

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

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

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



Buy me a coffee

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



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

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

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

THE CHURCHMAN

February, 1910.

The Month.

Islington
Clerical
Meeting.

A RECORD attendance of 1,500 at Islington last month may perhaps be regarded as an answer to some recent criticisms of Evangelical Churchmanship as being in a moribund condition. Certainly there was no sign of this either in the speakers or in the audience. From the fine keynote struck by the Bishop of Durham in the paper reproduced in our present issue, right through the day to the last paper, the beautiful yet searching utterance of Prebendary Burroughs on the Spiritual Life, the papers were almost uniformly able, strong and statesmanlike. It is difficult to particularize amidst so much that was good, but it is impossible to overlook the exceptional papers of Prebendary Eardley-Wilmot, the Dean of Canterbury, Mr. Lisle Carr, and Canon Denton Thompson, in addition to the two already named. Each in its way was noteworthy. We hope many of our readers have already possessed themselves of the pamphlet issued by the *Record*, containing a verbatim report of the addresses. They will well repay careful attention.

Under this title of Divorcons "An Evangelical Layman" has an article in the current number of the *Hibbert Journal* on the present condition of Evangelical Churchmen. There must surely be something worth notice in Evangelical Churchmanship to obtain all the attention that it has had during the last few weeks. "Evangelical Layman" affirms that two widely different religions are at present in

action within the limits of the Establishment ; that believers in the one are being unfairly treated by believers in the other, and that the position is unbearable. He also believes that Evangelicals have been defeated, that their efforts to uphold the Reformed Catholic religion have failed, that the crisis in the Church is over, that there does not seem to be anything more to be done in the interests of peace, since concessions to ritualistic clergy have only the effect of furnishing them with a basis for extorting further concessions. What, then, does "Evangelical Layman" advise? He urges that Evangelicals should on their part at once advocate Disestablishment, and appeal to Nonconformists on their part to surrender their demand for Disendowment. He believes that thus we should be enabled at once to part company with the Romanizers in a body, and also to continue as a Reformed Church of England. Now we find ourselves in the position of accepting very largely the premises of "Evangelical Laymen" while utterly rejecting his conclusions. It is perfectly true, and many have seen it for a long while, that "it is impossible to work the religion of Newcastle and the religion of Birmingham satisfactorily from the same centre." No doubt we are coming as fast as we can to the parting of the ways. But it would be folly and madness for Evangelicals to do anything that would leave the extreme party in possession of the majority of our parish churches. Besides, it is perfectly futile to think that Nonconformists will ever give up their demand for Disendowment. The two questions of Disestablishment and Disendowment were inseparable in Ireland, and they are inseparable to-day, and whenever the problem comes up these two elements will be taken together. Evangelicals should remain where they are, but meanwhile work and fight in every legitimate way for the maintenance of law and order, and for obedience to the plainly expressed teaching and law of the Church. They should insist upon obtaining a Reformed Convocation and a truly representative House of Laymen, and demand that the voice of the Church should be properly and adequately expressed. Then if they find it

impossible to obtain these things, it will be time enough to think of "Evangelical Layman's" proposals. What is needed above everything is a definite policy and a strong leadership. If Evangelicals could obtain these their future and the future of the Church of England would not be uncertain.

**Church
and State.** In view of the importance of this subject, especially in relation to Wales, we propose to give our readers some material on which to form a judgment by means of a brief symposium of articles. It is essential for Churchmen to face the facts, to look at the subject all round, and to be fully persuaded in their own mind as to what is best for the Church. Establishment must now be defended on the basis of fundamental principles, for arguments based merely on expediency or prestige will no longer stand the test of acceptance. Next month, therefore, we propose to insert the Dean of Canterbury's strong and able paper which he read at Islington, and this will be followed by other papers, taking various sides, and calling attention to important considerations. It is imperative that Churchmen should be informed on this subject, for whichever political party is in power, it is certain to be in the forefront during the next few years. The question of the Deceased Wife's Sister Act has given an impetus to the discussion of the relations between Church and State which will not subside for some time, and the Education question is in reality another aspect of the same topic. It is probably true to say that round the question of Church and State will turn some of the most vital issues for the Church in the immediate future.

Under the title of "The Collapse of Liberal
**"Liberal
Christianity."** Christianity," Dr. Anderson, a well-known Congregational minister, writes a striking article in the *Hibbert Journal*. He says that for some decades now liberal theology (by which he means rationalistic theology) has been endeavouring to discover the historical Jesus by removing from the picture in the New Testament everything that can be

called supernatural. But "the conviction is slowly being forced upon all candid inquirers that very little can be known of Him," and rationalistic theology is naturally unwilling to admit this conclusion because it takes away the basis on which it rests. With refreshing frankness Dr. Anderson admits the force of Professor Denney's recent great work, "Jesus and the Gospel," and its insistence on the fact that the New Testament knows nothing of any other Jesus than that of the Christian Church. Dr. Anderson believes that there is no logical escape from this conclusion if we limit our study to the New Testament.

"Nowhere in the New Testament does the Jesus of liberal theology show Himself. What always appears is a Christ believed in and worshipped by a community or Church. . . . Miracle and supernatural dogma are an organic part of the New Testament presentation. Go as far back as you like in your investigation, what you have at last is a supernatural Christ. Even the Sermon on the Mount, on which liberal theology has planted itself as on a rock, is full of Christological elements. Nowhere do we get back to a historic Jesus."

So Dr. Anderson thinks liberal theology—that is, modern rationalism—"has run itself into an intellectual *cul-de-sac*. It needs a historical Jesus as the Founder of Christianity, as it conceives it, and cannot find one." Now, although the writer refuses to face the orthodox alternative, and endeavours to discover another hypothesis still more impossible and rationalistic, his article is a significant confession of the utter powerlessness of modern criticism to provide a historical Jesus who shall be only a good man, and not "God manifest in the flesh." Once again, therefore, we rejoice in the consciousness that the citadel of the faith is the Person of Christ. The more attention that rationalism gives to Jesus Christ the better for the truth concerning Him. In whatever way men proceed, and to whatever conclusions they come, sooner or later it will inevitably be seen that Christianity is Christ.

Historical
Facts. About three months ago Professor Gwatkin published his great work on "Early Church History" (Macmillan, 2 vols., 17s. net), which we hope to notice at length next month. The work was reviewed in the *Times* of December 30. Occasion was taken to note "the pained surprise" with which Professor

Gwatkin's work has been received by the High Church school. Here are the reviewer's words :

"Whether the High Church construction of the first century is right or not, it remains a fact of to-day that the historians are preponderantly on the other side. We may discount the mass of German Protestant learning in this matter as suffering from the defect which its breach with Catholic Christianity has entailed; we may discount the learning of English Nonconformists as tainted possibly with sectarian prejudice; but in the Anglican Church itself, if we were asked what names stood first for erudition in the field of Christian origins, it can hardly be but we should think before others (not to name any living scholars) of Hatch, of Lightfoot, and of Hort. . . . It might seem well to acknowledge frankly that the results of the historical method are stated by its most eminent exponents, within and without the English Church, to be, taken by themselves, not favourable to the High Church theory. The pained surprise with which Professor Gwatkin's book has been received in certain quarters is only consistent with a refusal to see the personalities and facts of to-day as, whether fortunately or unfortunately, they are; and it can hardly inspire confidence in anyone's ability to read the first century aright if we find him taking an obstinately conventional view of the twentieth."

There is much more to the same effect in this review, to which we may refer another time. But for the moment we wish to emphasize the significant but far-reaching fact that not only is the best scholarship in this and other countries against the High-Church contention about the origin of the Church and ministry, but, what is even more important, not a single discovery in connection with the early Church during the last half century has gone to support a single contention of the High Church school. On the contrary, such "finds" as the *Didachè* tend in quite the opposite direction. Bishop Lightfoot once said that the reading of Church history was a cordial for drooping courage. On this subject of the Church and its ministry it certainly is a thorough cordial for those who have been led to accept the position adopted by such scholars as Lightfoot, Hort and Gwatkin. It is another illustration of the familiar word that "Facts are stubborn things!"

In the recent appeal connected with the
 A *Far-reaching*
 Principle. deceased wife's sister case of *Bannister v. Thompson*, Lord Justice Fletcher-Moulton gave expression to an opinion on the nature of a proviso which has a direct bearing on one important matter of controversy in regard to the

Ornaments Rubric. It will be remembered that the third section of the Act of Uniformity of 1559 directly enacted the Ornaments Rubric of 1552, but in a subsequent proviso the Act modified this section by limiting the provisional retention of the ornaments of 1549 until further order was taken. The contention of the extreme party in regard to the vestments is largely based on this proviso, but Lord Justice Moulton called attention to the relation of a proviso to the principal matter with which it is connected, and the fallacy of interpreting a proviso as though it were something independent. Such a view

“sins against the fundamental rule of construction that a proviso must be considered with relation to the principal matter to which it stands as a proviso. It treats it as if it were an independent enacting clause instead of being dependent on the main enactment. The Courts frequently pointed out this fallacy, and have refused to be led astray by arguments such as those which have been addressed to us, which depend solely on taking words absolutely in their strict literal sense, disregarding the fundamental consideration that they appear in a proviso.”

It is therefore impossible for any proviso to be treated as if it were a separate and independent clause instead of being dependent upon the main enactment. We see at once how exactly this applies to the Act of Uniformity of 1559. The proviso which temporarily retained the ornaments of 1549 until other order should be taken, could not possibly repeal the third section or even supplant it. This has been all along the contention so ably insisted upon by Mr. Tomlinson, and the new confirmation of the position by Lord Justice Moulton will be exceedingly useful in connection with the Ornaments Rubric when the proposed legislation of the Mass vestments comes up for consideration. Fact and law are overwhelmingly on the side of those who hold that the use of the vestments is illegal.

The Layman The New York *Churchman* recently gave ex-
in the Church. pression to a point of vital importance :

“According to the conception of primitive times, it was the whole Body of Christ which was under the guidance and inspiration of the Holy Spirit. The Christian organism was not a ministerial one. There was one organic community of which the ministers were a part. The message they carried to the world was the message inherent in the whole order of Christians. The

development of a professional ecclesiasticalism means that the collective energy of Christ's fellowship is paralyzed. The spontaneous vigour of the Church is concentrated and forced into a single narrow channel where the influence of the Gospel becomes artificial and unfruitful."

This is the only view of the Church that will stand the test of examination, whether in the light of the New Testament or in view of the genius of Christianity and of our liberty in Christ. We must insist again and again on the supreme fact and importance of the whole Body of Christ compared with any officials, however important. When this is done, then, and only then, will the life and work of the Church be what God intended it to be.

The We offer our hearty congratulations to the "Guardian." *Guardian* on the reduction of its price to one penny. By this action it will undoubtedly appeal to a much wider constituency than heretofore, while doubtless retaining all those who have been its supporters. As the representative organ of High Churchmanship, we read it with interest and frequent profit week by week, even though we often find ourselves disagreeing with its politics and its views of Church affairs. Although we are unable to accept its valuation of itself in a recent advertisement as "the official organ of the Church," we gladly recognize its great ability and influence in Church matters all through these years. It has long been one of the ablest of our religious newspapers, and in particular its reviews and correspondence columns have been of the greatest value to all thoughtful students. Nor must we fail to acknowledge with gratitude its regular notice of the CHURCHMAN and its frequent appreciation of our articles. It is in this way of courteous frankness that Churchmen of all schools will best be enabled to understand one another's position, and either to arrive at agreement on essential points or else "agree to differ."



The Ministry of the Church of England.¹

BY THE RIGHT REV. THE BISHOP OF DURHAM.

THE Church of England, true to its character and genius, utters itself with equal decision and restraint upon the theory and functions of the ministry. Its leading utterances are given in the Twenty-third Article, and in the Preface to the Ordinal. The Article speaks decisively for the normal necessity of commission through the Church in order to regular ministry in the Church. The bearer of the office of preaching and of ministration of sacraments must be lawfully called and sent—called and sent by men who themselves have commission to do so. The Preface speaks with much more detail about both office and commission. It affirms that it is historically certain that “from the Apostles’ time there have been these orders, Bishops, Priests and Deacons”; that these were “evermore” regarded as so sacred that their proposed bearers were first tested as to qualification and then admitted, “by lawful authority,” with prayer and the significant act of the laying on of hands. Further, to ensure historical continuity for this triple order, and to surround it with “reverent esteem,” the Church decrees that episcopal consecration or ordination shall be, for all her ministers, a necessary condition.

Such are these utterances on the positive side, the side of decision. The great principle of commission in general, and the primeval date of the threefold ministry in particular, and its sacred dignity and value, and the firm adherence of the Reformed Church to this order, could not be more explicitly stated. On the other hand the utterances are marked by that restraint and tolerance which is characteristic of the Church of the Prayer-Book. In the Twenty-third Article no word is used which is not as a fact equally fit to express the convictions of, for example, the Presbyterian. In the Preface, and in the cognate statement of the Thirty-sixth Article, nothing is said to the effect that the very existence of the Christian Church is suspended on the three-

¹ Paper read at Islington Clerical Meeting, January 11, 1910.

fold order, so that this order can alone guarantee the working of the covenant of grace. And we have ample evidence that the framers of the Articles and of the Preface meant so to restrain their statement. Positively, they believed wholly in the primeval and Catholic authenticity of the triple system. But they had learnt great things from Scripture, and from the vast contemporary history around them. And they forbore to exaggerate a reverential adherence to the ideal into a condemnation of every other type under any other conditions.

The same balance of decision and restraint appears in the Ordinal itself. No other Ordinal known to me equals that in which our priests are set apart for its sublime assertion of the spiritual and moral greatness of the commissioned Christian ministry. It is not only a phrase here and there which produces this effect. It is the whole sacred thing. In detail, it is above all that long and sternly tender address which the Bishop is ordered to deliver to the men before him, just previous to the questions. Then the act of ordination itself is accompanied by words of the utmost gravity and power, in which the faithful dispensation of the Word and the sacraments is enjoined in the very phrases used by the risen Lord to His whole Church represented in the upper chamber on the evening of the Resurrection day. The commission to forgive and to retain, given in precisely this place in an ordination service for presbyters, has of course its history, and one point in that history is that the great formula was unknown there till the thirteenth century. But into this it is impossible now to enter. It must be enough to express my own belief that the Reformers, in retaining it, intended it to be construed mentally with the following words, "Be thou a faithful dispenser of the Word of God and of His holy sacraments." It was to be thus, by faithful dispensation of Word and sacraments, that the commission was to be fulfilled, as Jewel (an almost "voice of the Church") explains the matter. But my point is now that on any theory the ordaining words are of extreme solemnity. They invest the Christian presbyter with the responsibility for true Scriptural teaching and for true

ministration, which is as great and searching as human nature can sustain. And they guarantee to him, along with the laying on of hands of the presbytery, the power of the Spirit Himself, to be received and wielded in his work.

I do not remark in detail on the two other services of the Ordinal. The holy solemnity of the ordination of the presbyter stands pre-eminent. But the ordination of the deacon, and the consecration of the Bishop, though even this latter hardly reaches the spiritual elevation of its precursor, are altogether in harmony with it. From the first supremely solemn question put to the candidate for the diaconate to the last prayer over the new-made Bishop, the whole Ordinal keeps the thought of the ministry upon a level lofty and apart. It lays an emphasis throughout upon the ministerial offices as so great, so responsible, so needful to the Church, that Divine call, and human call, and Church commission, conveyed with deliberate solemnity, are all needed to form an adequate avenue to it.

Then, on the other hand, the restraint of the Ordinal, the thing which it does not say, is as noteworthy as its positive elements. All along, in all the three services, it regards the Christian ministry as essentially a pastorate, not a mediation. Compare it with the Roman Pontifical, and the difference is indeed conspicuous. There the deacon is commissioned, *inter alia*, to "read the Gospel for the living *and the dead*." The Roman priest receives a double commission, first presbyteral, with imposition of hands by Bishop and priests, then sacerdotal, by delivery of the holy vessels with the elements, followed shortly by imposition of the Bishop's hands, with authority to forgive and to retain. Place this beside our order, with the noble simplicity of its one combined imposition of hands, and the delivery of the Bible, and the contrast is significant. I venture to say that if in order to ministerial grace a sacerdotal commission, in a sacrificial and mediatorial sense of the words, as distinct from a commission for pastorate and leadership, is necessary, the Pope was right in denying a valid ministry in our ministers. This, I think, is unaffected by the

fact that we retain the formula concerning forgiving and retaining. For though this stands connected by the tradition of ages with a proper *sacerdotium*, it proves, I think, on reflection to have no essential connection with it. It is the function rather of the accredited messenger than of the altar priest.

The stress of our Ordinal, to sum up these comments, lies supremely upon the spiritual pastorate of the flock, that religious office which, as it has been well said, was the personal creation of our Lord Jesus Christ Himself. It commits to the man supremely the ministration of the Divine Word, and along with it the guardianship of the Ordinances of Christ. It bids him animate and enforce his ministry and leadership by his life, hid with Christ in God. It sends him out to do all in the spirit of a servant, not a master, reverencing the people of the Lord. And it sends to him, for all his needs, the special grace of the Holy Ghost.

Is it too much to say that such a programme of the Christian ministry is true throughout to a Scriptural basis?

In the New Testament, on the threshold of this question, we meet at once the great phenomenon not of a hieratic mediation (the word *hiericus* is never once used of the Christian priest), but of a pastorate, as an integral factor in the life of the Church.

The Lord nowhere defines with precision the work of His Apostles. But beyond question He means them to be not only witnesses but guides, leaders, and, in a sense limited yet real, governors of order. They in their turn, early in the history of their work, pass over some of their functions, namely, the ministry of temporal relief, to other men, doing this not anyhow, but by an ordaining act, praying and laying on their hands. Then somehow (we shall never know precisely how), a ministry of eldership took shape later in the Mission Churches and at Jerusalem itself—a ministry, which also, so far as we can divine, needed an ordaining act, prayer and imposition of hands to begin it. Later, nearer to the end of the first age, we find, side by side in the Missions, the deacon and the presbyter, busy

evidently with each his department of pastoral work, the elders particularly with the Word and doctrine. Then again in the same period, we find arising, as if under the suggestion of circumstances, but assuredly not without Divine light upon them, a pastorate of pastors, a presidency among equals, for great purposes of order and coherence. It is not yet called an Episcopacy. That word still includes *all* spiritual "overseers," *all* superintendents, whether of one Mission or of several; it awaited the call of later needs to appropriate itself to the presiding ministry. But in idea and principle the actual functions of Timothy and Titus were Episcopal, such as the English Reformation understood Episcopacy, such as Ussher understood it, with the one reserve that the office may possibly have been only temporary in its bearer. It was, however, while it lasted, a commissioned leadership of pastors, and through them and with them, of people, and it was an organ of transmission of ministry. It was the provision of just that element which is essential for strong coherence and for the best guardianship of order—the presence of one man, personally responsible for the duties of guidance, warning, encouragement, and the cultivation of union. And this is an element desiderated by many thoughtful non-Episcopalians. The absolute governmental equality of presbyters within an area is an idea with something noble in it. But experience not seldom finds it poorly operative, where an acknowledged and permanent presidency would do truer and deeper work. This was provided for in Crete and in Ephesus. And Crete and Ephesus prepare us for the phenomena of the Ignatian time, and for the long successions even until now.

Thus, in rapid, but I hope not careless, outline, I have traced the Biblical basis for the words of our Preface: "From the Apostles' time there have been these orders of ministers in Christ's Church." The Biblical picture calls for vastly more remark, even on its salient features, than is possible here. It indicates, among other things, a singular freedom on some sides in the relations between pastor and people, a certain homeliness

in them, such as allows an Apostle to address his inspired letter to "the saints in Philippi, *with* the overseers and deacons," and again allows a salutation to "the leaders" to be sent *through the congregation*—proof enough, if it were needed, that the Apostolic Scriptures were intended for the most direct possible reception by the laity, not for a reserved conveyance to them through the ministry. We have no information again whether the upper ranks of the ministry were at first supplied only from the lower. We have many indications, again, that public work for God was often done, as in the singular and impressive case of Apollos, without the normal commission. And the whole phenomenon of the Christian *prophet* warns us to-day not to turn sacred order into the chain rather than the stay and girdle of the Church. But those points lie out of the main line of our present inquiry. They leave undisturbed what is, in my own conviction, the main result of it, namely, that the Christian ministry, as conceived and exercised according to our Anglican order, is true in all its essentials to the New Testament basis.

In the New Testament, as with us, the normal ministry is a Divine institution, not originated by the community, but commissioned and gifted from above, with a commission of which the existing ministry is the effecting agency, and which thus secures a permanent succession. In the New Testament, as with us, three main functions emerge out of the primeval Apostolate, none of them singly its successor, but each bearing something of its office, while the Apostolate had also functions never transmitted to any successors. In the New Testament, as with the Church of England, judged by her authentic utterances—this I must say with as full a conviction as ever—the Christian ministry is not the successor of the Temple priesthood. It is not a sacrificing and mediating *sacerdotium*. It labours rather for an unseen Head who, having sacrificed Himself for us, now sits upon the Throne of Grace, dispensing His High Priestly blessing, exalted rather upon a heavenly Ark than standing at a heavenly altar. In the New Testament, as with us, the Christian is contemplated as needing indeed

pastoral aid in spiritual exigencies to clear his faith and reassure his soul, but not as needing any mediator with his One Mediator. He is not *more* dependent on human intermediaries than the Jewish believer was before him, as the medieval theory of confession, totally without primitive warrant, would make him to be; he has access direct to his God through the blood of Christ and in the grace of the Spirit. Yet none the less, because Christians are a holy community, and also because in the Divine order, man is God's great instrument for the spiritual service of man, the Church in the New Testament, as with us, needs, and has, a sacred pastorate. The community is tended, guided, served by a ministry, commissioned from above, constitutionally and temperately authoritative, successional within itself, a mighty factor for permanence and cohesion, capable, if true to itself and its gifts, of incalculable potencies for example and inspiration. It is not the creature of the Church but the Lord's gift to the Church. It is not the depository of His grace, but it is the commissioned bearer of His message and of its effectual seals. It is the attendant, not the mistress of the holy society. It exists altogether for the Chief Shepherd and His flock. It lives and it is continued in order to preach and to set forth Christ Jesus as Lord and itself as bondservant of all, for Jesus' sake.



The Divine Name Jah.

BY THE REV. W. ST. CLAIR TISDALL, D.D.

WHAT is the origin of the name "Jah" (or, rather, *Yāh*, יה), what is its meaning, and in what relation does it stand to "Jehovah" (more correctly *Yahweh*)? These questions are of great interest not only to the Hebraist but also to all devout students of the Bible. We desire to consider them, with all reverence, in this article.

If we accept the etymology given in the Brown-Driver-Briggs Hebrew Lexicon, we must conclude that *Yāh* is a contracted form of *Yahweh*, and would thus mean what the latter does—*i.e.*, “He who is,” the Existent One, ὁ ὢν. But there are some difficulties in the way of this solution, and both in England and in Germany quite a different etymology has been suggested. It does not follow that either theory is correct, and it may not be possible to trace the word back to its origin, but it is well worth making the attempt.

Can the Divine name *Yahweh* be contracted at all, and, more particularly, can it be contracted by omitting its last¹ syllable, even though the first be lengthened in compensation, without manifest irreverence? In later times at least, as is well known, the Tetragrammaton יהוה was deemed too sacred to be pronounced at all, and another Divine title was substituted for it in reading. This renders it rather doubtful whether it would be considered right and reverent to abbreviate the name. Even among Gentile nations we do not find many examples of names of gods used in a contracted form—for, of course, those used as exclamations, like “*pol*” and “*hercle*,” cannot be taken into account. *Iovis-pater*, is, it is true, contracted into *Iuppiter*, but in that instance the shortening is in consequence of the two words being compounded into one. Yet such an instance as *Ἀθηνᾶ*, from *Ἀθηναία*, shows that, at least among Gentiles, contraction of a Divine name might sometimes occur. But the shortening of *Yahweh* into *Yāh* would be equivalent to apocopation of the verbal form, and would thus change the meaning from “He that is” into “He that was,”² except, of course, for the long vowel in the first syllable of *Yāh*. This seems a strong argument against the

¹ The fact that both “*Jah*” and “*Jehovah*” occur together in Isa. xxvi. 4, “For in *Jah* *Jehovah* is the rock of ages,” hardly agrees with the theory of contraction.

² The analogy of Assyrian shows that the change of meaning from present to past is caused by the *apocopation*, and not by the *waw* commonly prefixed to such a form in Hebrew, and hence called *conversivum*.

theory that Yāh is a contraction of Yahweh, though we cannot therefore consider it impossible.

Another theory, strongly advocated by Dr. Hommel in Germany and by Dr. Pinches in this country, is that the word *Yāh* has no connexion whatever with Yahweh, but is the Hebraized form of the name of the Accadian god Êā. Dr. Hommel prefers to transliterate this Accadian name as *Ia*, while Dr. Pinches would rather read *Aa*. Now, it is quite possible, *a priori*, that a Divine name should, among Polytheists, sink from conveying a very lofty conception to denoting something less worthy. Hence the fact that the god Ea (regarding whom the strange tale of how he came out of the Persian Gulf to instruct the early Sumerians was told in later times) does not strike us as a conception worthy of comparison with the Hebrew idea of the True God by no means settles the matter. It is possible that the conception of Ea as a god was originally very high. Certainly very lofty titles—such as “Lord of Deep Wisdom,” “Lord of the Earth,” “Lord of Life,” “King of Destinies”—are given to him. The legend known to us from Bêrôssos is very late, and mythology often sadly corrupts religion. It is not by any means improbable that Ea was originally not only the supreme god of Eri-du (Eri-dug-ga, “the good city”), but also had at one time been recognized by the Accadians as the one and only God. Even his connection with the sea puts us in mind of the case of Varuṇa in India, since the latter, from being at least the chief of the Asuras (or supreme deities), and a great, almighty, beneficent being, has now sunk to the position of god of the sea, of darkness, and finally to that of a malevolent demon. Ea’s abode, the “Bright Mount” (in Accadian, *Tu azag-ga*), is the Eastern horizon, where sea and sky met to the eye of the inhabitants of Eridu, which originally stood on the Persian Gulf itself. Hence a syllabary explains the “Bright Mount” as equivalent to the deep.¹ Sea and sky, melting into one another, were there, as

¹ Rawlinson’s “Western Asian Inscriptions,” vol. v., p. 50, i. 5; p. 41, No. 1; cf. Sayce, “Rel. of Eg. and Bab.,” p. 374; also pp. 327 and 457.

in India, regarded as one; hence both Ea and Varuṇa were gods at once of the heavenly and of the earthly abyss. The fact that other deities were after a time associated with Ea in the worship which was paid to him in Accad does not negative the possibility of Dr. Hommel's theory that he may have been originally identical with Yāh, and that the latter is the Hebrew form of Ea's or Ia's name. If it should be proved that this theory is correct, it will give no just grounds for the unbeliever to scoff.

But the theory seems open to objections from other points of view. In the first place, it seems most unlikely that Ea or Ia was the proper pronunciation¹ of the name. As written in Accadian, the word would mean "the House," a somewhat strange name for a god.² But, be this as it may, the first element in the name enters into the formation of *e-gal*, "the great house, the palace," whence came the Assyrian *ekallu*, the Hebrew and Aramaic *hēykāl* (הֵיכַל), and the Arabic *haikal*. Now, though in Accadian and Assyrian there seems to have been no means of representing the rough breathing *h*, yet, when we find that the latter letter occurs in not only the Hebrew and Aramaic, but also in the Arabic form of the word, we naturally conclude that it was *heard* in Accadian. At any rate, its occurrence in *hēykāl* shows that, had *Ea's* (or *Ia's*) name been adopted into Hebrew, *it would have begun with the aspirate*, and would not have assumed the form Yāh. The final aspirate in this Hebrew word is not added only to assist in the pronunciation of the vowel, but is *radical*, as is shown by the fact that *mappiq* is inserted in it (thus הֵיכַלִּי). This is a matter of some importance. Hence the theory we are considering accounts neither for the omission of *h* at the beginning nor for its occurrence at the end of the name Yāh.

¹ Bêrôssos Hellenizes it into Ὠάννης, which can hardly represent the sound *Ea* or *Ia*.

² Unless "the House" meant "Heaven"; but, if so, why not use the word *Ana*, the usual Accadian word? Is it possible to compare this name "the House" with the Rabbinical *ham-mâqôm*, "the Place," meaning God, and used for the sake of reverence instead of the Divine Name?

But there is another difficulty. Dr. Hommel has shown that, when the ancestors of the Hebrews entered Babylonia from Southern Arabia and established on the throne the dynasty to which Ḥammurabi and other kings belonged, they were monotheists,¹ and that they already spoke of their God by the title of the "Name" (Hebrew, *shēm*; Assyrian, *shumu*). This being so, it is hard to believe that they actually rejected the sacrosanct appellation (whatever it was) in place of which this expression was used, and for it substituted the name of Ea, more especially as by that time Ea had sunk from his lofty pre-eminence, and had at Babylon become of quite an inferior rank to a number of other gods, Bel Merodach in particular. Is it not much less incredible to suppose that Yāh (doubtless in its original form *Yāhūm*² or *Yāhū*) was even then the holy Name which they deemed too sacred to use lightly? At least, before accepting the theory that they abandoned the sacred name of their deity and adopted another from the conquered people in its stead, we may well ask for other similar instances to be alleged.

Dr. Hommel shows that Ea was afterwards identified with the god \hat{A}^3 (also read *Ai*), and with *Ana*, or "Heaven." Now \hat{A} means "Father," and he acknowledges that it is a contracted form of *ad* (*cf.* Turkish *ata*, Magyar *atya*) with the same sense. It is from this \hat{A} that Damascius gets the Hellenized name *Aos*, which he uses for Ea. The word *ad* might be softened into *ai* or *ay*, but it would be impossible to turn it into Yāh.

Moreover, Professor Sayce has shown⁴ that this god \hat{A} 's name was really *Sirrigam*, the other appellation being merely a title. Whether this deity is identical with the later goddess *Ai* is by no means certain, nor does it affect our argument.

If we do not accept either of the theories above quoted which attempt to account for and explain the meaning of the Divine Name Yāh, it may be expected that we should formulate

¹ "Die altisraelitische Überlieferung," p. 87.

² Sayce, "Religions of Ancient Egypt and Babylonia," p. 484.

³ "Sumerische Lesestücke," p. 40, No. 440.

⁴ Hibbert Lectures for 1887, p. 178, note.

another theory in their stead. But this by no means follows. It is one thing to adduce reasons against proposed derivatives, and quite another thing to assert that one can succeed better oneself. The problem is one of great, probably insuperable, difficulty, and the word we are considering had possibly ceased to have any definite and well-understood meaning (except that it denoted God alone) even in Abraham's time. It will not be at all surprising, therefore, if we should not be able to discover its original significance and its etymology. But may not the name Yāh be derived from the root which is found in Æthiopic in the form *yawēha*,¹ and which in that language means "to be kind, clement, merciful, upright"? The verb occurs in Hebrew only in the form חָיַב , "deceit" (*cf.* Syriac *yāyē*, "benigne tractavit"), though not the Arabic *ya'ya*. But it must have been once in use in most of the Semitic tongues. If this suggestion—which we venture on with great diffidence—be correct, it agrees fully with the attributes of Yahweh, mentioned in Exod. xxxiv. 6: "The LORD, the LORD, a God full of compassion and gracious (רַחוּם וְרַחוּב), slow to anger, and plenteous in mercy and truth."

The antiquity of the name Jah (Yāh) is shown, not only by its occurrence in ancient poetry, in Exod. xv. 2, xvii. 16, but also by its use in the name of Moses' mother, Jochebed (Yôkebed for Yēhōkebed = Yāhū + Kebed). It was replaced by the form Yahweh under the circumstances detailed in

¹ Dillmann's "Lex Æthiop.," where such derivations as *yawāh*, "gentle," "kind," "merciful," "upright," "innocent," are found. A comparison of another root will show how the form Yāhū might, perhaps, spring from the above root. In Æthiopic we have the verb ጥሀ *tēha*, "to be astounded," which implies a root תיה , as *yawēha*, *yauha*, does ייה . Now, from תיה (not found in Hebrew) we have Hebrew תוהו *tōhū* (the Arabic root is *tāh*). In Assyrian the Hebrew *bōhū* (a similarly-formed word) is *ba'u*, and Yāhū (when written as an element in Jewish proper names) is *Ya'u*. This would seem to imply that the original Hebrew pronunciation was *Yōhū* (if the vowels in *tōhū* and *bōhū* are right). *Yōhū* might easily arise from the verb *yawēha*, *yauha*, *yoha* (*cf.* *tēha* above for *tayēha*, *tayha*). Or, more probably, on the analogy of *tāh*, the form *yāh* would be that assumed in Arabia by the root, whence the noun *Yāhū*. The termination *-ā* in each instance is the old nominative ending (originally *-ūm*, as in Hīmyaritic, which in Assyrian is *-ū*, in Arabic *-un*: *cf.* *Pēn-ā-ēl*, and such forms as Jehoahaz (Yāhū-ahaz).

Exod. iii. 12-15. That Yahweh was *not* used in earlier times is distinctly implied in Exod. vi. 3. Hence, where it occurs in Genesis it has taken the place of the original Yāhū¹—*e.g.*, Gen. iv. 26. The reasons why the new Name was revealed seem to have been twofold: (1) The name Yāh had ceased to be understood, and (2) was in great danger of being confounded with the Egyptian name *āāhu*, *āāh* (probably pronounced *ēāhū*, *ēāh*, or *iāhū*, *iāh*; *cf.* Coptic *ioh*, whence the name and story of Iō among the Greeks). Now this word denoted the *moon*, and occurs in the Book of the Dead as the name of the Moon-god, who was not, however, a leading divinity in Egypt. True, the aspirate in this Egyptian word was harsher than in the Hebrew *Yāh*, but still, among a people inclined to idolatry, the danger was real, and this explains the incident of the Golden Calf.²

It may perhaps be of interest to notice that this Egyptian word *Āāhu* is probably identical with the *Aku* of the Accadians. This god's name occurs in the compound Arioch (*Ariōk*; Accadian *Eri-Aku* = "Servant of the Moon-god) and in the Tablets,³ though he was generally known by other appellations, such as Sin and Nannaru. The word *Aku* probably meant "white," and in that sense is still preserved in the Turkish *āq*,⁴ while in Magyar it has assumed the form *agg*, and the meaning "old" (*i.e.*, white-haired). *Aku* is quite distinct from *Ea* and *Ā*, and etymologically there is no connection between these words. *Ea*'s own name seems to have puzzled the Accadians, for their idea that it meant "the house" was probably erroneous. One is strongly tempted to compare the Yakut word *iä*, "well disposed"; Ottoman Turkish *eyi*, *eyu*, "good," which in Magyar is *jó* (the *j* is pronounced *y*), "good." The Yakuts use *ayi*, as meaning both "goodness" and "divinity." Perhaps these

¹ יהוה was probably read יהוה in Genesis.

² Had this and the Greek legend that Io was changed into a heifer any connection with the fact that the Egyptian word for "cow," *āh*, was one way in which the word for "moon" might also be written?

³ W. A. I., vol. ii., p. 48, col. i, line 48, where we read that *Aku* = Sin (the Moon-god).

⁴ In Accadian also *ak* meant "white."

Turkish vocables¹ go back to a very early date, and are connected with the old Semitic root, from which we have ventured to suggest the derivation of *Yāhū*. But *unless in this way* we see no reason to connect the Divine Name with that of the Accadian god.

It is remarkable that the word *Yāhū* as the name of God still exists in Arabic. The creed of the Ansāriyyah² preserves it, though as two separate words, *yā* and *hū*, which a false etymology renders, "O He." The word is thus one of the very earliest Divine Names to be found in any language.



Confirmation: A Symposium.

BY THE REV. CANON G. S. STREATFIELD, M.A.,
Rector of Fenny Compton.

I.

WHETHER the subject of Confirmation is debated in town or country its difficulty is freely admitted, and seldom, so far as my experience goes, are any very definite conclusions reached. Since the difficulties that arise are closely connected with the history of the ordinance, it will not be thought out of place if I devote the first part of a discussion of the subject to the diversities of form and custom that meet us as we trace the rite back to its origin in Apostolic days.

It is perhaps strange, considering the important place that Confirmation holds in the discipline and organization of the Church, that we know so little of the ordinance as administered

¹ Turkish in its oldest form presents many points of agreement with Accadian (or Sumerian). Regarding the latter I thoroughly agree with Dr. Hommel's words: "Angesichts solcher Übereinstimmungen wie . . . wo gerade die sumerische Lautlehre das überraschendste Licht auf analoge indogerm. Lautübergänge . . . wirft, dürfte das eingehendste Studium des Sumerischen, dieser ältesten Sprache der Welt, die wir kennen, für Indogermanisten und Altaisten bald zu unabweisbarer Notwendigkeit werden" ("Sum. Lesestücke," p. 55).

² Catafagos's "Arabic Dictionary," p. 463: "Yā hū, yā hū, yā man lā ya'lamu mā hūa il-lā hūa."

in Apostolic and sub-Apostolic times.¹ The only recipients of the rite brought to our notice in the New Testament are recently-baptized adults, in one case in Samaria (Acts viii. 17), in the other at Ephesus (Acts xix. 6). There is no allusion to any such practice in the case of the three thousand persons baptized on the Day of Pentecost. We do not read that Philip insisted upon the Ethiopian eunuch's Confirmation; on the contrary, instead of returning to Jerusalem to be confirmed by an Apostle, the new convert continued his journey to his own land. We have no evidence that St. Paul himself was confirmed, nor are we told that he laid his hands upon the Philippian gaoler and the members of his household after Baptism. The case of Cornelius is obviously exceptional, and it is generally agreed that he and those with him received the gift that usually accompanied the "laying on of hands" before Baptism. Outside the Acts the only distinct reference to the subject to which appeal has been confidently made is in Heb. vi. 2,² where "laying on of hands" appears to be coupled with Baptism; and even here an element of difficulty and doubt is introduced by the use of the word *βαπτισμῶν*, which, according to Trench, cannot be understood of Christian Baptism, for which *βάπτισμα* is the usual term.³ Some writers of authority have found an allusion to Confirmation in the "seal of the Spirit" (2 Cor. i. 22; Eph. i. 13; iv. 30), but the history of the word "seal" in the theology of the

¹ Since this paper was written for the *CHURCHMAN* an important work on Confirmation has been published from the pen of the Bishop of Ely. Reference to this book will be found in the footnotes to the present article. The only general criticism I will venture to make is this: that if the Bishop is right in discovering an allusion to the rite of Confirmation in so many references by St. Paul and others to the gift of the Spirit, the postponement of Baptism to the end of life, and that in an age not long subsequent to that of the Apostles, becomes quite unintelligible. It would practically mean that a large proportion of the Church deliberately cut itself off from the main source of Divine grace.

² Bishop Chase would interpret 2 Tim. i. 6 of Confirmation rather than Ordination.

³ "New Testament Synonyms," p. 347. It is at least possible that the writer, in *βαπτισμοῖς* and *ἐπιθέσεις χειρῶν*, was referring exclusively to the Jewish Church. See an article in the *CHURCHMAN* for January, 1909, by A. C. Downer. Bishop Chase, without hesitation, finds Christian Baptism and Confirmation in this passage. He also finds a reference to Confirmation in ii. 3 and x. 29.

Church does not favour this interpretation.¹ Allusions to the gift of the Spirit through "laying on of hands" have also been found in Rom. v. 5, viii. 15; 1 Cor. ii. 12; Gal. iii. 2, *ff.*; Titus iii. 4, *ff.*; Heb. vi. 4; James iv. 5; 1 John iii. 24.² As, however, not one of these passages is explicitly associated with the imposition of hands, or, indeed, with any ecclesiastical rite, no confident appeal can be made to them.

Passing from the writings of the New Testament to those of the early Church, we find little light thrown upon the subject. I believe that nothing is heard of Confirmation until the days of Tertullian—*i.e.*, for something like a century after the close of the Apostolic age. And when we come to Tertullian, and the Fathers who immediately followed him, we are met by four disturbing elements: (1) We have come to a period when, whatever the earlier use, Infant Baptism was the exception, not the rule.³ (2) We find that Baptism and Confirmation, when possible, were administered simultaneously, and this in the case of infants and adults alike. (3) Great stress is laid on unction, a ceremony totally ignored in the Anglican Church, but at that time regarded as an important connecting link between Baptism and "laying on of hands." (4) Mixed with the teaching and

¹ Bishop Chase takes the "seal" as referring, without reasonable doubt, to Confirmation. But what support does this view receive from our commentaries? Westcott, Armitage Robinson, Alford find no such allusion. *Σφραγίς* is used of Baptism by several of the early Fathers—by St. Cyril of the Sign of the Cross in Baptism (see "Dictionary of Antiquities," vol. i., p. 155). Is it ever used by them of Confirmation? St. Paul speaks of the "seal of circumcision" (Rom. iv. 11); and since he, by analogy, connects circumcision with Baptism (Col. ii. 11-13) it is more natural (if the Apostle was referring to any particular rite) to interpret the passages in question of Baptism rather than Confirmation. Further, is not *ἀρραβών*, mentioned in connection with the "seal," more likely to refer to Baptism than to the "laying on of hands"? The initiatory rite, rather than any subsequent one, is God's *pledge* of faithfulness. The first instalment of the Spirit is surely vouchsafed at Baptism. "In one Spirit were we all baptized into one body . . . and were all made to drink of one Spirit" (1 Cor. xii. 13).

² To these Bishop Chase would add Rom. i. 11; 1 Thess. i. 6, iv. 7, *f*; 2 Thess. ii. 13; 2 Cor. xi. 4; Gal. iv. 6, *f*; 1 John ii. 20, *f*, 27. The Bishop depends in his argument much upon the *aorist*; but in the majority of cases the *aorist* can quite as easily be referred to adult Baptism, which the writers had in mind.

³ Tertullian himself raises objections to the practice of Infant Baptism.

ritual of the sacrament of Baptism there is much that savours strongly of superstition.

I have thought it necessary thus briefly to review the history of the ordinance under discussion in the primitive and early Church, because the point I am anxious to press is this, that in the Anglican branch of the Church a view of the subject is taken, which only in a general and indefinite way represents the belief and practice of the earliest age; and, emphasizing the unfixed character of the ordinance, I would urge that its history is such as would justify the introduction of change or modification, both in theory and practice.¹

That the Apostles inaugurated the rite, and that their successors carried it on, is clear. Further, there is no doubt that from the first it was regarded as an important means of grace, conveying a special gift of the Holy Spirit; though, here again, a serious difficulty arises from its connection in the New Testament with miraculous endowments. But now compare our Anglican use with either that of the first or third century. The differences are patent. In particular, a very prominent feature in our Confirmation Service is the ratification on the part of the baptized of promises made by their sponsors. For this aspect of the ordinance we can claim support neither from the New Testament nor from the Fathers. It was, however, inevitable that when Infant Baptism became general, Confirmation should come to be regarded as involving an act of profession and confession on the part of the confirmer. It was an adaptation of the original ordinance which the Church was not only at liberty, but was bound, to make; though, let me urge again, for such adaptation it could appeal neither to the letter of Scripture nor to the practice of antiquity.

Further, when we examine the formularies of the Anglican Church, we find our position somewhat anomalous. The Prayer-Book, as a matter of fact, places us in something like a

¹ "The rite now known by this name (Confirmation) presents a singular instance of the continued use of a symbolic act in the midst of almost every possible diversity of practice, belief, and even terminology."—"Dictionary of Antiquities," vol. i., p. 424.

dilemma. In the Service for the Public Baptism of Infants, parents and god-parents are directed to bring the baptized child to the Bishop for Confirmation *so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, and has been further instructed in the Church Catechism set forth for that purpose*. Such words suggest the age of seven or eight rather than that of fourteen or fifteen. The Confirmation Service, on the other hand, could scarcely have been drawn up for little children; from first to last it has in mind, as the rubric indicates, persons who have come to years of discretion. Here, then, is a further difficulty. Not only has the Church of England parted company with antiquity, but hardly seems to know her own mind on the subject.¹

Now, however, coming to the practical and experimental side of the question, is the Anglican position a satisfactory one? Are the candidates, taking them in the mass, the better for their Confirmation? Is their life influenced and solemnized by it? Do we find them, as the result of it, using the special means of grace which it gives them the right to use? If not, there is surely urgent need that the subject should be reconsidered. There are many shades and differences of opinion in regard to the true meaning and Divine intention of the "laying on of hands," but all agree as to the solemnity of the ordinance, and its critical import for life and character. Further, all would agree that Confirmation places the individual in a new stage of his baptismal relation to God, a stage for which due preparation and suitable disposition are indispensable requisites, and the lack of which turns this sacred ordinance into a dead and deadening form.

Since Confirmation involves a personal transaction between God and the individual, it can hardly be disputed that the

¹ We probably may trace the anomaly that I have pointed out to the pre-Reformation Church. In the Roman Church up to the thirteenth century Baptism and Confirmation were theoretically united, as to this day they are in the Eastern Church. In the thirteenth century the Church of Rome made a permanent separation between the two rites, a period of from seven to twelve years being allowed to intervene between Baptism and Confirmation.

spiritual condition and attitude of the confirmer of to-day should correspond to that of a catechumen of the primitive Church. And if, as we learn from St. Paul's writings, Baptism implies death unto sin and new birth unto righteousness, can we suppose that the Apostle would have been satisfied with the spiritual attainments of the average present-day candidate for Confirmation? Confession of Christ in Baptism, in those far-off days, demanded soldier-like qualities which are not required, and assuredly are often not found, in those who, in our day, come forward for Confirmation.

We may thank God the time is past when Confirmation-day was regarded as a day of merry-making, sometimes of roustering and drunkenness, and when it was no uncommon thing for a lad, moving from place to place, to present himself repeatedly for the sake of a "day-off." The clergy of a slumbering Church were more to blame for this state of things than the people they were supposed to shepherd. The perfunctory way in which a very large proportion of the clergy treated the ordinance naturally, inevitably, lowered it in the eyes of their flock and led to a purely conventional view of the matter. The clergy, as a body, are now doing all they can to atone for past neglect; but traditional habits of thought die hard, and the formal, mechanical views inherited from the past have by no means disappeared.

Nor will they disappear until pains are taken to put the matter in a truer light, until indeed the Confirmation Service itself is made the guide of thought and practice. In many parishes (especially in rural districts) whilst Confirmation is regarded very much as a matter of course, there is an almost complete divorce between Confirmation and the Holy Communion. Indeed, considering the character of the average candidate, it is well that it should be so; for it is no breach of charity to say that too often there is little fitness for participation in the holy mystery of the Lord's Supper. In absenting themselves from Holy Communion the instinct of the candidates is a right one; but this only accentuates their mistaken view of Confirmation.

They dare not approach the Holy Table in a thoughtless spirit and with irreverent step; *they have no such scruples about Confirmation.* The boys and girls of a village come forward without urging or persuasion. In some few, very few, exceptional cases, there is seriousness of purpose to start with, and that seriousness is deepened during the time of preparation. In these exceptional cases the candidate presents himself with the avowed purpose of becoming a communicant; and a consistent Christian life is the result. But nothing is further from the intention of an average candidate than to become a regular communicant,¹ or even, I venture to say, to live a definitely Christian life.

There must be something radically wrong in a system of which this is the outcome. Candidates must surely be too easily admitted to the rite of Confirmation to yield such a small proportion of communicants. If you place the true condition of things before a Bishop, he will, as likely as not, tell you (I have myself been so told) that the responsibility rests with the candidate. This is a half-truth; and we know what is said of half-truths. Some of the responsibility, doubtless, rests with the candidate, but very far from the whole. Whatever the sense of responsibility, experience shows that in a very large proportion of cases it brings forth little or no fruit. Year after year we go on presenting candidates; our communicants' roll, meanwhile, remains almost, if not quite, stationary; and we sadly watch the confirmees sink back to the general level of village life, which is too often appallingly far from conforming to the threefold promise of the Christian profession.

I do not hesitate, therefore, to assert that it would be hardly possible to name a more misleading indication of true life and spiritual attainment than the Confirmation statistics which form so prominent a feature in our Diocesan calendars; nor do I ever read them without endorsing Bishop Westcott's words to Archbishop Benson: "Could you say some quiet words about

¹ A large percentage come to Communion the first Sunday after Confirmation. With comparatively few exceptions it is the first and last time.

the perils of statistical religion? It is alarming how the energies of the clergy are taken up in tabulating results. I have boldly cut out all figures from the visitation questions."¹

If, instead of setting so much store by the numerical results of their Confirmation tours, Bishops would institute an inquiry as to the life and conversation of confirmees, and as to the number of them who, to the knowledge of the incumbent, have continued to be communicants for three years from the date of their Confirmation, they would get a far juster view of the real condition of things. It is better to know the truth, however disconcerting, and even humiliating, than to live in a fool's paradise. Indeed, I venture to think that our Bishops may need enlightening on this subject. Not very long ago one of the most experienced, ubiquitous, and efficient of our diocesans publicly deplored the fact that nearly half of those on whom he had laid his hands had not proved regular communicants. Had he said six out of seven in the town, and eleven out of twelve in the country, he would have been very much nearer the mark.² It takes neither persuasion nor conversion to produce a Confirmation candidate, because there is no ordeal of ridicule or opposition to be faced, and public opinion, formed by the traditions of a neglectful past, expects little or nothing from the ordinance. It is very different with the Holy Communion. This, rather than Confirmation, is the real, though very far from conclusive, test of Christian character and Church life.

If the present Confirmation Service is to be retained, excluding, as it emphatically does, the *ex opere operato* view, then

¹ "Life of Bishop Westcott," vol. ii., p. 163.

² I would qualify this statement by adding that the proportion I have given is what I believe to be, approximately, the case in respect of the labouring class. It is higher in the lower and upper middle class. Further, the numbers greatly vary in different dioceses and in different parts of the country. A few months ago *The Guardian* published a table of diocesan percentages of Easter communicants (and for some of our communicants the Easter Communion is the only one) compiled from the *Official Year Book*. From this it appears that the percentage for the aggregate of dioceses in 1906 was 6·28 of the population. The percentage of the several dioceses varied from 13·35 in Hereford to 3·61 in Durham. This indirectly demonstrates the lamentable disproportion of communicants to confirmees. It is much to be wished that our Bishops would boldly face this disproportion.

vastly more care is demanded than is often exercised before presenting candidates to the Bishop. If the Prayer-Book means what it says, those who are ready for Confirmation are ready for Communion. Experience proves that only a very small proportion are ready for the latter. Here, if anywhere, then 's a case where results should be weighed, not counted; and I honestly believe that if the Confirmation returns were one-fifth of what they are at present, our Church would be strengthened, not weakened, provided always that the diminution resulted from stricter discrimination on the part of the clergy. It is never easy to change and re-form public opinion, but until opinion and method in regard to Confirmation are changed, an ordinance full of significance, full of blessing to the worthy recipient, is being brought into contempt by a vast majority of those who conform to it.

The Church, as I have tried to show in the opening part of this paper, has always felt herself justified in adapting this means of grace to present need, as that need has varied from age to age; further, I have pointed out that our own formularies contain important elements which can claim no authority from Scripture or primitive antiquity. We should therefore be acting on precedent as well as principle, if, to-day, some modification of the present far too promiscuous practice were introduced, and the ordinance lifted to a higher level of spirituality. We have made Confirmation far too cheap. What chiefly needs to be done is to bring the practice of the Church up to the level of its formulary. Bearing in mind the whole character and intention of the Confirmation Service, the clergy should use every effort to prevent the most solemn of promises being made by careless lips, and to preclude the imposition of hands on those who, not only have no real intention of becoming communicants, but have few, if any, serious thoughts of life and responsibility.



The Peril of Asceticism.

BY THE REV. C. F. RUSSELL, M.A.,
Fellow of Pembroke College, Cambridge.

AT various times in the history of the Christian Church the tendency deliberately to limit the exercise of natural powers and the satisfaction of natural desires has been prominent. If this severity deserves to be called a vice, at the least it must be admitted that it is born of the exaggeration of a great virtue; it may be claimed for it that it is the school of self-control. And this ascetic tendency in religion is not the outcome of Christianity merely; it appears to be co-extensive with the religious instinct. The semi-religious rites of self-torture by which the young Red Indian completed the process whereby he became a warrior of the tribe, the lancing of their own flesh by the priests of Baal on Mount Carmel, the beds of spikes and the twisted bodies of Hindu fakirs in the present day, all illustrate the naturalness with which the human mind attributes a religious, if not a moral, value to self-inflicted pain. A modified form of the eighth beatitude of our Lord, "Blessed are they that persecute themselves for religion's sake," would find a wide acceptance throughout the heathen world—perhaps an acceptance more practical and a testing more sincere than those which Christians accord to the actual words of their Master.

The influence of the ascetic ideal among Christians is seen in the glamour which in the minds of some persons has always seemed to surround the monastic life. In spite of the celibate condition, and the enforced renunciation, as well as the implied depreciation, of the joys of the home and the family; in spite of the rigour of the daily round of duty and the straitened outlook upon human activity; in spite of the strictness of the discipline and the severity of the penances, life in the monastery or the convent has seemed to many men and

women to present the highest opportunities for the worship and service of God. It is not difficult to account for this. Any service which involves suffering and sacrifice does undoubtedly test the sincerity of the convictions and motives behind it. There is little room for selfishness of a base kind in such a life, though it appears to the writer that there is as little room for that purest form of unselfishness which is exhibited in the positive virtue of altruism. And so it is not to be wondered at if a certain sort of religious mind seizes upon this method of trying its faith by the standard of readiness to bear afflictions, without pausing to consider whether the afflictions are of God's appointment or man's. Still less wonderful is it if such self-denial impresses upon the irreligious crowd the conviction that here at least is a religious spirit, here at least is an unselfish love of God ; so that the "religious" life means to many people even to-day the life that is spent in the cloister. In fact, to the thought of the ascetic and the onlooker alike, the sharing in the sufferings of Christ has seemed to consist in the bearing of a cross which was, in reality, not appointed by Him, but was invented by the one who carries it.

In both non-Christian and Christian faiths a truer view of asceticism has at some period prevailed, and the worship of God by self-chastisement has been set aside as unworthy of the high place which had been given to it. It is interesting to remember that, five hundred years before Christ, Gautama, afterwards the Buddha, in his search for a means of escape from the miseries of existence, tried first the ascetic methods of the Hindu teachers ; yet he had come to see that they were unavailing before his discovery of the "truth," and had renounced them even at the cost of losing the devotion of his earliest disciples. And in our own branch of the Christian Church we know how the Reformers set aside, amongst other things, much of the excessive asceticism of medieval days : how, for instance, they would not demand the celibacy of the clergy, or even fasting reception of the Holy Communion ; how they refused to exalt the monastic life by distinctions of regular and secular clergy ;

how they left the method of observing days of abstinence to be determined henceforth by the individual.

It will scarcely be disputed that in adopting this attitude the Church of England was obeying the teaching as well as following the example of Christ. He whose manner of life among men differed so strikingly from that of His forerunner that the names "wine-bibber" and "glutton" were applied to Him by those who were offended by the contrast; He who taught His disciples that in fasting they should see to it that they appeared not unto men to fast; He who announced that the object of His mission to men was that they might have life, and have it abundantly; He who prayed to His Father, not to take His chosen out of the world, but to keep them from its evil, must not be appealed to on behalf of any theory of life which excludes from its ideal the complete use and development of all its powers, and the fullest sharing in all its lawful pleasures.

It is not, of course, intended to deny the place which self-denial must of necessity take in every Christian's life. "If any man love the world, the love of the Father is not in him," and, "If any man would come after Me, let him deny himself," are eternal laws of the kingdom of heaven. But opportunities of self-denial, if it is to be acceptable to God, will not be sought needlessly for their own sake, though they will be accepted, and indeed welcomed, when they come to us by God's plain appointment; while the essence of the ascetic idea is this—that the salutary effects of physical hardship upon the human spirit are so great that abstinence from things that enter into the life of the world is in itself a profitable exercise.

To establish the fact that harm does result from such asceticism, it must be observed that, while the effect upon the spectator is first of all, as has been said, to produce conviction of the sincerity of the motive which actuates it, there are further consequences as well. It stamps upon his mind also the loftiness of the religious character, its exaltation above the level of all ordinary human activity. He feels that it is

not for him or for any other man, busy in the practical life of the world, to presume to imitate it; the attempt to do so would be folly. And when it is said that the religious ideal of life comes to be regarded as unattainable, and even inimitable, the admission must follow that, as a practical force influencing human conduct, it is powerless. Further, this ideal life is as unnatural as it is high. It is what it is, not chiefly by virtue of its including new activities, but by virtue of its excluding old ones; and the activities which have been excluded are not such as were sinful in themselves, else it were no asceticism, but they are just those elements in life which in many cases make it useful or pleasant. And so the ordinary man is brought to the point of thinking, not only that he could not be religious if he would, but also that he would not if he could.

Of course, this is not a complete account of the modern attitude of indifference, just because the influence of the ascetic life is not the only one brought to bear upon the modern mind. But it represents the contribution of asceticism towards the formation of that attitude; and it is, indeed, easy to see that the prevalence in any wide extent of an ascetic type of Christianity must lead to a separation in common thought between religion and the ordinary occupations of life.

Such a cleavage—opposed as it is to the true character of Christ's religion, and fatal to its progress—is so widespread at the present day that it would seem as if any effort is worth making which can help at all to remove it. And, distasteful as it would undoubtedly be to many, one means to this end would be the abandonment of that attitude of disapproval which is so often adopted towards those habits of the world in which lurks the possibility—often, alas! realized—of abuse. At the risk of losing at the outset the sympathy of some readers, the principles are first of all applied to the case of temperance in regard to intoxicants.

It is necessary to begin by emphasizing one or two conditions under which all discussion of temperance methods must be carried on; and no apology for doing so is required,

inasmuch as these conditions are frequently ignored. First of all, the use of alcoholic liquor cannot be condemned on the simple ground that such use is unnecessary, and it is therefore a luxury. Assuming for the moment that it is a luxury, it does not follow that its use is unjustifiable for a Christian; for the whole question of the rightness of luxuries is exceedingly complicated, and admits of no general answer—every particular luxury must be considered on its own merits. The subject is too large to be entered upon here; it will suffice to say that no argument of this kind can be found against the use of intoxicants which will not prove with equal decisiveness that it is wrong to eat meat more than once a day, to wear any but the coarsest clothes (*e.g.*, a blanket suit), to be the possessor of a silver watch or of two walking-sticks. How many of those who condemn the use of wine on the ground that it is a luxury go to church on Sunday in silk hats or expensive bonnets! Moreover, it cannot even be accepted as an “additional” argument whose object is to strengthen, though not to prove, the case against intoxicants; for unless all luxuries be sinful, including those which have been instanced, no luxury can be sinful merely because it is a luxury, though it may be so on other grounds. Let us be careful to avoid the attractiveness of an undistributed middle term.

In the second place, the “medical” objection must be discarded so long as medical opinion on the subject is so far from being unanimous. The difference between the state of medical opinion with regard to this practice and that with regard to, say, the use of opium is manifest. Again, even if medical men were unanimous in condemning the moderate as well as the excessive use of alcohol, it would not be competent for anyone to base his total abstinence principles on this fact, unless he were prepared also to condemn, tacitly if not publicly, the use of wine in the Holy Communion. At present, however, the very openness of the question is proof that alcoholic liquors cannot all be labelled “poison.” And the significance of this must be pressed, for it is not unusual to meet the “medical”

objection in a subtle disguise. It is urged sometimes that, while moderate indulgence in intoxicants may be harmless to some particular individual, yet it is wrong because of the influence exerted by his example upon others. But this can only mean either (1) "that his moderate drinking makes others believe that excessive drinking is lawful," which is simply untrue; or else (2) "that it makes others believe that moderate drinking is lawful," which can only be regarded as undesirable, in general, by means of the most shameless *petitio principii*. For, if one sets out to investigate the rightness of any particular habit, it is no evidence against it to say that its practice by one individual encourages its practice by others; otherwise we should be compelled to pronounce sinful all attendance at public worship, and all daily intercourse through the medium of speech. The words "in general" have been used because many special cases exist in which moderate drinking is confessedly harmful, in that the persons concerned, whether through past habit or lack of sufficient self-control, are incapable of making it their regular practice. For them moderate drinking leads almost inevitably to excess; and this fact—a particular fact—must affect the decisions of themselves and of those by whose example they are influenced. But all this is irrelevant to the general statement made above and the general interpretation given.

After this preliminary clearing of the ground, let us consider the important facts. Alcohol, like all other material things, has no essential moral character; the dispensation under which distinction was made between clean and unclean beasts has passed away. Hence our attitude towards this particular substance, as towards all others, must be a desire to make as full use of it as possible without allowing use to become misuse. That is to say, at the outset we are confronted by the axiom that right use is here, as elsewhere, the true ideal for the servant of Jesus Christ. But, alas! misuse is sorely prevalent, and is universally admitted to be one of the most fruitful causes of human misery and sin.

How shall the Christian seek to repair this state of things?

Two methods are proposed. The one is, to teach, by word and example, in what the ideal consists—in other words, to preach, “Not misuse, but use.” The other is, to avoid all contact with what is seen to lead in so many cases to disaster—in other words, to preach, “Not misuse, but disuse.” That there is room—even necessity—for both these methods cannot be doubted. Everybody will heartily agree that the cause of temperance—that is, of moderation or self-control—can often be promoted most effectively—it may be only—by the method of total abstinence. Everybody will agree that the case must often arise in which a true Christian will rightly feel the obligation to become a total abstainer for others’ sake ; but, unless we are to revive the ascetic manner of life, such action will never be regarded as the ideal, but only as a means towards the attainment of a far-removed, far higher ideal. It may well be true that this ideal is so difficult of attainment that we shall long be compelled to employ such means ; yet even so it is possible to make it plain that the method of total abstinence really looks forward to the accomplishment of a result as far removed from “disuse” as from “misuse.” To what extent is this made plain in practice ? How many total abstainers there are who not merely make their abstinence an end rather than a means in their own plan of work, but even look askance at all those who believe that they can best promote the cause of moderation by practising and exhibiting now the true ideal of conduct, the ideal of right use, in order that its intrinsic superiority to misuse may be, as it surely must be, recognized by all. It should be possible for all temperance workers to recognize the value and meaning of both methods of work, and to agree as to the ultimate end in view.

It is not easy to gauge the amount of harm that is done, not only to the temperance cause, but also to Christianity itself, by those total abstainers who in this way arrogate to themselves exclusively the dignity of temperance workers. Their action gives a show of justice to the popular description of our faith as a religion of “giving up,” a religion of “not doing.” A

Christianity, however, whose characteristics are negative rather than positive will not touch men's hearts nor win the devotion of their wills.

Much of what has just been written will apply equally to some other practices the disuse of which is proclaimed in certain quarters as a Christian duty. While every decision must take into account the individual's power of self-restraint and the extent and nature of his influence, yet it cannot be right to frame an ultimate ideal on the hypothesis that men are not able, nor ever will be able, to control themselves.

Is it desirable that the servant of Christ should play cards? In seeking to answer this question, we may probably dismiss the objection that all mere games are a waste of time; but we must not overlook the important one, so often heard, that to play cards at all is to encourage gambling. Is this true? All will agree that gambling is inconsistent with the perfect Christian life, and that it is the duty of everybody to discourage it. But how can that best be done? Is the disuse of cards the ideal, or only one possible method of working towards it? Let the answer be given by an incident within the writer's knowledge—very common, no doubt, but well suited to illustrate the point. A young layman in Cambridge, after dining at another college than his own, was invited by his host to join in a game of bridge. He replied that he would greatly enjoy it, but that it was his rule to play for love only. This decision was accepted by the others who played with him, though with surprise. It was evident that they expected such a scrupulous person to be a quite incompetent player who would have been sure to lose, but as the game proceeded they found that he was as skilful as themselves. Now let us put three pertinent questions. First, can anyone maintain that his action encouraged gambling? Secondly, can anyone suppose that his influence for good would have been greater, or as great, if he had replied, "Thank you, I do not play bridge," and had left them without the object-lesson of a game played and enjoyed for its own sake? Thirdly and chiefly, which of the two possible courses would the better have commended to

those particular men the reality and worth of the Christian life?

It is no answer to all this to urge that many people would not dare to assert their principles, and would be betrayed by card-playing into gambling against their will. For while this must be freely admitted, it only goes to prove that such people must regard themselves as obliged by their circumstances to take exceptional action, and must abstain from what, for them, is no longer an opportunity of bringing Christian influence to bear upon others, but has become instead an opportunity for their own failure. Once more it must be emphasized that the ideal at which we aim, and for which there are more ways than one of working, must not be lowered just because there are persons who cannot at once attain to it. We aim to replace misuse by a right use, and not finally by disuse. Is this principle recognized? Does it govern our criticisms?

An Evangelical writer has recently expressed his opinion that a clergyman had better not smoke; and his opinion is shared by many. Two remarks may be made in addition to those above, many of which are still applicable. It has been said, though it has also been disputed, that smoking in the company of other men promotes friendliness. If this is true in anyone's experience, it is a fact to be reckoned with. But another reply may be given, in line with the main principle of this paper: that the man who finds smoking pleasant, and smokes moderately and at reasonable times, is helping definitely to bring home to the mind of to-day the fact that Christianity is not a negative but is an essentially positive thing. If he is misunderstood, the fault must be assigned, not to his smoking, but to himself.

Another practice which some persons think it right to condemn is cycling on Sunday, for whatever purpose. Now it will not be disputed that to many persons cycling has long ceased to be a recreative pastime, and has become only a means of locomotion. If a cripple, able without assistance to move slowly and painfully, finds a pair of crutches a valuable help and saver

of time, must he put aside all such artificial assistance on Sunday? If not, why should a non-cripple, who finds that it saves time in locomotion to use a certain mechanical device whereby a rotary movement of the feet replaces an oscillatory movement, be required to discard such on that day? There is no question here, be it observed, of enforcing Sunday work upon others, as there would be in the case of using trains or carriages. Can this practice, then, justly be condemned, or even deprecated? Those who think so urge as their reason that Sunday cycling for reasonable purposes encourages the desecration of the day by immoderate and unnecessary riding. But it is the writer's opinion that the man who cycles during the whole of Sunday or at the hours of worship recognizes as clearly as the strictest Sabbatarian the difference between his act and that of one who rides for the sake of his work; and if he claims inability to distinguish between the two acts, he does so in order to distress some tender conscience, and to rid himself—in other people's estimation, not his own—of responsibility for his sin. But he does not deceive himself. The parishioner who tells his clergyman, "You can't blame me for spending last Sunday on my bicycle, because I saw you riding to church at eight o'clock the Sunday before," is quite clear in the knowledge that he is playing with his conscience, and that his excuse is not valid.

The writer has endeavoured to make it plain in this paper how very far indeed he is from condemning the abstinence method, whether in smoking, drinking, or any other habit mentioned, so long as the ideal behind it is admitted. But he pleads for the recognition of the other method, too. At the present time that other method—consisting in the immediate presentation of the ideal wherever possible—may achieve results far beyond those for which it directly works. The loss to the influence of the Church of Christ through any popular identification of it with the ascetic principle is immense. And rightly so; for a religion which seeks to remain apart from the most complete human life can make no claim on human allegiance. The

duty of impressing upon men the conviction that Christianity means life (present life in all its fulness, as well as future life in all its glory), that a Christian is not primarily a man who abstains, but a man who believes and acts—this is one of the most important and urgent of the tasks which have been committed to the Church of our time.



What is the Church ?

BY THE REV. CANON COWLEY-BROWN, M.A.

Rector of St. John's, Edinburgh, and Chancellor of the Cathedral.

WHAT is the Church? It is one of the learned professions. It consists of three orders—Bishops, Rectors or Vicars, and curates—constituting together the superior and inferior clergy. This is hardly an exaggerated form of the answer which would have been given not so long ago by those who were in the habit of using the current phrase, “going into the Church.” The Church was regarded simply as synonymous with the clergy.

The present writer remembers hearing Bishop Wilberforce, of Oxford, say that whenever a candidate for Orders told him he was “going into the Church,” he always asked him to be sure to let him know the date fixed for his baptism.

The fact that the laity are an integral part of the Church seems to have been slowly arrived at. The corresponding fact that they are there not simply to be legislated for, but that they are entitled to a voice and vote in its legislature, is not yet sufficiently recognized. That it will have to be recognized universally if the Church is to maintain its hold on the laity, and prevent the drifting away of at all events the more educated and thoughtful members of it, is what, in the present paper, it is proposed to point out.

In the “Life of Archbishop Benson” (chap. i., p. 560) there is a suggestive letter from Professor Hort, in which he notes the present danger. He says: “The convulsions of our English

Church itself, grievous as they are, seem to be as nothing beside the danger of its calm and unobtrusive alienation in thought and spirit from the great silent multitude of Englishmen, and again, of alienation from fact and the love of fact." This seems a natural result of the attempt still being made to capture the Church in the interests of a party.

All history—Church history in particular—bears witness to the danger of allowing the clergy by themselves to legislate for the Church. But history seems, for some men, to be written in vain. No assembly, however, in which the lay element is not directly represented, call it by what venerable name you will, can be safely intrusted to lay down laws for the Church. The old theory was that, by an imagined Divine right, it rested with the Bishops alone to impose their own ideas on the whole Church. Well, we know the result of this. It was candidly confessed by one of themselves. The censure which Gregory of Nazianzus passed on Church Councils consisting only of clergy is worth considering. It may not be amiss to call attention to it here. It forms part of his letter to Procopius, in which he states his reason for declining to attend a certain Council at Constantinople: "If the truth must be told, I feel inclined to shun every gathering of Bishops, for I have seen no good come of any Synod—no diminution of evils, but rather an increase of them."¹

Subsequently, however, the Bishops found it impossible to exclude Presbyters altogether from their counsels. But still the idea remained, and in some quarters remains to this day, that a Synod of the Church means simply an assembly of the clergy, who alone are to decide what the laity are to believe and do. These latter are to obey laws which they have had no share or voice in making.

When the late Bishop Moberly started the Salisbury Synod, composed of both clergy and representative laymen, great pressure was brought to bear upon him by certain persons to

¹ Ἐχω μὲν οὕτως, εἰ δεῖ τἄλληθὲς γράφειν, ὥστε πάντα σύλλογον φεύγειν ἐπισκόπων, ὅτι μηδεμίας συνόδου τέλος εἶδον χρηστὸν μηδὲ λύσιν κακῶν μάλλον ἐσχηκίας, ἢ προσθήκην ("Ed. Par.," 1630, tom. i., p. 814).

change the name to Council or Conference. The Bishop, however, stuck to the name. He maintained it was a correct one. He regarded elected laymen as assessors with the clergy. His words are worth remembering. In answer to the objection that such a course would be against the custom of the Church, he said: "As far as regards the practice of the early mediæval Church, I cannot deny the allegation, but I venture to assert that it is otherwise with the principles of the best ages. And I further venture to say that the gradual usurpation by the clergy of the entire government of the Church, going on and becoming complete in the proclamation of the infallibility of the Bishop of Rome, was the early germ which has led to the gradually developed perfection of the Roman corruption of the Church. We cannot go back to mediæval times, but must look to the future. No one can imagine that the clergy are ever again to become the sole rulers of the Universal Church. Theory forbid it. History is full of warnings against it." Bishop Moberly, in his Bampton Lecture, says also: "The real and ultimate possessor of all spiritual power and privilege under Christ is the Church itself—the Church entire; not Apostles, not Bishops, not clergy alone, but the entire body of Christ, comprising Apostles, Bishops, clergy, and lay-people." This principle has been put in practice in some of our colonial Churches (see "Life of Bishop Selwyn," pp. 115, 117, 119, 208, 210).

When it is objected that, anciently, decrees were promulgated by the Bishops, it must be remembered that, anciently, the Bishops were elected by the laity, and so, in some sense, might be regarded as representative of the laity. But even Cyprian we find firmly asserting his resolve, from the very beginning of his episcopate, to do nothing of his own private judgment without the counsel of the clergy and the consent of the laity.¹

¹ "Quando a primordio Episcopatus mei statuerim, nihil sine consilio vestro, et sine consensu plebis, mea privatim sententia gerere" (Ep. v., "Presbyteris et Diaconis," "Ed. Par.," 1666). So in Ep. xxvi.: "Consultis omnibus Episcopis, Presbyteris, Diaconibus [*sic in orig.*], confessoribus, et

The words of the immortal author of the "Ecclesiastical Polity" (VIII., chap. vi., p. 8) may still have weight with those who have not abandoned themselves to a baseless theory: "Till it be proved that some special law of Christ hath for ever annexed unto the clergy alone the power to make ecclesiastical laws, we are to hold it a thing most consonant with equity and reason that no ecclesiastical law be made in a Christian commonwealth without consent, as well of the laity as of the clergy."

Even Newman, whose authority one would think might have some weight with those who take the mediæval rather than the real primitive Church for their pattern, has said: "I think certainly that it—*ecclesia docens*—is more happy when she has such enthusiastic partisans about her . . . than when she cuts off the faithful from the study of her Divine doctrines . . . and requires from them a *fides implicita* in her word, which in the educated classes will terminate in indifference, and in the poorer in superstition." ("On Consulting the Faithful in Matters of Doctrine." *Rambler*, vol. i., new series, p. 230.)

The Bishop of Edinburgh, who has made a special study of the question, turns the tables on those who, while admitting presbyters, would exclude laymen from the Councils of the Church, by asking: "What ancient precedent have we for the admission of *priests* to a decisive vote in an Ecclesiastical Synod?" So the argument from antiquity falls to the ground; and "freedom slowly broadens down, from precedent to precedent."

We have lately inaugurated here, in Scotland, a Consultative Council, in which the laity are at last represented. It is too early to judge how it works; but some of us fear that the compromise arrived at, viz., that no subject may be brought forward for discussion without the consent of the Episcopal Synod—*i.e.*, the College of Bishops—who may thus burk inquiry at the outset, may to some extent neutralize its usefulness.

The revival of the preposterous claim of a clerical despotism,

ipsis stantibus Laicis." And again (Ep. xxviii.): "Cui rei non potui me solum judicem dare . . . non tantum cum collegis meis, sed et cum plebe ipsa universa." So in that first Synod described in Acts xv. 22, 23.

which would place all legislative action in the hands of the Bishops, or even of the Bishops with the rest of the clergy, leaving to the laity the attitude of simple submission, seems to have been one of the fruits of what is called "the Oxford Movement." We wish to be fair to the remarkable men who were the leaders in that movement. We will not condemn them wholesale. No candid person will deny that there have been some general gains to the Church from their studies and researches. There is "a soul of goodness" even in things evil. Nor can it be denied that there were deficiencies among those who claimed to be "the Evangelical party" to which their censurers could unanswerably point. This will be admitted by all but those who are blinded by theological partisanship. Many of those who were, with good reason, opposed to the Oxford Movement have profited by the amount of truth it contained. The marked improvement in churches and services, the general attempt to realize a more or less neglected ideal, bears witness to this. But we cannot shut our eyes to the fact that there has grown up a class of clergy who are carrying out the principles of those whom they profess to be their guides to an extent, or in a manner, which would startle some of those guides themselves. Hence the extreme development of ritual, the lawlessness which masquerades under the misleading name of Catholic customs, the sustained effort to exclude the laity from their fair share in the government of the Church.

Many of the old Tractarians, as they were called, came from Evangelical homes. With all their errors they were learned and devout men. Ritual, as such, had small attraction for them. Can the same be said of those who claim to be their followers? A generation of ecclesiastics is now being sent out from some of our theological colleges who are all of one type, who have been trained up from the first on what is called the Sacramental system,¹ who seem scarcely aware that there is any other worth

¹ "The theological colleges, presided over, for the most part, by very High Churchmen, are rapidly turning out a number of young *seminary priests*, all moulded on the same pattern, set up with about the same amount and

considering. They have not had, as their leaders of a former generation, at least another training to begin with. They have never breathed any other atmosphere.¹ They have had no experience of "an ampler ether, a diviner air." And they seem to have no misgiving as to their position. What is it to them if their manuals and little books of devotion go beyond the Prayer-Book? It is easy to have the "Priests' Prayer-Book," or some other compilation, beside it on the Holy Table to supply its alleged deficiencies. They even venture to take to task those whom it is to be supposed they would at least have listened to. In Archbishop Benson's "Life" (chap. ii., p. 353), there is an amusing instance of this. The Lincoln case produced a crop of silly protests. People were pestered with requests to sign a remonstrance. The Archbishop notes in his diary: "The first people were the students of the Theological College at —, who expressed their regret that the Archbishop should not have adopted a course more consonant with the principles of Church history. I ordained four of those little gentlemen at Advent, and their knowledge of all the rest of Church history has yet to be acquired." We can hardly suppose that these youths wrote *proprio motu*. Their protest must have been inspired by their teachers, who ought to have known better, or it must have been the result of the one-sided teaching to which they had been subjected.

No wonder we hear the perplexed Archbishop exclaiming ("Life," chap. ii., p. 243): "Full tilt we go to alienate all the laity we can." Elsewhere (p. 538) he speaks of pretensions which "the well-read and experienced layman cannot and will not stand." We need not, therefore, be surprised at the opposition of extremists to the admission of the laity into the Synods of the Church, or that a few ecclesiastically-minded laymen have

kind of reading, and using the same party shibboleths. . . . All this bodes a rapid growth of young, hot-headed, and ignorant sacerdotalism, to be followed ultimately by sceptical reaction" (Archbishop Magee, "Life," ii. 60).

¹ A sentence or two is taken here from an article entitled "Via Media," contributed by the present writer some years ago to the *National Review*, which the Editor kindly allows him to reproduce.

allowed themselves to be persuaded that their exclusion is consonant with ancient and immutable custom, as binding as any law of the Medes and Persians which altereth not.

We have but to look at the advertisements in some of the clerical newspapers to note the difference between the modern ecclesiastic and the old historic High Churchman. "Assistant Priest" takes the place of "Assistant Curate." The advertiser signs himself "Catholic." We know what that means. For "Catholic" we might read "mediæval." "The Holy Sacrifice will be offered" for this or that purpose. We can hardly imagine Bishop Andrewes or, indeed, any of the great Caroline divines, or even their later successors, using language of the kind.

The Church, then, in its legislative capacity consists of clergy and faithful laity. Neither can do without the other. To use a Scriptural analogy—these two, in a spiritual sense, are one; and what God hath joined together, let no man put asunder.



Why are Daily Services a Failure ?

BY THE REV. S. C. LOWRY, M.A.,

Vicar of St. Augustin's, Bournemouth.

THE justice of the question may possibly be disputed. "Daily Services a failure!" exclaims a reader of this paper. "They are nothing of the kind. To the clergy in this parish they are of the utmost value, as securing a time for daily meditation and worship amid the distracting duties of parochial life, while several of our lay people also show their appreciation by constant attendance. And if even only one or two come to form a congregation, who can estimate the benefit for these one or two souls? Or, indeed, if none of the laity come at all, do not they value the fact that their parish priest is known to be daily interceding for them before the Throne of Grace?"

We are familiar with arguments such as these, where either an exceptional case is taken to be typical of the generality, or where some apparently extravagant expenditure of labour or money is defended on the score that we cannot measure the value of a single soul. Single souls, indeed, it must be admitted, are each of incalculable value, but when they are multiplied the united value must necessarily be subject to a proportionate increase. The "*little flock*" may be most worthy of the shepherd's care; but he is no true shepherd if he concentrates his attention on the two or three in the fold, and leaves the ninety-seven or ninety-eight to wander in the wilderness.

It is chiefly from a *numerical* point of view that we must confess the failure of Daily Services as at present maintained. In cathedrals or some few favoured town churches, where there is the attraction of a good choir, there may be what is considered a satisfactory attendance of the laity. It is not, however, generally so. In most places the sparseness of worshippers is obvious and lamentable. In some cases the Order of *Common Prayer* is often read in a church without a congregation, a process which hardly agrees with the structure of the service, and which must be very depressing to the officiant.

While we admit the benefit, and the great benefit, to the limited number who attend in certain places, it must still be confessed that, taking a wide survey of the congregations at Daily Services, the outlook is disappointing, and the efforts to secure attendances must be regarded as a failure pure and simple. This is all the more remarkable because of the stress which in recent years has been laid upon the maintenance of Daily Services as an essential and indisputable part of a clergyman's duty. Again and again it has formed a part of Episcopal Charges. Bishop after Bishop has reminded his clergy of their solemn duty, unless reasonably hindered, to read Morning and Evening Prayer daily in church. This Episcopal stress on Daily Services has probably been the result of ritualistic vagaries rather than of any demand on the part of the laity, or even, in some cases, of an appreciation of their intrinsic necessity

on the part of the Ordinary. A Bishop has called to account some troublesome incumbent who has created a ferment in his parish through additions to the services of a Roman type not contemplated in the Prayer-Book. The incumbent has retaliated by pointing to the omissions in other churches of the diocese. Why should the Vicar of St. Cyprian's be reprimanded for his excesses, while the Vicar of Emmanuel, who never has any weekday service except on Thursday evenings, is ignored? Of course, the Bishop might reply that the one by his wilfulness alienates a large number of loyal Churchpeople, while the other, by his omission of Daily Services, provided he is active in other ways, directly affects an infinitesimally small proportion of his parishioners. By the letter of the Prayer-Book, however, if not by its spirit also, they are equally culpable, and in order to check the excesses of the one the Bishop feels he must also brand with his displeasure the defects of the other.

The efforts of the Bishops, however, to inculcate Daily Services have not been entirely successful. The Report of the Royal Commission on Ecclesiastical Discipline (1906) gives a table with reliable statistics on this matter. It shows that in only two dioceses (Durham and Rochester before its subdivision) does the number of churches which have Daily Service exceed the number which have not. Indeed, of 12,000 churches, it appears that only 4,000 have Daily Service (see Report, chap. iv.). From this it is obvious that a very large number of clergymen—and these not all Evangelicals, unless Evangelicals form a majority in the Church—feel that such services are not an essential part of their duty, and that there is no great demand for them on the part of their parishioners.

These figures are not encouraging. That people should, if possible, be gathered together daily in church for common worship is avowedly a good thing, and by all to be desired. But the fact remains that, contrary to the instructions of the Prayer-Book, Daily Services are not held in the majority of churches, and that, when they are held, the attendance is often so small that they must be reckoned a failure.

What is the cause ?

1. *Is it the indifference of the age ?* On all sides we hear of the growing materialism of our times and the havoc it makes in habits of devotion. And yet this will not account for the fewness of daily worshippers. There are still large congregations in many churches on Sundays, and the number of frequent communicants has been steadily on the increase in late years. The scientific objections to the efficacy of prayer are also less pronounced than they were twenty years ago. Some other reason beside indifference must be sought for this lack of appreciation.

2. *Is it that the services are held at inconvenient hours ?* Something, perhaps, might be said on that score. In many working-class parishes weekday services are held at hours wherein it is simply impossible for working people to attend. In cathedrals and most town churches Morning Prayer is usually at 10 a.m. ; but it is very questionable whether 10 a.m. is not too early for those who have matutinal household duties. At any rate, there is no prescribed time for either Morning or Evening Prayer, and the incumbent will do best to consult the interests of the greater number rather than to maintain some traditional and inconvenient hour.

3. *Is it that in the present day other channels for devotion and instruction are open which make Daily Services in church superfluous ?* Here we are on surer ground. When few could read and Bibles were scarce, it was well that the Church should everywhere make provision for daily public worship. It is very different now. Most houses which claim to be religious homes have family prayers. The idea that the head of a household is the priest of his family is far commoner than it used to be. Bibles, Prayer-Books, manuals of devotion, books of religious instruction, are to be found everywhere, and thus many feel that they can supply at home what in older days could only be obtained in the parish church. With regard to the clergy, the sphere of their duties has of late been wonderfully enlarged, and the frequent meetings and guilds and classes

present opportunities for united worship which some consider more necessary, more stimulating, and more profitable than sparsely attended services in the parish church. Apparently, in the opinion of a majority, the rubric, which bids the daily tolling of the bell and the daily reading of the prayers, unless the curate be reasonably hindered, is obsolete. Whether they are thus justified in setting aside a plain direction is questionable ; but some sympathy may well be felt for a clergyman in a scattered rural parish who knows that if he has a Daily Service the parishioners cannot attend, or for another in a town parish who feels that his time is really more usefully occupied in diligent visiting, in the promotion of religious and social agencies which directly attract the people, rather than in multiplying services which are only attended by a very few elect ladies. It is, indeed, a matter for consideration whether a rule which is long out of date should not be rescinded, and it is regrettable that the Convocation of Canterbury should have left the rubric practically untouched in their recent discussion of proposed alterations. Many of the most spiritual and devoted of the clergy do not think it necessary to observe it, and they feel that it is better to gather together in church a fairly large number once or twice on weekdays than a handful every day. Unfortunately, however, there are some clergy who do neither the one nor the other, and whose omission of Daily Service is not compensated by untiring spiritual activities in other directions.

4. Is it not possible, however, that there may be another cause, viz. : *That Daily Services, as at present conducted, fail to meet the spiritual needs of large numbers in the present day?* Such a suggestion may seem profane ; but the inquiry ought not to be hastily dismissed. At present, the structure of our Daily Services differs not from the Sunday service, and Matins and Evensong are on precisely similar lines. Is it irreverent to think that a stereotyped monotony is not altogether suitable for an age whose characteristics are movement and variety? In

spite of our traditional conservatism, is there not an unexpressed craving for less sameness and more diversity?

More, of course, might be done to make our present services helpful without any change of structure. A less perfunctory recital of the prayers, and a clearer and more intelligent reading of the lessons, would often contribute to greater earnestness. A small choir, where possible, would lend brightness to the service. A short exposition might press home the truths of the Lessons. But far more is needed. Is it right that the Monday services and the Tuesday services and the Wednesday services should be exactly similar, the only variations being the Psalms and Lectons, and the only addition the Litany? As a matter of experience, people will come to special services who will not frequent daily Matins and Evensong. "When we had said Evening Prayer," writes Father Dolling,¹ "to empty benches for a year, we thought the thing was hopeless. People would come to a prayer-meeting in the mission room, but they would not come to church, which was the very place where we wanted to get them. But directly we began a prayer-meeting in church, many people came, and God granted us such visible proofs—His answer seen by all the people—that many times during the year . . . people would come with some special need, quite sure that, in some way or another, God would answer them." These prayer-meetings were on Mondays. On Thursdays Dolling had what he calls "Vespers of the Blessed Sacrament"; on Fridays the "Stations of the Cross," of which he says that, "Friday after Friday they were like a great sob going up from the heart of this sinful place, to tell Jesus how sorry we were that we had been His murderers." These week-day services continued for several years at St. Agatha's, Portsmouth, and were valued by the people. Is it not possible that in many other places a similar variety of procedure might be beneficial? The exact services which Dolling adopted will certainly not commend themselves to all, and to some may appear of foreign growth. They caused some disturbance in

¹ "Ten Years in a Portsmouth Slum," p. 208.

Portsmouth at the time, and much perplexity to his Bishop. It is not likely that any reader of these pages will be inclined to adopt all of them. But the fact remains that they reached many whom daily Matins and Evensong did not reach, and it would be quite possible to have something of the kind, without any suspicion of Romeward tendencies, which would help to emphasize the various days of the week. Thus, every Friday might be marked by a commemoration of some of the main incidents of the Passion, with appropriate prayers. On Thursdays there might well be an office in preparation for Holy Communion. Mondays might be known as days of intercession for the parish and the various parochial agencies of the week. Saturdays might be devoted to prayer for clergy and congregations in view of the approach of Sunday, or to a commemoration of the faithful departed. To many, we are aware, these suggestions will not be palatable. As we write them, we seem to hear the muttered phrases, "our incomparable Liturgy," "the Prayer-Book in the melting-pot," and such like. But the failure of the present system suggests that there would be no great harm in trying a change. Is it impossible that, under the "Letters of Business" now issued, a small book of supplementary services should be authorized for use in church on week-days? These services need not be altogether written new for the purpose. There are many existing sources, ancient and modern, from which they might be compiled. Among others, "A Book of Common Order" (Edinburgh, 1902) has lately come into our hands, composed, we believe, by a Scotch divine, containing fourteen separate services, many of them admirable in tone and diction. It is only unreasonable attachment to the habitual and accustomed which leads people to think that the making of prayers is a lost art. The Spirit of the Lord is still the inspirer of His Church.

Of course, the practical difficulty is that, if any relaxation of the Act of Uniformity is tolerated, disloyal persons will introduce services doctrinally opposed to the Prayer-Book standard. The danger is real, and at present the Act of Uniformity does not

seem to do much in the way of checking them; but surely a Bishop's powers might be so enlarged as to hinder such a perversion. It cannot be right that the legitimate development of the devotional life of the Church should be held in check, because sometimes it assumes abnormal and unhealthy forms. At present, in two-thirds of our parish churches there are no daily prayers. Probably in many of them the practical difficulties are insurmountable; but in others it is otherwise. If so widespread an omission of a definite rule is tolerated by the authorities, might they not well encourage experiments in the direction indicated above? The church should on week-days, as well as Sundays, be the home of the devotions of the common people. At present, it is not.



Jesus at the Door.

BY THE REV. JOHN REID, M.A., INVERNESS.

OF all the pictures which flashed before the mind of the prisoner-seer of Patmos, the most wonderful is that which shews Jesus standing as a suppliant at a door, and that the door of a church (Rev. iii. 20). It was only the other day that I discovered for myself the reason why this is the most wonderful picture in the Apocalypse. Others may have found it out before, but it was only then that I saw that the words in verse 14 (of the third chapter) should be read as an inscription over the door—"The Church of the Laodiceans." I had not thought of that before; the door had been any door to me. And while it was wonderful that Jesus should stand there and knock, His action has all the effect of a surprise, when it is seen that He is standing and knocking at the door of the Church of the Laodiceans, of which He had said, "Because thou art neither cold nor hot, I will spue thee out of My mouth." How shall we indicate the significance of that?

Let us see what was the matter with this Church. It was

not a society of unbelievers or hypocrites. It was not accused of unfaithfulness or of heresy, or of any gross or open sin. It was not even a cold Church. Evidently it was not without some faith or love or obedience. Jesus said it was "lukewarm." It had faith, but it was not strong ; love, but it was not fervent ; obedience, but it was not earnest. Worst of all to our minds is the fact that the Church of the Laodiceans was perfectly content with its condition. To its own mind it was "rich and increased with goods and had need of nothing." But it was not because of that that Jesus regarded it with loathing. It was because it was "neither cold nor hot" that He said "I will spue thee out of My mouth."

What, then, was the cause of this lukewarmness? Our answer is found in the position of Jesus. He is standing at the door—outside. The Church bore His name, and called Him Lord and worshipped Him, but He was not "in the midst" of it. That is enough to account for its spiritual condition. Intensity of devotion is impossible while He remains at the door.

But how shall we interpret as a spiritual fact the position of Jesus relatively to the Church of the Laodiceans? How can Jesus be outside of any Church or heart which has some warmth of feeling towards Him? The answer can only be that when He is at the door, He is not the chief interest. Something else is the supreme desire than the doing of His will or the enjoyment of His fellowship. Love to Christ may be mingled with and subject to the love of the world. It is possible also that this condition may arise when Jesus is regarded as a Messenger who brings good tidings, as a Saviour who secures salvation, as the Dispenser of wonderful blessings, and be valued for His gifts and not for Himself. Love and gratitude may be thus awakened, but they will be weak and lukewarm. They will lack the intensity of the devotion which sees and knows that Jesus is Himself the gift of God, and the true joy of the soul that finds Him.

But what, then, are the feelings with which Jesus regards this Church of the Laodiceans? They are strangely mingled.

At first sight it seems as if they were only those of disgust or intense loathing. He cannot endure their tepid devotion. He would rather have coldness or indifference. His preference amazes us until we see that it is an expression of the intensity of the love of Jesus. The very cry of loathing is a cry of love. If He had loved lightly, little love would have contented Him. It would not have mattered that they were "lukewarm." It is because He loved intensely that He was stirred to loathing by their weak response. Love without limit had been revealed; gifts without measure had been bestowed; the death of the Cross had been endured, and the answer of that Church had been a lukewarm affection! A great love demands a great love in return, and is moved to utter words of rejection in the agony of its disappointment. Jesus wept over Jerusalem because it refused Him; He regarded with loathing the Church which He had redeemed with His blood, because it loved Him slightly. It is love unworthily requited which expresses itself in the awful threat "I will spue thee out of My mouth." *But the threat is not fulfilled.* The love that had been despised humbles itself to seek its desire again. It tries counsel, chastening, and pleading: "I counsel thee to buy of Me gold . . ., that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. *As many as I love,* I rebuke and chasten: be zealous therefore, and repent."

It is in the line of these counsels that we are to read the dreadful threat of rejection. It springs from the jealousy of love; it is inspired by the anger of grief; it expresses the revulsion of feeling which arises when those who are greatly loved prove unresponsive, or answer only with a light and shallow affection. But even then it is still a love that will not let us go! It comes as a suppliant knocking at the door, seeking an entrance into the heart. This is the surprise of the love of Jesus. He represents Himself as standing at the door of the Church of the Laodiceans which loves Him so indifferently, pleading that He may be allowed to enter to enjoy

the full and gladsome intercourse of close and intimate fellowship. The appeal is addressed to the individual, for it is only as Jesus is received into the heart of each that He can come into "the midst" of the Church. Therefore He says: "If any man hear My voice, and open the door, I will come in to him, and sup with him and he with Me." The revival of a Church begins with the revival of the individual.

This humility and patience of love are not what we expect. We look for judgment rather than mercy, for indignation rather than forbearance, for wrath rather than any further revelation of love. We expect Him to say: "Behold, I stand at the door for doom and punishment." But the Church of the Laodiceans is still the object of His love. He still asks what had been denied—a welcome within, a place at the table as a friend, where He may talk in gladness, soul with soul. It is the surprise of His grace, the wonder of His love. Too often we quote the words of the Old Testament as if they indicated the methods of Jesus in dealing with lukewarm souls: "I will go and return to My place, till they acknowledge their offence, and seek My face: in their affliction they will seek Me early" (Hosea v. 15). We forget that there has been a fuller revelation of love in the New Testament, and the patient pleading of the Saviour at the door of the Church of the Laodiceans is in harmony with it. "When we were yet sinners, Christ died for us." "For His great love wherewith He loved us, even when we were dead in trespasses and sins, He hath quickened us together with Christ." It is in words like these that the *grace* of the love of God is revealed. The Apostle Paul, in speaking for himself and his fellows, says, "We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." That is the method of the Gospel for sinners. But in the picture of Christ at the door of the Church of the Laodiceans, we see that it is also the method of Jesus with regard to those who have been reconciled to Him, when they act unworthily of the love which has been bestowed upon them. Their unworthiness is not overlooked; their sin is not

passed by ; but He who died for them while they were yet sinners, still pleads with them when they love Him unworthily. He seeks the fullest love from those who wound and grieve Him by their lack of warmth. He knows that absence will not make the heart grow fonder as we sometimes foolishly say. Nothing but a full and happy fellowship will secure it—"If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Therefore in His wise, patient and wonderful love He stands and knocks and pleads for welcome.

"Behold, I knock ! Methinks if on My face
 Thou wouldst but rest thine eyes,
 Wouldst mark the crown of thorns, the sharp nails trace,
 Thou couldst not Me despise !
 Thee have I yearned for with a love so strong,
 Thee have I sought so earnestly and long ;
 My road led from a cross unto this place ;
 Behold, I knock !"



The heart of Tasso.

BY MARY BRADFORD WHITING.

TO the great majority of English-speaking people, not only the writings, but the personality of Dante, is as familiar as that of our own Shakespeare. The pale, worn face, with the sad eyes and the strenuous mouth, is known to all ; the woes, the wanderings, and the exiled death, are a page of human history with which we are fully as well acquainted as are the great Italian's fellow-countrymen. With Torquato Tasso the case is different. As the author of the "Gerusalemme Liberata," his name is widely known, but comparatively few of those who have thus heard of him know the history of those sorrows, which, in spite of the lavish endowments of his brilliant youth, brought him to his death at the age of fifty-one, a penniless wanderer, broken in health and in fortune.

Both Goethe and Byron, in their poems upon the fate of Tasso, have assigned the same cause for this tragedy—viz., an unhappy love for Leonora d'Este, the sister of his patron, Duke Alfonso of Ferrara. It is only in later days that a more complete study of historical documents has thrown doubt upon this romantic legend, and that Tasso's own words have been given their due weight in evidence :

“ Pure non fermai la stabil cura
 In saldo oggetti, ed incostante amori
 Furo i miei sempre e non cocenti ardori.”
 (“ Yet never did I fix a stable heart
 On settled objects, and inconstant loves
 Were ever mine, not passion's burning fire.”)

The lovely young princess of the legend, in devotion to whom Tasso is supposed to have worn away, not only his wits, but his very life, was in reality a confirmed invalid, nine years older than the poet, seldom able to leave her couch, caring little for literature and art, but with a talent for keeping accounts, and possessed of a practical common sense that enabled her to govern the State successfully as Regent during a lengthy absence of the Duke. That she was much interested in Tasso, and showed him many favours, there is abundant evidence, but not all the care that has been expended on the examination of contemporary records and of the Court archives of Ferrara has availed to bring to light the story of any love passages between them.

And in such a case as this, it must be remembered, negative evidence may be considered as tantamount to positive proof. In a Court like that of Ferrara, eager eyes and envious tongues abounded—every recipient of ducal favours was the object of fierce jealousy ; and if there had been the least chance of thus rousing Alfonso's anger, a host of spies would have flocked to him with the tidings that the presumptuous poet had dared to woo the Princess Leonora !

And yet, even when it is robbed of this long-cherished romance, few life-stories are more full of human interest than the story of the heart of Tasso, tossed to and fro on the waves

of passion and disappointment, and sinking at last like a frail barque under the stress of the storm. The son of Bernardo Tasso, a man of good family and distinguished talents, Torquato was born in exceptionally favourable circumstances, and for a while all went well with him. His mother belonged to one of the noble families in Naples, and at the time of his birth in 1544, his father was the Secretary of the Prince of Salerno; but when he was only twelve years old his mother died, and his father, believing her to have been poisoned by some of her relations, broke away from Naples and went to Urbino.

Urbino, the seat of the Della Rovere family, was at that time a centre of learning and art, and the young Torquato, who was the constant companion of the heir to the dukedom, enjoyed its advantages to the full. It was little wonder, therefore, that his mind was set, not on the "dusty purlieus of the law," for which his father designed him, but on the glowing realms of poetry and romance; and though he went through a course of legal study at Padua, his poem "Rinaldo," written when he was only eighteen, convinced Bernardo that he possessed the true poetic gift.

From this moment his destiny was marked out for him. A poet in those days was bound to attach himself to the service of some wealthy patron; the reading public as we know it now did not exist, and the only hope for an author was the exercise of personal favour and protection. Among the Princes of Italy the Este family had always been distinguished for magnificence and generosity. Ariosto had been the favourite of an earlier Duke, and now that the Duchess Renata and her sober-minded followers had left Ferrara, her son Alfonso threw all his energies into an attempted revival of the glories of the Renaissance. It is difficult at the present day, while watching the prosaic everyday life in the streets of the quiet Lombardian town, to revive in imagination the splendours of those glittering times of which the chroniclers tell! Yet still the great red castle, circled by the deep waters of the moat in which so many tragedies lie hidden, stands as stern and strong as when Alfonso's Court

held revel within its walls, and in the frescoes of the Schifinoia Palace the pageant of the past is once more unrolled.

It was a feverish, glowing, restless life, into which Torquato Tasso was introduced as the protégé, first of the Cardinal Luigi d'Este, the younger brother of the Duke, and then of Alfonso himself—a life full of crowding interests and of ever-fresh excitement, a life of luxury, intrigue, and self-indulgence, the worst atmosphere possible for a young poet whose brain was on fire with romantic fancies, and whose nature was sensitive and susceptible to the last degree. Pastoral plays, concerts, masques, dances, banquets, followed one another in breathless succession; vast sums of money were lavished on these entertainments, and Alfonso's fame spread through the length and breadth of Italy. Himself a good actor, he required the co-operation of all his friends and followers, and the mad pursuit of pleasure drove all serious business into the hands of corrupt hirelings. The Cardinal, Luigi d'Este, was even more dissipated than his brother. He rebelled with all his might against the Sacred Orders which had been imposed upon him by his family for reasons of policy, and he solaced himself by every extravagance in his power; while the two Princesses, Lucrezia and Leonora, were possessed of a love of excitement fully as keen as that of their brothers.

To Tasso this gay and fevered life seemed at first one of supreme enjoyment. His contemporaries tell us that he had handsome features and a tall and graceful figure; he was well-born, amply supplied with means, and highly accomplished in all knightly exercises: in every way, therefore, he was fitted to play a distinguished part, and he was flattered on all sides—the Duke and his brothers loaded him with favours, and the Princesses allowed him to make one of their charmed circle. The fact that he was a poet only increased his claims to attention. The days of Grub Street were not yet, and courtiers and nobles were agreed that a celebrated man of letters was one of the most precious possessions of a Prince. Like a skilful general, or a valuable racehorse, he was to be jealously guarded

from those who might try to steal him away, and the more completely that he could be made dependent upon his patron the better.

It was during this halcyon time that Tasso wrote the best known of all his works, the "Gerusalemme Liberata," an epic poem of the first Crusade, with Godfrey for its hero, which he embellished with charming love-tales and with romantic episodes. At the time of its completion he was only thirty-one, but his life was already more than half over, and the remaining twenty years brought him nothing but the anguish of a slowly breaking heart.

His first grief was connected with his work. Instead of publishing his great poem, and leaving it to the judgment of the world, he submitted it to one friend after another, each of whom disapproved of it for some separate and equally cogent reason. To satisfy them all was impossible, but, unhappily for himself, Tasso essayed the task, omitting, altering, revising, until his already over-strained brain was utterly wearied out, and the manuscript of the poem which was one day to delight all readers was ignominiously relegated to the oblivion of an upper shelf.

It was not unnatural, under these circumstances, that he should long for a change of scene, but an attempt to transfer himself to the Court of Florence brought down Alfonso's anger upon him in full measure. The Duke of Ferrara was a generous patron in many respects, but Tasso, according to the ideas of the times, was his own possession, body, soul, and spirit, and that he should try to escape from the service of his owner was a crime of the deepest dye. The tension at last became so unbearable that the poet fled in disguise and sought refuge with his sister at Sorrento; but with one of those strange contradictions that are inherent in human nature, he was no sooner free than he longed for his chains once more, and he wrote to Alfonso entreating to be taken back.

The Duke consented, but after a few months the same restlessness returned upon the poet. Again he fled, and again

he wrote with a plea for forgiveness. Once more Alfonso took him back, but unfortunately he arrived at Ferrara at the moment that the preparations for the Duke's third marriage were in full swing; no one had time to attend to him, and his wounded susceptibilities drove him into a frenzy. Puzzled and irritated by his conduct, Alfonso ordered him to be taken to the madhouse of St. Anna, and here he remained for seven years.

Byron, in his "Lament of Tasso," speaks with thrilling indignation of the

"Long years of outrage, calumny and wrong,"

which the poet endured at the hands of the Este family; and, again, in "Childe Harold" draws a contrast between their shame and his well-deserved glory:

"And Tasso is their glory and their shame.
Hark to his strain, and then survey his cell!
And see how dearly earned Torquato's fame
And where Alfonso bade his poet dwell.
The miserable despot could not quell
The insulted mind he sought to quench, and blend
With the surrounding maniacs, in the hell
Where he had plunged it. Glory without end
Scattered the clouds away, and on that name attend

"The tears and praises of all time; while thine
Would rot in its oblivion—in the sink
Of worthless dust, which from thy boasted line
Is shaken into nothing—but the link
Thou formest in his fortunes bids us think
Of thy poor malice, naming thee with scorn;
Alfonso! how thy ducal pageants shrink
From thee! if in another station born,
Scarce fit to be the slave of him thou mad'st to mourn."

The cell which goes by the name of Tasso's prison is still preserved, and as one looks at the wretched stones upon which Byron scratched his signature, his indignation can be understood; but in justice to Alfonso it must be remembered that later researches have produced no evidence to show that this was really the place where he was confined, and that, though the madhouse itself was doubtless a miserable place enough, it was the custom of the time more than the Duke's

inhumanity that must be blamed. Nor was Byron better informed on the cause of the outbursts of rage that terrified Tasso's friends and brought him to this sorry pass. Everyone loves a lover, and it is not surprising that the story of his concealed passion for Leonora d'Este should have grown up around his name; but there can be little doubt that the shipwreck of his life was brought about, not by his love for another, but by the storms and tempests of his own nature. His sensitive temperament could bear no slights, and any fancied neglect drove him simply beside himself. Continual brooding over his troubles produced hallucinations; and it was not wonderful that such a lively imagination as his should picture evil spirits as haunting his solitude, upsetting his ink, and throwing his papers into confusion!

Nor was this all that he had to endure: a helpless prisoner, his possessions had been placed under the control of others, and advantage was taken of his captivity to publish the "Gerusalemme Liberata" without his permission. Editors and publishers gained a rich harvest, but no reward came to the author; and when at the end of seven years the Duke of Mantua procured his release, he found himself poor and homeless, with a mind too greatly injured by his sufferings to write anything of lasting value.

It was only in the last years of his life that any gleam of good fortune came to cheer him. Arriving in Rome in November, 1594, he was received with great honour, and admitted to a private audience of the Pope, Clement VIII. Clement informed him it was intended to mark the reverence due to his genius by presenting him with a laurel crown in the Capitol, as had been done in the case of Petrarch, adding: "We have destined you the crown of laurel, that from you it may receive as much honour as in times past it has conferred on others."

The ceremony was to be a pageant, in which all the population of the city were to join, and for this reason it was agreed to defer it until the spring, the Pope meanwhile granting him

a handsome pension that he might be secured from any further pecuniary troubles. But the tragedy of Tasso's life was not yet over : before he had begun to enjoy his long-delayed prosperity, symptoms of illness returned, and, longing for a fresher air than the city could afford, he asked the Pope's permission to retire to the Monastery of St. Onofrio, on the Janiculum Hill.

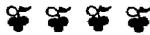
The little church is scarcely changed since the days of Tasso ; and, standing in its quiet portico, it is easy to picture the scene that took place four hundred years ago, when the great coach of Cardinal Cinthio, Tasso's special patron, came labouring up the slope, and the Prior of the monastery came out to meet the dying poet. The land was bright with April sunshine during these last weeks of his life, and the oak-tree is still shown under which he loved to sit and converse with his friends as long as his failing strength allowed him.

"It avails not now to speak of my relentless fortune," he wrote to his friend Constantini, "nor to complain of the ingratitude of the world, which has gained the victory of conducting me indigent to the tomb, while I fondly hoped that the glory which (whatever it may think) this age shall derive from my writings would not entirely leave me without reward. I have caused myself to be conducted into this Monastery of St. Onofrio, not only because the air of it is praised by the physicians as better than any in Rome, but also that I may begin at this exalted place, and with the intercourse of these devout fathers, my conversation in heaven."

The story of Tasso's heart had reached its last page. "I thank God that after so many storms He has brought me to a quiet haven," he said, as he lay upon his death-bed, nor could the failure of his earthly hopes affect him now. "It is not the poet's crown that I hope to wear," he said, "but the crown of glory among the blessed."

"In manus tuas, Domine!" were the last words that breathed from his lips, and in that keeping we may believe that he found peace, even though we own with Byron that sorrow and disappointment followed him all the days of his life :

“ Peace to Torquato’s injured shade ! ’twas his
 In life and death to be the mark where Wrong
 Aim’d with her poison’d arrows—but to miss.
 Oh, victor unsurpassed in modern song !
 Each year brings forth its millions : but how long
 The tide of generations shall roll on,
 And not the whole combined and countless throng,
 Compose a mind like thine ! though all in one
 Condensed their scattered rays, they would not form a sun.”



The Missionary World.

BY THE REV. A. J. SANTER,

Formerly C.M.S. Missionary, India.

THAT the evident fact of India’s restlessness at the present time is full of significance for the missionary cannot be denied. And it appears to be a call from God to all interested in the spiritual welfare of our great dependency to mark well the onward march of events, and use the occasion for guiding the newly awakened enthusiasm of Swadeshism into a proper—*i.e.*, a Christian—channel. Swadeshism of the right sort—a true patriotism—is not a thing to be contemned. Indians may be perfectly loyal British subjects and at the same time remain absolutely Oriental in heart and manner of life. The problem now pressing itself upon the attention of the missionaries is how to make use of Eastern religious fervour and thought within proper bounds, and at the same time to avoid the appearance of wishing to force upon the awakening and developing Native Church the rigid forms and rules to which the Western mind has become accustomed. The question often arising in the mind of workers in the field, as quoted in the *C.M.S. Gazette*, is: “How are we to de-Westernize Christianity? How are they to be taught that Jesus is the Universal Saviour, Indian as much as English, and not a Saviour just for the West?” One step in this direction has been made, as we learn from the *North India Gleaner*, by the method adopted by Mr. Stokes, and sanctioned by the C.M.S., of becoming a Christian *sunnyasi*, or fakir, roaming about at will preaching the Gospel. Dr. Pennell, too, in his book, just published, “Among the Wild Tribes of the Afghan Frontier,” “has shown what a holiday jaunt of this nature can effect in the way of opening iron-bound doors.” In connection with the same subject an interesting account is given in the *C.M.S. Gazette* by the Rev. N. Tubbs of the Oxford and Cambridge Hostel, Allahabad, of the effect produced on the young men of that institution by the life of a Christian *sunnyasi* who had come on a visit. Mr. Tubbs writes that Ishananda Swami is a *sunnyasi*, or fakir, who has become a Christian, but, like Justin Martyr of old, he does not discard the philosopher’s cloak, but still goes about dressed in the familiar saffron robes of the religious ascetic. The hostellers were amazed at the idea. As they said in a public discussion in the common

room: "We always thought that to become a Christian you must give up Indian dress and put on hat, coat, and trousers, and walk about as if you were our conquerors." "From the way the hostellers treated the Swami, I could see," writes Mr. Tubbs, "that once we have Christianity really racy of the soil, and no longer a European product, the day of India's conversion will not be long delayed."



We are apt sometimes to grow weary in the good work, and are tempted to wish that things would move forward faster than they appear to do in the matter of gaining adherents to the Christian faith. Yet safety lies in the way of caution. We do certainly desire to see multitudes brought to the knowledge of the truth, but we wish also that those who come may know the "power of godliness." The Rev. Ishan Ullah, writing from the Jhang Bar, says, as quoted in the *C.M.S. Gazette* for January: "Regarding encouragement in the work, I might say that there is a great door open for preaching the Gospel, among the poor classes especially. If I wished to baptize people, I could add 2,000 names within a very short time. Nearly the whole community wants to embrace Christianity, but great caution must be exercised. On the one hand, I know this to be the fact, that the movement is rather social than religious; but, on the other hand, the Gospel is preached to the poor." In seeming contrast to this, yet really in harmony with the spirit of caution, and perhaps because of it, we read in an account done in hospitals given in *The Zenana* for January: "At the present time Christianity is acting as the leaven does. We are not having crowds waiting for baptism. Still the leaven is working, and the Mohammedans themselves are getting uneasy because of it. God grant that soon the whole may be leavened."



How medical work in the mission field attracts and holds men is evidenced by the following extract from the *Jewish Missionary Intelligencer* for January (p. 5): "In the hospital (at Safed) the evangelistic addresses appear to have made a very favourable impression. After nearly every one discussions have taken place; and often I have been surrounded by a number of patients, and had with them most serious talks, sometimes lasting two or three hours. In the dispensary our medical work has really worked wonders, and has made a great change in the feeling of the Jews towards us. Formerly we used to be insulted and stoned, but now we are kindly received. The book-depot and our houses are frequently visited by many Jews of the better class, whom no missionary could reach before. One of these recently said to me: 'When I first asked for a New Testament, I simply wanted to acquaint myself with your religion, and to use it for controversial purposes. I have since compared Scripture with Scripture, and studied the historical facts of the life of Jesus, and I am truly convinced that He is our long-promised Messiah, though there are still many things that are dark to me.'" And in an article on "Evangelistic Methods at Rana-ghat (Bengal)" in *Mercy and Truth* Dr. C. G. Monro says: "The net of the Medical Mission is wide, and takes in all classes, for it appeals to men on the one point on which all are equal—namely, the body of this death. We

are sometimes asked if any of our converts are Mohammedans, and great surprise is exhibited when we say 'Yes.' And the same sort of things occurs with reference to Brahmans—that is the highest and priestly caste among the Hindus—for there is a popular idea that conversions to Christianity are confined to low-caste Hindus. It has even been asserted that only the latter came to the dispensary, so we kept a careful record of the castes of all patients attending for some time, and the result showed that the percentage of Brahmans amongst the patients was actually greater than the percentage of Brahmans to the population."



Literary Notes.

MESSRS. LONGMANS, GREEN and CO. are issuing a new book by Mr. and Mrs. Sidney Webb entitled "English Poor Law Policy." This volume consists of a detailed analysis of the policy of Parliament and the Local Government Board from 1834 down to the present day, with four supplementary chapters analyzing the Majority and Minority Reports. There are no greater authorities on the matter than Mr. and Mrs. Webb, and the work should prove of considerable value to the clergy and others engaged in parish work, especially in large towns with a great population. Among Messrs. Longmans' other new books will be found "The Healthful Spirit," by the Rev. H. N. Bate, M.A., Vicar of St. Stephen's, Hampstead, to which the Bishop of London contributes an Introduction; "Church Unity: Studies of its Most Important Problems," by Charles Augustus Briggs, D.D., Professor of Theological Encyclopædia and Symbolics in the Union Theological Seminary, New York; "The Gospel of the Kingdom," by the Very Rev. H. E. Savage, D.D., Dean of Lichfield; "Old Testament History and Literature," by the Rev. B. H. Alford, M.A.; "Social Relationships in the Light of Christianity," by the Rev. W. Edward Chadwick, D.D., being the Hulsean Lectures for 1909-10; "The Garden of God: Some Characteristics of the Spiritual Life, mainly from the Song of Songs," by the Rev. Jesse Brett, Chaplain of All Saints Hospital, Eastbourne; and Volume I., Part II., of the "History of the Society of Jesus in North America, Colonial and Federal," by Thomas Hughes.



Messrs. Longmans have also nearly ready two other important volumes of considerable value in their special spheres—"The History of the Irish Parliamentary Party from 1870 to 1890," in two volumes, very fully illustrated, by Frank Hugh O'Donnell, and "The Rise of South Africa: a History of the Origin of South African Colonization and of its Development towards the East from the Earliest Times to 1857," by G. E. Cory, M.A., Professor in the Rhodes University College, Grahamstown, South Africa. This will be a large and important work, and will, it is expected, eventually be completed in four volumes. Volume I., about to be published, dates "from the beginning of the seventeenth century to 1820."



Mr. Unwin published a day or two since "The American People: a Study in National Psychology," by A. Maurice Low, who has for many years been the Washington correspondent of the *Morning Post*. Then Mr. Unwin also has down for early publication an illustrated work dealing with the Mongols. It is called "On Tramp among the Mongols," by the Rev. John Hedley, who sojourned for a long time among the natives of the eastern portion of Mongolia. On one of his missionary "tramps," Mr. Hedley followed the course of the Lao Ho, which means the Old River, as far as its junction into the Shira-Muren.



This month Mr. Elliot Stock publishes a most interesting book by Mr. David Cuthbertson, of the Library of the Edinburgh University entitled "Thirty-three Years' Adventures in Bookland, including Adventures in the Humorous Avenues of Library Life." Mr. Cuthbertson's title is decidedly attractive, and should prove capital reading.



We understand that the Oxford University Press are issuing a second edition of Dr. Barclay V. Head's "Historia Nummarum." The first edition appeared twenty-two years ago. Dr. Head was at one time Keeper of the Department of Coins and Medals at the British Museum.



We notice that there is to come from the well-known publishing house of Messrs. Smith, Elder and Co. a book upon which Mr. Locker Lampson has for some time been engaged. It is to be called "On Freedom."



What should prove to be one of the most interesting books this year will be the history of his family which Sir Hubert Herkomer has in hand. The information is given by that interesting writer "A Man of Kent," whose identity is fairly well known by this, in his always readable "Rambling Remarks" in the *British Weekly*. In the same column we are reminded that Mr. Frederic Harrison is about to give us his Memoirs.



Throughout the years which have elapsed since Gainsborough's death opinions regarding his genius have gradually converged into a consensus that he is the most individual, the most artistic portrait-painter which England has produced. The large volume which Messrs. Black have in their new list contains some fine reproductions by Mr. Mortimer Menpes of the master's work from private and public galleries, and in the text, by Mr. James Greig, R.B.A., the reader will find a good deal of fresh matter.



A new life of Martin Blake, B.D., has been written by the Rev. J. F. Chanter, who has had a considerable amount of interesting data to draw upon. The Rev. Martin Blake was Vicar of Barnstaple, and also held a Prebendary Stall at Exeter. He lived from 1593 to 1673. The volume should interest a good many folk, as it gives an excellent survey of the life and times of the period.



Four volumes will complete Mr. W. P. Pycraft's big book on "A History of Animals." So far he has only completed one. This should be one of the best modern books concerning the subject, especially in view of the fact that the illustrations, which have been specially prepared for the work by Mr. G. E. Lodge, are really quite excellent, and are in colour. And there are to be a number of other good pictures reproduced from some very interesting photographs.



Messrs. Stanley Paul are expecting to issue an important volume dealing with the letters of the Argyll family, which the Duke of Argyll has himself been preparing. There are to be included in this work a number of poignantly interesting letters both of a political and a social character.



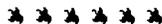
"Administrative Problems of British India," by M. Joseph Chailly, translated by Sir William Meyer; and "The Gates of India," an historical study by Sir Thomas Holdich, are two volumes promised by Messrs. Macmillan and Co., who are also expecting to have ready almost immediately the third volume of that really capable work, "The History of English Prosody." We also may expect shortly another "Highways and Byways" volume. This time it deals with Buckinghamshire, and that very versatile writer, Mr. Clement Shorter, is the author. Another Macmillan book is "The Faith and Modern Thought," being six lectures by the Rev. W. Temple. The idea of the volume is a worthy one, seeing that it is intended for the man known as the ordinary mortal, who, by reason of his engrossment in other affairs, has no knowledge, or very little knowledge, of theological matters. We also learn that from the same house will come a volume entitled "The Law and the Prophets," by Professor Westphal. This has been translated into English by Mr. Clement du Pontet; while Mr. Chesterton's "Life of Thomas Hood" is expected to be published this spring—of course, in the *English Men of Letters* series. It is said that Mr. Chesterton has another book in hand entitled "What is Wrong?"



"British Wild Flowers in their Natural Colours and Form" is a new book the text of which has been written by the Rev. Professor Henslow, M.A., while over two hundred coloured illustrations have been drawn from, and of the size of, the natural plant, by Miss Grace Layton, who obtained the Silver Flora Medal of the Royal Horticultural Society for these drawings.



On January 17 Mr. Unwin published a volume entitled "Forty Years Ago and After," by Dr. J. C. Tetley, the new Archdeacon of Bristol.



"Tennyson as a Student and Poet of Nature" is a forthcoming book by Miss Winifred Lockyer and Sir Norman Lockyer.



Notices of Books.

STUDIES IN MYSTICAL RELIGION. By Rufus M. Jones. London: *Macmillan and Co., Ltd.* Price 12s. net.

Dr. Inge's Bampton Lectures on "Christian Mysticism" gave a fresh and welcome impetus to the study of this important subject. Several books have been issued of recent years, of which the present work is perhaps the most noteworthy, and certainly the most generally useful. The author is a distinguished member of the Society of Friends, and hails from America, where he is Professor of Haverford College. As he well says, "One of the main approaches to the meaning of religion is through the nature of the soul of man," and "nobody can tell us what religion is until he has sounded the deeps within man, and has dealt with the testimony of personal consciousness." It is the object of the work to emphasize this internal aspect of religion, and by a series of studies to throw some probable light on the problems of mystical religion. In an introductory chapter, Dr. Jones discusses "The Nature and Value of First-Hand Experience in Religion." His definition of mysticism is "the type of religion which puts the emphasis on immediate awareness of relation with God, on direct and intimate consciousness of the Divine presence" (p. xv). This chapter is an able and illuminating discussion of the main subject of the book. While not blind to the errors and dangers of mysticism, the author prefers to dwell on the "tremendous service of the Mystics." Then follows a series of twenty chapters, taking up various aspects of mysticism as they have appeared through the centuries in the Christian Church. There is no attempt at completeness of treatment, but rather an endeavour to study some "momentous epochs when vital dynamic religion has flourished." Dr. Jones, while thinking that it is not always possible to press a direct historic connection between the spiritual groups of mystical believers, yet feels that there has been "a continuous prophetic procession of mystical brotherhood through the centuries." The writer's view of New Testament religion, ministry, and organization is necessarily and naturally affected by his view of what he calls "the inward, free and untrammelled type of religion," and even Evangelical Churchmen will not be prepared to concede all that he demands in regard to institutional as opposed to purely spiritual religion. But it is always valuable to see a familiar subject treated from a new standpoint, and it will do nothing but good for Churchmen to observe the impression made on a learned, able, and devout Quaker by "the growth and development of the ecclesiastical system which was gradually substituted for the free and organic fellowship of the first stage of Christianity." The opening chapter is a beautiful and inspiring picture of that Christianity which was "essentially a rich and vivid consciousness of God, rising to a perfect experience of union with God, in mind and heart and will" (p. 4). The New Testament is shown to be a record of "religion in the intense stage, as immediate and first-hand experience of God, which is mysticism at its best, and in its truest meaning" (p. 5, note). Dr. Jones argues that the earliest followers of Christ formed a *fellowship* rather than a Church in the

modern sense, and that it was only later that the pressure of heresy seemed to compel the conviction that the only way out of the danger was the establishment of an organized community (p. 27). The transformation is traced along the lines already made familiar to us through Dr. Lindsay's great work. Montanism is thus regarded as a return to prophecy, which it doubtless was, though there were other elements, as Gwatkin's new book shows, that constituted it a revolution rather than a reversion to primitive type. Space forbids us following Dr. Jones in his treatment of the Church Fathers, Greek philosophy, and the various lines of influence which reappear in the mystical schools of medieval Europe. He brings down his history to the end of the English Commonwealth. This is due to the fact that we are promised other volumes devoted to the development of the Society of Friends, and the peculiar type of mysticism characteristic of that body. It will be seen from what we have said that this is a truly valuable book, one of the best of its kind, and it is certain to take rank among our authorities on mysticism. Those who possess and value Dr. Inge's volume will at once place this alongside of it as in every way worthy. Students of Church history should make a special note of it as an important contribution to the study of one of the most essential topics of the Christian centuries. But above all, in these days of dangers from institutional, sacramental, and sacerdotal religion, the book will be particularly valuable in showing the essential ideas of spiritual religion and in emphasizing the true meaning of the liberty of the Spirit. Evangelical Churchmen believe that their position enables them to avoid the opposite dangers of undue exaltation of the inner light of Quakerism, and of undue emphasis on the sacerdotal and organized aspects of Church life. There is no essential contradiction between spirituality and organization when each is preserved in its proper place according to the New Testament. Dr. Jones writes in a style eminently befitting the beauty and spirituality of his theme, while his accurate and thorough knowledge, his sanity of judgment, and his keenness of perception are seen at almost every point. This is a great book on a great subject, and warrants cordial reception and close attention. Evangelical clergy and teachers should study it carefully, for it is a contribution of the very first order to the study of spiritual religion. We shall wait with deep interest and confident expectation the other works promised by the author.

MODERN THEORIES OF SIN. By the Rev. W. E. Orchard, D.D. London: *James Clarke and Co.* Price 3s. 6d. net.

The substance of a thesis approved for the degree of D.D. in the University of London. It consists of three parts, "Introductory," "Critical," and "Constructive." The Introduction deals first with "The Place and Importance of a Theory of Sin," and it is remarked that "the doctrine of sin occupies an important and determinative position in the system of Christian theology." Historically and logically the conception of sin is fundamental to the redemptive element in the Christian religion (p. 2), and it is in relation to sin that one of the essential differences merges between the Old Theology and the New. The importance of the subject is further seen when it is studied in the light of modern scientific thought on man's

origin, nature, and life. Every discussion of the various theories of sin raises vital issues and involves important practical results (p. 6). And yet, in spite of this conflict between the theological and scientific view of sin, it is astonishing that there has been so little adequate discussion of the subject during the last fifty years. Since Müller's great work in 1851, no exhaustive treatment has appeared, and it is, as the writer says, probably due in great measure to "the general abandonment of the historical character of Genesis iii., for this leaves us with no account in the Bible of the origin of sin, thus excluding the subject from a strictly Biblical theology" (p. 24). This is only one out of many instances in which it can be easily shown that the acceptance of modern critical views on the Old Testament involves a weakening of the Biblical position in regard to fundamental Christian doctrines. But as the subject is necessarily involved in modern discussions of free-will and determinism, it cannot be disregarded either by philosophers or theologians. The second part of this book discusses four different critical theories as to the origin and nature of sin, some writers tracing it to man's will, others regarding it as a necessity, others explaining it by limiting it to the bounds of religion, and others endeavouring to account for it by empirical observation. The author's conclusion on a review of these theories is that it is doubtful whether the Christian view of sin can maintain itself on any of them. Then comes the third and most important part of the book, dealing with the constructive teaching. Here the author joins issue with Dr. Orr, whose view as expressed in his "God's Image in Man" is definitely rejected. Sin is defined by means of a number of statements which are to be considered together in order to form the entire view. The sense of sin is said to be valuable in the degree in which it leads to moral progress (p. 119), and the author's position is best seen by a reference to the question of the Fall. He admits that the sense of sin is due to "some disruption in the nature," and yet we are told that as anthropology has set its face against the doctrine of a Fall, "it is beyond the power or province of theology to dispute the point," and that we must simply note the fact that anthropology cannot find any confirmation of an historical moral Fall. This is the helpless and hopeless result of giving up what most people have believed is the Bible account of the origin of sin. So also with regard to psychology: "There is nothing discernible that seems to need the theory of a Fall" (p. 120). To Dr. Orchard, therefore, "the moral ideal is the occasion of the rise of the sense of sin," though he is, of course, careful to avoid making the moral ideal the cause of sin (p. 121). But what he does not show is *why* the "dawning of the moral ideal must always produce a sense of sin." Surely sin must imply a lapse if the ideal inevitably reveals it. The discussion of guilt is by no means satisfactory in the light of the New Testament. Then, again, what are we to make of the statement that "there could be no knowledge of our sin and no penitence for it unless God had forgiven us sufficiently to dwell with us" (p. 144)? The fatal weakness of the constructive part of the book is the absence of any real view of the Atonement. Indeed, the question of sin seems to be treated almost entirely apart from the fact and meaning of our Lord's death. It is this that prevents Dr. Orchard's book from being of any real service as a contribution to the New Testament

doctrine of sin. Indeed, on this aspect of his subject his view does not seem to be essentially different from that of the New Theology. On the critical side, in dealing with the various theories of sin, Dr. Orchard has provided some valuable material for which students will be truly grateful. But on the positive side the truth is sadly to seek. He does not face squarely the great New Testament passages, and, above all, he does not relate sin to the redemptive work of Christ. It is still true that if we would know fully what sin is, we must view it in the light of Calvary.

CHRISTIANITY AT THE CROSS-ROADS. By George Tyrrell. London: *Longmans, Green and Co.* Price 5s. net.

The interest and pathos of this book lie in the fact that it is the last work by Father Tyrrell, and was receiving his last touches when he was called away a few months ago. It gives us, as the Introduction says, "his last, I will not say it was necessarily his final, treatment of the double problem" of Christ and the Church. "Last, but not necessarily final." This phrase, perhaps, sums up Tyrrell's position. He tells us in these pages that he asked himself frankly what he would consider the essence of Christianity, even if he were not acquainted with the results of criticism; and how much criticism he would admit if he cared nothing for Christianity. Part I. is entitled "Christianity and Catholicism," and a Modernist is defined as "a churchman of any sort who believes in the possibility of a synthesis between the essential truth of his religion and the essential truth of modernity" (p. 5). It is curious and strange that to Tyrrell there did not seem to be any alternative between "Catholicism" and what he calls "liberal Protestantism," by which he means the rationalistic Protestantism of Harnack and Bousset. It never seems to occur to him that there was an orthodox Evangelical Protestantism which is far apart from the liberal Protestantism against which he rightly wages war. It is this Evangelical Protestantism which has always been the deadliest foe of Roman Catholicism, and yet Tyrrell never really faces this obvious issue. Then again, Tyrrell thinks that the position of Loisy is tenable as against Harnack, though in reality these are at bottom one, and proceed from the same critical spirit, however much they may differ in result. Even Tyrrell's own view of the Christianity of the Gospels is almost equally impossible with that of the German. Thus we read of "The apologetic anxiety of Matthew and Luke," and "their incompatible stories of His birth in Bethlehem" (p. 48, note). When Father Tyrrell says that the revelation of the Catholic religion and that of Jesus is the same, he at once explains the former to mean the Catholic religion, "not as a theological system on paper, nor as an institution governed by a hierarchy in other than spiritual interests; but as a personal religion by what must always be a small minority of professed Catholics" (p. 218). But this is not the Catholic religion as the world knows it; on the contrary, it would stand as a fair description of orthodox Protestantism. Imagine a true Roman Catholic saying that "religion has ever been exploited by priests and politicians. . . . No religion of any duration or influence has escaped this degradation and corruption. . . . Yet, in spite of this misfortune, the Roman Catholic religion still lives in the grip of the hawk" (p. 219). No wonder Tyrrell was excommunicated. His Catholicism is

either the creature of his imagination, or else it is much nearer Evangelical Protestantism than he ever dreamt of. If his view of Romanism were correct, there would have been no need of the Reformation in the sixteenth century or of present-day Protestantism. But there was no room in the Roman Church either for Luther or for Tyrrell. In *words* Tyrrell is Catholic, in *fact* he was Protestant. But it is quite impossible to retain the system and yet evacuate it of its meaning. So, while the book is deeply interesting and truly pathetic as a revelation of Tyrrell's life, and on this account alone is worth reading, it must be confessed that it has no real value as interpretative of religion. He had not reached any final foothold for himself. The title of the book is really inaccurate. It should have been "George Tyrrell at the Cross-Roads."

THE PRIMITIVE CHURCH AND THE PRIMACY OF ROME. By Professor G. Bartoli. London: *Hodder and Stoughton*. Price 6s.

The author was an eminent and well-known member of the Jesuit Order who left the Church of Rome some two or three years ago, and is now a member of the Waldensian Church. In the Preface he gives an autobiographical sketch showing the way in which his doubts arose and how they were dealt with. It is a striking story, and should be known and repeated everywhere. The book itself contains the substance and the conclusions of a few of the momentous questions which for ten years occupied the author's thoughts. After describing the true Church of Christ and its unity according to the Scriptures, Dr. Bartoli discusses with great ability the question of the Petrine claims, and shows their baselessness. The origin and development of the Roman claims next come in for consideration, and here again there is much forcible and effective treatment. The concluding chapters are on Religious Development in the Church, Doctrinal Unity in the Roman Church, the Church of Christ and the Gospel, the Democracy of the Church, and the Florentine, Tridentine, and Vatican Councils. Here and there we do not find ourselves in accord with particular exegesis and interpretation, but the book as a whole commands our cordial assent as an able and convincing plea against Roman Catholicism. Dr. Bartoli has provided us with fresh material with which to wage the relentless fight against the Roman claims, and the special value of the book is that it comes from one who knows Rome from within, and who can therefore speak with authority. No one who wishes to know the latest and best against Rome should overlook this work. It is in striking contrast with the halting and unsatisfactory results of the life of his fellow-member of the Jesuit Order, Father Tyrrell.

LAWS OF THE INNER KINGDOM. By Henry W. Clark. London: *Robert Scott*. Price 3s. 6d. net.

Ever since the appearance of Mr. Clark's first book we have looked with interest for anything from his pen. The present work consists of twenty sermons, or papers in sermon form, dealing with problems of thought and life. No one who reads them will fail to enjoy and profit by them. Mr. Clark combines thought, spirituality, and literary grace in no common degree. He invariably gives us suggestive thought aptly expressed and

spiritually applied. This volume of sermons should prove full of seed-thought to preachers and teachers, while for personal meditation it will yield abundant fruit. There are very few sermons which bear the test of print, but Mr. Clark's come out of the ordeal triumphantly. So long as he can give us such suggestive, spiritual, and felicitous teaching, he will never lack readers.

TRIAL AND TRIUMPH. By the Rev. G. A. Sowter. London: *James Nisbet and Co., Ltd.* Price 3s. 6d. net.

Four series of sermons for Lent, Passion-tide, and Easter. The first Lenten course consists of seven sermons dealing with the subjects of Sin, Repentance, Faith, Confession, Temptation, Prayer, and Fasting. These are mainly doctrinal and very definitely evangelistic. The second Lenten course is on the general subject of Divine Discipline, and treats of the discipline of Temptation, Toil, Disappointment, Loneliness, Failure, Suffering. These sermons are more devotional and are intended for Christian people. The Holy Week meditations are seven in number, consisting of sermons on various aspects of death in relation to our Lord. They endeavour to concentrate attention on Christ as the Central Figure of that sacred week. Thus, we have "Christ foretelling His Death," "Christ facing Death," "Christ tasting Death," and others. The book closes with three "Easter-tide Messages" which strike the keynote of triumph in relation to Christ and His people. These are admirable sermons, full of strong thought well expressed and forcibly applied. We particularly like the clear evangelistic note that sounds again and again. They will do good to the mind and heart of every reader, while preachers of Lenten sermons will find in them not a few suggestions for their work.

THE GOSPELS IN THE LIGHT OF MODERN RESEARCH. By the Rev. J. R. Cohu. Oxford: *Parkev.* Price 6s. net.

There is an old proverb, quoted or invented by Hesiod, which assures us that the half is more than the whole. The truth of it is exemplified in the present work. Had it been half as long, it had been twice as effective. There is a great deal of unnecessary padding in these 600 pages; a great deal too many *obiter dicta*, which, unlike those of Professor Gwatkin in his recent volumes, are not always particularly illuminating or penetrating. We do not make this criticism in a captious spirit; we merely wish to register our regret that a book, otherwise useful, should have its usefulness somewhat curtailed by this excessive prolixity. Μέγα βιβλίον μέγα κακόν. The object of Mr. Cohu is to present to his readers the present attitude of the Higher Criticism towards Gospel problems. The modern critical standpoint, be it observed, is here assumed; but we think that some *caveat* is needful. Twenty years hence—it may be sooner—the "present attitude" will probably be regarded as "out of date. There are signs, not to be lightly disregarded, that the radical view of the Gospels no longer finds such universal acceptance that we should dismiss the counter criticisms of, *e.g.*, Zahn and his school. Yet Zahn's name (if the index to this book is to be taken as settling the matter) never occurs throughout the book, though Harnack and Burkitt are

frequently quoted and their authority paraded. Mr. Cohu's admiration for Professor Kirsopp Lake's work on the Resurrection seems to us strange; for that treatise involves a practical denial of the old Catholic and Evangelical account of that great event. Taken as a whole, therefore, Mr. Cohu's book should be read with caution, and its assertions most rigorously examined before acceptance. That the author's conclusions ought nowhere to be taken on trust is, we imagine, self-evident.

THE SOUL OF ST. PAUL. By the Rev. A. L. Lilley. London: *Francis Griffiths*. 1909. Price 3s. 6d. net.

Mr. Lilley is known for his zealous advocacy of the "Modernist" movement in the Roman Church. This volume of sermons, therefore, will not be read without interest. Interesting they certainly are; though they are open, in places, to grave criticism, and are certainly not expressive of the title. Notwithstanding this, a thoughtful man will not rise from their perusal without a certain bracing of the understanding and a widening of the intellectual and moral horizon.

THROUGH UGANDA TO MOUNT ELGON. By J. P. Purvis. With map and 41 illustrations. London: *Fisher Unwin*. Price 6s. net.

In every way a delightful book. There is material here to interest the sportsman, the student of ethnology, the social reformer, and the missionary enthusiast. Many a man will read the book who would be apt to give ordinary missionary literature a wide berth; but he will not put it down without admitting (if he is honest) the enormous influence for good of Christian missions in the civilization—to say nothing of the evangelization—of the world.

THE EARLY HISTORY OF THE CHURCH. By the Abbé Duchesne. (Translated into English from the fourth edition.) London: *John Murray*. Price 9s. net.

The Preface to the first French edition of Monsignor Duchesne's work is dated November, 1905. A second edition was called for in January, 1906. This English version is made from the fourth edition of the French work; but we have no means of ascertaining what changes the Abbé has thought fit to make since the publication of edition two. This is a great pity; and we hope, if the English edition is reissued, some sort of introduction will be forthcoming on this subject. There have been quite a number of important works on Church history published during the year 1909. First of all came the present volume, followed almost immediately by Bigg's "Origins of Christianity"; and within the last few weeks Professor Gwatkin's long-expected volumes have been launched. All these books cover pretty much the same ground, but their standpoints are different. Duchesne's is written from the most moderate Roman standpoint; Bigg's from that of the moderate High Anglican; Gwatkin's from that of a thorough and convinced Protestant. Duchesne's work as a scholar and ecclesiastical historian is far too well known to need recognition; he is admittedly the most distinguished scholar that the Roman Church has possessed since Döllinger. He writes with profound knowledge, with instinctive grasp of historical principles, and is, on the whole, singularly free from prejudice or special pleading. He

knows how to marshal his facts with French lucidity and precision. His "History of the Church" was at once recognized as an authoritative book, and we are glad to have this very readable English version. That it is a safe guide in delicate matters of ecclesiastical terminology, we cannot affirm; but, for the average reader, who is not bent on the consideration of minutiae of scholarship, the book, in its present form, may be regarded as essentially trustworthy. It is provided with a useful index.

DANTE AND COLLECTED VERSE. By George Tansing Raymond. New York and London: *G. P. Putnam's Sons*. Price 5s.

It is much for a dramatist to have an inspired subject, yet more to have a supreme model. Professor Raymond's play gives evidence of both. The author has made himself familiar with the characters and incident so finely sketched by Dante's own hand in the story of "The Youthful Life"; he is content to imitate no less a master of his craft than Shakespeare. His stage directions conjure up scenes of medieval Florence, visions of the little red-robed girl who awoke undying in the poet's boyish heart, and of the celestial Beatrice in glory. His dramatis personæ include the goodly circle of Dante's poet-friends. They—the lady whom the divine comedian loved, the lady whom he married, the adored master whom he consigned to hell—all walk and talk like ordinary (perhaps even commonplace) people behind the (perhaps too obvious) footlights. If the dialogue drags now and then; if the repartee is sometimes too plain an understudy of the immortal brawls between the Montagues and Capulets; if the reader sometimes grows impatient, the spectator and the hearer will be grateful for a picturesque pageant and frequent interludes of lyric verse.

LETTERS FROM GEORGE ELIOT TO ELMA STUART. Edited by Roland Stuart. London: *Simpkin, Marshall, Hamilton, Kent and Co.* Price 5s.

In "George Eliot's Life," at the date April 8, 1879, are these three words from her journal, "Mrs. Stuart came." They meant much just then, because it was during the time when the great novelist was sunk in grief, and could only see members of her most intimate circle. A note adds: "Mrs. Stuart was a devoted friend whose acquaintance had been formed some years before, through the present of some beautiful wood-carving, which she had executed as an offering to George Eliot." The volume before us contains half of the correspondence which was regularly maintained during those nine years of devotion—half only, for of Mrs. Stuart's own letters not more than three are preserved. Yet, as in Prosper Mérimée's "Lettres à une Inconnue," the mysterious, silent presence of the one writer contributes more than half of the charm of the correspondence. The veil of Mrs. Stuart's personality is, however, drawn aside from time to time by the discreet hand of her son and editor. He shows us the desolate young widowed mother whose loneliness and poverty were consoled and enriched by the spiritual companionship she found in "The Mill on the Floss," "Romola," and "Adam Bede." The letters themselves, written, as they were, when she was at the height of George Eliot's fame and achievement, or during the last years of her life, do not add much to what we already know of her. They are warm, kind, charming expressions of

gratitude for the lovely gifts which were lavished on her. There is no appeal in them, no claim for sympathy; but the tones of George Eliot's voice are always moving, and the tones are very audible here. The letters, however, are not all by her. Many—the amusing ones—are by George Henry Lewes, who, from the beginning, claimed his right to a share of the correspondence. Besides select (or not very select) anecdotes, he used to send Mrs. Stuart occasional autographic letters from distinguished people, and some of these are printed at the end of the book.

THE TITHE IN SCRIPTURE. By H. Lansdell, D.D. London: S.P.C.K. Price 2s. 6d.

Thirteen chapters taken from a larger work, "The Sacred Tenth," and devoted to the discussion of proportionate giving in the Word of God. It will be a surprise to some that "the Mosaic law required the Israelite to set apart, in some way or other connected with his religion, from one-fourth to a third of his income." The Old and New Testament are ransacked on the subject, and the conclusion of the whole matter is, "right giving is a part of right living. The living is not right when the giving is wrong. The giving is wrong when we steal God's portion to spend on ourselves." All should read this able, exhaustive, and humiliating treatise.

OUR LORD'S PREPARATION FOR THE MESSIAHSHIP. By E. P. Berg. London: A. Stockwell. Price 3s.

The writer tells us many interesting things about the Essenes and Buddhism, but his naïve confession in the Introduction about the "problematical" nature of the book is amazingly obvious. Suffice it to say that he does not possess the historic instinct, and has never faced the fact of the person of Christ. His use of Scripture is quite unjustifiable.

THE LETTERS OF ST. PAUL TO CORINTH. By Rev. D. Walker, D.D. London: S.P.C.K. Price 1s. 6d.

A most useful book for the general reader interested in the life and writings of St. Paul.

TALES ILLUSTRATIVE OF THE APOSTLES' CREED. By the late Rev. J. M. Neale, D.D. London: S.P.C.K. Price 2s.

A reprint in response to a demand. The stories can be made useful and interesting.

THE MISSION OF WOMAN. By Rev. R. E. Johnston. London: Longmans, Green and Co. Price 1s.

A sermon preached before the King on Lady Day, 1906.

THE TELL-TALE CLUB. By G. A. T. Frere. London: C.M.S.

The title does not sound prepossessing, but the method of story-telling is excellent, and the young people will learn about missionary work all over the world in a most interesting way.

THOUGHTS ON MOTHERHOOD. Selected and arranged by Lady Coote. London: H. R. Allenson. Price 2s. net.

A delightful selection from many writers, that should be placed in the hands of all mothers.

MAN'S GREAT CHARTER. By F. E. Coggin, M.A. London: Nisbet and Co. Price 3s. 6d.

This is a revised edition, and the subject is the first chapter of Genesis. There is much that is suggestive and able in this volume.

GUIDANCE FOR MEN. By Rev. H. W. Holden. London: S.P.C.K. Price 2s.

The object of the book is to lead men into a deeper and more intelligent faith in Christ. We are in cordial agreement with much that is here, and uphold the writer in his witness to the Divine Christ and Holy Scripture. His view of the "Church" is unscriptural, and we look forward to the day when it will be out of date.

ODD TIT-BITS FROM TICHBORNE OLD CHURCH BOOKS. By Rev. E. J. W. Williams. London: Elliot Stock. Price 2s.

An old and interesting church is shown in an etching, and the books contain items of interest and amusement.

HISTORICAL TALES. London: R.T.S. Price 2s.

We are delighted with this new and enlarged edition with coloured illustrations. It should be put in all our young people's hands.

SCANDINAVIAN BRITAIN. By W. G. Collingwood. London: *S.P.C.K.* Price 3s. 6d.

This book on early Britain, to which the late Mr. York Powell writes introductory chapters, is good, solid reading, dealing exhaustively with its subject, and giving us much illumination.

OUR THREE CLASSES. By Caroline M. Hallett. London: *James Nisbet.* Price 2s. 6d.

Much wise advice is given in relation to the successful classes for men, women, and lads, and examples of the talks given to each reveal a secret of success.

EVENINGS AT SACKVILLE COLLEGE. By Rev. J. M. Neale, D.D. London: *S.P.C.K.* Price 1s.

A reprint by request.

FICTION.

ADVENTURE STORIES. London: *R.T.S.* Price 2s.

Land and sea furnish a number of thrilling tales told herein, and J. Finnemore contributes, together with others, some excellent coloured illustrations.

MEG'S FORTUNE. By E. P. Finnemore. London: *S.P.C.K.* Price 2s.

The story of a stolen and buried treasure. Its rightful owner is a young girl as fine in disposition and character as she is in person. She proves that she values true love far above great riches. The story is well told, and should be read by all young girls.

IN SMUGGLER'S GRIP. By E. Protheroe. London: *S.P.C.K.* Price 2s. 6d.

An excellent schoolboy's story, which "grips" us all the way. It well portrays school life, and the climax of the tale, when the hero and his friend get into the hands of the smugglers, will arrest the boys. The book inculcates a spirit of manliness, pluck, honesty, and hatred of snobbishness.

LADY FABIA. By E. E. Cowper. London: *S.P.C.K.* Price 2s.

The setting of the story is the year 1805. Its heroine is rather beyond her generation, and shocks the proprieties. In fact, she is modern, though most attractive. Her love story is woven through with adventures. Its course is not smooth, but its issue satisfactory. Again a most readable book for young girls.

DE MONTFORT'S SQUIRE. By F. Harrison, M.A. London: *S.P.C.K.* Price 3s. 6d.

We have immensely enjoyed the story of the great De Montfort, and commend it to readers young and old. Besides being treated with the glimpse of a noble character, we are introduced to Roger Bacon, one of the fathers of modern science. A great deal that is useful is told to us, and we cannot complain of lack of thrilling situations. The squire is a noble understudy to a noble personage, and we rejoice when he and his true love reach a happy issue out of all their dangers and troubles.

JACOB BATEMAN'S LADDER. By A. Lawrence, M.A. London: *S.P.C.K.* Price 2s. 6d.

A good story for the boys and young men of our Church. It is written rather from the exclusive Churchman's point of view, but at the same time, while occasionally assuming the preaching tone, is full of good things. Jacob Bateman rises from humble places to be a clergyman in the Church of England. His way is won by prayer, perseverance, honesty, and faith. He is placed in many a tight corner, but comes out well because of his trust in God. What his ladder is we advise our readers to find out.

LIVING ON THE PAST. By Charlotte Edinburgh. London: *S.P.C.K.* Price 1s.

The three ladies of the story are decayed gentlewomen, and the story centres about their pluck and pride. Their idol is a little child, the daughter of one of them. This child is brought up to think herself the centre of the universe. All the pathos of the story circles round the fact. The story ought to be read by young girls, and due warning taken.

THE USUAL HALF-CROWN. By F. B. Harrison. London: *S.P.C.K.* Price 1s. 6d.

An excellent story of interest and warning. A fine, manly boy is the chief character, and the chief warning is against gambling and the bookmaker.

MR. PUNCH AND PARTY. By H. Louisa Bedford. London: *S.P.C.K.* Price 1s. 6d.

A delightful story about children and for children. We should like parents to read it first and give it their children after.

PERIODICALS, PAMPHLETS, AND REPRINTS.

THE INTERNATIONAL JOURNAL OF APOCRYPHA. January, 1910. London: *International Society of the Apocrypha*. Price 6d. net.

This useful Quarterly continues to give all available information about its special subject. Among the articles in the current number are "The Complexity of the Book of Baruch," by the Rev. H. T. Robins; a continuation of Sir Henry Howorth's "Bible Canon of the Reformation"; and an article by the Rev. Dr. M. Gaster on "The Genuine Samaritan Book of Joshua." Dr. Maldwyn Hughes' new book on "The Ethics of Jewish Apocryphal Literature" is reviewed by Dr. Gaster; and there are other articles and brief notices of books.

THE HOMILETIC REVIEW. January, 1910. London: *Funk and Wagnalls Company*. Price 1s. net.

The first number of the new volume has a portrait of the Bishop of London, with an article from his pen. Other writers are Mr. Jowett, Dr. Denney, Dr. Pierson, and Dr. Birrell. The contents are unusually varied, and will prove fruitful of suggestion for preaching, teaching, and pastoral work. We understand that during last year this magazine increased its circulation by no less than 50 per cent.

ROUND THE WORLD ON A WHEEL. By John Foster Fraser. THE PATH TO ROME. By H. Belloc. Nelson's Shilling Library. SIR GEORGE TRESSADY. By Mrs. Humphrey Ward. THE EXPENSIVE MISS DU CAME. By S. Macnaughtan. Nelson's Sevenpenny Library. THE BRIDE OF LAMBERMOOR. By Sir Walter Scott. Nelson's Sixpenny Classics. London: *Nelson and Sons*.

The latest issues of these three most welcome series provide for the tastes of their different readers. Messrs. Nelson's enterprise deserves all possible support.

A CHINESE STREET. London: *Church of England Zenana Missionary Society and Marshall Brothers*. Price 1s. 6d. net.

A portfolio, containing a Chinese street, for the interest and instruction of young people in missionary effort. It is intended for painting, cutting out, and setting up. From personal experience with one child who has tried it, we can bear ample testimony to the real interest and practical usefulness of this little effort.

BIBLE PICTURE ROLL. No. 3. London: *The Religious Tract Society*. Price 3s.

Twelve pictures from original drawings, by Harold Copping, W. J. Morgan, and W. S. Stacey. The subjects are drawn from the Old Testament and from the New, and are admirable in execution and naturalness of suggestion. The pictures may be had separately, but in their present form they are eminently suited for schoolroom and nursery use. Parents and teachers should make a note of this useful help to Bible knowledge.

GOD AND ME. By Peter Ainslie. London: *F. S. Turney*. Price 6d. net, paper; 1s. net, cloth.

This is intended as a brief manual of the principles that help towards Christian living and a closer walk with God. It is full of useful guidance on almost every subject of the Christian life, and is well adapted to realize the purpose of the writer.

THE EXTENSION OF THE DIACONATE. By the Rev. J. J. Lias. London: *Simphin and Co., Ltd.* Price 1d.

Chancellor Lias advocates the extension of the Diaconate by means of a permanent Diaconate in the case of suitable men. A useful contribution to the solution of a great problem.

THE SECOND COMING OF CHRIST. By Robert E. Speer. London: *Morgan and Scott, Ltd.* Price 6d. net.

Like everything that comes from Mr. Speer, this little book is full of telling points. It is so seldom that we have anything nowadays on "That Blessed Hope" that we give the more hearty welcome to these clear, earnest, and forceful pages.

THE SOCIABLE CHRISTIAN. By W. T. Hollins. London: *H. R. Allenson, Ltd.* Price 6d.

A delightful series of suggestions gathered out of the Epistle to Philemon, with special reference to the power and influence of the Gospel in the lives of Christians. Admirably done.

RECEIVED: A Chorale Passion Music in two parts. Part I.—The Betrayal of the Lord. Part II.—The Passion of the Lord. Price 1s. net each. Words of the hymns of both parts for congregational use, 1d. net. London: *Henry Frowde*.