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one, and in Babylonia, where clay took the place of paper, written documents were buried in the walls of a temple as far back as the fourth millennium B.C. In placing a copy of the Law in the walls of the Temple of Jerusalem, Solomon was only following the precedent of Babylonian and Egyptian custom. And, as Professor Naville has shown, the class of book that was committed to the safe keeping of the temple-walls was just such as that to which the Book of Deuteronomy belongs. Speaking as an archæologist, I find it difficult to believe that the main part of this book can be later than the Solomonic age, and to make it probable we must have, not the theorising of a subjective philology and a still more subjective hypothesis of philosophical development, but scientific facts and the application of a scientific method such as will alone satisfy a student of the inductive sciences.

The Lessons of the Pan-Anglican Congress.

By Mrs. ASHLEY CARUS-WILSON, B.A.

IT is generally agreed that the Pan-Anglican Congress raised great expectations and more than fulfilled the expectations that it had raised. The Bishop of St. Albans put into words what all were feeling when, meeting the General Committee as its chairman the day after the Thanksgiving Service, he said: "Every night I thanked God for the meetings that had taken place that day, for the wonderful spirit of goodwill, harmony, and kindly Christian feeling that characterized all sections. I have seldom been at gatherings at which so little was said that was unworthy of the occasion. Our imperfect faith has been indeed rebuked by the way in which our prayers for the Congress have been answered."

The sweetness and light of the sunniest June on record seem to have touched it throughout, and "inspiring" and "uplifting" are the words by which one oftenest heard it charac-

terized. But it did far more than stir emotion within our Church, and impress upon those without its importance as an institution. It may not have solved the complex questions that it raised; it may inaugurate no far-reaching changes. But that it has taught many lessons of permanent value is indubitable —at any rate, to one who not only attended it throughout, but spoke on its behalf over seventy times in sixteen different dioceses, and, as a member of its General Committee, followed its organizing during a twelvemouth.

First, it taught a lesson of union and concord; and a lesson of looking not on our own things, but on those of others, that must shame us out of our narrow parochialism, our paltry selfishness, our party bitterness, our criminal apathy; and a lesson that, though we are heirs of all the ages, our outlook is not backward but forward.

Unity, freedom, and progress are indeed the distinctive marks of the Anglican Communion, and as we better understand its character and its mission to the world, and our own privileges and obligations as members of it, we learn a fourth lesson of deeper loyalty to it. Again, we learn that being members means not getting, but giving—not What is the Church going to do for me? but What does the Church call upon me to do?

And, lastly, we learn that the Church will be strong to serve, as it is spiritual; not through academic correctness of doctrine, or impressiveness of ceremonial, or even through activity in good works, but through sustained communion with God Himself.

The organizers of the Congress did not begin by arguing that Churchmen should be united and work towards hearty co-operation in the future; they began by making them co-operate as if they were already united. Men who had hitherto consorted almost entirely with those of their own way of thinking found themselves side by side with those of another way of thinking, working in absolute unanimity towards great objects that commanded the full sympathy of both. It revealed (as the Archdeacon of Ballarat puts it) "a unity within the Church never dreamed of, and proved that party divisions are greatly exag-

gerated." Of course there were zealots on both sides who for this very reason disapproved of the whole enterprise; "Protestants" who said that the Congress was a scheme to capture the Church for the High Church party; who repudiated the idea that it would advance the cause of Christ's spiritual kingdom, and did not look forward to it with thankfulness (we quote one uncompromising journal). And there were also "Catholics," one associated with a famous Privy Council judgment, who "saw nothing in the Congress to be interested in"; another who protested that all this talk about "Anglican" tended to ignore the Catholic Church; several who seem to have apprehended that it may eventuate in establishing a central authority which will deal more promptly and effectively with innovations unsanctioned by the Prayer-Book than any existing authority. Nevertheless, the union of heart among High and Low and Broad, as they laboured together to rouse that vast central body of normal Anglicans, whose bane is not party spirit, but calm indifference, reminded one often of the phrase, "Except in opinion, not disagreeing."

For the true union and concord will come not through understandings convinced that *you* are right and *we* are wrong, but through enlarged minds, and warmed hearts, and fired imaginations, as we learn to look beyond our own four walls. When the Archbishop of Canterbury sent his mission to the ancient and isolated Assyrian Church, its members discovered with astonishment that they were not as they had hitherto believed themselves to be, the only Christians in the world. But we can find Christians not so remote as those in the fastnesses of Asiatic Turkey, whose absorption in petty local disputes argues a similar delusion. One hears of a prominent parishioner in a small rural parish forsaking church for chapel, because a new vicar of a domineering spirit asked him what he was in the habit of putting into the bag, and brought ornaments and ceremonies into the church unknown to his predecessor. From another small rural parish one hears of a prominent church-goer absenting himself from public worship altogether because the rector refused to expel summarily from his little

choir its best voice, whose parents, being Baptists, had never brought him to the font, though they were most willing that he should be under the rector's influence. Now, apart from any question of criticizing the clergyman in either of these cases, they point surely to a most defective conception of the obligations of Churchmanship on the laity, for which the only true remedy is that Englishmen become less insular. Our Church must be one —holding unfalteringly to the great essentials of the faith as the only genuine bond of unity; it must be Catholic, free to admit that the coexistence within its borders of schools of thought which differ with regard to non-essentials is a source of strength, not of weakness; it must also be Apostolic, recognizing a mission beyond its own borders. For that open mind towards new ideas, which is the sign of a progressive Church, will be sane and useful only as it is manifested by a self-extending missionary Church—a Church which recognizes growth as the token and condition of life.

Two most hopeful characteristics of the Congress were its determination to apply Christian principles more practically than ever before, and its readiness to rehabilitate half-forgotten truths, or to accept new expressions of old truths. Fearlessly it grappled with such debatable questions as Christian Science and non-Christian Religions, Biblical Criticism and Socialism, in a progressive spirit, but it was not carried away by rather cheap criticism of long-established principles on the part of advocates of untried theories. The element of truth in "Christian Science," which accounts for its popularity, may be latent, though not patent, in the Church's teaching, but no precipitate action should be taken to restore primitive unction. All now agree that the study of non-Christian faiths should start from what is good and true in them; but reaction from wholesale condemnation to indiscriminate admiration should be checked by realizing that those who best understand them, as they are to-day, are giving their lives as missionaries to the endeavour to supersede them. We ought to comprehend the Bible better than our forefathers did—in this connection the unvarying use of the Revised Version

at the Congress was significant — but modern scholarship promises in the end to confirm rather than to overthrow some of the traditional views that have been questioned lately, and we must beware of wholesale acceptance of unproved theories. While many social conditions call for reform, in which the Church should co-operate vigorously, the things that have actually been done hitherto for the betterment of society have certainly not been done by the Socialists, though they talk as if they were the first people to recognize that any evils exist.

As we learn that we should draw near to each other, that we should not be self-absorbed, that we should march with the times, we also learn what the Church's claim on our personal allegiance is, not as a mere ecclesiastical machine, or human institution, but as our own particular part of that Divine society to which Christ committed the doing of His own work in the world. Whim, prejudice, party feeling, sheer ignorance, lead some truly religious Anglicans to forsake their parish churches for Nonconformist chapels from time to time; or to assist religious work done by some other body of Christians, no better than, though possibly as well as, our own Church is doing it. There are good Christians who are not good Churchmen. And some thoughtless people in their controversial ardour are strengthening tendencies to segregation which might eventually make Disestablishment not only, what it must in any case be, a disaster to the nation, but also, to an extent that it might not otherwise be, a disaster to the Church. Our prayer that it may not come ought not to prevent our foreseeing that if it comes on a distracted Church, the party that yearns to "purge" the Prayer-Book and the party that yearns to "enrich" it may each go in opposite directions with the largest following that each can muster, while political Nonconformity openly triumphs over a disrupted Church, and Roman Catholicism stealthily and effectually reaps the main advantage of its disruption. One widely read Nonconformist organ, while friendly, not to say patronizing, to the Congress generally, ingeniously asserts that as the Anglican Communion "does very well indeed without

Establishment" beyond Great Britain, the Congress in showing this "is really a most powerful argument against Establishment." We should, of course, question the premisses as well as the conclusion drawn from them. But we must remember that the Church which will be strong to resist or even strong to survive Disestablishment will be the Church that commands whole-hearted, self-sacrificing loyalty, in which men of different schools are at such close quarters over matters which are their common concern that they know and understand and respect each other, even where they do not wholly agree—a Church whose members are most of them *convinced* Anglicans.

We will now look at the matter of giving to the Church instead of merely receiving from it in its narrowest sense only. "To my mind at least," says the Bishop of Antigua, "the blot on the Congress has been the quite inadequate amount of the Thank-offering." Its actual amount was indeed considerably less than the ordinary annual income of one of our two great missionary societies. But, after all, as the Archbishop of the West Indies reminds us, it is large, having regard to the fact that this is the first effort of the kind to reach the whole community, an effort not made in the interests of any one society or type of work. Its distribution, as seen in the official returns from the various dioceses, is, however, more instructive than its amount. Wherever people were made to realize the importance of the appeal, their gifts were liberal. Elsewhere the conventional collection coin took the place of the substantial cheque they might have written. One-eighteenth of the whole gift from the Diocese of London came from a single West End parish—wealthy, but by no means the wealthiest. And this parish gave more than the diocese which contains the fifth biggest town in England. Winchester, the diocese which came next to London in the amount of its gift—by no means one of the wealthiest dioceses—gave nearly £7,000 more than any other diocese, and almost twice as much as the two dioceses which contain the two largest cities in England next to London put together. Salisbury, with its scattered agricultural population, gave over

£8,300—having aimed at £5,000—an amount only exceeded by eight English dioceses. Pretoria, Singapore, and Rupertsland were far ahead of all other dioceses beyond the seas, giving among them nearly twice as much as Montreal, Toronto, Adelaide, Sydney, and Melbourne put together. That Anglicans can be taught to give, when trouble is taken to teach them, is clearly the lesson of the Congress; and the whole Church is spiritually richer for the multitudinous unrecorded efforts and self-denials from many humble Churchmen, who made their oblation, not saying "How little can I get off with giving?" but "How much more can I manage to give?" And the bare fact that the offering presented in the largest cathedral of Anglican Christendom to the jubilant strains of Mendelssohn's "Hymn of Praise" by over 200 Bishops was wholly devoted to the Church's work beyond the seas was in itself an impressive object-lesson. The Bishop of Rangoon hopes that the Congress will make it impossible that outlying dioceses should ever again be so forgotten and so bereft of support as they were a few years ago. Hitherto, as that heroic pioneer, Bishop Bompas, put it, their support at home has been in inverse proportion to the square of their distance; the amount given has depended, not on their need, but on the frequency of the Bishop's visits to England, on the size and influence of his own social circle, on the attractiveness of his own personality, on his skill in telling a striking story. And people at home have been niggardly, though they really had enough and more than enough to give, because they have not begun to understand what giving to God for the service of the Church means. "Oh, I just hand a cheque for £10 annually to my vicar, and he does what he thinks best with it," said one lady, with a vague sense of merit in giving to "charity" so large a sum, that is probably less than a tenth of what she spent on her clothes. She said this in answer to a question as to whether she subscribed to the Church Missionary Society, and it indicated a too common confusion of mind. When we contribute to the upkeep of the Church we attend, or enable our vicar to secure a second curate to take the daily service which we value, we are no

more giving to "charity" than when we pay our police rate. It is a payment for services which as Churchmen we reckon indispensable, and the fact that it is a voluntary payment does not alter its character. If the compulsory police rate were abolished, on condition that the municipality would provide no more police, citizens would start a voluntary fund for police forthwith, and would not dream of calling their subscriptions to it "charity." Yet we constantly hear congregations say that they can do nothing for either home or foreign missions because they are raising a fund for a new organ, or a new reredos, or a new scheme for lighting the church.

Giving to our fellows for God's sake only begins when we look beyond providing for our own spiritual needs, and only as it begins can we give tangible expression to our gratitude for spiritual blessings, which, while they have a financial side, have certainly no equivalent in money.

And if we are guided by the sound principle of giving where the need is greatest and the work most urgent, the claim of the heathen and Mohammedan world can no longer be ignored; the principle laid down so forcibly by the Lambeth Conference of 1897, that "Foreign missions stand in the first rank of all the tasks we have to fulfil," will not only be reaffirmed, but acted upon.

We come to the last point—that union, and wide sympathy, and progress, and effective service all depend upon spirituality. Allusion has been made to the good Christians who are not good Churchmen. There are also good Churchmen who are not good Christians—worldly men who uphold the Church because it is a force making for law, and order, and morality, or because its maintenance is part of a political programme; worldly women who are assiduous in church-going, but whose lives are not really yielded to God. And these are a source of even greater weakness to the Church than the good Christians whose attachment to it is wavering and unintelligent.

The Pan-Anglican Congress was more than an able and interesting discussion of Church affairs—more than a reconciler of differences; it was an outcome of prayer and a call to prayer,

and a summons into the Presence of God—a great "mission" for the deepening of spiritual life. Constant and fervent intercessions prepared for it, not only in great cathedrals and little village churches and other places where prayer is wont to be made, but in many unexpected places as well. On May 30, for instance, a Dominion liner sailed from Montreal, with over twenty clergy and nearly fifty members of the Canadian Women's Auxiliary on board, other delegates to the Congress, and a large general company. There was a celebration of Holy Communion on board every morning at 7 a.m., a prayer-meeting daily at 10.30 a.m. in the saloon, followed by an animated discussion on one or other of the Congress subjects. The attendance at all was very large; for the rest of the passengers entered into the spirit of expectant devotion which animated the Congress party as they kept their Whitsuntide. The keynote of the whole Congress was struck by that most solemn service in the Abbey, "which," said one of our Bishops, "impressed me more than any service I have ever attended there." Opening with the chanting of the fifty-first Psalm, without instrumental accompaniment, it brought home to the kneeling throng the sins and negligences and ignorances of our Church, and as the sweet strains of Wesley's anthem, "When Thou hearest, O Lord, forgive," died away, the clauses of the Bidding Prayer, taking up all the Congress topics one by one, were followed by silent petition. And then thousands of voices raised the hymn,

> "O Holy Ghost, Thy people bless,
> Who long to feel Thy might,"

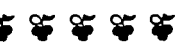
praying every word as they sang it,

> "Give life and order, light and love."

They had not come to listen to a fervent exhortation or to witness a great ceremonial; they had come to pray that new life might indeed be infused into the ancient order of our Anglican Church, that light without love, and love without light, may alike be no more. "I believe in the Holy Ghost" came with new power to many hearts as we dispersed, realizing that we might indeed expect great things from the Congress.

Anglicans, who are sometimes inclined to carry to an extreme the English instinct of expressing much less than is felt, were more than once swept off their feet, in spite of many a dignified tradition and convention. Who can forget how nearly ten thousand Church-people on a weekday evening in a concert-hall stood in earnest, silent prayer, at the bidding of the Archbishop of Canterbury, turning into immediate petition the searching personal appeal of the Bishop-Designate of Zanzibar, at the great meeting for the non-Christian world?

Will it last? Will it have any substantial result? In answer, we should refer not to the debated point of a possible decennial Congress, not to any definite scheme for practical work that may be considered by a surviving Committee of the Congress, but rather to the duty laid on all that band of men whose hearts God has touched to permeate the whole Church with the spirit of the Congress. We have seen a vision of what the Church ought to be and to do; we have also seen a vision of the Divine power that can enable it to carry out that Divine ideal. And if we can only go forward in the uplifting strength of that vision, the gain from the Pan-Anglican Congress of 1908 must be solid and permanent.



The Vatican and Reform.

By the REV. ARTHUR GALTON, M.A.

CERTAIN changes have been contemplated for several years in the administrative machinery of the Holy See. After mature consideration, a new scheme has been adopted. The details of it have now been published, though it will not come into operation until November. In some quarters these changes have been welcomed effusively as a reformation, which in one sense they are; but, before we accept that definition unreservedly, it will be advisable to examine what we mean by it. If it be meant that the Court of Rome has moved towards