the service for Holy Communion—invocations to the Virgin Mary and the Twelve Apostles, Altar Cards mounted as Triptychs, inaudible prayers by the Priest alone, and the like—all which things it was not possible for the Bishops to deal with satisfactorily as the administration of the law then stood. He had hoped that the plan proposed by the Bishops for an elected Diocesan Council of Commissioners or Assessors in every Diocese, by which Ritual and other such cases could be dealt with by each Bishop locally, would have been generally welcomed. But the objections to it had forced him to give up the idea, and to fall back for an alternative mode of appointing assessors, as provided in the Church Discipline

¹ "Life of Archbishop Tait," vol. ii., p. 191.

Act passed thirty-five years before. He combated the suggestion that the new Bill would operate against Ritualists only. He maintained that the Bill would also "enforce a due and reverent celebration of the worship of God by those who have erred in a slovenly and imperfect mode of performing Divine Service." It was not from such a quarter, however, that the necessity for the Bill came.¹

The Archbishop's action in laying open to the House of Lords the new kind of Ritual and doctrinal offences, with which the Bishops had to deal, infuriated the Ritualists to angry resistance. In this they were supported by High Churchmen, who regarded the Bill as dangerous.

Lord Shaftesbury now came forward. He was anxious to get rid of ecclesiastical Judges entirely, and to substitute lay Judges in their room. He therefore moved that a lay Judge should be appointed by the two Archbishops, who should hear all representations under the Act without the intervention of Diocesan Courts, or by the preliminary Commission of Inquiry proposed by the Bishops.

The two Archbishops were thus placed in a position of great difficulty. They could not pass their own Bill without Lord Shaftesbury's aid, and to refuse his amendment meant that no immediate legislation for their purpose would be possible. At the same time they foresaw that Lord Shaftesbury's plan would give great offence to High Churchmen. Later on it turned out that Lord Shaftesbury was acting under the prompting of another stalwart Evangelical—Lord Chancellor Cairns—who had previously assured him of "the support of the whole Government."² This, together with the certainty that if the Bishop's own Bill were thrown out, a more unsatisfactory Bill would afterwards be introduced and passed by a strongly Protestant and impatient House of Commons, decided the Archbishops. They spoke against Lord Shaftesbury's amendment, but accepted it when a division became inevitable.

¹ "Life of Archbishop Tait," vol. ii., p. 200.

² "Life of Lord Shaftesbury," vol. iii., p. 347.

The two Archbishops and thirteen Bishops voted for it. Only two Bishops voted against it. The majority for Lord Shaftesbury's amendment was 112 to 13. On the question of a Bishop's power to veto threatened legal proceedings in Ritual disputes which the Bill provided, Archbishop Tait stood firm. Lord Shaftesbury inveighed against it, and High Churchmen petitioned Parliament to remove it from the Bill. It cannot be said that the Episcopal power of veto has justified itself. It has again and again made a forced peace, when battle would have been more natural and wholesome. Certainly it has not conciliated the Ritualists, and it has done much to inflame their opponents. The recent Royal Commission on Ecclesiastical Discipline (1906) has recommended that the veto should be abolished.

When the Bill came before the House of Commons, Mr. Gladstone brought forward six long resolutions against it. His political followers, however, warned him that they could not support them. He thereupon withdrew them. His great rival, Mr. Disraeli, who had been waiting to see how the House would receive the Bill, now became fervid in his zeal for it. In his speech he described it as one which was "to stamp out Ritualism." The words stung, and have never been forgiven.

At last the Bill passed without even the challenge of a division. On August 5, 1874, the Legislature had finished with it, and a few days later the Royal Assent passed it into law. Certain well-known objections have since been shaped and assiduously circulated against the P.W.R. Act. Of these the most vehemently urged is that which condemns the jurisdiction and authority in spiritual cases of the lay Judge appointed by the Act. Little was said of such an objection, however, while the Bill was under discussion. Lord Salisbury thought that the Judge should be appointed by the Crown, and other High Churchmen supported Lord Shaftesbury's amendment in preference to the Archbishop's proposal for Diocesan Courts and the Episcopal Assessors, as suggested in the original Bill prepared by the Episcopate.

Another stock objection relates to the alleged manufacture of "aggrieved parishioners." In reply to this it may be said that, if there has been any improper working up of a case, under the Act, by prompting complainants, this can hardly be said to be a peculiar failing of Evangelicals and Protestants. It is in the human nature of Ritualists, as well as in that of their opponents. On the other hand, it ought to be borne in mind that in many rural parishes an "aggrieved parishioner," for the purpose of the Act, is an impossibility; and yet the people of the parish may be groaning under the infliction of the parson's Ritual eccentricities.

A further objection is that the P.W.R. Act has produced a large number of the Ritual troubles, which it was intended to prevent. The answer to this has been given by the present Archbishop of Canterbury, Dr. Davidson. He has pointed out that the true explanation of the increase of Ritual prosecutions, which immediately followed the passing of the P.W.R. Act, is that they were due to the spirit which made the Act necessary. For the first sixteen years after the Act was passed, only seven or eight prosecutions took place under its provisions. Many people, he says, have been misled by the clamour raised to think that they were ten times more.¹

(To be continued.)



Prayer-Book Revision: Suggestions from the American Prayer-Book.

BY THE REV. ROBERT R. RESKER, A.K.C.

THE conservative instinct which makes us shrink from modernizing an old church—an instinct with which we all sympathize—also influences many minds in regard to suggestions for making the Book of Common Prayer more suitable for the needs of the present day. In addition to this, the

¹ "Life of Archbishop Tait," vol. ii., p. 227.

serious divergence of views both on doctrine and ritual among members of the Church of England leads some to fear that any revision of the Prayer-Book would disturb the balance between the various schools in the Church, and "let loose the dogs of war."

But I am persuaded that the exigencies of our day call both for a relaxation of some of the arrangements of our services as well as for an enrichment of them. It surely stands to reason that what may have been sufficient and suitable for our forefathers 350 or even 250 years ago (when the Prayer-Book was last revised) should need adaptation to the altered conditions of our times. The need for this has been recognized in every other department of life, and markedly in politics and education. And it is somewhat strange that long ere this some change has not been made in the order of public worship. The principle is, moreover, acknowledged in the Preface to the Book of Common Prayer itself, where we read :

"It is but reasonable that, upon weighty and important considerations, according to the various exigencies of times and occasions, such changes and alterations should be made therein as to those that are in place of authority should from time to time seem either necessary or expedient."

The necessity is felt by all sections of the Church. In regard to the expediency of making such alterations at the present juncture, there may be differences of opinion. But it would surely be possible for all to agree to needed changes in the ordering of our services without touching upon questions of doctrine or ritual—changes which would render the services of the Church more attractive and helpful to the people generally without in any way lowering the standard of liturgical correctness.

As a matter of fact, of course, many changes have been made in the order of the services with a view to shorten them, in the absence of authority and sometimes in defiance of rubrics.

The Act of Uniformity Amendment Act of 1872, moreover, sanctioned the separate use of Morning Prayer, Litany, and Holy Communion, and permitted the Litany to be used in the evening. But what is specially needed is some authoritative abbreviation in the services by the avoidance of repetition.

In addition to the call for an authorized shortening of the services there is also a felt need for some enrichment of the Prayer-Book by the provision of an alternative form of Evening Prayer, etc., and of Offices for other occasions which the development of the Church's life has created in our days.

Now, in what way can these needs be met?

Let us see what the Protestant Episcopal Church of the U.S.A. has done both as regards the simplification and the enrichment of the services of the Church in her Revised Prayer-Book.

I. *In reference to the Shortening of the Services.*—It is to be noted that the question referred to the Convention was—“Whether the public service on Sunday mornings be not of too great length, and tends rather to diminish than increase devotion?”

I may remark in passing how little English Churchmen appear to know of the American Prayer-Book. It is to be hoped that one result of the drawing together of the representatives of the English and American branches of the Anglican Communion in the recent Pan-Anglican Congress may lead to a study of the Revised Prayer-Book of that Church.¹

Exigencies of space only permit of a summary of the main changes, which I proceed to indicate.

In the Preface, “Concerning the Service of the Church,” it is provided that Morning Prayer, the Litany, and Holy Communion may be used separately or together, provided that no one of the services be habitually disused, thus relaxing the rule (first prescribed in 1552) that the Litany *must* be said every Sunday.

The “Order how the Psalter is appointed to be read” directs that on days other than those for which Proper Psalms are appointed, “instead of reading from the Psalter as divided for Daily Morning and Evening Prayer, [the Minister] may read one of the selections set out by this Church”; and a table of twenty selections is provided.

This, it will be seen, would permit the use of alternative Psalms when they are very long, and also, if desired, in place of

¹ Copies of the American Prayer-Book can be obtained of H. Frowde, of the Oxford University Press, Amen Corner, E.C., at prices from 1s. upwards.

the Imprecatory Psalms—Psalms which many feel to be unsuitable for Christian worship.

After the *Venite* the rubric reads :

“And at the end of every Psalm, and likewise at the end of the *Venite*, *Benedicite*, *Benedictus*, *Jubilate*, may be, and at the end of the whole portion, or selection from the Psalter, shall be sung or said the *Gloria Patri* or the *Gloria in Excelsis*.”

An examination of the Psalter as now arranged reveals : (1) The uneven length of the portions for each day, ranging from 26 verses on the second and twenty-third evenings to 73 on the fifteenth evening, and—of all days in the year—to 76 on Christmas evening ; and (2) the variable number of times the Doxology is said—viz., once on nine occasions—whilst on the morning and evening of the twenty-seventh day it occurs six times. Thus, if Morning Prayer and Litany be said on that morning, the doxology is used no less than ten times (eleven, if the *Benedicite* takes the place of the *Te Deum*) !

The second and third rubrics read as follows :

“On any day not a Sunday [the Minister] may omit the Exhortation following, saying instead thereof, *Let us humbly confess our sins unto Almighty God*, and may end the Morning Prayer with the Collect for Grace and 2 Cor. xiii. 14.

“On any day when the Holy Communion is immediately to follow, the Minister may, at his discretion, pass at once from the Sentences to the Lord's Prayer, first pronouncing, *The Lord be with you*.”

The *Benedictus* may be shortened, except at Advent, by the omission of the last eight verses.

The second Lord's Prayer is deleted, and the Versicles after the Creed are limited to the first and last in the English Prayer-Book.

When Holy Communion follows, the Collect for the Day “shall be omitted” at Morning Prayer.

The Collects after the Prayer for the President “shall be omitted here when the Litany is said, and may be when the Holy Communion is immediately to follow.”

The Litany may be shortened by the omission of what follows *O Lamb of God* to the prayer *We humbly beseech Thee*.

Evening Prayer follows on the same lines as that for Morning, except that *Let us humbly confess our sins*, etc., may be said instead of the Exhortation, and that the Versicles are in full.

The Athanasian Creed, as is well known, is entirely omitted from the Prayer-Book, together with the mention of it in Article VIII.

In the Order for the Administration of the Lord's Supper, or Holy Communion, the following omissions are permitted :

The opening Lord's Prayer, if the service immediately follows Morning Prayer.

The Decalogue,

"provided it be said once on each Sunday. But *note*, that whenever it is omitted, the Minister shall say the Summary of the Law, beginning, *Hear what our Lord Jesus Christ saith*"—viz., "Thou shalt love the Lord thy God," etc., which also may be said in *addition* to the Commandments.

The Nicene Creed,

"If it hath been said immediately before in Morning Prayer"; or the Apostles' Creed may be substituted for it, except at the Greater Festivals.

The Exhortations giving notice of Holy Communion (which are placed at the end of the Office) may be read, "or so much thereof as [the Minister] may think convenient."

The Exhortation beginning "Dearly Beloved in the Lord," may be omitted if it hath been already said on one Lord's Day in that same month."

Turning now to the Occasional Offices, the following abbreviations are to be noted :

In the Baptismal Service permission is given to omit the Gospel, Exhortation, and following prayer, which, however, are to be used

"once at least in every month, for the better instruction of the People in the grounds of Infant Baptism."

In the Marriage Service the "causes for which Matrimony is ordained" are eliminated, as also the words, "With my body I thee worship." The Lord's Prayer follows the putting on of

the ring, and the service concludes with the Blessing, the Canticle, Versicles, Collects, and Address being entirely omitted.

In the Visitation of the Sick the Absolution is expunged, and Ps. cxxx. substituted for Ps. lxxi.

In the Order for the Burial of the Dead the Psalms are shortened, and some additional Collects are provided.

In the Churching Service Ps. cxvi. is abbreviated and Ps. cxxvii. left out.

“A Penitential Office for Ash Wednesday” precedes the Collects, and is the existing Communion Service, beginning with Ps. li.

This brief survey will indicate that the American revisers appear to have aimed at a shortening of the various Offices by eliminating repetitions, so as to allow of their general combined use without that use being burdensome.

While I do not commit myself to the approval of all the changes which they have made, I venture to think we might copy what they have done in (1) the omission of the Doxology when more than one Psalm is used; (2) permitting the choice of definitely selected Psalms in place of the Psalms for the day, when they are very lengthy or may seem unsuitable; (3) relaxing the direction for the Litany to be said every Sunday, provided it be not habitually disused; (4) permitting the Litany to be shortened when it is said with Morning Prayer; (5) allowing “Let us humbly confess our sins unto Almighty God” instead of the Exhortation at Evening Prayer; (6) sanctioning the permissive substitution of the “Summary of the Law” in the Communion Office, provided that the Decalogue be said once on each Sunday; and (7) omitting the first part of the Communion Service.

I believe these alterations would give considerable relief, and would remove objections which are urged against both the length and repetition of our public and occasional services.

II. *The second part of our examination of the American Prayer-Book relates to the Enrichment of the Services.*—In Morning and Evening Prayer we note the following additions or alternatives:

The opening sentences are increased by sixteen in the Morning and fifteen in the Evening, most of the latter being different; and each season has its own appropriate verses, which at once strike the keynote of the season.

Permissive use of the Absolution in the Communion Office is given, and also of the *Gloria in Excelsis* instead of the *Gloria Patri* after the whole portion of the Psalms, as well as of the Nicene in place of the Apostles' Creed.

Proper Psalms are provided for Advent Sunday, Circumcision, Epiphany, Purification, Annunciation, Easter Eve, Trinity Sunday, Transfiguration, St. Michael's, and All Saints'.

"A Table of Proper Lessons for the Forty Days of Lent, and for the Rogation and Ember Days," which may be used in place of those in the Calendar, is provided.

Two additional alternative Canticles—verses from Psalms xcii. and ciii.—are provided at Evening Prayer.

In the Litany there is a petition for Missions: "That it may please Thee to send forth labourers into Thy harvest."

It should be noted that the General Thanksgiving is printed in its proper place in the Order for Morning and Evening Prayer and at the end of the Litany, and that the Prayer for All Conditions of Men is also so printed in the former services. This is a great advantage for those unacquainted with the Prayer-Book.

In the "Prayers and Thanksgivings upon Several Occasions" there are Collects or Services for Meetings of Convention, Missions, Fruitful Seasons (for Rogationtide), Persons Going to and Returning from Sea, Harvest Festivals, the Visitation of Prisoners, Family Prayer, Consecration of a Church or Chapel, and the Institution of Ministers.

The Confirmation Service contains a Lesson from Acts viii., together with the following words at the presentation of candidates:

"Reverend Father in God, I present unto you these children [*or* these persons] to receive the Laying on of Hands."

In the last place, we turn to the Communion Office to note what additions and changes have been made there beyond those already specified under the first division of this article.

Five additional Offertory sentences are provided.

An additional Collect, Epistle, and Gospel for use at the first celebrations on Christmas Day and Easter Day.

A Collect, Epistle, and Gospel for the Transfiguration.

There is, however, one serious alteration in this Office which, as being the only change in the Prayer-Book which may be regarded as of doctrinal significance, calls for special remark; and this alteration is all the more remarkable when we find that in the Baptismal Service it is provided that the Sign of the Cross in Baptism may be omitted when those who present the infant desire it. This is the return, in the Prayer of Consecration, to the arrangement in substance of the first Prayer-Book of 1549 and of the Scotch Office. The Prayer commences: "All glory be to Thee, Almighty God, our Heavenly Father, for that Thou, of Thy tender mercy," etc., followed by the words of Institution as in the English Prayer-Book (except that "sacrifice" is added to "death"), after which comes the "Oblation," the "Invocation" (marked so in the margin), and the Prayer of Oblation, the latter being transferred from the Post-Communion to its original position as part of the Consecration Prayer. This seems to depart from the principle upon which any revision of the Prayer-Book is possible without producing considerable friction—viz., that questions of doctrine should be left untouched—and as such it is to be deprecated.

Limits of space do not permit me to refer to the Revised Lectionary (in which there are considerable alterations), nor to other points for commendation, such as the rendering of obsolete into modern words (as "indifferently" into "impartially"), and the numbering of the Psalms by Arabic figures; nor to the permissive use of "place of departed spirits" for "hell" in the Creed, and some other minor alterations.

On these matters some guidance may be found in the Revised Book. But what I would press is that, ruling out all

changes which touch either doctrine or ritual, the general lines of this revision should be followed, without a slavish copying of every detail. In particular, I should like to see our English Prayer-Book enriched by the provision of (1) additional sentences at the opening of Morning and Evening Prayer; (2) additional Proper Psalms and Lessons; (3) alternative Collects, Epistles, and Gospels for Christmas and Easter, and a Collect, Epistle, and Gospel for the Transfiguration; (4) Prayers for Missions and for the Rogation Days; (5) additional Offertory sentences; and I should personally like to add, though some will not agree with me here, (6) the omission of the Athanasian Creed, which, however, should be left in the Prayer-Book, as in the Prayer-Book of the Irish Church.

I believe that most of the alterations and additions which have been specified would not only win over many Nonconformists to the Church, but would be acceptable to Churchmen generally, and would make the Book of Common Prayer more suitable to the needs of the times in which we live.

* * * * * *

This article was about to be placed in the hands of the printer when the first Report of the Committee of the Lower House of the Convocation of Canterbury on the "Royal Letter of Business" was issued to the public. It has been thought well to let the article stand as it was written, but it may be desirable to indicate what are the main changes recommended in this Report. It will be seen that they follow some of the lines suggested above, but are of a more conservative character than those which are made in the American Prayer-Book.

Briefly, the principal alterations are the following :

1. Additional Proper Psalms are provided for all the days included in the American Book, with the exception of the Transfiguration, and the addition of Thursday before Easter.

2. "Upon occasions approved by the Ordinary other Psalms may, with his consent, be substituted for those appointed in the Psalter."

3. The Five Prayers after the Third Collect are to be

omitted when the Litany is read or Holy Communion “followeth immediately.”

4. The only relaxation in the use of the Litany is the provision that it “may be omitted on Christmas Day, Easter Day, and Whit-Sunday.”

5. The Transfiguration is to be made a red-letter day, with a proper Collect, Epistle, and Gospel.

6. “The Ten Commandments may be omitted, provided they be said once on each Sunday or Holy Day,” and when omitted the “Summary of the Law” must be substituted.

7. Three additional sentences are added to the Offertory.

8. The use of the Athanasian Creed is left optional; it “*may* be sung or said.”

9. The use of the opening address in the Communion Service is left optional, the proposed rubric being: “The priest shall, in the reading-pew or pulpit, say as followeth, or exhort the people in like manner.” And at the end of the service it is proposed to add: “This Office, with or without the Exhortation, may be used at other times, at the discretion of the minister.”

10. In the Marriage Service the opening address and the prayer relating to child-bearing are modified.

All these suggested alterations involve no question of doctrine or ritual, but the Committee have introduced a serious cause of division in their proposed resolution:

“Whereas the Eucharistic vestments commonly so-called cannot be rightly regarded as symbolic of any distinctively Romish doctrines, and whereas the historical conclusions underlying the ruling judgments in regard to the vestments appear to be liable to reasonable doubt, it is expedient that two alternative vestures for the minister at the time of celebrating the Holy Communion—viz., (1) the surplice, with stole or scarf and the hood of his degree; (2) the Eucharistic vestments commonly so called—be recognized as lawful under proper regulations.”



George Browne, Archbishop of Dublin.

By THE REV. WILLIAM COWAN, M.A.

IN the sixteenth century the condition of Ireland was supremely deplorable. Faction had torn society into shreds. Chieftain fiercely fought with chieftain. The great lords were rough and uncultivated. Many of them could not write their own names. Intellectual thralldom reigned. Beggars, vagabonds, and thieves wandered over the country in large numbers. They robbed and assaulted inoffensive travellers, and created terror wherever they appeared. The moral tone of the community was grievously low. "The Annals of the Four Masters" record no less than 116 battles and depredations between the years 1500 and 1534, not reckoning the wars in which the English Government was engaged. The clergy of the time exhibited in their lives the race-feud between Anglo-Norman and Celt. The Anglo-Irish clergy and the native Irish clergy, though both holding the same creed, had no more dealings with each other than Jews and Samaritans in the days of our Lord. Ireland was divided religiously by a practical schism of race. The clergy were divided, as was the case all over Europe, into secular and regular, and both orders grievously neglected their duties. Ignorance, superstition, and irreligion prevailed everywhere. The Word of God was not preached. The Scriptures were almost a dead-letter. This was the general state of things in Ireland at the dawn of the Reformation.

Henry VIII. set himself to overthrow the authority of the Roman Pontiff in England, and to establish the supremacy of the Crown in ecclesiastical as well as civil affairs—a policy which was not incompatible with attachment to the Romish faith, as seen in his life and acts. He claimed that the King should be acknowledged as "supreme head" of the Church; and he succeeded in effecting this object. The royal supremacy was "recognized by the clergy and authorized by Parliament."

And "forasmuch as Ireland was depending and belonging justly and rightfully to the Imperial Crown of England," the King asserted his right to the undivided dominion over all his subjects, lay and clerical, in that country. And, accordingly, early in the year 1535, he resolved to send over to Ireland some English ecclesiastic of eminence, who would in that kingdom act the part which Cranmer had performed for the Sovereign in England, and support by every means in his power the measures which it might be thought expedient to adopt.

The man chosen—at the recommendation, it was said, of Thomas Cromwell—was George Browne, the subject of this paper. Browne was originally an Augustinian friar, and received his education in the house of his Order at Holywell, in Oxford. Earnest, faithful, and learned, he became Provincial of the Order in England, and having taken the degree of Doctor of Divinity in some foreign University, he was admitted to the same degree at Oxford in 1534, and soon afterwards at Cambridge. At this time some of Luther's writings came into Browne's hand, and were carefully studied by him; and as the result he "advised the people to make their application for aid to Christ alone," and not to the Virgin Mary and other saints—for which doctrine, Ware tells us, he was much taken notice of. A vacancy in the See of Dublin gave the King the opportunity he desired. Browne was chosen for the post, and on March 19, 1535, he was consecrated Archbishop of Dublin by the English Primate, Cranmer, assisted by two Suffragan Bishops, Fisher of Rochester and Shaxton of Salisbury.

The Archbishop found his new seat of dignity to be no bed of roses. The question of the King's supremacy, of which he was a powerful advocate, brought him into conflict with nearly all the clergy. And amongst the most energetic of his opponents was Cromer, Archbishop of Armagh. It may be well to observe here that, while on the continent of Europe the Reformation was a revolt of the laity against the clergy, in Ireland clergy and laity combined together, and went hand in hand in uncompromising opposition to the new opinions. The iron of

the Papal system had entered into their blood. The Anglo-Irish had no quarrel with Rome, because her thunderbolts had always been conveniently launched, at their behest, against the "mere" Irishry. And as to these, they naturally regarded the Reformation with disfavour, because it was promoted by their oppressors. Archbishop Browne points out the difficulties of the situation in a letter to Cromwell, September 6, 1535. After referring to the opposition from his "brother Armagh," he goes on to say: "This island hath been for a long time held in ignorance by the Romish Orders. And as for their secular orders, they be in a manner as ignorant as the people, being not able to say Mass, or pronounce the words, they not knowing what they themselves say in the Roman tongue. The common people of this island are more zealous in their blindness than the saints and martyrs were in the truth at the beginning of the Gospel." The letter is interesting from the light which it throws upon the illiteracy of the clergy and the superstitious zeal of the people.

In the following year the "Supremacy Act," as it was called, was passed in a Parliament held in Dublin. These are its chief provisions: The King was declared the supreme head of the Church on earth; the authority of the Pope was solemnly renounced; the supporters of the Papal supremacy were adjudged guilty of high treason; all appeals to Rome were strictly forbidden, together with the payment of dues and the purchase of dispensations; several religious houses were dissolved, and their revenues vested in the Crown; and the projected alteration was completed by the enactment of severe penalties against those who should slander the King, or, on account of these innovations, style him usurper or tyrant, heretic or schismatic.

It will thus be seen that the Reformation began well in Ireland, but the step gained was not followed up, and was therefore productive of little real benefit. Secret discontent grew, and outside the pale the partisans of Rome became more zealous and energetic in her cause.

It would appear that Cromwell, at the beginning of the year 1538, had given express directions for the removal of the images and relics from the cathedral and other churches of the Archbishop's province; but the task was by no means easy to carry out. The use of images in worship had been a cherished characteristic of Romanism for eight centuries. "The Romish reliques and images of both my cathedrals in Dublin," says Browne, in a letter to Cromwell, "took off the common people from the true worship, but the prior and the dean find them so sweet for their gain that they heed not my words." And he prayed for more support from England.

Notwithstanding the opposition of the Papal party, the Archbishop of Dublin succeeded in his cherished purpose of removing the images and relics from his two cathedrals, as well as from the rest of the churches in his diocese; and in their room he substituted the Creed, the Lord's Prayer, and the Ten Commandments—an object-lesson which would be likely to do good. Further, the Archbishop himself, both by precept and example, enjoined upon his clergy diligence in preaching, as a means of making known the truth and advancing the cause of the Reformation.

In the latter part of the year 1538, most of the members of the Privy Council, including the Archbishop, made a visitation of some of the southern counties with a view of "setting forth of the Word of God, abolishing of the Bishop of Rome's usurped authority, and extinguishing of idolatry." The Archbishop seems to have preached in all the towns which they visited—Kilkenny, Ross, Wexford, Waterford, Clonmel, and other places. In a letter to Cromwell setting forth the circumstances of their tour, the Council express a desire that it may please the Lord Privy Seal "to give thanks to my lord of Dublin for his pains and diligence he has used in this journey with us in the setting forth of the Word of God." And in another letter, after their return to Dublin, and signed by the Archbishop as well as his three companions, it is reported: "At Clonmel was with us two Archbishops and eight Bishops, in

whose presence my lord of Dublin preached, in advancing the King's supremacy and the extinguishment of the Bishop of Rome. And his sermon finished, all the said Bishops in all the open audience took the oath mentioned in the Acts of Parliament, both touching the King's succession and supremacy, before me, the King's Chancellor; and divers others there present did the like."

All through the reign of Henry efforts had not ceased to be made to conciliate the Irish and Anglo-Irish chieftains who had hitherto stood apart from the King's government. Peerages were conferred upon some, and Desmond, a powerful Anglo-Irish noble, was placed upon the Council. The great O'Neill himself solemnly renounced the Pope's supremacy. His words are: "I entirely renounce obedience to the Roman Pontiff and his usurped authority, and recognize the King to be supreme head of the Church of England and Ireland under Christ, and I will compel all living under my rule to do the same." His example was followed by O'Brien, the first chieftain of Munster; by MacWilliam, the head of the De Burgos; by O'Donnel, O'More, O'Rorke, and many others.

But while the Irish chiefs generally accepted the royal supremacy, the mass of the people utterly refused it. It was enough in their eyes to condemn it that it was propagated by English statesmen and English Bishops, whom they regarded as heretics. This caused them to contend more earnestly for what they called the old faith, and to cling more loyally and passionately to their priests. The cause of the priesthood became the cause of the nation; their nationality was bound up with their faith. And thus it has continued to this day. Henry's hope was that, by severing the connection between Ireland and the Pope, he should find that kingdom more manageable and obedient. But his hope proved a vain dream. Still, it must be said that, in spite of popular opposition, the influence of the Crown grew, and at the time of Henry's death there appeared a general acquiescence in his authority.

If this circumstance had been wisely made use of, it might

have facilitated the promotion of the principles of the Reformation among the Irish. But in the measures taken for the advancement of religion, the fatal mistake was made of neglecting the language of the people. Archbishop Browne endeavoured at one time to remedy the mistake, and he deserves the highest credit for it. He could not speak the Irish language himself, but his sympathies were with the policy of using that language in the spiritual instruction of the people.

In the year 1539 the King converted the priory of the Holy Trinity into a cathedral church, consisting of a dean and chapter ; and our Archbishop founded in it three years after the prebends of St. Michael's, St. John's, and St. Michan's, from which time it has taken the name of *Christ Church*. Archbishop Browne laboured diligently to promote the principles of the Reformation, and in sympathy with him were Staples, Bishop of Meath ; Sanders, Bishop of Leighlin ; and Miagh, Bishop of Kildare. These men did much in their various dioceses to correct abuses and prepare the way for further improvements. But the current of opinion and practice was too strong for them, for most of the clergy were hostile to the new movement. Moreover, the system pursued in Ireland was not the same as that followed in the sister country. In England the Reformation was a success ; in Ireland it was a failure. To what is the difference to be ascribed ? "The Reformation," says Dean Church, "sprang from an idea, a great and solid one, even though dimly comprehended, but not from a theory or a system." The idea was to take the existing historical Church, to release it from usurpations and corruptions, to set it in touch with the new forces, national, intellectual, and spiritual, which were arising, and so to give it freedom to develop. This was not done in Ireland, for the great bulk of the people and the clergy were, as we have stated, steadily averse to reform ; and there were no forces, intellectual or spiritual, to work upon. The "idea" never got a chance to grow and develop in Ireland.

Moreover, there was no man of prominence and power, governed by the spirit of religion, eager, earnest, passionate,

zealous, with high moral character and wide sympathies, to regulate and push the movement, like Wycliffe in England, Luther in Germany, Zwingli in Switzerland, or Knox in Scotland. The Irish Bishops of the time who adopted the Reforming opinions were mediocre. Some of them were pious, some of them learned, and some of them hard-working, but they were not made of the stuff by which religious reform, in the face of tremendous odds, is carried out. They were not single-eyed, resolute, brave. The fire of enthusiasm burned low in their breasts, or had never been kindled at all. They belonged to a Church which does not encourage enthusiasm in its laity or clergy. Browne and Staples and Bale were the most respectable men on the Bench in those days, but they had not the indomitable courage and strength of character which distinguished the Saxon Reformer or the Scotch Reformer.

The accession of Edward VI. made little change in the prospects or position of the two great parties in this country. In England the Reformation was zealously promoted, whereas in the first four years of his reign no steps were taken to carry on the good work in Ireland.

On February 6, 1551, King Edward issued a proclamation to the Lord Deputy, Sir Anthony St. Leger, requiring the English Common Prayer-Book to be used throughout the kingdom in the celebration of Divine worship. On receiving this order, the Viceroy summoned an assembly of the Archbishops and Bishops and of the clergy of Ireland in order to submit it for their consideration, and to induce them to act in conformity with its directions. The ecclesiastics met on the first day of March. The Primacy was then filled by Dowdall, who was a zealous partisan of the Romish Church. He at once opposed the adoption of the Prayer-Book, contemptuously observing: "Then shall every illiterate fellow say Mass?" "No," promptly replied the Lord Deputy, "your grace is mistaken, for we have too many illiterate priests among us already who can neither pronounce the Latin, nor know what it means, no more than the common people that hear them; but

when the people hear the Liturgy in English, they and the priests with them understand what they pray for." Upon this the Primate used threats, and bade the Viceroy "beware of the clergy's curse." "Anathema" has ever been a favourite weapon with the Church of Rome. She will allow no independence of judgment to her children. "Hear the Church or come under the ban of the Church"—that is the principle on which she has always acted.

The English Liturgy was first used in Christ Church Cathedral, Dublin, on Easter Day, 1551, in the presence of the Lord Deputy and the Mayor and bailiffs of the city. The Archbishop preached from the words, "Open mine eyes, that I may see the wonders of Thy law" (Ps. cxix. 18). Later in the year an edition of the English Prayer-Book was published in Dublin, being the first book printed in Ireland. Much had been hoped for from the ecclesiastical policy pursued by Edward's government in Ireland, but, unhappily, his early death put a stop to the good work. No doubt more would have been done in favour of reform had not timid counsels prevailed among those in authority, arising probably from the resolute refusal of the people to be drawn away from the faith in which they had been brought up. However, the foundation for future improvement had been laid, in the establishment of the King's supremacy, the appointment of men in sympathy with the Reformation to the episcopal office, and the introduction of the English Liturgy.

Edward VI. was succeeded by his sister Mary, and she came to the throne resolved to establish the power and influence of Rome in all her dominions. Our Archbishop was at once deprived of his See, as were also Staples, Bishop of Meath; Lancaster, Bishop of Kildare; Travers, Bishop of Leighlin; and Casey, Bishop of Limerick. Shortly after his deprivation Browne died. "He was unquestionably the most able agent concerned in the introduction of the Reformation into Ireland." He had, indeed, his faults. Steadfastness of mind was not a strong point with him. The "native hue" of his resolution was apt to be "sicklied o'er" with an infirmity of

purpose, which, in its results, was as disastrous as cowardice itself. He was reproved, though, as we think, without reason, by Henry VIII. for negligence of duty and "elation of mind and pride." He has been charged with dissipating the property of his See in favour of his family. Basnet, the Dean of St. Patrick's, complained that Browne refused to confirm his election unless he received a fee of £200. The Archbishop does not seem to have been a stranger to what the poet calls

"The sober majesties
Of settled, sweet, epicurean life."

Bale calls him "a great epicure." No doubt he had imperfections, but taking him all round, and considering the times in which he lived, he was a good man and generous to many. One has said: "He was to the poor merciful and compassionate, pitying the state and condition of the souls of the people." His powers as a preacher were considerable, and he seems not to have spared himself in the exercise of the gift; and he strove with all his might to promote spiritual religion in the land.



Studies in Texts.

SUGGESTIONS FOR SERMONS FROM CURRENT LITERATURE.

BY THE REV. HARRINGTON C. LEES, M.A.

[Suggestive book: "The Magi, and how they recognized Christ's Star," by Mackinlay (=My.); see also Ramsay's "Luke the Physician" (=R.); Macmillan's "Bible Teachings in Nature" (=M.); Sanday's article, "Jesus Christ," in Hastings' "Dict. Bible" (=H.)]

I. COMING TO CHRIST. "*Him that cometh to Me, I will in no wise cast out*" (St. John vi. 37).

THE study of contexts in St. John's Gospel illuminates many familiar verses. This frequent evangelistic text is seldom studied in the light of the miracle of the loaves, its original and symbolic setting. John vi. is both a dissertation and a demonstration on the subject of coming to Christ.

1. *Christ never fails the seeking soul*: "unto ME."—It was early spring, indicated, for Palestine, by the word "grass" (Matt. xiv. 19; Mark vi. 39;

John vi. 10), and confirmed by mention of "Passover" (John vi. 4). In an ordinary year supplies would be low just before harvest (My., 120). This year the difficulty was worse. The previous year had probably been sabbatic (My., ch. iii.); consequently there had been no ingathering of harvest. Supplies this year, therefore, were unusually short, in spite of the extra provision promised (Lev. xxv. 21; My., 119). "The relief which Christ gave was really needed" (R., 229). He might well say "cometh unto ME"; all others were either helpless to aid, or hopelessly dear. The world's hunger knows no satisfaction but the Living Bread (vi. 35), without money and without price.

2. *Christ always welcomes the seeking soul*: "I will in no wise cast out."—The disciples would have turned them away (Matt. xiv. 15). He emphasizes the contrast. Note four stages: *callousness* (Matt. xiv. 15); *dawning care*, "everyone may take a little" (John vi. 7)—how very like man's giving! *divine supply*, "as much as they would" (John vi. 11); *royal abundance*, "over and above" (John vi. 13). So men, who test His welcome, find it true.

3. *Christ demands a movement from the seeking soul*: "that cometh."—Compare, in illustration, vi. 5: "saw a great company *come* unto Him," and the energetic seeking of vi. 27—"came to Capernaum, seeking Jesus." The hungry must first come; satisfaction meets search. Human application precedes Divine grants.

II. REST OF SOUL. "Be not anxious" (St. Matt. vi. 25).

Special cause for disciples' anxiety about food of future. Sermon preached about season of corn-harvest (My., 77). Most probably the Sabbath year (My., chap. iii.); consequently in it they neither "reaped nor gathered into barns" (Matt. vi. 26; Lev. xxv. 4, 5). Christ turns their eyes earthward and heavenward with three commands—

1. *Physical*.—"Observe" (ἐμβλέψατε), vi. 26. Having unusual leisure, watch the birds busy feeding selves and young; grass, with its "clothing" of glossy flint (vi. 30; M., 56); flowers, with tender petals.

2. *Mental*.—"Consider" (κατανοήσατε) the meaning of what you see (Luke xii. 24, 27). Birds not lazy, but care-free; yet, like yourselves, not harvesting. Grass protected, though short-lived; buds sheltered in sheath till sun shines.

3. *Spiritual*.—"Consider": draw the inference (καταμάθετε, Matt. vi. 28). Work without worry. Feed without fret. The God of birds is Father to you. They are having extra food from ungarnered fields. Heavenly bread for you is being dispensed with extra bounty this Sabbath year. ("First active or constructive period," H., ii. 610. "Before it began, Christ had not attracted much public attention as a teacher," My., 124.) Let not your food be soured by worry. Keep Sabbath rest in your hearts (*cf.* Ps. xxxvii. 2-7). Soul and body are both His care.



The Missionary World.

By THE REV. C. D. SNELL, M.A.

THE year 1907 witnessed something of the nature of a mass movement towards Christianity in the Telugu country, South India, among the Waddara and Yerakala people, who are navvies and basket-makers, and belong to the Sudra caste, one of the four chief castes of Hinduism. Nearly 200 of them were baptized, and about 2,000 were enrolled as inquirers. This movement still continues. Farther south another mass movement among the Koravars, a low caste of hereditary robbers, has been in progress during the last four years. A tract fell into the hands of one of these people, who are described as very intelligent, and, being read and discussed among them, led to inquiry of one of the Wesleyan Missionary Society's catechists. He gave them a Bible, and the study of it resulted eventually in fifty of the people being baptized, after due instruction and probation. They were called upon to suffer severe persecution, but endured it so patiently that thirty others, impressed with the change in their lives, were received into the visible Church in 1906. Since then others have been converted, and in a neighbouring district the London Missionary Society has baptized a large number of persons belonging to the same caste. The Koravars often act as priests to the Pariahs, and have great influence over them, and many of the latter have already been won through their instrumentality. These mass movements towards Christianity are of great significance. For years past missionaries have said that India is being profoundly influenced by the Gospel, and that some day the result will be seen in large accessions to Christianity; and it almost seems as though the time to which they have looked forward may be near at hand.



The *Church Missionary Gleaner* gives several examples of answered prayer. A missionary from Sindh lately testified that until three years ago great indifference prevailed among the Sindhis with regard to the Word of God. Then, almost suddenly, there sprang up such a desire to obtain copies that the demand outstripped the supply even at the headquarters of the British and Foreign Bible Society. Is it a mere coincidence that also three years ago, as is known, more definite and believing prayer than before began to be offered at home for that portion of the mission-field? Again, in February, 1908, just at the time when two days were devoted by many in England to prayer for those working among Mohammedans, much blessing was experienced in the work among Mohammedans at Galle, in Southern Ceylon. The same magazine tells of a schoolmaster, also in Ceylon, who unexpectedly received a small sum of money in recognition of voluntary help which he had given in another school. He said afterwards that that very morning he and his wife had knelt to ask God for some money, as they had hardly any left. People were in their debt; the prayer was not answered in the way he had expected, by their paying him what they owed, but nevertheless it *was* answered, and his needs were supplied.



There is a great opening before the Church among the aborigines of Yun-nan, one of the western provinces of China. A marked desire exists to hear the Gospel, and, so far as can be discovered, the motive of the people is not merely a desire for knowledge, for, *China's Millions* says, there are villages where idolatry has been completely swept away without the intervention of any foreigner. In 1907 the Miao, one of the aboriginal tribes, brought the Lesu to hear about Christ; and last year the Lesu, in their turn, brought in another tribe, the Laka. A conversation with some of these people is quoted: *Missionary*: "What are you?" *Tribesman*: "Laka." *M.*: "Where do you live?" *T.*: "Two days away." *M.*: "How many families in your village?" *T.*: "Forty." *M.*: "How many believe?" *T.*: "We all believe." *M.*: "Have you a chapel?" *T.*: "No." *M.*: "Do you have worship?" *T.*: "Yes; once in seven days." *M.*: "Where, then, do you gather?" *T.*: "On the main road." *M.*: "Have you anyone who can preach?" *T.*: "Oh, no; we have only had the Book six months." *M.*: "How, then, do you worship?" *T.*: "We sing and pray, and then we study our books." These aborigines seem to pay heed to the injunction, "Let him that heareth say, 'Come!'"



Although it may be suggested that Buddhism should furnish the religious instruction to be imparted in the schools of Japan, there are signs that it is not likely to retain its hold upon our allies in the Far East. The *Church Missionary Gleaner* states that a leading daily newspaper in Tokio not long since published a cartoon divided into two parts, and entitled "Buddhism and Christianity." There were representations of two congregations—one Buddhist and the other Christian. In the former the preacher was aged, and so was the congregation. Both were clothed in old-fashioned kimonos, and were seated in old Japanese style. The bent backs and downcast eyes and the submissive attitude of the congregation were suggestive alike of Buddhism and old Japan. In the latter picture the preacher was young and stood erect, his gesture representing energy and conviction. The congregation consisted of young people dressed in up-to-date clothing, sitting erect, with eyes fastened on the preacher. An air of expectancy and hope pervaded the picture. If this cartoon truthfully depicts even an exaggeration of the state of affairs in Japan, the future is indeed full of hope.



A few weeks ago the Committee of the Wesleyan Missionary Society had an interview with the Rev. Amos Burnet, who has been in charge of the work in South Africa. He reported the existence of wonderful opportunity at Delagoa Bay and of rapid development in the work in general, which calls for a decided increase in the native agency. He mentioned also that a revival has taken place in the Dutch Churches. Many of the Boer farmers who were prisoners of war in Ceylon and elsewhere were greatly moved by the preaching of the Gospel to which they listened during their exile, and on their return began to act as evangelists to their own people. This is likely to mean much for the work among the native races of South Africa, for it may be hoped that the Boer farmers, with deepening spiritual life, will seek to win for Christ the Kaffirs whom they employ.—*The Foreign Field.*

The Bible at Work.

BY THE REV. W. FISHER, M.A.

“THE disciples were first called Christians at Antioch.” Among Gentile Churches there is no more direct and unbroken link between modern and early Christianity than the Syrian Church in Mesopotamia. Through a line of 143 predecessors the present Patriarch professes to trace his succession from Apostolic times. East and West, ancient and modern, met happily at the Bible House when in February Bishop Mar Gregorius, the Patriarch, visited the Society’s headquarters. A grant of 400 Scriptures in Syriac and Arabic was made by the committee for use in the native schools, in which he is so deeply interested.



The Government official and the missionary must often, naturally, view from opposite standpoints and arrive at opposite judgments, yet it is impossible not to regret that, seemingly, the Government cannot include the Scriptures in the curriculum of the Governmental schools in India. In the meantime there is a strategic distribution of the Scriptures by the Bible Society among University students. Each student at his entrance receives a gift of the Four Gospels and the Acts of the Apostles; on passing his first arts examination he receives a New Testament, and when taking his B.A. degree a copy of the entire Bible. With a population of nearly 300,000,000 this is but an incident, yet “a little leaven leaveneth the whole lump,” and it is an incident not to be despised.



Many years ago a dead woman in New Guinea was being buried, and with her was to have been buried her living child. Mrs. Bromilow, the wife of the missionary, rescued the baby, taking it actually from the breast of the mother. It found a home in the Mission-house. That child is now acting as assistant translator to Mr. Bromilow, who is translating and revising the Dobu New Testament. This incident brings to memory the story of the bundle picked up on a doorstep in Bristol. It was a castaway child, and found hospitality at the workhouse. Later it found that highest hospitality in the kingdom of heaven, and, as a missionary, Thomas Bridges had the great honour of translating the New Testament into Yabgan. “All things serve Him,” and in the choice of His workmen God shows there is no exclusion from service in any lot, condition, or circumstance.



Uganda maintains its remarkable attachment to the Bible. In 1908, at various C.M.S. centres in the Protectorate, 467 Bibles, 2,014 Testaments, and 3,189 portions, making a total of 5,670 volumes, were put into circulation. There is not the rush of the old days, when Mr. Baskerville could write: “Talk about sieges, if ever there was a siege it was yesterday, and this morning it seems likely to be renewed tenfold. . . . I was roused up before it was light by the roar of voices. Close to my house is a slight shed, used for the cows to stand in during the heat of the day. This was barricaded,

keeping the people out. The barricades were useless; in came the door, and we thought the whole place would have fallen. In ten minutes all the hundred Gospels were sold." But it continues its spiritual agency. Whatever it may yet do, its influence in the abolition of slavery, as told by Bishop Tucker in "Eighteen Years in Uganda," is in itself a great triumph.



The Bishop was asked by a deputation of chiefs what were his views about the question of slavery. "Meet me in the church," he said, "and I will tell you what is the teaching of Scripture about the subject." Some five-and-twenty or thirty chiefs came. "It was not difficult for me, with the open Bible in our hands, to show them what the law of God required. 'Thou shalt love thy neighbour as thyself.' It was easy to show them who their neighbour was." They parted with prayer, and later, of their own free will, they drew up and signed the following declaration abolishing slavery: "All we the Protestant chiefs desire to adopt these good customs of freedom. We hereby agree to untie and to free completely all our slaves. Here are our names as chiefs." No compensation was given, no compensation was asked for, and, as Mr. Ashe is wont to say, a nobler act was never done.



After a period of quiescence, Biblical archæology has at present many sources of interest. In addition to the wonderful ruins that are being uncovered in Babylonia, Professor Ernst Sellin, as representative of the German Orient Society, is busy at Jericho. Already he has laid bare some wonderful structures which have deeply impressed him. Whatever their date, they are of no mean workmanship, and whoever were their builders, the German Professor says: "They were past masters in the art of broken stone construction." Military methods in the future may make even modern fortifications appear puny, but for their time the walls of Jericho seem fully to justify the description given in the Book of Judges. It is, at least, remarkable that every archæological unveiling of the past not only offers no undeniable contradiction to the Old Testament, but again and again there is a most striking and suggestive confirmation. We rejoice in the good fortune the Germans are enjoying, but is it not strange that England as a nation takes so little part in the extremely interesting work of recovering the ancient past?



In addition to Jericho comes the Sudan, where Professor Sayce has met with extreme good fortune in discovering the site of Meroe, the capital of Ethiopia, and the home of Candace (Acts viii. 27). This appears to be the key to many possibilities, as the sites of other cities may now be discovered. Well may Mr. John Ward say: "The discovery furnishes a new and most promising theme for archæological research. Diggers, such as Petrie or Naville, may discover inscriptions from Candace's day down to the period of the extinction of its Christianity. Another Grenfell or Hunt may yet find manuscripts hidden away in the thirty or forty pyramids."



Literary Notes.

PROFESSOR GUGLIELMO FERRERO, the author of "The Greatness and Decline of Rome," the completing volume of which appeared through Mr. Heinemann the other day, recently finished a volume entitled "Characters and Events of Roman History." The book consists of a series of studies of the great men and great ladies of ancient Rome, and of critical moments and events in Roman history. These studies were originally delivered as lectures at the Lowell Institute in Boston, at Columbia University, New York City, and at the University of Chicago. In the first lecture, the distinguished author makes a study of "Corruption" in Roman history. The second of these papers has for its subject "The History and Legend of Antony and Cleopatra." Another article treats of the Roman conquest and development of Gaul, and of what it had to do with the origins of the France of to-day; and still another is concerned with Julia and Tiberius, and the incompatibilities of that illustrious and ill-mated couple. Nero is given some special attention. It is neither an attempt to rehabilitate the character of the Emperor, nor is it a lurid picture of him, but it leaves the reader with an understanding of the combination of circumstances which produced the man, and an explanation of the tendencies in Roman life that would have made it difficult even for a strong and determined ruler to hold his own. The concluding paper in the volume deals with "Roman History and Modern Education." It prefers a just claim for the study of Roman history on the ground that the history of Rome is a model in miniature of all history; "the most compact, complete, typical, and lucid synthesis of the rise, development, and decline of a civilization that can be found."



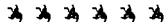
Messrs. Constable are publishing a series of literary concordances. To the earnest student of English literature they will make especial appeal, and will probably be welcomed by him very warmly. The author chosen for the first volume is Thomas Gray, who was indeed a master of the English word. It will have the mark of authority, for it has been supervised and edited by scholars. Mr. Gosse's edition of Gray has been closely followed, and the book should be a worthy one in consequence. Other volumes will appear at short intervals and will be duly announced.



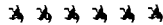
There is a fresh development of "new thought" in America. It is called "The Emmanuel Movement," and quite a literature is springing up around it. The Rev. Lyman P. Powell, Rector of St. John's Church, Northampton, Mass., and the author of a striking book on "Christian Science: the Faith and its Founder," has written a volume dealing with this new phase of thought, entitled "The Emmanuel Movement in a New England Town." It is a systematic account of experiments and reflections designed to determine the proper relationship between the minister and the doctor in the light of modern needs.



I am glad to learn that the National Church League has acquired the entire stock of the works of the late Rev. N. Dimock, and is issuing them at a considerable reduction in price with a view to making them accessible to a larger circle of readers. Mr. Dimock's theological scholarship was of a range and accuracy very rare in these days of increasing pressure, and his death has left a gap in the ranks of evangelical learning which it will be very difficult to fill. Happily his books survive, and no serious student of the questions connected with the doctrine of the sacraments and of the priesthood of Christ can neglect them without loss. The supply of copies of some of the books is, I understand, very limited, but I trust that the National Church League will be able to arrange for them to be reprinted. It would be a great pity if they were allowed to go out of print.



Dr. Campbell Morgan's new volume, "The Missionary Manifesto," which Messrs. Hodder and Stoughton are issuing, takes the form of a study of the Great Commission, and deals with the responsibility of the Church to carry out the commands then given. The book should prove an able and forceful argument for the spread of missionary endeavour in all parts of the world.



It is certainly good news that there is in active preparation the "Letters of John Stuart Blackie." It is to be expected some time this year, and will certainly make capital reading. The fact that this year is also the centenary of the great scholar's birth lends double interest to the promised publication. Fourteen years have actually gone by since Professor Blackie died! Yet it only seems the other day. Though the Professor may have been "quaint" in some of his actions in life, he was, at the same time, a man of remarkable ability. It was not until he had held the post for thirty years that he gave up the chair of Greek at Edinburgh.



The lectures which Professor J. P. Mahaffy delivered recently at the Lowell Institute in Boston, U.S.A., have been brought together in volume form, and will be shortly published. The general title which has been given to them is, "What have the Greeks done for Civilization?" The book will consist of a series of papers in which this eminent scholar, who has all his life devoted himself to a study of things Hellenic, sums up concisely his conclusions regarding the influence of Greek civilization upon modern life. These lectures take a wide sweep, and present the author's conclusions regarding the modern world's political, social, literary, artistic, and philosophical heritage from the Greeks.

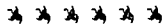


Mr. Murray's forthcoming books include a number of interesting works. The Rev. W. J. Sparrow Simpson, who is Chaplain of St. Mary's Hospital, Ilford, has written a book on "Papal Infallibility and its Roman Catholic opponents." It is an historical sketch of the growth and development of the doctrine and the opposition met with in the Roman Catholic Church. Then there is a volume by Mr. Algernon Cecil, M.A., on "Six Oxford Thinkers," in which the author attempts to trace, something in the manner recommended

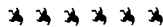
by the late Lord Acton, "the origin and development of certain ideas of history, bearing upon the Christian religion, by means of studies of representative men who acted towards them as foster-parents." The six "thinkers" are: Gibbon, Newman, Church, Froude, Pater, and Lord Morley of Blackburn.



Other books on Mr. Murray's list are: "Japanese Education," by Baron Dairoku Kikuchi; "The City of Jerusalem," by Colonel C. R. Conder, LL.D., and "Lucretius: Epicurean and Poet," by John Masson, LL.D. This is a short supplementary volume, completing the work which was published last year. From the same house is to come a new volume in the "Wisdom of the East" series. It is called "The Splendour of God," by Mr. Eric Hammond. It deals with the Bahai religion.



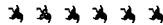
"Christianity and Islam" is the title of a little volume by Professor C. H. Becker, who has made a study of the similarities and the interaction of ideas between the two. It appears in that series to which we recently referred, Messrs. Harper's "Library of Living Thought."



Mr. Edward Wilberforce has completed his task, originally started in 1903, of rendering into English verse, "The Inferno, Purgatorio, and Paradiso of Dante." The two later sections of the "Divine Comedy" are about to appear through Messrs. Macmillan.



"The Rise of the Mediæval Church" is a forthcoming book by Alexander C. Flick, Ph.D., Litt.D. It follows the change from the Apostolic Church of the first century to the ecclesiastical monarchical hierarchy of the Middle Ages.



From the Society for the Promotion of Christian Knowledge is to come during May "Ordination Problems," by the Bishop of Salisbury; "The Philosophy of the Fourth Gospel: A Study of the Logos Doctrine, its Source and its Significance," by Rev. J. S. Johnson; several volumes in their "Typical English Churchmen"—"Stephen Gardiner," by Dr. James Gairdner; "William of Wykeham," by Dr. W. A. Spooner; "Cardinal Beaufort," by Rev. L. B. Radford; "John Wycliffe," by Dr. J. W. Figgis; and "Socialism and Christianity," by Archdeacon Cunningham. Certainly an interesting number of publications.



Two Jewish items: Dr. Adler celebrates his seventieth birthday this year, as well as the jubilee of his pastorate. He is, appropriately, busily at work upon a volume of "Anglo-Jewish Memories." It appears on the 30th inst. the Doctor's birthday. The other item is a history of the Jews for young people, in two volumes. The author is Mr. J. M. Meyers. The Chief Rabbi is also identified with this volume, as he is writing a preface for it.



A volume dealing with the "Essays of Poets and Poetry," ancient and modern, has been written by Mr. T. H. Warren. The subjects are: Sophocles

and the Greek Genius; Matthew Arnold; In Memoriam after Fifty Years; Virgil and Tennyson; Dante and the Art of Poetry; Gray and Dante; Tennyson and Dante; The Art of Translation; Ancient and Modern Classic as Instruments of Education.



From Messrs. Longmans are to come "A Spiritual Philosophy," two lectures delivered on successive Sunday afternoons in the Cathedral Church of St. Paul, Dunedin, N.Z., by the Bishop of Dunedin and Primate of New Zealand, and "The Life and Times of Bishop Challoner: 1691-1781," by Dr. E. H. Burton.

M. C.



Notices of Books.

A STANDARD BIBLE DICTIONARY. Edited by M. W. Jacobus, D.D., E. E. Nourse, D.D., and A. C. Zenos, D.D. London: *Funk and Wagnalls Company*. Price 25s. net.

Still another Bible Dictionary in one volume which inevitably provokes comparison with the similar work edited by Dr. Hastings reviewed in last month's number. But first of all let us see what the newcomer has to say for itself. Its origin is due, first, to the consciousness of a need of something more convenient for ordinary people and purposes than the well-known five-volume Hastings' "Bible Dictionary." Then, the issue of a German work, "Bibelwörterbuch," edited by Dr. H. Guthe, suggested the project of an English translation, but as this was found impossible it was decided to construct a new and original Dictionary independent of all others. The constituency in view is that of the ordinary parochial ministry, with the Sunday-school teachers and, generally, the laity of our churches. The critical position is stated to be one of acceptance of the proved facts of modern scholarship, of open-mindedness towards still-debated problems, and of loyalty to the fundamental truths of New Testament Christianity. The text used is that of the American Revised Version, with references to the English Revised Version and to the Authorized Version. An endeavour is made to include theological as well as Biblical articles. What may be regarded as a special feature of the book is the fact that there are thirty-six contributors only, which tends to give the treatment a much greater unity than is possible in other similar works where the contributors extend to almost one hundred. They are mostly American, though some leading and representative British and German scholars are of course included. Among the Germans are Professors König and Nowack; among the British Drs. Denney, Dods, Driver, Milligan, and Sanday. On Old Testament Criticism the position is that of Wellhausen as stated by his English, Scotch, and American followers. Thus there is an article on the Hexateuch, not the Pentateuch. The Creation Story is said to be irreconcilable with science, and Daniel is Maccabean. The documentary analysis of the Pentateuch is accepted as one of the "assured results." The main articles are by the three Editors, and although they necessarily cover

a good deal of ground and suffer from some inequality, they are for the most part on a high level of excellence. Dr. Douglas Mackenzie of Hartford, U.S.A., is responsible for some valuable theological articles on "God," "Faith," "Holy Spirit," and other doctrinal subjects. The Hexateuch is dealt with by one of the Editors, Dr. Nourse, and we are told that it is due to the fusion of JE *plus* D, together with P, and the work of Redactors. In spite of the confident tone of this article we take leave to say that its position is not only "not proven," but perhaps was never so far from being proved as it is to-day. With Dr. Orr we believe it is capable to argue on grounds of pure scholarship against the three fundamental positions of the Higher Criticism of the Hexateuch—the analysis of JE, the Josianic date of Deuteronomy, and the late date of the Priests' Code. The most important article in the volume is on "Jesus Christ," by Dr. Denney, and is written with all his characteristic freedom, force, ability, and wide knowledge of modern literature. The following *obiter dictum* which appears in his bibliography is worth recording, "The most inspiring book in English is 'Ecce Homo.' The critical books on the subject are emphatically not inspiring." Dr. Denney also writes on "St. Paul" with equal freshness and power, though, unfortunately, in far too limited a space. The illustrations are particularly good, indeed, they are another special feature. In addition to full-page photographic reproductions and maps there are woodcuts in the text. The former are remarkably well done; the latter, though useful, take up so much space that we question whether even for the classes for whom this book is intended they will prove as useful as additional letterpress would have been. Compared with Hastings' "One-Volume Bible Dictionary," this has 920 pages as against 992, though the type used in Hastings' makes the difference still greater. Hastings' has no bibliography, because it is understood that the volume is intended almost entirely for those Christian workers who do not require to study larger and more technical works. The "Standard Dictionary" has a bibliography which strikes us as particularly good by reason of its brevity and its modern and practical character. The critical and theological standpoints of the two works are virtually identical. It is not at all easy to decide which of the two is to be preferred, for each has its own special features. Hastings' certainly contains more material, and is cheaper, but, on the other hand, the Standard is better bound, uses a larger type, and provides illustrations. Within its own limits, and for its particular purposes the Standard is an able, scholarly production, and can be heartily recommended, subject of course to our disagreement with its critical position on Old Testament questions. Thus within a few months we have had three one-volume Bible Dictionaries, Murray's, Hastings', and the Standard. Those who can afford all three will find it well worth while to use and compare them, and certainly no others will be needed for the large constituency included in their purpose. Those who can afford one will find it hard to choose, but will doubtless be guided by their critical and theological predilections. Those who favour conservatism both in the Old Testament and in the New Testament would be glad if it were possible to select articles from all these three in order thereby to form a scholarly modern Bible Dictionary on conservative lines.

THE PERSON OF OUR LORD AND RECENT THOUGHT. By C. F. Nolloth.
London: *Macmillan and Co.* Price 6s.

The object of this book is to show that the result of the vast amount of research and criticism of recent years directed upon the New Testament picture of our Lord has been to confirm the views always held on this subject by the Christian Church. The scope of the study is indicated by the title. It is limited to our Lord's Person. After an introductory chapter stating the present position of the problem, the sources of our information are discussed and certain methods of inquiry are laid down. In discussing the Gospel of St. Mark, Mr. Nolloth is willing to consider von Soden's impossible view of distinguishing between the Petrine and non-Petrine elements which compose the Gospel (p. 26). This is refreshingly candid, and for his purpose is most telling, because even as he admits this distinction he can still elicit testimony to the supernaturalness of Christ. The result is that after appealing to sources universally recognized, our Lord is shown to stand in a unique relation to God and to man. Then, continuing to use the sources, Mr. Nolloth arrives at the results which occupy the next nine chapters, and include such subjects as our Lord as a Historic Person, as Son of Man, as Messiah, as Teacher, as Son of God, and Judge. Two more chapters treat of the interpretation of the results, which show that our Lord is man, but more than man; and then the only possible conclusion is drawn that "Jesus Christ is God." Mr. Nolloth has very little difficulty in the concluding chapter in showing the utter misconceptions and bias of the critics who claim to be thoroughly scientific in their treatment. This is a truly valuable book, fully abreast of the latest that has been written. There is an easy mastery of the materials, while the discussion is carried on with perfect candour, and yet with absolute loyalty to our Lord. It is the very book for clergy and educated laity who want to know the latest, whether best or worst, that can be said against the central fact of the Christian religion.

FACT AND FAITH. By J. G. Simpson. London: *Nisbet and Co.* Price 3s. 6d.

A series of seven papers on various aspects of the Person and Work of Christ. The first discusses "Christ and the Gospels," and pleads for the inductive method in religion. Mr. Simpson enters a protest against all *a priori* roads in theology. This impels him to such conclusions as that the Logos Christology, or the two Natures in One Person of the Nicene doctrine, "belongs to the realm of representation rather than that of reality" (p. 9). His sympathies are evidently with "reverent agnosticism" on Christological matters (p. 12). This reminder is useful as a corrective, but it may be questioned whether it carries us very far. In the next chapter Mr. Simpson discusses "Christ, Temptation, and Sin," and argues that our Lord's sinlessness does not occupy the same place in the New Testament as it does in present-day thought. This is doubtless true, but the reason is that we use it for apologetic purposes against those who deny the moral miracle of a sinless man. It seems to us a false antithesis to say "that we pronounce Jesus without sin because He is God rather than Divine because sinless" (p. 35); for both are true from different standpoints. Mr. Simpson falls foul of the Doctrine of Original Sin, for, while he rejects Dr. Tennant's view, he

is not satisfied with the teaching of the Article, and will not allow us to speak of inherited evil disposition, only of inherited guilt. He is apparently in sympathy with the view of Edward Irving. When, however, we turn to the chapters dealing with "Christ our Righteousness" and its allied doctrines, we find ourselves in almost entire, and often hearty, agreement with the author's position. He has a firm grasp of the Pauline doctrine of righteousness, and we could wish that all High Churchmen were similarly clear on this essential New Testament truth. In these days of nervous dread of expressing the full Pauline thought it is refreshing to read Mr. Simpson's words, and his criticisms of Liddon, Du Bose, Moberly, and even Dr. Sanday, are as true as they are telling and pertinent. We have greatly enjoyed his treatment of imputed righteousness, and his trenchant criticism of what is known as the "germ theory of justification." When, however, Mr. Simpson speaks of common guilt and corporate forgiveness, we are inclined to think he has brought into his present theological position some elements from a northern clime. With one exception, which is scarcely an exception, the Church of England does not seem to us to refer to original guilt as distinct from original sinfulness. Space does not allow us to do more than mention the other chapters: "Common Guilt and Corporate Forgiveness," "Holiness and Righteousness," "The Presence in the Church," "Christ and Practical Life." They are full of suggestive teaching, aptly expressed and forcefully applied. We must, however, call attention to a long footnote (p. 131), in which a welcome and trenchant word is spoken for the Reformation and Calvinism in answer to a well-known writer whose hostility to these two positions is only paralleled by his inability, if not his unwillingness, to understand them. This is a small book, but it is one to be reckoned with. The author knows his mind, and states it fearlessly and with marked ability. He makes us think, whether we agree with him or not, and this is a virtue for which we are always devoutly thankful.

THE CROSS IN CHRISTIAN EXPERIENCE. By W. M. Clow. London: Hodder and Stoughton. Price 6s.

From time to time a reviewer has the great delight of discovery in meeting with a book which, coming unheralded, turns out to be a treasure. Such is the one before us. We had heard of Mr. Clow as a Presbyterian clergyman in Glasgow, who had published a little book—"In the Day of the Cross." Beyond this we knew nothing until we read this work. It consists of twenty-five addresses on the Atonement, delivered to communicants, and in treating of various aspects of the Cross it sums them up in five main sections: "The Love and Gift of God," "The Passion and Work of Christ," "The Christian Experience," "The Cross and the Evangel." It was with difficulty we put the book down when we had begun it, for we were carried along by its helpful thought, apt expression, strong grasp, and, above all, its rich experience. Its presentation of "The Old, Old Story," will inform the mind and delight the heart. Its adherence to the New Testament doctrine of the Atoning Sacrifice, its insight into modern tendencies, and its constant and forceful application to heart and conscience, are as welcome as they are rare. We recommend our readers to obtain, and then to "mark, learn, and inwardly digest" this book.

THE TERMS "LIFE" AND "DEATH" IN THE OLD AND NEW TESTAMENTS, AND OTHER PAPERS. By L. A. Muirhead, D.D. London: *Andrew Melrose*. Price 3s. net.

Four papers, two of them reprinted from Hastings' "Dictionary of Christ and the Gospels" and the *Journal of Theology and Philosophy*. They are intended mainly for young theological students, and are a contribution to the discussion among scholars of things eschatological. They thus form a sequel to the author's work "The Eschatology of Jesus." We agree with Dr. Muirhead that the last word has not yet been spoken on this important and prominent New Testament subject. The papers included in this volume will prove a useful and suggestive guide to students, though we are unable to follow the author in all his conclusions. A great deal of valuable information is here made available which is not easily accessible in other forms.

HIGH-PRIESTHOOD AND SACRIFICE: AN EXPOSITION OF THE EPISTLE TO THE HEBREWS. By W. P. Du Bose. London: *Longmans, Green and Co.* Price 5s. 6d. net.

Although many readers have derived benefit from Professor Du Bose's earlier books, we do not think the present work would have commanded serious attention but for the extraordinary praise which it has received in some quarters. The object of the lectures is described as follows: "We must cease to treat the phraseology, the forms, definitions, and dogmas of Christianity as sacred relics, too sacred to be handled. We must take them out of their napkins, strip them of their cerements, and turn them into current coin." But we are obliged to say that Professor Du Bose has failed to convert the relics into current coin. He does, indeed, twist familiar phrases (mainly taken from St. Paul, not from the Epistle to the Hebrews) into new shapes. By the free use of mixed metaphors, misapplied prepositions, false antithesis, and pointless oxymoron, he produces paragraphs which sound like an early Victorian hymn; by the occasional introduction of modern phrases he gives the whole an air of incongruity. But there is no getting away from conventions, no translation of the ancient ideas into modern forms of thought, nor any of the enlightenment which is caused by methodical exposition from a new point of view. Each lecture seems to consist mainly of digressions, and it is often hard to trace any connection between successive paragraphs. Three main positions in this work are: first, the author refuses to admit that the synoptic record of the life of Jesus contains any assertion of His deity; secondly, he maintains that Jesus assumed our fallen human nature, instead of being incarnate in the nature of man in his unfallen condition; thirdly, he denies the doctrine of original sin. While there are some suggestive discussions scattered up and down the book, it is impossible to regard it as a whole as affording real help in the elucidation of the great Epistle.

THE EXPLORATION OF EGYPT AND THE OLD TESTAMENT. By J. G. Duncan. London: *Oliphant, Anderson, and Ferrier*. Price 5s. net.

The sub-title further describes the book as a "Summary of Results obtained by exploration in Egypt up to the present time, with a fuller account of those bearing on the Old Testament." The book is the outcome

of work done and experience acquired under the guidance of Dr. Flinders Petrie, and it is intended as a succinct and popular account of Biblical Egyptology up to date. The illustrations, one hundred in number, mostly from the author's own camera, are admirably reproduced, and the book is clearly written and full of interest, shedding many a light on the Old Testament. We should much like to quote some of its confirmations of Old Testament history, but we must refer our readers to the volume itself. It will well repay attention, and provides in a popular form one of the increasing number of evidences of the essential truth of the history contained in the Old Testament. This is essentially a book to be noted by all Bible students.

JOHN CALVIN. By the Rev. C. H. Irwin. London: *The Religious Tract Society*. Price 2s. 6d.

Written in view of the forthcoming celebration of the quater-centenary of Calvin's birth, it gives an interesting sketch of the life, time, and work of the great Swiss reformer, and enables us to see how true are Lord Morley's words that "Calvin saved Europe in the sixteenth century." We wish that the people to whom Calvin is a "bogy" might be led to read this admirable account, for denunciation of the man is often in exact proportion to the ignorance of what he did and taught. This book will disabuse minds of such errors, and provide material for further and fuller study. By means of full, clear, and most recent information we are allowed to read the main outline of Calvin's life together with extracts from his great work. We hope the book will have a large circulation, and be instrumental in calling fresh attention to one of the greatest men that God ever gave to His Church.

OLD TESTAMENT THEOLOGY. By Canon R. B. Girdlestone, M.A. London: *Longmans, Green and Co.* Price 1s.

(Communicated.)

This is the fifth of the Anglican Church Handbooks edited by Dr. Griffith Thomas. The writer deals with his subject in relation to modern ideas. The work is, as we should expect, thoughtful, scholarly, and suggestive of wide reading, but, above all, it is the work of a reverent and devout Christian. He recognises the unity of the Old Testament Scriptures, and their authenticated position in the Jewish Church, and he accepts them, so to speak, on their own profession. This means that to combat theories based on ingenious guess-work is outside his province. He makes a brief general survey of the theology of the books, discusses with illuminating effect the names and titles of God, and then concludes with the teaching of the Old Testament on special subjects. He makes it more abundantly clear than ever that clergy must study and preach from the Old Testament. The lines of study he lays down for us are admirable, and with such a guide we follow on to know. The first five of these Anglican Church Handbooks guarantee a high standard.

THE CHURCH OF CHRIST. London: *Robert Scott*. Price 2s. 6d.

Nine clergymen and ministers give their views of the Church and its true definition. The book is an inspiration to read, a witness to that deep, underlying unity which marks all true Christians, and marks that essential spiritual

bond between the Churches which is the hope of the future. The names of men gathered here, under the ægis of the Evangelical Alliance, are known and loved, and they give the world a witness that it needs. We will not discriminate between their contributions, all are good alike. The Dean of Canterbury writes a preface.

QUESTIONS ANSWERED BY CHRIST. By the Rev. John A. Bain. London: *Andrew Melrose*. Price 3s. 6d. net.

Thirty-six questions found in the Gospels addressed to Christ are here considered in the light of the great principles underlying them. Among such questions are: "Religious Caste," "Forgiving Offences," "The Number of the Saved," "Eating Christ's Flesh," "The Mystery of Suffering," "Certainty in Religion." The idea is a good and a fresh one, and is admirably worked out. This is a book which should appeal specially to our clerical readers, for it will provide many a suggestion for sermons and addresses, to say nothing of food for private meditation. The author puts his points well, and what he says is full of evident spiritual and pastoral experience. We have greatly enjoyed this book, and should much like to see other questions of the Gospels similarly dealt with.

SIR JOHN FIELD, K.C.B. By Claud Field. London: *The Religious Tract Society*. Price 5s.

This is a rare piece of stimulating biography written by an appreciative son. The life of a great soldier, and a great Christian, is skilfully and arrestingly told. Sir John Field is in the line of New Testament soldiers, and it is wonderful how unswerving was his service to his country and his God. As a student of God's Word he was unceasing, and this undoubtedly was the secret of his high life and active service for his Master. He worked among all classes, witnessing for Christ and winning men to Him. With characteristic bravery and success he witnessed among men of his own social standing. Several excellent illustrations intersperse a bit of biography which it is an inspiration to read.

CONCERNING THE CHRIST. By J. D. Freeman, M.A. London: *Hodder and Stoughton*. Price 2s. 6d. net.

The writer possesses a rare gift of sight. He takes us along familiar paths, and shows us what is there, and we marvel we never saw it all before. He lifts us out of the ruts and shows us the view from every point. Fifteen chapters on the life of Christ stand out in radiancy and freshness, and they are a valuable addition to the manifold portrayals of the Redeemer. Mr. Freeman has read and thought deeply, and he writes alike with beauty and faithfulness. He has considerable power of antithesis, compels us to follow his line of thought, and gives us a greater faith than ever in the inspiration of the Word of God. We hope he will write on St. John xiv.-xvii.

SUNDAY MORNINGS AT NORWOOD. By Rev. S. A. Tipple. London: *H. R. Allenson*. Price 3s. 6d. net.

Twenty-two thoughtful sermons are here presented us, and this third edition is a proof of their value. Their author is a man of culture and spirituality. His answer to Tolstoi is convincing.

THE FACT OF CONVERSION. By George Jackson. London: *Hodder and Stoughton*. Price 3s. 6d.

Six lectures delivered last year at Vanderbilt University, U.S.A. The author addressed himself primarily to those who are engaged in the practical work of the Christian Church, and his standpoint may be gauged by his endorsement of the words of "Ecce Homo," that "the article of conversion is the true *articulus stantis aut cadentis ecclesie*," and he endeavours to interpret the meaning of conversion to the present generation. The first lecture discusses "The Reality of Conversion as a Fact of Consciousness," and points out how unscientific it is for critics of Christianity to ignore the claim of the religious consciousness. Then, in the second lecture, we have brought before us "The Reality of Conversion as a Fact for Life," and it is shown to have absolute value for daily living. It justifies itself by its practical utility. The third lecture treats of "Varieties of Conversion," and rightly emphasizes the different ways in which pilgrims approached the celestial city. "The Rationale of Conversion" follows next, and an endeavour is made to "knit it up with our thinking in other spheres" instead of leaving it "a blank unintelligibility." Lecture V. discusses "The Psychology of Conversion," and looks at its bearing on the new psychological study of religion. Then comes the closing lecture on "Present-Day Preaching and Conversion," in which an appeal is made to preachers not to allow the power of reclaiming the lost to die out of the Church, for if this takes place the Church itself must die. Conversion is the primal end of preaching. We must, in Wesley's words, "save as many souls as we can." We call special attention to the contents of this book, because we should like to engage the interest of all our clerical readers in it. It is marked by no little freshness of thought and forcefulness of style, while it pulsates with the spiritual force to which every true heart must respond. If these chapters were carefully and prayerfully studied by the preachers of all churches they would revolutionize the pulpit and bring blessing and power to every pew.

EPOCHS IN THE LIFE OF JESUS. By A. T. Robertson, D.D. London: *Hodder and Stoughton*. Price 2s. 6d. net.

In an introduction by Dr. David Smith we are reminded of the need of a book which will disentangle the perplexity which our fragmentary Gospels suggest to many ordinary readers, and will also exhibit the progress of the events of our Lord's life in orderly and harmonious sequence. This is what Dr. Robertson aims at doing. His book is not a life of our Lord, but shows the movement of that life at each point from the Baptism to the Crucifixion. Many readers of the Gospels have desired such a guide as this, and we very heartily endorse Dr. David Smith's recommendation of it. Although small it will prove a truly valuable aid to the study of the Gospels and to the fundamental ideas of the life of Christ recorded therein. Ordinary readers of the Gospels will need nothing else than Dr. Stalker's admirable handbook on "The Life of Christ" and the present volume.

SALVATION AND THE OLD THEOLOGY. By L. G. Broughton, D.D. London: *Hodder and Stoughton*. Price 2s. 6d. net.

A series of nineteen addresses covering the Epistle to the Romans and intended to emphasize the "pivot points" of the Epistle. An admirable

purpose, but not quite so thoroughly and continuously admirable in execution. Dr. Broughton is at his best when dealing with the practical side of the truth. He can point the moral and adorn the tale with almost unique force, but when he comes to expound doctrine he is not so eminently in his element, and the exposition of Justification is by no means true to the Apostle's thought. When we are told (p. 75) that Justification deals with the character of the guilty one and sets him free, we at once see the confusion of thought involved. Justification does not deal with "character," but with judicial position. On the experimental and personal side this book is excellent, and is well worth having for this alone, for in the hands of one who really knows St. Paul's thought, the spiritual force of Dr. Broughton's applications will prove of the greatest value.

FAITH AND FORM. By Henry Varley, B.A. London: *James Clarke and Co.*
Price 1s. 6d. net.

The author's aim is in the highest degree praiseworthy. It is to disentangle essential truth from its temporary forms and to present it in such a way as shall commend it to the modern mind. But his book bears the marks of a concessive spirit which seems to us to yield fact as well as form. Thus, the general position of Old Testament criticism is taken for granted as expressive of assured results, though probably these results were never farther from assurance than to-day. To be told that 500 years elapsed before the story of Israel's early life as a people was written down is to state what is absolutely incapable of proof and utterly unlikely, if not impossible. On the subjects of God and the Trinity the thought is clear and well put. The Inspiration of the Bible is not treated satisfactorily. Mr. Varley apparently has no conception of the distinction between revelation and inspiration. Everything in Scripture may be inspired without having been revealed. On the Divinity of our Lord there is much that is truly admirable, but as to the Atonement, we are once again in the region of inadequacy and error. No idea is given of the great Pauline truth of the Atonement as the vindication of God's righteousness and the ground of our reconciliation with God. Sin is made to consist essentially of selfishness instead of the very different and more Scriptural idea of lawlessness. On the subjects of the Resurrection, the Judgment, the World to Come, we find ourselves in a truer and more Scriptural atmosphere, though not all the truth of Scripture will be found even here. We are afraid, therefore, that we can only give the book a very qualified reception. It omits some of the essential truths of Scripture, and in so doing tends to rob the author's aim of much of its usefulness and power.

CODEx TAURINENSIS (Y). Transcribed and collated by the Rev. W. O. E. Oesterley. Oxford: *Henry Frowde*. Price 4s. net.

This transcript of the Turin MS. of the "Dodekapropheton," together with the *apparatus criticus*, is reprinted from vols. vi., vii., viii. of the *Journal of Theological Studies*. The book is excellently done, but is of a kind to appeal solely to the critical scholar, who will have to be a specialist, too, if he is to appreciate the value of Dr. Oesterley's work.

THE HORACE POCKET-BOOK. Arranged by S. E. Winbolt. Introduction by T. E. Page. London: *Archibald Constable*. Price 2s.

A perfectly delightful little book. Mr. Winbolt has selected a number of *præcepta Horatiana*, which he prints on one side of the page, facing his extracts with an English rendering on the other side. A bold thing to do, but justified, we think, by the results. The rendering is always idiomatic, and sometimes singularly felicitous. Mr. T. E. Page's introductory note is a model of good sense and perspicuity.

EPISTLE TO DIOGNETUS. The Greek Text, with Introduction, Notes, and Translation. By W. S. Walford, M.A. London: *Nisbet and Co.* Price 1s. 6d.

This brief letter—written somewhere about the middle of the second century A.D.—has been described as "one of the choicest gems of early Christian thought." It is little known, however, to the majority of readers, and we therefore welcome the present handy little edition. The notes are fairly useful, but we could well dispense with the "critical" notes, and should welcome some more of the exegetical, which are insufficient. The translation is readable; the editor's obligations, however, to Lightfoot's rendering are very considerable, yet hardly seem adequately acknowledged. The introduction, though quite brief, is sufficient for its purpose.

GERALD'S CHUM. By Amy Cripps Vernon. London: *S.P.C.K.* Price 6d.

A pretty little story of a little boy and girl friendship. The boy's devotion and thoughtfulness are highly exemplary, but we fear hardly true to life.

PURITAN PANSIES. By Claud Field. London: *Headley Brothers*. Price 2s. net.

This small volume of poetry traverses many subjects, but almost all are spiritual. Many spirited lines and beautiful thoughts are to be found therein, and where highest truth emerges Sir John Field speaks to us through his son. There are some good translations from the Persian.

THE EWING READER. By Juliana Horatia Ewing. London: *S.P.C.K.* Price 1s.

Terse and vivid passages from Mrs. Ewing's writings are to be found here. They illustrate her love for birds, animals, children, and sinners. Humour and pathos are to be found on many a page.

TRUE STORIES OF FAITHFUL FRIENDS. By Maude Stanley. London: *S.P.C.K.* Price 1s.

Nine instances are given here of those who were faithful and true in domestic service. In these days when such qualities are none too frequent, it is well to be reminded of the high honour, value, and help of those who serve God and their employer in the humble, yet none the less weighty, home service. A book young girls should read.

PEACE AND THE CHURCHES. Souvenir Volume of the Visit to England of Representatives of the German Christian Churches, May 26 to June 3, 1908, including the Visit to Scotland, June 3 to 7. London: *Cassell and Co.* Price 6s. net.

The above description speaks for itself. The book is printed in German and English in parallel columns, and contains portraits of the King and the Kaiser, of the pastors and laymen who met together, and photographs of groups and of places visited. There are also complete reports of various gatherings, together with sermons by Dr. Campbell Morgan and Archdeacon Wilberforce. The volume is a most interesting and welcome record of an event which we believe will have had its share in bringing together the two countries. A circulation of this handsome volume would tend to continue the work so admirably begun by the visit.

THE WORLD'S WEEK OF HUMAN HISTORY. By F. W. H. London: *J. Nisbet and Co.* Price 2s.

An interesting study of chronology. Analogy is drawn between what is called the week of human history and the week of creation. The former is based on the "thousand years as one day" principle. Analogy is also drawn between that of human history and the Lord's Passion Week. It is contended that the eighth day of the week is the millennium, and that the Lord's return is imminent.

HOW, AND OTHER POEMS. By F. M. N. London: *S. W. Partridge and Co.* Price 6d.

A little volume of poems on sacred subjects. The title is taken from a poem which has had some notice of late, "The weary ones had rest, the sad had joy." The devotional spirit of the writer is evident on every page.

PERIODICALS, PAMPHLETS AND REPRINTS.

THE OXFORD AND CAMBRIDGE REVIEW. Lent term, 1909. London: *Archibald Constable and Co., Ltd.* Price 2s. 6d. net.

Of the eleven articles which comprise this number, the first four are particularly interesting and well worth reading. "The Working Man as an Undergraduate" discusses the recent Report, entitled "Oxford and Working Class Education," and is a striking criticism of the movement from the standpoint of the ordinary undergraduate. Mr. H. W. Garrod criticizes with great force "The Theology of Matthew Arnold," though his own position is in no sense an improvement on Arnold's. The difficulties of Public Schools are the subject of the third article; and Canon Foakes-Jackson muses wisely and well on "The Religion of the Undergraduate." A useful political article discusses "The Outstanding Balkan Problem"; and a well-known doctor writes usefully about the discovery of "Inhalation of Oxygen for Athletes." A distinctly interesting number.

THE INTERNATIONAL JOURNAL OF APOCRYPHA. April, 1909. London: *International Society of Apocrypha.* Price 6d. net.

The main articles are: "The Fourth Book of Maccabees," by Dr. Fairweather; "The Messianic Teaching of IV Esdras," by Dr. Oesterley; and "Cosmogonies in the Apocrypha and in Genesis," by Professor Patten. Dr. Thirtle also makes an interesting suggestion as to the date of the *Didaché*, and argues against the prevalent view that it is a first-century document in favour of one dating from the third or fourth.

MODERN WORLD MOVEMENTS: GOD'S CHALLENGE TO THE CHURCH. By John R. Mott. London: *Student Christian Movement.* Price 2d.

A striking missionary appeal, based on personal knowledge of conditions and problems in the East. Full of Christian statesmanship and forceful application. It should be circulated widely among clergy and students and educated lay people generally.

THE HOME MISSION AND OPEN-AIR WORKER. April, 1909. London: *Madgwick, Houlston and Co., Ltd.* Price 2d.

A new aspirant for public favour, intended for Christian workers at home. The articles in the present number are varied and interesting, though they seem to be almost wholly of Nonconformist origin. Such a magazine as this ought to be interdenominational, to ensure the widest possible usefulness.

THE SAVIOUR AND THE BIBLE. By the Rev. A. B. Hutchinson. London: *The National Church League.* Price 3d.

A truly valuable pamphlet, arguing strongly and with great ability for that view of the Old Testament which our Lord so clearly held and taught.

THE NEW TESTAMENT IN THE LIGHT OF HISTORICAL RESEARCH. By the Rev. Canon Girdlestone. London: *R.T.S.* Price 4d.

An admirable summary of the results of historical scholarship, dealing with the various points at issue in regard to the New Testament books. Just the very thing for circulation among thoughtful people.

THE HEALING OF CHRIST IN HIS CHURCH. By J. M. Hickson. London: *Hunter and Longhurst.* Price 6d.

A thoughtful and earnest plea for the revival of the gift of healing. Written from the standpoint of a definite High Churchman, whose view of the Holy Communion is by no means true to the New Testament.

Confirmation Series. No. 1: ABOUT CONFIRMATION. By the Rev. E. Grose Hodge. No. 2: WHAT KEEPS YOU BACK? By the Rev. C. C. B. Bardsley. London: *Charles Murray.* Price 3d. each; 3s. per 100.

Intended for circulation by clergy among those who may be thinking of Confirmation. Very clear, spiritual, forceful, and likely to prove of real service.

THE MAKING OF MODERN EGYPT. By Sir Auckland Colvin. Nelson's Shilling Library. CYNTHIA'S WAY. By Mrs. Alfred Sidgwick. RAFFLES. By E. W. Hornung. Nelson's Sevenpenny Library. MODERN PAINTERS. By John Ruskin. Nelson's Sixpenny Classics. London: *Nelson and Son.*

The latest additions to three series of reprints which are being issued through the enterprise of Messrs. Nelson. Attractive in appearance, handy in size, interesting and often valuable in matter, they are in every way admirable. Colvin's "Egypt" and Ruskin's "Modern Painters" are, of course, of permanent value.

CONTENTS.

	PAGE
THE MONTH	401
THE CHURCH OF THE FUTURE. II. By the Right Rev. the BISHOP OF CARLISLE	410
THE PROBLEM OF HOME REUNION. By the Rev. Professor VERNON BARTLET, D.D.	423
THE STORY OF HIGH CHURCH AGITATION FOR AN ECCLESIASTICAL COURT OF FINAL APPEAL. II. By the Rev. Canon HENRY LEWIS, M.A.	432
THE POOR-LAW COMMISSION REPORT. By the Rev. W. EDWARD CHADWICK, D.D., B.Sc.	443
THE BATH AND WELLS MILLENARY CELEBRATION. By the Rev. C. HALDON, A.K.C.	452
PRINCIPLES OF JUDGMENT. By the Rev. JOHN REID, M.A.	458
STUDIES IN TEXTS. By the Rev. HARRINGTON C. LEES, M.A.	463
THE MISSIONARY WORLD. By the Rev. C. D. SNELL, M.A.	464
THE BIBLE AT WORK. By the Rev. W. FISHER, M.A.	466
LITERARY NOTES	468
NOTICES OF BOOKS	471

The Church Army

PLEADS EARNESTLY FOR

DONATIONS AND COLLECTIONS

IN AID OF ITS WORK ON BEHALF OF THE

**UNEMPLOYED, OUTCAST & HELPLESS,
THE UNGODLY & INDIFFERENT.**

LABOUR HOMES throughout the land for reclamation of criminals, tramps, loafers, and social failures of both sexes. RESCUE WORK. HOMES FOR YOUTHS. Fifty per cent. gain a real fresh start in life.

MISSIONS IN PRISONS, WORKHOUSES, and SLUMS, on invitation of responsible Clergy. TRAINING HOMES FOR EVANGELISTS AND MISSION-SISTERS. Hundreds working in parishes under Clergy.

67 MISSION-VANS continually itinerating.

MISSIONS TO SAILORS AND SOLDIERS.

Funds, Old Clothes, Firewood Orders (3s. 6d. per 100 bundles), and largely increased quantities of Waste Paper (for giving employment in sorting) URGENTLY NEEDED.

Cheques crossed "Barclays", a/c Church Army, payable to Prebendary CARLILE (Hon. Chief Secretary), or Mr. W. F. HAMILTON, K.C. (Hon. Treasurer), Headquarters, 55, Bryanston Street, Marble Arch, London, W.

TELEPHONE: 602 Holborn.

EDE, SON & RAVENSCROFT

(Founded in the Reign of William and Mary, 1689.)

CLERICAL TAILORS.

CASSOCKS « STOLES « VESTMENTS AND HOODS.

93 & 94, CHANCERY LANE, LONDON.**“AFRICA AND THE EAST.”****GREAT MISSIONARY EXHIBITION,
JUNE 8—JULY 3,
ROYAL AGRICULTURAL HALL, ISLINGTON, N.**President: **THE LORD ARCHBISHOP OF CANTERBURY.**

Vice-Presidents: Lord Bishop of St. Albans, Lord Bishop of Southwark, Lord Bishop of London, Lord Bishop of Rochester, Sir John H. Kennaway, Bart., C.B., M.P.

Illustrating the work of the CHURCH MISSIONARY SOCIETY in Heathen and Moslem lands—EVANGELISTIC, MEDICAL, EDUCATIONAL, and INDUSTRIAL. Among a striking variety of Exhibits will be found:

A Mission Hospital—Bannu (Afghan frontier). A Japanese Village. West African Village. An Indian Court. A Chinese Street. Raised Map of Uganda (unique)—over 2,000 sq. feet. The Kinematograph in the Mission Field: Realistic Scenes of Life in India, Palestine, Japan, and China. Continuous Series of Brief Bright Talks by Missionary Experts.

SPECIAL RAILWAY FACILITIES.

Admission—**DAILY 1s.** (except Tuesdays); after 6 p.m., **6d.** Children half-price. Tuesdays, **2s. 6d.** (children, **1s.**); after 6 p.m., **6d.** Children half-price. Season Ticket, **5s.** Exhibition Pass, **10s. 6d.** (not transferable).

Apply to the **GENERAL SECRETARIES, CHURCH MISSIONARY HOUSE, SALISBURY SQUARE, E.C.**

ECCLESIASTICAL INSURANCE OFFICE, LIMITED,

11, NORFOLK STREET, STRAND, LONDON, W.C.

For information and forms apply to the General Manager, at the Joint Offices of the Ecclesiastical Insurance Office, Ltd., and the Clergy Pensions Institution, 11, Norfolk Street, Strand, London, W.C.

The **SURPLUS PROFITS** are devoted to Institutions, etc., which are for the benefit of Church objects.

CLERGY PENSIONS INSTITUTION.

SELF-HELP AIDED.

CONTRIBUTIONS and **LEGACIES** are invited to augment pensions of Clergy who have purchased annuities.

For further information and forms apply to the Secretary, Clergy Pensions Institution, 11, Norfolk Street, Strand, London, W.C.