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THE CHURCHMAN

June, 1909.

The Month.

Prayer-Book Revision. WE make no apology for reproducing in full the following paragraph from the *Guardian* :

“It is very much to be regretted that an alliance of the two extremities of opinion in the Church should have resulted in the London Diocesan Conference passing, by a large majority, a resolution deprecating any alteration in the Book of Common Prayer ‘in the present circumstances of the Church of England.’ We are not impressed by the plea that the time is unripe for a change which is long overdue. As the Primate declares in the letter on the subject which was read to the Canterbury Lower House yesterday, ‘there seems to be a lack both of faith and prudence in waiting for a quiet time which never comes.’ It is impossible for a living Church to go on century after century using a Book of Common Prayer which, however beautiful, however hallowed by saintly associations, is clearly insufficient for the needs of to-day. The precise form which enlargement and modification shall take must necessarily be a subject for long and anxious debate and mutual accommodation ; but to seek to prevent any action at all does not strike us as either an enlightened or a business-like way of dealing with the situation.”

We are in entire agreement with this view. As we have said more than once, it is deplorable that disagreement over doctrinal questions should prevent us from taking any steps at all in the direction of Prayer-Book revision. There are many valuable points on which it would be possible to obtain entire agreement, but simply because of other points of disagreement we are urged to do nothing. The position is really unworthy of our Church, and almost intolerable, for it creates an *impasse* which is depressing in the extreme, as we realize how greatly we need elasticity and variety in our forms

of service. Meanwhile, with every other Church free to adapt itself to modern needs, we are hopelessly tied and bound with the chain of sixteenth-century rubrics, simply because we are afraid to alter a single word lest we should thereby reveal and accentuate "our unhappy divisions." It would be better to accentuate our differences, and bring about some practical, even if drastic, result, than continue in the present hopeless condition. We want our Church to be in the forefront of everything that makes for vitality, reality, and spirituality, and yet we are powerless because of our divisions and our craven fears. It is a sad picture, and as unworthy as it is sad.

The
Vestments. The decision of the Lower House of the Canterbury Convocation last month was a curious one, and with all respect, it hardly reflects credit on that body. The resolution, as accepted, first of all urges the undesirableness of altering the Ornaments Rubric, and then goes on to declare its opinion that "neither of the two existing usages as regards the vesture of the minister at Holy Communion ought to be prohibited." As the Dean of Canterbury, whose strenuous and persistent action in Convocation is worthy of the highest and fullest acknowledgment, very rightly said, this is tantamount to saying that "it is undesirable that any alteration should be made in the law, but that the law should be altered." He may well call this decision, in his letter to the *Times* "nonsensical." Whatever may be the interpretation of the Ornaments Rubric, it permits only one use, and to legalize two usages is only possible in absolute defiance of the Rubric. The one redeeming feature of the present position is that the decision of Convocation is purely academic, and binds no one, though we have no doubt that the resolution will be used to influence the other Houses of Convocation of Canterbury and York. If this should prove to be true, we can only say with the *Record* that it means "not peace, but war." Evangelical Churchmen are perfectly certain of their position in the light of the history of over three hundred years, and they are absolutely

determined to resist to the very end the legalization of the Mass Vestments. It would be well for our Bishops, and, indeed, all in authority, to realize this simple but dominating fact.

Vestments
and
Doctrine.

The *Guardian* has frequently refused to allow that there is any doctrinal significance in the Vestments, and in a recent article it again adduces the fact that the chasuble is still worn by Lutherans, and therefore cannot necessarily connote Roman doctrine. The best answer to this will be found in the speech delivered the other day by the Dean of Canterbury at the Annual Meeting of the National Church League, one of the ablest of the many able utterances of Dr. Wace on this subject. He rightly calls the argument from Lutheranism "perfectly irrelevant," and in proof he adduces the following illustration :

"A white flag has no particular inherent significance anywhere in itself, and I suppose a white flag might be adopted as the flag of a nation or an army in nearly all the countries of the world without having any particular meaning ; but when it was proposed to reintroduce the white flag into France thirty years ago a monarchy was lost and won over it, because, although the white flag might mean nothing in England or in Hungary, it meant everything in France, because it was the recognized symbol of a particular cause in that country. No one who knows the origin of the Vestments supposes that there is any inherent significance in the Vestments themselves ; but when you are told, as we are told, that these Vestments are being introduced in England for the express purpose of symbolizing a particular cause, they mean that cause here, whatever else they mean elsewhere, and you never can divest them in England of that meaning any more than you can divest the white flag of France of its significance as the emblem of the Bourbon monarchy."

We have often said that the people who ought to know best what the Vestments mean are those who wear them and advocate their use. A new pamphlet, "The Use of Vestments in the English Church," by Mr. Sparrow Simpson (Longmans and Co., 6d. net), has just appeared, and in the plainest terms the writer says that it appears "useless to say in face of the existing conditions that Vestments cannot rightly be regarded as expressive of doctrine." This position is maintained in view of the recent Report of the Five Bishops, and Mr. Sparrow

Simpson proceeds to argue for the use of the Vestments because they have "come to be associated and identified with certain conceptions of Eucharistic worship," and whatever their historical derivation may be, "the contemporary religious mind puts certain dogmatic constructions upon them, associates a school of religion with them. Indeed, it should be said at once, this is the reason why some desire them; this is the reason why some dislike them." To the same effect is a letter in the *Record* of May 21 from a clergyman who wears the Vestments because they are "symbolic of the doctrine taught by the Church of the Venerable Bede and St. Anselm, and taught to-day by Pope Pius X. and the Eastern Churches. The Vestments are valueless to us as evidence of outward continuity, apart from continuity of doctrine." We hope the *Guardian* and those who urge the non-doctrinal significance of the Vestments will ponder the views expressed in these statements. Evangelical Churchmen cannot be blamed in the face of them for continuing to believe that it is impossible to dissociate Vestments from a particular doctrine of Holy Communion.

If Vestments are not expressive of doctrine, then
 Vestments
 and they are expressive of some form of continuity.
 Continuity. What this is Mr. Athelstan Riley explained at the
 London Diocesan Conference :

"The issue before them was much broader than that of the Eucharistic Vestments, but he would add a word as to why High Churchmen valued them. They were not distinctive of any doctrine of Holy Communion. They were not purely Eucharistic even, and not exclusively sacerdotal. But they attached importance to them because they linked them in the most solemn act of Christian worship with the whole of historical Christendom, both East and West. Secondly, they were a standing witness to the claim of the Church of England to be the ancient Church of this land, with a substantial continuity of doctrine. Without that continuity the Church would have only a Parliamentary title to her endowments, to her jurisdiction over the faithful."

This is plain enough, and ought to be sufficient for anyone to discover the real meaning of the Vestments. We need hardly say that to this view of continuity (which is clearly doctrinal)

Evangelical Churchmen are utterly and finally opposed, and their view is expressed in the following words of the Dean of Canterbury, which formed part of the speech referred to above :

“When they say they want to assert continuity with the old Church, they mean they want to assert the doctrine, in a greater or less degree, of the propitiatory sacrifice of the Holy Eucharist ; and that is the cardinal point on which the Reformers from first to last broke with the Church of Rome. It is out of that point and around it all these great practical differences arise—the question of sacerdotalism, the question of priestly absolution, the question of Confession, and so on—which make all the difference between the Reformed Church and the Church of Rome. That is the practical issue which is at stake in this matter.”

It is obvious that these two views cannot both be right, and any permissive use of the Vestments would do nothing whatever to bridge over the gulf between them. It is astonishing to read Canon Newbolt’s words in the London Diocesan Conference that “We are making marvellous steps towards reunion, and a better understanding between the two great parties of the Church, Evangelical and High Church. It is going on all over England.” We wonder where the Canon has derived his information. If Mr. Riley and he are right in their position, there is not only no progress towards reunion, but no possibility of it, and, what is more, no desire for it on the part of Evangelicals. On the contrary, Evangelical Churchmen wish to emphasize in every available way the absolute impossibility of this kind of reunion. The two positions stand for two different and opposed ideals of Churchmanship and Catholicity, and, we will go further and say, of Christianity itself.

We referred last month to the Bishop of Bir-

Above and
Below. mingham’s recent lectures on the ministry, in which
 he claimed that the ministry came “from above”—
that is, from the apostolate—and not “from below”—that is,
from the congregation. Our New York contemporary, the
Churchman, has a useful discussion of the Bishop’s statement.
While rightly admitting that the Church of Pentecost was
already a body differentiated into ministry and congregation, it
goes on to ask the pertinent question :

“ But whence, then, did the community originate which the Apostles found already in existence after Pentecost? This question is just as important as the passage in St. Matthew’s Gospel which recites the commission to St. Peter, in which Bishop Gore, with somewhat uncertain reasoning, discovers a legislative prerogative belonging to the ministry alone. This existing community was in no sense the creation of the apostolate. It, too, had come into being through contact with the living Christ, and as His work was never in any sense confined to the company of the Twelve Apostles, these had, after Pentecost, no thought of separating themselves from those others who had been disciples while their Master was on earth.”

And so, the writer well says, when the matter is properly considered in the light of the New Testament, the question whether the ministry of the Church is a creation from above or below “ seems to be outside the sphere of Christian ideas,” for the words “ below ” or “ above,” as used by Bishop Gore, cannot be applied to Church administration. This is a timely word on the essential place and importance of the whole Church. To exalt the ministry at the expense of the Church, as the terms “ above ” and “ below ” virtually do, is to be untrue to the deepest and most vital principles of the New Testament concerning the Church.

The true relations of the Church and the
 Church and ministry need to be ever kept in view if we are to
 the Ministry. remain true to essential Christianity, for there is no
 doubt that a real difference exists between two current concep-
 tions. One of these, which we believe to be untrue to the New
 Testament, was stated not long ago in a sermon to candidates
 for ordination, by the Rector of an Episcopal Church in New
 York. He said : “ The ministry makes the Church. The
 ministry antedates the Church.” This means that if the
 Church were to perish, the ministry could reconstitute it ; but
 that if the ministry perished, the Church must perish with it.
 It need hardly be said that there is not a vestige of warrant for
 this in the New Testament, for as the above quotation from the
 New York *Churchman* rightly says, the community on the Day of
 Pentecost was in no sense the creation of the apostolate. As
 it came into being through contact with the living Christ, it

would remain in being by the same contact, even though the ministry proper were to disappear. And to quote our contemporary once again :

“There is practically nothing in the New Testament, whether in the Gospel of the Lord, or the writings of the Apostles, which would lead one to suppose that the unity of the Church could be broken, either on behalf of an Episcopal or on behalf of a Presbyterian system of Church government.”

For those who regard Scripture as containing all essential truth for the individual and the community there is no real difficulty in discovering the true relations of the Church and ministry.

*The
Secular
Spirit.*

One of the most valuable points in the recent Charge of the Bishop of Liverpool was his reference to current methods of raising money for Church work. Here are his words :

“He earnestly asked them to exercise the utmost care in the means they employed to raise money for religious purposes. A sale of work, properly managed, might be a real blessing not only to the parish, which needed funds, but to those who worked for it. But lotteries and raffles ought to be entirely forbidden. They were illegal, and they helped to foster that growing spirit of gambling which was one of the greatest curses of the people. Whatever view they might take individually of dancing, theatricals, and of whist-drives, their employment to raise funds for Church purposes wounded the consciences of a large number of the best Church-people, and gave a handle to the adversary to find fault. How far such means raised or lowered the spiritual tone of a congregation and brought the kingdom of heaven nearer to it they themselves were judges.”

In the same way the Archbishop of York, speaking last month at Doncaster, laid the strongest possible emphasis on the need of spirituality, and warned his hearers against the danger of Church work becoming unspiritual :

“In the endeavour to be interesting and attractive he was afraid that much Christian effort was on the down-grade. The other day he was passing through a northern town, and he bought a local newspaper. Looking through a long list of advertisements of the services of the churches and chapels, he came across the following subjects : ‘The Two Dogs : a Social Contrast’ ; ‘Why I Left the Italian Opera’ ; ‘The Call of the Off-shore Wind’ ; ‘Palace P.S.A. : First Appearance of the Border Soprano’ ; and ‘Lonely Womankind : a Growing Danger.’ It was a positive relief to come to one at the end of the list which seemed to sum up the whole lot— ‘Humbugs : Spiritual and Religious.’ ”

Yet again the Bishop of Wakefield's words against whist-drives are much to the point :

"I have no hesitation in expressing my opinion that it is most undesirable that religious movements should be supported by such methods. They appear to entail no sacrifice, which is the essential condition of a charitable offering. They hold out a fair expectation of winning money on a game as much of chance as of skill. Even if you do not win a prize, the feeling is induced of having helped forward religion, while as a fact you have only enjoyed a pleasant evening. There is an all too prevalent idea among a certain section of Churchmen of getting back as much as you can out of your charitable gifts. . . The further fact that they cause scandal to some devout minds and scruple and doubtfulness to many, though not in itself decisive of a moral question, at least forms a plea which no Christian can afford to disregard."

Such methods not only lower the tone of those who adopt them, but, what is even worse, they produce a low idea of religion in the mind of those whom it is sought to win. Spiritual work by spiritual men, through spiritual methods, is the one guarantee of spiritual blessing. In the light of New Testament Christianity all these unspiritual methods are not only futile, but fatal.

An article in the current *Church Quarterly* **Modernism.** *Review*, together with the appointment of M. Loisy to a Professorship in the College of France, has called fresh attention to the Modernist Movement in the Roman Church. We cannot be altogether surprised at the sympathy shown to Modernism by a good many Churchmen, and yet it is becoming more and more clear that the movement is not going to render any essential service to the cause of a genuine, orthodox, spiritual Christianity. A well-known and able writer in the *Church Family Newspaper* went to the heart of the matter in the following words :

"There were many Churchmen who hoped at first that Modernism was a way to reconciliation. They believed the Roman Catholic Modernists meant to sweep away all that separates their Church from the Church of England, and thus make for unity. As a matter of fact, it does precisely the reverse. The Modernists sweep away all the historical faith of the Church, and desire at the same time to preserve the ceremonies which presuppose and enshrine

the faith. They think that without superstition the masses cannot be held and influenced, and they propose to retain the superstitious forms, rejecting everything that is supernatural in the Church."

And not long ago, in a review of a book of lectures on Modernism, by M. Paul Sabatier, the *Guardian* rightly said that :

"To insist, as M. Sabatier does, on the Catholicism of the Modernists is to play with words. Religious, devout, profoundly Christian, all this they are ; but Catholic—well, if those who accept the positions of M. Loisy's famous 'Synoptiques' can be so called, words have lost their meaning."

While we deprecate and oppose to the utmost all such attempts to crush thought and criticism as have been shown by the Papal Encyclical, we are compelled to say that Modernism stands for almost anything except full New Testament Christianity. The real problem is as to the Person and place of Jesus Christ, and, judging from M. Sabatier's lectures, it is not too much to say that his view is another form of "Christianity without Christ." As an able Scottish writer recently said : "It is enough to think of a Modernist priest as he celebrates Mass. He does not believe that Jesus instituted any sacrament ; he believes only that the ceremonial is the symbolical and poetical language of his own aspirations, yet he stands before the Table solemnly repeating, as if they expressed his own unclouded faith, the awful and ambiguous words of the Liturgy." Well may it be further said that this is "to act a lie," and "to palter with holy things in an unpardonable and impossible degree." No Church worthy of the name of Christian can ever live and work without a confident and persistent belief in the Deity, Atonement, and Resurrection of the Lord.

NOTE.—If any of our readers have copies of the number of the CHURCHMAN for January last which they are willing to spare, we shall be glad to pay the full price for all that may be sent.

The Editor would be grateful to hear of any reader willing to post his copy of the CHURCHMAN each month to workers at home and abroad, who might otherwise be unable to read the magazine.

The Church of the Future.

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

II.

WHERE, then, shall we look for the Church of the future—the true Catholic Church of Christ—seeing that we cannot find it in obedience to Rome, with all its errors, superstitions, irrationalisms, and dependence on priestcraft, against which intellectual progress and spiritual enlightenment are marching forward to final victory? The Churches of the East have had a deeply troubled career. They were the firstborn of the Gospel. Many of them were personally founded and personally instructed by Apostles themselves. Where are they now? Their lampstand has, in most instances, been removed. Of the Eastern Churches mentioned in the New Testament not one remains to-day as a strong, living force. Internecine disputes and foreign invasions have either greatly crippled or destroyed them utterly. The Church at Jerusalem, the first of all the Churches, founded, if ever Church was founded by St. Peter himself, under the direct and manifest outpouring of the Holy Ghost, has perished as an independent missionary Church. Even the Patriarch of Jerusalem is subordinate to the Patriarch of Constantinople. The Christians in Jerusalem to-day belong to many differing Christian Communions, whose hostility to each other, and violent contention for the holy places, has at times to be subdued and kept under control by Moslem soldiery. It would carry us too far from our present subject to inquire into the strange fact that all the sacred places connected with the life of our Lord and the birth of His kingdom have passed away from Christian rule. Even the exact position of many of them is now indeterminable, and all are subject to Mohammedan sway. It may be that as Jehovah buried the body of Moses so that no man knoweth the place of his sepulchre unto this day, thus preventing Judaism from drifting into the idolatrous worship of dead men's bones at local shrines, so also it may be—who can tell?—

that for a similar reason God has partly hidden, and partly removed from Christian possession, the Holy City and the Holy Land that Christians may learn the stupendous truth, first taught by our Lord to the Samaritan woman at Jacob's well, that His religion is not a local, but universal, religion ; and that God is Spirit, and they who would Christianly worship Him must worship Him in spirit and in truth. However this may be, the fact is clear that none of the Churches of the East give any promise, from their present position and character, of becoming strong and catholic enough to take the lead in the formation of the Church of the future. Even the Holy Orthodox Eastern Church is too closely bound up with the political fortunes of Russia, besides being unfitted in many other ways, to take cosmopolitan rank among Christian Churches.

The Reformed Churches of Western Europe are far stronger and healthier, more progressive in character, and apparently capable of grander possibilities than the Churches of the East. To them we largely owe much of the recent advance in religious thought, and especially of fresh and truer light upon the nature of the Holy Scriptures and their marvellous revelations of the dignity and destiny of man ; of God's unsearchable love for man, and of man's mysterious privilege of consciously co-operating with God for the redemption and exaltation of the human race. But one part of these Churches is loaded with the dogma of consubstantiation, and the other with that of predestined and helplessly unavoidable spiritual doom. These two tenets, consubstantiation and predestined reprobation, are heavy clogs on the wheels of the Lutheran and Calvinist Churches respectively. They are, we believe, out of harmony with both reason and revelation ; two of the great pillars of the Church of the future.

The non-episcopal Churches of the English-speaking peoples are obviously more Catholic, more rich in spiritual possibilities, than any of the Churches hitherto mentioned. They are more open to the light of reason, more loyal to the Divine simplicity of Scriptural truth. They are hampered with no medieval tradi-

tions. Their Apostolic Creed is practically that of Nicæa. They are not harnessed to the chariots of the schoolmen. For them the Bible is the test of the orthodoxy of the Fathers : the Fathers are not the infallible interpreters of the Bible. Unlike the Church of Rome, they teach nothing contrary to the Scriptures, although, on the other hand, some of their teachings, notably those concerning the Church and the Sacraments, seem to fall short of the fulness of the Scriptural measure. Those of them who maintain Genevan teachings have for the most part brought those teachings to the bar of Scripture, and have stripped them of all the attributes inconsistent with the unfathomable mercy and love of God. In their earlier days these Churches, possibly in reaction from the miserable notions of unity prevalent in the Papal Church, disclosed a dangerous facility for division ; but in later times this tendency has been arrested, and a strong tide is setting in towards unification, as is manifest from the recent action of branches of the Presbyterian and Methodist Churches. The finger of Pharisaic scorn is sometimes pointed at these Churches. Their passion for liberty is defamed as licence ; and, indeed, there have been epochs in which ecclesiastical tyranny has goaded the extreme wings of Reformed Churches into licence. But none have lamented this licence more deeply, or have sought to repress it more earnestly, than the overwhelming majority of the members of the Reformed Churches themselves. Nor at its worst has the madness of these fanatics exceeded the madness displayed in the ranks of Unreformed Churches. The vilest Anabaptist was never more vile than the vilest Inquisitor.

Then, too, the multitude of divisions among the Reformed Churches is pointed at contemptuously as an evidence of their detachment from the unity of the Church. All divisions among Christians, especially when accompanied by bitterness and faction, are truly a matter for profound, penitential regret. But where is the Church which is free from divisions ? Apostles grieved over the divisions in the Churches founded by themselves. For more than a thousand years the story of the Papal Church has been largely a story of divisions, Popes anathematizing anti-Popes,

Popes cursing cardinals and cardinals Popes, one order of monks plotting against and undermining the authority of another order, the Pontiffs in antagonism with the Jesuits, and the Jesuits struggling with the Pontiffs until they gained the mastery over them. To the historian there is no figment more palpable than the loudly proclaimed unity of the Roman Church. To say nothing of earlier Councils, who that knows anything of the latest Vatican Council, or of the election of Popes in even recent times, can be ignorant of the internal divisions in the Roman Church? And what also of the English Church? There is more real difference and distance, less unity of the Spirit in the bond of peace, between members of the English Church Union and members of the Church Association, than between the different branches of either the Methodist or the Presbyterian Communion. The distinction between Roman differences and other differences is not that the former are fewer or less real than the latter, but that they are more carefully hidden out of sight and covered over with a thin veneer of uniformity. All Romanists, indeed, profess allegiance to one single Pontiff. But as all Christian communities confess allegiance to Christ, and as allegiance to Christ is immeasurably more important and more vital than allegiance to the Pope, it follows that the unity among all the differing Churches who confess the Christ is a truer and more living unity than the unity of allegiance to the Pope. In so far as Romanists derive their unity from allegiance to the Pope it is a merely outward ecclesiastical uniformity; in so far as they owe their unity to their life in Christ, and their love of Him, they have their share, but only their share, in that grander unity of the whole Catholic and Apostolic Church which is the true Body of Christ, of which all Christian Communion are equally members.

The Church of the future will not be a mechanically uniform Church. Its lay members will not be as pawns in a game moved at the will of priests. It will be a Church of great diversities of custom, and many varieties of worship; and within the limits of Holy Scripture different ways of setting

forth religious verities. Necessarily this will be so ; because the Church of the future will be both human and divine. On its human side it will give expression to the ever-growing developments of human thought, the ever-changing character of human needs. It will be diverse as the highest aspirations and the deepest wants of mankind. Like the beauty of spring or the richness of harvest its manifold elements will be countless in their diversities ; but one in their origin, and one also in their aim, which is the spiritual nourishment and exaltation of mankind. Because the Church of the future will be both more human and more Godlike than the Church of the past, therefore in its comprehensive and Catholic unity there will be greater mental and spiritual variety. If there were no other evidence of the enormous distance which the Roman Church has travelled from the purity of the primitive evangel, the demand which that Church makes for a cast-iron uniformity of discipline and usage would of itself be evidence enough. Nothing could be less like the pictures of Christian unity portrayed in the New Testament Scriptures than the unity prescribed by the Vatican authorities. Scriptural unity is unity of will, unity of work, unity of love, unity of life : a unity resembling that of the Eternal Father with the Eternal Son, or of the redeeming Bridegroom with His loving, deeply cherished bride. But nothing is more conspicuous in this Divine unity than the absence of mechanical uniformity. Godlike unity is the unity of a tree in which no two leaves are alike ; of a family of which each child has its own personality ; of a body of which every member has a different character and a different office. Roman unity is unity of drill ; Divine unity the unity of love. Drill has its uses, but in excess they tend towards the suppression of personality. Love yields an obedience more resolute, more ardent, more victorious than drill ; and yet at the same time an obedience which foment rather than quenches personal development.

If, then, the Church of the future will be a Church in which diversities of thought and usage will be not less conspicuous

than the unity of love and service, what are some of the hindrances in the path of that Church in the present day? As thought progresses, as mankind grows more and more enlightened, the desire for a uniform Church grows weaker and weaker; and that for a Church with many diversities, yet at unity with itself, stronger and stronger. How then, I ask, can this unity be attained? Owing to the limitation of my available space I leave out of reckoning in this paper the conditions of unity requisite to be fulfilled by the Eastern Churches, the Papal Church, the Reformed Continental Churches, the Old Catholics, and the Roman Modernists, before they can take leading parts in the constitution of the Church of the future. My hope is that one and all of them will in course of time, under the operation of the Holy Ghost, shake off their various hindrances and unite in the formation, not of a merely nominal, but a most real and actual, Catholic and Apostolic Church of Christ. Omitting, then, for the present, these Churches, I proceed to inquire what are the hindrances in the path of those other Churches which possess the most hopeful promise for the making of the Church of the future?

These other Churches I take to be, broadly speaking, the Church of England and the English Nonconformist Churches. These Churches already enjoy an intimate and most essential relationship. They are immeasurably nearer to each other than either to the Church of Rome or the Eastern Churches. In all the fundamentals of the Christian faith—the truths and beliefs necessary to salvation—they are in practical harmony. Their errors are fewer and less vital than those of other Churches. In the Church of England, indeed, during the last sixty years, there has been a partial recrudescence of medieval superstitions and of ecclesiastical efforts to reintroduce medieval customs and disturb the Scriptural proportions of the faith. But these superstitions, based on priestcraft, are foreign to the genius of the Reformed English Church. They cannot be proved by Holy Scripture; they are at war with reason and are against revelation, and are, therefore, not only not of the essence of

Anglican teaching, but in absolute opposition to it. Either by rupture or decay the Church of England is sure in time to get rid of these alien elements; for it is impossible for a Church whose great charter is the Bible to tolerate for ever either teachings or usages of which the contriver is the priest.

On the other hand, the Nonconformist Churches have in recent times discovered a tendency towards undue political bias. All true Christianity should exercise a real influence on politics, but it should be the influence of grand and sacred principles, not of narrow secular partisanship. We want religion everywhere and at all times in our politics; but politics nowhere and never in our religion. The inevitable and dread result of political partisanship in religion is to de-spiritualize it. This result, we are told, is being increasingly felt at present in some Nonconformist Churches; and is bitterly lamented by their best and noblest members. And yet this political partisanship is contrary to the origin and purpose of Nonconformity. In some instances the rise of Nonconformist Churches was due to their anti-Erastianism—their resolve to constitute spiritual communities free from political control. In others the rise was due either to the reverence for liberty of conscience or to a great hunger for a more simple Gospel, a great thirst for a deeper spiritual life. And as I have no doubt that the Church of England will cleanse itself in time from anti-Scriptural customs and teachings, so have I no doubt that the Nonconformist Churches will soon return to their first love, will throw off their political fetters, and become once again splendid heralds of the spiritual truths of the Gospel of Jesus Christ our Lord.

When these two great consummations have been reached, when the Church of England is completely de-Romanized, and the Nonconformist Churches are completely respiritualized, what are the hindrances which will still remain in the way of their reunion? The two greatest will be episcopacy and establishment. The former is absolutely essential to the English Church; the latter, however desirable and beneficent for the sake of historical continuity and Christian comprehensiveness,

and national well-being, yet is not of the essence of the life of the English Church. These two great issues will have to be faced, and faced without flinching, before there can be corporate reunion between the Conforming and the Nonconforming Churches. These questions can never be solved by diplomatic fencing, by beating round the bush, by unreal and unsatisfying compromise. They are questions involving great principles on both sides ; and only by the frank recognition, and clear statement of these principles will the final and full solution be reached. Amongst other things Churchmen will have to decide whether or not by episcopacy they mean only and solely monarchical episcopacy, and Nonconformists whether or not by disestablishment they mean the cessation of the national recognition of God in assemblies and ceremonies of State, in the education of children in the public schools, and particularly whether or not they mean to substitute the congregation for the parish as the unit of ministerial responsibilities and the centre of ministerial activities. These questions are preliminaries vital to all considerations of corporate union between the Church of England and the Nonconformist Churches, just as that union is vital to the formation of the grand Catholic Apostolic Church of the future.

Meanwhile and long before these two great questions of episcopacy and establishment can get themselves settled, there are many minor questions which may be usefully debated and brought to a workable solution. The Church of England has many things to learn in richer fulness from Nonconformists : such as the extension of lay government and ministry, more cordial relationships between Church members, spiritual *esprit de corps*, the value of unwritten, even *extempore* prayers, the art of preaching, the realized fellowship of believers, the importance of individual consecration, the unspeakable joy of direct spiritual access to God. On the other hand, there are many things which Nonconformists may learn from the Church of England. The value of the parochial system is beyond all calculation in ministerial work. Again, a lineage of long centuries of historical continuity is not,

we know, essential to a Church's life and vigour, but it has great charm and power over multitudes of thoughtful men. Ceremonials of worship, too, which engage the imagination and appeal to the artistic and æsthetic side of man's psychical constitution are not illegitimate servitors of true religion. Temples and sanctuaries which in their sublime magnificence and reverent splendour suggest something, at least, of the wonder and glory of God are aids to spiritual exaltation, and outward helps to inward awe. It is by no means necessary that our sacred buildings should be bare and beggarly in order to be exempt from superstition. A Book of Common Prayer—common to all classes, and to every clime and quarter of the earth—is a strong and happy instrument for promoting the sense of brotherhood, for procuring a delightful liberty from the bondage of ministerial idiosyncrasies, and for creating a realization of spiritual nearness between those sundered by physical distance. There is also a scope of intellectual and spiritual liberty in the Church of England of which few are aware who are not within her pale. Comprehensiveness is one of her principal and most attractive characteristics. Some Churches exalt authority at the expense of reason ; others glorify reason at the expense of authority ; but I know of no Church which combines the authority of reason with the reasonableness of authority, and both with revelation, in the same degree and with such justice of proportion as the Church of England. Then, too, there is a definiteness about the Sacramental teachings of the English Church which is lacking in some Nonconformist Churches, and which supplies great fulness to her teachings and great richness to her spiritual strength. In these and other directions there are lessons touching both faith and practice, doctrines and ordinances, which Nonconformists would advantageously learn from closer association with the English Church.

It is in this closer association of the Reformed Church of England with the Reformed Nonconformist Churches that I believe the germ of the Church of the future will ultimately be found. The fundamental truths, the essential revelations of

Christianity, must always remain the same—yesterday, to-day, and for ever. Like their Unchangeable Source, they cannot change. But their manifestations are new every morning. Their applications to the needs and ways of men, to the mental, moral, social, and spiritual progress of the race, must be perpetually varying. The modes of worship of the primitive Christian times would be anachronistic now. In medieval times medieval forms of worship, medieval customs and ordinances played their part and did their work. It is difficult to see how the Church of the Middle Ages could more effectively have counteracted the feudal powers of secular lords and overlords than by setting up a feudalistic ecclesiastical constitution of its own. The secular tyrannies of feudalism in those ages could be best overthrown by spiritual forces organized on feudal lines. The cardinal mistake of the Roman Church has been, not that in the feudal age she was feudally organized and feudally strong, but that she has sought to stereotype her feudal institutions and make them permanent for all ages, and has encouraged ignorant superstitions and invented a whole succession of traditions, decretals, and dogmas, to prop up those institutions after their purpose was served and their very existence had grown obsolete. As at present constituted the Church of Rome is generically a Church of the past, and can never be part of the grand Catholic Church of the future until she breaks free from the fetters of her feudalism and renounces the errors and superstitions with which she is now endeavouring to sustain her crumbling walls.

The vice of immobility is a vice common to all Churches in varying degrees. Ecclesiastical institutions are the last and most reluctant of all institutions to adapt themselves to changing circumstances and changing times. And to some extent it is well this should be so. For the surest progress is always made on conservative lines. By preserving and cherishing whatever is good in the past we best secure that the unfolding future shall be better. To tear plants up by the roots is not the way to bring forth to perfection their blossoms and fruits. The new graft on the old stock grows often the most rich in loveliness.

Similarly with institutions. There are times, indeed, in their history when their rottenness is so complete that nothing short of a root-and-branch reformation can save and make them whole ; times when even the brazen serpent, once the symbol and instrument of salvation, must be ground to powder lest it should foment idolatry. But such drastic remedies are needed only in cases of deadly disease. As a rule reform is better than revolution. And what is reform? It is sometimes the introduction of new principles into practice ; but more often it is the enlargement and readaptation of old principles to new requirements. Such reforms are both truly conservative and truly progressive. They contain both the elements of permanence and elasticity. They strengthen what is enduring, shake off what is obsolete, and prepare the way for advancement to higher ends.

Many such reforms will be needed in existing ecclesiastical institutions and ways of formulating Christian thought and belief before the Church of the future can be firmly established as the pillar of truth and the trusted guide for men. Take only two instances out of many. Who, *e.g.*, that takes note of the movements of the human mind, or looks for reunion between Nonconformist Churches and the Church of England, or reflects on the action of the American and the Irish Episcopal Churches, can suppose that the Creed commonly called the Creed of St. Athanasius will be among the *Credenda* of the Church of the future? As a relic of its own age it is an intensely interesting symbol. As a crusading lyric it is incomparable. As an historic survival of a form of passion which holy devotion once assumed it is as precious as the imprecatory psalms. And in the same sense in which Christians to-day can sing the imprecatory psalms they can also recite the Athanasian Creed. But the day is at hand when neither the one nor the other will constitute part of the symbolism and psalmody of the Church of Christ. We can enter into the feelings of the exiled captives who in their utter desolation could exult in the thought of Babylonish little children being taken and dashed in pieces upon the rocks ; but Christ has put an end to all such feelings in His true disciples. We can

enter also into the feelings of those warrior Christians who, trembling for the security of their orthodox Trinitarian faith, and realizing its inestimable preciousness, could raise the battle-cry of an indubitable everlasting torment as the doom of their heretical foes ; but the slow development of Christian love has made these feelings impossible now among those who have learned that the greatest of all Christian virtues is charity. Even among those who cling most strenuously to the Athanasian Creed I doubt if there is now left one, so uninfluenced by the general growth of Christian gentleness, who, if he had the power, would condemn father, sister, child, wife, or mother, to perish everlastingly because of unbelief in any or all of the profoundly metaphysical, and in the case of the vast majority of people utterly unintelligible, propositions of the Athanasian Creed. Yet these good, kindly people, in their ecclesiastical conservatism, find no difficulty in attributing to God, who is Love, feelings and actions which they would deem unworthy in themselves. So strange and strong is the blinding power of ecclesiasticism—a power from which the Church of the future, if it is to exist at all, must shake itself absolutely free.

The second and only other reform for which I have now space to make mention is the Church's attitude towards death. The slowness of the Christian Church in learning even the first rudiments of the Christian religion has been nothing less than marvellous. If one announcement was placarded more prominently on the banner of Christian revelation than another, it was that our blessed Saviour, by His resurrection, has abolished death ; not, indeed, the fact of it, but the curse of it and the entire system of old beliefs concerning it. The old belief was that "as a tree falls so it lies" ; that the dead praise not God ; that there is no remembrance in death nor any giving of thanks in the grave. By three grand strokes Jesus Christ abolished all these old mistakes concerning death. On the Mount of Transfiguration He talked with Moses and Elias about His decease which He should shortly accomplish at Jerusalem. On the Cross He promised to one of His fellow-sufferers that before

sunset they would be in Paradise together. On the third day after His crucifixion He rose again—the same but glorified. By these three strokes the Redeemer rent the veil from death as manifestly as by His death He rent the veil from the hidden Mercy Seat. Yet how slowly, how almost reluctantly, the Christian Church has assimilated this sublime and stupendous truth into her daily consciousness. No doubt the perversion of this grand verity by the Roman system into a mighty engine of priestly control and most lucrative traffic has hindered the Reformed Churches from accepting it in all its strengthening and refreshing power. But the perversion of a truth is no just ground for neglecting it. I sometimes think the Evil One invented purgatory in order to place impediments in the way of man's realization of Christ's conquest of death and of the nearness of the paradisaical to our present life. If this be so, then in more ways than one purgatory has proved one of his most successful inventions for the hindrance of the Gospel of the Resurrection. However this may be, the thankworthy fact remains that science in several of its departments is now coming to the aid of the Gospel and is demonstrating with ever-increasing force the irrationality of supposing that death is the *terminus ad quem* of human life, or that there is neither remembrance, nor further ascent beyond the grave. And this, I think, will be one of the most influential and beneficent convictions of the Church of the future as it was of the Church of Apostolic times.

To sum up. I have endeavoured in this essay to set forth the grounds of my belief that the Church of the future will be a grander and more glorious Church than the world has ever yet beheld—a Church visible on earth in its influence and fruits, and connected by a realization of living communion with the Church invisible; that it will be a Church emancipated from all the manifold fetters of medieval priestcraft, a Church truly Catholic because truly Apostolic, ever developing but never on anti-Scriptural lines; a Church with great diversity of ordinances and methods of worship but always at unity in itself and with its Heavenly Head. The first steps towards this unity will be made,

I believe, by the Church of England and the English Nonconformists, after considerable purgation by both of their outstanding blemishes and defects. By degrees I hope all other Churches will join this great Catholic Union: those whose errors are fewest, first; those that, like the Roman Church, are most in error, last. The process of reunion will probably be hindered rather than hastened by premature attempts at external manifestations such as exchange of pulpits and the like. Meanwhile, in all personal and social relations let Christians of every denomination and of all the Churches cultivate the freest and most friendly intercourse. Let them study their differences and study also their harmonies. Let them cling with a great loyalty to their past history, yet let not their past history be a clog on the wheels of their future development. Above all, let them pray for each other in the Holy Ghost, that He would guide them into all the truth and fill them with most holy love. Then in God's own time will the Church of the future look forth as the morning, fair as the moon, clear as the sun, and, in its warfare against falsehood and sin, terrible as an army with banners.



The Problem of Home Reunion.

BY PROFESSOR J. VERNON BARTLET, D.D.

IT may be useful to preface this contribution to the above problem—the contribution of one not a member of the chief Christian communion involved—by quoting some sentences from what may be regarded as the primary recent utterance on the subject. In his sermon on “The Vision of Unity,” addressed to the Bishops assembled for the Lambeth Conference of 1908, the Dean of Westminster referred to the preceding Congress as having shown “an unexampled *recognition of the work of the Divine Spirit* in the communions which are separated from us, an unexampled desire *to learn what they have to teach us*, an unexampled readiness to inquire how union

might be accomplished *on conditions honourable to both sides.*" He then went on to assume that the maintenance of "the historic episcopate," as existing in the Anglican communion, was in some sense—even if "locally adapted in the methods of its administration"—a *conditio sine qua non* to the union he had in mind. The whole question, then, resolves itself practically into this: How seriously are Anglicans prepared to take the calls for *modification* in the forms of *their* "historic episcopate" demanded by adequate "recognition of the work of the Divine Spirit" in and through the forms of organization under which other historic communions in Great Britain have done the work of God side by side with themselves? How far do they really allow that they have something of value, something proper to the full idea of the organization of *Church life*, "the fellowship of saints," to learn from the Divine-human experience of such communions?

Those who accept the general results of the late Dr. Hort, in his lectures on the primitive Christian *Ecclesia*, should have no hesitation in answering these questions in so full a sense as to meet the other types of communion really halfway—which is all they ask, and what many in them ardently desire.¹ The Dean of Westminster himself is largely a disciple of Dr. Hort's on this subject, as in his general attitude. He feels, indeed, that "an ordered ministry, guarded by the solemn imposition of hands," is essential to a reunited communion. But here, I believe, there will be no real difficulty, if only it be understood that it is *order*, and not transmitted *grace*, that is the essential thing agreed upon; and if the hands laid on include, as was the case in the early Church, those of presbyters also, as more clearly and adequately representing the whole local Church in this sacred act. That the Dean would not demur to such a *concordat* seems implied by his adding that the terms for

¹ I must here express my dissent from the Dean's suggestion that these communions "are well contented to be separate from us." That is an outside judgment, and rests on little but the fact that "they have made no movement towards a corporate reunion." Why? Because they thought it hopeless for the time.

securing "an ordered ministry" could be adjusted, "with a recognition on the one side of a *charismatic* ministry [*i.e.*, one in which Divine empowering grace is manifest apart from ordination], which God has plainly used and blessed, and a fuller recognition on the other side of the permanent value of an episcopacy which has long since ceased to be a prelacy." These granted, he looks forward to the possibility of "temporary agreement which might ultimately issue in a common ministry, regular in the historic sense, though admitting of separate organizations and exempt jurisdictions."

As this last phase of the matter seems to commend itself in various Anglican circles, represented both by Chancellor Lias and Revs. T. A. Lacey and A. W. Robinson, I feel bound to say that it does not commend itself to me as a happy or practicable idea, nor do I believe it would to Nonconformists generally. We would far rather do the thing thoroughly and handsomely, in the large, magnanimous spirit of our common Lord, once the difficulties of conscience were removed. We do not love "separate organizations"; they seem to us necessary evils, obscuring the fact and lessening the degree of underlying unity of spirit among disciples of Christ (to use Canon Henson's true and fundamental description of Christians), and we would not keep them up a day longer than conscience and New Testament principles seem to demand.

Where, then, do conscience and New Testament principles come in and hinder our accepting existing episcopacy? Dr. A. W. Robinson urges that we should both "try to understand the positions of those from whom we have differed" and "seek to define our own." I would fain do this myself and help others to do the like, the more so that Dr. Robinson's paper, fine as it is in temper and tone, seems rather to obscure than to define the situation. For he brushes aside questions like "the right interpretation of the early consecrations at Alexandria," the most embarrassing case—in the Bishop of Salisbury's judgment a fatal case—for that theory of exclusive "Apostolic succession" through episcopal hands in which all non-Anglicans and many

Anglicans alike see the very principle of disunion¹ between communions else in accord, and makes his appeal to the practical test that episcopacy works best. "The old way is the true way of efficiency and peace." But what if there was an older way, a more original type of episcopate, one which, in its greater congruity with the total "meaning of Christ's Gospel both for the individual and for the community" (which Dr. Robinson rightly makes the criterion of organization), is more justly entitled to the title "historic," or at least "classic," than the particular form inherited by modern from medieval England? There, as Canon Henson rightly insists, lies the root of the matter. Nor do historical students generally admit that the present diocesan or monarchical type of episcopate goes back, as even Dr. Stock and Chancellor Lias assert, to the second century. This is not a matter, as Dr. Stock suggests, of "minute controversy as to the exact date from which episcopacy prevailed in the early Church, and as to its exact character." It is a matter of broad principles; and as long as learned Anglicans felt sure of their footing in the sub-Apostolic age, none were more eager to appeal to it. But since "all admit that in the post-Apostolic age there was no complete or settled organization" (Dr. Stock); since it has become no longer "plain," but more than dubious, "that from the time of the Apostles" the three orders of Bishops, presbyters, and deacons, *as meant in the Ordinal*, have existed generally in the Church—since then, many Anglicans, whether of Dr. Robinson's school or of what may be called the "legitimetist" school, of which Dr. Stock's language too much savours, fall back on the appeal to spiritual expediency or prescription in discussions on reunion, without formally admitting that the old historical claim cannot be maintained, or at least proved. If Bishop Wordsworth's admission in his "Ministry of Grace" that down to the beginning of the third century, and

¹ Similarly, he fails to see that when "a famous Nonconformist of the last generation admitted to a friend that he had sometimes wished that our Lord had been pleased to dispense with the need for Sacraments," he probably had in mind—as most would in so saying—the divisive effect of the exclusive or sacerdotal theory as to their administration.

even later, ordination to the episcopal office (rather than order) might be at the hands of presbyters only, is well-grounded, then it is a fact of cardinal significance for the controversy as to the essential nature of the later type of "historic episcopate," according to which such a method would be held invalid. It is idle and not quite candid to obscure this issue, the one on which the claim of Presbyterianism at least¹ to an unbroken succession of order really depends.

Surely, too, the time is past when the type of episcopate which begins to appear in certain regions (only) early in the second century, the type implied in the Ignatian epistles—together with a certain added element of ideal emphasis due to Ignatius himself—can be claimed for modern episcopacy over against either Presbyterianism or Congregationalism. As the chief local pastor of a city church and no more, an Asian Bishop at that date answered really to no single existing type of pastorate. Were a Congregational Church, as may be the case in some townships in New England, to embrace under its pastor, elders and deacons, the whole of the local Christians, there we should have the nearest modern parallel to the Ignatian Bishop. But while no ecclesiastical polity in Britain to-day answers in all respects to this type—the nearest approximation in the Anglican Church being the rector of a moderate-sized town—of all types of modern episcopate or pastorate the Anglican Bishop affords perhaps the slightest resemblance to the Ignatian, *when we consider the relations between Bishop and flock* characteristic of the latter. These relations were personal and immediate; those of the modern Bishop are impersonal, and for the most part only indirect. Then, as regards the direct control in matters of discipline and of appointment to Church office exercised by an early church, along with its presbyters, over its Bishop's action, all this has vanished from the "historic episcopate" which is put forward as the basis of reunion. That is to say,

¹ In point of fact, it also in large measure carries with it the question of the formal regularity of the Congregational ministry, although Congregationalism does not attach the same importance to formal ordination by a minister's peers, as distinct from a Church's commission, however conferred.

the body of the local Church has been stripped of duties and prerogatives inherent to the very idea of an *ecclesia* as pictured in St. Paul's Epistles (see Hort's "Christian Ecclesia," *passim*, esp. p. 229), and as reflected in the ecclesiastical literature of the first three centuries and more. Such is not an organization answering to "the meaning of Christ's Gospel both for the individual and for the community." It means the spiritual pupilage of the bulk of Christ's disciples, and something very like certain fellow-disciples being called "Master" in the sense deprecated by the Master Himself.

These are matters of conscience to many Christians to-day, and they involve others. Accordingly, as a practical system, in which autocratic power is vested in the Bishop and in those he institutes over the various local churches (a method at present aggravated by patronage), and pupilage is the appointed lot of the body of Church members, the existing "historic episcopate" of the Anglican Church cannot claim full *spiritual* continuity with the "historic episcopate" of the early Church, the ante-Nicene Church as a whole; nor should it be insisted upon as the basis of Church reunion in an age when spiritual maturity is more general among Church members than in any period since the sub-Apostolic period. In so saying, I think I have with me not only Canon Henson, but also Chancellor Lias, who regards "historic episcopate" as a *genus*, of which the diocesan bishop, no less than "the presbyter-bishops of the Pastoral Epistles or St. Clement of Rome," and the "monarchical bishop of St. Ignatius and St. Cyprian," is but one species. He remarks also that "we ought not to depart from its original germ," which was, as he goes on to describe it, very different from the mediæval and modern diocesan type. Hence he concludes that retaining the "historic episcopate" means for him only "that, in some form or other, the office of oversight" shall still belong to it. Nor do I gather that Dr. Stock in the last resort—to judge from the more generous note on which he ends—would insist on more than this. Indeed, it is hard to see how consistent Evangelicals can resist Canon Henson's closing appeal

on this head, especially when he urges: "At least let them resist the notion that the *basis* of union in a spiritual society must be acceptance of a specific form of ecclesiastical order. Let them ask in all seriousness whether, if that basis must be postulated, they as Evangelicals have any logical or religious *raison d'être* left." On these lines I do not see why a concordat between Episcopalians and others may not be practicable, which should have as its chief executive ministry a modified episcopate even of the diocesan type.

So far our argument has tended to show that serious modifications in the administration of "the historic episcopate," as it exists in modern Anglicanism, are needful to any fruitful scheme of home reunion; and that such modifications are needful in order to adjust it more fully alike to the ideal of Church fellowship contemplated by the New Testament, to the practice of the Church for some two or three centuries (*i.e.*, when her membership was sincerest and purest), and to the growing experience of Church life at large, since the various modern communions took shape. I proceed now to indicate to what sort of Church polity this would lead, and why it seems to me possible of realization. Stated broadly, it would mean the replacement of the personal government of diocesan and parson by constitutional government, based on the co-operation both of clergy and laity in the Christian commonwealth, as an essentially self-governing body under its immediate Head, Christ. This corresponds to the idea of the Church as the most vital of organisms, one in which all members are active rather than passive, and so responsible for the well-being of the whole. The path to such a balanced constitution is already largely prepared by the experience of the three great types of polity to which all are really reducible—the Episcopal, Presbyterian (of which Methodism affords the native English form), and Congregational. Each of these, in its separate or exaggerated working out of one or two great and abiding principles, furnishes object-lessons both of the strength and weakness of its own

principle uncomplemented by others. Thus we have—once we recognize God's hand in all these polities—ample materials for advancing to a higher synthesis, if only we will dwell in a candid and comprehensive spirit on the strong points rather than the weak in the several systems. Nay, more: the process of synthesis has not only begun; it has already gone much farther than is generally realized, particularly as between Presbyterianism and Congregationalism, which are most free to modify their forms as they learned from each other. Thus Presbyterianism has in various lands found means to give ever larger powers of self-government (especially in the choice of ministers) to the local congregation, subject always to the theoretic veto of the larger units of its corporate life; and Congregationalism has similarly learned to admit a growing element of collective action, deliberative and co-operative, into the life of its federated churches, without surrendering the ultimate autonomy of the local unit. In practice the difference between these systems, especially in America, where the development has been freest from external causes of friction, is surprisingly small. Finally, the Methodist Episcopal Church in America has shown that the principle of diocesan episcopacy may, however inadequately in the eyes of Episcopalians, be grafted into a system fundamentally Presbyterian and connexional in nature.

When we remember these things, as well as the proposals for a "reduced" or more constitutional type of episcopacy which emerged repeatedly in the seventeenth century in conferences between Episcopalians and Presbyterians, we need not despair of reaching a truly balanced synthesis of the principles of personal leadership and oversight, of collective deliberative control exercised through Church assemblies composed both of clergy and laity, and of habitual autonomy on the part of the local Church as a body, for which the three historic polities stand—all within one constitutional system. I fully agree with Dr. Robinson that, if we are to insure harmony and stability in such a system, we must be content to move more slowly than we could wish, in order to accustom our people at large, both in

feeling and practice, to so new an order of things. The great requisites now and all along, in addition to a deep spirit of unity which will not shrink from any sacrifice, save of that which seems to belong to the soul of the Gospel rather than to its ecclesiastical embodiment, appear to me to be two: First, that Episcopalians in particular (as starting with the greater sense of prerogative) shall take the two other historic types seriously, as embodying principles integral to a full-orbed Church life, and owned of God in history as really, though not necessarily as amply, as that for which they themselves stand; and next, that diocesan episcopacy, in whatever form adopted into the uniting system, need be accepted by all only as a valuable element in the *bene esse* of the Church, and not as of its *esse* in any sense exclusive of other types of ministry under which non-episcopal Churches have in the past lived with the tokens of God's Spirit among them. For these reasons among others I heartily adopt Dr. Robinson's words, when he says that the reuniting Church

"will have to be a bigger thing than most of those who desire it imagine. No settlement can be lasting which does not find ample room for the fullest and freest expression of every positive conviction on the part of all who are to be included by it. Those who return to us must return with the full assurance that they will be giving their witness and safe-guarding what is dear to them more completely by doing so than by continuing to protest from outside. The platform must be spacious enough to hold us all. No nicely calculated reduction to an incontestable minimum will serve as a basis of agreement. The reunion of the future will be obtained, not through compromises, but by comprehension. Unity is waiting until we have re-learned the old lesson, 'All things are yours.'"

No doubt Dr. Robinson and I have in mind partly different things as calling, and rightly calling, for comprehension in a united Church of England. And I feel sure that in his own mind he pictures too narrow and exclusive a basis when he uses the phrase "return to us" (which I regret to see is also Dr. Stock's mode of thought), and refers to "the historic episcopate" obviously in a form practically unmodified by the recognition of other elements in Church government; that is, he dreams of re-absorption of all into Episcopalianism rather than reunion of all—Episcopalians, Methodists, Presbyterians,

and Congregationalists—on a basis higher and broader than any existing one. But none the less his “form of words,” and the idea behind the words, is “sound”; and I trust that he will grow in sympathy and conviction up into the fulness of it. Towards this result the movement for “Church Reform,” not only at home, but also amid the freer and less conservative atmosphere abroad, is surely helping to prepare the minds and imaginations of not a few Anglican Churchmen.

Hitherto I have spoken only of comprehension as regards the principles of Church polity at present represented by separate communions. But the like applies to doctrine. Indeed, it was to this that St. Paul applied his great formula, “All things are yours”—all types of Christian teachers, on the simple basis, “Ye are Christ’s, and Christ is God’s.” To agree to differ on things *proved by the experience of Christian fruitage*, not by a *priori* theory, to be non-essential, in the mutual brotherly confidence of “discipleship” to the one Master and Redeemer—that, as Canon Henson has suggested, is the condition of a comprehensive Church of Christ on the general lines laid down in the large-hearted passage quoted above. Meantime “Let brotherly love continue” and grow to its outward fruit of unity. Various means of expressing it in the present distress may commend themselves to various types of Anglicans.



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

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

II.

SIX years later Archbishop Tait, in sheer weariness of the continued strife, publicly invited High Churchmen to state in definite terms what they really wanted. He promised that the fullest consideration should be given by the Bishops to their representations.

At the same time he reminded them that "the present form of our highest Court of Appeal was adopted within the last ten years in deference to what then appeared to be the wishes of the leaders of the High Church party."¹

The response was a memorial signed by 5,000 High Church Clergy. In it they asked "for a distinctly avowed policy of toleration and forbearance, on the part of our Ecclesiastical superiors, in dealing with questions of Ritual." They also declared that "our present troubles are likely to recur, unless the Courts by which Ecclesiastical causes are decided, in the first instance and on appeal, can be so constructed as to secure the conscientious obedience of clergymen who believe the constitution of the Church of Christ to be of Divine appointment; and who protest against the State's encroachment upon rights assured to the Church of England by solemn Acts of Parliament."

A counter-memorial from the other side, with almost the same large number of signatures of clergy, was also presented. This entreated the Archbishop "to give no countenance to any attempt to procure toleration for Ritual practices, which for more than 300 years, and until a very recent date, were almost unknown in the Church of England, and which, when submitted to the highest Courts, have been declared to be contrary to the laws of the Church and Realm." At the same time the memorialists, "without expressing dissatisfaction with the existing arrangements," were prepared to acquiesce in "any alterations really calculated to improve them."

Feeling that the time was ripe for some further attempt to make the situation better, Archbishop Tait began once more to take action. He called the Bishops together. Having obtained the general approval of these, he next approached the Premier, Mr. Gladstone. He made two requests. One was that legal effect should be given to the Convocation scheme for enacting what the Archbishop called "Ecclesiastical Bye-laws";

¹ "Life of Archbishop Tait," vol. ii., p. 424.

the other was that a Royal Commission should investigate the condition and history of Ecclesiastical Courts.

The Convocation Scheme was that, when recommendations to the Sovereign have been made by Convocation in answer to the usual Letters of Business, such matters, after being approved by the Sovereign, should be laid before Parliament, and, if not opposed within a certain time, should take effect like Orders in Council sent up from the Ecclesiastical Commissioners. Both Mr. Gladstone and Lord Selborne fought shy of the plan for giving legal force to the proposed "Ecclesiastical Bye-laws." The latter bluntly said that the plan was impossible, so long as the Ritual party kept up their contempt for Parliamentary legislation in Ecclesiastical matters, and carried it to the length of organized opposition to the law. "They ask," he wrote, "for nothing less than to reduce the Royal Supremacy within limits utterly unknown in this country since the Reformation, and inconsistent with the plain meaning of Statutes, Canons, and Articles, as well as with the practice of centuries."¹ He went on to say that "*the whole coercive power* of our Church, concerning doctrine, Ritual, and discipline, has come to depend upon the construction of Acts of Parliament. Whether this is, abstractly, a desirable state of things, or not, I do not care to inquire; but it is at least, in my opinion, an *endurable* state of things; and of one thing I am perfectly sure—viz., that the demand for its reversal means Disestablishment, and nothing else."²

The plan for Ecclesiastical Bye-laws was, therefore, refused. A Royal Commission, however, was promised. It began its work on May 28, 1881. Archbishop Tait was elected chairman. He was present at nearly all its sittings, but died before the Report was issued. This came out in August, 1883. It is the fullest and ablest statement yet made from the side of the Church herself on the subject of Ecclesiastical cases in relation to the English system of appeal to the Sovereign in Council. Dr. Ben-

¹ "Life of Archbishop Tait," vol. ii., p. 440.

² *Ibid.*, vol. ii., p. 444.

son, the new Archbishop of Canterbury, drafted the "Proem."¹ Bishop Stubbs and Bishop Westcott undertook the immense research which the Report involved. It was proposed that the "Church Discipline Act" and the P.W.R. Act should be repealed, and the old Church Courts be revived. There were to be two—one for the hearing of charges of misconduct, the other for hearing of charges of heresy and illegal Ritual.

The following are the chief points which were to mark each Court:²

I. *Court for Cases of Alleged Misconduct or Neglect of Duty.*—(1) Any person was to be allowed to make a complaint with a view to proceedings, or the Bishop might *mero motu* appoint a complainant. (2) The Bishop was to have the power of vetoing any proposal to proceed. (3) If he allowed the case to go forward, the accused was to be cited to appear in the Diocesan Court. (4) If the accused submit, and the complainant agree, sentence may be passed at once. (5) If not, the case is to be heard in the Diocesan Court by the Bishop as judge, with the Chancellor and one other lawyer as assessors. (6) If the Bishop think fit, and both parties assent, the case may be sent to the Provincial Court instead of the Diocesan, or it may go there on appeal. (7) The Provincial Court is to be presided over by the official principal of the Archbishop, who shall be appointed in the ancient way. (8) An appeal to the Crown to lie, to be heard by a body of lay Judges, not less than five. (9) It is recommended that Bishops' costs should be defrayed from some public source, but the source is not indicated.

II. *Court for Cases of Heresy and Illegal Ritual.*—(1) Anyone can complain. It does not appear that the Bishop may proceed *mero motu*. (2) A hearing and judgment (with consent of parties) may be made by the Bishop *in camera*, from which there is no appeal. (3) If the case is sent to the Provincial Court, it may be heard by the Archbishop in his Court of

¹ "Life," vol. ii., p. 67.

² *Vide* Canon Perry's "History of the English Church," Third Period, p. 528.

Audience with his official principal as assessor, and five theological assessors, who shall be either Bishops or Professors, past or present, at one of the Universities. (4) An appeal to lie to the Crown, to be heard by a permanent body of lay Judges, who are to declare themselves members of the Church of England. (5) The Judges to have power of consulting the Archbishops and Bishops in the same way that the House of Lords consults the Judges, and to be bound to consult them *if one of the Judges demand it*. (6) Disobedience to order of Court to be punished by suspension and deprivation, but not by imprisonment.

Some of the Commissioners objected to the Bishop's power of veto. Others pointed out that, while the lay Judges of the Final Court of Appeal were given the power to consult the Archbishops and Bishops, they could refuse to use the power, and also they would be able to decline to abide by the opinions of the Episcopate when obtained. Against this they recorded their emphatic dissent.

The Report found favour with High Churchmen. It also soothed the sore feelings of the Ritualists. What pleased both parties was the negation of the proposition—"We ought not to go behind the Reformation." This, it was maintained, had too exclusively influenced Episcopal and legal action in adjudicating in Ritual and doctrinal disputes.

Instead of taking the advantage thus given to them modestly, and using it wisely, the extremists among the High Church party now began to reiterate the violent language of Hurrell Froude—Newman's whilom instructor—and to speak openly of the Reformation as an interruption and a disaster, or, at least, as "a limb badly set." Archbishop Benson—the hope of High Anglicanism at this time—would have none of this. He rebuked it sternly, and declared that to him "the Reformation was a ripe and long-prepared and matured movement in an era of illumination, the greatest event in Church History since the fourth century."¹

¹ "Life," vol. ii., p. 68.

At the close of 1884 the Archbishop tried to get some of the recommendations of the Report passed into law. The Bishops, however, were not unanimous as to what should be done, and consequently the matter was not proceeded with. In 1892 he made another effort, the result of which was the Clergy Discipline Act. All Church parties were agreed as to the necessity of this step. The Convocation of Canterbury promulgated, under the Queen's licence, a new Canon in accordance with the terms of the new Act, and thus the High Church ideal of Church and State legislation was in this carefully met.

1889 was an important year for High Churchmen. In it they were conspicuously tested as to their sincerity in agitating for spiritual Courts for spiritual cases. The Church Association brought charges in the Archiepiscopal Court against the Bishop of Lincoln (Dr. King). It was the most studiously fair thing the Church Association had done. The Bishop was a saintly man, and much beloved by men of all Church parties. To single him out for trial was, therefore, courageous. Moreover, the Archbishop's Court was a purely spiritual Court,¹ to which no such objection as had been urged against State Courts could be made. To all this it may be added that Archbishop Benson himself was a pronounced High Churchman. How did the High Church party receive the challenge made with such chivalry? It failed to meet it worthily. Lord Halifax inveighed against it; Bishop King only submitted to it under continued protest. Dean Church called the authority of the Court "altogether nebulous." Canon Liddon wrote to Bishop Lightfoot—Dr. Benson's special friend—asking him "to appeal to the Archbishop to decline to entertain the charges, on the ground that to do so would be in a very high degree prejudicial to the well-being of the Church."² Even the Archbishop him-

¹ "The High Church party," wrote Archbishop Benson, "have long refused to hear the secular Courts; now that a spiritual Court of undeniable authority is invoked it will not do for the spiritual Court to refuse to hear. At the same time it is remarkable that it should be invoked by the Low Church party."—"Life," vol. ii., p. 331.

² "Life of Archbishop Benson," vol. ii., p. 323.

self had to exclaim of his own fellow High Churchmen: "Are they sincere in wishing for a *spiritual* jurisdiction?"¹

The trial began on July 23, 1889, in Lambeth Palace library. Five Bishops assisted as assessors. Judgment was delivered on November 21, 1890. It was decidedly in favour of the High Church view. The eastward position; the singing of the *Agnus Dei*; and lighted candles, when not needed for the purpose of giving light, were allowed. The two remaining points—the ceremonial mixing of the wine with water, and making the sign of the Cross in the Absolution and Benediction were condemned.

The judgment "was received with acclaim by the High Church party."² Evangelicals regarded it as a compromise on the part of the Bishops with powerful and persistent troublers of the Church's peace. As Archbishop Benson himself noted³ in the privacy of his diary, the Bishop of Lincoln and his following wanted more liberty. To gain it they broke the law. The result of the Lincoln case proved how well the policy succeeded.

The judgment was appealed against, but on August 2, 1892, the Judicial Committee of the Privy Council confirmed it, but left the point about altar-lights open, as the Committee did not regard the Bishop as personally responsible for what took place thereto. The law, therefore, remained as it did prior to the hearing of this suit—namely, that lighted candles not needed for the purpose of giving light were illegal.

At the time of its pronouncement it was generally hoped that the Lincoln judgment would make for peace, and also for a reasonable attitude on the part of extremists in Ritual. The fact that it was a great victory for High Churchmen laid upon these the duty of using it well. It cannot, however, be said that High Churchmen as a party have been less contentious in their determination to secure a Court of Final Appeal for Church cases, which shall be to their liking. Nor can it be

¹ "Life of Archbishop Benson," vol. ii., p. 327.

² *Ibid.*, vol. ii., p. 366.

³ *Ibid.*, vol. ii., p. 325.

claimed that they have, as a party, been loyal to the conditions laid down in the judgment on the points which were conceded to them.

On this subject the Report of the recent Royal Commission on Ecclesiastical Discipline (1906) speaks with some severity : " We feel bound," it says, " to add, on the strength of the evidence before us, that it appears to be certain that many of those who welcomed the sanctions, which this judgment gave (not only to the mixed chalice and to the eastward position) have not observed the conditions attached by Archbishop Benson to such use."¹

When Bishop Temple succeeded to the throne of Canterbury, a further attempt was made to conciliate High Churchmen in their opposition to the Judicial Committee of the Privy Council, as a Court of Final Appeal for Church cases. The occasion was the increase of certain special services outside the range of the Book of Common Prayer, some of which were harmless enough, but others being seriously objectionable. In 1899 the Archbishops of Canterbury and York sat together at Lambeth, in accordance with special arrangements, agreed to by all the Bishops, and carefully announced beforehand. They heard legal and expert argument on the subjects (*a*) of the use of incense and of processional lights, and (*b*) of the practice of reservation.

On July 31, 1899, the Archbishops, in a joint "Opinion," declared the use of incense and of processional lights to be inadmissible, and on May 1, 1900, in two independent "Opinions," they concurred in forbidding any form of reservation of the consecrated elements.

The Bishops of the various dioceses afterwards, in a joint pastoral, enjoined upon their clergy the duty of complying with the "Opinions" delivered by the two Archbishops. Here, again, there has been failure. High Churchmen have not, as a body, accepted the results of these pronouncements of

¹ P. 62.

a strictly spiritual Court supported by the whole episcopate in disputed points of Ritual and doctrine. As the Report of the Royal Commission of Ecclesiastical Discipline (1906) puts it, "It cannot be said that the Lambeth 'Hearings' have attained the result at which their promoters aimed—the settlement of the questions which were at issue."¹

It remains for us to look at the view of the Commission itself as to the point for which High Churchmen have been fighting ever since the Gorham case (1850)—viz., an Ecclesiastical Court of Final Appeal for Ecclesiastical Cases. It recommends :²

1. "It should be open to any party who conceives himself to have been denied justice in any Ecclesiastical Court to appeal to the Crown for remedy.

2. "This appeal to the Crown should be dealt with by a Court consisting of persons commissioned by the Crown and armed with the power of the State, whose function it shall be to inquire whether the Church Courts, deriving their spiritual jurisdiction by delegation from the Bishops, and depending on the State for the enforcement of their sentences, have properly exercised their authority.

3. "The Crown Court is to decide all questions of fact in contest between the parties, including the proper construction of words and documents (if any).

4. "When any question arises not governed by statute, or other documents having the force of an Act of Parliament," the Crown Court ought "to act on the advice of the Spirituality, which for this purpose is represented by the Bishops."

It will be seen from all this that the most recent of Royal Commissions which have dealt with the subject leaves the matter pretty much where it was before. It recognizes and emphasizes that the way to the King's Court must not be closed to any Ecclesiastic or layman who feels that he has not had justice given to him in the lower Courts. It also presses

¹ P. 63.

² P. 65.

for consultation with the Episcopate on points about which no formulary of the Church having the force of an Act of Parliament can be consulted. In such cases the opinion of the Episcopate "should be final and conclusive for the purposes of the appeal."

The whole of this latter recommendation seems to us to be reasonable, and we think that most Evangelicals could agree to it. But the vital point to be kept clear and prominent is the Englishman's birthright—the right to appeal (as a last resort) to the Sovereign in all matters, Civil or Ecclesiastical, in which he can show good reasons for holding that a grievous violation of justice has been done to him. In nearly all the suggestions which have come from the High Church side this vital point has been either ignored or too little importance has been attached to it. And thereby High Churchmen show how little they realize the gravity of the change, for which they have sacrificed more than fifty years of the Church's peace.

Even outside the State Church the King in Council is still the supreme authority for settling disputes among his Nonconformist subjects in matters which cannot be agreed upon in secular or religious Courts.

And were High Churchmen to force disestablishment upon the Anglican Church as a means to secure a special Church Court of Final Appeal for Church cases, they would still find themselves face to face with the Sovereign's supremacy. It is inevitable so long as the present constitution of the English State remains. And were monarchy to be abolished in this country, it is unthinkable that Parliament would part with the supremacy laid down by the dismissed King or Queen.

It is strange how little all this seems to be felt in High Church circles. In a recent article on "Church Courts" the Right Hon. J. G. Talbot, one of the most learned and respected of High Church lawyers, suggests three ways in which the High Church demand can be met: "(1) The appellate jurisdiction of the Privy Council might be confined to a power to set aside the judgment of the Ecclesiastical Court, and to send the case back for a fresh hearing. The appeal would then be known

as an appeal *tanquam ab abusu*. (2) Or the Provincial Courts might be so strengthened that no further appeal would be necessary. (3) Or, again, there might be an appeal from the Provincial Courts to a truly Ecclesiastical Court of Final Appeal."¹

In only one of these suggested plans does the appeal to the Crown seem to be preserved. And in the event of continued disagreement between the Higher and Lower Courts no issue would ever be reached, since all that the Higher Court could do under the arrangement would be to send the case back to the Lower Court for further treatment, and this process might conceivably go on without end. The possibility of such a "dead-lock" is recognized by Mr. Talbot himself.

His own preference, however, is for a purely Ecclesiastical Court of Final Appeal composed of the Bishops, assisted by legal assessors. Such an arrangement would make two Courts of Final Appeal in England, only one of which would be really subject to the supremacy of the Crown.

For our own part, we prefer the recommendation of the recent Report of the Commission on Ecclesiastical Discipline as set out above. That leaves trained lawyers' work to be done by trained lawyers—viz., the authoritative interpretation of the laws of the State Church, in so far as such laws are binding on the clergy and laity of the Church with the force of an Act of Parliament. For work which properly belongs to theologians and Church rulers it makes provision by its suggestion that in all matters not guarded by the Church's legalized formularies and standards the Episcopate should be called in.

Here seems to be the way out of the long controversy which for fifty-nine years has divided Church parties, and kept the Church in a perpetual condition of internal strife.

If a change is to be made in the present arrangements which govern the ultimate decisions of law in the Church of England, we feel sure that the main body of Evangelicals would be

¹ "Laity in Council," published by Gardner, Darton and Co., p. 187.

prepared to accept that solution of the problem to be solved which the Royal Commission of 1906 has recommended.

Whether it would make our Ritual disputes to cease, or even to assume reasonable measure and place, we very much question.

The history of the past two generations of Anglican Church life seems to teach that, as long as the present combination of differing parties exists in the State Church, there can be no long-continued peace between the extreme wings of those parties. The fact that the ideals and aims of each are in the main antagonistic necessarily means conflict.

It remains, therefore, for the centre men of all the parties in the English Church to make the best of the situation by keeping in check the controversial spirit, and by being prepared to tolerate, even if they cannot endorse, the distinctive ideas and aims of each school, so long as such ideas and aims are not challengingly disloyal to our Lord and "repugnant to the plain words of Scripture."



The Poor-Law Commission Report.

BY THE REV. W. EDWARD CHADWICK, D.D., B.Sc.

"THE Report of the Royal Commission on the Poor Laws and Relief of Distress"—the full title should be remembered—has now been before the public for nearly four months. During this period a great number of opinions on the Report as a whole, and upon particular sections of it, have been expressed. Some of these opinions have quite evidently been based upon an inadequate study of its contents; also, I venture to think, upon an equally inadequate conception of the difficulties connected with the various problems on which the Commissioners have been called upon to give advice. On the other hand, some judgments of the Report, especially those of experts in the various subjects dealt with, will demand serious consideration side by side with the Report itself.

There have been widespread expressions of regret, seeing upon how much all the Commissioners are agreed, that a unanimous Report was not possible. But while it is true that we do find a large measure of agreement (especially in regard to what they condemn) between the "Majority" and the "Minority," it is equally true, especially in regard to what they believe should take the place of the present system, that the two Reports show a divergence of opinion which does not appear to become less the more carefully we try to understand their different plans.

The Report is the result of an enormous amount of labour expended with both thought and skill. The Commission held 209 meetings, of which 159 were spent in hearing evidence: 452 witnesses were examined, and the questions answered orally exceeded 100,000. In addition to these, statements of evidence were received from about 900 other persons. The "Report" itself consists of 1,238 folio pages, of which 718 contain preliminary matter, the report of the Majority, and certain appendices; while the other 520 pages contain the report of the Minority. As one who gave evidence before the Commission, and who was asked for two special reports on definite subjects, I can bear personal testimony to the extreme care with which the questions were framed—both those asked in the committee-room and those upon which the reports had to be based.

The so-called "Report" is, of course, only a volume of conclusions and recommendations drawn, first, from the evidence heard and the special reports presented (which together will fill an additional forty volumes), and, secondly, from the impressions formed by the Commissioners from a large number of visits paid by them to various Poor-Law institutions in different parts of the country.

The "summarising" of a summary is generally a difficult task, and it is the necessity of attempting this which makes all articles upon the Report to some degree unsatisfactory. The chief object of such articles—*e.g.*, I hope, of the present one—

must be to send all who care for the welfare of the poor to a study of the Report itself; for this, whatever its issues in the way of legislation, must for a long time remain the standard authority upon, first, the actual conditions of the poor, and, secondly, the nature of the causes and processes by which these conditions have come into existence.

It might be supposed that we could at once divide the Report into three parts: First, a description of the actual conditions, including a survey of their causes; secondly, the recommendation which the Majority propose for their amendment; thirdly, the recommendations of the Minority. Actually this is not so, because the Majority and Minority are not even agreed as to the nature of the various causes which have produced the evils from which we are suffering. It is only those who have had long experience in social work, and who have studied its problems deeply, who realize how manifold and how intricate the causes of poverty are, how almost impossible it is to disentangle them, how difficult it is, even in thought, to isolate them. The standing witness to this disagreement upon causes is the existence of the Individualist and the Socialist side by side. These represent two different conceptions of society and its functions. They certainly advocate different remedies; at the same time, they attribute present evils to very different causes. We must also remember that, while we are engaged in applying remedies, we are not necessarily removing causes. Now, the Minority (who advocate what is practically the entire abolition of the present Poor-Law system) assert that their method, because it advocates dealing with poverty *before* it becomes destitution, would to a far greater extent prove socially beneficial than would the method of the Majority, who, while advocating very great changes in the administration of the law, would still make destitution the real plea for public assistance. It is in their much stronger advocacy of preventive measures, quite as much as in the particular methods which they propose shall take the place of the present system, that the Minority of the Commissioners differ from their colleagues.

There is much to be said for both sides. It is only too easy to tempt people to turn too readily to public assistance, and so to weaken the incentive to self-effort. On the other hand, social *hygienics* are far more efficacious than social *therapeutics*; and if, even by public aid, we can prevent a man and, still better, a family from coming to destitution, we may prevent much future moral and physical, as well as economic, loss to the community.

It must be remembered that we have learnt a great deal during the seventy-five years which have elapsed since the passing of the Act which forms the foundation of the present Poor Law. Among other things, we have learnt the necessity both for specialization and for much more careful classification. In those days it was possible for a man to claim to be an expert in the Poor Law as a whole. Could such a claim be substantiated now? Many of our present Poor-Law inspectors are as excellent officials as will be found in any section of the public service. But, work as hard as they can, it is clearly impossible for them to be specialists in all the present branches of Poor-Law administration. One reason why to-day the service is breaking down, is owing to men being required to be experts in at least half a dozen different fields of knowledge and administration, each of which is enough to tax to the full the energies of a man of more than average capacity.

Seventy-five years ago the services of Public Health and of Public Education, as we know these to-day, were practically non-existent; the same is also, to a great extent, true of the present machinery for Local Government. Since then a vast and intricate, yet on the whole an admirably administered, Local Government Service—one applying to almost the whole life of the people—has gradually become more and more developed. Connected with the different branches of this service we have an army of paid officials, each of whom is a specialist in his own department. Again, during these seventy-five years, the public conscience in regard to the right treatment of the poor has been growing sharper, because it has become better educated. What has actually happened is that, on the one hand, the administration

of the Poor Law has grown more complex, because it has been realized that paupers, like other human beings, need special treatment; while, on the other hand, side by side with this development of Poor-Law agencies, other special agencies, which, as they are charged with the needs of the whole population, deal with the non-pauper poor (to some extent, indeed, even with those who are paupers), have come into existence.

Take the case of the children of the poor. For those who are not paupers, and for those whose parents are simply in receipt of out-relief, we have the whole machinery of the Local Education Authority. The case of the latter class of children is at present often most unsatisfactory. Frequently they are underfed (all the Commissioners agree on the general tendency to give inadequate out-relief); frequently they are in vicious home surroundings. For these evils the Guardians usually, in practice, disclaim all responsibility. But, besides all these children, there are those in the workhouses and other Poor-Law institutions, for whose education the Guardians (who, in this respect, are another Education Authority) are responsible. Thus we have two Education Authorities—one specialist and one non-specialist—working side by side; surely a most illogical arrangement! The basis of the Majority scheme is that the final responsibility for all pauper children shall rest with the Public Assistance Authority, through its various committees, which will then continue to do a certain amount of educational work, both direct and indirect. One reason given by the Majority for refusing to hand over the entire charge of pauper children to the Education Authority (the scheme of the Minority) should be carefully noticed: "We have received evidence from all parts of the country, and especially from the rural districts, as to the incompleteness and unsuitability of the education in public elementary schools in preparing children for their after-life" (p. 196). If these words are true, as I believe to a great extent they are, they form a very strong argument, not for maintaining first, a non-useful, and secondly, a useful set of elementary schools, under two different Authorities side by

side, but for making *all* schools suitable for "preparing children for their after-life." The scheme of the Minority, however it would work in practice, seems far simpler; it has also the immense advantage of obliterating any distinction between pauper and non-pauper—a most desirable reform so far as the children are concerned. Briefly, it is to "make one Local Authority in each district, and one only, responsible for the whole of whatever provision the State may choose to make for children of school age (not being sick or mentally defective)." They point out that a highly organized educational system with specially trained experts in every department of the work already exists. The duty of this Authority must be to see that every child is supplied with all that is necessary for its proper development—physical, intellectual, and moral. Having discharged their duty, the Authority must be put into a position "to recover the cost from parents able to pay, and for prosecuting neglectful parents."

When we turn to the subject of sickness among the poor, we find a parallel existence of want of simplicity and uniformity; indeed, the number of agencies at work side by side is almost bewildering. Some of these are under the Public Health Authority; for some the Poor Law is responsible. In both cases the development in recent years has been remarkable. Those who are acquainted with the Poor Law of 1834 know that one of its chief defects was any adequate provision for the treatment of the sick. By Local Government Board orders and circulars this defect has been to a large extent remedied, and, at any rate in large towns, the treatment of the sick under the Poor Law, so far as this goes, is fairly efficient. I say "so far as it goes," because there are many activities which are outside its sphere of operations—for instance, those connected with seeing that property is in a sanitary condition; also those dealing with infectious diseases. In both these cases the responsibility devolves upon the Public Health Authority, which is now also responsible for the health of children attending the public elementary schools, whether their parents are, or

are not, in receipt of relief. Then, at any rate in theory, medical relief under the Poor Law is still supposed to be deterrent, and destitution is nominally the condition for claiming its help. Once more, there are still a large number of very poor people (if fewer than formerly) who put off asking for medical relief far longer than is wise. In consequence, we have an immense amount of suffering and prolonged poverty, arising from sickness, which might have been prevented by early medical treatment. I have for many years been a chaplain to two general hospitals; during this time I have seen an immense number of cases of serious and prolonged illness which were largely due to want of attention in the first stages of ill-health.

I know of no part of the Report in which it is more difficult to adjudicate between the rival schemes than in their proposals with regard to the treatment of sickness. The longer one studies them side by side, the more clearly one seems to see the advantages and disadvantages of both. The scheme of the Majority would appear to provide for a wider representation of the medical profession, and apparently would be far more incentive to thrift—a valuable moral discipline. On the other hand, the Minority scheme has, again, the advantage of simplicity; it would prevent the existence of parallel Authorities, each doing a part of the work; and it would seem to be more likely to attack sickness at its source or in earliest stages. Yet there is this great objection to this scheme: that, so far, the work of the Public Health Authority in rural districts has been far from an unqualified success. What would it be if even greater responsibilities were thrust upon it?

I have chosen these two subjects—viz., children and sickness—to show how wide is the divergence between the views of the two bodies of Commissioners on some of the most important problems connected with the relief of the poor, also to show how much may be said both for and against the proposals of each.

I dare not enter upon the treatment of the able-bodied (which is, of course, that of unemployment) in the Report; for

the briefest account of the two sets of proposals would more than fill the space of an article like this. The sections dealing with it, and the recommendations of both the Majority and the Minority, demand the most careful study. The problem is one which must be resolutely faced, but it must be faced in the light of the completest knowledge available. In the volume before us, and in the special reports yet to be published, will be found the largest body of trustworthy information on the whole difficulty we as yet possess.

One subject treated at great length in the Majority Report is of special interest to the clergy and their parochial helpers—that is, the important position these Commissioners would assign to voluntary agents and agencies. The encouragement of these, the desire to enlist their co-operation, and their employment in conjunction with the various statutory bodies, is the great feature of almost every section of this Report. By the Minority, apparently much less importance is attached to them. For this reason alone the Majority Report is sure to claim much sympathy and support from voluntary helpers of all kinds. Now, is the importance therein given to these justified by the experience of either the past or the present? On a small scale, I am inclined to say “Yes”; but on the scale which would be demanded, were the recommendations of the Majority accepted, I should answer without hesitation, “No.” The supply of really efficient voluntary social workers outside the great towns and certain exceptional localities is really very small. For a long time, upon almost every Board of Guardians throughout the country, we have been suffering from the rule of the amateur, to whom, as we fear would generally be the case, were the plan of the Majority accepted, would the treatment of the poor again be assigned. The weak point in the Act of 1834, as is well known, was the unfortunate decision of Parliament to place the chief power in the hands of the elected amateur workers, and to make the paid officials subordinate to these; whereas the Commissioners themselves recommended that they should occupy exactly the reverse positions. Are we to repeat this mistake? Had there been in every union a well-paid and thoroughly

efficient Stipendiary Guardian—a trained expert, free from all local and political interests—to preside at the Board Meetings, and whose decision was final, I believe the administration, and so the effects, of the present Law would have been entirely different from what they actually have been.

One of the weak points in the Minority scheme in practice would, I fear, be the frequent need for recovery of costs from those to whom some form or other of public assistance had been rendered, and where circumstances justified their being called upon to contribute towards the help they had received. It is true that the Minority insist most emphatically upon the need of stringency in this matter, both in the law itself and in its administration. They recommend that the Registrar of Public Assistance, upon whom this duty of recovery would devolve, “should be an officer of high *status* and practical permanence of tenure. . . . As it is essential that the Registrar should be entirely independent of the Committees concerned with the grant of home alimony, we propose that he and his staff and his receiving house should be placed under the General Purposes Committee of the County or County Borough Council.”

This is excellent in theory, only, unfortunately, experience teaches us how the best arrangements may fail in practice, if public opinion is not in their favour; and I fear that frequently strong pressure would be brought to bear in order to render the means for recovery less effective. I do not say that this plan could not be made to work satisfactorily, but I do assert that, if such a law was passed, it would have to be administered without fear or favour.

In what I have written I have been able to touch upon but a few of the many interesting points in this most important Report. But, as I said, my object in writing is to send my readers to the Report itself. I know that several summaries of its contents, as well as a certain number of briefs for and against its rival schemes, have been published. Some of these are useful and informing, but they are not in any way adequate substitutes for the official document itself.

The Bath and Wells Millenary Celebration.

BY THE REV. C. HALDON, A.K.C.

THE Churchman who reflects on the history of the Bath and Wells Diocese may be pardoned if he reflects with pride, and if he declines, on the strength of it, to take a gloomy view of the future. It is an illustrious record of saints, statesmen, and martyrs, and, moreover, it is to all intents and purposes the story of the English people.

The very choice of Wells as the seat of the bishopric, doubtless because of its secular Canons, recalls the influence of the monastic houses.

The removal of the see to Bath, under John of Tours, is an echo of the Norman Conquest. King John's resistance to the Pope brings penalties to Bishop Jocelyn. The Bishop of the diocese is to the fore in meeting the distress of the Great Plague in 1349.

The revival of learning sees the foundation of Taunton and Bruton Grammar Schools. The suppression of the monasteries is marked by the deaths of the Abbot of Glastonbury and some of his monks.

The Cromwellian revolt causes Archdeacon Piers to earn a living by threshing. Wesley and Whitefield are found preaching in some of the churches.

So one might go on almost indefinitely, and, in fact, Mr. J. R. Green is said to have contemplated an English history based on the records of Somerset, so clearly did he see the leading part the diocese had played in the history of our country.

Chief among the men of the diocese must ever rank Dunstan, born at Glastonbury in 925. His father was a rich man, and his uncle Bishop of the diocese. As Abbot of Glastonbury, and afterwards Archbishop of Canterbury, his influence was as holy as it was immense.

Another ecclesiastical statesman connected with the diocese was Archbishop Laud, made Bishop of Bath and Wells in 1626.

Laud was offered a Cardinal's hat, and in reply said: "My answer was that somewhat dwelt within me which would not suffer that till Rome was other than it is."

Cardinal Wolsey, the famous Minister of Henry VIII., and advocate of the divorce of Catharine of Arragon, was another occupant of the see. Henry's companion in the destruction of the monasteries, Thomas Cromwell, was Dean of Wells.

The saintly Hugh of Avalon, Bishop of Lincoln, was at one time Prior of Witham.

Among all the men of the county, none occupies so deservedly a high place as Bishop Ken, author of "Glory to Thee, my God, this night" and "Awake, my soul." We are told he had to borrow money to enter the See of Bath and Wells. Poor as he was, Ken resisted the Monarch, and suffered for it. He was one of the seven Bishops who refused to read in church the "Indulgence to Dissenters" of the Romanizing James. They were committed to the Tower, and eventually acquitted, to the satisfaction of the community, and, to their immortal credit be it said, of some of the leading Dissenters. On the accession of William and Mary, Ken was unable to subscribe the oath, and took with him into retirement the £800 which represented his total property. He passed away in 1711, declaring that he died in the communion of the Church of England, "free from all Papal and Puritan innovations."

The naval heroes of Somerset are Blake, Dampier, and the two Hoods; nor must we forget Sir William Parry, the Arctic explorer, and Speke, the discoverer of the source of the Nile.

The diocese stands high, too, in its record of scientific men, but space forbids more than a passing mention of Roger Bacon, the first of English scientists, John Locke, and Thomas Young, who were all born in Somerset.

Nor is the county behind in literary history. Gildas, the earliest British historian, rests at Glastonbury; Coleridge, the author of "The Ancient Mariner," wrote most of his famous poems at his cottage at Nether Stowey; Hallam, the friend of Tennyson, is buried at Clevedon; Daniel, the Elizabethan poet,

was born near Taunton ; Kinglake, the historian, comes from the same neighbourhood ; and Fielding, the novelist, was another Somerset man. Hannah More, the friend of Dr. Johnson, and William Wilberforce are names for ever associated with the Wrington Valley.

So one might proceed almost indefinitely with the list of Somerset worthies. The hills and valleys of Somerset ring with the praises of its famous sons. Something of its exquisite beauty which Coleridge praised, its wooded slopes, its verdurous vales, seems to have engraved itself on the minds of its children, and fine ideals and noble aspirations born of their surroundings have spurred them to words and works which the world will never permit to die.

But Somerset is, if anything, even more noted for its churches. The millenary of the bishopric may well form an occasion for a brief notice of these. Freeman said : "The churches of Somerset take precedence of all specimens of parochial architecture in the kingdom." One reason for this seems to be an abundance of superior and workable stone : the Taunton, Doulling, and Draycott stones are to the point. The further question as to why the churches belong to one period practically is not easy to answer. Mr. Hunt, in his history of the diocese, does not attempt it, to my knowledge. May we not say that it has some connection with the great revival of learning ? The various events of the period—the discoveries of Columbus, Cabot's journey from the port of Bristol to explore the West, the discoveries of Copernicus—all tended to awaken new interests in the minds of men ; while the invention of printing and the works of More and Erasmus were giving a new impetus to the study and practice of religion. This latter was no doubt, as it has been said, the main effect of the new learning on English minds. It effected not merely a change of morals, or intellectual attitude, but became, under the guidance of Colet, and with the support of King, Bishops, and clergy, nothing short of a revival of religion. This revival found a large number of Somerset churches in decay. Nearly every

church in the diocese was remodelled, and in some cases rebuilt. The revival of architecture in this Perpendicular period gave Somerset its noble towers—erectations which are often quite out of proportion to the rest of the church, because the tower was built before anything was done to the other parts. Many writers have made many divisions and classifications of the towers, and I do not propose to make another or discuss the merits of the rest. I think it is Freeman who divides them into three classes. First, the tower divided into three stages, with the turret at one corner, connected with the buttresses. This class includes St. Mary, Taunton, described by Macaulay as “a graceful tower,” which was rebuilt in 1862, and is remarkable for its height; HUISE EPISCOPI, of which Mr. Piper says: “From pinnacle to base the tower is without a flaw”; Bruton, and the fine Bishop’s Lydeard, which, if not grander, is older than Taunton. Secondly, come towers like Banwell, Dundry (on the beacon-hill overlooking Bristol), and Bleadon, in which the stair-turret is a prominent feature; and thirdly, the highest class, such as St. Cuthbert, Wells, and Wrington, in which the whole upper part is treated as one panelled stage. Of Wrington, Freeman says: “It is the finest square tower not designed for a spire or lantern in all England, and therefore, possibly, in the whole world.”

Bath Abbey, a good example of late Gothic, has been called “The Lantern of England,” on account of the size and number of its windows. Externally, the eye is at once attracted to the massive tower, so familiar to Great Western travellers, and the splendid flying buttresses. The quaint west front, representing figures climbing the ladder of heaven, is the result of Bishop Oliver King’s dream, who is said to have had a vision similar to the patriarch Jacob, and which resolved him to rebuild the fabric. Later on, at the dissolution of the monasteries, the abbey fell into decay, and it was left for the nineteenth century to restore the stately edifice where Eadgar was crowned.

Glastonbury Abbey, in whose grounds part of the Millenary Celebration is to take place this month, in the presence of the

Prince and Princess of Wales, is probably the one important link in all Britain between the Christianity of to-day and the earliest missionary effort.

Legends, of course, cluster round the ruins of Glastonbury, serving at least to point to some church here before the Saxon Conquest. Later records help to confirm the opinion "that in the larger part of the Diocese of Bath and Wells the worship of Christ was never displaced by the worship of Woden." It was in the time of Edward I., who, with his Queen, visited the place in great state, that the buildings of Glastonbury drew near to completion. The splendour of the place can be realized to some extent by the report of Henry VIII.'s Commissioners that the buildings were "mete for the King's Majesty and no man else." In the reign of Mary a proposal to rebuild came to nothing, and later on we find Monmouth and his men encamping in the ruins. Ruins they remain to-day. The abbey and its grounds were private property until, thanks to Dr. Kennion, the liberality of the owner, and the public spirit of Englishmen from the King downwards, they passed into the keeping of their rightful owner—the National Church of the country.

We turn for a little to the chief church of the diocese, the ancient structure nestling at the foot of the Mendips, the centre of "a group of buildings which, as far as I know, has no rival either in our own island or beyond the sea" (Freeman, "Cathedral Church of Wells"). There is a wealth of material to the archæologist in the city of Wells: the quaint market-place, with its fountain, the old inns, the "matchless Vicars' Close"; but we must confine ourselves to the cathedral, which, with its appurtenances, are, as has been said, not only the central feature of the place, but the very place itself. "The whole history of Wells is the history of its bishopric and of its Church."

That there was a church here when the bishopric was founded there can be little doubt, but all traces of it have ceased to exist. Bishop Jocelyn, who signed the Great Charter as Bishop of Bath and Glastonbury, was the great builder of Wells in the early part of the thirteenth century, and to him we owe

at least the nave, transepts, choir, and parts of the three towers. Whether he was his own architect, as William of Wykeham at Winchester, and other famous ecclesiastics, we cannot say. It has been pointed out that there are signs that the work was at least begun by local hands, but there is no doubt that Jocelyn was the inspiring force, and helped liberally with the funds. In the fourteenth century, with the tendency of the day, we got the east end and the Ladye Chapel. About the same time, owing to the raising of the tower, the peculiar inverted arches appeared, to give strength to the piers, and later on the west towers. The west front, with its beautiful sculptures, is said to be Bishop Jocelyn's work; it exceeds in breadth, I am told, those of Amiens and Notre Dame.

Wells is not a large cathedral, and must be compared, not with Canterbury and York, but with churches like Hereford and Beverley. But there is a peculiar character and beauty in the nave, where, owing to the main lines being horizontal rather than vertical, "there is no nave in which the eye is so irresistibly carried eastward as in that of Wells." The cathedral and adjuncts escaped the hard treatment of Henry VIII.'s reign. The see was plundered afterwards, but much was regained. Wells owes its freedom from danger to the fact of its secular foundation. We are thankful. The place is a whole link with the past. It breathes another day and generation. In Wells we are in an unbroken company of Christian priests and people from the Norman Conquest to our own time. It is all one with the varied history of the diocese. Legends, stones, and records, unite to proclaim to us the final victory of Christ. The very ruins of Glastonbury are a sermon. To those who resisted its destruction, its defence was the defence of the Gospel. They died in that defence as the martyrs of Uganda died in our own lifetime for a witness to the faith. The witness to truth can never be dispensed with. It is ours, in the changed and ever-changing circumstance of to-day, to step into the heritage of our fathers, bear our witness to the faith, and, like them, perpetuate it.

Principles of Judgment.

BY THE REV. JOHN REID, M.A.

THE New Testament is pervaded not only with the gentleness of grace, but also with the austerity of judgment. The most careless reader cannot miss the recurrence of these dominant qualities of its teaching. They are so persistent that we may say it is concerned with two great subjects, and with these only—the fact of a Gospel and the fact of judgment. The prominence of these facts in the New Testament is due to the importance which they received in the teaching of Jesus. It is He who is the author of this striking characteristic which meets us everywhere in the Epistles as well as in the Gospels, that mercy and judgment are both emphasized—that there is a revelation of the love and grace of God, and a revelation of the certainty and severity of judgment.

If we consider the general character of much of modern teaching, it would seem as if the fact of future judgment had ceased to be of vital importance—as if the Great White Throne had faded away from the vision of mankind. The note of the Gospel is repeated with growing passion, but the note of judgment is rarely heard, and when it is heard it is spoken with hesitancy and uncertainty. Perhaps we are suffering from a reaction against the materialistic forms in which the fact of judgment was presented in a bygone age. The methods of impressing, upon rude and ignorant people, the certainty and severity of judgment have ceased to be usable. The presentations of judgment which once made men tremble are now as unimpressive as a fairy-tale. The results of this one-sided teaching are most disastrous. The seriousness of life is lost, the need of the Gospel is not recognized, the most solemn event in the ultimate experience of life is obscured, the testimony of the human heart, and the urgent warnings of Christ are alike ignored. It may be that the preaching of the Gospel at the present time has lost much of its power to arrest and convince,

because it is preached without the urgent note of judgment with which it is always associated in the New Testament. One of the most pressing necessities which lies upon the Christian Church of to-day is the recovery of the fact of judgment as a prominent element of its teaching. We may not yet be able to speak of it as we should, but we ought to speak of it as we can.

The picture of judgment which is given in Matt. xxv. 31-46 is the only elaborated representation of a universal judgment which we have in the words of Jesus. It may not be a complete presentation of all that the judgment meant to Him, but it is so full and particular that it should be studied with the greatest care. Too much attention has been given to the question as to whether it refers to the judgment of the heathen or the judgment of Christians. What should be the supreme consideration is the fact that it presents certain great principles of judgment which are universally applicable. It contains many surprises. It is only our familiarity with the general movement of the story which hides them from us.

1. It is Jesus Himself who is to be the Judge of men. Before Him are to be gathered all nations. The Judge is one who knows our life because He lived it, and was tempted like as we are. The Son of man is to be the Judge of man. He is—may we say it?—one of ourselves. He is not unknown to us. His words and ways, His principles of judgment have been revealed in His life on earth. It is not a Rhadamanthus or an Osiris, but Jesus, who had pity on the sinful and mercy for the fallen, before whom all nations are to stand. The "same Jesus" that we see in the Gospels we are to see on the Great White Throne. This is one of the surprises of the revelation of Jesus Christ—that all men are to be measured and judged by Him. He, who was Incarnate Love, whose name is Saviour, is also the Judge of human kind.

2. We notice, next, the absence of many things in this picture of judgment which men regard as of the highest importance. Nothing is said of faith or belief, or of things done in the name of Christ. Yet, for the sake of orthodoxy,

what have not men done to men? And "for many wonderful works" have they not crowned some with honour? But the Lord Jesus passes by all these things. He "seeth not as man seeth." We should not have been surprised at the absence of the things which men count as of greatest value, if we had sufficiently noticed that in His life on earth He continually overlooked the great things of men, and sought for others which they regarded as of little worth. Men have always been ready to tithe the mint, the anise, and the cummin, and to neglect the weightier matters of the law—judgment, mercy, and faith. It is chiefly because of the absence of any reference to what men think of great importance that this picture of judgment has been interpreted as a judgment of the heathen.

3. Our next surprise lies in the fact that the destiny of men appears to be determined by things which they do not remember. Those who are accepted do not remember the good they had done, and those who are rejected do not remember what they had left undone. Both are unconscious of merit and demerit. Both cry, "When saw we Thee athirst?" etc. It seems as if the eternal destiny of men was decided by the presence or absence of unregarded and unremembered acts of charity. But is it so? What reasonable principle of judgment underlies this strange fact, that it is by uncalculated and unconscious actions that the future of men is fixed? *May it not be that it is because such things are revelations of essential character?* There is something deeper in man than the conscious, willing self. Acts which are done consciously or under the compulsion of recognized reasons may not be in accordance with the deepest and truest wish of the heart. They may have no relation to the essential character. We may do many deeds of kindness without being kind; we may speak the truth without being true; we may keep from sin without being holy. We are only kind when we are kind without thinking; we are only good when our goodness is unconscious. We are only true when truth is our instinctive habit. It is not the doing or the not doing of acts of charity which is the crucial matter, but the doing or the

not doing of them *instinctively, unconsciously, without calculation or reason*. That is the point to be emphasized. It is then that they are the revelation of what we are. They are the outcome of our nature. They infallibly indicate whether we have the Spirit of Christ or not.

4. We further notice that men are rejected for things they did not do. This again surprises us, for we constantly lay stress on acts of commission, and forget that acts of omission are equally significant. The sins which we confess are for the most part sins of action. It is these which bulk most largely in the memory and lie with heaviest weight on the conscience. But we are only following the light of Christ which shone on earth when we think that omissions are equally sinful. The searching words which say, "To him that knoweth to do good, and doeth it not, to him it is sin," have never received the attention which they deserve. But what if we do not know? What if we do not see? Is not our ignorance significant? Blindness may be both our blame and our doom.

No one who has read Walter Pater's "Marius the Epicurean" can forget the judgment, which the young seeker after truth and light passed on the Emperor Marcus Aurelius as he saw him sit impassively at the gladiatorial shows. "There was something in a tolerance like that, in the bare fact that Aurelius could sit patiently through a scene like that, which seemed to Marius to mark him as eternally his inferior on the question of righteousness. . . . Surely evil was a real thing, and the wise man wanting in the sense of it—where not to have been, by instinctive election, on the right side, was to have failed in life." Not doing is as significant as doing.

5. Further, we notice that the principle of acceptance and rejection is man's relation to the Law of Love. The moral law is not in view. Men are not tried by any moral standard. The great crimson sins of the world are not so much as mentioned. These are all sins against the Law of Love, but they are not made the tests of character. Shall we say that they are not sufficiently delicate and decisive tests of the essential qualities

of life? Who can tell what influence external things may have had in leading to their commission? Men and women may have done what they never in their inmost being desired to do, through the pressure of circumstances, the sudden onset of temptation, or the momentary flood of passion. Every man who commits a crime is not a criminal. Gross breaches of the moral law are not absolute tests of character or nature. It is little things—unnoticed, impulsive, continued—which reveal the essential qualities. And it is especially the little things of love—our unregarded, “unremembered acts of kindness”—which make it manifest in the eyes of “Him with whom we have to do” that we have the Spirit of Christ. We should not be surprised that Jesus judges men by their relation to the Law of Love, if we notice that when He was in the world it was love that He sought and commanded. Dives was judged by the presence of Lazarus at his door. The priest and the Levite were judged in their passing by the wounded traveller. To Jesus all the law was summed up in this: “Thou shalt love thy neighbour as thyself.” Love was the principle of His judgment when on earth, and it is the same Jesus who judges thus in heaven. Men may examine themselves by the Ten Commandments and say: “All these things have I kept from my youth up,” and forget that Jesus said, “Love one another as I have loved you.”

6. The last fact to be noticed is that Jesus identifies Himself with the needy and the poor—with all to whom love can be shown. What is done or left undone to them is done or left undone to Him. The ultimate principle of judgment is, how men have acted towards Christ. Not without meaning is He called the Son of man. As he stood for man, the just for the unjust, so the poor and needy now stand for Him. It is by our conduct to Christ, as represented by those with whom He identifies Himself, that we are to be judged. A thought like this opens our eyes to the significance of life, to the opportunities of service, to the meaning of what we do or leave undone in relation to the Law of Love.

When these things are seen in this picture of judgment, men will cease to ask who is to be judged in this way. We shall recognize that these principles of judgment are universal.



Studies in Texts.

SUGGESTIONS FOR SERMONS FROM CURRENT LITERATURE.

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

[Suggestive book: Dr. G. Milligan's "Commentary on Thessalonians" (=M.). Others quoted: Lightfoot's "Colossians" (=L.¹); "Notes on St. Paul's Epistles" (=L.²); "Biblical Essays" (=L.³); Trench's "Synonyms" (=T.); Farrar's "St. Paul" (=F.); Hastings' "Dictionary" (=H.); "Expositor" (=E.); "Expositor's Greek Testament" (=E.G.T.); Weymouth's "New Testament" (=W.); Aristotle's "Politics" (=A.).]

I. SLACK CHRISTIANS. TEXT: 1 and 2 Thess. (*passim*): "*Disorderly, working not at all*" (2 Thess. iii. 11). "Disorderly" (ἀτακτος and cognates), four times in Thessalonians; not elsewhere in New Testament. Originally, "a soldier who leaves the ranks." The word in papyri indicates laggard, rather than mutineer¹ (as A.V. and R.V.). Applied to slack war-office, truant scholars, idle apprentices (M., 152-154). The idea is "careless," "inefficient" (see E., January, 1909, p. 2). Four passages give four lessons.

1. *Slackness is to be recognized*: "that work not" (2 Thess. iii. 11, R.V.). Causes: idleness; generosity of wealthy made the lazy take advantage (L.², 60); perverted theology² too (2 Thess. ii. 2). Yet symptoms always plain: "they work not."

2. *Slackness is to be reproved*: "admonish" (1 Thess. v. 14); "advice with warning" (L.¹, 28); "admonition with blame" (T., § 32).—The call plus the crack of the whip. Guilty of "profound and hopeless blunder" (E., January, 1909, p. 13). Yet avoid rancour (2 Thess. iii. 15).

3. *Slackness is to be resented*: "withdraw" (2 Thess. iii. 6).—If reproof fails, duty to rest of family demands isolation of infected case. Individual carelessness lowers general tone.

4. *Slackness is to be retrieved*: "imitate us" (2 Thess. iii. 7, R.V.).—We were independent, not lazy. We worked; so must every Church member (2 Thess. iii. 12).

II. STRENUOUS CHRISTIANS. "*Vie with one another in eagerness*" (1 Thess. iv. 11, W.). These six words represent a single Greek one

¹ A recent discovery, however, shows that "contumacy" is still the meaning sometimes (E., October, 1908, p. 274).

² A recent letter tells me of one who, through false Advent views, "has given up preaching the Gospel for some years, and is more anxious to listen than to teach."

(φιλοτιμῆσθαι, "be ambitious," R.V. mar.). In New Testament only found besides in 2 Cor. v. 9 and Rom. xv. 20. "In all passages it seems to have lost its original idea of emulation, and to mean little more than 'be zealous,' 'strive eagerly'" (M., 53). It is the converse of slackness. The three occurrences suggest three frequent objects of eagerness—achievement, pleasure, dominion, the pride respectively of Macedonia, Corinth, and Rome.

1. *The Hardest Achievement*: "restless energy" (L.², 61). Macedonians loved action and prowess (L.³, 248; see, too, H., art. "Macedonia"). The greatest achievement is private duty, quietly done. "Be eager to be restful, and do your own work" (1 Thess. iv. 11). Restfulness: for hurry means delay. Work: though, in old Greek thought, labour only regarded as indignity (M., *Intro.*, xlvii., note; cf. A. III., iv. 2). Let your "private life" (τὰ ἴδια, M., 54) reflect your spirituality.

2. *The Keenest Pleasure*.—Corinth, the "Vanity Fair of Roman Empire" (F., ch. xxviii.). "We make it our aim to be well-pleasing unto Him" (2 Cor. v. 9, R.V.). Our pleasure-seeking is "to please Him perfectly" (W.); see, too, Ps. xl. 8.

3. *The Widest Dominion*.—Romans thought imperially; so will the strenuous Christian: "my aim to preach not where Christ already named" Rom. xv. 20, R.V.). "A point of honour" (E.G.T., *in loco*). "Wide plans" (E., January, 1909, p. 11). In Greek honorary decrees the word φ. = "act with public spirit" (M., 54). Not power over bodies, but influence over souls. Missions truest public spirit.



The Missionary World.

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

AN important conference was held at Maseno in Kavirondo, the most western part of the East Africa Protectorate, a few months ago. Missionaries to the number of twenty-seven, representing eight different Societies working in British East Africa, then met with a view to obtaining as much unity and harmony as possible in their work. An agreement was come to concerning the lines to be adopted in making translations, and it was resolved to keep as far as possible to definite fixed standards of attainment for admission to the catechumenate and Church membership, and also to inculcate upon the converts from the very outset the duties of self-support and evangelistic effort. The conference should prove of real value towards building up a strong African Church in the future.—*C.M.S. Gazette*.



It is difficult for any who have no personal acquaintance with zenanas in the East to form an adequate conception of the sad lot of the women who pass their lives in them. The reports of missionaries, however, have done something to reveal the condition of affairs, and to enable women in England to realize a little of the sorrows of their Indian sisters. Has a more pathetic

story ever been told than that in the *Zenana* of a widow, eighteen years of age, who, speaking of the death of her husband to a missionary of the Zenana Bible and Medical Mission, said, with tears in her eyes, "His parents, his sister, and his aunt were all with him, but I was standing behind, deeply veiled. I was not allowed to say any parting words to him, as his father was present, and a wife dare not show her face to her father-in-law, or talk to her husband in his presence." What heart-breaking woe must have been hers, with no "sure and certain hope"!



Work among the pariahs of India is compassed with many difficulties, not only because of their degraded surroundings, but also because of the oppression under which they groan. In the Coimbatore district, though nominally engaged in coolie work, they are actually serfs of the landlords, and these often interfere to prevent them from embracing Christianity. The *Chronicle of the L.M.S.* tells of a man who not long since was offered his choice between two alternatives—either to allow a little water to be sprinkled on him before an idol, as a sign that he had abandoned Christianity (whether he really did so or not), or else to give up all his work. The convert chose to forsake all rather than deny Christ, and said simply that he did not consider it a sorrow to do so, but a joy. Among others besides the pariahs the fear of man holds back from confessing Christ, as in the case of a school-girl of whom a C.E.Z.M.S. missionary writes, who remarked: "We dare not tell other people about Jesus, as the shepherds did, for they would say, 'Are you going to be a Christian?'"



Vain repetitions are carried to greater excess, perhaps, in countries where Lamaism (a form of Buddhism) prevails than in any other part of the world. A Moravian missionary, after making a tour in the Western Himalaya districts, describes the religion of the people as one in which everything is mechanical. Wind and water drive the prayer-mills; men reel off the words *Om mani padme hum*, which no one understands, and which have no meaning; and *mani* walls are built to take away men's sins, and the people when they pass them are careful to leave them on their right hand, thinking that by so doing they will obtain merit before God. Admission to heaven, they believe, will be gained by feeding the Lamas, so as to induce them to engage in their religious practices; and, instead of praying to God for a good harvest, they carry books of 108 volumes across the fields. (*Periodical Accounts relating to Moravian Missions.*)



The *Mission Field*, the magazine of the Society for the Propagation of the Gospel, contains an interesting review by the Bishop of Korea of the work in his diocese. The staff under his supervision is much smaller than that of the Roman Catholics, the American Presbyterians (South), and the American Methodist Episcopal Church (North); but the growth of the work has proportionately been but little less. The Bishop says that the older people are backward in realizing their obligation to bring the Gospel before the rising generation; but he is able to report an increase in the contri-

butions of the converts and an improvement both in their general tone, especially in their views about morality, and also in the amount and quality of the work done by the Christians in general and the catechists in particular. A new station—Chinchun—was opened in the spring of 1908, and the first-fruits, eighteen adults and eight children, were baptized there on Christmas Eve.



For some fifteen years work has been carried on at Herschel Island, the most northern station of the C.M.S., amid surroundings as bleak and desolate as can well be imagined. The missionaries, the Rev. I. O. Stringer, now Bishop of Yukon, and the Rev. C. E. Whittaker, have not had much to encourage them; and so recently as 1906 the outlook was not cheering, for though the great majority of the Eskimo attended the services and listened with attention to what was said, their interest, save in a few cases, was not lasting. Since the year named the station has been without a resident missionary, but the fruit of the seed so patiently sown in the past is beginning to appear. The head-man of the village has maintained the services, and lately a family arrived at Fort McPherson, another C.M.S. station, having travelled sixty miles out of their way to procure service books. Some of the people, too, are asking to have their marriages solemnized, and it appears that a few, with some further instruction, will soon be ready for baptism. This cheering account is corroborated by the report of the North-West Mounted Police, as presented to the Canadian Parliament. The inspector at Herschel Island there writes, so says a correspondent of the *Record*, as follows: "The people are quite religious, holding services on Sunday and doing no work on that day. There is no missionary here. Their religion they carry into their everyday lives. They neither beg nor steal, and slander is unknown among them. They are as near 'God's chosen people' as any I have ever seen. After my experiences of this world I could almost wish I had been born an Eskimo. They are very fond of their children, and take the greatest care of them. They never require to be chastised, and are very obedient. One never sees any quarrelling or bickering amongst them."



The Bible at Work.

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

IT is the time of yearly totals. The Bible Society has increased its versions to 418, 105 of which are Bibles, 102 New Testaments, and 211 at least some book of the Bible. The blind can be supplied with Scriptures in thirty-one languages. There are about fifty different printing stations, and its volumes are printed in sixty different alphabets. As the result of the year's work, it records a total circulation of 5,934,711 copies. Some of the inner totals are particularly interesting. Korea, which has experienced, and is experiencing, a great spiritual movement, has received 163,000 copies. In

view of the 50,000 converts said to have been added to Christianity last year in Korea, these figures are made significant by a leading missionary, who writes: "The greatest factor in our work has been the circulation of the Scriptures and their study as the Word of God." Japan, which is still high above the horizon in common interest, has taken more than 195,000 copies, while most striking of all is the circulation in China, which has reached the enormous figures of 1,365,000 copies, only one in a hundred of which has not been purchased.



There are at least eighty Bible Societies at work in the world. If to the total of the Bible Society we added that of the Scottish (2,056,375) and that of the American (probably about 2,000,000), and the totals of the lesser Societies, a grand total would be obtained in all likelihood not far from 12,000,000 copies. Impressive as these figures are, they yet fail as figures to impart or impress their true and full significance. If by some means they could be expanded into their geography, with its world-wide extensiveness and its numberless localities, and if, further, as by some mental vision, they could be apprehended in their human contact of personal detail, a spectacle would be revealed which, even to an honest and thoughtful rationalist, would be a matter of marvel. An old Book whose youngest chapter has lived through eighteen centuries—an old-world Book, a foreign Book, a pre-eminently religious Book, and one instinctively alien for the most part to all religions but its own—such a Book going out in such numbers year by year, and, in the case of China, in increasing numbers—what is the meaning of it? No other religious book attempts to compete with it. Mohammedanism is flooding Northern and Central Africa, but we hear of no distribution of the Koran in Europe or in China. Whence this modern circulation of the Scriptures? Is there an answer, or inkling of an answer, to be found in the words of Isaiah? "And in that day shall the deaf hear the words of the Book, and the eyes of the blind shall see out of obscurity and out of darkness."



The distribution of the Scriptures has, amongst others, its ardent and liberal supporters, and in policy it is established in the records of a century's experience and successful labours. But it can hardly be said that the principle of it takes that rank as a living conviction in the Christian mind which rightly belongs to such a vast and important enterprise. No man would so champion the navy that he would disband the army, nor would the best friend of the army discharge every ship in the navy. For all the necessities of war such a country as ours needs both army and navy. May not the Book as well as the man, both for purposes of aggression and defence, have a distinct importance of its own because of an office that is organic to the progress of the kingdom of heaven? Whatever may be said of policy or of principle, in practice the circulation of the Scriptures results in its own witness and testimony. A Korean convert in Kyung Sung was asked from whom he first heard the Gospel. He replied, "I heard it from St. Luke." Speaking of the great and wonderful changes that have taken place in Uganda, the Rev. H. E. Maddox accounted for them by two facts: "Firstly, practically everything that the native Christian of Uganda, and the surrounding

countries, has learned of the way of salvation, he has read for himself in his own language out of the Book of his own possession; and secondly, there is throughout the whole of the Uganda Protectorate, where missionary work has made any beginning at all, a perfect appreciation of the fact that no religious teaching is of the slightest value which is not founded upon the obvious teaching of the Word of God."



In the same address Mr. Maddox pointed out another valuable and effective agency of the printed Word. "Mohammedanism is spreading across parts of Africa like a mighty flood. In the days to come, out of the wild waste of waters, we shall see here and there a rock rearing itself and defying the flood. Uganda will be one of those rocks. . . . Where the Word of God has entered into the heart and life of the people of Uganda, we may confidently affirm that they will never cast away the intelligible appreciation of God's Word for an unintelligible word of Mohammed. Mohammedanism can triumph over ignorance, but it cannot triumph over such knowledge as theirs. The Bible in Africa is the true Dreadnought of the empire of Christ. . . . We do not ask—and I do not think that we even desire—for the African an elaborate education; but what we do ask is that every peasant (as we see can easily be done) may be taught to read in his own language of the unsearchable riches of Christ. We confidently affirm that if this knowledge were given to all the heathen tribes of Central Africa, with no more elaborate instruction than it has been possible to give to the 100,000 readers of Uganda, the invasion of Islam would prove a fiasco." These are striking words, and leave no doubt of the worth of the circulation of the Scriptures in actual practice.



One aggressive quality in the Bible is the subtle unaggressiveness which belongs to it. No one in controversy suffers defeat joyfully or even patiently, but the Book as a disputant is impersonal. "How is it," said a Sikh lecturer, "that when I read other religious books I feel ready for controversy, but when I read the Bible it so appeals to me that all desire for controversy ceases." He had probably not been so uncontroversial were the same words brought to him by a human voice. That inoffensive argumentativeness was acknowledged by a Mohammedan in Egypt, who said: "It is evil of you to send these books to us who are Moslems, for when we read your books our minds are disturbed, and we do not know whether to believe your books or our own."



Literary Notes.

ONE of the greatest successes, if not the greatest success, in the history of book-publishing is the library of excellent books which Messrs. Dent began to issue two years since at one shilling a volume, entitled "Everyman's Library." There are very few people who have not heard of the series. Probably anyone who takes the most cursory interest in literature has bought one or more volumes. When I repeat the statement

that the publishers of these well-produced books have sold upwards of four million copies, the reader will realize that the books may be found in hundreds of homes north, east, south, and west. It seems that there have been many imitations of Mr. Dent's remarkable taste and still more remarkable instinct concerning what the public want; but in spite of competition which, I must admit, falls very much below the higher standard Mr. Dent has set up, his "Everyman" volumes maintain their popularity. It really was a capable mind which planned the series, while the catholic way in which the list of volumes to be included has been chosen redounds to the credit of the editor who conceived them. It is of peculiar interest to note that one of the "best sellers" among the "Everyman" books is Rodwell's translation of "The Koran." I understand that there is yet another batch of volumes in rapid preparation. The reader of this note may be further interested in knowing that many of Mr. Dent's publications are manufactured by himself at the Garden City, Letchworth.



The same house are the publishers of "The Life and Times of Master John Huss," being a somewhat extensive work by Count Lützwow. The author places considerable emphasis upon the part which Huss played, not only as a religious reformer, but also as a Bohemian patriot. He points out the position which Huss held as a leader of that country's Nationalist movement by showing that his indebtedness to Wycliffe has caused most historians to overlook his far closer connection with his direct forerunners, the theologians fostered by the University of Prague.



Yet another attractive series from Messrs. Dent. It will, of course, be recalled that Mr. Dent was the founder also of that famous series, the Temple Classics. It seems that he is not yet satisfied with all the good work he has done in the past, for he is about to inaugurate a new library of artistic books to be called the "Renaissance Library." This will be a series of English, French, Spanish, and Italian masterpieces of the golden age of European poetry. The first volume is to be "Hero and Leander," by Christopher Marlowe and George Chapman, from the edition of 1598, and edited, with an introduction, by Mr. Edward Hutton. The volumes are being printed in a new type modelled on that of Jensen, the Venetian. This type is said to be "simpler and more beautiful than any type designed in our time."

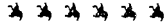


Messrs. Blackie make the interesting announcement that they are publishing "The Stone Ages in North Britain and Ireland," by the Rev. Frederick Smith. The author has discovered much data which goes to prove that Scotland and Ireland had their human inhabitants throughout the very elastic period known as the Stone Age.

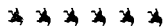


The Cambridge University Press are publishing the second part of the important Cambridge Edition of the Septuagint, which consists of the books of Exodus and Leviticus. The editors of this edition are Mr. A. E. Brooke and Mr. Norman McLean, and the text is that of Codex Vaticanus;

but the variations given, which in Dr. Swete's Manual Edition were confined to a few of the more uncial codices, extend to all the uncial manuscripts, to select cursive manuscripts, to the more important versions, and to the quotations of the earlier ecclesiastical writers. Volume I., *The Octateuch*, will be completed in two further parts, one to contain Numbers and Deuteronomy, and the other Joshua, Judges, and Ruth.



Just now a number of valuable and interesting books are appearing dealing with Eugenics. A day or two ago we had that excellent book by Ellen Key, entitled "*The Century of the Child*." Now Messrs. Cassell have recently published Dr. Saleeby's new book, "*Parenthood and Race Culture: an Outline of Eugenics*." This book constitutes the first attempt to define, as a whole, the general principles of race culture, or eugenics, as conceived by Mr. Francis Galton, F.R.S., to whom it is dedicated. The author assumes that there is no wealth but life; that the culture of the racial life is the vital industry of any people; that conditions of parenthood, and especially as regards its quality rather than its quantity, are the dominant factors that determine the destiny of nations. The book follows the lines of three lectures delivered by the author at the Royal Institution in 1907 and 1908, and teaches that Great Britain must make the choice between national eugenics and the imminent fate of all her imperial predecessors from Babylon to Spain. Then Mr. Murray is bringing out Dr. David Forsyth's volume, entitled "*Children in Health and Disease*," which marks a new departure in books on children in that it presents a complete scientific study of childhood, both normal and abnormal. It is an expression of the growing importance and widespread interest that are becoming attached to the conditions of child-life. After treating of the physiology and psychology of the normal child, the book deals with the health of children in elementary and public schools, and with the principles on which the training and moral education of boys and girls should be founded. Other important matters bearing upon the training of the child are discussed in detail; and though the whole subject is regarded primarily from the standpoint of the physician, it is presented in so comprehensive a manner that the book cannot fail to be of interest to educationalists, publicists, and, indeed, to all who are concerned with the welfare of children. I wonder if the reader of this note has ever read a somewhat remarkable book, seeing that it is set upon a pedestal of idealism, yet an idealism which is, in some measure, intermixed with much practicability, entitled "*Concerning Children*." It is by that well-known American writer, Mrs. Gilman, who is already widely known both here and in America for her important book, "*Women and Economics*."



Messrs. Longmans are publishing "*The Life and Times of Bishop Challoner*." The title was briefly mentioned in my notes last month. The period covered is from 1691 to 1781, and Mr. Edwin H. Burton, D.D., F.R.Hist.Soc., and Vice-President of St. Edmund's College, Ware, is the author. The work will be in two volumes. This book, it may be pointed out, will be uniform with "*The Dawn of the Catholic Revival in England, 1781-1803*," by Bernard Ward, of which readers of the *CHURCHMAN* may

know. It takes up the story from the death of Bishop Challoner, and was issued the other day. The same house are also issuing "Studies in Christian Ethics," by Dr. R. L. Ottley, Canon of Christ Church, and Regius Professor of Pastoral Theology in the University of Oxford.



A new work by the Rev. John Wilson, D.D., of Lausanne, Switzerland, entitled "How God Has Spoken," is being published by Messrs. T. and T. Clark, Edinburgh. It deals with the revelation of God in Nature, in Man, in Hebrew History, and in the Incarnation and Atonement of Jesus Christ, as the progressive and closely connected stages of a great unfolding unity, viewed in the light of the most recent science.



Mr. Stock is bringing out "Odd Tit-Bits from Tichborne Old Church Books," by the Rev. E. J. Watson Williams. This old Hampshire church dates from about A.D. 1000. Mr. Stock has another important book in hand; "The Twofold Mysteries" is the title, and the Rev. W. S. Standen is the author. It deals with the second coming of our Lord, in which the author endeavours to explain and to throw fresh light on some of the mysteries of the New Testament.

M. C.



Notices of Books.

JESUS AND THE GOSPEL. By James Denney, D.D. London: *Hodder and Stoughton*. Price 10s. 6d.

In this book Dr. Denney has given clear proof of his keen insight into the essential features of the theological position to-day. Criticism has been concentrating itself during the past few years upon the Person of Christ and on the Gospels as the records of His earthly manifestation, and it was imperative that someone in authority should face the assaults that are now being made on the citadel of our faith. Dr. Denney's purpose is to show that "Christianity is justified in the mind of Christ, and that the view ever held by the Church concerning our Master is absolutely warranted, and has been warranted from the first." He appeals to those outside the Church to face the problem of Christ's revelation and the claim it involves. The mind of Christ is rightly said to be "the greatest reality in the spiritual world," and Dr. Denney aims at bringing out the significance which Jesus had, in His own mind, in relation to God and man. The subject is introduced by showing that the Christianity of the New Testament is represented as the life of faith in Jesus Christ, and two questions at once arise: (1) Is this description of the New Testament correct? (2) Is it justified by an appeal to Jesus Himself? Has Christianity existed from the first in the form of a faith which has Christ for its object or only for its pattern? And if the former, are the underlying historical facts sufficient to sustain it? Book I. then depicts Christianity as it is exhibited in the New Testament. The unity and variety of the presentation of Christ are shown, starting from the primitive Christian

teaching in the Acts, and going through the Pauline Epistles, the Epistle to the Hebrews, the Petrine Epistles, the Epistle of James, the Synoptic Gospels, and the Johannine Writings. The conclusion is that there is a unity in all the books concerning Christ. Then in Book II. the second question is faced, and the historical basis of the Christian faith is considered. With sure instinct Dr. Denney starts at the right point by considering the Resurrection, and he gives a fresh, forceful, and convincing discussion of the evidence for that event. Then the self-revelation of Jesus is considered, and after some preliminary critical considerations of great force and point are discussed, we have a detailed study of the earliest sources of the Gospels as illustrating the self-consciousness of our Lord. Starting from the Baptism, no less than twenty passages are passed in review and examined with searching force. Dr. Denney is at his best here, and his thorough knowledge of current critical thought is only equalled by the penetration and incisiveness of his exegesis. No one could fail to obtain many an illuminating suggestion from this fine treatment. His candour leads him at times to what is in our judgment a far too free use of his sources, but for his particular purpose he possibly thinks this an advantage, though many readers will feel that he makes unnecessary surrenders to the volves of a subjective criticism. Apart from this, the treatment is masterly in the extreme, and compels close attention and frequent admiration. The conclusion is that the historical Christian faith is vindicated in the mind of Christ. "The most careful scrutiny of the new Testament discloses no trace of a Christianity in which Jesus has any other place than that which is assigned Him in the faith of the historical Church" (p. 373). The objection that history is irrelevant to faith is shown to be fallacious, and in the same way it is pointed out that Christian faith in Christ is no *Aberglaube*, but based on something unique in Jesus from the first. Such conclusions are, therefore, eminently reassuring to those who hold fast to historical Christianity. Their attitude to Jesus Christ is abundantly vindicated. At the same time the right of intellectual liberty is secured. Christians are bound to Christ and to no one else. At this point Dr. Denney puts in a plea for liberty in the matter of Christology, and argues that so long as men are loyal to the full Christianity of the New Testament nothing else should be required. The bearing of this on the Creeds of the Churches and on Christian reunion is shown, and an appeal is made to the Churches to be content with demanding faith "in God, through Jesus Christ, His only Son, our Lord and Saviour" (p. 398). Whether this would exclude Unitarians is a very great question, and whether we could quite ignore historical Christianity is another equally important matter. In these conclusions Dr. Denney will not carry all his readers, and, indeed, many will be inclined to think that these latter pages are the weak spot of his book, although his position is pressed with such vigour that it must receive attention. But the work as a whole is so strong, so fearless, so intellectually satisfying, and, above all, so full of Christ, that we are quite content to pass over the discussions of the concluding pages, which do not really affect his main contention. The book is one to be read, studied, and used. Dr. Denney has once more laid us all under a profound obligation by this splendid piece of work. It will at once take rank as one of the outstanding books of recent years.

THE GREEK AND EASTERN CHURCHES. By Walter F. Adeney, D.D. *International Theological Library*. Edinburgh: T. and T. Clark. Price 12s.

A History of the Eastern Church by a Nonconformist is an unusual association, and also an interesting proof of the true catholicity of scholarship. Dr. Adeney, who is already well known in other fields, has here entered a new domain, and the result is decidedly interesting and valuable. The book is one of the most recent additions to an important series, and is particularly welcome because it deals with a field of Church history of which we in the West know all too little. We have been far too closely associated with, and much too definitely dominated by, the Western Church to allow us to realize the greatness, importance, and far-reaching significance of Eastern Christendom. Dr. Adeney's volume will help to remove these disadvantages. He divides his material into two parts. In the first he traces the history of the main body of Eastern Christianity "until, by losing one limb after another, this is seen to become more limited in area, though still claiming to be the one orthodox Church." In the second part he recounts the stories of the separate Eastern Churches, viewing the history from the standpoint of each local branch. Dr. Adeney claims for his book "an honest endeavour to do justice to all parties," and we believe his claim is justified. No historian worthy of the name can avoid revealing his preferences, but so long as they do not degenerate into prejudices they do not affect the value of his work. In Part I., dealing with the general subject of "The Church and the Empire," there are two divisions: "The Age of the Fathers" and "The Mohammedan Period." In Part II., which treats of "The Separate Churches," there are five divisions, taking up respectively "Early Christianity outside the Empire," "The Modern Greek Church," "The Russian Church," "The Syrian and Armenian Churches," "The Coptic and Abyssinian Churches." At the head of each of the chapters Dr. Adeney provides two lists of books, one giving the principal authorities and the other a selection of more or less modern works which he regards as most likely to be of service to students. The book is well and clearly written, with a good mastery of the materials, and it carries the reader along with interest and, as a rule, with approval of the writer's judgments on men and matters. The first part seems to us by far the stronger and bolder, perhaps because of its more general character, and because the separate consideration of particular Churches may have necessitated fuller detailed knowledge, or at least fuller presentation than has been found to be possible. Dr. Adeney writes as a Western Christian and as a Western Protestant, but this is only to say that no man can get rid of his environment, and in dealing with the comparatively unfamiliar Eastern Churches, with their life so remote from us, it is hardly surprising if we have what is on the whole a Western outlook. It is difficult for even the most detached English Christian to interpret the Eastern Church in the light of the Christianity of the New Testament. But the value of Dr. Adeney's work lies in its provision of materials for students, both by its compendious statement of facts and by its list of authorities. It will take its place worthily with Stanley, Neale, and Hore, as a welcome help to our general knowledge of Eastern Christianity. The proof-reading is somewhat faulty here and there, while the nomenclature is occasionally inconsistent. Thus, the nickname of the Emperor Constantine V. is given as Copronicus

and Copronymus on almost two successive pages. The former is given the preference and is found several times, but the latter reappears again towards the end of the book.

GEORGE BROWN: Pioneer Missionary and Explorer. An Autobiography. London: *Hodder and Stoughton*. Price 15s. net.

A substantial and most attractive volume, with frontispiece portrait, map, and 111 photographic illustrations, in which this distinguished Methodist missionary has given to the Christian world, in response to the Wesleyan Conference's request, his exceptionally stirring autobiography, which he calls "A Narrative of Forty-eight Years' Residence and Travel in Samoa, New Britain, New Ireland, New Guinea, and the Solomon Islands." From being a sea-faring lad who ran away from home to becoming a Doctor of Divinity sounds a long leap. But here is the captivating story, of enormous credit to Dr. Brown and his denomination, and a mine of interest to the whole Christian Church. Dr. Brown enjoyed the friendship of Chalmers of the London Missionary Society, and of Robert Louis Stevenson, who met him in the Samoan Islands. The latter described him as a "pioneer missionary, a splendid man with no humbug, plenty of courage and love of adventure." Add to this, what the book reveals on every page, that he was a missionary of the Gospel amidst difficulties and dangers innumerable. All students of missions will delight in reading this record of almost unbroken missionary service for forty-seven years, during which Dr. Brown had so large a share in founding those missions in Polynesia on which God has so marvellously poured His blessing. The book teems with romantic stories and incidents that render it most entertaining as well as spiritually stimulating. Above all, it magnifies the grace of God.

THE VENTURE OF RATIONAL FAITH. By Margaret Benson. London: *Macmillan*. Price 6s.

This is an undoubtedly interesting book, which, though not addressed to experts, contains not a few things that the "experts" are apt to overlook. An example of this is to be found early in the volume, in the sections treating of what we call—for lack of a better word—the teleological principle in history. Miss Benson, most justly, regards that principle as still fruitful, despite many efforts to get rid of it. If a certain section of physicists have denied, and do deny, the efficiency of that principle, we can only assume that they have failed to regard it in its true and proper light. Scientific—or, as we might safely assert, *quasi*-scientific—considerations cannot really touch the doctrine of "Divine purpose" in human life and history. This is implied by Sir Oliver Lodge in his recent work, "Man and the Universe," and we are thankful to see any signs of a more healthy state of opinion on a subject of such enormous importance. The authoress, again, very properly insists on the fact that, viewed *sub specie aeternitatis*, there cannot be any permanent antagonism between Divine revelation and human discovery; they are strictly twin aspects of the same process. We are not always in agreement with Miss Benson in certain directions; but we gladly acknowledge the skill with which she deals with the "inadequacy" of so many of the "difficulties" raised by some modern thinkers in their dealings with the truth of Chris-

tianity. The "reasonableness" of the venture implied in religion is well discussed. We particularly like these words (see p. xi of the Preface): "I will not pretend to examine religious belief with an 'unbiassed' mind. If any one is able to look even on his father and mother with an 'unbiassed' mind, it argues less the brilliance of his intellect than the deficiency of his sonship." A most necessary and pregnant remark, this, and finely expressed.

LIFE AND PERSONAL RECOLLECTIONS OF SAMUEL GARRATT. Edited by E. R. Garratt. London: *James Nisbet and Co.* Price 6s.

The subject of this memoir was one of the best-known of the older generation of Evangelical clergymen, and very many will be glad to have these records and reminiscences of a noble life. Part I. is a memoir by his daughter, Miss Evelyn R. Garratt; and Part II. consists of some personal recollections by Canon Garratt himself. Each has its own peculiar interest, and together they give a delightful picture of the venerable servant of God who passed away two or three years ago. In the first part a daughter's loving hand has depicted her honoured father, and we follow him through his long ministry in London and Ipswich until his death. The second part consists of eight chapters, giving personal reminiscences of men and events. It is full of the deepest interest, and it is hardly too much to say that no future historian of the Church of England during the nineteenth century can overlook it. Many a light is here shed on the early years of that century—light, too, where it was least expected. Those who have tried to gauge the true meaning of some of the movements inside and outside the Church of England between the Evangelical revival of the eighteenth century and the rise of the Tractarian Movement should make a special note of these chapters. Canon Garratt held his opinions strongly and resolutely, and to a whole-hearted submission to the Word of God he united a vigorous and independent mind. He called no man "master," whether Evangelical or not, and yet withal he gained the cordial respect and esteem of men from whom he widely differed. To one who, like the present writer, had the privilege of knowing Canon Garratt, this book is particularly welcome. It deserves, and will doubtless have, a wide circulation.

THE ASTRONOMY OF THE BIBLE. By E. W. Maunder. London: *T. S. Clark and Co.* Price 5s. net.

A deeply interesting and even fascinating book. The author describes it as "An Elementary Commentary on the Astronomical References of Holy Scripture." Astronomical allusions in the Bible are not few in number, and, for the purpose of deriving their full significance, they need, as Mr. Maunder rightly says, to be treated astronomically. Commentators, as a rule, are not astronomers, so have either passed over these allusions in silence, or else deal with them in so non-scientific a way that they are worse than valueless for ordinary people. As the Professor remarks, it is worth while for us to study these astronomical references with all possible care. In view of the immense advance in science since the Canon of Scripture was closed, it is remarkable to be told by a high astronomical authority like Mr. Maunder that the attitude of the consecrated writers towards the heavenly bodies was perfect in its sanity and truth, and this in spite of the fact that to all

surrounding nations the heavenly bodies were objects for divination or idolatry. First, we have the heavenly bodies treated as they come before us in Scripture, and there are interesting chapters on such subjects as Creation, the Firmament, the Sun, the Moon, the Stars and Meteors. Then, in Book II., the Constellations are treated, and quite a number of most deeply interesting points are raised. Book III. discusses Times and Seasons, and deals with the Day, the Sabbath, the Month, the Year, the Sabbatic Year, the Jubilee, and the Cycles of Daniel. Then, in Book IV., "Three Astronomical Marvels" are carefully considered: Joshua's Long Day, the Dial of Ahaz, and the Star of Bethlehem. We particularly commend the discussion of Joshua's Long Day to the attention of thoughtful Bible students. The book is written in clear, untechnical language, and its full scientific knowledge, its remarkably clear statements, and, above all, its constant devotion to the authority of Scripture, provide a combination which makes the book delightful reading. We have no hesitation in saying that no careful Bible student can dispense with it. Its long list of references is particularly convenient for the purpose of constant use in study.

A SHORT GRAMMAR OF THE GREEK NEW TESTAMENT. By A. T. Robertson, D.D. London: *Hodder and Stoughton*. Price 6s. net.

This is for students familiar with the elements of Greek, and is intended to stand midway between a beginner's grammar for those who have had no Greek training, and an advanced grammar for scholarly and critical work. Dr. Robertson rightly points out the need to the busy pastor of a handy working grammar. The effort is here made to put the chief facts of the New Testament grammar in a clear and positive way. It is written in the full light of Deissman's and Moulton's researches in the papyri, and is the result of a lifetime spent in the study and teaching of the New Testament. There are two introductory chapters dealing respectively with "The Modern Method of Linguistic Study" and "What is the Greek of the New Testament?" Many busy pastors, for whom this book is intended, would have welcomed an elaboration of these two points which are here somewhat summarily, though clearly, dealt with. The second part discusses the forms, and covers the field of the etymology, while Part III. deals fully with syntax. We are afraid that the book may be thought somewhat too full and detailed for a short grammar, and instead of the long lists of examples it might have been better to concentrate on great principles, leaving the elaborate examples for the larger grammar promised in the preface. There are two indexes, one of texts and the other of words, though a subject index would also have been acceptable. But the book as a whole is thoroughly welcome; and in spite of the promises of grammars on a large scale, announced as in preparation by various scholars in Germany and our own country, we believe this short one will prove of real usefulness to the busy clergyman, for whom it is specially intended. There was room for it, and ordinary students of the Greek Testament will need nothing more. As Dr. Robertson rightly says, exegesis is at its basis grammatical, and no one will use this book without gaining much additional insight into the real meaning of his Greek Testament.

THE PSALMS AT WORK. By Charles L. Marson. London: *Elliot Stock*. Price 6s.

The fourth edition, enlarged and revised. The English Church Psalter is incorporated, together with Notes on the Use of the Psalms. The author in a characteristic preface charges another writer with "a daring piece of free trade" by incorporating almost the whole of the second edition of this book into a work of his own. While Mr. Marson freely permits this use, it is evident that he would quite naturally have liked some acknowledgment. It is not difficult to recognize the work of the author thus criticized. It is, however, a mistake on Mr. Marson's part to speak of Bishop Alexander as being dead, for the venerable Archbishop, not Bishop, of Armagh is happily still with us. The idea of this book is perfectly admirable. It calls attention to the way in which particular Psalms and verses have been used in the course of Christian history, and an ordinary reader cannot help being surprised at the remarkable hold that the Psalter has had upon hearts and minds, and the fulness and freeness of its use on memorable occasions. We are sorry that Mr. Marson was not able to restrain his very evident extreme Anglican bias, which appears, unfortunately, on not a few pages. Thus he does not hesitate to speak of Mass whenever he refers to the First Prayer-Book of Edward VI., though he might have told his readers that the term did not appear in the English Prayer-Book after that date. He also knows well that the present Prayer-Book has no introits. There are other places in which his aversion to anything Protestant is plainly seen. This will necessarily make his book less valuable than it otherwise would have been, and will tend to lead Protestant and Evangelical readers to favour the other book which comes in for Mr. Marson's sarcasm in the preface. Apart from this pronounced and regrettable prejudice, the book is full of real interest, and cannot fail to be suggestive and helpful to all who use the Psalms for private meditation or public study.

ARCHBISHOP PARKER. By W. M. Kennedy. *Makers of National History*. Edited by W. H. Hutton, B.D. London: *Sir Isaac Pitman and Sons*. Price 3s. 6d. net.

No man can write a biography unless he is in pretty full sympathy with the general line for which the subject of his biography stood, and we fear it is quite impossible to think that the author of this work on Parker has any definite sympathy with that Reformation of which Parker was one of the leading exponents. There is a profession of fairness and balance, but it is more apparent than real, and from time to time it is only too clear where the author's sympathies are. That blessed word "continuity" has evidently possessed him and coloured all his treatment. Edward's reign is described as a side-issue in the Reformation, and the Prayer-Book of 1552 is spoken of as "a base surrender to Protestant influence" (p. 59). How this is to be reconciled with the adoption of that book as the basis of the Elizabethan Reformation is not clearly shown. The Edwardine Articles and the Second Prayer-Book are said to have marked a low estimate of the Sacraments, and were "in no sense products of the Church, but owed their origin to the pitiable influence of Zwingli's disciples over Cranmer" (p. 67).

Here, again, we might have been shown the bearing of this interpretation on the fact that the Edwardine Articles were the basis of the Elizabethan Articles, and can be proved to have been left essentially unchanged. Of Parker's doctrinal sympathies and his part in the history of Article XXIX., we are not given the true and full account. Mr. Kennedy would do well to consult Mr. Dimock on this vital and crucial point. While praising Jewel's apology, he cannot help expressing his satisfaction that Parker was unsuccessful in making it the official groundwork of the Anglican position (p. 159). These are only a few of the clear indications of Mr. Kennedy's bias, which tends to rob his book of any real historical value as a true account of Parker's life-work. It is clearly written, but history is never satisfactory when facts are omitted or their meaning modified if they go contrary to the writer's opinion. Let us at all costs have all the facts whithersoever they lead.

CONQUERING PRAYER. By L. Swetenham. London: *James Clarke and Co.*
Price 2s. 6d. net.

A series of Studies on Prayer regarded as the expression of man's personality in its "appeal to and demand upon" God. Prayer is regarded in its widest significance as implying "those distinctive ideas of a man's heart, or the deliberate decisions of his will which actively seek fulfilment, and which go forth in quest of that fulfilment, depending on the help and guidance of a Personal God or of His universe and its laws." In accordance with this idea, prayer is said to include "supplication, action, aspiration, ambition." Part I. deals with "Character in Relation to Prayer." Part II. discusses "Prayer and the Cross." Part III. treats of "Prayer and the Resurrection Principle." Part IV. emphasizes the place of personality in Prayer. Of these, Parts I. and IV. are by far the best, the other two being inadequate and even inaccurate when considered in the light of the New Testament teaching about the Cross and the Resurrection. We are not quite sure that the title is the happiest or truest, for it suggests too much the idea of victory over a reluctant God. The main thought of the book is that prayer, when properly understood, means the outgoing of the entire personality, and that only so prayer can become a reality. All that is said on this point is admirable and forcible, and gives an aspect of prayer which is far too much neglected. Its emphasis by this book is timely and valuable. While, therefore, this view of prayer admittedly does not cover the complete Biblical teaching, its concentration on the particular aspects dealt with is likely to prove fruitful in spiritual profit. We all need to keep in mind the seriousness and strenuousness of prayer.

THE WITNESS OF THE WILDERNESS. By the Rev. G. Robinson Lees.
London: *Longmans, Green and Co.* Price 3s. 6d. net.

The sub-title explains the purpose of this book, "The Bedawin of the Desert: their Origin, History, Home Life, Strife, Religion, and Superstitions, in their Relation to the Bible." The author writes from an intimate knowledge and close experience of Palestinian life, and his comparison, or rather contrast, between the peoples west and east of the Jordan is most informing and suggestive. He regards the Bedawin as the descendants of

Ishmael, as the people of Israel came from Isaac, and the differences between them are briefly but clearly traced to these sources. Then come chapters dealing with "The Life of the Wilderness," "The Strife of the Wilderness," "The Superstitions of the Wilderness," "The Religion of the Wilderness," on all of which Mr. Lees has an amount of most interesting information to give. A number of well-produced photographs add to the value of the book, and a full index of Scripture passages is a special help. This is a book to be placed among the works on Palestine which illustrate the Bible.

THE HUNDRED BEST HYMNS. Selected and arranged by Rev. J. Cullen, D.D. London: *G. Routledge and Co.* Price rs. net.

Dr. Cullen says there are three hundred good hymns in the English language, and this fact makes his task difficult. At the same time his selection is good, though we may miss a favourite here and there. In an appendix he gives several others which may "rank among the best." His selection is catholic in the best sense.

PERIODICALS, REPRINTS, AND PAMPHLETS.

THE CHURCH QUARTERLY REVIEW. April, 1909. London: *Spottiswoode and Co., Ltd.* Price 3s.

The first article is on "Modernism," and gives a good account of this in the Roman Church, though we cannot endorse the writer's general view of it. Dr. Westermarck's second volume on "The Origin and Development of the Moral Ideas" forms the subject of the next article. The Bishop of Central Pennsylvania writes an interesting account of "An American Diocese" which will be enlightening to many English Churchmen. A paper by the late Bishop of Burnley discusses the practical bearings of Reunion in the "Ethics of Division." Other articles are "The Numeration of New Testament Manuscripts," by Dr. Kenyon; "The Grounds of Belief in God," by Dr. Tennant; "The Problem of Reunion in Scotland," by Rev. Dr. Cooper, of Glasgow; together with articles on the Oviedo University, the Channel Islands, and the Resurrection Body. A capital number, full of interest and timeliness.

THE JOURNAL OF THEOLOGICAL STUDIES. April, 1909. London: *Henry Frowde.* Price 3s. 6d. net.

The opening article is by Dr. Verrall, on "Christ before Herod," in which Loisy's criticism of this incident is itself criticized and a new view suggested. Mr. Turner continues his "Historical Introduction to the Textual Criticism of the New Testament," dealing with the Pauline Epistles. The rest of the number is very largely made up of technical articles, the value of which is necessarily limited to scholars. The reviews, as usual, are good.

THE BIBLIOTHECA SACRA. April, 1909. Oberlin: *Bibliotheca Sacra Company.* Price 75 cents.

Of the nine articles that make up this number the most important are "The Glacial Epoch and the Noachian Deluge," which argues strongly for the veracity of the story in Genesis; "The Seat of Authority in the Christian Religion," which regards the Bible, the Church, and the Christian consciousness as joint co-ordinate criteria of truth; "Ethics of the Mosaic Law," which is a timely plea for the essential righteousness of the legal enactments of the Pentateuch; and "Essays in Pentateuchal Criticism," the fourth of the series by Mr. H. M. Wiener, which is full of able if somewhat technical discussion on points raised by modern criticism. Other articles are "The New Birth" and a particularly interesting and valuable one on "The Mistakes of Darwin and his Would-be Followers." We venture to think that more space might well be devoted in an important quarterly like this to notices of recent books.

FROM THE CAPE TO CAIRO. By E. S. Grogan and A. H. Sharp. Nelson's Shilling Library. CLARISSA FURIOSA. By W. E. Norris. LOVE AND MR. LEWISHAM. By H. G. Wells. Nelson's Sevenpenny Library. LES MISERABLES. Vols. I. & II. By Victor Hugo. Nelson's Sixpenny Classics. London: *Nelson and Sons.*

We welcome these new additions to the three separate series now being issued by this enterprising firm. They need no commendation, but it is a bounden duty to call attention to the fine opportunity provided by Messrs. Nelson of obtaining such admirable works in so cheap and attractive a form.

CASSOCK AND COMEDY. By Athol Forbes. London: *C. Arthur Pearson, Ltd.* Price 1s. net.

A revised and enlarged edition of a book dealing with "The Humorous Side of Clerical Life." We are afraid that not a few of the incidents recounted in this book exceed the bounds of humour and encroach decidedly upon the irreverent. It is difficult to see that any good purpose is served by most of the anecdotes here collected.

STUDIES IN THE TEACHING OF RELIGION. By W. Scott Palmer. London: *Longmans, Green and Co.* Price 1s. net.

Of the fourteen papers included in this book four have already appeared in the *Guardian*. The author's view of the Christian religion is by no means our own, as we have pointed out in noticing an earlier work. While there is much food for thought in these pages, the religion they depict does not compass the true, full New Testament idea.

THE MYSTERY OF PAIN. By James Hinton. London: *H. R. Allenson, Ltd.* Price 6d. net.

We are particularly glad that this well-known and almost classical work should appear in this attractive form. It will now have a fresh lease of life, and circulate among those who hitherto have not been able to obtain it.

HOLY COMMUNION. By H. M. Lang. London: *Longmans, Green and Co.* Price 3d.

This booklet consists of two numbers of the "English Church Manuals," bound together, and it is now complete as a little manual of devotion for the use of communicants. We are glad to know that the penny edition of each of its parts has had such a good circulation; and in this newer and more convenient form we have no doubt it will have, as it deserves, a fresh mission of usefulness.

MORNING AND EVENING PRAYER CONTINUOUSLY ARRANGED WITH LITANY, PSALMS, COLLECTS, AND HOLY COMMUNION. Taken from the Book of Common Prayer. London: *Henry Frowde.* Price 4d. net.

An admirable idea well carried out. It will be a help to many who are deterred from attending church by the difficulty of finding the places in the Prayer-Book. Here will be found the complete services arranged continuously, and the plan will undoubtedly make it possible for every worshipper to follow with ease and satisfaction. Clergy should make a special point of seeing and circulating this edition.

OUR BLESSED DEAD. By Rev. J. H. Jowett. London: *Andrew Melrose.* Price 6d. net.

A tender, beautiful message marked by all the spirituality and charm of this author's work.

PREPARATION FOR CONFIRMATION. By Rev. F. B. Macnutt. London: *Charles Murray.* Price 2d.

Intended for use by candidates for Confirmation during the time of their preparation. It covers the whole field in ten sections, and will certainly prove of real use if studied, as the author suggests, side by side with Bible and Prayer-Book. It thoroughly deserves the commendation given to it in the Bishop of Durham's Introduction.

THE BEST BOOK OF ALL. By Rev. F. J. Hamilton. London: *D. Catt.* Price 1d.

A brief but interesting and useful account of how our Bible has come to us.

THE KING'S PROTESTANT DECLARATION. By Rev. C. Rumfitt. London: *D. Catt.* Price 1d.

A careful explanation of the reasons why the King is required to make his Declaration, together with an earnest plea for its retention in the Coronation Service.

"THE HOST": WHAT IS IT? By the Editor of the *English Churchman.* London: *D. Catt.* Price 1d.

The reprint of a leading article.

A BRIEF ACCOUNT OF GYPSY HISTORY. Compiled by Bob Skot. Liverpool: *R. McGee and Co., Ltd.* Price 2s. 6d. net.

An interesting compilation.

THE LONDON CITY MISSION MESSENGER. London: *S. W. Partridge and Co.* Price ½d.

A new Gospel Magazine, well worthy of wide circulation; full of the old, old story.

SPIRITUAL BODIES OF ANGELS AND MEN. By J. F. Elliot Stock. Price 4d. net.

A discussion of the Scriptural teaching about angels and their earthly appearances.