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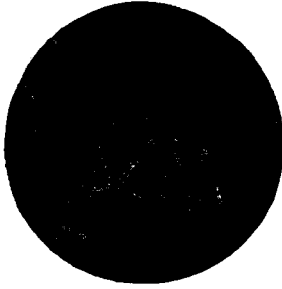
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THE CHURCHMAN.

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Truro.

THE appointment of Dr. Stubbs, Dean of Ely, to succeed the late Bishop Gott of Truro is of particular interest, because it is the first Episcopal appointment of the present Government; and though it is, of course, impossible to argue from one instance as to any general line of policy affecting the Church, it is natural that, after so many years of Unionist appointments, the present one should be observed with special attention. Dr. Stubbs is a Liberal in politics, and while we should deplore any appointments which would tend to identify the Episcopate with any particular party, it is impossible not to welcome one who is likely to bring into the Episcopal counsels a political outlook which is not too strongly represented there. The appointment is also interesting because Dr. Stubbs, while generally approving of the Education Bill, has not hesitated to propose amendments in the direction of making it more acceptable to Churchmen. Yet again, his advent is to be welcomed as giving to the Episcopal bench another exponent of scholarly and spiritual Broad Churchmanship a type which certainly needs and deserves fuller recognition in the Episcopate. Time alone can show what effect the appointment will have on the extreme Anglican atmosphere of the diocese of Truro. In any case, it is a welcome change from what has hitherto been regarded as the Truro tradition.

The Episcopate and Ritualism. No feature of the evidence given before the Royal Commission has had greater attention paid to it than the evidence of the Bishops. Very many will be prepared to agree with the *Times* in saying that "in most cases there is a fair certainty of disillusionment for those who expect to find signs of anything like efficient, or even sufficient, oversight on the part of the Bishops." More than one of the Bishops had to endure some searching questions, and were put entirely on the defensive. Nor is it possible to say that they came quite scatheless out of the ordeal. With every possible allowance for multiplicity of engagements and huge dioceses, it will certainly be said that scarcely anything should prevent the Bishops from becoming acquainted with the way in which their clergy conduct public worship. Added to this there is the still more important and serious fact that in taking action, the Bishops for several years past have been by no means unanimous themselves as to what the law is, what obedience should be rendered, or what is to be done in the case of disobedience. So long as there are these differences among those whose duty it is to administer the law it is hardly surprising to find such confusion and "lawlessness" among the clergy. It is just at this point that dissatisfaction will be felt with the Report of the Royal Commission, for this lack of unanimity among the Bishops as to the law is not really dealt with as one of the real factors of the situation. We trust, however, that in the course of the next few months it may be possible for the Episcopate to arrive at some general line of agreement in accordance with the recommendations addressed to it by the Royal Commission.

The Bishop of Birmingham. The question of Episcopal policy has been rendered acute during the last month by a noteworthy pronouncement of the Bishop of Birmingham. When preaching at St. Aidan's, Small Heath, he is reported to have spoken as follows :

"I am prepared, as Bishop, to vindicate to the utmost, and without any shadow of doubt, the kind of ceremonial which is practised in this church. In general, I have not the least doubt that it is both our right and our

privilege, as part of the Catholic Church, to use this sort of ceremonial; and what, perhaps, I care for more is that it may be entirely spiritual, as to me it seems the only sort of way of expressing the great spiritual facts and realities which the service embodies and enshrines."

This is one of the churches which was reported to the Royal Commission, and the evidence given is admitted by the incumbent to be, in the main, correct. Yet here we have the Bishop of the diocese stating that he is prepared to vindicate to the utmost the kind of ceremonial practised there. It is scarcely possible to exaggerate the far-reaching importance of the question thus raised, for the Bishop's words go right in the teeth of some of the recommendations of the Royal Commission. On the one hand, the Commission speaks of practices that are to be "promptly made to cease"; on the other hand, the Bishop is prepared to vindicate "this sort of ceremonial." The situation is certainly a very serious one. It should also never be forgotten that if the ceremonial referred to by Bishop Gore is legal, then it is the only ceremonial that comes under this category, for the Ornaments Rubric on any showing is imperative and not merely permissive, and does not prescribe a maximum and a minimum. It therefore comes to this: if Bishop Gore is right, all the churches who do not observe that type of ritual are wrong and breaking the law. Surely this is an impossible position, and yet it is the simple logical outcome of the Bishop's contention. We hope that the question thus definitely raised will not be allowed to subside until it is finally settled one way or another. The present confusion is intolerable and fatal to the best interests of the Church of England. That one of the Bishops should take up a position which can be shown to be diametrically opposed to that laid down by the Royal Commission is on any showing a *σκάνδαλον*, and Church people ought to know in which direction the truth is to be found.

For many years past we have been told that the
 The "New
 Light." Ridsdale Judgment could not possibly stand if the
 case were tried to-day because of the "new light"
 that has arisen from new facts discovered since the time of that

decision. This contention has been so pressed, emphasized, and repeated that many Evangelical and Moderate Churchmen have come to believe in its truth, or at least to have a lurking fear that the Ornaments Rubric, after all, bears out the contention of the extreme Anglican party. The Royal Commission gave a welcome opportunity for the production of this new evidence which was supposed to shed the "new light," and this evidence is now before us for everyone to read. It is not too much to say that the "new light" theory is a myth, as those who knew best felt perfectly certain for all these years. In the evidence given by the Rev. W. H. Frere, of the Community of the Resurrection, who is known as the editor of "Proctor on the Prayer-Book" (though in the editing he has practically transformed Proctor's book), we find ample references to the question of the "new light." He first of all states that the "new light" refers only to what is found in the book by Mr. James Parker, which followed very closely upon the Ridsdale Judgment, now no less than twenty-seven years ago. Mr. Frere admits that beyond that book there is exceedingly little "new light," and yet, as the result of his close examination by Sir Lewis Dibdin, we have the following significant statement ("Minutes of Evidence," vol. i., p. 161):

2438. "So that we really have got to this: that the Privy Council substantially had the case before them as it is before you and before us to-day?"—"To a very large extent they had, no doubt."

It is too much to hope that after this very frank admission we shall hear no more of the "new light," for the contention, based on Parker's book, has been so frequently repeated that it will be very difficult for many people to realize that there is nothing in it. And yet this is the simple fact. In this connection we would urge a very careful study of the whole of Mr. Frere's evidence. Anything more damaging to his position can hardly be imagined. Verily we have a great deal of "new light" as the result of these cross-examinations, "new light" as to the entire want of support for the main position of the advocates of the extreme Anglican party. It is not "light," but an eclipse.

Perhaps no part of the evidence before the Royal
Catholic and Roman. Commission will be studied with greater and more
general interest than that of Dr. Sanday. His
great scholarship, his general aloofness from Church parties,
and his wide sympathies combine to give him an authority in
the Church which is universally acknowledged. As one of the
Commissioners rightly said to him, "Any words of yours carry
great weight outside." When we turn to his evidence we see
at once the well-known characteristics of his scholarship, Church-
manship, and temperament. Several parts of his evidence call
for particular attention. Thus, he said in his original statement
that "on broad historical grounds the Catholic party has a
fairly tenable position in the Church of England"; but when
Sir Edward Clarke suggested that this statement is "either a
truism or conveys a wrong impression," Dr. Sanday modified it
and said that "on broad historical grounds the Catholic party,
when you have subtracted what is specifically Roman, has a
thoroughly tenable position." Now, the real question is, What
is "Catholic" and what is "specifically Roman?" And as to this
it must be confessed that Dr. Sanday gives practically no help
or guidance. When definitely faced with one practice, that of
a statue of the Virgin with candles burning before it, which
he admitted to be "distinctively Roman," and when asked
whether he thought it ought to be let alone, or whether any-
thing ought to be done with regard to it, he replied: "I am
not in the habit of going into these questions of detail in my
own mind; I leave them entirely to others." This can hardly
be regarded as satisfactory. Again, in his original statement
Dr. Sanday expressed the opinion that for the first ten years of
her reign, Queen Elizabeth was not conscious of having made
any substantial changes in religion. When, however, it was
pointed out to him that the promulgation of the new Prayer-
Book, the removal of the roods, the vestments, the shrines, and
the images were all within these ten years, again his answer was
by no means clear or conclusive. These are not the only points
as to which many who have a profound regard for Dr. Sanday and

his great scholarship will seek in vain for guidance. We venture to think that it is impossible for a scholar of such wide influence to remain indifferent to these and other "questions of detail," as he himself terms them, but which the Royal Commission declares to be practices "specifically Roman," and therefore to be "promptly made to cease." Having thrown the weight of his great authority into the scale in favour of toleration, we sincerely trust that Dr. Sanday will now help the Church to come to a definite conclusion as to what is Roman and what is Catholic.

What we fail to see in Dr. Sanday's evidence is any recognition of even the possibility that the Tractarian Movement introduced a new state of affairs into the Church of England. Thus, he describes the Elizabethan Church in the following terms: It was

True Anglo-Catholicism. "an attempt to amalgamate a large amount of what I call simple Catholicism on the one hand with an amount of energetic and somewhat extreme Protestantism on the other. It seemed for a time—we may say, for a long time—as though the attempt had met with success. It produced a new type, the type which most of us associate with the Church of England, from Hooker and Andrewes onwards."

We suppose that the strongest Protestant in the Church of England would admit the truth of this statement, and we are not far wrong in believing that it would be accepted and welcomed by the overwhelming mass of Evangelical and Moderate Churchmen as expressive of the true position of our Church. But can it in any sense be said to be true of the present condition and attitude of the extreme Anglican party in the Church of England? Is theirs a "simple Catholicism"? And is there any real Protestantism in their attitude, except it be in relation to Papal infallibility and government? The Dean of Canterbury has conclusively shown that the present extreme Anglicans are in no sense the lineal descendants of the Caroline High Churchmen represented by Bishop Cosin. We may take any of the Caroline divines, and find in their writings a very definite Protestantism, doctrinal as well as ecclesiastical, which is almost

entirely absent from the Anglo-Catholicism of to-day. When Lord Halifax, in his evidence, can say that the Church of England to-day is "the same Church, not merely by a legal continuity, but in all essentials of doctrine and practice, as the Church of St. Gregory and St. Augustine," we are surely face to face with a contention that is absolutely foreign to anything found in the Church of England before the Tractarian Movement arose. It is this wide distinction between the present day and the period of Hooker and Andrewes that constitutes one of the chief reasons why the Royal Commission was found to be necessary. We may fearlessly challenge anyone to find the practices referred to in the first recommendation of the Royal Commission in any representative Church writings before Tractarian times. We go farther, and do not hesitate to say that there are no practices observed generally by the Caroline divines, of which any Evangelical would say what the Royal Commission says about these Roman practices—that they "should receive no toleration." This is the one simple way of testing true Anglo-Catholicism.



The Ascension as Fact.¹

BY THE RIGHT REV: THE LORD BISHOP OF DURHAM.

THERE is a strong tendency at present to detach spiritual truth from its embodiment in historical fact, and to present to thought and faith an "essence" of Christianity supposed to be equally valuable whether or no such and such alleged events ever occurred. The Scripture story of our Lord's Ascension, in such a system, will be taken to be the transitory envelope of permanent ideas. It grew as poetic halo around the idea of His transcendent supremacy and victory, after death,

¹ A lecture delivered at Durham, July 26, 1906, before the members of the "Summer Term for Biblical Study."

in the unseen ; it bodied forth that idea to the souls of men in the past, and made it current coin. It served thus a great purpose. But we are now mature enough to do without the envelope, while we retain its contents. As event, the Ascension may never have occurred ; probably it never did occur ; but it is everlasting as idea.

The theory can be stated plausibly, and even attractively, from some points of view. But it is obvious on reflection that it involves some very serious sacrifices, to say the least, and that to accept it as a lightening of religious difficulties may prove a ruinous bargain.

It cannot be held without discarding *ipso facto* (as I hope to show presently) a quite primeval belief of the Church, and essaying in that measure to reconstruct to our minds the very origin of the faith. It cannot be held without discrediting in the most serious degree the capacity of the first believers to see, to perceive, and to transmit. It involves the disparagement of *the unique* aspect of Christianity, under which it appears as not, like other beliefs, an effort of humanity towards the invisible, but a coming forth of the invisible, in abnormal and gracious action, towards humanity—in short, a revelation, which is the antithesis of a speculation.

Further, we can scarcely accept the theory that the Ascension need not be taken as an event, without some detachment of the question of its "historicity" from the great *ensemble* of the Person and work of our Lord ; as if the Ascension were a separable phenomenon, standing or falling by itself, with its circle of alleged proofs.

This last reflection deserves our special attention. Always, in the study of the Gospel story, it is a sure road to fallacy to detach the links of the chain of mysteries, and to examine each link singly with its evidence. Take the Nativity alone, or the Temptation, or the Transfiguration, or a given miracle, and it is easy to say that the normal tendency of religions in their development is to cast a glamour of imagined wonders round their founders. But when we weigh the chain as a whole, and

include in its texture the consideration of the character, the person, of this particular Founder, the applicability of the remark quickly diminishes. We observe that the "Founder" appears in all the accounts of Him before us as altogether unique, not only in His alleged surroundings and achievements, but very far more in Himself; and this raises a presumption of the truth of unique elements in His story. We observe further that a peculiar character attaches not only to Him, but to the record in which alone we have Him represented to us. Take, for example, the Third Gospel, and examine its literary quality. Its author was, quite evidently, not a man to create, to imagine, to poetize, but rather to inquire and to narrate. He is an "honest chronicler" by disposition, and modern research, as we all know, has largely affirmed his success in that character, particularly in his "second volume," the Acts, where materials for testing him are abundant. Well, consider afresh this writer's picture of Jesus Christ in the depth and greatness of its moral majesty; look, as you study it, "not on the trees so much as on the forest"; take in at large the impression of a Character which assuredly was immeasurably beyond *the invention* of the painstaking, modest writer, and which reason accordingly, quite as much as faith, recommends us to accept as photographed from fact, not composed from artistic resources.

In this light, the light of the Character, the Person, we approach from a view-point at once high and safe the narratives in the Third Gospel—for example, the Annunciation, the Nativity, the Infancy, the Resurrection.

That supreme alleged event, the Resurrection, for the purposes of this paper, I take largely for granted. But we may briefly recall the vastness of the evidence for it—the sudden rise of the small Christian circle from abject depression to a moral height and force (observe the supremely moral character) altogether without precedent in the world, and resting altogether on the basis of the complete triumph of the Crucified over death; a rise which is the sole ultimate *raison d'être*, in history, of the Christian Church to-day. Observe (what will be illustrated

by contrast later) the restraint and moderation of the narratives; the prosaic precautions taken to guard the tomb; the condition of things ascertained when it was visited and found open; the total failure of opponents, which cannot reasonably be questioned, to produce the lifeless Body in confutation of its resurrection; the wealth of self-substantiating power in such a narrative as that of Emmaus. Observe, on a yet higher plane, the transformation in character of the disciples—a change so great, so vast, not only in their new courage but quite as much in their new wisdom, insight, and sober elevation of thought. Observe the apostolic Epistles (which on any showing—at least, as to the great mass of them—are now admitted to be extremely early Christian literature), and see how everywhere in them the Resurrection is obviously assumed as a fact supremely certain and dominant, lying amply within living memory, yet embracing things eternal in its significance. Place these evidences in contact with the phenomenon of the Church of Christ, and above all with the phenomenon of the Gospel portrait and Person of Christ, and may we not repose upon the fact-character of the corporeal Resurrection, undisturbed by the fathomless mysteries which surround it?

The Lord rose, then, not in spirit only, but in body. He rose with such continuity that He bore the scars of His death, and that He was known by look and voice; with such non-continuity that He transcended the limitations—not of laws of thought, as He would have done if He had been present bodily in two places at one time, but (a very different thing)—of material barriers as they are known to us in our present physical state. Such was the texture of His now perfectly spirit-wielded frame that the stone door, or the wooden door, was to it like a wide pervious network. This was wonderful; but was it more incredible than that material tissues, perfectly opaque under normal conditions, should prove transparent under the “Röntgen ray”?

He was “raised, a spiritual body”; “flesh and bones,” while no longer “flesh and blood.”

Well, and what does all this intimate as to the Ascension? Granted a Resurrection, corporeal, in a body spiritual, while not spirit, and what then? What should the future of such a body be, fitly, congruously, probably? That it should die again and be buried is fairly inconceivable. That it should continue to reside, immortal in a mortal world, spiritual in a "natural" world, is a conception only less difficult to entertain, and which reasonably requires large evidence if it is to be allowed. That it should merely melt into its elements and be no more, seems to leave its first existence without a reason. Surely the supremely fit sequel to its passage at Resurrection into spiritual conditions is its transition, thus transfigured, into the super-terrestrial life. From that life the Lord had come, in grace to man, to "take man on Him, to deliver" (*ad liberandum suscepturus hominem*). His return to that life, embodied but glorified, was it not the one "natural" sequel of Resurrection, in the deepest sense of "natural"?

That transition is of course surrounded by difficulties of belief; and what great proposition to thought is not? But Luther said truly that "faith, to be faith indeed, must crucify the word *how*." Not the word *why*, let us observe, but the word *how*. Faith rightly asks for a warrant; but, given the warrant, faith as such should, *and will always more or less*, dispense with a complete account of process.

Meanwhile, the "difficulties of belief" in this case are very largely difficulties of imagination; and imagination, a noble faculty at its proper work, is off its ground when it attempts to collect *the really unknown* into shapes and pictures. Is the unknown guaranteed to faith by God in His Word? Then imagination does right to rest passive outside the door till God shall open it.

It may be helpful, meantime, outside that door, to remember that we are realizing more and ever more in our time that our very notions of matter are all surrounded with mystery. Also, let us reflect that our experience in all its ranges is conditioned not only by the object perceived but by the subject perceiving.

We muse upon heaven, and ask ourselves whether it is place as well as state, and perplex ourselves with instant and obvious difficulties in the attempt to *imagine* its "locality." As we are conditioned now, it may be that the final bliss, if presented to us unveiled, could not be known as locally conditioned. But as we may be conditioned for perception then, in "that world and the resurrection of the dead," it is abundantly possible that a supreme impression of locality, of "here" and "there," of being "together with Him" and "together with them," may prove to be not only natural, but inevitable. "It doth not yet appear;" that is all. So let no difficulties of unlicensed imagination disturb our faith in the veritable Ascension, in His spiritual body, of our risen Lord.

From these considerations we may turn direct to the original account of the Ascension, and to the original belief about it in the Christian Church; and this not at any length, for the material lies in the hands of every reader of the Bible. For an account of the Ascension we turn to Acts i. 1-11. We need not for our present purpose do more than to allude to other narratives. It is enough to point in passing to Luke xxiv. 50-53, so interesting for comparison with the same writer's developed narrative in the Acts, and to Mark xvi. 19, in that much-discussed last paragraph of the second Gospel—a paragraph which I feel fairly sure is a primeval written summary of the post-Resurrection story *adopted by the Evangelist* as it stood, for the close of his work, and so, very probably, the oldest piece of writing in the four Gospels. And we may recall how St. Matthew *implies* a heavenly exaltation of the Lord where (xxvi. 64) he records His words before the Sanhedrin: "Ye shall see the Son of man sitting at the right hand of power and coming in the clouds of heaven"; and so St. John (vi. 62, xx. 17): "What if ye shall see the Son of man going up where He was before?" "I ascend unto my Father and your Father." But the first page of the Acts is our main authority. Let the reader take it up again, and note as he reads that tone of the "honest chronicler" of which we spoke above. Observe the quietness

of the narrative, the question and answer about the prophetic future, the Lord's deprecation of curiosity, and His insistence upon the practical witnessing-mission of His followers, the local particulars, the reserved *prose* of the account of the actual departure, the calm and friendly words of the "two *men*"—just two, and seen simply as men, in shining raiment, speaking only to animate a "blessed hope," and to send the Eleven back to Jerusalem in the power of it. Is not this narrative precisely in the manner of fact, precisely not in the manner of dreaming enthusiasm?

To deepen that impression as to its quality, let the reader peruse, in contrast, almost any passage of the "Apocryphal Gospels"—in their accounts, for example, of the Nativity or of the Resurrection. Take the "Gospel of the Infancy" (printed *e.g.*, by Tischendorf, *Evangelia Apocrypha*). There the cave is illuminated by a light beyond the sun; Symeon in the Temple sees the infant Lord in His mother's arms shining like a pillar of glory and surrounded by angels; the star of the wise men is an angel disguised; as the Infant enters Egypt idols fall before him. Or take the "Narrative of Joseph of Arimathæa." The penitent thief on the cross sees the Lord adored by angels; he addresses Him in a long rhetorical speech, and is similarly answered, and is sent, in death, with a *written message* to the Cherubim of Paradise, to be received there by them, and there, in an immortal body, to dwell alone. Joseph, coming to the crosses, finds the body of Demas (the penitent) gone, and that of Gestas (the impenitent) turned into a dragon. In Galilee the Lord appears in sun-bright glory, and the thief in royal splendour at His side.

A remarkable example of this style of narrative is seen in the "Gospel of Peter," discovered in 1886 at Akhmim, and presented in a form handy for English readers, with short but suggestive introductory matter, by Messrs. James and Robinson (now respectively Provost of King's College, Cambridge, and Dean of Westminster). The "Gospel" may be as early as A.D. 140, and it displays features of extreme interest, as a docu-

ment of Docetic "tendency." But its importance for us now lies in its *gigantesque* style of narrative. The watchers at the tomb of the Lord see issuing from it, on the third day, three stupendous figures, two attending the Third to the right and left. The stature of the two reaches the sky; that of the Third, the Lord, transcends it. The cross, with a life and a motion of its own, follows after them; and so on.

I know no more effectual means for quickening a perception of the historical trustworthiness of the canonical Gospels than, first, a perusal of such passages (found in writings emanating from circles no more imaginative and "Oriental" in themselves than those of the Apostolic Church, and dating, broadly speaking, from the same age of the world), and then, at once, a perusal of this same first paragraph of the Acts or the first few chapters of St. Luke. The impression in the canonical narratives of an absolute and majestic *sanity*, deepened, not disturbed, by the *authentic* supernatural, is then felt to be great beyond description.

So we read of the Ascension in narrative, and then we turn to it as an article of primeval belief, opening the Acts and the Epistles for the purpose. Again, in the Acts, the "honest chronicler" shows us the apostolic company (i. 24) praying to the exalted Christ; the dying martyr (vii. 55-59) beholding Him, in His Manhood, on the throne, glorified; the alarmed persecutor (ix. 3, 4, and parallels, including 1 Cor. xv. 8) seeing His bodily presence and hearing His voice in articulate utterance—utterance so strangely, so sublimely, *homely* as to be its own warrant of authenticity. We have Peter at Pentecost (ii. 33, 34) and at the Temple gate (iii. 21) proclaiming Him, or in an equally impressive implication *assuming* Him, to be "at the right hand of God," "ascended into the heavens," "received by the heavens." In Epistle after Epistle the Lord is present to writer and to readers as perfectly well known to be "seated at the right hand of God," "in heaven," "gone into heaven," "far above all heavens," "in the heavenly places"; and so that the whole faith and hope of the Church is bent upon His return

from thence—"from heaven we look for the Saviour," we "wait for Him from heaven," "the Lord Himself shall descend from heaven," "to them that look for Him shall He appear the second time, without sin unto salvation" (see, *e.g.*, Rom. viii. 24; Eph. i. 20; Phil. iii. 20; Col. iii. 2; 1 Thess. i. 10, iv. 16; 2 Thess. i. 7; Heb. ix. 28; 1 Pet. iii. 22). Two whole books of the New Testament, the Epistle to the Hebrews and the Revelation, may be said so to postulate the Ascension as the antecedent to every doctrine and every prophecy that each book is one long, pregnant, majestic reference to it throughout.

No wonder that the earliest embryos of a formulated Creed of the Church, outside the New Testament, include the Ascension among the foundation facts of the faith of Christ. To the primeval Church it was an event as concrete, as public, as assured, as the Death and the Resurrection.

I attempt no elaborate *envoi* or "application." My aim has been to set forth some of the reasons, general and particular, for a firm and thoughtful tenacity in regard of the fact-aspect of the Ascension of our ever-blessed Risen Lord. Such a tenacity, rightly maintained—that is to say, in love and in prayer—will be no *mere* confession of an article. It will pass into our lives; it will shed the light of a living and veritable heavenliness, from the exalted Son of man, upon our present hour; it will hallow every thought of the body; it will reduce to its minimum the shadow of death; it will give a substance, at once ethereal and concrete, to "that blessed hope." For "this same Jesus shall so come, in like manner, as He was seen going into heaven."



How to Advance Our Evangelical Principles.—II.

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

3. **L**ET us go with the times as far as we can. I am by no means arguing for every new-fangled fashion or fresh phase that may be in vogue with some; but I am earnestly contending that, in our ministry generally, we should not be behind the times. Perhaps a good illustration may be the rule I have heard given for a Christian lady's dress—that she should not be the first to take up any new fashion, nor make herself conspicuous by sticking to any old, antiquated style. The Oxford movement has undoubtedly done great good in the Church, yes, and to us Evangelicals, by impressing the importance of externals as an index and expression of what is spiritual and unseen. However strongly we may hold, as I do most emphatically, that the outward is nothing compared to the inward, I am certain that we cannot neglect the outward and do our duty faithfully as ministers of Christ. We are all impressed through the outward senses of sight and hearing, and certainly most men do not abandon these impressions in matters of religion. First and foremost, the Parish Church, both inside and outside, should be a pattern of neatness, in thorough repair, well kept, scrupulously clean, with such tasteful, chaste decoration and ornamentation as shall impress a visitor with the belief that the Incumbent honours the whole place as set apart for the worship of Almighty God. Then reverence should characterize everything connected with Divine worship from the time the bell begins till the last worshipper has left. The dress, attitude, manner and tone of the officiating clergy, the dress, behaviour, walk and attitude of the choir both in the vestry and in the Church, and also of the organist, the bearing of the Church officials and of the Church servants, the collecting of the offertories, and especially the whole administration of the Lord's Supper may all combine to help or to hinder true spiritual worship. The expression "a bright service," may, I

know, bear an unfavourable meaning—but anything that is dull, heavy and monotonous cannot help spiritual worship.

The pace at which the prayers are said, and the reading of the lessons have far further influences than many imagine.

When all have some education, and many read a great deal, long, dry, sermons with high flown language and a stilted manner are manifestly altogether behind the times.

Well conducted lantern services, except where the population is wholly upper class, are very helpful. As to the parochial machinery, it is a reproach when Evangelical men are behind hand in necessary church extension, and our spheres should surely be patterns of thorough equipment and efficiency.

I have no time to give details, except to urge the great importance of looking well after our young men. Unless the Church provides some healthy attraction for them in the evening what wonder if they get into mischief. I have found a good billiard-table to work admirably. I have never allowed playing for money or cards.

4. Let us be distinctly loyal to the Church of England. It may seem surprising that I should urge this, but in my humble judgment some Evangelical men are apt to forget that they are Churchmen, and any disloyalty to the Church of England by Evangelical men does great harm to the whole cause. It is quite true that there are practices and teaching in the Church of England to-day which every Evangelical man must heartily deplore, and it is also true that on some points of doctrine and belief we are nearer to those outside our pale than to some within the Church. But at any rate, so long as we remain in the Church, hold the Church's office, and eat the Church's bread, do let us avowedly and distinctly show that we are in the Church from conviction, and that we remain in her fold as affording the best opportunity in this imperfect world of advancing God's truth. The Bishop of Manchester has said: "We have in our Church an organization more perfect and complete than that of any other communion," and I firmly believe it. Then Church principles and Church organization are more to the fore, are

more thought of than they used to be, and I am sure Evangelical men lose if they disregard this feature of our times.

I don't think that Evangelical men often, by any means, receive their due share of Episcopal favour and patronage, but I could not say that I think Evangelical men are wholly free from blame in this matter.

I know I am setting a high standard, but my conscience tells me it is not too high. Can a bishop always point to the Evangelical parishes in his diocese as standing out conspicuously for good work, up-to-date organization, and harmonious concord between clergy and people? I know faithfulness to the truth does sometimes demand public remonstrance to episcopal action, but it makes all the difference as to the time and tone and temper and mode of the remonstrance. I believe it may be so made as to win, not forfeit, true respect. I have always worked with Nonconformists in the Bible Society and such like causes, but I am sure they respect us of the Church of England all the more when, at the same time, we show that, unhappily at present, a very definite line separates us in matters which are not unimportant.

I commend to you some words of the Vicar of St. James, Bermondsey, read at Sion College last year. He said, speaking of our dangers from parochialism: "There is a fact in the recent history of religion in this country the significance of which we have hardly yet begun to realize, I mean the drawing together of the Nonconformists under the federation of the Free Church Council. While the Nonconformists are feeling after union and a higher conception of Churchmanship, we who bear the name of Churchmen and stand for its principles are in danger of becoming absorbed in a spirit of parochialism, of being, in fact, mere Congregationalists. The remedy for this is to be found not in the imposition from without of iron uniformity, as in the voluntary drawing together in mutual support."

I venture to say that we Evangelical men shall never do our full duty to advance our principles unless we take our proper place in Ruridecanal Chapters and Conferences as well as in all

Archidiaconal and Diocesan Meetings and Church Congresses, both to assert our principles and to understand other men better.

Coming from Wales I cannot be silent on the threatened Disestablishment of the four Welsh dioceses of this province of Canterbury. I know all do not agree with me, but I am thoroughly convinced every loyal Churchman ought to resist Disestablishment with all the strength he can command for the welfare of his country and for the glory of God.

For knowing accurately how best to advance our principles we cannot do better than consider how others see us, and for what we stand in the Church. I quote from two articles in the *Record* by the Rev. Henry Lewis, Rector of Bermondsey. He gives four criticisms of the Evangelical School :

1. Cardinal Newman in his "History of my Religious Opinions" says, "An Evangelical was the human means of the beginning of Divine life in me." To Thomas Scott "I almost owe my soul, I so admired and delighted in his writings." His earliest displeasure with Evangelicalism was aroused by what appeared to him to be deterioration in its spirituality. He says : "The Evangelical party itself with their late successes seemed to have lost that simplicity and unworldliness which I admired so much in Milner and Scott." He referred to recent Evangelical appointments to important positions in the Church.

2. Then in 1879, Mr. Gladstone wrote in the *British Quarterly Review*, "The main characteristics of the early Evangelical School were of an high order. It was a strong, systematic, outspoken and determined reaction against the prevailing standards both of life and preaching. It aimed at bringing back on a large scale and by an aggressive movement the Cross and all that the Cross essentially implies both into the teaching of the clergy, and into the lives as well of the clergy as of the laity." As to its future, Mr. Gladstone says, "It may be that it is still destined to suffer from what I take to be its besetting weakness—Individualism. But it may also be that a more or less pronounced Evangelical School is still required for the general religious welfare of the Anglican Church, in order

to maintain, if only by an emulation as between the men of Apollos and of Paul, the vigour and activity in the Anglican body of those doctrines of grace, without which the salt of Christianity soon loses its savour." Surely higher praise as to what our principles stand for could scarcely be had. Even such a paper as the *Church Times* said two years ago, "There was something of the Evangelical about Newman to the end, as there must be about all holy men, and where does the Evangelical spirit breathe more than in the writings of Pusey and Keble?"

3. On one occasion, fearing a secession of Evangelical men from the Church, Archbishop Benson said, "Except these abide in the Church, *ye* (the rest) cannot be saved."

4. Lord Hugh Cecil in "Church Problems," edited by Canon Hensley Henson, says, "The glory of Evangelicals lies in their vivid sense of the relations between man and God; in their strong faith in the Divine mercy; in their passionate devotion to the Person of our Lord; in the abundant love of others which they display; in short, in the vital character of their Christianity. Certainly it is not all Evangelicals of whom this can be said. Some who are called by that name are very unamiable persons. But a good Evangelical deserves the sincere reverence of Christian people. He ranks high among the Saints."

Surely the way to advance our principles is to try, every one of us, in that omnipotent strength promised to every seeking soul, to live out in daily life, wherever we are and whatever our immediate work, that spirit which shone in our fathers long since called up higher, and that saintly life which from such pens as Cardinal Newman's, Mr. Gladstone's, Archbishop Benson's, and Lord Hugh Cecil's is still expected of us. I can only hope that these criticisms may produce in every one of us great searchings of heart as to how far we are worthy successors of such saintly lives as Scott, and Simeon, and Carus, and Henry Venn, and Edward Hoare, and Henry Wright.

I fear many High Churchmen have a greater reputation for hard self-denying and self-sacrificing work, which simply amounts to a denial of our principles. The Bishop of Stepney considers

that a torpor has fallen upon the Church of England. If this is true, can we Evangelicals refuse to take any share of the blame? A lazy, idle Evangelical is surely a contradiction in terms. He ought to be the hardest working man in his parish. You know the story of Dean (then Rev. Hugh) M'Neile, in Liverpool, whose study light was noticed very early in the morning, and a working-man who determined to be before the light found he had to be up at 5.30. Bishop Christopher Wordsworth, of Lincoln, regularly lighted his own study fire at 6.30.

A narrow-minded, illiberal, uncharitable Evangelical is a contradiction in terms. Unless we are breathing forth the spirit of Christ in all the duties and details of life, we are not doing our part to advance Evangelical principles. A conceited, stand-off, cold, unsympathetic, stiff Evangelical is a contradiction in terms and a caricature of Him whom "the common people heard gladly." He was "the friend of publicans and sinners." If we would advance our Evangelical principles, I will only say of the pulpit what my old college friend, Canon Aitken, once remarked to me, that we must show every time we go into it that "we mean business," and of the parish that we shall so labour that it may stand out as a bright witness for the truth in the whole neighbourhood, by a large proportion of godly communicants, by a goodly band of devoted workers, and by an ever growing interest and liberality in Home and Foreign Mission work.

Surely a two years' old deficit of nearly £60,000 on the C.M.S is a great reflection upon the Evangelical body. Canon Sutton told us in Exeter Hall last May that while Birmingham sends up to the C.M.S. some £3,000 a year, three Birmingham Football Clubs had an aggregate income last year of £30,000, ten times as much as Birmingham sent up to the C.M.S. I believe very few clergy have learnt the power of small sums.

During Lent in last year, in a large Liverpool church, a sermon was preached on the strength of Evangelicalism, and I

adopt now the preacher's closing words: "I maintain that Evangelicalism so called, if fully and truly taught, is really, as the name implies, the preaching of the Gospel, and I commend it to you not only as a working aspect of theology, but as a rule of practical life. The gift of Pentecost is ours, His Spirit is striving with men, and there is no end to the influence of spiritual religion; far greater exploits of faith are before us if we will. 'Not by might, nor by power, but by My Spirit, saith the Lord,'" and I close with the late Lord Selborne's exhortation, when he addressed the students of St. David's College, Lampeter, "Be spiritual, spiritual, spiritual."



Loyalty to the Prayer-Book.¹

BY THE REV. T. W. DRURY, B.D.

THE conduct of public worship is one of the highest duties of a Christian pastor. It is to lead the children of God into the presence of their heavenly Father; it is to lead the flock into the green pastures of Divine love.

For this the supreme qualification is the pastor's own communion with God. Nothing else can take the place of this. For how can we lead if we ourselves do not know the way?

And the true walk with God will save us from all that savours of taking liberties with sacred things; it will lead to scrupulous care in fulfilling our public ministry. It is self-esteem that leads to eccentricities in worship. If we remember that it is not only God's work, but that He is really close by us in it—"holding the stars in His right hand"—we shall never forget how *awful* as well as how happy is our ministry. *βλέπετε πῶς ἀκριβῶς περιπατεῖτε*—"that ye walk *accurately*," remembering the importance of detail, judging nothing to be trivial even in matters of common life, least of all in your work as ambassadors

¹ A paper read at the Reunion, Ridley Hall, June, 1906.

of God. In all its parts let our ministry, like our life, be marked by "*accuracy*"—*πὼς ἀκριβῶς περιπατεῖτε*.

This will lead us to avoid not only what is plainly slipshod and irreverent, but also what offends and so hinders the worship of those to whom we minister. You are "the parson"—*i.e.*, the person of the parish, who is bound to care for all, provide for all. You are therefore bound to take a broad view of what, within proper limits, public services ought to be, to recognise varieties of feeling and opinion, and to make your services, to whatever type they are conformed, such as will excite the devotion, as far as possible, *of all*.

We must remember that our Prayer-Book is the Book of *Common* Prayer. Its forms, its rites and ceremonies, its discipline and order are such as appeal to all. It is the outcome of the experience of all the Christian centuries, it has incorporated the devout thoughts of holy men of different countries and of successive ages; above all the very backbone of its structure is Holy Scripture, "*the Book*," inspired for all, meeting the needs of all.

And so we have to minister its offices, remembering that they are helps to *common* worship, *common* prayer. How much painful defect, how much still more painful excess would this remembrance have prevented?

But some will say, "Is not the spirit of the Prayer-Book above the letter? and if we maintain the spiritual principles on which our Book of Common Prayer is founded, may we not be allowed some measure of liberty in construing the letter of certain rubrics?" Now obvious convenience and long-established custom have given—by a kind of "private legislation" on the part of Bishops and Clergy—a very considerable degree of liberty, to which (however irregular in point of law) no reasonable body objects. This, however, is very different to the individual clergyman "taking liberties" with the Prayer-Book, and in ignorance of the history and often the spiritual meaning of a service, presenting to his people what the educated

man recognises as a maimed, or what is still worse, an obscured rendering of what he has a right to expect in his parish church.

Of course the spirit is above the letter. But in nine cases out of ten the letter is that which best interprets the spirit. As a general rule people can trust the experience of ages far more readily than the very short experience of the rector or vicar, or even of the curate, though I do not forget the lack of flexibility in our system, which makes additional forms and new methods in their proper place almost a necessity. The highest aim of the true minister is to be ever leading the people into conscious communion with God ; and he is a bold man who, in the normal worship of Common Prayer, trusts his own judgment against the matured thought of many devout minds. *Sursum corda* is his constant appeal, and nothing must satisfy him—not the most crowded congregations, the most frequented Communions, the most orderly and dignified ceremonial, unless under and through it all there sounds this great diapason note, *Habemus ad Dominum*, “We lift them up unto the Lord.” And for this we do well to trust our Prayer-Book fully, at least in the regular public services of the Church.

Thus loyalty to the inner *spirit* of our Prayer-Book does not release us from the duty of loyal obedience to its external order. To some of us the externals of worship appeal less forcibly than to others, and attention to details may seem to hinder rather than to help. But I would warn you to be careful lest this indifference to careful obedience to order should really be due to a measure of moral slackness, and would ask you to ask yourselves whether more care in presenting the Prayer-Book ideal of public worship to your people would not tend to a deeper spiritual life in yourselves and in them.

Nothing is more certain than that our present difficulties partly arise from the fact that, owing to the rigid obedience to rubrics which the law requires, disobedience of one sort or another is universal. No clergyman observes all the rubrics. It is unrubrical to omit all the longer exhortations. It is unrubrical to give notices other than those prescribed in the

Prayer-Book, unless enjoined by the King or Ordinary. According to some, it is unrubrical to sit at the Epistle, though I do not find these purists standing during the sermon and lessons, which, if their construction of rubrics is right, they ought to do. Our Bishops are not spotless in the matter, for episcopal addresses, and even hymns, are unrubrical in the Confirmation Service. Indeed, I am told that even the famous "Ridsdale judgment" is not obeyed by some eminent Cathedral dignitaries who never wear a cope in their ministrations.

Now it is quite absurd to compare such breaches of order as those I have named with the grave irregularities which have brought about the present crisis in our Church. I need not take up time in labouring that point at present. But when we come to administrative duties, and consider the difficulties of a Bishop in enforcing the law against serious offenders, it is impossible not to recognise that this disregard of disobedience in small insignificant matters greatly hampers the Bishop when he endeavours to remedy neglect and disorder of a weighty and significant kind. There is a sense of unfairness, however unreasonable, when rules strained in one direction are acquiesced in, while the same acquiescence is refused when they are strained in another.

I myself believe it is a perfectly fair answer to say that most of the irregularities which I have named above, and there are many others like them, are introduced for general convenience, are inseparable from the strict enforcement of an ancient act of uniformity, and give little or no offence to anybody. But there are other irregularities, not based on general convenience, but due to carelessness, to a slender respect for plain and undisputed directions, or to a deficient conception of the standard of worship which the Prayer-Book enjoins. They do not arise from any deliberate intention to disregard authority, nor from any organised effort to alter or modify the type of Prayer-Book worship, but they are for the most part uncalled for, they give offence to many, and they hinder the administrative work of the Church by providing an excuse for more serious breaches of

order. It is by these breaches that a real obstacle to enforcing discipline has been created.

In a spirit of deep sympathy for the inconvenience which many find in altering long-established custom, but with an earnest appeal for a reasonable loving consideration of the genuine difficulties which even trivial and traditional irregularity causes, I venture to name some of this middle class of irregularities. I mean those irregularities which, on the one hand, cannot fairly be regarded as necessary or even convenient, and which, on the other hand, are absolutely free from the charge of being grave and significant disorder. Let us look at them together in the presence of our Master for whose sake we are willing to bear and to forbear, studying not only what is of the utmost spiritual moment and concern, but also all things which make for edification, unity, and peace.

The following are instances of divergence from rubrics which are plain and undisputed, and are in no way dependent on legal decisions :

1. In a great number of churches there is little or no observance of Saints' Days : in a few, not even of Ascension Day. I ask, Is this strictly loyal? Is it desirable, except when there are exceptional conditions of difficulty? firstly, because we lose bright lessons of holy example which can then be taught, and, secondly, because "Sundays and Holy-days" are always named together in our rubrics, while in one of the Homilies—the special duty of observing Sunday as the Lord's Own Day is emphatically urged.

2. The rubric after the Nicene Creed which directs the curate "to declare unto the people what Holy-days or Fasting-days are in the week following to be observed" is perfectly plain, and should be obeyed apart from the manner in which those days are kept.

The report of the Royal Commission on Ecclesiastical Discipline says a good deal on the observance of days excluded from the calendar at the Reformation, or even of later Roman introduction. Such are *Corpus Christi* Day, All Soul's Day,

and such later observances as the "Feast of the Sacred Heart." But we cannot protest with the fulness of legitimate force against these serious and harmful excesses, while we ourselves are neglecting an express requirement to notify, as they occur, those feasts which (I quote from the Prayer-Book), "are to be observed in the Church of England throughout the year."

Nor are we doing justice to our own principles, or to our desire to bring before our people the deep spiritual lessons of our Liturgy, if we pass by such days as Ember and Rogation days without due and even emphatic notice. Those days mark in a very special manner the duty of intercessory prayer. Of Ember days it is unnecessary to speak, though much more might be done to make their observance more practical. Unfortunately, no guidance is given for the observance of Rogation days. Yet what should hinder us from marking them as days for a special exercise of intercession, and for a thoughtful consideration of the duty and blessing of prayer. This year, in Ridley Hall, we had intercessory services on Rogation days at noon: on Monday for the work of the Church at home, on Tuesday for the work of the Church abroad, on Wednesday for the Student movement throughout the world. On Thursday these days find their climax in the happy celebration of our Lord's Ascension.

However observed, let us at least notice these days as the rubric plainly requires, and mention them in our sermons. Notice will lead to observance. Many omissions obviously serve the purpose of convenience, this omission serves no such purpose, nay, more, it hinders the full realization of the spiritual opportunities placed before us by our Church.

3. The practice of commencing evening Communion at the Offertory, or even at the short Invitation, cannot be defended. The Ten Commandments, the Epistle and the Gospel, the fuller Nicene Creed—these are things which are integral parts of our historic service, and as Evangelical Churchmen we yield to none in claiming that our service, with all the added beauty of its Reformation passages, finds its ancestry in the services of much

earlier days. Moreover, these are things rarely if ever heard by those who find in evening Communion the only opportunity for commemorating the great act of redemption, and partaking of the ordained pledges of salvation. To say that the first part of the service has been said earlier in the day cannot justify the omission. Self-examination, reading of God's Holy Word, the open confession of faith, and intercession for others are inseparable from a public act of Communion as ordered by the Reformed Church of England.

Moreover, is it not most unwise, when so much keen though, as we think, unreasonable opposition exists to evening Communion, to give a real handle for the charge that such celebrations are marked by carelessness and defect? Surely the whole service ought to be said. Loyalty forbids any other course.

4. Another rubric which is still neglected in some Churches, is as follows: "And when there is a Communion, the priest shall then place upon the table so much bread and wine as he shall think sufficient."

It is a very small matter provided they are placed there some time before the prayer for the Church Militant, so that those who regard the elements as included in the term "oblations" may join in that simple and very ancient offering of all our gifts for God's service. But this is as plain a direction as you can find anywhere in the Prayer-Book, no suspicion of any superstition or error can be fairly connected with it, and its neglect gives offence to many careful and devout rubricians. The Prayer-Book of the Church of Ireland allows the act at any time before the prayer for the Church, but our rubrics do not. Get a side table or bracket (you need not call it a credence table if you don't like the word), or have the elements carried reverently at that time from the vestry (as they did in the "Great Entrance" of the Eastern Church), but keep the rule.

I know that these two last changes have sometimes given offence to many devout and worthy people who have been brought up to the old custom. *Still, we must claim the right as clergymen to yield obedience.* The changes can be made

wisely, and with considerate explanations so as to disarm opposition, for novelty is the real objection to them. And we must tell our people that the difficulty of Bishops ought to be considered. Their power to administer discipline to grave offenders depends, to a larger extent than we have realized, upon the willing loyalty of those who in minor matters have followed custom rather than express rule.

Coupled with these defects in the conduct of the Communion service, let me name one small defect, and one small excess, to which some of us may plead guilty.

The defect is that of omitting the prayer for the Church Militant when there is no Communion. Such a valuable act of intercession when definitely ordered, cannot rightly be omitted, even when a short collect is said before the blessing. Both are directed by the rubrics.

The excess is that of inserting a collect and the grace after the prayer for the Church, and before the non-communicating congregation withdraws. A sufficient pause is more than justified. it is implied; but to insert a formal close at that point is to break in upon the ideal completeness of the service, and to lose a forcible though silent reminder to those who rarely, or perhaps never fulfil our Lord's command, "Do this in remembrance of Me."

5. There is a distinct order in our Prayer-Book for public catechizing. I remember once putting it to Archbishop Temple whether the introduction of Sunday-schools did not fairly modify this obligation. He allowed that it did. When this rubric was written the work which Mr. Raikes so nobly inaugurated was unknown. But modification is not abolition. Only a part of the children are supposed to be present, and I doubt whether the presence of children of all sorts and ages is helpful to successful catechizing. This subject will come up in the afternoon conference, so that I leave it for the present, merely adding that no part of the religious education of the young can wisely or fairly be now omitted, when we are combining so widely in the battle for the children which has been forced upon us.

6. There is the difficult question of daily service. It is really a matter of conscience as to what is an "urgent cause," and what it is to be "otherwise reasonably hindered." That is the question each parish clergyman has to face and to answer, and I feel sure that such "reasonable hindrance" does in this altered state of society and of parish work not unfrequently exist. But, speaking with deference to the judgment of those who are actively engaged in the ministry of widely differing parishes, I strongly suspect that the "reasonable hindrance" of the preface has had a very generous latitude allowed to it. Do we remember the avowed purpose, the simple noble aim of daily service? It is "that the people may come to hear God's word, and to pray with him" (*i.e.*, with the minister). Now it is hard to believe that *where there are those who desire to do so, or could be encouraged to do so*, and where the position of the Church and vicarage and the other duties of the clergyman allow it, there can be a "reasonable hindrance," or that it would not be a great blessing and help to the souls of both clergyman and people to embrace this ideal of daily public prayer, which may be made in some parishes one of the most spiritual characteristics of our system of public worship.

7. There is the Athanasian Creed. Personally I hold that where the history of the creed and its setting is understood, and the wording of some of the difficult clauses is properly weighed, the difficulty of publicly reciting it is far less than is commonly supposed. But I am also conscious that many, far better able to weigh historical evidence than I am, have come to an opposite conclusion. And it is certain that we cannot instruct the man in the pew as to what the creed really means to the extent that is necessary, so that it is the *primâ facie* meaning of the words that really holds the field. For that reason I wish with all my heart that some change might be made, which, while preserving the valuable public protest of the *Quicumque vult* against loose views on cardinal truths, would relieve the consciences of many loyal and obedient Churchman. For such a change we have the right to pray and labour. But until some modification

becomes a fact, we shall do well to fulfil our plain obligation to recite this creed, while we strive by occasional sermons and addresses to point out where the value of the inner symbol lies, and how each clause marks some battle fought, some victory won by the famous men, the men of renown, the men who stood for truth *contra mundum*,—though the world was against them.

These are some of the matters which seem to be of most importance in the defects which have been brought before the Commission.

There are three notes of loyalty which should be, I think, beyond debate.

1. Obedience to the Bishop, and especially when he speaks as the mouthpiece of the whole Episcopate. The Prayer-Book recognises the Bishop as the proper counsellor in all cases of doubt and diversity. Our ordination vows bind us to such obedience. The evidence given before the Royal Commission bears witness to a very general readiness to submit to Episcopal directions, and not least, I am thankful to remember, in the matters of defect which I have named. The case of daily services is peculiar, but there too there is an increasing readiness to conform so far as circumstances allow. We must avoid the very dubious loyalty of those who say, "I don't agree with my Bishop—he is an excellent man, but no more infallible than the Pope—and when his admonitions conflict with my own ideas, they cannot be 'godly admonitions.'"

2. There should be a loyal frank recognition of our Church's system in its fulness. The close of Exhortation I. on the private ministry of reconciliation, where the public exercise of that ministry has failed, must be fairly accepted, and when the exceptional case arises, no one can rightly refuse to act upon it. In lecturing upon that part of the Prayer-Book, I always point out what seems to me to be the best means of affording "by the ministry of God's word" that "benefit of Absolution" which it is the privilege of the individual to ask for in private, if he cannot quiet his conscience by means of our more formal public ministrations.

Again, the Church Kalendar, with its ordered round of feasts and fasts, its Holy-days, its Rogation days and Ember seasons, should be frankly recognised, and as far as possible followed out. Self-discipline demands external rule as the means of securing full spiritual blessing. What do we put in its place when we neglect the guidance of our Church? For my own part, both as a matter of personal need, and of the spiritual training of others, I feel that we have lost by our neglect of these appointed means of enforcing the "discipline of Christ."

3. Let us keep to the rubrics, as our appointed rules in conducting Divine worship. And let us be especially careful not to take liberties where any rubric or formulary has proved to be a battle ground of controversy. Let us yield scrupulous obedience when that is the case. We have sworn to obey, and let us remember the divine approval of the man who "swareth to his neighbour and disappointeth him not, though it were to his own hindrance."

We have an anxious and perilous time ahead. But *Dominus regnavit*. Let us meet it with patience, obedience, prayer. Do not be in a hurry to speak (or write) on the issues raised by the Royal Commission Report. It will take long and patient study in all its parts before its purpose and plan can be fully understood. It must be read as a whole, not one section apart from another. And—avoid rash vows.

In the meantime, while action is being taken, let perfect trust in God and loyal obedience rule our hearts. Let us strengthen the hand of our rulers, and do all we can to avoid an embittered controversy within the city, when "The Gaul is at the gate."

Above all, let us pray, often and earnestly, in public and in private, with friends and when alone, that God may cleanse and defend the Church, and in His mercy bring about the time when "all who profess and call themselves Christians" shall "keep the unity of the spirit in the bond of peace."

Let me add a word on the dislike which many of our

younger brethren feel to being thought narrow and to be labelled as belonging to a certain school.

The dislike is not wholly without cause. There is a narrowness which excludes generous recognition of the loyalty of those who differ from us as to the best methods of expressing our devotion, although such methods fall fairly within the limits of our Church's rule. And there is a generation that lives in an atmosphere of controversy, that sees the whole truth and has nothing more to learn. What drives many a man out of the ranks of that school to which we belong is our intolerance of what appeals to minds which differ from our own. Party talk, the ceaseless waving of our evangelical flag, the constant beating of the big drum,—many of us feel that these things are not necessary to the maintenance of spiritual religion, that indeed they hinder it. Controversy, stern and keen, is necessary, it may be very necessary in the near future; but let us keep very severely on our guard lest in it we lose touch of the Master and become severed from His Spirit of love.

Party spirit again alienates many,—*ἐπιθεία*. A custom is continued not because it serves to edify but because loyalty to a party seems to demand it. Let us do the right thing because it is right, not because a certain school demands it. I fear that evening Communion, which has brought such untold blessing where it has met a real want, has sometimes been regarded as a necessary note of a truly Evangelical Church, even where other hours are more fitting and helpful.

But with this caution, I say to each of you, do not be afraid of being known to be an Evangelical Churchman. You need not go about always wearing a label to announce the fact. We want the *thing*, not the *name*.

Remember there are the great schools of thought, there always will be, and it will be a sad day for our Church when any one of them is excluded. And if you yield to a nervous fear of being called names, and say you are a Churchman, a true Churchman, and nothing but a Churchman, you run into the danger of drifting into a shallow, colourless religion, and of

belonging to the narrowest party that I know of within our national Church.

Strong currents run in narrow channels, and it is quite possible to hold firmly the great doctrines for which Nicholas Ridley died, which Charles Simeon taught, and the founders of this Hall desired to perpetuate, and yet live in friendly relations with all loyal Churchmen who are willing to endeavour, though each working on separate lines, to save our Church from error in doctrine, formality and superstition in worship, and coldness in life. Nor let us forget that even Evangelicals cannot all see eye to eye in minor matters. We must avoid suspicions, hope all things, hold all together, *pro patria, pro ecclesia, in Christo.*



Mr. Burns and the Unemployed.

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

DURING the last few months interest in the proceedings of Parliament has been so concentrated upon the Education Bill that other matters, in themselves of great importance, have not generally received the attention they deserved. One of the most useful debates which has taken place for some time in the House of Commons was that which arose on the proposition of Mr. Burns to devote £200,000 to carry out the provisions of the "Unemployed Workman's Act" during the next few months. The speeches with which Mr. Burns opened and closed this debate deserve careful study. He spoke with a very full sense of his responsibility, and at the same time with the feeling that he must tell the House, and through the House the country, some very unpalatable truths. In making the proposition Mr. Burns stated that this Act, which was somewhat hurriedly passed by the late Government almost at the end of their term of office, had satisfied no one. The Central Poor Law Conference, the Municipal Corporations Association, the Charity Organization Society, Trades Union officials, Labour

leaders, and pronounced Socialists had joined in condemning it. He said he had been urged to extend the scope of its operations, but this he declined to do, because he thought that even now we did not possess the knowledge requisite to say with certainty how this could be done wisely. If the Act had done little directly to benefit the unemployed it had at least enabled us to obtain a large amount of useful information as to the causes of unemployment and the condition of those who were unemployed. In another twelve months this body of knowledge may be largely increased. Mr. Burns then gave detailed statistics to show what we had so far learnt. He showed that by far the largest proportion of the unemployed were men between forty and sixty years of age; that "casual, unskilled, and general labour, and the building trades combined accounted for 75 per cent. of those for whom work under the Act had been found." He stated that the work done under these artificial conditions would have been done by similar men, at less cost, and perhaps of better quality had the Act not been in operation. The men who applied for work "were to a great extent lacking in resourcefulness, energy and efficiency"; in very few cases indeed were they organized for industrial or provident purposes by means of sick clubs, trades unions, or benefit societies; lastly, while owing to the recent improvement in trade the number of those actually unemployed seemed to have diminished, the proportion of those who must be regarded as "unemployable" had shown a tendency to rise. Such is some of the information which investigations made possible by the Act has enabled us to obtain. In the light of this knowledge what action seems to be demanded? I think Mr. Burns was right in urging the following:—Steps must be taken to educate better technically the unskilled labourer; his numbers must be reduced to the merest *minimum*, and the sources of the supply of the "unemployable" must, as far as possible, be cut off.

During the last few years in many towns "relief works" have become almost a recognised institution, indeed so much so that with the approach of winter such work is now expected

almost as a matter of course. At the same time most of those who have had experience of this method of dealing with the unemployed will endorse Mr. Burns' opinion that "relief works ought to be the last resort of any community. They sterilized volition, sapped self-reliance and introduced into industry those very conditions of irregularity and low pay which we are seeking to remove. Besides this they checked the flow and movement of labour." Words more true than these were never spoken. We must remember that over this work there is rarely efficient supervision; many of the workers are unaccustomed to this kind of labour, and many more do as little as they can during the hours of work. Then, necessarily, the work is ill paid. Thus the evils of the system are manifold. Men are tempted to cease from making a determined effort, at any cost, to find their own proper work. It is rarely that the work is continuous. It generally means that each man, according to the size of his family, is found two, or three, or four days' work each week. On the other days he is generally idle, though supposed to be looking for work. Thus he suffers from the evils of irregular employment, and on the "off" days he frequently drinks. Then, as the result of small wages, some part of which is often mispent, both he and his family receive insufficient food. And this, as was clearly shown in a paper read at the last meeting of the British Association, is one of the causes of the want of energy, listlessness, and general lethargy which the unemployed, or irregularly employed workman generally displays. The whole system is radically evil, it fosters and perpetuates the conditions and qualities in the men which it should be our aim to eradicate.

The facts which Mr. Burns brought before the House of Commons are widely known among experts. But, unfortunately, knowledge filters but slowly downwards, and even now the vast majority not only of those who may be termed "workers among the poor," but of members of Town Councils and of Boards of Guardians have only the most elementary knowledge of the problem. They do not realize the dangers or the evils of unwise action, they do not foresee the inevitable results of creating

artificial labour under such conditions. Nothing is more easy than to take away from men the last remaining fragments of their power of initiative or of self-reliance. We have recently been told that we lack faith in popularly elected local authorities. I wish that these more often showed themselves worthy of our confidence. We may give them credit for wishing to do well, only unfortunately their knowledge is not equal to the responsibilities they are called upon to discharge. Government "by the people for the people," may be excellent in theory, but if it is to be so in practice the people must see the necessity of choosing experts to perform duties which demand special knowledge and good judgment. Until the public realize this necessity we shall muddle along from bad to worse, and the experience of Poplar and West Ham will be repeated in many other urban areas.

But Mr. Burns was not only critical, he was also constructive. He did not merely condemn much which had been done in the past; he showed what might be done in the future. He spoke strongly in favour of migration or emigration from districts where the work was insufficient for the number of workers, and he favoured the assistance of these means of increasing the "mobility" of labour. Such measures are often unpopular, but, Mr. Burns said, he did not much trouble about unpopularity if the right thing were done. Further, he said, that the Government was considering a scheme for rural housing in both England and Scotland, and they had appointed commissions to inquire into both coast erosion and the improvement of canals. All useful and necessary work which can be started and carried out under natural economic conditions must be good. The danger lies in artificial work created and pursued under artificial conditions. We have not yet fully realized the ultimate evils of such work, which in London and elsewhere has been initiated and fostered by various philanthropic societies. We must not think only of the present but of the future. We must assiduously seek for further knowledge, and, however pressed to do so by enthusiastic but ill-informed philanthropists, we must refuse to inaugurate schemes of whose ultimate effects, in the

light of past experience, we must feel more than doubtful. I only hope that the wise counsels given by Mr. Burns may become widely known, and that workers among the poor may see the necessity of bearing them in mind.



The Parson and his Flock.

A REPLY.

BY THE REV. F. ST. JOHN THACKERAY, M.A.

IT was wisely said by Epictetus, "Everything has two handles—one by which it may be borne, the other by which it cannot. If your brother be unjust, do not take up the matter by that handle—the handle of his injustice—for that is the one by which it cannot be taken up, but rather by the handle that he is your brother."

Let us endeavour, in meeting the indictment brought by Lieutenant-Colonel Pedder¹ against the Church of England, to do so in the spirit of this maxim. Let the answer come, not from an attitude of irreconcilable aversion or uncompromising hostility; rather, we will try to take up the question by the handle of kindly appreciation, readiness to learn our own faults, and a resolve not to impute evil where evil is not meant.

The Colonel begins with deprecating abstractions. He desires above all to arrive at a practical basis in things ecclesiastical, as in things electrical and commercial. The influence of the Church on conduct is his test of efficiency. And no one can doubt that this is essential. But we must ask, What are the authorities for his conclusions, and how is efficiency to be measured? Not by quoting a letter from the Bishop of Salisbury to his laity, in which he laments the vices that still stain our age, though we may believe they do so far less deeply than they did that of our fathers and grandfathers. To call on

¹ *Contemporary Review*, May, 1906.

laymen to do their part is surely not a confession of failure on the side of the Church. Nor is the inefficiency of the clergy proved by broad statements and question-begging appellatives, labelling them as belonging to "the gentry" as opposed to the common people, and denouncing their "aloofness" as a class. We admit without reserve that the Colonel has laid his finger on a point which the clergy will do well not to neglect, and that in some—we trust not many—parsonages may be found instances of a patronizing behaviour, such as to cause a natural irritation. When we come to "typical and common instances" and expect to see definite facts brought forward, it is hardly possible to refrain from smiling at the authority adduced by way of proof. For what is it? "One of Miss Lily Dougal's delightful novels!"

As far as the present writer's experience goes, he can assert confidently that in his own and in neighbouring parishes neither the schoolmaster nor schoolmistress, nor the school-teacher is treated other than as a friend. He could tell of concerts and glee-singing and Shakespeare readings, in which teachers and servants and labourers all take their part in the winter evenings, without the slightest hint of social distinction. All feel at their ease, all enter into the performance, contributing to and enjoying the entertainment with unaffected pleasure.

"An ounce of fact is worth a pound of theory." The good work done in East London of late years by the University Settlements is too well known to need detailed description, but it should not be ignored in this connection. Is it nothing that night after night young men of culture and education, who regard all they have learnt as trusts held for the good of others denied those advantages, may be seen sallying out, either singly or two at a time, not only or chiefly to lecture, but to hobnob with the artisan in the places which he frequents, and by meeting him on equal terms, work upon and mould his character for permanent good? And we clergy do require constantly to set before ourselves the object on which Colonel Pedder so rightly lays stress. We do need to be drawn more and more near to

our people. A lady once lost a ring in a mud-heap in Regent Street. A crowd collected round her, and everyone tried with sticks and umbrellas to recover it. She pushed back her sleeve, and baring her arm, plunged it in and found the ring. We must not shrink from contact with what may at first sight repel us.

Where our estimate of what the efficiency of the clergy should be differs from that of Colonel Pedder is not so much in principle as in the degree in which he conceives it to be applicable. What he regards as characteristic of them at large we venture to think is the exception rather than the rule. It does little good to pit the Salvation Army against the Church of England. They have their methods, which are not ours, though the work of the Church Army is not so very different, and not less fruitful of results. We do not want to minimize the value of what has been accomplished by General Booth, but if perfection is not to be found in the clerical sphere, is the escutcheon of the Salvation Army free from blots? A number of young people just out of a camp meeting, shouting and laughing in the road, "Oh! don't I love my Jesus?"—is that really an edifying spectacle? Again, the influence of the Salvation Army, as the writer can testify, is at times very transient. They got hold of a cast-away man, got him a place in a carpenter's shop, and then very soon lost him again, with the result that Church people who were disposed to second the efforts of the Salvationists found by experience, that these efforts sometimes ended in froth. Nor is it always the case that their adherents belong to the class which they profess to help. In Marylebone it was found by close inquiry that those who flocked to the Salvation Army were not the lowest dregs, but decent chapel-going people.

We confess to a regret that the Colonel has shown so little sympathy with or appreciation of parochial work, which is quietly going on. The writer of this article could mention more than one vicarage where through the past winter every evening in the week but one has been devoted to purely

voluntary work, such as drill, choir-practising, glee-singing, needlework, or basket-making or carpentering, quite apart from Church services and Confirmation classes. These are only a few samples of services freely rendered by the clergy and their families, distinctly helping to the formation of conduct. For the multifarious calls on a Rector's time we may refer to a passage too long to quote, in Escott's "England," Chapter II. The description of them occupies five pages. Recently his labours have been very largely increased by his being correspondent for the school. It is unfair to the parson to say his work "is just as easy as he likes to make it," the insinuation being, of course, that it is nothing but easy.

We cannot resent being well braced up to our duties, nor should we wince at the faithful wounds of a friend; but here, as elsewhere, our censor seems to generalize from a few unfortunate examples. What if the same measure were meted out to his own profession? How loud would be his indignation if, from the late instances of ragging in the Scots Greys and the 2nd Life Guards, the inference were drawn that no officer in those or in other regiments could be a gentleman?

We would fain hope that the Colonel, in his zeal for a golden future, has been carried away farther than his calmer judgment would have permitted. This is seen as to (a) facts, (b) special expressions. With a few remarks on each of these we will close this reply, into which much has had to be compressed, while a great deal that might be added is left out.

"The churches and cathedrals afford a vast advertisement." This term is a singularly unfortunate one, by which to describe our venerable heritage from past ages. It suggests the most recent devices for puffing Owbridge's Lung Tonic. It certainly would be more suitably applied to the corybantic religion of the Salvation Army.

"The success of the Church in obtaining worshippers is the justification she offers to England of her cost to the State. She attracts them by her 'pomp of worship.' And this needs money. It comes from the genteel classes, who support the

Church because she supports them by her practice and example in an insolence of exclusiveness which is making England hateful to the best of the English poor. But she cannot afford to alienate them by austerity, so she makes a compromise: 'Only worship—we do the rest,' as the Kodak Co. says." This extract bristles with misconceptions. By what handle, to use Epictetus' phrase, shall we take hold of it? By that of furious, passionate denial, or by that of meek submissiveness, or shall it not be rather by that of firm expostulation?

First a word as to "cost to the State." Not one penny does Parliament pay to the clergy, except to army and naval chaplains, and for services in gaols, asylums and workhouses, and to the Chaplain of the House of Commons. After all that has been convincingly set forth in detail by Lord Selborne and Freeman: it is needless to waste words on this subject.

Then, granted that in some quarters there is too much pomp of worship and a perilous imitation of Rome, would it not be fairer to put this down, in most cases, to a genuine desire to do proper honour to God's house and all belonging to it, rather than to sacerdotal pride? And as to the cost, in wealthy centres why should this be grudged? It is the old complaint about the ointment of spikenard very precious: "Why was it not sold and given to the poor?"

Not to dwell on the harsh words "insolence of exclusiveness," the insinuation that the genteel classes are supported by the Church and the Church is supported by them, if it were ever true, it is not so now. It represents a state of things that has past away. Of all the charges brought against us this would indeed be the gravest, *if it were true*. We firmly believe that such aloofness is fatal, and utterly alien to the followers of Christ.

"Socially speaking, the schoolmaster is a pariah." On the contrary, both as to emolument and status he has risen considerably of late years.

"To a casual observer, it looks as if the Church had better come down while she can." The Church has already come

down sufficiently, one would think, to satisfy the most exacting of her critics.

Between rebukes for the improvidence of their marriages on the one hand, and the cry of "Look at your poor clergy!" on the other, if they manage to leave enough to save their children from destitution, the clergy have a hard time. "Quo tenent vultus mutantem Protea nodo?" They have not, and it is a pity they have not, the excellent system by which the Indian army provides for her officers' families. One of their chief problems is how to keep up with much self-denial their life insurances. But who, we may ask, would profit by their being ground down still further, or by encouraging, as Colonel Pedder does, their intermarriage with the members of the labouring class? *Cui bono?* At the present day, after the steady depreciation of tithe and glebe that has gone on for some forty years, there must be very few livings that can support their incumbents, unless supplemented out of private means. Colonel Pedder, after necessary outgoings (for repairs he gives £10! In the present writer's case this item often requires another cipher) allows the parson about as much as a butler; but the butler, at any rate, has his excellent board found him! And as to the education of his children, he says: "Let him bring up his boys to be country labourers!" An impoverished priesthood with a peasant family! Is that a panacea?

While, then, we thank our critic sincerely, and without any *arrière pensée*, for the salutary lesson he reads us on certain aspects of the clerical life that are sometimes forgotten, and are of the utmost importance, we hold that less than its due weight is attached to the work of the Church of England. Her services in the great regenerative movements of our age, in East London and other great cities, as well as in rural districts, in the cause of education and thrift, of temperance and sanitation, ought not to be quietly ignored, though they may escape observation because her ministers shun vulgar methods and are not loud and self-advertising.

No doubt the clergy must purge themselves of any remains

of sacerdotalism, illiberalism, antagonism to science, or any other of the terrible *isms* which have caused offence in the past. They will then, perhaps, be seen to deserve more credit for efficiency than that which is sometimes accorded to them. They will receive more sympathy in their uphill fight against evil, and in their dealing with problems far graver than any which confronted their fathers, in an age too ready hastily to condemn institutions without facing the alternative of supplanting them, too busy to look back or to look forward, and too prone at times to "judge according to appearance," in place of passing the true and "righteous judgment."



Work among Children.

BY THE REV. R. F. DRURY, M.A.

IT is a mere truism to state that work in the interests of children and young people is of paramount importance in a parish. Our young people are the hope of the Church. They provide the clay in a plastic condition adaptable for any mould. They disclose the sources which control the issues. Theirs is the age of impression, of inquiry and assimilation; questions will be asked by the young inquiring minds, to which we are privileged to supply the answers. To them every path is a new path, they have not been this way heretofore. Every turn of the road adds zest to their search, since to them each day presents a new field for exploration.

The age of inquiry begins before the child can put a question in words: we cannot mistake the staring and questioning eyes of the babe of a few months old—eyes that are quick to detect the advent of a stranger, and that scan him from head to foot, and give their prompt verdict as to the desirability of cultivating his acquaintance.

Then, when developing intelligence is assisted by the ability to speak, the small child makes extensive use of the inter-

rogative, while both eyes and ears are employed in comprehending the explanations that are offered in reply.

Our diagnosis of the child subject which we desire to treat will at once assure us that we have a complex problem to deal with, owing to the varying combinations that constitute each individual. We will need to know and make allowances for the diversities in mind, heart, and will. It is obvious that the intelligent child will make the teacher's task more easy, though it is notorious that often the youth gifted with brains is lacking in ability to make full use of Nature's endowment, owing to having a disposition that rebels when steady application is essential to success.

The quick-witted boy is often and again the laziest of the lazy, while, on the other hand, there are numerous examples (of which we could all probably supply concrete instances) of the boy who is "as good as gold" and as regular as the sunrise, but who is as dull as a London fog.

Then, again, we meet similar problems, as in mental disposition, when we consider our subject on the emotional side. Some children are eager and responsive in the matter of personal affection towards those who are set over them; and if the teacher is not himself lacking in ability to make the exchange, progress may be reported as soon as this personal affinity is described.

Much more difficult to meet are the young natures which shy at any approach in the name of authority, and whose submission is strictly temporary, while their allegiance is ever withheld. Experience teaches us that there is a way open to the heart of any child, if only its gate could be discovered, but in some stubborn cases it would seem as though the key had got buried, or, at least, were in the sole keeping of some favoured individual.

When we take into consideration the *wills* of our young people, we at once resort to the experience of the iron-founder, for here we encounter hard metal and shall require both furnace and tools. Mind and heart may have their extremes and

means, but the propensities of will are legion, from the will that insists on an independent lead to the will that is ever in the wake of other leadership. But herein lies the essence of individualism and here we have a force that processes and periods may mould and discipline.

Before leaving the general side of the personal problem to come to some particular considerations in relation to parish work, we must not omit to mention a giant factor which pairs with that of individuality. I refer to the important factor of parenthood. It may be that the ruling power in the home is the father, or it may be the mother; or if neither appear to hold the reins of government in their grip, we may safely prophesy that a ruling power will presently appear designated by the name "children," and this last-named alternative has spelt disorder and ultimately disaster in a thousand homes.

We will, however, focus attention upon the average instance where one or other of the parents holds the sceptre, and those of us who desire, in the name of the Church, to help to train up the child in the way it should go, will here, in a large measure, find either our hope or our despair. Experience, I suppose, hardly varies to any perceptible degree in any parish as regards the principle "Like parent like child," though, for weal or woe, exceptions in specific cases are frequent enough. How well we recall the disappointment when we discovered that all our pains and efforts over a stubborn child obtained no support from the parents, who have the power of saying the last word, as they have also the special right of resorting to chastisement or penalty. On the other hand, how gladly have we availed ourselves of the additional force for discipline in righteousness, when we have with confidence appealed to the parent, who fully appreciated the oneness of purpose in the discipline of Church and of home, and was only too pleased to strengthen the hands of those who, in the name of God, sought disinterestedly to assist in the bringing up of the child in the nurture and fear of the Lord.

Furthermore, the parents possess a power to neutralize or

confirm the efforts of the Church, arising from the fact that the formation of personal habits results at least as much from imitation as from instruction, and perhaps in most cases a great deal more from the former than from the latter; and when we compare the short time allowed for definite spiritual and moral instruction with the many hours of the day during which the young mind is open to other impressions, we are able to estimate the gigantic force of parental precept and example.

It is impossible to leave this part of the subject without just mentioning the obvious advantage of the atmosphere (so congenial to the formation of good character) created by our Church schools. The mere mention of this potent factor for truth and righteousness at such a time as the present should stir us to prayer and effort that a national calamity may be averted, whatever may be the final issue of the Bill at this time of political crisis.

For the particular treatment of my subject I propose a few subdivisions, which may assist the following and ultimate discussion of the subject, though these subdivisions cannot be kept very distinctly to their respective provinces owing to their interdependence.

I suggest these five divisions with regard to the work among parish children: (1) How to attract; (2) how to control; (3) how to teach; (4) how to test; (5) how to edify.

1. It is a matter of no small importance that the children whom we seek to educate and edify should take some personal interest, and, if possible, *pleasure*, in assembling themselves together to receive instruction. We have, in fact, to gather our audience before we commence our progressive operations. We may have perfect knowledge how to cook our bird, but we have first to catch it.

There are times when children will gladly attend a meeting in order to obtain shelter from cold or rain, since the game in the street has had to be abandoned, and the kitchen home shelter means good-bye to playmates, and being compelled to "sit still and keep quiet."

Then there are the ulterior motives that often contribute to the size of an audience, when it is known that there is a certain minimum of attendances necessary on the register in order to qualify for the annual treat.

There is, of course, in addition that most reliable guarantee of an attendance—namely, those children whose parents send them punctually and regularly to the meeting in question. These form the nucleus of the junior section of our parish organizations.

Let me suggest, then, in order to satisfy those who come to us under compulsion, and in order to attract others as voluntary attenders, that we do not hesitate to adapt ourselves to our living subjects. Let the method employed be child-like, but not childish. Let there be plenty of novelty, and occasionally something of mild sensation. This will require forethought. Many organizations in the interests of children have been killed or rendered ineffective for lack of fresh preparation on the part of the organizer and leader. Let there be something for volunteers to do, something to make, something to calculate, something to answer, someone to assist, or some commission to execute ; let small responsibilities be given and shared ; in fact, let it be their affair, not ours. Let us beware of old-time conventionality and humdrum routine which may effectually stifle interest and chill zeal. The time-honoured method of holding out prizes and rewards for punctual attendance, good conduct, and advanced work appears to keep as green as young life itself, and promises to be a method that will survive for all time. Occasional and incidental rewards have also a value in attracting an attendance and assisting to keep such attendance regular ; but, like most good methods in use, it needs to be safeguarded from abuse.

2. The problem how to control an assembly of young people is difficult to discuss, inasmuch as the prime factor is the individuality of the person in control. We are all familiar with the vehement tapping of the Sunday-school bell by an aggravated superintendent, who is already aware that the tinkle has lost something of its pristine cunning, and that some new recipe

for securing attention and maintaining order will have to be discovered or invented. We are also familiar with the fact that a silence that may be felt has often succeeded a babel and clamour of voices, which latter subsided with almost the suddenness of an explosion and coincident with the entry into the hall of the vicar or curate, or some respected lay authority.

Ability to secure and maintain discipline may possibly be acquired by experience; but it is seldom effectual if it is not a gift inborn. In the control of young people there must be something of the conventional order, so that the rules of discipline may be known by all concerned; but additional forethought and previous preparation must, nevertheless, be employed by all leaders who would hold sway and be ready for emergencies.

While I am well aware that the gradual reduction to submission of certain ill-disciplined and ungainly characters is one of the fine arts of the successful teacher, I strongly believe in the policy of ejection after fair trial, even though such subtraction play havoc with numerical statistics, being persuaded that the unruly are a persistent menace to the progress of our attentive children, whose efficiency is our most valuable asset.

3. In the method of teaching we again face the inevitable problem of "individuality," which is emphasized in the person of the teacher. The ruler can go so much further than the rules, or—shall I say?—the method is only second to the methodist.

We must guard against stooping down to the children or avoid building down to them from our pinnacle. We must go down to their level, and find out what they have made their own, and how far they have got; then, imbued with the indispensable gift of sympathy, we will touch their interest and soon absorb it, till we make a distinct advance, all thinking together, and all alike captivated with the aptness of the simple illustrations employed.

Then, the new truth once pinned may be hammered home, and a basement is prepared, solid and strong, for the layer that will be put down on the morrow: "Line upon line, precept

upon precept ; here a little and there a little." One might in passing just underline the "little"—recalling the occasions when a splendid impression has been ruined by the "afterthoughts" poured forth, or by the cramming of two mental meals into one meal-hour.

4. There are many methods of testing the knowledge which one has endeavoured to impart, but the familiar resort to question and answer is, after all, difficult to beat. This method is all very well if there is a "school" opportunity for examining *viva voce* or by written papers; but a great field for exploration is open to the teacher who studies the unit members of his assembly, and knows them by name and befriends them. Much can be gathered concerning mental and moral progress by frequent personal intercourse with individual children, and as a rule such interest in the boys and girls opens a warm welcome at the home of the parents, who will often in their enthusiasm give valuable information as to the resultant conduct of their young people, due to their intelligent grasp of truths to which they were formerly strangers.

Further tests are involuntarily answered if we observe the pairing and grouping of the children in their friendships and cliques. Some boys are by nature "captains of industry," others are pre-eminently "opposition leaders" (not necessarily boys of Irish parentage), whilst a few are embryo Sunday-school superintendents.

5. In conclusion, we approach the solemn and significant problem, How to edify, and we hesitate before we suggest a solution. There is no short-cut to holy living, and we have already learned from experience that it is through much tribulation that we enter the kingdom of heaven. Purity and honesty are by no means inseparable twins with intelligence and industry, and how often have we lingered till late autumn in the hopes of garnering the fruits of increase after our patient seed-sowing, only to go home at eventide to report that the barns are ill-stocked, though the harvest is past and the summer is ended.

Yet let us hope, for the child-heart will ever respond to the

love of Him who took the children in His arms, and to the tender care of the Good Shepherd, who carried the lambs in His bosom, and who said: "Suffer the little children to come unto Me, and forbid them not"; and, "Him that cometh unto Me I will in no wise cast out." For, howsoever assiduous we pastors of souls may be, our discrimination at best lacks finality; whereas "God seeth not as man seeth, for man looketh on the outward appearance, but God looketh on the heart"; and our Master has declared: "That many shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God," and "there are first that shall be last, and last that shall be first."



A New Hymnal.¹

By E. H. BLAKENEY, M.A.

THE failure of the last (1904) edition of "Hymns Ancient and Modern" rendered it certain that a new hymn-book would, sooner or later, be issued, which should occupy the place that the compilers of the older collection had hoped for their own book. As a matter of fact, the present volume must have been in preparation for some years, for it is not possible that a work so thorough, so careful, and so full, should be the result of a hasty patching together.

Externally, "The English Hymnal" is very attractive—*simplex munditiis* would be no inadequate description. A comparison, too, between it and any other collection, on the ground of adequate editing, will at once decide criticism in its favour. Indeed, from the "mechanical" point of view, it would be difficult to improve upon the design of the present volume. The preface, occupying nearly thirty pages, lays down, from the outset, the principles upon which the compilers have worked; the table of contents is full enough for all practical purposes; the indices and "tables" at the end are pretty well exhaustive. Thus, for example, we have (1) a table of office hymns for Saints' days; (2) a list of hymns arranged for Sundays and Holy-days; (3) a list of simple hymns, suitable for Mission services; (4) a *metrical* index of tunes followed by an *alphabetical* index of the same; (5) index of composers; (6) index of authors; (7) an index of original first lines of translated hymns—Greek, Latin, Syriac, German, Welsh, Irish, Italian, Danish, Swahili; (8) a general index of first lines.

¹ "The English Hymnal": with Tunes. Oxford: Henry Frowde, 1906. Pp. xxviii, 968. Price 3s. net.

On opening the volume, it will be found that each hymn has its source given—author's or translator's name, with date where possible—with the name of the tune, the name of the composer, and the necessary metrical marks assigned. All this is a great advantage.

The book is divided into twelve parts, thus :

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| (i.) The Christian Year. | (vii.) Church and People. |
| (ii.) Saints' Days and other Holy-days. | (viii.) Mission Services. |
| (iii.) Times and Seasons. | (ix.) At Catechism. |
| (iv.) Sacraments and other Rites. | (x.) Processional. |
| (v.) General Hymns. | (xi.) Litanies, etc. |
| (vi.) Special Occasions. | (xii.) Introits, Grails, Antiphons, etc. |

There are 656 hymns proper (excluding introits, etc.); of these 173 are assigned to Part I., 60 to Part IV., while 158 belong to Part V.

The Editorial Committee appear to have been seven in number (one, the Rev. W. H. H. Jervois, has died since the book went to press), viz., W. J. Birkbeck, Percy Dearmer, A. Hanbury-Tracy, T. A. Lacey, D. C. Lathbury, Athelstan Riley, and W. H. H. Jervois. These names are sufficient to make one pause. They all belong to distinctly party men, though we are told (p. iii of the Preface) that the book is "not a party book." We shall see, however. Hymn 208 ("The Purification") opens thus :

" All prophets hail thee, from of old announcing,
By the inbreathèd Spirit of the Father,
God's Mother, bringing prophecies to fulness,
Mary the Maiden."

A little further on, we come across the following (Mr. Athelstan Riley's rendering of a ninth-century Annunciation hymn) :

" Hail, O Star that pointest
Toward the port of heaven,
Thou to whom as maiden
God for Son was given."

And Mary's intercessions are then implored in vers. 3-6. Hymns 215 and 218 are similarly full of extravagant prayers to Mary. No. 350 (translated by Dr. Littledale) gives us the following :

" Harken to the gentle pleading
Of thy Mother, gracious Lord."

and again (ver. 6) :

" When, O kind and radiant Jesu,
Kneels the Queen thy throne before,
Let the court of Saints attending
Mercy for the dead implore."

Not much better is Keble's hymn beginning :

" Ave Maria! blessed Maid!
Lily of Eden's fragrant shade!"

with its

" Ave Maria! thou whose name
All but adoring love may claim."

Needless to say the Sacramental hymns inculcate what is curiously termed nowadays as the "full Catholic doctrine" of the Real Presence, and prayers for the dead are everywhere encouraged. And yet we are told this is "no

party book!" Will any loyal Evangelical clergyman venture to introduce such a book into his parish? Surely not.

I do not mean to assert that the new Hymnal is not, in many directions, a most valuable work—*apart*, that is, *from such doctrinal blemishes*. But then, consider what this implies. It implies that, for Evangelicals, the book can be employed, safely, only as a sort of private collection, at once a manual of music and devotion; and that, for congregational purposes, we cannot honestly employ it.

The rest of my remarks, then, will deal with the book in its *non-congregational* aspect.

The *principles* on which the editors have made their selection are sound enough, even though we cannot regard their practice as always satisfactory. Thus, hymns are printed as their authors originally wrote them; ample scope is given for the inclusion of hymns of an "occasional" order; the hymns of long-passed ages have been translated, so as to make the volume really representative of the centuries; and complete provision has been made for the liturgical needs of Church people.

At the same time I am of opinion that far too many *new* hymns have been introduced, both original and translated. Now, it requires time and experience to decide whether a hymn is really suitable, or not, for Church use, and I am disposed to think that no hymn should be admitted into a collection like the present—which is intended to make a bid for universal use—unless it has stood the test of at least ten years. Hymns that have stood such a test in some other collection may fairly hope to last; but new hymns are to be avoided; there is too much of the problematical about them.

One feels (as one turns over the pages of the book), as one has always felt, how very rare it is for a translated hymn to have anything like "the sprightly runnings" of a hymn written, not to order, but as the result of inner convictions. Even Calverley's work halts (*cf.* No. 225). Of course there are exceptions; J. M. Neale, for example, had the rare gift of writing felicitous and easy renderings, as a glance at No. 276 will show. None of the newer translators in the present book have his grace or ease, and at times—indeed, oftentimes—they fail deplorably.

With the original hymns, too, one may *generally* remark a lack of *inevitableness* about the diction. It would hardly be too much to say that there are scarcely fifty hymns in the language that are, besides being congregationally suitable and doctrinally sound, really true poems. Of these fifty I believe that Dr. Watts's "O God our help" stands first, and next to it (perhaps) C. Wesley's "Come, O Thou Traveller unknown" (which unfortunately appears in a truncated version in the present book). But some of Bonar's hymns, one or two of Ken's and Keble's, and perhaps one of Faber's, run these close. Among quite modern hymns (but over fifteen years old) Canon Julian's "Father of all, to Thee" holds a high, a very high, place; and of hymns hitherto unknown we may speak with fair confidence of Mr. G. K. Chesterton's "O God of earth and altar" (No. 562).

Of alterations and additions to hymns, as they generally appear in collections, I cannot now speak, but the reader may look up Nos. 245, 267, 279, 353.

Of the musical portion of the book one may, for the most part, speak with unstinted praise. To rescue from old German chorale books, from really popular and national sources, from old plain-song music, tunes that were genuinely ecclesiastical and simple, was a good work; and it has been well done in this volume. "Tune" the melodies are not, but it is time for the Sankey and Moody melodies, and the opera catches, to be banished from Church worship. At the same time, we have no sympathy with the manifest tendency of the musical editor (R. Vaughan Williams) to put fresh—not necessarily new—tunes to words to which tunes have become wedded. There are many flagrant instances¹ of this sort of folly in "The English Hymnal," and it deserves entire reprobation.

I notice with dismay that the musical editor (or editors—for Mr. Birbeck has been very assiduous in giving help with the plain-song melodies—of which the book is full) appears to be tolerably ignorant of, or indifferent to, that princely collection of fine hymn tunes, Dr. Samuel Sebastian Wesley's "European Psalmist." Wesley was one of the greatest Church composers England has ever had; and why he is represented by only five tunes in this collection is amazing. Surely his noble setting of Charles Wesley's "Come, O Thou Traveller" is to be preferred to Robert King's melody, which appears here.

A good plan—which appears to be partly followed in this book—is to set contemporary tunes to hymns; thus, seventeenth-century words should (as far as possible) have a seventeenth-century melody attached.

To sum up: the book is, in many directions, the best collection of hymns (and tunes) we have had; it is a great deal more scholarly than any other collection I know, and bears traces of extreme care. *But*, owing to its "extreme" tendencies, I see no likelihood of its becoming universally adopted; and, indeed, candour compels me to say I should be very sorry if this happened.



Literary Notes.

A NEW series of volumes, which is likely to meet with a hearty welcome is to deal with the history of the Dark Ages. Four volumes are likely to be out soon dealing with the history of culture and civilization, practically from the age of Diocletian to that of Charlemagne. The Rev. A. J. Carlyle is the editor of this series, and he has much experience of this particular period. Mr. H. Stuart Jones is the author of the first volume, which is devoted to "The Last Centuries of the Ancient Empire." The other three volumes in this first group are "The Barbarians and the Carolingian Empire," by Mr. C. J. B. Gaskoin; "The Civilization of Ireland," by Mr. E. C. Quiggin; and "The Empire from Charles the Great to the Death

¹ There seems a conspiracy to get rid of some of the best of our modern tunes—*e.g.*, those by Stainer, Sullivan, Barnby; even Monk and Dykes get discounted here.

of Henry III.," by Miss Alice Cooke. Other volumes, as at present thought of, will treat of the relations of Europe with Scandinavia and Byzantine life.



From the house of Longmans we are to have several good and interesting works this coming season. There is, for instance, Mr. Andrew Lang's "Homer and his Age," in which will be found the argument that the Homeric epics present an historical unity—a picture of a single age in its political, legal, social, and religious aspects, in its customs, and in its military equipment. The epics, says Mr. Lang, save in disputable passages, contain no anachronisms. Evidence is drawn from the comparative study of institutions, of other early national heroic poems, and of comparative archæology and "Mycenæan" and Greek art. Also we are to have a volume on the "History of the Society of Jesus in North America: Colonial and Federal," by Thomas Hughes, who is a member of the Society. The first volume will be devoted to a study of the beginnings of the Society in that country until the year 1645. Major-General Ruggles has prepared a volume of "Recollections of a Lucknow Veteran, 1845-1876." The author was Colonel of the 19th Punjabees. Probably one of this firm's most interesting publications this autumn is the "Memoir of Thomas Hill Green," late Fellow of Balliol, and Whyte's Professor of Moral Philosophy in the University of Oxford, by R. L. Nettleship, and reprinted from the third volume of "The Works of Thomas Hill Green." Mrs. Green has written specially for this volume a short preface. The Principal of the University of St. Andrews, Dr. Donaldson, has prepared a book on "Woman: her Position and Influence in Ancient Greece and Rome and among the Early Christians." A collection of essays from the fertile mind of the Very Rev. Canon Sheehan, D.D., should prove attractive; it is to be called "Early Essays and Lectures," dealing with a multitude of subjects. Finally, there is to be a "Life and Letters of the First Earl of Durham, 1798-1840," by Stuart J. Reid. Some other important works were referred to last month.



"Modern History," by Lord Acton, is a volume of lectures delivered by Lord Acton in his ordinary course as Professor of Modern History at Cambridge in the academical years 1899-1900 and 1900-1901. The book is the first of those announced as in preparation shortly after Lord Acton's death, and is to be followed by his "Lectures on the French Revolution," and also by two volumes of "Essays and Reviews." An introduction written by the two editors, the Rev. John Neville Figgis, Rector of Marnhull, and Mr. R. V. Laurence, Fellow and Lecturer of Trinity College, Cambridge, deals exclusively with Lord Acton's Cambridge work. It is proposed that a more general account of his career should precede the volumes of "Essays and Reviews." In an appendix to the present volume are printed some documents of great interest, as exhibiting the ideals of Lord Acton as a student, and the aims he had in view when he planned the undertaking of the "Cambridge Modern History."



Canon Westcott explains in a prefatory note to his father's work on "St. Paul's Epistle to the Ephesians" that the materials for this edition were left in a condition which called for careful editing, and that this task was entrusted to the Rev. J. M. Schulhof, M.A., of Clare College, Cambridge, "who has brought to bear on the work, not only the loyal zeal of a faithful disciple, who for long years has studied my father's writings, and while it was still given sat at his feet, but also care and discrimination truly worthy of the best Cambridge traditions."



It is hoped that the early part of the autumn will see the publication of a work on "English Literature from the Norman Conquest to Chaucer," by Dr. William Henry Schofield. It is the first of two volumes on the literary history of England from the Norman Conquest to Elizabeth, which have been planned to complete the series to which Mr. Stopford Brooke, Professor Saintsbury, and Mr. Gosse have already contributed. It covers particularly the period down to the time of Chaucer, but deals also with such other works (romances, tales, legends, and the like) as are written in early medieval styles. The book is intended not only for students, but also for lovers of literature in general.



General Lew Wallace, who wrote that world-famed story "Ben Hur," devoted the last years of his life to the preparation of his "Autobiography," which was practically complete at the time of his death. It is more than a mere record of a remarkable career: it is the presentation of the man himself, one of the most interesting personalities of contemporary American life. The earlier part of the book deals with the author's boyhood and youth, his service in the army during the Mexican War, and his life in early manhood as a lawyer and politician. Of the Civil War there is much information and personal reminiscence. Finally, there is an account of General Wallace's literary career, the chief item of which is the history of that ever-popular book, "Ben Hur." His first book was called "The Fair God."



Three volumes are to be devoted to an "Anthology of English Literature," which is to be known as the "Oxford," and is to be in the editorial hands of Miss G. E. Hadow and Mr. W. H. Hadow. The latter is, of course, widely known for his great knowledge of music and his excellent critical studies. This new work is to come from the Oxford University Press, and will indicate the chief landmarks in the progress of English literature. The first volume traces the course of prose and poetry (other than dramatic) from Beowulf to the writers of the Jacobean age; the second follows the history of the English drama up to the same period; and the third will take up the record at the time of Milton, and will continue it to that of Tennyson and Browning. The first volume is ready.



"The Industrial Organization of an Indian Province" is a forthcoming book by Theodore Morison, in which the author describes conditions prevailing in rural districts of India at the present time. The village is

the industrial unit upon which Mr. Morison concentrates attention, and for the purposes of this study he has selected the villages of the United Provinces of Agra and Oudh. This volume should be found useful to all who are interested in India. From the same publisher—Mr. Murray—will come next month "Recent Advances in the Study of Variation, Heredity and Evolution," by Robert H. Lock, M.A., Fellow of Gonville and Caius College, Cambridge. Mr. Lock states that his object is to show the connection between genetics—a term which has been proposed as representing the science which deals with the problems of heredity and variation by the new methods now available—and those ideas which have long been summed up under the expression "Darwinism." This month Mr. Murray will also publish "The Life of Isabella Bird," otherwise Mrs. Bishop, the intrepid traveller, by Miss Anna M. Stoddart; and "Life and Works of Vittorio Carpaccio," by the late Professor Gustaf Ludwig and Professor Pompeo Molmenti. The translation has been made by Mr. R. H. Hobart Cust. To the student of art and to the tourist alike the name of Carpaccio conjures up visions of pomp and splendour. It is doubtful whether this volume will be ready before the earlier part of next year. A further volume of biography from the same house is "Sidney Herbert: Lord Herbert of Lea," by Lord Stanmore. Apparently no life of Sidney Herbert has hitherto been published. Another book of quite a different scope, but probably equally attractive to many readers of these notes, is a new volume of sketches of bird life, entitled "An Idler in the Wilds," by Tickner Edwardes. It is a volume of delightful essays, copiously illustrated by the writer himself.



Mr. Israel Abrahams has written a little book on Jewish literature. The author is the University Reader in Talmudic at Cambridge. Certainly the volume is of more than usual interest. Mr. Abrahams is also preparing a volume on "Judas Maccabæus: the Conflict between Hellenism and Hebraism," for the "Heroes of the Nations" series. It will be remembered that Mr. Abrahams is the author of that excellent work "Life of the Jews in the Middle Ages." The "Short History of Jewish Literature," which has just been published by Mr. Unwin, gives a general survey of the literary products of the Jews from the fall of Jerusalem to the age of Moses Mendelssohn. It is interesting to note also that there are to be two new editions of the Jewish Ritual, edited respectively by the Rev. Dr. M. Gaster and Mr. H. M. Adler. The Jewish Historical Society have three volumes in the press—a monogram on "Rashi," by M. Liber, in the "Jewish Worthies" Series; vol. v. of the Transactions of the Society; and a popular "History of the Jews in England," by Mr. A. M. Hyamson. "Studies in Judaism," by Dr. S. Schechter; and "Philo," by Mr. Norman Bentwich, may also be shortly expected.



Mr. J. W. Taylor has written a book entitled "The Coming of the Saints." It deals with the beginning of Christian life in Palestine, and with the history of the earliest missions to the West. The old traditions found in Spain, in Southern France (the Rhone Valley), and in England (at Glaston-

bury), and the relation of those to one another, and to the recognised historical early Christian and medieval literatures, are carefully considered.



The "Life and Letters of the late Lafcadio Hearn" will be in two volumes. It has been compiled by his friend of many years' standing, Mrs. Wetmore. This biography should present some most interesting accounts of the experiences in a man's life which was full of movement, one might almost say romance and culture. His was a remarkable personality, while his writings exhibited a learning which was no less alluring than the charm of his style.



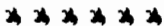
There is in hand a new edition of the works of R. L. S. in twenty volumes at ten guineas the set. It is to be called the "Pentland Edition," and will be limited to 1,550 copies. Mr. Edmund Gosse is to contribute a general introduction and a series of biographical notes to precede the various works. Each volume will be illustrated by photogravure plates.



Dr. John Sutherland Black, M.A., LL.D., is editing "The Correspondence of Dr. John Brown." The genial author of "Rab and his Friends" and "Horæ Subsecivæ" had a large social circle, and his notable talent for friendship included the possession of the art of letter-writing. The collection in this volume includes letters to and from many eminent men, those from Ruskin and Thackeray being numerous and characteristic. But valuable as these are, they probably yield in interest to those Dr. Brown wrote to the various members of his own family circle.



Professor W. J. Rolfe, the well-known Shakespearean student, has written a long introduction to Miss Elizabeth Wilder's translation of Karl Werder's study of Hamlet, which Messrs. Putnam are to publish under the title of "The Heart of Hamlet's Mystery." Werder's essay, now for the first time appearing in English, will not fail to engage the attention of all students of Shakespeare. The same publishers will issue in the near future: "Montaigne," including his best essays in full from the version of Florio, 1603, in a series entitled "French Classics for English Readers"; Mrs. Ballington Booth's new book, "Twilight Fairy Tales"; vol. ii. of that fine "Life of Goethe," by Albert Brelsowsky, who was probably the greatest authority on Goethe of recent times; another English translation of a German work entitled "Scientific Sanction for the Use of Alcohol," by Dr. J. Starke; and a further volume by that earnest writer James H. Hyslop, Ph.D., LL.D., on "Science and a Future Life." Dr. Hyslop has already published a volume called the "Enigmas of Psychological Research," etc., and is a Vice-President of the Society for Psychological Research.



That clever artist, Mr. Walter Crane, has developed a very pretty idea which was suggested to him by the Countess of Warwick's "delightful old English garden at Easton Lodge." There are, as readers will recall,

many flowers mentioned in the works of Shakespeare, and Mr. Crane's idea further suggested to him that he should design another series of fanciful impersonations of some of these flowers. The book is going to be a very charming one, as pretty as the idea, and will make an excellent present for the Christmas season.



Notices of Books.

DANIEL AND HIS PROPHECIES. By the Rev. Charles H. H. Wright, D.D.

London: *Williams and Norgate*. Price 7s. 6d.

DANIEL AND ITS CRITICS. By the Rev. Charles H. H. Wright, D.D.

London: *Williams and Norgate*. Price 7s. 6d.

The Book of Daniel shares with the Pentateuch the most important part of the battleground of Old Testament criticism, and for several years past a fierce fight has raged round the book called by the name of the great prophet. Unfortunately, the works which have opposed its genuineness and authenticity have been in a majority in number as well as weightiest in scholarship, though we are not unmindful of several able books on the other side. It is well, therefore, that Dr. Wright has now provided us with these able and scholarly works on the side of the defence. The first deals with Daniel as a whole, taking up all the questions which usually come under the head of "Introduction." Thus, after a chapter on the book in general, we have a long one on the LXX. version and other later works referring to Daniel in pre-Christian and Apostolic times. Two chapters follow, discussing the historical narratives, and six more take up the prophecies. Dr. Wright's "fixed standpoint" is, of course, that of a believer in the supernatural, and very truly does he urge that the denial of the supernatural must necessarily lead to the rejection of a book in which the miraculous is presupposed throughout. We are particularly glad to notice at the outset of the introduction that, in Dr. Wright's opinion, the Old Testament derives its authority for Christians from its recognition by our Lord and the Apostles; and that while there is quite rightly wide scope for difference of opinion on questions of interpretation, "the historical parts of the Old Testament endorsed in the New Testament writings ought to be accepted by Christians as true." In our judgment this is the only logical and true position for a Christian believer to maintain. Dr. Wright's candour is as noteworthy as his scholarship. Thus, he considers it unwise in the present state of our information to rest the defence of the Book of Daniel on its historical narratives. He also considers that neither assailants nor defenders have succeeded in proving their respective cases, and that, whether on the one side or the other, "it is too early to sing songs of triumph." We cannot accept all his strictures on Pusey, Urquhart, and Sir Robert Anderson, and we believe that much more can be said for the historical portions than he is able to allow; but we are not disposed to quarrel with his frankness and candour, in view of his general position. He bases his defence of

the book on the ground of its prophecies, especially that of the *Seventy Weeks*. As to this latter point, he boldly says that "the attempt of modern critics to destroy the Messianic interpretation of the prophecy of the *Seventy Weeks* is one of the most remarkable instances of a determination to refuse to consider simple facts." Into the details of Dr. Wright's discussion it is quite impossible for us to enter. We have read the book with the greatest interest and profit, and we do not hesitate to say that it will be indispensable to all serious students of Daniel and the critical questions connected with the book. With fully-equipped scholarship, great argumentative ability, perfect frankness, and truly delightful clearness, he discusses point after point with fairness and force, until it would almost seem that there is nothing left to be said. We could wish that he were not so strenuously opposed to the Futurist school of prophetic interpretation. Indeed, the strong language that he allows himself to use about certain modern writers of this school is in any wise to be deprecated. His bias against them evidently arises from the particularly anti-Roman attitude he takes up with regard to the Papacy in relation to prophecy. There is more to be said for the Futurist view than Dr. Wright allows, and his own interpretation of the *Seventy Weeks* labours under manifest difficulties. For our part we see in the Historical and Futurist schools two complementary, not contradictory, aspects of truth; but in any case the Messianic character of the prophecy of the *Seventy Weeks* does not depend upon the precise interpretation of all the details. Dr. Wright's view of Daniel xi. is that it is a Hebrew translation of a lost Aramaic original combined with an exposition of the prophecy of which portions are imbedded in the chapter. He considers that only on this view can the problems of the present text be satisfactorily solved. He has a great deal to urge in favour of his position, but it is not surprising to see that in it Mr. Addis, a well-known modern critic, describes Dr. Wright as having "felt himself forced to surrender the eleventh chapter to the critics" because he finds it impossible to believe in the prediction of such minute details four centuries beforehand (*Review of Theology and Philosophy*, September, 1906). The qualifications and safeguards adduced by Dr. Wright are, of course, overlooked, but it is impossible to deny that Dr. Wright lays himself somewhat open to Mr. Addis's criticism. It is perfectly true that Dr. Wright urges that this view does not interfere with the inspiration of the book or the truth of the particular prophecy, but we confess we should have much liked to have been told precisely in what way and how far this paraphrastic chapter is to be regarded as part of the inspired and authoritative Word of God.

The second book is supplementary to the former, and, though its title would not suggest it, it is really a critical and grammatical commentary on the book. There is a long introduction, full of varied and valuable information, and marked by all Dr. Wright's wide learning and great scholarship. In the early pages of the introduction he replies briefly to critics of the above work, and in so doing gives a short though valuable discussion on the doctrine of the Kenosis in relation to Old Testament criticism. Students will also find valuable guidance in the account of the literature of the book. The extent of Dr. Wright's reading is remarkable, and nothing seems to

have escaped him. The commentary itself will, of course, appeal mainly to Hebrew students. Four appendices close the book, the second of which seems scarcely appropriate to the subject of Daniel. It is perfectly true that "it is useless for reviewers to remark that the last word has been spoken on this book," but the two volumes before us are a contribution of high and permanent value. In matters of such weight as the genuineness and authenticity of an Old Testament book scholarship must be met by scholarship, and in Dr. Wright we have one whose competency no one can question. The closing words of the introduction to the second book sum up the true position with clearness and force: "We confess to be among those who deny the right of any men in Divine matters to go beyond the teaching of the New Testament. We are quite willing to learn from critics on any questions on which no distinct teaching can be found in the New Testament. But in cases where the New Testament utterances are plain and distinct we humbly desire to adhere to its teaching and submit to its authority."

THE PROBLEMS OF PHILOSOPHY. By Professor Höffding. Translated by G. M. Fisher, with a Preface by William James. New York: *The Macmillan Co.* 1905. Price 4s. 6d.

Professor James, in a brief but illuminating preface to this little volume by Dr. Höffding (professor at Copenhagen), describes its author as one of the most learned of living philosophers, and his "Problems" as "extraordinarily compact" in the texture of its thought. Neither statement is to be denied; but it is only just to add that much of the "compactness" has been brought about at the cost of some ease and lucidity. *Brevis esse laboro; obscurus fio*, said the wise old poet; and Professor Höffding may, perhaps, not be wholly unconscious of this fact as exemplified in his present book. Professor James admits that it is not easy to appreciate the significance of some of the paragraphs; they are too brief and abstract, except for trained philosophers. This is a criticism which no reader will be anxious to gainsay. Professor James has indicated (Preface, p. ix) one or two of the noteworthy positions of the book; and we may mark them here. Since the world is incomplete in the matter of our thought, it may be incomplete in other directions; thus, perfection may not be eternal; things are working towards it as an ideal, with God as Co-worker. In this view, time *must* be real. According to Höffding's critical monism, no fact can be seen in pure independence; the part in itself remains (for us) an abstraction, taken from whole which (for us) is an ideal. Accordingly, for aught we know, Being itself *may* be incomplete, judged from a purely logical standpoint. Höffding is certainly at his best when, in the course of these pages, he is dealing with the problems of personality (pp. 158-161) or knowledge (pp. 106-107), or showing how every attempted definition of the whole of things breaks down, owing to the picture-thinking which such definition involves. His proof, too, that Being can never be expressed in thought without some "blind remainder" is admirably worked out. One looks for Höffding's definition of religion with some eagerness; and the definition stands thus: *A belief in the ultimate conservation of values.* That does not, at first, seem very satisfying; but the definition covers a multitude of concrete facts, and it gives an energy to life.

MY LIFE AND SACRED SONGS. By Ira D. Sankey. With an Introduction by Theodore L. Cuyler, D.D. London: *Hodder and Stoughton and Morgan and Scott.* Price 6s.

"Sankey's Hymns"! What memories these words conjure up from the days of Moody and Sankey's first visit to the present time! How widespread the influence and real the blessing only eternity can reveal! In this book Mr. Sankey first tells briefly the story of his life, with special reference to his association with Mr. Moody. Then he gives a series of incidents and experiences arising out of the use of a large number of the hymns now so familiar to us all. The account of his life will be read with deep interest by all who have thanked God for one of the greatest religious movements of the last century, while the stories of the hymns will be read with equal enjoyment as records of the power of the Gospel in song. For services of song, as well as for preachers and teachers, these stories will afford abundant and helpful illustration. This is a book to be read by all who would learn the power of the Gospel when sung as well as preached.

SOWING AND REAPING. By the Rev. G. Arthur Sowter, M.A. London: *James Nisbet and Co., Ltd.* Price 2s. 6d.

The subtitle explains the idea of this little volume, "Some Messages for Harvest-tide." There are twelve sermons, all connected with the season of harvest and its lessons. They appear to have been preached on the occasions of harvest festivals. The teaching is evangelical, spiritual, and practical. It is marked by real earnestness of spirit, as well as by clearness and forcefulness of expression. The author brings out of his text its true meaning, and faithfully and aptly applies it to his hearers. To go on preaching harvest sermons year after year calls for no little variety of theme and freshness of thought, and in this volume we have examples of both. Among the titles are "Reciprocal Blessing," "The Peril of Prosperity," "Unbroken Praise," and the last, on "Lost Opportunities," is a solemn and searching word. For preachers this little volume ought to be of special service in suggesting suitable topics and methods of treatment for harvest festivals.

THE NEW TESTAMENT DOCTRINE OF THE HOLY COMMUNION. By the Rev. G. Estwick Ford. London: *Marshall Bros.* Price 1s. net.

The amplification of a paper read at a clerical meeting. The author rightly starts with the New Testament, and insists on our going there first for the true view of the Holy Communion. Seven chapters deal with different aspects of the Lord's Supper, and then come five supplementary notes on more technical topics. This is just the book to circulate among thoughtful people in our Churches. It is clear, strong, spiritual, and positive. Clergymen would also find it of service in their preaching and confirmation work. It deserves a wide circulation.

GIVE ME THE MASTER. By Alexander Smellie, M.A. London: *Andrew Melrose.* Price 6d. net.

Mr. Smellie's devotional writings are among the choicest of present-day works of the kind, and we are glad to welcome a new work, small as it is, from his pen. In this tiny and dainty book he dwells with rare spirituality and suggestiveness on the meaning of the word "Rabboni," "My Master." This will prove a word in season for spiritual meditation.

THE PHILOSOPHY OF CHRISTIAN EXPERIENCE. By Henry W. Clark. Edinburgh and London: *Oliphant, Anderson, and Ferrier*. Price 3s. 6d. net.

The purpose of this book is to show the value of Christian experience by indicating its real meaning. A distinction is drawn between the science and art of religion; the former "investigates the eternal spiritual realities," the latter is concerned with "a certain doing and a certain becoming" in man's nature. This distinction is, of course, only relative, not absolute, because the human side of religion, that which is here called its art, has its science as well as its art. The second chapter passes on to consider the need of religion, and this is proved by man's spiritual incompleteness until his "spiritual condition shall correspond with the being of God Himself, which shall make man give to God the response of moral qualities kindred with His own." From this we are led to the consideration of "Conversion," "The Fatherhood of God," and "Repentance" as the next and succeeding stages of the process of Christian experience. Then comes the consideration of "Christ as Life-Giver." Here we become conscious of distinct inadequacy of treatment by reason of a lack of prominence given to the atoning sacrifice of our Lord. A chapter on "Faith" follows, which is very fresh and suggestive, and two chapters on "Christian Self-Culture" and "The Passion for God" close the book. Within its own lines it is able, forceful, and deeply interesting. It is written with the lucidity and grace which we have already enjoyed in the author's earlier works. We have greatly missed a due and proper treatment of the Atonement and the Holy Spirit. This is a serious and fundamental defect, reaching, we fear, to the author's own theology; but apart from this the book is remarkably fresh and inspiring, a delight to read, and full of spiritual stimulus.

ST. PAUL'S FIRST EPISTLE TO THE THESSALONIANS. By the Rev. A. R. Buckland, M.A. London: *The Religious Tract Society*. Price 2s.

This admirable devotional commentary continues to make good progress, and the latest volume of the series is by the editor. It need hardly be said that St. Paul's earliest Epistle receives sympathetic treatment at Mr. Buckland's hands. The work of exegesis is carefully done, and the devotional element is kept in view throughout. Apt quotations, especially from Ruskin, add interest to the discussion, and the comments are clear, crisp, and practical. Each section ends with appropriate suggestions for prayer, based on the passage treated. This is a happy and useful way of emphasizing the devotional idea of the commentary, and carrying out the real meaning of meditation. Altogether, Mr. Buckland has given us a very helpful piece of work, which cannot fail to bring spiritual profit to all who use it.

PERIODICALS AND PAMPHLETS.

THE JOURNAL OF THEOLOGICAL STUDIES. July, 1906. Price 3s. 6d. net.

The first article is by the Regius Professor of Hebrew at Cambridge, and deals with the date of Deuteronomy, arguing for an exilic date. "Some Creed Problems" is the subject of the next article, by the Rev. Thomas Barns, which is mainly based upon Dr. Burns' new book on "Niceta of Remesiana." The number of Notes and Studies deal with some technical points, the most interesting being one by Dr. Redpath on the dates of the translation of the various books of the LXX. A good average number, though with nothing of outstanding or striking importance.

THE REVIEW AND EXPOSITOR. July, 1906. Price 2s. 6d. net. London : Kingsgate Press.

This is an American quarterly which emanates from the Faculty of a well-known Baptist theological seminary in the Southern States. It is by no means limited to Baptist writers, for the present number has an article by Professor Sayce on "Moses in Archæology and Criticism," and one by Dr. Fairbairn on "The Theological Problems and Historical Persons of Nicæa." Other articles deal with "The Main Purpose of the Apocalypse," "The Use of the Scriptures in Theology," and "The Sunday-School of the Day after To-morrow." Some useful book reviews make up an interesting number of a publication which is well worthy of the attention of clergymen and theological students in this country.

THE ANNUAL REPORT OF THE CHURCH MISSIONARY SOCIETY.

This portly volume numbers altogether about 900 pages. Although annual reports are not usually supposed to be of much general interest, it is bare justice to say that the one before us is an exception to the rule. To add to its practical value there is an "Index of Special Topics," dealing with the salient points in the Report and furnishing topics and illustrations for addresses. There is scarcely a page without some interesting fact or incident, and whoever else neglects this Report, it certainly should be studied and utilized by all who are called upon to advocate the cause of the C.M.S. Missions. The maps scattered throughout this Report are exceedingly clear and good.

PREACHING AND HEALING. The Annual Report of the C.M.S. Medical Mission Auxiliary.

The C.M.S. editorial authorities have certainly learnt the secret of making reports interesting and attractive. This smaller volume, dealing only with Medical Missions, is equally interesting and helpful in its way, though necessarily much briefer and more summarized. There are several admirable illustrations.

THE OFFICE AND WORK OF THE HOLY SPIRIT. A Bible Study. With an Introductory Note by Charles H. Robinson. London : S.P.C.K.

A classification of Bible passages dealing with the subject of the Holy Spirit.

THE MESSAGE OF EVANGELICAL CHURCHMANSHIP TO THE PRESENT AGE, AND LOOSENING THE FOUNDATIONS. Addresses by the Rev. Herbert Marston, M.A. With a Preface by the Very Rev. Henry Wace, D.D. London : C. J. Thynne. Price 4d.

A very clear, strong, and fresh presentation of the distinctive principles of Evangelical Churchmanship. Mr. Marston urges that its message to the present age stands opposed to four ideals—the Socialist, the Sacerdotalist, the Rationalist, the Jesuit—and it is urged that at the base of Socialism lies the denial of sin, and therefore of redemption, and that it is this denial that makes Socialism conflict with Evangelicalism. We are not at all sure of this antithesis, for the simple reason that there is such a thing as a Christian Socialism, which does not deny sin, and which therefore does not conflict with Evangelicalism. If this had been made clear it would have saved misunderstanding on a point of very great importance. This apart, we heartily commend this admirable tract.

THE PAN-ANGLICAN CONGRESS OF 1908. Its Ideals and Hopes, with Details and Suggestions relating to Problems and Duties of the Church in all Parts of the World. London : S.P.C.K.

A revised edition up to May, 1906.

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, The Church Gazette, Grievances from Ireland (No. 20), The Dawn of Day, Girls' Own Paper, Orient and Occident, The Expository Times, The Reader and Lay Worker.

