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THE CHURCHMAN.

SEPTEMBER, 1906.

The Month.

The Evidence
before the
Royal
Commission.

It is now possible to study the detailed evidence on which the Royal Commission based its Report and made its recommendations, and assuredly no one can deny that the first recommendation, urging that certain practices should "be promptly made to cease," was more than warranted by the facts of the case. The revelations of Roman practices, and the extent and boldness with which they are observed in our Church, are wellnigh incredible, and yet here they appear, proved beyond all question. This is no matter of difference between High Church and Low Church : it is the difference between two entirely different and opposed standpoints of Church teaching and ceremonial. As the Report plainly says (Par. 299) : "These practices lie on the Romeward side of a line of deep cleavage between the Church of England and that of Rome." We call renewed attention to these plain and significant words, more particularly as a prominent member of the extreme Anglican party has been recently speaking of the "niggling differences" between us and Rome. It is obvious that "a line of deep cleavage" and "niggling differences" are not one and the same thing, but represent two absolutely opposed positions. And as to which of the two more truly represents the Church of England in relation to Rome there cannot be a doubt. It is not too much to say that neither in the Prayer-Book nor in the history of the Church of England from the middle of the sixteenth century to the rise of the Tractarian Movement can anything be found to disprove the contention, now confirmed by

the Royal Commission, that between the Church of England and the Church of Rome, on the questions stated and dealt with in Chapter VIII. of the Report there is "a great gulf fixed."

**The
Connection of
Ritual and
Doctrine.** One point in the comments of the Bishop of Birmingham on the Report of the Royal Commission seems to us to be worthy of special notice :

"The practices complained of connected with the consecrated elements seem to me quite consistent with the kind of belief in the 'objective Real Presence,' which, in Mr. Bennett's case, was declared by the Privy Council itself to be not repugnant to the formularies of the Church of England. The practices in question are not authorized by the Prayer-Book, or by the living authority of our part of the Church, or by the ancient and undivided Church. They ought not to be allowed. But in disallowing them it is of the greatest importance that no suggestion should be made that a doctrine of the Eucharist such as Forbes and Pusey held is to have its legality called in question to-day. I hope the Commissioners do not intend any such thing."

Is it not a simple fact that the practices here referred to would not be observed at all but for their association with the "kind of belief" mentioned by the Bishop? And is it not this association of symbol with doctrine that makes the extreme party so tenacious of the practices? If then, according to Bishop Gore, "they ought not to be allowed," what becomes of the doctrine they are intended to teach? Surely they cannot be disallowed without virtually denying the doctrines they are held to symbolize? Further, we have long felt it difficult to understand how the Bishop of Birmingham can be satisfied with the Bennett judgment as truly and fairly indicative of the Church of England doctrine. As Mr. Dimock has so clearly pointed out, Mr. Bennett's view was in no sense endorsed as the view of the Church, and Bishop Gore himself, in his book "The Body of Christ," speaking of this and allied doctrines, says the Prayer-Book is at least "patient" of this particular interpretation. Is this really adequate? Is it at all satisfying in the light of history since 1549? Surely the Church teaches something much more definite than this. In connection with the whole subject of the

Church of England view of the Holy Communion, we would call special attention to a pamphlet by Mr. Simpson, Principal of the Leeds Clergy School, entitled "The Thing Signified" (Leeds: Richard Jackson, 1s.), in which the true Anglican doctrine of the Presence of our Lord in the Holy Communion is clearly and convincingly stated. We have scarcely ever seen the Church position more ably, forcibly, and clearly put. It is at once true to Scripture, to the Anglican tradition, and to the statements of the Prayer-Book and Articles, and it would be of great service to truth and peace if the position there maintained were studied and accepted by all Churchmen.

Among all the voices that have been finding utterance during the last month it has not been difficult to discern a striking agreement, amid many otherwise discordant notes, in the conclusion that the problem of the Church lies very largely in the hands of the Bishops. The Report itself, as we have already seen, speaks in significantly strong terms of episcopal inactivity in some cases, of episcopal ignorance in others, and, yet again, of marked differences of episcopal action in regard to illegal practices. And the evidence only confirms this astonishing variety of attitude on the part of the Episcopate. The *Times* has at length broken its silence on the subject of the Report, and in its first article refers to this question of episcopal action in the following closing words:

"People look to the present Bench for success where their predecessors failed. Nearly all the recommendations of the Royal Commission are concerned with the efficiency of the Episcopate, who have to-day no opponent of the calibre of Lord Shaftesbury to make their action more difficult. The evidence, indeed, throws a flood of light on the probability or improbability that the present Bishops will succeed; but that must be left to be dealt with on a future occasion."

We shall wait with interest the further consideration promised, but meanwhile it is impossible to avoid being impressed with the force of the argument, now being so freely used, that it is scarcely possible to entrust the Bishops with further powers until they have shown themselves capable of dealing with

offences against the law as it now stands. Further powers are only justifiable if it can be shown that they are needed for the due enforcement of the present law, and this, it would seem from Recommendation I., is not the case, for the Bishops are advised that the breaches of law there referred to should "be *promptly* made to cease." Of one thing we may be pretty certain: the question of the exercise of episcopal authority lies at the very root of our present difficulties, and we are glad that attention is being concentrated on it. It is, indeed, the key of the situation.

Among the many points of great importance raised (and, as we hold, settled) by the Royal Commission is that known by the name of the *jus liturgicum*, of which so much has been heard in recent years. It is well known that claims are often made that a power is inherent in the Bishop to control services, to authorize alterations, and generally to regulate usage to a considerable extent. What, then, does the Royal Commission say on this important and vital point?

"There cannot, in our opinion, be any doubt that the Acts of Uniformity bind Bishops as well as other clergymen; and that the law does not recognise any right in a Bishop to override the provisions as to services, rites, and ceremonies contained in those Acts. Though Bishops have from time to time used a certain liberty of action with a view to relax the stringency of the Acts of Uniformity, it does not appear to us that there is any legal ground for assuming that, apart from statutory provision, the Bishop of a diocese has an inherent right to dispense the clergy from observing the provisions of those Acts. Such an assumption would, in our opinion, be inconsistent with the constitutional relations of Church and State in England."

This ought to be plain and convincing enough for anybody, and will, we doubt not, be accepted as final by all except those who insist on a view of the Church and the Episcopate which has never been recognised in any of the legal formularies of the Church of England as by law established. It is a great point gained to be told plainly, and by an authority including an Archbishop and two Bishops, that the law does not recognise

“any right in a Bishop to override” the Act of Uniformity and the Shortened Services Act, or “any inherent right to dispense the clergy from observing the provisions of those Acts.” And it is especially noteworthy that this position is based on “the constitutional relations of Church and State in England.” It is clear that the legal action of Church and State from 1552 to 1662 and onwards is at the basis of our present position, and rules all these questions. Insistence upon this can alone bring peace.

The
Education
Question.

The debate on the Education Bill in the House of Lords has been almost entirely overshadowed by the decision of the Court of Appeal on the West Riding case. Once again we have a clear difference between the actual wording of an Act and the evident intentions of its framers. It is perfectly certain, as Lord Justice Moulton said, that the Government of 1902 intended the cost of religious education in denominational schools to be borne by the rates; and yet, according to the recent decision, this is just the thing that the Act did not do. Into the possible consequences of this decision we need not now enter, beyond expressing the hope that the Judgment may somehow lead to a settlement of the controversy. It is worth while, however, to notice the differing and even discordant voices in the Church that have found renewed expression in consequence of the decision. Sir William Anson favours one policy, Lord Hugh Cecil an opposite one, and the Bishop of Birmingham yet another. It is no wonder that people are asking to be told plainly what the Church of England really wants, for there does not appear at present any policy on which Churchmen seem agreed. We are glad, however, to realize the increasing spirit of moderation in most of the recent utterances of Churchmen, and in particular, we would single out certain speeches on the second reading of the Education Bill in the House of Lords. If anyone will read carefully the truly statesmanlike and representative speeches of the Archbishop of Canterbury, the Bishop of Hereford, the Duke of Devonshire, and the Lord Chancellor, he will not find

it difficult to come to the conclusion that some way out of the *impasse* can and will be found.

There is scarcely anything more necessary and valuable in ministerial and general Christian life than first-hand study of the Bible as distinct from the study of it through commentaries. For this reason we welcome with all possible heartiness the wise and suggestive words of the Bishop of Ely at the recent Extension meeting at Cambridge. Dr. Chase spoke of independent study as "the golden rule, or, at any rate, the golden ambition."

Independent
Bible Study.

"Let them be independent students, and that in two directions. First, let them take a section of the book and try to make a commentary of it of their own, using nothing but the Revised Version, with references, and a concordance, gathering the parallels, working out for themselves the conclusions, noting the sequence of the argument, and considering what the passage said. Then trace out in the book, or group of books, the treatment of some great subject like the Fatherhood of God, the Lord's Early Life, the Redemption, Judgment, and Resurrection, and so on; then go one step further and compare the teaching of one New Testament writer with another New Testament writer, and they would find a large substratum of common thought and doctrine, though often the same fundamental conception was clothed in characteristic varied version. So they would work out for themselves a group of studies in the thought of the Apostolic age, observe its growth, and be themselves in contact with it."

If these wise words were heeded by all clergy, senior and junior, and by all Christian workers, both men and women, the results to the individual life and the Church work would be simply marvellous. For spiritual experience, doctrinal knowledge, ripening character, and effective service, there is nothing to compare with independent study of Holy Scripture.

We are glad to notice that the amalgamation of the National Protestant Church Union and the Church of England League is now an accomplished fact, the scheme having been adopted by overwhelming majorities of members on both sides. The new organization, under the admirable title of the National Church League, will commence work in the autumn under very favour-

The National
Church
League.

able auspices, and we wish for it a life of constantly increasing progress and influence. For some time past the two organizations have been doing much the same kind of work, and their union will be altogether for the strength and progress of the cause represented by them. The new League includes in its membership a very large number of those "central" Churchmen who desire and are determined to maintain our Church as at once "Catholic, Apostolic, Reformed, Protestant," to use Archbishop Benson's now historic phrase, and we hope the new League will rally to itself a still larger number of Churchmen whose one aim is to maintain and hand on unimpaired the heritage enshrined for us in our Prayer-Book and Articles. The Report of the Royal Commission plainly indicates the need and the nature of the work that lies before Churchmen, and we have no doubt that the National Church League will play a worthy and important part in helping to solve the problems now facing us. We warmly commend the work and objects of the new society to the sympathy and co-operation of our readers. It is intended to be, and we believe it will soon prove itself to be, a rallying-point for "all sober, peaceable, and truly conscientious sons of the Church of England."

**Clerical
Stipends.**

How are we to account for the general apathy of Churchmen to the Queen Victoria Clergy Fund? The Council report a serious diminution of income, especially in annual subscriptions and donations; and yet the question of clerical stipends is of the very first importance. There are in England and Wales 14,536 parochial benefices, of which, the Council of the Queen Victoria Clergy Fund say, "some 5,344 appear still to have an income of under £200, and of these no less than 1,139 an income of under £100 a year, whilst many of these small benefices are known to have large populations." It is nothing short of deplorable that the first question often asked by a patron about a man for a particular benefice is whether he has private means, since without this no one could take the living. We are afraid that the [apathy of

Churchmen to the Queen Victoria Clergy Fund will continue until the problem is resolutely faced as a whole, and an attempt made to bring about a more equitable distribution of present endowments. We may say what we will and deplore it as we like, but we fear the large body of Churchmen will continue their present indifference as long as they can see that the total of the episcopal incomes is between £150,000 and £200,000 a year, and the value of many of the higher dignities, short of the Episcopate, is out of all proportion to personal needs, effective service, or due reward. One thing is perfectly certain, the question of Church finance would have to be almost the very first matter to be dealt with if the Church were disestablished. Why, then, should we not deal with it now, when, so far as many of the parochial clergy are concerned, the need is as pressing and urgent as it well can be?

The
 Doctrine of
 Sin.

At the Conference of Mission Clergy, held at Westminster in July, the Bishop of Birmingham opened a discussion on "How we may reassert the Doctrine of Sin and Judgment." Dr. Gore pointed out with his accustomed clearness and force that there is much in modern thought that tends to minimize our Lord's attitude to sin. Christ is not merely an example; He is the Saviour, and He taught that man had a disease in him, and stood in need of recovery rather than of development only. Dr. Gore forcibly repudiated the view that sin is a survival which is gradually to be outgrown, and he urged that we must not speak of the Fall as "necessary and upwards." This is a line of teaching which is particularly welcome at the present moment, and we are grateful to the Bishop for insisting on it. The doctrine of the Fall is essential and fundamental on two grounds: (1) It alone explains and accounts for the awful fact of moral evil in man as seen universally to-day, the organic tendency to wrong both in the individual and in the race; (2) it alone justifies the still greater fact of Calvary, for it is impossible that any slight and superficial thing could have brought the Son of God to

death. We can never realize what atonement means if our view of sin is inadequate and wrong. All the serious heresies of ancient and modern days have somehow or other been associated with false or defective views of sin, and, as a consequence, with false or defective views of the Divine Person and redemptive work of our Lord.



An English Churchman in France.

BY THE RIGHT REV. BISHOP THORNTON.

WE all go abroad nowadays, and it may be doubted whether train connection by tunnel with our next neighbour on the Continent (which seems an assured sequel, ere long, of the *entente cordiale*) can largely augment the stream of English-speaking folks already pouring constantly into France and back again!

What impressions does an occasional visit to that country—out of the tourist season—leave on an English Churchman, as such—that is, not as regards the attractiveness of French manners, dress, and menage—about which there can be no question—but as regards the healthiness of its moral, and religious, and ecclesiastical phenomena?

Superficial his impressions will have to be called, of course; but they need not on that account be misleading, if he checks them by studying French literature of the time as he goes about, keeps his eyes and ears wide open, and attends the churches freely.

I am bound regretfully to say that my own have hardly been favourable. They have been derived from observation in a variety of directions, and of some things too small to bear specification, though none the less significant. But I will mention a detail or two.

I wonder how many I picked over of the bookstalls in prominent thoroughfares in Paris and French towns! It seems

a strong statement, but truly I found it hard to discover in them any literature whatever fitted to interest a reader of clean and commonly intelligent mind ; while that of frivolity and foulness in all degrees, refined or coarse, was copiously *en évidence*. You can hardly meet, it would seem, with French "light literature" (corresponding to our *Windsor* or *Pearson's*) which you would endure to see in your boy's or girl's hands for ten minutes. A friend gave me three samples of French fiction, "quite innocent." The first was in sprightly French, but the thinnest twaddle ; of the next, the first chapter described an atheist's suicide, the second the leading astray of a wife by her husband's friend ; and I threw it out of the train window. The third I did not risk polluting my mind with.

Many of our English hoarding advertisements are unedifying enough, and our placarded election addresses are no models of candour and Christian moderation ; but I never read such outputs of vituperation, or saw such collections of prurient pictures, as are allowed to deface outside walls in French towns, those of churches, even, included.

As for the newspapers, how miserably inferior almost all of them seem as regards moral tone, as well as regards correct and recent information, to our own !

Now go inside the cathedrals and churches. By the way, why are their (often beautiful) bells jangled "cacophonically," with no sequence at all ?

The places of Protestant worship are few indeed, though well attended ; far and away predominant is the religion of Rome. But how significant of the relation, in France, of "religion" to life is the use of its French equivalent ! I read on a tombstone of some dear "Amélie" of twenty-four, that she was four months "in religion" before her death—*i.e.*, a nun. A sister will tell you one of her brothers is religious : she does not mean that the others are irreligious, only that they are not ecclesiastics.

The inference I draw from my experience (of course, it *may* have been strangely unlucky) is that, except at some *belle*

cérémonie, or special *conférence* by a preacher of renown, France, broadly speaking, does not assemble in the churches. When congregations gather, they represent the local womanhood almost exclusively; and the absence of any manifest participation in what is being performed is surprising. Kneeling is rare, following with a service-book very exceptional. True, outside the times of service bending figures—mostly female—are generally seen in front of some favourite shrine or candle-girdled image. On special occasions images are chaired round a church, or in the roads (this last was very noticeable, it seems, in Naples and the neighbourhood at the eruption time), reminding the Britisher painfully of the nid-nodding “guys” formerly borne about on November 5, and the scholar of the use to which pagan Rome occasionally put her idols!

Beyond all reasonable dispute, the prominent feature in French devotion is the cult of the Blessed Virgin. Usually she is presented in exalted, imperial guise, in strange contrast to the drooping, mangled figure on the Cross. Of Christ, the “Sacred Heart” is a favourite object of special homage. Next to hymns with the refrain, “Mother Mary, pray for us,” I have heard oftenest, “Save Rome and France, we plead the Sacred Heart!” Popular prayers and discourses speak of the voice, feet, hands, face, mind, and even *heart*, of the Sacred Heart. The famous Père Combé, in a sermon at Lourdes not long since, invoked Mary under the title of “the Warrior Virgin,” crying in conclusion, “To battle, under the standard of the Sacred Heart! It is a sign, not of peace, but war!” “In its image,” said the *Univers* (a paper of repute), “imprinted in the midst of the French flag, the devil recognises his conqueror!”

But the *Univers* is altogether outdone in such references by *La Croix* and its illustrated supplement, *Le Pèlerin*.

Where, in Scripture, or the records of the primitive Church, is there the least authority for such devotion as I have referred to? Seriously, is externalism of this class likely to leaven French society with regenerative moral and spiritual influences?

But is there not a Protestant Church of France? There is.

Then, is it "live," and strong, and progressive, and influential?

What is the true answer?

Its numbers are returned as under 600,000, and a pamphlet by a prominent Nimes pastor estimates its real and loyal adherents as 200,000 only, as against 38,000,000 Roman Catholics in a population of 40,000,000. There are barely 700 Protestant "temples," as against 40,000 Roman Catholic parish churches. Eighteen departments contain no Protestants; nineteen more have one "temple" only apiece. Mr. Bodley, according to his recent lectures before the Royal Institution, considers Protestantism "not in conformity with the French temperament and traditions." Paul Sabatier (a religious man and no Romanist) says: "Protestantism, for which I have the highest possible respect, and a little admiration, is looked upon as a great historical fact, but a fact of the past. . . . As a religion, its influence is almost nil." And his translator, Mr. Dell (evidently familiar with French matters), expresses the opinion that "Protestantism has not the smallest chance of obtaining any effective hold on France, any more than on Spain or Italy." Of course, in quoting this view of the case, one is not responsible for endorsing it.

Certainly the financial position of the French Protestant Church seems critical. The Separation Law has terminated the State subsidy which maintained it, and there is no "tariff of ceremonies" in Protestantism such as furnishes Rome with a large income; while its pastors are no celibates, but generally family men. Moreover, French Protestantism is in division: "Orthodoxy" and "Liberalism" within her—differing, apparently, as to the desirableness of a Confession of Faith—do not trust each other, and their administrative combination will be hard to effect.

The past of Protestantism in France explains much of its state and prospects. In no land was the policy of its extirpation more relentlessly pursued. Till the Revolution the nation was against it; the Revolution itself showed scanty sympathy

with it; the Restoration even less: subsequently its lot has been "concurrent endowment," and cold toleration with control.

So far from sharing the view that organic connection with a nation's life is ruinous to reformed Christianity, I attach great value to it in that regard. Countries in Europe in which the Protestant Reform was a national movement are religiously free and progressive to-day; where that has not been the case (as in Russia, Italy, Spain and France) Protestantism makes little way. It was, practically, almost crushed out of the last two countries by religious persecution, which is often successful in its immediate object. One can almost forgive the renegade Henry IV. for the sake of the Edict of Nantes; Louis XIV. sank far below the level of our Tudor tyrant in its revocation and the reasons he gave for it! It was a disastrous fact, morally and religiously, for France.

The mutilated stock of Protestantism has survived there, but rooted loosely in uncongenial soul, expanding sluggishly under unfavourable skies.

The eye of the occasional visitor is met everywhere by Rome, hardly anywhere by French Protestantism. The impression made upon him is that, religiously and morally, it scarcely "counts."

And now as to the disestablishment of the Churches, a *fait accompli* since January last.

Here are the main features of the "Law of Separation."

The Concordat effected with Rome by Napoleon on July 15, 1801, is torn up. Governmental sanction is no longer required for Church appointments or synods, but no State or civic support is any longer allowed either to Rome, Protestantism, or the Jews, except to chaplains of secondary schools, hospitals, and prisons. (This releases nearly two millions a year, in relief of taxation.)

It is pleaded for Rome that the State subsidy was a debt contracted by the expropriation of her ecclesiastical property at the Revolution, on which Protestants had no claim; but it must be remembered (*a*) that the clergy surrendered the tithes to the

nation on August 4, 1789; (*b*) that the Pope in the Concordat undertook not to disturb the possessors of alienated ecclesiastical property, without conditions as to the guarantee of a State subsidy; (*c*) that the plea ignores the wholesale confiscation of Protestant property when the Nantes Edict was revoked.

Pensions (but not exceeding £60, even for the highest clergy), proportioned to age and length of service, are assigned to the disendowed ministers.

The churches are handed over gratuitously to the religious bodies, so long as they are kept up, and not diverted from their original purpose (no political meetings may be held or denunciation of public officials take place in them); and public money may be granted for the repair of some as historical monuments. If sold, it would seem that a right of pre-emption of Church property is granted to the religious bodies.

Bishops' houses and parsonages must be surrendered, in the case of the former in two, of the latter in five years. No doubt it is expected that they will be bought in, and possibly fresh arrangements for tenancy, more or less favourable, according to the attitude of authorities in the future, may be made.

No religious emblems can hereafter be publicly erected, except inside churches or cemeteries. Observance as public holidays of Sundays, Christmas, Ascension, the Assumption of the Virgin, and All Saints, is maintained. No minister is eligible, for eight years, for municipal office; ecclesiastical students are exempted from military service, provided they receive ministerial appointments by the age of twenty-six.

The churches are to be represented by "Associations Cultuelles," which can be registered without difficulty, and with a very small minimum of membership; but they must produce yearly accounts; and though they may contribute to each other, they may not accumulate reserves beyond a fixed amount. If two or more "associations" set up rival claims, the civil authority decides between them—which has it, therefore, in its power to promote schisms.

The inventories of all Church properties required by the Law

to be taken have occasioned indignation, and even serious riots, but only in a few places, and with little public sympathy. They were only a prudent precaution, if the transference the Law prescribed was to be carried out ; and the requirement was inserted in the law at the instance of the clerical opposition, and created very little discussion in Parliament.

Indeed, the law seems to have been carried, after full debate, by large majorities in both Chambers, without precipitation or excitement. The attitude of the nation towards it was one neither of eager approval nor of dissent. A few days after it came into effect a third of the Senate had to be elected ; with hardly an exception, those who had voted for it were returned ; while, the following week, the Congress elected one of its avowed supporters President of the Republic. Four months later, at the General Election, it was approved in effect by universal suffrage.

There is no doubt that the Roman clergy had alienated the French people by their political attitude, in regard to the temporal power of the Pope, monarchy, Boulangism, and anti-Semitism—the discreditable fiasco of the Dreyfus affair being largely set down, on scape-goat principles, to their account.

And it will be remembered how the visit of the President of the French Republic to Rome in April, 1904, without paying his respects to the Pope, evoked denunciations from the latter which issued in the rupture of French diplomatic relations with the Vatican.

The Protestants have welcomed the Law, as on the whole favourable to real religious liberty. Whether, however, the permanent restriction of the “associations” within certain doctrinal limits may not involve strife, and hindrance to reform in the future, seems to me doubtful. To my mind, the Law makes the prospects of neo-Catholicism—the development of religious freedom within the Roman Church itself—more gloomy than ever. It extinguishes Gallicanism ; it hands the Church over absolutely to the Pope.

Rome seems pledged by no few official utterances—notably

the Encyclicals of February and August—to absolute condemnation of the Law (the Pope calls it “a grave offence against our own person”); but what she will, or can, do to thwart it is not evident. “Passive resistance” is spoken of, but how can it be applied? We must wait to see what will happen between now and December, when the new law comes into force.

An English Churchman can only look on with keenest interest. The ultimate triumph of the Law in France would doubtless strengthen the hopes of disestablishers in England; albeit the case of a sound and Scriptural Church organically linked up with all the nation’s history and life, without derogation to the freedom and progressiveness of either, and with no financial dependence of the former on the State, differs in very material respects indeed from that presented on the other side of the Straits of Dover!



Lawful Ritual in the Church of England.

BY THE REV. CHANCELLOR LIAS, M.A.

I HAVE undertaken to say a few words on the Report of the Commission on Ritual from the point of view of an old-fashioned Churchman who has always been loyal to his Prayer-Book. I will confine myself to “significant” breaches of the law. At the outset I will mention several principles which I believe at this crisis ought carefully to be borne in mind. The first is, that if our Church is to maintain her present position as the National Church, established by the State, she must pay some little regard to the opinions and feelings of the nation at large. So far as I have been able to interpret the language of some of the Bishops and clergy examined before the Commission, they seem to imagine that their only concern is with congregations and communicants; so that, in a diocese or parish, all a Bishop or a parish priest has to do is to drive away people from church,

and to put obstacles in the way of their becoming communicants, and thenceforth such persons may be regarded as negligible quantities. This, of course, is never *said*, but so amazing a position certainly appears to be pretty generally *assumed*. If this line of conduct be persisted in, the Church of England will in a short space of time be reduced to the position of an insignificant sect. A second principle which ought not to be lost sight of is that, as the Prayer-Book distinctly and wisely affirms, in the realm of England there must be only "one use." The Report of the Commission seems to look forward to the establishment of various uses, but it does not even attempt to indicate who is to decide what those various uses are to be, though the question is one of paramount importance. The third point, strangely neglected by the Commission, is that the present claim on the part of the individual incumbent to be himself the "Ordinary," and by consequence to be the only person who should be allowed to settle what the ritual in a parish shall be, must be firmly set aside, if peace is to be restored to a distracted Church. The fourth is that there must be no "deviations," as the Report puts it, from the rubric "significant of doctrines not condemned by the Church of England," and, *a fortiori*, no "deviations significant of doctrine condemned" by her. The ritual of the parish churches of the land must be such as symbolizes only those doctrines which are contained in the Creeds, and are capable of being "proved by certain warrant of Holy Scripture." To introduce any other ceremonial is to impose an unfair yoke upon the worshippers.

The breaches of ritual which have significance¹ may be divided into three classes—those which are of little consequence, those which result from differences in the interpretation of the rubric, and those which are plainly symbolical of false doctrine. Of the first class are such practices as the ceremonial Mixing of the Chalice, the Washing of the Altar on Maunday Thursday, the Blessing of Palms, the *Lavabo*, the

¹ I pass by the question of the non-recital of the Athanasian Creed as requiring special treatment.

service of Tenebræ, the use of Lights, portable or otherwise, the *Confiteor* and Last Gospel, the use of Holy Water, the introduction of the *Agnus Dei* and *Benedictus*, and other ceremonies of a like description. These are simply imitations of the Roman or pre-Reformation use for the sake of imitation. There is no other reason whatever for their adoption. Such practices, it is true, often excite even more indignation than innovations of more moment. They give offence, not because they are matters of consequence in themselves, but because they are not. There is no harm, for instance, in the confession of sin which the Roman priest makes to the congregation in the earlier part of the Mass; indeed, it contains a truth very necessary to be remembered. The priest has undoubtedly his failings as well as other people, and it is well that neither he nor his flock should be allowed to forget the fact. But it is ridiculous as well as unnecessary to introduce such a practice into the services of the Anglican Church, when it relates to a matter of which everyone is well aware; and it becomes offensive when the practice has no authority, and when the object of its introduction is simply to assimilate the ritual as much as possible to that of another Church to which nobody present belongs. The Last Gospel, again, is undoubtedly Scripture. Our chief objection to it is that it is Scripture introduced in the wrong place, and for a wrong reason. The same may be said of the *Benedictus* and the *Agnus Dei*. Similarly, if a person chooses to dip his or her fingers in water and make the sign of the Cross on entering church, there is no particular harm in the process, except when, as is very often the case, the ceremony is irreverently and perfunctorily performed. But if the parish priest goes out of his way to provide the means of performing such a rite by placing a "holy water" stoup at the entrance of the church, there can be no doubt that he ought to be promptly brought to book. So, again, there is no harm in lighting candles, or carrying them about the church, except—and the objection is no doubt a serious one—that most sensible people find the practice extremely silly and disturbing.

The spectacle of "winking tapers" in full daylight, symbolical of a light which no man can see, and disclosing nothing to the eye but smoke and to the nostrils but an ill odour, is one with which most rational people would prefer to dispense, especially as the only reason for its reintroduction into our worship is that it is borrowed from an alien Church. Nor does it seem desirable that a church should be made almost as dark as Erebus, as is sometimes the case, in order that those inside the church may be able to see that the tapers are really burning. If people, again, like to be foolish enough to wash altars with wine and water, there is no reason they should not be indulged in their tastes, provided they do it in private, and do not annoy their fellow-countrymen, and make themselves ridiculous in their eyes by performing so unnecessary an operation on the altar—or altars—of their parish church. Then, as to *Tenebræ*: Dr. Wickham Legg has lately given himself a great deal of superfluous trouble to prove that this service is older than the Commissioners have supposed; that the extinguishing of the lights is a later addition; and that the rest of the service is quite innocent, and even Scriptural. But does he really suppose that anyone would have taken the trouble to introduce the service into our churches but for the joy of saying Matins by anticipation, as so many monks do, at four o'clock in the evening, of putting extinguishers on the candles one by one, and of watching the smoke slowly disappear? I have seen the practice at St. Peter's, at Rome, and was not impressed. Nor, I am convinced, would any Englishman, not being a Ritualistic *faddist*, find himself otherwise than bored, or, at the best, mildly amused, by this medieval ceremony, which has long since degenerated into a pastime. To comment gravely on these fopperies and follies seems to me, I confess, very like breaking flies on the wheel. The only serious thing about the matter is that hundreds of clergy of the Church of England can be found capable of wasting their own and other people's time in puerilities so obvious and self-condemned, and of taking so great pains to make themselves ridiculous. If they had the least idea of the

scorn with which men of such immature minds are regarded by every Christian man and woman who has a soul above trifles and no craving for novelties, they would, I am convinced, desist from so unprofitable an occupation as the introduction of these childish customs into the worship of God.

The second class of innovations, those which arise from differences in the interpretation of the rubric, demand a quite different treatment. A large number of the clergy who have introduced the vestments were not, as I have reason to know full well, actuated in restoring them by any intention of teaching any particular doctrine regarding the Presence in the Eucharist. They believed that such garments were prescribed by the Ornaments Rubric; they wished to make a distinction between the Eucharist and the other services of the Church by using special vestments for the former; and they imagined that by restoring the use of the Eucharistic vestments they were emphasizing the continuity of the Unreformed and the Reformed Church. But they ought to have remembered that the individual incumbent had hardly the equipment necessary to decide so knotty a point as the legality or illegality of these vestures, and they ought to have thought "once, twice, and thrice" before presuming to settle it for themselves and their congregations. The prolonged encounter between one of the most renowned Ritualistic champions, "Father" Frere, and the members of the Commission, and the admissions which the former was unwillingly compelled to make, show that the question of the legality of the Ornaments Rubric is one which by no means lies in a nutshell. And any attempt at legalization of these vestments, now that the English Church Union has boldly declared that they will be regarded as symbolic of a doctrine which is not that of the Church of England, will, I am persuaded, break up that Church. I should not, personally, object to a solution of the difficulty by permitting the use for the present of the Eucharistic vestment in churches where they have already been introduced, provided that the chasuble be of white linen—in which case it would hardly be distinguishable from a surplice—and that its use be introduced into no

other church without the express sanction of the Bishop. But I am sensible of the difficulty involved even in a compromise such as this, and I am quite sure that persistence in the use of the gorgeous parti-coloured vestments which are now far too widely used will give a foreign appearance to the service in the eyes of English folk, and will tend to prevent our Church from remaining the Church of the English people. The Roman and medieval movement, whatever its partisans may say or imagine, has run its course, and a strong and swift reaction is at hand. Among the laity it has displayed itself by many very unmistakable signs. If the bulk of the clergy continue to be unaware of the fact, it will soon force itself upon them in no very pleasant fashion.

Another custom of the second class is non-communicating attendance. The Ritualists are perfectly right in saying that no order is found in the present Prayer-Book commanding or even sanctioning the withdrawal of any of the congregation. But it is scarcely honest on their part to conceal the fact, of which Mr. Drury did not fail to remind them, that there *was* such a command in the Prayer-Book of 1552, and that it was removed from that of 1662 simply because, as Bishop Wren, one of the revisers, expressly says, it had attained its object. I can perfectly well remember the time when the withdrawal of non-communicants was the universal practice; and unless we are to sanction the—as it seems to me—indecent sight of a number of Christians gathered together at the highest service of the Christian Church, of which the greater part refuse to obey the directions of their Lord, it would be far more edifying to follow the godly custom of the Reformed Church of England, which bids those who for any reason feel unable to communicate on that particular occasion, reduce themselves to the level of the catechumens, and retire from a service the chief object of which they feel themselves unable to fulfil. To celebrate Holy *Communion* before a congregation the majority of which refuses to communicate is to me, as to many others, to travesty that holiest of services.

Of rites of the last class it is hardly necessary to speak. For any clergyman of the Church of England to introduce any ceremony into its worship symbolical of doctrines his Church has denounced is an act of bad faith of which no man ought to be guilty. But there are three ceremonies which come under none of the heads I have mentioned. A word or two in reference to them may not be out of place. The first is the use of incense. This use may, it is true, be defended on the ground that it is beautifully symbolic, and that it has some support from Scripture. On the other hand, its supporters have been forced to admit that it was not used in the services of the Christian Church for at least four centuries, and that when it was at last introduced it was not on symbolic grounds. The second is the wearing of the mitre, or biretta, *during service*. The practice received no attention from the Commission, but I must confess that to me it appears to be the most offensive to public feeling at the present day of any practice which the Ritual movement has introduced. The offspring of an age when priestly pretensions were carried to their highest point, on the ground that every priest had power to "create his Creator," it is calculated, when the fact of its being worn during service becomes more widely known than it is at present, to raise the hostility and contempt of the more intelligent laity to its highest pitch. The habit of remaining covered when other people are expected to be uncovered is a distinct claim on the part of the former to a vast superiority over the latter—or else it is exactly the reverse. St. Paul bases the right of the man to be uncovered during Divine service on the ground that he is "the image and glory of God." From this point of view the custom of being covered during Divine service either implies that those who adopt it are not men, but women; or that, being men, they, and they alone in the congregation, are *not* "the image and glory of God." They may take either horn of the dilemma they please. It matters not to me which they prefer. Their symbolism is equally false in either case. Neither are the antecedents of the head-covering to which they fly to assert their pre-eminence

particularly savoury. The earliest reference to it which I at this moment call to mind is Juvenal's "picta lupa barbara mitra." The head-dress was regarded as a mark of effeminacy by Greeks and Romans alike. Of all the fopperies and follies in which the "Catholic movement" has indulged itself, this reintroduction of the custom of wearing the mitre during service is the most fatuous—is, indeed, suggestive of something like downright lunacy. The other practice to which I wish to refer is what I cannot otherwise describe than as the half "right about face" when passing in front of the altar which one sees at Ritualistic churches. This is another practice which at once rouses the cynical contempt of those who venture to think for themselves. As the late Prebendary Sadler once said of it, it is "either too little or too much." If such attempts to localize the Divine Presence are permitted at all, they should assume the form of lowly prostrations. If these are not adopted, there should be nothing beyond the reverence of the spirit. The practice, as it at present exists, has at least the merit of ingenuity ; it manages to combine the objections to its presence and to its absence ; but it has the serious disadvantage of making those who resort to it, little as they know it, ridiculous in the eyes of the average man. Whether this is the best way of attracting such men to church, I will leave to my readers to decide.

One word in conclusion. It will be seen by what I have written that I believe there are two points on which, more than any others, immediate and decided action is necessary. The first is to put a peremptory stop to the present autocracy of the parish priest ; the other, to provide a prompt and easy means of compelling him to obey the law. He must be made to feel that as long as he holds office in a National Church, he is responsible not merely to the Bishop, nor to the congregation, nor even to the parishioners, but to the nation at large ; and, like every other national official, he must be capable of being removed from his office in case of dereliction of duty by the automatic and impersonal action of the law, and the law alone.

How to Advance our Evangelical Principles.¹

BY THE VERY REV. THE DEAN OF ST. DAVID'S.

IT is, of course, assumed that we have come to the honest and unshaken belief that Evangelical principles approach nearest to our ideas of the truth as it is in Jesus, and as revealed to our hearts by the Holy Spirit Himself, and we have come to this belief because those principles are most nearly in accord with what we find to be the plain and undoubted teaching of God's Word.

A further assumption is that we do sincerely and earnestly desire to promote these principles, so that others may join our ranks, and may be led to accept our belief as to the plain teaching of Holy Scripture. Surely this desire must be inherent in every Evangelical Churchman, from the principles he holds.

His principles have taken hold of his heart. His belief is no bare, dry, barren creed, or intellectual theory, but an active, energizing, growing principle, attaching him more and more firmly, and more and more closely to the Person of his Divine Lord and Master, because in that Person he finds all he wants—true rest for his restless heart, and true peace in the midst of all life's anxieties and difficulties, its perplexities and mysteries. Then, these principles enlarge his heart and expand his sympathies—they kill the natural selfishness which reigns supreme in every human heart—and so he longs that others should enjoy what so intensely and absolutely satisfies him. Notwithstanding all the varieties of temperament and character, of intellectual ability and of social rank, in face of innumerable influences from heredity, environment, creed, race, and age, the Evangelical man is convinced that no other faith than his own can meet the need, or satisfy the cravings of every human soul. I say, then, it is inherent in his creed that every Evangelical man should fervently desire to advance his principles by every means in his power.

¹ A paper read at the Midland Counties' Evangelical Union, June, 1906.

One more assumption must be that it surely is superfluous to define what those principles are. It will be sufficient to say : (1) They include three R's—ruin by the Fall ; redemption by the Cross ; regeneration by the Spirit. (2) They enforce the absolute necessity of living faith in Christ for incorporation into His one Holy Catholic Church, and they determinately avow the supremacy of Holy Scripture in all matters of faith.

And as all intelligent men must allow that Evangelical principles are held firmly by those outside our own pale, our business now is with those principles as enunciated and promoted in the Church of England.

Now, it surely goes without saying that Evangelical principles are not popular, in the ordinary sense of that word. That they are approved and appreciated by the people generally, where they are understood, I firmly believe. But popular they never were, they never are, they never will be, and they never can be. And why so? Because Evangelical principles run counter to the stream of the world, because they oppose what man in his natural heart loves and follows, because they touch the conscience, and because they involve the offence of the Cross.

With all the spread of Christianity in the present day and admiration for His holy, beautiful character, our Great Master Jesus, were He to come on earth now, would no more be popular than He was nineteen centuries ago in Palestine. And surely one great reason why other and so-called High Church views are popular, as against Evangelical principles, is that they can be held and practised without any appeal to the conscience. For instance, attendance at an early celebration on Sunday morning is thought sufficient worship for the day, and no bar to the most self-indulgent gaiety during the remainder of Sunday.

Another cause of unpopularity is, I am convinced, in ourselves as Evangelical men, so that the words may not be untruthfully applied : “ The fault is in thine own people.”

Here I know I am treading on tender, delicate ground, and

very possibly I may give offence. God knows I do not wish to offend. I know I am myself to blame, and certainly I have no intention of casting a stone at others. I am only stating what I have noticed among Evangelical men as a body. But I say fearlessly I would rather give offence and wound some than mince matters here, where I believe vital truths and God's glory are at stake.

Remember that from our principles a higher standard is necessarily expected from Evangelical than from other Churchmen. We stand for more practical godliness and saintliness of life, and the truth we hold so dear plainly demands separation from the world and more entire consecration to God. A worldly High Churchman does not seem so incongruous as a pleasure-loving, pleasure-seeking Evangelical.

But I am not referring to unpopularity from the necessary strictness of a consecrated life. With all the dangerous defects of our time one feature is very hopeful—men will have the real thing. Shams and hypocrisies are universally scouted, and nothing is really more valued to-day than sincerity and consistency—living out what a man professes.

Some Evangelical men are often unpopular from taking a too narrow, rigid, unbending line, condemning everyone and everything which fails to come up to their standard, and branding as dangerous, perhaps almost sinful, practices and utterances which conflict with their own ideas.

I know this opens up no easy subject. I am well aware how the best intentions fail, and how faithfulness to the truth often demands a very firm and strict line. I do not forget such and kindred passages as "To whom we gave place by subjection, no not for an hour," and, "If any come unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds." But also I remember, "I am made all things to all men, that I might by all means save some," and, "He that is not against us is on our part."

This is pre-eminently a tolerant age. Men readily overlook

extravagances and eccentricities, while they turn with disgust from what they regard as narrow-minded; and they quickly imbibe prejudices, which live on a long time, perhaps all through life, against what they consider to be uncharitable and illiberal.

And I am not forgetting how easy it is to advocate wide toleration when no difficulties are pressing; and then, when some emergency arises, say, in the congregation or parish, how often it is exceedingly hard in our consciences to square Christian charity with fidelity to the truth.

But surely in such emergencies, after earnest prayer, we may rely on wisdom to guide us to a right decision. One text imprinted on my mind by the late Canon Cadman, with whom I was privileged to begin my ministry, has proved often of immense value: "Wisdom is profitable to direct."

Surely our Lord's words, "The children of this world are, in their generation, wiser than the children of light," were never intended, as I believe they are often taken, to be an excuse for unwisdom in God's servants, but they are clearly designed as a solid warning and a much-needed incentive to be at least as wise in our action as "the children of this world" are in their worldly concerns.

No doubt it is true, up to a certain point, that we cannot always be responsible for the results of our action, and that we must sometimes take a course which we know may provoke opposition, possibly contempt, leaving the consequences in God's hands. But for such action, surely, we need very great caution, carefully sifting our motives, for fear, as is so easy, we may mistake for a matter of plain duty desire to assert our own authority, or to press our own views.

I believe certainly it is our wisdom to take into consideration the probable consequences of what we do, to reflect what unfavourable interpretation may be put on our actions, and by every possible means to try and avoid even the appearance of an intolerant spirit. Where for any decision it is possible to defer an answer till we have carefully weighed the matter, very

often immense advantage results. The cause of truth, which is God's cause, is often directly, if not vitally, at stake, and Evangelical principles are continually being tested and weighed by our individual action. "Every society suffers from the extravagances of its smaller men," and I am sure if we all watched carefully for fear our action might be detrimental to the truth, Evangelical principles would extend and develop far more widely.

Difficulties under such circumstances, however serious or complicated, can surely be solved by His example, who, while He fearlessly proclaimed "strait is the gate and narrow is the way," never laid Himself open in the smallest degree to a true charge of narrowness or bigotry. Is it not possible and important for the humblest of us in the most secluded out-of-the-way parish always to cultivate unflinching firmness with a generous and outspoken toleration?

While we cannot but believe that the Evangelical standpoint is the most scriptural, yet we know heredity, temperament, and upbringing do largely affect a man's view of truth. Truth is like a mountain—many-sided—and those who belong to other schools of thought in our Church are, many of them, as devoted and loyal sons of God as we claim to be.

If we put Protestantism before Christ; if we are more particular to oppose some harmless practices than to show the true spirit of Christ; if we make men offenders for some small matters, as the surplice in the pulpit, a surpliced choir, a moderate musical service, and such minor matters, can it be said that we are doing our best to advance Evangelical principles?

Then, no little unpopularity to our principles arises from bitter and censorious judgment upon other men's motives and action. I am afraid I need not elaborate proof that such bitterness may at times be charged to Evangelical men. Certainly other schools of thought are by no means free, but here again from us a higher standard is rightly expected, and any indulgence of bitterness by even an insignificant member reflects on

the whole body. Though there may be provocation, it is surely not right to say sharp, even though clever, things in conversation or in the public papers which we should not care to say to a man's face. Whenever Christian men transgress the rule of Christian charity, far greater harm results than is often imagined. A bitter letter may neutralize many excellent sermons, and an uncharitable speech may weaken a ministry for some time. I well remember the Master of Trinity, Dr. Butler, saying at a large meeting how Evangelical men often forget the harm they do to younger and generous minds by an apparently uncharitable line and tone. If we would advance the truth, we must carefully show by our own spirit and words how completely Christ's example has permeated our characters, and not so much our words or our arguments as our temper and tone will win adherents to our side. "Speaking the truth in love" will be the characteristic as well as the aim of our life.

For direct means to advance our principles I should say—

1. Let us consider the times in which we live. For this duty we have direct scriptural authority. Of the men of Issachar (1 Chron. xii. 32) it is left on record that they had "understanding of the times to know what Israel ought to do." And our Lord's scathing rebuke of the Pharisees has its lesson for us. "Ye hypocrites, ye can discern the face of the sky; but can ye not discern the sign of the times?"

Certainly the days are evil, and there is more than enough terribly aggravated, shameful, dark wickedness to make every Christian heart inexpressibly sad, and to call down the righteous anger of an infinitely holy, sin-hating God; and yet surely every sober-minded Christian sees more than enough to make him devoutly thankful and hopeful: the opportunities are so great, the agencies for good are so innumerable, there is abroad a high estimate of truth and right, and there is a readiness to hear. If anyone is surprised how these two phases can appear together, I would remind him of one word in our Lord's parable of the tares and the wheat. It is the word "grow"—our great

Master did not say, "Let both live," or "exist"—but He said, "Let both *grow* together until the harvest." A bright, cheerful optimistic view is of great value to keep from despondency and to cheer us in our work.

In a recent book by the Bishop of Stepney called "The Opportunity of the Church of England," being Pastoral Theology Lectures which he delivered at Cambridge in 1904, the Bishop shows how certain influences have entirely altered the character of the people, and unless we recognise these forces we cannot successfully adapt our organizations to meet the requirements of the times. Among these influences the Bishop specially mentions the immensely improved education of the people, the spread of science, criticism of the Bible, and the spirit of independence.

No doubt we have tried to lay to heart some lessons which the recent General Election has to teach us Evangelical men ; and here let me call attention to a book edited by Mr. George Haw, called "Christianity and the Working Classes." In that book several writers show that, while there is among the masses a high appreciation of the character and work of Christ, it is the caricature of His teaching in the lives of His professed followers which alienates the people ; that they are not opposed to Christ, but to the manifestation of Christianity which is exhibited before the world. The fact is very painful and heart-searching, but we must in all sincerity allow that the charge is only too true.

2. Let us keep abreast of the times. This is easier said than done, I well know. With a large parish and so many irons in the fire, perhaps with slender means and an isolated parish, the difficulties are great. Then with necessary study for the pulpit, it is hard to follow outside studies systematically, and a little knowledge may become a danger. Certainly I do not mean for one moment to suggest that all new discoveries and theories should be broached from the pulpit, or that any man should dabble in subjects which he does not understand : but I mean this, that we of the clergy ought to know what men are

reading and thinking and believing ; and while we ought not to attempt to meet their views and objections in a controversial spirit, yet, when occasion calls for it and there is good opportunity, we ought to show that we are not wholly ignorant of modern thought, and certainly we should avoid, if possible, making any strong assertion which an intelligent member of the congregation would know to be palpably untrue and disproven. It has been said with truth that, when we cease to learn, then we cease to teach.

I am thoroughly convinced we shall not advance our Evangelical principles by simply denouncing Higher Criticism. Whether we like it or not, to use a common expression, Higher Criticism has "come to stay," and it has thrown immense light on the Bible. I am not for one moment supporting all that some Higher Critics have said. They are not agreed among themselves, and have had to eat their own words ; but unmeasured denunciation of the whole subject, I am convinced, does much harm and no good.¹

It is a great mistake to suppose that all Higher Criticism denies inspiration. On the other hand, it often brings out more and more clearly the fact how entirely the Bible is God's Word. No doubt Higher Criticism has modified our views as to the mode and kind of inspiration, but the *fact* of inspiration, I believe, stands out as clear and sure as ever. Dr. Lock, the Warden of Keble, in his "Bible and the Christian Life," says : "To those who are prepared to welcome the methods and conclusions of modern criticism, the Bible still bears conclusive proofs of its inspiration, and still remains a sure guide for life." Professor Orr, of Glasgow, in his new "Problem of the Old Testament considered with reference to Recent Criticism," strongly opposes the general conclusions of the advanced critics, but as his reviewer in the *Times* says : "He acknowledges that

¹ I am well aware that the advanced German school, with some English scholars, has propounded extreme views, which seem entirely subversive of a belief in inspiration. These views I would not on any account be thought to support. I simply protest against wholesale denunciation of all the work of Higher Criticism.

the acceptance of the general results of modern literary criticism does not necessarily involve the surrender of belief in supernatural revelation"; and Professor Orr himself says: "The case which the critics present must be met in a calm, temperate, and scholarly way, if it is to be dealt with to the satisfaction of thoughtful Christian people."

(To be continued.)



A Pioneer of Church Reform.

BY THE REV. I. GREGORY SMITH, M.A., (HON.) LL.D.

IT will soon be the eighth century since the stormy life closed of Arnaldo di Brescia. Not long ago a sketchy representation of him flitted across the scene in the pages of a medieval romance by one of the foremost novelists of our day. If history is, as is often said, "philosophy teaching by examples," Christians of this twentieth century may learn much if they study dispassionately a life so deeply interesting.

Arnaldo resembles his illustrious namesake, the Headmaster of Rugby, as in some other ways so especially in this, that he founded no sect, no school of thought even. Like Coleridge and Maurice, he influenced the world indirectly; unlike them, he was, though a student and writer, essentially a man of action, impelling his hearers not to abstract reasonings, but to an end immediately in view and close at hand. The same ardour of aggressiveness which moved Abelard to contradict the orthodox convictions of his day moved his pupil, the monk of Brescia, against Pope and Emperor. Like Savonarola and Erasmus, he was a pioneer of the Reformation rather by his invective against social and political evils than as a theological disputant.

Time and place seemed ripe for his teaching. The cities of Northern Italy were, in the first fervour of their young republicanism, encouraged by the Pope, eager to set them

against the Empire. From Brescia and the other communities of Northern Italy the flame spread to Rome. After various vicissitudes of success and failure, of triumph and exile, Arnaldo found himself at Rome, if not the ostensible ruler, yet the director of the policy of the Roman people, when they had ousted Pope and oligarchy. But before long Pope and Emperor joined hands to crush the popular movement, and Arnaldo suffered the penalty to be expected at their hands of his temporary leadership. It was an Englishman, the only one of his nation who ever sat in St. Peter's chair, Adrian IV., Nicholas Breakspear, who quelled the insurrection by laying the city under an interdict.

Arnaldo left no following, speaking strictly. A demagogue's popularity is, as a rule, transient. Yet his principles, social and political, germinated after his death, not in Italy only, but throughout Europe; and the Waldenses have always looked to him, if not as a founder, as a forerunner. At one moment of his lifelong struggle with the Papacy he had 600 hardy mountaineers from the Alps at his back; and his influence stretched to Zurich, where more than once he sought and found a refuge from his foes. Even in Southern France, though Arnaldo was denounced by Bernard of Clairvaux, then at the summit of his power, seeds sown by Arnaldo can be traced in the revolt of the Albigenses.

Arnaldo was a Socialist, not in the modern sense. His protest was against the worldliness of the clergy especially in high places, and against the immorality of the nobles. In his protest against the "temporal power" of the Popes he was before his age. His followers, as often happens, carried his preaching into practice by excesses, which he could not sanction, by sacking and demolishing palaces. The ideal which floated before his eyes was a democratic Utopia; an ideal the very reverse of the ideal of Hildebrand, for the kingdoms of this world were to become the kingdoms of Christ not by the submission of Princes to the Pope, but by civil authority exercised over priest and people alike in the name of Christ

and according to His law. It was an ideal not unlike the Erastianism of Arnold of Rugby. At Rome, Arnaldo tried to revivify the Roman Senate, as it was before the Cæsars; and like Rienzi and some of the leaders in the French Revolution, he emulated the austere patriotism of Brutus and the Stoics.

Arnaldo's doctrines were condemned by the Church of his day, but, as happened in the case of Wycliffe, this was largely due to the social notions associated with them. Except about sacraments and relics he does not seem to have come into collision with dogmatic theology. On these points the tendency of his teaching was closely connected with the vehement anti-sacerdotalism which has often been a characteristic of notions like his.

This brief sketch of the character and career of Arnaldo di Brescia surely suggests three lessons, practically all of them very pertinent to the present state of Christendom, especially in our own country and in France.

First, Arnaldo's life and teaching stand out in medieval history as a stern protest against luxury. No one can study the history of the medieval Church without being impressed by the strange forgetfulness of our Lord's words before Pilate, "My kingdom is not of this world." The Church was paramount in wealth and power, and through leaning too heavily on these frail supports lost the spiritual robustness, which is her real strength. There were noble exceptions not a few. The self-sacrificing spirit of chivalry tempered the selfish worldliness of feudalism, which was eating away the heart of Christendom like a canker. The self-sacrificing devotion of men like Francis of Assisi taught the world that, after all, poverty rightly taken is a heavenly thing. But all the time the enemy was busily at work, sowing his tares among the wheat. Thank God, no one can justly bring the charge of luxury or of worldly pomp against the clergy nowadays, French or English. But the episcopal incomes among ourselves, though not across the Strait, are liable to misconstruction. To the end of time the enemy's most potent weapon against Christians will be the clinging to

worldly things. "Love not the world," said the Beloved Disciple. "The world is too much with us," sings the Lake Poet. "For Satan now is wiser than of yore," says Alexander Pope, "and tempts by making rich, not making poor."

The second lesson, which we may take to ourselves from the story of the man of Brescia, is that the Church of Christ ought to be quick to sympathize with the people, not narrowing her sympathies to the smaller circle of the rich and cultured, not in any way preferring the rich to the poor Christians; if for one moment they forget this, they are not treading in the footsteps of their Saviour, nor have they "the mind of Christ." Her bounden duty calls the Church to be the connecting link between "high and low, rich and poor," not even seeming to favour one more than the other. The ranks of her ministers should be recruited from the castle of the duke and from the lowly cottage of the peasant or of the artisan. Rightly or wrongly—many will say prematurely—the control of public affairs here and in France has slipped from the few into the hands of the many. To be fit for so great a responsibility, the many need to be not *instructed* merely—our Board Schools have done that—but *educated*, trained. At the Church Congress in Manchester half a century ago, one of the speakers evoked tumultuous applause from the huge crowd before him when he said, "This swelling wave of democracy—throw yourself upon it bravely—it will bring you to the shore!"

Thirdly, the Church must not tie herself to the chariot-wheels of any political party, must not degrade herself to the level of a satellite of either side, must keep clear of the intrigues and chicanery of the mere partisan. There has been too much of this in the past. In France the cause of the Bourbon dynasty, among ourselves the cause of the Stuarts, have seemed as if identified with the policy of Christ's kingdom. His glorious kingdom, the kingdom of righteousness and of peace, was never meant to be a pawn on the chess-board of rival ambitions.

The Supposed Discrepancies in the Pentateuchal Legislation.

By HAROLD M. WIENER, M.A., LL.B.

PART II.

FORTUNATELY our long discussion of firstlings makes it possible to deal with tithes more shortly than would otherwise be the case. Dr. Driver states his difficulty thus :

“ In Num. xviii. 21-24 the tithe is assigned entirely to the Levites, who in their turn (vers. 26-28) pay a tenth to the priests : in Deuteronomy it is, in two years out of three, to be consumed by the offerer and his household at a sacred feast (xiv. 23), and in the third year to be applied to the relief of the poor (xiv. 28 *et seq.*),—in both cases the members of the priestly tribe sharing only together with other destitute persons in the offerer’s bounty ” (“ Deuteronomy,” xxxix).

The passage in Numbers dealing with tithes fully illustrates what has been said as to the principles governing the use of language in tax acts. It falls into two divisions : the first (vers. 21-24) is addressed to Aaron, apparently not merely as the chief of the tribe of Levi, but also as the head of the whole priesthood, responsible in that capacity for the arrangements of the tent of meeting. It is *not* addressed in any way to the children of Israel. It orders no new tithe to be brought. It deals simply with “ the tithe of the children of Israel, which they heave ”¹ (contribute) “ as a *terumah* unto the LORD.” The second portion of the passage, on the other hand, is an enactment for taxation. Accordingly, Moses is commanded in the most unambiguous terms to speak to the Levites,—that is, to the persons who were to pay the tax,—“ and say unto them, When ye take of the children of Israel the tithe which I have given you from them for your inheritance, then ye shall heave a *terumah* of it,” etc.

The only question, therefore, that can arise on this passage is as to the identity of “ the tithe which the children of Israel

¹ The verb corresponding to *terumah*—heave-offering.

heave." What did they "heave"? For that we must turn to Deuteronomy. There we find it laid down that vegetable produce was to be tithed. In two years out of three it was to be consumed by the peasant at the religious capital together with the firstlings. No rule appears to be laid down for the payment of the *terumah* in those cases, and, as there was no sacrifice involved, probably at most there would only be a meal-offering, which would go to the priest. But in the third year the destination of the tithe was different. It was then to go to the Levite, the stranger, the fatherless, and the widow. At first sight it might be thought that the mention of the stranger, etc., was in conflict with the provisions of Numbers, but closer examination of the latter shows that this is not so. The provisions in Numbers are *internal* to the Levitical tribe: they deal with the destination of the tithe when received, not with the amount payable. All "the tithe which the children of Israel heave" is to go to the Levites (subject to their again tithing it); but obviously the chapter does not profess to deal with those portions of the tithe which the children of Israel do not heave—*i.e.*, with portions given to the stranger, etc.¹

The last of Dr. Driver's numbered paragraphs is concerned with the Passover sacrifice:

"In Exod. xii. 3-6 the paschal sacrifice is limited to a lamb: in Deut. xvi. 2 it may be either a sheep or an ox" ("Deuteronomy," xxxix).

¹ It may be well to notice a point on the law of tithes which has troubled the critics. The tithe considered in the text was a vegetable tithe. Lev. xxvii. 32, 33 recognises an animal tithe. This means that the tithe animals were withdrawn from ordinary uses and sacrificed. The institution was clearly pre-Mosaic, for Jacob had promised to tithe "all that Thou shalt give me" (Gen. xxviii. 22), and his wealth and that of his immediate descendants consisted of animals. Hence the slight mention of it in the Mosaic legislation in contrast with the emphasis laid on the vegetable tithe, which was a new enactment adapted to the agricultural state into which Israelitish society was to pass. The object of the Mosaic legislation was to secure obedience, and emphasis is therefore laid on new laws, but not on existing institutions. An interesting illustration of this is to be found in the case of New Moons. Their observance was clearly very ancient in Israel (1 Sam. xx. 18, etc.), but for that very reason the Mosaic legislation merely treats them incidentally. It must be remembered that the Pentateuch *never* codifies what may be called the existing common law.

It is only necessary to glance at Exodus to see that this argument is at best very weak; for the command in question is given in *Egypt*, and it may therefore reasonably be supposed that it refers primarily to the Passover of the Exodus, and that Deuteronomy is an intentional extension of the law, rendered desirable by the fact that it was meant as a permanent enactment, and not as a rule to regulate one particular occasion. But if we go more closely into the matter, we find that no other explanation will fit the data.

I. The law of Exodus contemplates slaughter of the paschal lamb by every man at his own house, as is evident from the following verses :

“The whole assembly of the congregation of Israel shall kill it at even, and they shall take of the blood and put it on the two side-posts and on the lintel, and *upon the houses wherein they shall eat it* (Exod. xii. 6, 7).”

Clearly, there is here no room for a priest or a central sanctuary. We have in this passage an unmistakable command that every man should kill the lamb at his own house, and there dispose of blood and flesh. The provisions of Deuteronomy are quite different :

“And *thou shalt sacrifice the passover* unto the LORD thy God . . . *in the place which the LORD shall choose to cause His name to dwell there. . . . Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee : but at the place which the LORD thy God shall choose to cause His name to dwell in, there thou shalt sacrifice the passover* at even, at the going down of the sun, at the season that thou camest forth out of Egypt. And *thou shalt seethe and eat it in the place which the LORD thy God shall choose : and thou shalt turn in the morning and go unto thy tents* (Deut. xvi. 2, 5-7).”

A comparison of these passages makes it wholly impossible that the ceremony enjoined by the Exodus law should be regarded as being performed at the religious centre. In the one case the Israelite is to kill the lamb in his house and eat it there; in the other it is to be sacrificed and eaten “at the place which the LORD thy God shall choose.” It cannot, therefore, fairly be said that the Exodus law is designed for use in

Jerusalem,¹ though it might perhaps be held that Deuteronomy contemplates the sacrifice as taking place at each man's temporary residence in Jerusalem, and not necessarily at the Temple.

2. There is another passage in P which is hopelessly at variance with the idea that the Passover might be killed and eaten at home on the anniversary of the deliverance from Egypt. In Num. ix. 6 *et seqq.* we are told of the case of "certain men, who were unclean by the dead body of a man, so that they could not keep the passover on that day." These men said to Moses, "Wherefore are we kept back, that we may not *bring near the corban* of the LORD in its appointed season *among* the children of Israel?" (v. 7). Now "bring near" and "corban" are both technical terms denoting use of the religious centre, and could not be used of domestic slaughter or sacrifice. Thus this passage proves that P, like D, recognises the rite as one that involved attendance at the religious centre, not as an act that could be performed at home.²

It must, therefore, be admitted that the passage in Exodus refers only to the Passover in Egypt,³ and is perfectly consistent with Deuteronomy.

Dr. Driver also refers to his note on xvi. 7, "and thou shalt boil," as instancing a further contradiction. He says that the Hebrew word used

"means regularly to *boil* (xiv. 21; I Sam. ii. 13, 15, etc.), hence it is difficult to feel assured that it can be fairly translated otherwise here; and it is in any case remarkable that the term employed in Deuteronomy is the one which is used in P (Exod. xii. 9) to denote

¹ Fully to appreciate the force of this argument we must remember that, according to the higher critics, P, the writer to whom Exod. xii. 6, 7 is assigned, assumes centralization of worship.

² It is worth noting that on the critical hypothesis P in this passage of Numbers contradicts P in Exodus, for Exod. xii. 46 (P, supported by verses 21-27, mainly J, but partly P) clearly contemplates a domestic ceremony. We found a similar antinomy in the priestly document (as interpreted by the critics) when we were considering firstlings.

³ It is important to recognise that it thus affords clear evidence of Mosaic date. Nobody, it is obvious, would forge laws for use in Egypt centuries after the Exodus.

the process that is *not* to be applied to the paschal sacrifice ("eat not of it raw, or *boiled in water*, but roast with fire") ("Deuteronomy," pp. 193, 194).

It has already been pointed out that Exodus deals with a domestic meal in Egypt, while Deuteronomy commands a sacrifice at the religious centre of Israel. It is, therefore, not at all remarkable that the form of dressing meat, which, as we learn from Dr. Driver's references to Samuel, was usual in sacrifices at the religious centre, should be commanded in the latter case, while expressly prohibited for the domestic ceremony.

On pp. xliii, xliv Dr. Driver argues that the law respecting the place of sacrifice in chapter xii. must be post-Mosaic.¹ Unlike most of his fellow-critics, he has succeeded in realizing that "the house of the LORD" was not identical with an altar of earth or stones (p. 137). Perhaps it is not too much to hope that he will some day cap this notable achievement by recognising that the converse proposition is also true, and that an altar of earth or stones is not a house; but for the present the influence of the Wellhausen School is still strong upon him. When he comes to the law of slavery, he cannot quite resist the spell which compels the members of that school to engage in the unique pastime of pinning a slave's ear to the door or door-post of an altar, mis-called a sanctuary. Thus, he writes :

"In Exod. xxi. 6 the slave is to be brought 'unto God,' *i.e.* to the sanctuary at which judgment is administered, and then led (probably by the judge) to the door or door-post (whether of the sanctuary, or of his master's house, is not clearly expressed), where the ceremony symbolizing his perpetual servitude is performed by his master" ("Deuteronomy," p. 184).

I have dealt with this at length elsewhere,² but it is interesting to trace the effect that the Wellhausen theory has had in this instance. It is wholly untrue that judgment was administered at the "sanctuary." In point of fact it was administered

¹ See an article by the present writer in the *CHURCHMAN* for December, 1905, entitled "The Jewish Attitude towards the Higher Criticism," in which this subject is discussed in detail.

² "Studies in Biblical Law," pp. 25-27.

at the gate. The sanctuary, being an *altar* (Exod. xx. 24), could have neither door nor door-post, and there is no word about the master's house. It is thus perfectly true that there is no clear expression indicating either door or door-post. Obviously, the door or door-post, when mentioned in connection with the administration of justice, would, to every contemporary Israelite, mean the door or door-post of the gate. Consequently, it is scarcely ground for surprise that neither the sanctuary nor the master's house is clearly expressed.¹

We must attribute to the same pernicious influence the patent contradiction between the exegetical note on pp. 145, 146 and the philological note on the former of those two pages. In the exegetical note we are told that

“by ancient custom in Israel, slaughter and sacrifice were identical (*cf.* phil. note, below): the flesh of domestic animals, such as the ox, the sheep, and the goat was not eaten habitually; when it was eaten, the slaughter of the animal was a sacrificial act, and its flesh could not be lawfully partaken of, unless the fat and blood were presented at an altar. . . . So long as local altars were legal in Canaan (Exod. xx. 24), domestic animals slain for food in the country districts could be presented at one of them: with the limitation of all sacrifice to a central sanctuary, the old rule had necessarily to be relaxed; a distinction had to be drawn between slaughtering for food and slaughtering for sacrifice; the former was permitted freely in all places . . . the latter was prohibited, except at the one sanctuary.”

All this is in a note on Deut. xii. 15, 16: “Notwithstanding thou mayest kill and eat flesh within all thy gates,” etc. But in the philological note on the word translated “kill” Dr. Driver says:

“The context shows that it . . . denotes *to slaughter* simply.”
So v. 21; 1 Sam. xxviii. 24; 1 Kings xix. 21.

But if it simply means “to slaughter” in Samuel and Kings,—that is, in the days of Saul and Elisha,—there is an end of the theory that Deuteronomy in the days of Manasseh or Josiah

¹ Justice was not administered by a single judge, as Dr. Driver must know when not under the influence of the Wellhausen theory. It is not apparent whether he would be of opinion that one of the judges was to lead the slave to the door.

“relaxed” the “old rule” by which “flesh could not be lawfully partaken of, unless the fat and blood were first presented at an altar.”

Dr. Driver's theories about “sanctuaries” present some interesting instances of critical methods. He asserts that chapter xii. orders all sacrifices and offerings to be brought to the religious capital. Therefore, any sacrifices not so ordered to be brought in chapter xii.—as, for instance, animal tithes and meal-offerings did not exist in the time of Deuteronomy. Yet we find meal-offerings mentioned long before the date to which Dr. Driver assigns Deuteronomy—*e.g.*, in Amos.

Again, according to the critics, Deuteronomy only recognises a single altar. Therefore, if Deuteronomy recognises a plurality of altars—as it in fact does in xvi. 21, 22—the passage “may be borrowed from an earlier statute-book” (p. 203). Dr. Driver has, of course, been misled into identifying altars of earth or unhewn stones erected to the Lord with local heathenish sanctuaries, and then saying that “in Deuteronomy they are formally declared illegal, legitimate sacrifice being expressly restricted to the single sanctuary” (p. 138). Yet there is not a word in Deuteronomy directed against legitimate altars of the Lord, and, as we have just seen, they were recognised in a passage which “may be borrowed from an earlier statute-book,” but which, in Dr. Driver's opinion, “presupposes by its wording the law of Exod. xx. 24” (p. 203). The latter law must, therefore, have been in force at the time. Thus, not merely does the Deuteronomist never prohibit lawful altars, but on Dr. Driver's own showing he actually negatives the idea of any such prohibition being intended by presupposing their existence and issuing a command for their regulation.

NOTE ON THE FAILURE OF THE HIGHER CRITICS TO DETECT THE LEGAL EFFECTS OF HOLINESS ON ANIMALS.

One of the minor causes of the difficulties experienced in understanding the legislation of the Pentateuch is undoubtedly to be found in the use of technical terms of which the meaning is very imperfectly understood. It is true that attempts have been made to

fathom the meaning of these terms, but it is too often the case that, owing to inexperience and lack of training, the authors of these attempts sin against the most elementary canons of research.

In particular there are three errors into which they are prone to fall. First, they fail to ask themselves how the rules which contain these technical terms worked. Hence they frequently put forward views which are seen to be untenable the moment an endeavour is made to realize the position of anybody who had to act on them. Secondly, they do not distinguish between things that are essentially unlike; and, as a necessary consequence, they do not see that the rules governing their treatment must be different, and must colour or be coloured by the meaning of the terms sought to be elucidated. Thirdly, they overlook the important truth that the usage of any term is conditioned by the knowledge, the position, and the objects of the writer who uses it. This is particularly true of the terms of legal or sacrificial art. The use of a technical expression by a poet, a historian, or a prophet, in a metaphorical or popular sense may be justifiable, or even admirable; while a looseness in the author of a legal rule would be quite unpardonable. The first two errors may be very simply illustrated from the provisions as to "holy" things.

As an animal is essentially different from a house or a field, it is impossible that the laws governing the holiness of both should be identical. "All the firstling males that are born of thy herd and of thy flock thou shalt make holy unto the LORD thy God: thou shalt do no work with the firstling of thine ox, nor shear the firstling of thy flock. Thou shalt eat it before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household. And if it have any blemish . . . thou shalt not sacrifice it unto the LORD thy God. Thou shalt eat it within thy gates," etc. (Deut. xv. 19-22).

Which of the processes here contemplated could possibly be performed on a house or a field?

Perhaps it may be thought that in making these remarks I am unnecessarily labouring what is already obvious. Unfortunately that is not the case. Dr. Hoffman (*Magazin für die Wissenschaft des Judenthums*, 1880, p. 137) pointed out that in Lev. xxvii. 30, 31 the tithe belonged not to the Levites, but to the LORD. In reply, Professor von Baudissin (*Geschichte des Alttestamentlichen Priesterthums*, p. 37, note) relied on the words used in verse 21 of a *field* as showing the legal effects of holiness on these *animals*. Yet I do not gather that he was prepared to argue that the possession of the animal was to be the priest's till the year of the jubilee. This, however, would be the only logical conclusion on the assumption that you can argue from immovable objects to living animals, but it is the *reductio ad absurdum* of the method employed.



The Promises in the Epistles to the Seven Churches.

BY THE REV. MARCUS E. W. JOHNSON, A.K.C.

ARCHBISHOP TRENCH, in his "Commentary on the Epistles to the Seven Churches" (p. 42), has likened the Revelation of St. John the Divine to a precious mosaic, in which are formed many novel and beautiful combinations of costly stones, gathered from the richest mines of the Testaments, both Old and New. Now, in this mosaic there is a Divine pattern, and one which lies deeper than the surface of reference and quotation. It is an "indurated" pattern, one which penetrates and underlies the whole book. The plan appears, for instance, among many other ways, in the rigidly symmetrical arrangement of the epistles themselves. Further marks of the same Divine scheme are to be seen, it is believed, in the correlation of the promises in the epistles to the peculiar circumstances of the various Churches, and also in a scale of ascending degree, which may be traced in the promised rewards themselves. If, however, it is a part of the truest human art to conceal art, much more may this be expected of such a production of Divine wisdom as this mysterious book—more especially since in it so entirely is the ascended Christ its Author and the beloved Apostle more than usually the pen rather than the penman, that its frequent correspondences with the Gospels are to be sought for in the accounts of the Synoptists, and not in that of St. John. The plan, therefore, is doubtless difficult to discover; the correspondences are not always easy to trace. But endeavouring to avoid seeing too much on the one hand and failing to see sufficient on the other, an attempt may be made to indicate what seem with probability to be the broad and main points of contact between the circumstances of those early followers of Christ and the words of encouragement which He "who walked in the midst of the seven golden candlesticks" had and has for His faithful ones.

I. THE PROMISE TO THE CHURCH OF EPHESUS.

“To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God” (ii. 7).

From the epistles to Pergamum and Thyatira, as well as from Acts xv. 29 and 1 Cor. viii. and x., we know that one of the temptations to which the early Christians were specially exposed was the solicitation to join in the feasts celebrated in idol temples, or to eat of meats which had been offered, those Christians knew or suspected, in sacrifice to idols. At Ephesus, with its world-famed temple, where great Diana was worshipped, such a temptation would surely assail the disciples of Christ. Now, just as exclusion from the first paradise and impossibility of access to the tree of life resulted from a sinful partaking of a dainty pleasing to the flesh, and necessitated and was followed by death, so, on the other hand, he who overcomes the temptation to eat of idol meats is to be rewarded by participation in “the fruit of the tree of immortality” (Ecclus. xix. 19).

The first of these seven promises, then, is a promise merely of immortality to the soul—a promise of admission to the paradise of God.

II. THE PROMISE TO THE CHURCH OF SMYRNA.

“He that overcometh shall not (οὐ μὴ) be hurt of the second death” (ii. 11).

The condition of the Church of Smyrna was, it is evident from the epistle, one of poverty and tribulation, of “perils among false brethren,” and of approaching persecution. Some of the members of that Church, its angel is forewarned, should be cast into prison, and, in prospect of a speedy and violent end, are exhorted to be faithful unto death. The appropriate promise is added, “I will give thee a crown of life”—whether diadem of royalty or wreath of victory makes no difference. “He that overcometh shall not be hurt of the second death.” The “second death” is explained in chap. xx. 14 to be “the lake of fire,” and indicates some awful, eternal punishment for both body and soul, so that the promise to the faithful of the

Church of Smyrna of being in no wise hurt by this is a promise of the opposite—viz., of immortality to soul and body.

This second promise is, then, a promise, not merely of admission of the soul to paradise, but of the resurrection of the body.

An interesting point of contact between the promise and the later history of the Church of Smyrna is that Polycarp, whether or not the angel of that Church, was undoubtedly one who was influenced by the message and inspirited by its promise. In his long Christian conflict, his steadfast endurance, his right and proper estimate of the fire which could slay the body but not the soul, we see clear evidence of the character of him that overcometh. In the account of his martyrdom, too, it is Jews who are said to have been the most active agents in heaping up the faggots with which he was burned; and yet, as we have in the epistle the "synagogue of Satan," so in the martyrdom the devil is represented as the instigator of the persecution.

III. THE PROMISE TO THE CHURCH OF PERGAMUM.

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (ii. 17).

To Pergamum is assigned in the epistle a "bad pre-eminence." The place was in some respects the headquarters of heathendom. There "Satan's throne is." There, too, "where Satan dwelleth," had already suffered martyrdom, as a glorious exception at this early period, the faithful Antipas; persecution, as noted by Eusebius (iv. 15), being always intense at Pergamum. The particular "cultus" in vogue at Pergamum seems to have been that of Æsculapius, whose symbol was a serpent, and who was so represented on the coins of Pergamum, and is called by Martial (ix. 17) "Pergameus Deus." But whatever form or forms of heathen worship were there followed, it is evident from ver. 14 that idol feasts, with their gross and degrading accompaniments, were frequented by some of the professed members of the Church. Where the "throne of Satan" was, there

would be a palace of delights such as he provides for men. It is to Christians so situated and so tempted that the promise comes. He who resolutely refused to luxuriate in these forbidden feasts should hereafter eat of the hidden manna. The manna of old was laid up or "hidden" in the ark of the testimony (Exod. xvi. 32-34; *cf.* Heb. ix. 4); and it appears to have been a current belief with the Jews of St. John's day that the manna had not perished when Jerusalem was laid waste by the Chaldeans. This manna, with the other sacred treasures of the Temple, was reputed to have been carried by the prophet Jeremiah to the heights of Pisgah and to be there preserved, no man knowing of the place, "until the time that God gather His people again together and receive them unto mercy" (see 2 Macc. ii. 7). Joining this to the teaching of our Lord in John vi. concerning the bread of life, it would seem that this portion of the promise will mean the fruition of the sweetness of the Divine presence, and the surpassing, in the full manifestation and enjoyment of the life which is "hid with Christ in God," of all blessedness and joy of which men have ever dreamed. With regard to the "white stone," Archbishop Trench, rigidly excluding all heathen customs from the *fons et origo* of the imagery of the Apocalypse, contends that the stone stands for the Urim and Thummim of the high-priest's breastplate. It has, however, been pointed out by the late Dean Plumptre that there is in the New Testament no single allusion to the Urim and Thummim, and also that the word which is used for "precious stone" in the LXX. and the New Testament is universally λίθος, whereas that here used is ψήφος. Amongst the heathen white stones were used, we know, for various purposes—*e.g.*, to mark a specially fortunate day, to record a vote of acquittal; or, in the case of the *tessera hospitalis*, by a white stone of peculiar form or inscribed with certain characters, to empower him who bore it to claim from a friend a hearty welcome at any distance of time. It is extremely probable, if not actually certain, that such a *tessera* was given to those who were invited to partake of the Temple feast, which consisted, in

part at least, of idol meats. Thus, he who had courageously refused the unholy *tessera* would obtain the holy. The "new name" written on the stone probably denotes a character transformed and perfected, a name the full and true import of which will be known only to him who is, by the white stone, admitted to the palace of the King, just as even now "the heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy" (Prov. xiv. 10).

It is evident that in this third promise we have a considerable advance upon the previous two, an advance in respect of detail of blessedness—viz., of intimate individual communion with Christ and admission to the citizenship and joys of the heavenly Jerusalem, the everlasting abode of the saints in glory. The third promise is thus one of personal realization.

IV. THE PROMISE TO THE CHURCH OF THYATIRA.

"And he that overcometh and keepeth My works unto the end, to him will I give power (*ἐξουσία*) over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of My Father. And I will give him the morning star" (ii. 26-28).

In the Church of Thyatira had arisen, as the epistle to that Church discloses, an heretical sect. False doctrine was taught by one who styled herself a "prophetess," and who may have been (the reading is uncertain) the wife of the angel (if we understand that to mean the presiding elder) of that Church. The special danger, then, of the members of the Church of Thyatira was that of being brought into bondage to this false teacher. It is remarkable that the solicitation of the "doctrine" of the woman Jezebel was to the first and the last of the four things from which the council held at Jerusalem (as described in Acts xv.) counselled the brethren of the Gentiles in Antioch, Syria, and Cilicia to abstain—"things sacrificed to idols . . . blood . . . things strangled . . . and fornication" (Acts xv. 29). "It seemed good," are the words of the formal decision of the

council, "to the Holy Ghost and to us to lay upon you no greater burden than these necessary things" (ver. 28). And now the ascended Son of God says to the faithful at Thyatira that He will lay upon them "none other burden," using the very same word (*βάρος*) as had been employed in the message from the council, and meaning, no doubt, no other burden than abstinence from those forbidden things to which His people in Thyatira were specially tempted. He who, thus overcoming and keeping to the end the works of Christ, is not "brought under the power of any," shall himself be given by his Lord authority over the nations. Sharing in the authority of the Son predicted in Ps. ii., the victor shall rule over those who oppose the Lord, whether by false doctrine or false deeds, with a sceptre of iron, breaking them in pieces, having preserved his own integrity. Nor is this all. "I will give Him the morning star." This, from Rev. xxii. 16, is evidently the Lord Jesus Himself. Authority is not the sole prerogative of kings and rulers, but also enlightenment, benevolence, and love. He who overcomes and keeps himself from wicked works shall not only crush the enemies of God with the rigour of his rule, but bless His people with the mildness of his sway. An interesting point of contact occurs between this promise and the parables of the Talents and the Pounds, in both of which each of the faithful servants is rewarded by being made "ruler over many things," and given "authority over . . . cities." Some have seen in this gift of the "morning star" the symbol of the glorious nature of the resurrection body with which, resembling the glory of our Lord's transfiguration, those who turn many to righteousness "shall shine as the stars for ever and ever" (Dan. xii. 3). Whether this be so or not, we have in this promise a further ascent in the scale of reward in the hint which the promise gives of the employments of eternity and the glorious pre-eminence to be assigned to him that overcometh.

This is the promise of commission or domination.

V. THE PROMISE TO THE CHURCH OF SARDIS.

“He that overcometh, the same shall be clothed in white raiment, and I will not (οὐ μὴ) blot out his name out of the book of life, but I will confess his name before My Father and before His angels” (iii. 5).

No one of the seven promises is fuller or richer than this to the Church of Sardis, and in none is there a clearer or more encouraging correspondence between the special circumstances of the members of that Church and the predicted and promised reward. At Sardis the worship of the goddess Cybele, with its degrading and defiling rites—hardly less foul than those belonging to the worship of Dionysos and Aphrodite—appears to have been the dominant form of idolatry. Yet “even in Sardis”—a note of the exceptional depth of iniquity there reached—some had not defiled their garments, or polluted themselves by their outward walk and conduct. Any such thus overcoming and persevering to the end shall have the answering blessing of “walking with the Lord in white,” of being “clothed in white raiment”—announcements symbolical of purity and progress, of life and liberty, of beauty and blessedness. Again, the angel of the Church of Sardis has, whether individually or representatively, a *name* that he liveth, and is dead. Yet he had even in Sardis a few *names* which have preserved themselves from pollution. The *name* of any such faithful ones, well known to the Lord and Shepherd of souls who knows His sheep (John x. 14) and calleth His own sheep by *name* (John x. 3), that Lord will in no wise blot out of the book of life, but will “confess his *name* before His Father and before His angels.”

The fifth promise thus rises from personal, internal realization to public recognition and confession by the Lord.

VI. THE PROMISE TO THE CHURCH OF PHILADELPHIA.

“Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out; and I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, which cometh down out of heaven from My God; and I will write upon him My new name” (iii. 12).

This promise is the encouragement not so much to passive endurance as to active accomplishment, not so much to the

conqueror viewed as standing on the defensive as to the warrior striking sturdy strokes for the Captain of his salvation. It is the missionary promise in the seven epistles. The Church at Philadelphia evidently suffered, like the Church of Smyrna, from the presence and efforts of Judaizing teachers. At Philadelphia these were strong and formidable, apparently stronger than the followers of Christ, whose strength is described in the epistle as but "little." But before these last an "open door" of evangelistic enterprise is set by Him that "hath the key of David," and that "openeth and no man shutteth" (ver. 8). This door, in such circumstances, "no man can shut" (*ibid.*). Success, therefore, shall follow if the Lord's own people will believe this and persevere. "I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie . . . to come and worship before thy feet, and to know that I have loved thee" (ver. 9). What the Church of Philadelphia had, then, which it was to hold fast was zeal for "the faith once delivered to the saints." Let them but continue steadfast in their efforts, let them only overcome in their conflict for the truth, and the promised reward shall follow. The faithful warrior shall lay down sword and buckler, and become "a pillar in the temple of My God, and he shall go no more out." He shall be, that is, everlastingly secure and safe. There shall be no more possibility of defeat: the indefectibility of perseverance shall be reached at last. Having made strenuous use of the "open door," the conquerors shall be shut in by that Lord who is "the Door" (as Jehovah shut Noah in the ark) into that temple and city of God, the heavenly Jerusalem, whither enters in no enemy and whence no friend departs. Upon the victor so safely situated shall be written a trinity of names—viz., (1) "the name of My God," probably, "Holiness to the Lord," as upon the plate of gold on the forehead of the Jewish high priest; (2) "the name of the city of My God, which is New Jerusalem," perhaps "Jehovah-Shammah, the Lord is there" (Ezek. xlviii. 35), or possibly, "Jehovah-Tzidkenu, the Lord our Righteousness" (Jer. xxiii. 6, xxxiii. 16); and (3) "My new name," indicating,

doubtless, that, at present, incommunicable name of God, which, appearing in the vision of the Word of God (xix. 11-21) as worn by the faithful and true, "a name written that no man knew but He Himself," is to be revealed also to each faithful and true witness in his measure who overcomes to the end.

Thus the "name" of the previous promise is here amplified and expanded into a trinity of names, and in the stair of heavenly blessedness we reach in the sixth promise that step which assures of permanence of consecration and preservation for eternity. It may be noted, surely, as remarkable that even an earthly permanence, of a kind, has belonged to Philadelphia. Of all the seven Churches, Philadelphia had the longest duration of prosperity as a Christian city. Even now it remains a considerable town, and has within its circuit the remains of at least twenty-four churches.

VII. THE PROMISE TO THE CHURCH OF LAODICEA.

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne" (iii. 21).

The connection between this promise and the special circumstances of the Church at Laodicea appears more difficult to trace than the correspondence in regard to any other of the seven promises. Yet reflection convinces one that a connection decidedly exists. The "riches and goods," of boasting of which the Laodicean Church is accused in the epistle addressed to it, were, no doubt, possessions of a *spiritual* order. At the same time, there appears to be good ground for believing that the Church of Laodicea, as it continued to be prominent among the Churches long afterwards, so it was when St. John wrote, opulent and prosperous in a worldly sense. Indeed, in all probability it was a state of prosperity and inglorious ease which produced that lukewarmness which is condemned with such startlingly bold imagery in the epistle. The energies and zeal of the Laodicean Christians were braced and inflamed by no such opposition as that with which the Church of Philadelphia had to contend.

Moreover, this lukewarmness which is so hateful to Him "that walketh among the seven golden candlesticks," was accompanied in the case of the Laodicean Church by a Pharisaic self-satisfaction and gratulation. It is not surprising, then, that the epistle to this Church is characterized by sternness of rebuke and even rejection beyond all the rest. But what is indeed remarkable is that it is to this same Church that the last and most glorious of the promises belongs, and that promise is preceded by words of yearning tenderness such as are absent from all the other epistles. As no other message opens with such sharp severity, so none closes with such glorious and tender words. Where, then, is the correspondence of the promise with the circumstances of the Church? Not, I think, where it has been sometimes supposed to lie—in the greater difficulty in *overcoming* which would be experienced by the lukewarm, but in the offer of the loftiest reward of all, enthronization with Christ Himself, to those who were not even "cold," but in the desperate condition of lukewarmness, who ranked, not with the publicans and harlots of our Lord's day, but rather with those scribes and Pharisees before whom, He said, those others went into the kingdom of God. Not beyond the reach of even these was the highest reward, if only they would be zealous and repent, and purchase the true riches of the Lord. Or the force of the promise may lie simply in the surpassing and eternal glory of a seat in the throne beside the Lord Himself as the reward of those who should despise mere earthly prosperity and wealth. Perhaps the greatness of their declension necessitated, or made wise for their incitement, the greatness of reward here offered. At any rate, it wonderfully demonstrates the yearning and forbearing love of Christ.

The last and most glorious promise made to the most severely censured Church presents us with the correlation of height and depth, a seat beside the King of Kings in His throne offered to those whom He as yet rejects with utmost loathing. No further height than this can possibly be attained. Step by step we have reached the final glory, a glory infinitely

greater than that which Christ promised to and petitioned for the twelve—that they should sit on thrones, judging the twelve tribes of Israel, and behold His glory (Matt. xix. 28; John xvii. 24). In a place beside the Lord Himself on His throne we have reached the climax, the apotheosis in a new sense, as has been said, of the victor.



Literary Notes.

BISHOP POTTER'S forthcoming book, "Bishops and Archbishops," the volume of recollections of the House of Bishops of the Episcopal Church in America, will be found to be very interesting. In no sense, Bishop Potter writes in his preface, do the reminiscences "presume to be biographies. In no light can they be read as embodying the graver material of history. But they will furnish some of those sidelights by means of which individuality in human portraiture may be detected, and in the often lighter and more playful quality of which are recognised or recalled those more endearing characteristics which make men widely remembered and genuinely loved." The volume was suggested to Bishop Potter some three years ago while returning home from a dinner which the Hon. Whitelaw Reid had given, and the Bishop regretted that the reminiscences which had been exchanged that night—it was a dinner given on the occasion of the unveiling of a statue of General Sherman—of Grant, Sherman, Sheridan, and others would never be put on paper. But, Bishop Potter writes, "I had not gone a great way in this pharisaic judgment of my fellows, when I was seized with the memory of official relations of my own" with the House of Bishops, with which the author became connected at the end of 1886, when he was elected secretary.



Mr. George Wyndham, now that he no longer has the worries of an important office upon his shoulders, has had time to devote himself to the completion of his work, "Ronsard and La Pléiade." It opens with an essay of sixty pages on the famous sixteenth-century association of poets and scholars, who called themselves at first "La Brigade," and afterwards "La Pléiade," in imitation of poets at the Court of Ptolemy Philadelphus. The confederacy consisted of Ronsard, Du Bellay, Dorat, De Baïf, Estierme Jodelle, Pontus de Tyard, and Remy Belleau. To these must be added Olivier de Magny and, later, many others to fill the places of the dead—Jean Passerat, Gilles Durant, and Philippe des Portes. The essay first deals with "The Age and the Men," then with the sources of their inspiration and the aim of their art, and concludes with an estimate of their achievement and influence. Mr. Wyndham's essay is followed by selections from the poetry of The Pléiade and their School, and this portion of the work

occupies about 120 pages, Ronsard, as the leader, naturally being most fully represented. The concluding portion of the book consists of some translations from the various poets in the original metres.



It is of interest to learn that there is a cheap edition of that volume on the teaching of Bishop Westcott by Mrs. Horace Porter, published last year by Messrs. Macmillan and Co., entitled "The Secret of a Great Influence." The new price is one shilling. The desire of all those who are interested is that its very cheapness will enable many readers, to whom the purchase of books is more often a luxury than aught else, to procure it, and so more fully achieve the author's purpose of opening up to a greater public "some of the treasures of stronger faith, and wider hope, and clearer vision which the Bishop's writings offer to those who will seek them there." Mrs. Porter points out that the circle of Bishop Westcott's readers is widening every day, and expresses her opinion that it will increase as time goes by, the more clearly it is recognised that the truths with which he deals are not for scholars and students only, but offer the most practical help in even the busiest lives. The ten chapters deal respectively with: Bishop Westcott's Life Work; His General Teaching; Foundation Truths; Bible Study; Church and Creed; Worship; Foreign Missions; Practical Problems; Thoughts on Many Subjects; and the Study of Bishop Westcott's Writings. These are followed by a chapter on his father's "Commentaries," by the Rev. Arthur Westcott, who compiled the "Life and Letters of Bishop Westcott."



The eastern coast of Italy is very little known to the English travelling public, and a volume entitled "The Shores of the Adriatic," written by Mr. F. Hamilton Jackson and published by Mr. Murray, will be sure to have a number of readers, especially as it will deal thoroughly with the architectural and the archæological side of the pilgrimage. The author also contributes many interesting drawings. There are many objects in this district full of interest and attraction, while the architecture to be met there will evoke the admiration of the traveller. There are also many good examples of excellent metal-work, and the ornament is often of the most beautiful description. Then, too, of course, on the coast the Lombard, Byzantine, and Saracen influences met and mingled, and both in its history and art, in the people themselves and their traditions and customs, the contest of the various elements may be traced.



Mr. Dent is publishing this autumn another fifty volumes in his wonderfully successful series of books, "Everyman's Library." The success of the scheme has exceeded the most sanguine of expectations, and if the huge orders have not actually been the cause, they, and the increased cost of maintenance, have caused him to make arrangements to move his large bindery business from City Road, E.C., to the Garden City at Letchworth. This is all the better for his employees. It was in the City Road that Mr. Dent had his early beginnings. But when the Macmillans left Bedford

Street, Covent Garden, for larger premises in St. Martin's Street, Pall Mall, Mr. Dent removed his publishing department into the Macmillans' old place, and left his bindery at City Road. In the new fifty of "Everyman's Library" there will be included Grote's "History of Greece" in several volumes. I do not know any other series of so popular and cheap a character which includes this work. It is doubtful if anyone else besides Mr. Dent would have been venturesome enough to put such titles in a series of cheap reprints, yet his decisions have been justified. Of the hundred volumes already published, some eight hundred thousand copies have been sold—an average of eight thousand copies each. One of the most successful items has been, I am pleased to note, the New Testament. More than ten thousand copies of the "Byzantine Empire" have been called for; while the demand for "Emerson's Essays," those wonderful "looks within," has been equally large.



A volume is to be published shortly, called "The Culture of the Soul among Western Nations," by P. Rámanáthan, K.C., C.M.G., Solicitor-General for Ceylon, which advances the view that the aim of all religion, and actual knowledge of God, is only to be obtained by the development of love in the soul. Mr. Rámanáthan further continues that the attainment of perfect love involves a full knowledge of God. The path, he adds, to this attainment lies in following a living teacher who has himself reached that perfection by the development of perfect love within himself. Throughout the early history of the Christian Church paramount importance was attached to the *oral* teaching and interpretations of the Scriptures by men of true spiritual discernment. That this view has always been accepted in the East, but has long since been lost sight of in the West, is the chief purpose of the book to show. In any case, however much one can find to criticise, the volume should prove a very interesting one, not only to the student of ethnic religions, but also to the general reader, and particularly to those who are interested in the propagation of the Gospel in foreign lands.



The Longmans are to send out some interesting volumes of biography this coming publishing season—a season, by the way, which promises to be a very busy one. They are to issue a two-volume life of the late Duke of Cambridge, chiefly based upon his correspondence, to be edited by Dr. Edgar Shephard; the "Correspondence of Two Brothers," edited by Lady Ramsden—the two brothers are Edward Adolphus, the eleventh Duke of Somerset, and Lord Webb Seymour; and "Letters Personal and Literary of Robert, Earl of Lytton," which Lady Betty Balfour is editing.



It was good news which "A Man of Kent" gave us the other day in the *British Weekly*, that Dr. R. W. Dale had left behind him a fairly large and exhaustive manuscript, entitled "History of Congregationalism," and that his son and biographer, the Vice-Chancellor of Liverpool University, is busily engaged upon the task of seeing it through the press. It is anticipated that the work may be ready by the end of this year or the beginning of next.

That a large public of many creeds will become purchasers there is not the slightest doubt; and that, further, it will be read not only because of the valuable and interesting material it will contain, but also because of the able and attractive style of the late Dr. Dale, there is even still less doubt.



I suppose if any one were to ask for the names of the six most capable essayists or *littérateurs* of the present time, one would find in the first three the name of Mr. E. V. Lucas. So far he has not been represented in the ranks of fiction, but Messrs. Methuen are publishing a story from his pen which—the very title is a keynote to the author—"The Listener's Lure." That Mr. Lucas, like Mr. A. C. Benson, is a "literary-man" there is no gainsaying. Somehow Mr. Lucas suggests it in his very talk, his mien, his address, and in his script. His temperament is purely and solely literary; there is no room for aught else—that is the secret of his influence in literature. Moreover, the literary temperament does not oust the human; a point which the present writer would press home. The beginner always has his sympathy, and the style and charm of his writings procure for him the reader's sympathy in return a thousandfold. One could talk much about Mr. Lucas: of his epigrams and his quips, of his anthologies and his biographies, and of his love of Lamb. There is much to come from Mr. Lucas yet, for he is on the sunny side of forty. Mr. Lucas is also seeing through the press a volume of sketches which he has written, entitled "A Wanderer in London." It is a sentimental, observant, and critical journey through London by one who loves the London of the past, and appreciates the spirit of the present. There will be fifty-two illustrations, some of which will be in colour, by Mr. Nelson Dawson.



There is a series called "International Handbooks of the New Testament," edited by Dr. Orello Cone. So far two have been issued: "The Synoptic Gospels, together with a Chapter on Text Criticism of the New Testament," by George L. Cary; and "The Epistles of Paul the Apostle to the Corinthians, Thessalonians, Galatians, Romans, and Philippians," by Dr. James Drummond, Principal of Manchester College, Oxford. "The Acts of the Apostles, Revelation, the Gospel of John, the Three Epistles of John," by the Rev. Dr. Henry P. Forbes, may be expected shortly. The author deals with the contents and structure of the Acts, their authorship and time, their sources, purpose, and history. There is to be still another volume, a fourth and final one, by the editor, Dr. Cone, on "The Epistles: Hebrews, Colossians, Ephesians, Philemon, 1 and 2 Timothy, Titus, 1 and 2 Peter, James, and Jude, together with a Sketch of the History of the Canon of the New Testament."



Signor Guido Biagi, the well-known librarian of the Royal Medicean Laurentian Library in Florence, and who was in England a little while ago, has written an introduction to "The Triumphs of Petrarch," which has been translated into English by Mr. Henry Boyd. The edition for this country

will be a very limited one, printed on Italian hand-made paper; ten copies will be printed on parchment. The type, which has been specially made for this volume, has been shaped after the letters used by the most accomplished scribes of the fifteenth century. The initials are executed in raised gold by Attilio Formilli, of Florence. There will be included in this magnificent work—which is, by the way, being published by Mr. Murray—six facsimiles in photogravure of sixteenth-century etchings of the “Triumphs.”



One of the most eagerly anticipated biographies of the autumn season is the “Life and Letters of Sir Leslie Stephen,” which Messrs. Duckworth are bringing out. It is being edited by Professor Maitland, who is, it will be recalled, Downing Professor of English Law at Cambridge. In this volume one ought to learn much about the history of the “Dictionary of National Biography.”



Another autumn book, which will be more than interesting, is Mr. Frederic Harrison’s “Memories and Thoughts, Stories of Books, Men, Places, and Art.”



Then, another biography likely to hold one’s attention until the last page is turned over, is “Life, Letters, and Art of Lord Leighton,” which Mrs. Russell Barrington is seeing through the press, and which, appropriately enough, Mr. George Allen, Ruskin’s publisher, will publish. Mrs. Barrington knew Lord Leighton for thirty years. All of his diaries and letters will be included; some of the latter will, of course, be intensely interesting. A number of the illustrations will be reproductions from the drawings and paintings of Lord Leighton. Mr. George Allen is also issuing “Lord Acton and his Circle: Letters to Various Correspondents,” edited by Abbot Gasquet; “Sir Thomas Lawrence’s Letterbag,” edited by G. Soames Layard; and “Olives: The Reminiscences of a President,” by the late Sir Wyke Bayliss.



Field-Marshal Sir Evelyn Wood’s autobiography is promised shortly. It will be called “From Midshipman to Field-Marshal.” Surely a comprehensive and remarkable record! It is a good and a “selling” title. The volumes are bound to be packed full of incident. Sir Evelyn Wood has kept a diary for the past forty years: from this “commonplace” book, and from his letters to his mother, he has traced the story of his career, which will be read with avidity.



Last month was mentioned in these pages a new series, “The Golden Poets,” which Mr. Oliphant Smeaton was about to edit. I see he also has charge of yet another set of books about to be put upon the market, entitled the “Caxton Library of Modern Authors.” The style of the volumes will be a high order, and will even have a frontispiece of the

author, while Mr. Smeaton will contribute an introduction to each book. I suppose that some day, in the distant future, we may get that long-promised volume "The Satirists and Satires of the Reformation."



Mr. G. K. Chesterton has a volume on Dickens coming out. Mr. Chesterton holds the opinion that Dickens' influence represents the permanent and good elements in the English temper.



Mr. Herbert Paul has a volume of "Stray Leaves" on press. It is composed of dissertations upon George Eliot, Charles Lamb, and Bishop Stubbs among others.



The Clarendon Press are publishing shortly the literary remains of the late Professor York Powell, prefaced by a selection from his letters and a memoir.



Notices of Books.

A HISTORY OF THE ENGLISH CHURCH FROM THE ACCESSION OF GEORGE I. TO THE END OF THE EIGHTEENTH CENTURY, 1714-1800. By the late Rev. Canon John H. Overton, D.D., and the Rev. Frederic Relton, A.K.C. London: *Macmillan and Co., Ltd.* Price 7s. 6d.

This is the seventh volume of the "History of the English Church" edited by Dr. W. Hunt and the late Dean of Winchester. Canon Overton, who had undertaken to deal with the eighteenth century, died when he had only completed the rough draft, and the final form is therefore due to Mr. Relton. The general plan divides the century into four periods. The first extends from the accession of George I., 1714, to the beginning of the Evangelical revival in 1738, and includes the Bangorian controversy, the later stage of the Non-Juror controversy, the trial and banishment of Bishop Atterbury, and the greater part of the Trinitarian, Arian, and Deistic controversies. The second period, from 1738 to 1760, is concerned with the rise and progress of the Methodist movement, as to which it is noted that in 1760 the Sacraments began to be administered in Methodist chapels. The third period, 1760 to 1790, covers the first half of the long reign of George III., and deals very largely with the growing influence of the Evangelical party within the Church. In this division we have brought before us the names of well-known men who were, of course, not of that party, such as Johnson, Burke, Horne, Horsley, and Lowth. This section covers only ten or eleven years, and marks the end of the reign of lethargy and the beginning of the reign of energy. Canon Overton's method of writing history was that of dealing with the lives of men rather than of giving a consecutive narrative of events. This leads to a certain amount of repetition, but in the case of the eighteenth century the plan, on the whole, has distinct advantages. Mr. Relton speaks of the gradual change that has come

over our judgment of eighteenth-century Church life, and remarks that the period is found to be the more full of life as the more it is studied. This is doubtless true, and yet it is impossible, at least at present, to feel any great interest in the Church life as a whole, or in the characters and actions of most of its leaders. The biographical parts of the work are certainly interesting and effective, and the sketches of prominent men are, on the whole, very well done. While there is an endeavour to be fair to the Methodist and Evangelical movements, we cannot say that the result is very successful. The bias of the High Churchman will come out. There is scarcely a reference to Evangelical Churchmen without some qualification pointing the moral of their individualism and their weak Churchmanship. It is easy to be wise a hundred and fifty years after the event. What we should have preferred would have been a very much stronger insistence upon the causes leading up to the Evangelical assertion of individual religion and personal piety. Canon Overton considers that the Wesleyan movement was inevitably schismatic from the first, and that no one but Wesley thought anything else. At the same time, it may be permitted us, even now, to believe that if the Church leaders of the eighteenth century had been spiritually alive and alert, the movement, instead of being schismatic, might have been productive of the most far-reaching spiritual revival that has ever been known in our Church and country. It would have conducted very greatly to the improvement of this volume as a book of history if the entire Methodist and Evangelical movement could have had a section written by someone who is much more directly sympathetic than either the author or the editor is. It is a sorry and painful thing to note how few prelates of that day were alive to the needs of the Church, or to the presence of the Spirit of God in Methodist and Evangelical circles. With this qualification as to the Evangelical side of things, the book may be rightly regarded as a worthy contribution to our knowledge of the eighteenth century. Bibliographical notes are appended to each chapter, and greatly add to the value of the book.

AN INQUIRY INTO THE EVIDENTIAL VALUE OF PROPHECY. By E. A. Edghill, M.A. With Preface by the Right Rev. H. E. Ryle, D.D. London: *Macmillan and Co., Ltd.* Price 7s. 6d.

This volume contains the Hulsean Prize Essay for 1904. The Bishop of Winchester contributes a cautious and decidedly non-committal preface, while full of genuine praise for the industry and ability of the writer. In the course of nine parts, extending to over six hundred pages, practically the whole field of Messianic prophecy is covered. The subjects include such aspects as those of "The Kingdom and the King," "The Covenant and the Prophet," "The Church and the Priest," "The Messiah," "Our Lord's Use of Prophecy," "The Use of Prophecy by the Evangelists," "The Use of Prophecy by other Writers in the New Testament." It is not easy to discover the precise critical standpoint of the writer, though we are perhaps not wrong in assuming his general agreement with the modern critical position, more particularly as he speaks of Deuteronomy as the product of the prophetic school. But there is no undue prominence given to critical theories, and those who hold conservative views can use the book with no little profit. We are, however, very greatly surprised that the author is

prepared to give up the literal Davidic sonship of our Lord, interpreting the phrase "Son of David" of the Davidic character rather than of the Davidic origin (p. 365). This is surely opposed to the plainest teaching of the Gospels and of the Apostle Paul, more particularly when considered in connection with our Lord's Messianic claim. The book closes with a valuable treatment of the evidential value of Old Testament prophecy, in which prophecy is seen to be first of all fulfilled in our Lord and then in the Church of Christ. Prophecy is said to be a witness to a Divine origin, a Divine power, and a Divine plan, and it is rightly urged that Christianity cannot be divorced from the preparative work of Old Testament prophecy. The entire subject of the book is discussed with great fairness, genuine ability, and praiseworthy clearness, and no one, whatever his view of the Old Testament may be, can consult it without obtaining information, guidance, and suggestion on one of the most important topics of biblical study and theology. As the Bishop of Winchester truly says, "That such a work should have been produced by a young curate, amidst the heavy duties and continual distractions of work in a large town parish," not only "reflects credit upon the writer's resoluteness of purpose," but surely leads to the hope and expectation that we shall have other works from him in due course.

LEX CREDENDI. By George Tyrrell. London: Longmans, Green and Co. Price 5s. net.

This book is by one of the best-known and ablest of Roman Catholic writers of the present day, who, it may be remembered, has been expelled from the Society of Jesus by reason of his liberalizing tendencies. It is a sequel to his former book, "Lex Orandi," which dealt with the Creed under its aspect of a rule of prayer. This book is a treatment of the Lord's Prayer, "viewed as the rule and criterion of pure doctrine." The special interest of the book to non-Roman Catholic readers is the revelation it affords of the way in which Roman Catholic writers deal with non-controversial matters. The distinctive features of the writer's Church position naturally appear very frequently, but there is also much in it that is common to all Christians with special reference to the spiritual and devotional life. The author discusses, among other things, what he calls "the truth and the fallacy" which underlie the phrase "New Testament Christianity," and it is interesting in this connection to note his belief that "if we compare St. Francis of Assisi with a typical Puritan or Bible-Christian, we shall find that the latter thinks, speaks, and conducts himself generally much more in accordance with the New Testament embodiment of Christianity" (p. 52). This is a very significant admission, even though the author goes on to say that the spirit of St. Francis is immeasurably truer to the spirit of Christ than that of the Bible-Christians. It is evident that the author is prepared to admit to the full the logical conclusions of Newman's theory of development and Loisy's view of the relation of the New Testament to succeeding ages. Mr. Tyrrell's distinction between the Church visible and invisible is another point of genuine interest to English Churchmen. The book is not easy reading, but if read with care and discrimination it will be found to contain much that is suggestive and helpful to all Christians.

STORIES OF GREAT REVIVALS. By Henry Johnson. London: *The Religious Tract Society*. Price 3s. 6d.

The title does not convey an adequate idea of the contents of the book, which is intended "to illustrate the general feature of revival movements from the time of Wesley and Whitefield." Seven chapters deal with the revival in the eighteenth century, four more with the awakening of 1858-1862, one with the work of Moody and Sankey, while two concluding chapters deal with the recent revival in Wales and the Torrey-Alexander Mission. In addition to the work of the author, there are contributions by four well-known missionaries. Canon Aitken discusses revival work from the standpoint of his long and varied experience; the Rev. F. B. Meyer considers the "Conditions of Revival"; Mr. Stuart Holden deals with the "Permanent Element in Revivals"; and an interview with Gipsy Smith gives us a glimpse of a missionary's experience. This is a book which should be in the hands of all clergymen, ministers, and students for the ministry. It will inform the mind, stir the heart, and lead to prayer for revival. It is a truly welcome and valuable contribution to a subject of the very first importance.

THE DEVELOPMENT OF PALESTINE EXPLORATION. By Frederick Jones Bliss, Ph.D. London: *Hodder and Stoughton*. Price 6s. net.

This book, by one of the leaders of Palestine Exploration, embodies an American lectureship, the Ely, for 1903. The lectures were delivered at Union Theological Seminary, New York, and consist of a compendious history of the development of Palestine Exploration from its dawn to the present day. After a deeply interesting introduction and lectures on the "Ages of the Pilgrimage and the Crusades," we are brought down to modern days, with special reference to the great American scholar, Edward Robinson, whose volume of "Biblical Researches" is still one of the standard works on the subject. Then a lecture is given to Renan and his contemporaries, another to the recent work of the Palestine Exploration Fund itself, and last of all we are told, on the authority of a master, what is to be the Exploration of the future. Dr. Bliss is as able a lecturer and writer as he is an explorer, and no one who is at all interested in the fascinating subject of Palestine Exploration can afford to overlook this book. That it is written with full and accurate knowledge goes without saying, and Dr. Bliss is as enthusiastic as he is well informed. The importance of the Land in relation to the Book was never more fully realized than it is to-day, and we are glad to have in this attractive and valuable form the latest word on the subject.

BIBLE SIDE-LIGHTS FROM THE MOUND OF GEZER. By R. A. Stewart Macalister. London: *Hodder and Stoughton*. Price 5s.

The author of this book is well known as the leader of the most recent expedition connected with the Palestine Exploration Fund, and here he gives a popular account of what he has recently found at Gezer. The book is an endeavour to make the discoveries of the Palestine Exploration Fund available for the immediate needs of Bible students. The work at Gezer is therefore taken as a basis of a number of essays dealing with a series of

Biblical incidents and passages on which light is thrown by the excavations. We do not by any means endorse all the author's conclusions, nor can we accept his critical positions on certain points, but he has a remarkable power of bringing before his readers the bearing of discoveries on passages in the Bible, and no Bible reader can take up this book without being deeply interested and even fascinated by the suggestions given. Forty-seven photographs add greatly to the interest and value of the work.

LITERARY AND VOCAL INTERPRETATION OF THE BIBLE. By S. S. Curry, Ph.D. With an Introduction by Francis G. Peabody, D.D. London: *Macmillan and Co., Ltd.* Price 6s.

"Who has not felt dissatisfaction with the way the Bible is read in public?" So most truly says the author in his Preface. This book is intended to remove the causes of this dissatisfaction, and rightly, ably, and worthily it fulfils its purpose. It opens with a statement of the functions of the Bible in worship, and of the nature of vocal expression. Then follows a careful and thorough discussion of the message of the Bible in its various forms; then consideration of the technique of reading, both mental and physical; and lastly, some indication of the necessary preparation for the work of public reading of the Bible. As the author points out, most people think that Bible reading in church is one of the most elementary and easy accomplishments, while, as a matter of fact, there are comparatively few who know how to do it. This book is a serious study of a very important subject. No one can exaggerate the value and power of well-read Scripture lessons; and, on the other hand, it is scarcely possible to exaggerate the dissatisfaction and disappointment when lessons are badly read. If clergymen and theological students would give themselves some hard study along the lines of this book, their congregations would soon feel the benefit, and the Word of God would have free course in our churches.

THE EPISTLE OF ST. PAUL TO PHILEMON. By the Rev. A. H. Drysdale, D.D. London: *Religious Tract Society.* Price 2s.

THE PSALMS: THEIR SPIRITUAL TEACHING. Vol. III. By the Rev. J. Elder Cumming, D.D. London: *Religious Tract Society.* Price 2s:

We welcome two more volumes of this admirable devotional Commentary. In the volume on Philemon it might seem as though the author had unduly spun out his material to make a book of nearly three hundred pages on so short an Epistle; but the reader is soon shown that this is not the case, for the book is full of spiritual teaching clearly expressed. A pretty complete bibliography is appended, and will prove a distinct advantage to the usefulness of the work. St. Paul's perfect little Epistle has scarcely ever had more thorough or acceptable treatment.

Dr. Cumming's volume on the Psalms is characterized by all those marks of genuine, mature, spiritual experience, apt exegetical comments and suggestions, and interesting personal touches which we have already noticed and welcomed in the two earlier volumes. The venerable author is to be congratulated on the accomplishment of his task, and on a welcome addition to our devotional treasures of a valuable and informing commentary on "The Praises of Israel."

PAMPHLETS AND PERIODICALS.

TWENTIETH CENTURY QUARTERLY. August. Price 2s. 6d.

The second number of this new quarterly has several articles of current interest and real value, but it appears to us a weakness that the writers are too uniformly of one political type. Out of eight articles no less than four are by well-known and even pronounced Liberals. This is surely disproportionate, unless the review is intended mainly for the propagation of one set of political views. The first article is by Mr. H. W. Massingham, and discusses, under the title of "The Powers of Darkness," certain moral aspects of the present state of national life and international affairs. Like everything by this writer, it is forceful and able, but it is unduly pessimistic in tone, and betrays little or no sympathy with the great ethical principles of distinctive Evangelical religion. Chancellor Lias and Mr. Guy Johnson deal clearly and forcibly with the Report of the Royal Commission in two valuable contributions. Major Seely writes characteristically on "Chinese Labour"; Sir T. P. Whittaker discusses "Practical Temperance Reform" with his accustomed good sense and practical statesmanship. The value of Sir G. W. Kekewich's article on the Education Bill is largely vitiated by his severity and bitterness to opponents. This is not the attitude to adopt if peace is to be insured. A plea for relaxation of the terms of clerical subscription takes up a position which no Evangelical Churchman could adopt. Articles on "Robert Schumann" and "Some Poets on Poetry," with book reviews and notices, complete the number. The last-named feature is, as before, distinctly able and informing. We shall watch with special interest succeeding issues of this quarterly. If it can preserve a more even balance in things political, it will cover a field of great usefulness untouched by any similar publication.

THE MODERN PURITAN AND CHRISTIAN QUARTERLY. No. I. July, 1906. Price 1s.

Another new aspirant to public favour. An introductory note describes its aim as the attempt to do for to-day what Puritanism did for the seventeenth century in relation to the purity of doctrine and discipline, and the furtherance of righteousness in the family and the State. To accomplish this end it appeals to all who hold the Word of God to be what the Lord Jesus and His disciples believed it to be, as against present-day criticism and humanitarianism. Dr. Orr's book on the Old Testament is ably reviewed by Professor Leitch; there are useful reprints of valuable articles from old sources; we have the commencement of a series of articles on the Confessional, and of another on "Studies in English Etymology," taking the Atonement as the first subject. Other articles and extracts make up this number, which, while not in any way distinctive, is nevertheless thoughtful and useful. We are inclined to think that the sub-title would make a better title, and less likely to be misunderstood than the present title. There is room for a magazine on the lines here laid down, and we hope the present one may succeed in filling the gap.

MATRICATION DIRECTORY. No. xliii. June, 1906. With Articles on Text-books. University Tutorial Series. Cambridge: Burlington House. Price 1s. net.

Full of that necessary and valuable information for all those who are contemplating a Degree in the London University.

THE INWARD LIGHT. London: Headley Bros.

As the title suggests, this emanates from the Society of Friends, and consists of several articles on Quakerism, with extracts from their standard authority, Berkeley's "Apology." It is the Quaker doctrine of the Inward Light as something independent of the written Word that constitutes the inherent weakness and spiritual danger of Quakerism.

RECEIVED:

Our Little Dots, The Child's Companion, Church Missionary Intelligencer, Church Missionary Gleaner, Awake, The Round World, India's Witness, The Canadian Churchman, India's Women and China's Daughters, The Bible in the World, Bible Society Gleanings, The Cottager and Artisan, Church and People, South American Missionary Magazine, The Sunday at Home, Protestant Observer, Church of England League Gazette, Grievances from Ireland (No. 19), The Dawn of Day, Girls' Own Paper, Orient and Occident, The Expository Times, The Reader and Lay Worker, The Optimist, Open Doors (organ of Mrs. Meredith's Homes), McAll Mission in France Quarterly Record, The Trinitarian Bible Society Annual Report, The Church Standard.